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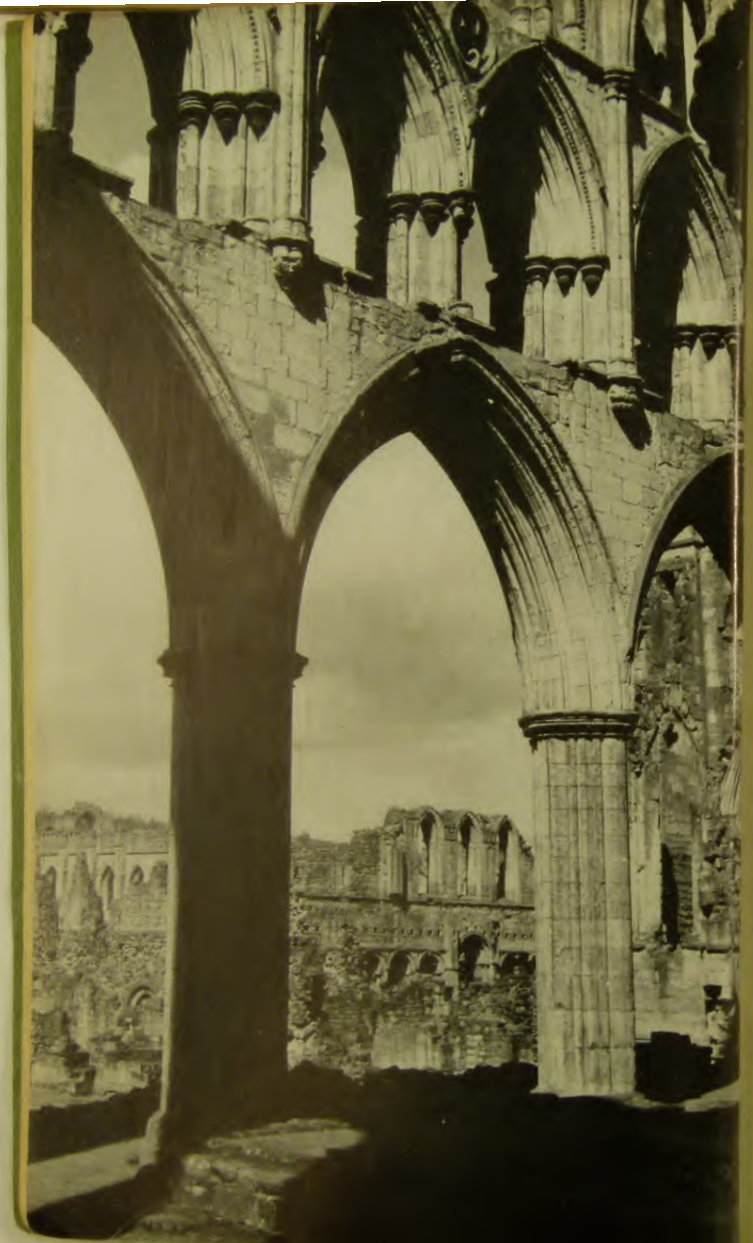

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EDITORIAL: ON THE NEED FOR HOLINESS

MANKIND lived a relatively unchanging pattern of life, bounded by the manor house, the village green and the horse and coach, until the early nineteenth century. The family was the focus of economic activity, relations gathering for the harvest and sowing times at least. There was no day on which a wife would not expect to have her husband and children about her, and no night when a man would not feel responsible for all who lived under his roof, family, servants and dependents. As Peter Laslett has written, "time was when the whole of life went forward in the family, in a circle of love, of familiar faces, known and fondled objects, all to human size. That time has gone forever. It makes us very different from our ancestors".[1] The coming of the railway and telegraph drew together the whole economy of society (which till then had been a mesh of sub-societies living and marrying at carriage distance from one another) by the possibility of ideas and materials travelling the length of a country inside a day. The coming of air travel and the electric era was but an extension of this revolution, which—with the development of the sealanes by massive tankers (food carriers and fuel carriers)—seemed to draw the world into a single "global village", where, in Marshall McLuhan's language, "electric speed, in bringing all social and political functions together in a sudden implosion, has heightened the human awareness of responsibility to an intense degree".[2] That may be so, but it is already being superseded by a further revolution, which promises to have a more fundamental effect than any we have so far experienced.

By increasing degrees we have learned to save life, to produce life and to defer death. During the period from pregnancy to birth, during the perilous years of infancy and during the time when children contract what were once often mortal ailments, medical science has come to ensure a very high measure of survival for offspring and low incidence of mothers dying in childbed. It has learned, too, to remove the barriers of impotence and minimise diseases affecting procreation. More human beings now live more healthily and for much longer, to create in their turn larger families (if they so wish) during the course of longer years of fertility. Where in the time of the French Revolution men hoped to live some thirty years,

[1] "The World We Have Lost" (1965), 21. Cf Margaret Bowker, "Marriage and the Role of Women in English History", *CMAC Bulletin* 41 (April 1971).

[2] "Understanding Media" (1964), 5.

they can now hope to live fifty-three years throughout the world, and in Europe seventy years. Their retirements are more protracted and their deaths more lingering, attended by the reservoirs of medical science.

By increasing degrees we have learned to draw from the earth ever more material prosperity, till societies now demand as of right and necessity a steadily rising standard of physical welfare, expecting it to be brought about by advances in technology and presuming it to carry its own in-built spiritual fulfilment. To some this expanding spiral of expectation has brought riches, leisure and culture; to others a sense of deprivation and exploitation; to many a feeling of competitive exhaustion, not to say of dehumanisation; and to too many a loss of bearings in a microcosm of over-specialisation. Material prosperity has in fact turned out to be the prerogative of a few, in a world made bitter by its awareness of comparative poverty. The Bishop of Kingston-on-Thames in his Rutherford Lecture delivered on 19th November 1971 has shown by selective statistics how strikingly poor the under-developed nations are beside the industrial nations. "Twenty per cent of the people on this globe own 80 per cent of its capital resources. The industrialised world has 80 per cent of the world's trade, 90 per cent of its manufactures. Even in banking, marketing, insurance and shipping it holds a dominant position. So far as research is concerned, if we exclude the Communist bloc, 98 per cent is carried out in industrialised countries, 2 per cent in the developing countries. Out of the 3,600 million inhabitants of the globe, some 1,000 million may be said to belong to the rich countries and 2,600 to the poor. The average income *per capita* of the Atlantic area is $1,200-$2,000; in North America it is $3,000, and among 100 of the 127 member States of the United Nations it is under $500. The man living on Social Security in this country lives as a prince compared with the majority of mankind! Indeed, the preponderance of wealth in the industrialised nations is such that they alone could upset the critical balance of nature. I owe to Maurice Strong, the Secretary General of the coming UN Stockholm conference, the following comparison: that one American uses more electric power than fifty-five Africans, and pours more toxic waste into rivers and oceans than 1,000 Asians. And so we could go on. In the U.S.A. 6 per cent of the world's population is using 25 per cent of the world's consumption of the world's fertilisers, 40 per cent of the world's wood pulp and 36 per cent of its fossil fuels. And then the Americans are worried because they are not increasing their growth rate faster!"[3]

By increasing degrees we have come to consume the earth's resources more swiftly than the seasons can recuperate them: more men, living laborious days for longer, satisfied less easily and seeking more professionally, are exhausting the soil even and all the more quickly with artificial fertilisers, draining the wells even in some areas to the last of the oil reserves, and polluting the rivers even out to the oceans and the ocean bed. Engines on wheels or factory floors are filling the air with filth, contaminating the atmosphere for a generation to come. Consumption has brought waste, and the waste has brought dumping; till the world—once cleansed by the rhythm of nature—is becoming a dirty place to live in, a place where whole species can no longer survive.

[3] Rt Rev Hugh Montefiore, "Doom or Deliverance? The Dogmas and Duties of a Technological Age", Manchester U.P. (1972), 30 p 48 pence. The Bishop's conclusion is this: "Now man is confronted by his greatest crisis yet. He is challenged to accept huge self-restraint, despite colossal technological achievement. If he fails to meet the challenge, the species, however adaptable, may collapse. If man rises to this challenge he will reach his highest pinnacle of achievement."

At the root of it is a combination of the inevitability of man's dominion brought on by his wild living intellect, and the inevitability of his moral decline when he ceases to believe in anything but a heaven for himself in his time on earth.[4] Such an account of reality leads always to a decline in values, in discipline and in restraint. When we desert the vision of the hereafter, when we can no longer say with St Francis that it is in self-forgetfulness that we find our true selves, in forgiving that we are forgiven, in dying that we are raised to life, when we must erect a human paradise in our short life, then we become greedy to excess, competitive to the point of exploitation, acquisitive far beyond our needs or due. We become avaricious for experience to the exclusion of self-sacrifice and to the detriment of mutual trust and generosity: and greed brings dulled sensitivity, and dulled sensitivity the need for more gratification to produce a given satisfaction, and more gratification a spiral towards unheeding improvidence.[5]

Sad it is to watch the inexorable march of individuals towards insensitivity, surrounded as they are by noise and spectacle, speed and variety, lavishness and prodigality, the falsehoods of advertising and the slackness of minimal accountability (either material or moral). They are encouraged to travel beyond the dreams of earlier voyagers—and what then is to stop them from embarking on inner journeys into drink, drugs and sex (voyeurism and illicit affairs, not to say perversion)? They are encouraged to buy and sell at an adult level before they are adult, to acquire and dispose of friends, bed-fellows, principles and philosophies before they

[4] Among the 23 scholars interviewed last year on BBC Radio 3, many stressed that much of the present malaise in the world was caused by man's moral power failing to keep pace with his material power. "What is right" always lags behind "what is possible", never more so than now. These interviews are published, ed G. R. Urban and M. Glenny, "Can We Survive our Future?", Bodley Head (1972), £3. Dr P. M. C. Davies, in "Crisis of the Human", *Month* (Feb. 1972), 40-44, speaks of an age of unprecedented environmental despoilation, undisciplined technology and exploitive attitudes to nature's non-renewable resources.

[5] One effect of the Abortion Act is that official abortions have increased from 22,250 in 1968 to 83,850 in 1970 to 126,775 in 1971. Another is that obstetricians and gynaecologists who in conscience refuse to conduct abortions (seeing them as infanticide) are being discriminated against in this country when new hospital appointments are made. A memorandum submitted by the Catholic Committee formed under the Bishops' Conference to report to the Lane Committee provided detailed evidence (text in the *Tablet*, 5th February, 119-22). One doctor was told: "there is now no place for a Catholic obstetrician or gynaecologist in the United Kingdom". He was advised to leave England or change his speciality. The normal gynaecological services in hospitals are now being reduced by priorities given to abortion work ("long-stop birth control"). This indicates a real degeneration in our society's quality of life.

can judge the value of relationships. They are caught up in a race for experiences before they acquire a steady capacity for experiencing, so that their intuitive inner library of experience, emotionally fired and so fragile in early impressionable years, is overstocked with shallow vividness or second-hand emotions before it is orientated to wisdom. Given too much, and too little by which to judge it, they burn themselves out in middle years, tired without having been fulfilled. The signs of this have been evident since the early 1930s, when Christopher Dawson was writing in "Religion and Progress": "we have entered a new phase of culture—we may call it the age of the Cinema—in which the most amazing perfection of scientific technique is being devoted to purely ephemeral objects, without any consideration of their ultimate justification. It seems as though a new society was arising which will acknowledge no hierarchy of values, no intellectual authority, and no social or religious tradition, but which will live for the moment in a chaos of pure sensation." The drift has gone on into the present time, which lives under what Huxley mourns as the tragic threats of atomic destruction, over population and total vulgarisation.

The point is that stillness and calm and "watching unto God" are now more than ever at a premium in a world conditioned to thrust and change, change for the sake of diversity and diversion, change as a sign of vitality.[6] Life lies more in deepest stillness than in variety of activity; and that is the paradox that the world is in danger of forgetting, the paradox centred on the Trinity—endless act-in-stillness. And the poet has written of that loss of vision: "endless invention, endless experiment brings knowledge of motion, but not of stillness; knowledge of speech but not of silence; knowledge of words and ignorance of the Word. . .

Where is the life we have lost in living?
Where is the wisdom we have lost in knowledge?
Where is the knowledge we have lost in information?
The cycles of heaven in twenty centuries
Bring us farther from God and nearer to the dust."

* * *

Against the call of the world there is that other call from Revelation inviting an altogether other life, a life of love and sacrifice, a life of ascetical moderation, a life given to the search for holiness. This disturbing call, which is answered in the deeper regions of our soul though it may be resisted by other parts of our nature, seems essentially to contradict the way of the world, being another path to another place—absorption into

[6] Bishop Montefiore provides these as some current dogmas of our technological culture—
i. Everyone has a right to a rising standard of material living.
ii. There is no upper limit to the standard of living we can achieve.
iii. Man has the wit and the power to control his environment. Science and technology will bring us through crises.
iv. A rising standard of living means greater happiness.
v. The chief aim of government should be material prosperity.

God, alienation of self. The search for holiness is an undercurrent of all the psalms—

In God alone is my soul at rest, for my hope comes from him.
Apart from you I want nothing on earth, God is my possession for ever.
Be still and know that I am God, supreme on the earth:
Be still before the Lord and wait in patience,
constantly seek his face.

It is the unutterable holiness of God that the inspired writers keep on stressing, the inescapable purity and perfection of the source of being. God alone is holy. The Father has raised Christ to glory as "the Holy One of God". And Christ has become our virtue, our holiness, holy-for-us before God and unto us as paradigm of human perfectibility. In that we may become holy, we are made so by the call and the gratuitous gift of God, by a gracious initiative to which we can make no claim. We can and must respond, conforming ourselves to the will of Christ, as Christ to the will of the Father: this is our freedom, this is holiness. Holiness is living out the true conception of the relationship of creature to Creator, who has a destiny designed for each of us; of which the author of the Epistle to the Hebrews has this to say—

Be thankful that you are given an unshakable kingdom,
worship God as he would be worshipped, with reverence and awe;
for our God is a consuming fire.

Be perfect as your Father in heaven is perfect.
Make perfect your will. Be holy, acceptable to God.
Strive for peace with all men,
and the holiness without which no one will see the Lord.

This is close to the doctrine preached in those enigmatic Beatitudes, so suggestive, so hauntingly expressed: Blessed are the pure in heart, for they shall see God. Blessed are the poor in spirit, the meek, the merciful, the peacemakers, for they shall inherit the earth. And there is a truth in their inheritance, there being an unmistakable solidarity between God's own and the world, as there is between God and the world.

The idea of the holy, the *mysterium tremendum et fascinans*, the sense of fearful awe and absorbing attraction, which lies at the root of both moral and aesthetic experience and in the ecstasy that is the apex of ascetical discipline, is at the limits of man's perception, meeting man where his most exalted self leaves off, lifting him on beyond himself to a new possibility. In man's incarnational experience, the holy appears as timeless, outside time and endlessly present and intensified. It appears as joyful serenity, activity at rest, committed detachment, fruitfulness come to term. It appears as fundamental unity, harmony with reality as a whole and not merely experienced in a small ambience. It is the communication of God's nature in the synthesis of all created being, complete as mystical experience and yet prophetic as promising new depths of relationship.

The thrice holy God is fountain of all holiness, from whom comes all holiness, all purity, all ultimate freedom and joy. His holiness subsumes

his omnipotence and his love; and for those who experience it, it induces a holiness of life as the only tolerable response, obedience to perfection, an immediate and a steady reordering of self to what may be experienced as justice, truth, rightness; harmony, fittingness, wholeness, wholesomeness; and that fascinating will o' the wisp which lays constant claim to our hearts, beauty. Beauty is but one remove from sanctity, as the *vestigium Dei* in all the earth, the light of God's face sealed upon the whole created universe.

Holiness, like beauty, belongs not to a platonic world beyond our present reality, but to reality itself as aspects of that reality. It is manifested in the world and in our incarnate lives. Archbishop Anthony Bloom has said of it that it is "the love of God at work in a concrete, active, deliberate way, which applies itself with rigour and precision to situations that are always fresh and always contemporary with the eternal love of God and with the human presence of men, women and children who are possessed with this love and, being contemporaneous with their epoch, express it in a way that only they can choose, discover and put into practice".[7] It is Pere Teilhard's vision, made eloquent in his "Hymn of the Universe", a vision of integrity, balance and finality. Moreover it is consonant with Simone Weil's vision of beauty as being complete, involving no objective outside itself, as containing its own intrinsic value which attracts us to itself by the gift of its very existence. Holiness and beauty are alike in that they evoke no greed for possession (surely the sin of the world), but the pure desire of contemplation which is the harbinger of love. They are alike in that they are set in our world as the form is set in the substance of things, as music in a sea of sounds or the soul of shape in a chiselled stone:

> For man is joined spirit and body
> and therefore must serve as spirit and body.
> Visible and invisible, two worlds meet in man;
> Visible and invisible must meet in (God's) Temple;
> you must not deny the body.

Simone Weil, who equates the beauty of the world with the order of the world perceived and loved, closely connects beauty with reality as others connect holiness with reality, reality being solidly secular and the scene of the sacred for man. She writes: "Physical work is a specific contact with the beauty of the world, and can even be in its best moments a contact so full that no equivalent can be found elsewhere. The artist, the scholar, the philosopher, the contemplative should really admire the world and pierce through the film of unreality which veils it and makes of it, for nearly all men at nearly every moment of their lives, a dream or a stage set. They ought to do this but more often than not they cannot manage it. He who is aching in every limb, worn out by the effort of a day of work, that is to say a day when he has been subject to matter, bears the reality of the universe in his flesh like a thorn. The difficulty for him is to look and to love. If he succeeds, he loves the Real. That is the

[7] "God and Man", with Marghanita Laski (1971), 84-5.

immense privilege God has reserved for his poor."[8] This passage, reminding us again of the Beatitudes, reminds us too of the Teilhardian vision in "Le Milieu Divin", transcendence through and beyond the limits of action. Our spiritual being is continually nourished by the countless energies of the perceptible world, a world which itself, with men who labour in it for sanctification, must be made holy. Each of us must work in our own small measure and individual separateness to fulfil Christ in building the consummation of the world. Divine action suranimates, consecrates the mundane and humanises the holy. From the hands that knead the dough to those that consecrate it, the universal host should be prepared and handled in a spirit of adoration. Where the humanist uses the world for himself with greed, the holy will purify it unto God with passionate indifference, loving its beauty as God's reflection and leaving its fortune to God's care. And when he has reached the pinnacle of his power in action, he will come to a new zenith in contemplation, a passivity wherein all egotism or pleasure seeking have given place to the will of God. There for the sensitive and susceptible the divine light will glow with an amplitude and limpidity reserved for those who have matured beyond the call of the world for its own sake. For those who find holiness, the world is not a home but a crucible of refining, a scene of trial, a condition of fidelity to truth, beauty, love. The holy are in the world but not of the world; but the world is holier for their having lived in it—and this because holiness is partly the worship of Wisdom, and partly the co-sanctification of an earth made by the Word.

* * *

Two winged companions, says an Upanishad, two birds are on the branch of a tree: one devours the fruit, the other gazes at it. One puts at the centre of focus incarnate man, breeding, consuming, polluting; the other goodness, beauty, truth, God as source of being. One sees life as a search for satisfaction and self-fulfilment; the other as a search for the sacred and as self-giving. One speaks of the rights of the living and of convenience (the convenience, for instance, of abortion or sterilisation); the other of the sacredness of all life, even of the yet unborn. One dwells on the rights of property and the laws of accumulation; the other on the duty to feed the hungry and comfort the afflicted. One reaps the resources of the earth beyond measure and where it has not sown; the other takes counsel for the morrow and for global redistribution. One fragments time and place and peoples; the other holds a steady vision beyond centuries and beyond caste or race, a vision of the wholeness of mankind under God.

[8] An essay on the Forms of the Implicit Love of God—love of our neighbour, love of the order of the world, love of religious practices; in "Waiting on God" (1951), 94-166, 125 quoted.

THE CHRIST OF THE GOSPELS

A Review Article

by

Dom Aelred Graham

It is all too rare that a great scholar, who has given his life to the more arcane regions of his discipline, should forsake the refuge of his technical apparatus to speak simply to simple people about the depths of his studies. Happily it does happen in biblical scholarship more than elsewhere, because such scholars do not lose sight of their ultimate purpose, to communicate the Word to men without discrimination. It is Christ's person, not Christian learning, that brings faith; and it is him we must seek in the ramifications of scripture. In this spirit, and with great courage in the circumstances, the principal editor of the New English Bible and possibly the finest living exegete of the Fourth Gospel, has undertaken to turn a series of lectures into a book of unvarnished investigation into the Founder of Christianity. He searches as a historian, as if judiciously uncommitted: that is his term of reference.

The reviewer, a monk of Ampleforth, has published, among other writings, "A Meditative Study" entitled *The Christ of Catholicism*. His "Autobiographical Explorations" called *The End of Religion* appeared during the course of the summer.

C. H. Dodd THE FOUNDER OF CHRISTIANITY Collins 1971 181 p £1·75

It takes great mastery of a subject to be able to expound its elements well. This educational truism is borne out by Professor Dodd's strikingly successful attempt to answer the two crucial questions: What do we really know about Jesus? How do we know it? Written by a distinguished New Testament scholar, the doyen of his profession in England, "The Founder of Christianity" is clearly the fruit of a lifetime's study and reflection; and yet such is the simplicity of its style that it can be followed easily by the general reader, while it will absorb the attention of any biblical student. So richly suggestive is much that is here being said that this reviewer is tempted, not only to indicate the book's chief features, but to touch also on some of their larger implications.

Dr Dodd concludes his essay with an illuminating comment on Matthew's gospel.

> At the beginning he says that the true name of Jesus is Emmanuel, that is, "God with us". He closes it with the words of the risen Lord: "I am with you always, to the end of time". All that lies between, he means, is the story of how God came to be with men, for good and all. Starting from there the Church embarked on the far-reaching intellectual enterprise which is the building of a Christian theology, and philosophy of life, upon the foundation thus laid. But that is another story, and it is not yet finished.

The extent to which the Church's theology and philosophy of life is another and unfinished story, that is to say, something different from the tradition underlying the New Testament, may be regarded as a measure of the confusion that confronts institutional Christianity today. Ecumenical

dialogue and discussion between Christians usually proceed on the basis of so many agreed assumptions that the real religious problems are scarcely touched on. The same may still be true of the doctrinal instruction given in many Catholic schools—which is a delicate point in our present context since it touches at least obliquely on the very raison d'être of such schools. Yet the questions cannot be evaded: What precisely is Christianity? What does it take to make a Christian? The word "Christianity" does not appear in the New Testament, and "Christian" is to be found only three times; "Catholic" is not there at all. While the Catholic Church is nowadays usually regarded as one of the Christian denominations, it is arguable that Catholicism involves considerably more than, as well as elements that differ from, original Christianity, whatever that was. All turns on Jesus himself, as he lived and died in first century Palestine. Which leads us to the basic issue: how true is it, as the late Professor S. G. F. Brandon has suggested (reviewing sympathetically Dr Dodd's book) that "as we get nearer to the historical Jesus, we get farther from the divine Jesus of the creeds"?

Jesus, writes Professor Dodd, is to be placed firmly "on the field of history, and in relation to real problems arising out of human nature and society as they are". His family background was that of the *petit bourgeois*, small farmer or independent craftsman, equally removed from the well-to-do and the proletariat. "If at a later stage he was poor and homeless, this was a voluntary poverty, embraced for ideal ends". Persuasively the theological doctrine of John 5.19-20a, is seen as based on daily life: Jesus learning his craft in the carpenter's shop at Nazareth. "'A son can do nothing on his own account, but only what he sees his father doing. What the father does, the son does in the same manner. For the father loves his son and shows him everything that he does himself' (all the secrets of the craft)".

Jesus' public ministry has its point of departure in that of John the Baptist. At his baptism by John "something happened which altered the current of his life. All four gospels offer some description, heavily weighted, as we have seen, with symbolism. We are entitled to infer that this was the moment at which Jesus accepted his vocation. For him, and not only for those who wrote about him, it was the act of God by which he was 'anointed' for his mission". From the subsequent period of testing in the wilderness emerge the principles by which his mission was to be guided: implicit obedience to the will of God, a trust in God which asks no proof, and a dedicated allegiance to God which excludes all lesser claims. "Surveying the career of Jesus as it appears in the gospels, we can see that these were the keynotes of the whole."

New Testament scholars, Professor Dodd among them, appear to be in agreement that Mark 1.14, 15 represents the opening proclamation: "Now after John was arrested, Jesus came into Galilee, preaching the gospel of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel.'" The call to repentance is not specifically to penance or austerity, but to second thoughts, a change

of outlook, *metanoia*, with reference to the nature of the kingdom now about to appear. This is "zero hour", the moment for decisive action, and here everything depends on how God's kingdom is to be understood. But here also, at the most vital point, there was confusion of mind. Paradoxically Jesus was observed in some sense to be aloof from the political scene, yet at the same time to be fully engaged with the contemporary life of his own nation. Hence, "it is not surprising that some understood him to be speaking of the kingdom of the Son of David with its revolutionary implications. The misunderstanding dogged his mission to the end, until he was put to death by the Romans as 'king of the Jews'."

We are reminded that "the condition of Judaea in the first century was pathological. It was torn with faction; a largely secularised priesthood furthered its own ambitions by subservience to the foreign power; the mass of the people seethed with impotent hatred of Rome". The out and out patriots, constituting a strong underground force aligned in a national liberation movement—"freedom fighters", Professor Dodd calls them—were the Zealots, of whom one at least was known to be a disciple of Jesus (Mark 3.18). In this context, Dr Brandon, arguing a favourite thesis, observes,

> The problem of Christian origins has been transformed in recent years. A factor, hitherto ignored or underestimated, is now seen to be of basic import for our understanding of Jesus of Nazareth and the movement which he founded. This factor is embodied in the word "Zealots". Some two decades ago most scholars dismissed the Zealots as a group of evil-intentioned fanatics who stirred up trouble in first century Judaea, and eventually provoked the Jewish revolt against Rome that led to Israel's overthrow in A.D. 70. That Jesus could have had any connection with the Zealots would have been rejected as both an impossible and an outrageous suggestion. But a great change has taken place, and this new book by Professor Dodd bears significant, though unintentional, testimony to the fact.

However this may be, it is certain that the Zealots were committed to Israel as a theocracy, they acknowledged no ruler of the land but God himself; they were ready to fight for such a cause and, if necessary, suffer the atrocious Roman penalty for those who rebelled, crucifixion. Professor Dodd is careful to insist throughout that Jesus' mission was to form a revitalised "people of God", not to encourage directly Jewish nationalistic aspirations; but it is not altogether surprising that many who listened to him misunderstood his message. His campaign in Galilee had been conducted with such vigour and initial success that he could command the attention, in the sight of anyone who cared to look on, of four or five thousand followers at a time. "Perceiving that they were about to come and take him by force to make him king, Jesus withdrew again to the hills by himself" (John 6.15). In this brief phrase, as Dr Dodd points out, John passes over what must have been a gravely critical situation. It was no less than an attempted rising against the government with Jesus as leader.

What makes "The Founder of Christianity" so remarkable an achievement is that its author preserves in substance all the traditional values of the Christian religion, while presenting the historical drama that lay at its source with compelling persuasiveness. Jesus' messiahship and unique sonship with God, his awareness of his redemptive mission, his role at the Last Supper, his willing surrender to his Father's will by the endurance of a hideous death, his resurrection, not as evolved within the Church's faith but as its living principle—all this is clearly brought out. Yet the fact remains that, despite his ready sympathy and tenderness towards those who needed help, "Jesus could evidently be a formidable person to encounter". His call was not to move through Galilee and Judaea merely diffusing sweetness and light; he did not choose to work within the existing system, he broke with it—and in this sense he was a revolutionary. He paid little heed to the delicate balance of forces which existed when Pontius Pilate governed Judaea and Caiaphas was high priest in Jerusalem. Rome stood for political order, the priests and Pharisees for institutional religion, the Zealots for patriotism. Jesus found himself in conflict with all three; but it was he rather than they who brought about the confrontation that led to his death.

When he invites his closest disciples to carry their crosses with him, he is referring specifically to what awaits them at the end of a fateful, yet deliberately chosen, journey. They were to go to Jerusalem like a procession of condemned criminals with halters round their necks. Such was to be the end of the journey for him; he invited them to share it. "Can you drink the cup that I drink," he asked, "and be baptised with the baptism I am baptised with?" "We can," they replied. (Mark 10. 38, 39).

> It should be noted that the call to "carry the cross" is addressed to those who volunteered for service on a particular occasion. Jesus did not expect all those who had come to him in faith to accompany him on this desperate venture nor, if they did not do so, did he mean to disqualify them for a part in the new community. But the principle upon which the call is based is a universal one: "Whoever cares for his own safety is lost; but if a man will let himself be lost for my sake and for the gospel, that man is safe". (Mark 8.35).

Mark 10.32 portrays the mood in which the march on Jerusalem began. "They were on the road, going up to Jerusalem, Jesus leading the way; and the disciples were filled with awe; while those who followed behind were afraid." The immediate challenge to Jerusalem was begun by the Messianic procession into the city—accompanied by the ominous cry, "Blessed is the kingdom of our father David that is coming!" (Mark 11.10) —and reached its climax in the extraordinary incident of the cleansing of the temple. Vividly Professor Dodd describes what Jesus seems to have done.

> Arrived in Jerusalem, he made his way, like most pilgrims, directly to the temple. But for the moment he did no more than look around and take note of what he saw with a view to future action; so at least

Mark has it. Then he returned to Bethany for the night. Next morning he was back in the city, prepared to carry out an action designed to be the central point of his challenge to priests and people. It was to be staged within the temple precincts. The outer court was in these weeks before the festival the scene of a market where animals and birds could be bought for sacrifice, and where pilgrims from abroad could change the money they brought with them into currency acceptable for religious dues and offerings. The market was at least countenanced by the priesthood. The temple area was their special domain, its guardianship their exclusive responsibility. Jesus now ordered the traders to leave the place, overturned the tables at which currency transactions took place, and drove out the beasts. It was undeniably a high-handed action. It was also a bold one. . . . Jesus took command, and, for the moment, he was obeyed. Making the most of the opportunity he had thus made for himself, he spent the rest of the day teaching the people, who, Mark says, were "spellbound by his teaching".

After this the climax was inevitable. The priests at least, if not the Roman authorities also, were gravely alarmed. The arrest of Jesus is planned and eventually carried out in secret. In the account of what follows given in the gospels we have reports of two separate trials, one before the Jewish court, the other before the Roman governor, each ending in condemnation on a capital charge—but a different charge in each case. Before the Sanhedrin he is condemned for blasphemy, though it is by no means clear in what the offence consisted. To Pontius Pilate the case is presented as political from first to last: Jesus is condemned as "King of the Jews" (the equivalent of Messiah), that is, as ringleader in a plot to overthrow the authority of Rome. Accordingly he is made to suffer the extreme penalty, endured by many who had come before and were to come after him, amid the intolerable tensions of first century Palestine.

This bald outline can convey little of the naturalness and skill with which Professor Dodd combines a concern to discover what actually happened with a profound reverence for its underlying significance. History is more than bare facts, a chronicle of what was seen to happen; included in any event is how that event was interpreted, and this is a part of history. So it was with the appearances of the risen Jesus; they were the culmination of previous events in the lives of his immediate disciples (summed up in their memories of Jesus). "It made them new men, but it was also the birth of a new community. Or rather, as they would have said, it was the rebirth of the people of God, the rising of Israel from the dead, and they were in it." Thus the Church came into being, as even the sceptical Hugh Trevor Roper is obliged to concede: for the disciples of Jesus, "in the agony of Roman Palestine, performed the extraordinary and unique task of carrying the esoteric traditions of the most exclusive of all people out of their tribal shell to form the religion of the Western world".

It is an added tribute to Dr Dodd's fascinating account that one is left at the end asking for more. What would be his view, for instance, of

the question of the poll-tax in Mark 12.13-17, which he does not touch on. To what extent, if any, was this "pronouncement story" tailored to the prejudices of the evangelist's Roman readers? If the words "Render to Caesar the things that are Caesar's" represent what Jesus actually said, what would he have meant by them? Again, it would have been gratifying to find the author's informed conjectures on the Dead Sea Scrolls developed yet further. Anyone who has turned off the modern highway that runs between Jerusalem and Jericho and entered the wilderness of Judaea, to stand amid the ruins of Qumran, is bound to reflect that the "sectaries" who resided there must have been well known, at least by repute, to John the Baptist and to Jesus himself. Were they known to him only by reputation? Could they have made some impact, positively or negatively, on his message? One can imagine Professor Dodd offering once more his apt and cautious comment, "It may be so". His book as it stands is a masterpiece; it could well prove a seminal influence in the discussions which the upholders of institutional Christianity have still to undertake.

* * *

First place on the agenda for such discussions, one would have thought, and of greater importance than disputed points about the Church, are questions of Christology. The traditional creeds, the formulations of the Councils of Nicaea and Chalcedon, lift Jesus beyond the level of rational discourse. He has become a mysterious, cultic figure, to be adored as saviour and redeemer. And rightly so, since that is how he was certainly regarded by St Paul and St John. Yet the apparent gap between this transcendent personality, and the Jesus who comes before us from a careful study of the gospels, is immense. It is the latter—the Jesus, as is commonly said, of history—who chiefly interests the average man and woman (and may we not say, the average youngster at school?) of today.

As so often, it is a case of not only but also: not only God but also man. As God he is incomprehensible—for to be so is one of the attributes of the Divine—but as man he is as comprehensible as any other figure in human history. Perhaps this is the contemporary religious challenge, of particular relevance to Catholics in a time of troubles, that we energise the light of our own minds, so that we comprehend as fully as possible, instead of, as so frequently in the past, lazily taking refuge in mystery. If the lifework of Jesus was historically conditioned, no less so are its various theological interpretations. The Church's creedal propositions may be "irreformable" (if the ecclesiastics wish to put it that way) but they are not the whole story—indeed they hardly tell any of the story—and they need to be filled in by other aspects of the very truths they attempt to enshrine. Thus, for example, the *satisfaction* theory of the Redemption—Jesus as appeasing an outraged Father—may have unduly overshadowed the *exemplarist* theory—Jesus as the model and inspiration of what we ourselves should be doing. The notion of a God who needs to be "satisfied" derives, of course, from early Old Testament religion; it also lends itself easily to liturgical expression and provides a convenient rationale for the

exercise of the priestly office. Today, however, when fresh discoveries in the liturgy are hardly to be expected, when even the priesthood no longer excites the youthful imagination as once it did, it is not Jesus as the focus of worship, in whose honour we engage in sacramental symbolism, but Jesus acting existentially here on this earth who commands most attention. This fact explains the importance of a heroic figure like Dietrich Bonhoeffer, with his message of Jesus (and therefore, by exemplarity, each individual Christian) as "the man for others". But again, by an inevitable dialectic, the stress here needs to be balanced by a stronger emphasis on Jesus as "the man for God". About this aspect of the Christ-event a few observations may be in place.

It can be said, I think, without undue simplification, that while Jesus himself was a God-centred man, the Church from the first was, understandably enough, a Christ-centred institution. Perhaps it is that the Church, or rather its individual members (for collectively they make up the Church), are now being called on to become more Christ-like, that is, God-centred, reproducing according to the temperament and circumstances of each, in today's milieu, the God-centredness of Jesus. It is, of course, easier to worship him, as he did not fail to point out (Matthew 7.21), than to have a mind and heart given to God. At present the appearances of religion are fading, but its reality may be of greater interest than ever. At a time when many of our youth are in revolt against the "establishment" —whether social, political, economic or religious—it is worth recalling how young Jesus was. His career was over long before he reached the often fatal decade, between 40 and 50, when idealism is apt to fade, questioning to cease, critics of the established order to lapse into respectable citizens, and the course is set for a peaceable, if sterile and vaguely hopeless, old age. He died in his early thirties; thoughts of what he was called to do must have stirred his mind in his twenties, doubtless in his teens. The fact that he grew in wisdom (Luke 2.52) shows that he had the limitations as well as the virtues of youth. At times he gives almost the appearance of youthful impulsiveness; he seems to have had the engaging impracticality of many reforming idealists: ". . . he issued no programme of religious or political reform, any more than he laid down precise regulations for individual behaviour". Humanly speaking, he forced the pace; he was "impatient" (Luke 12.50) to reach the end.

The manner in which Jesus taught shows clearly that "we are in touch with a mind of a poetic and imaginative cast". The "realism" of the parables, over which Dr Dodd has lingered long and lovingly, reveal their Author as one who "must have been genuinely interested in people; he must have enjoyed mixing with various types. . . He received and accepted invitations to festive occasions, more freely, his critics suggested, than a man of piety should". Though he dined with persons of respectable standing in local society, "our informants draw special attention to his association with people who were neither socially accepted nor morally approved. . . Obviously these dubious characters must have liked his company a good deal better than they would have liked that of his critics, even if these had not held them at arm's length".

Jesus' personal "style", as Dr Dodd implies, was that of a highly intelligent, often brilliant, young man. A large proportion of his teaching comes to us "in the form of short, crisp utterances, pungent, often allusive, even cryptic, laden with irony and paradox". His sayings "betray a mind whose processes were swift and direct, hitting the nail on the head without waste of words". It may be said also that, vis-à-vis the religious and political establishment of his day, Jesus did his own thing—confidently, because he knew that it was his Father's "thing". Thus, without wilfulness, he could ignore accepted rules and regulations, certain over nice prescriptions of the Jewish law, in the interests of his concern for human need, so that the divine compassion might be realised. The best of contemporary Pharisees echoed his emphasis on the necessity for inwardness in religion, but they were inclined to measure this by their traditions and customs, the way things had been done in the past. Jesus relied on his direct insight, whatever the accepted conventions might be, and acted accordingly, dealing with each situation as it arose. This way of acting was the cause of the fatal breach between him and his critics. They "rightly divined that his teaching threatened the integrity of Judaism as a system in which religion and national solidarity were inseparable".

It may not be too fanciful to hope that, when ecclesiastical life becomes less tension-laden and more enlightened, the Church will institute a feast in honour of the youthfulness of Christ. Such a celebration would have at least as much relevance to the human condition, as it presents itself today, as that of his kingship. The emphasis, needless to say, would not be on the glorification of youth—as if there were something desirable about being *puer aeternus*, an adolescent refusing to grow up. Rather we should be reminded that our salvation was achieved by one in his early manhood, and so invited to keep our mental eyes unclouded, our hearts open and responsive, so carrying youth's most-to-be-treasured characteristics through to old age. The dull, grey, heavy men that the young of today find so unappealing, are not simply those who have grown physically old—since life-experience and genuine maturity were never more sought after by the young—but those who themselves, even at an early age, failed to develop the openness and spontaneity of youth, or who, advancing in years, have allowed their mental arteries to harden, who tend to regard all that is new as bad news and every change as a change for the worse.

Jesus was the completely God-centred man; yet we seem to detect in his mind a deepening of his concept of God, until he transcends all concepts. Habitually he speaks of God as his Father; so, even in Gethsemane, he addresses him as "Abba, Father" (Mark 14.36); but on the cross it is no longer Father, simply "God". It is "*My* God" (Mark 15.34) who appears to have deserted him. Dare we interpret this as meaning that Jesus, in his anguish, has been brought to the extreme point of abandoning any anthropomorphic notion of God? Many devout Jews of the period,

Professor Dodd reminds us, spoke of God as "the One who really is", much as some moderns speak of "the ultimate reality", or "the ground of being". That something of this kind was the experience of the man Jesus, would accord with the view of those theologians who maintain that, in the depths of his spirit, he at no time lost the vision of God, whose content can never be conceptualised. If this were so, Jesus would have mentally broken through, without repudiating, all the concepts of God inherited from his Jewish tradition, to reach "God as he is in himself" (as theologians were later to express it). He had passed in his own way through an ordeal far more terrible and self-denuding than St John of the Cross's dark night, "that night more lovely than the dawn", to *realise* the goal of the individual self, self-absence—the suffering Servant had been transformed into the Spirit, the Jesus of history become the mystical Christ. Do we catch here also an echo of the "*neti, neti*" ("not this, not that") of the Upanishads, the *sunyata* (the *void*) of Buddhism? We cannot say. As perhaps Professor Dodd might intervene at this point: "It may be so".

Inevitably, when studying the Founder of Christianity, particularly in such perceptive company, we are brought to the heart of the matter. At a time when Church "renewal" is still in the air, it is pertinent to enquire what we are talking about. The "new" as a category of value, Karl Jaspers has pointed out, is a purely Western conception. To some ears the call to Christian "renewal" has about it a faintly despairing ring; as if the Church were like a patient on the analyst's couch, waiting to be cured through a succession of personal discoveries. To some extent this may represent the facts: there is still need for some refurbishing of certain Church ways and customs, ample room also for her to grow in self-understanding, but the basic realities of religion—God and man and nature—do not call for renewal. The reason is that they are neither old nor new, any more than they are timeless Platonic essences; they just *are*.

A work like Professor Dodd's indicates that some Christians at least are ready to accept Nietzsche's famous challenge. "The believer is not free to have any conscience at all for the question 'true or false': to have integrity on *this* point would be his end." At first sight it may appear as an anticlimax to suggest that the term of the religious quest is to discover and respond appropriately simply to what is the case, to that which *is*. On reflection, however, this may be the most satisfactory way of realising the truth that, "He is not far from each one of us, for in him we live and move and have our being" (Acts 17.27-8).

THE GOSPEL ACCORDING TO JOHN

A Review Article

by

Rev C. H. Dodd, c.h., m.a., hon. d.d., f.b.a.

These signs are recorded so that you may believe that Jesus is the Christ, the Son of God, and that believing this you may have life through his name.
John 20.31.

In 1966 the American biblical scholar Raymond Brown published the first half of his two volume commentary on the Fourth Gospel under the Anchor Bible series, which offers modern readers exact translation and extended exposition, including an account of the circumstances of transcription and characteristics of the transcribers in their setting. The series is a non-confessional attempt to make available all the significant historical and linguistic knowledge bearing on the interpretation of the biblical record, presenting it in terms which reflect the highest technical accomplishment but speak to the general user. In 1971 Professor Brown published the other half of his work. Together the two volumes have been hailed as the finest protracted commentary on John in English to come from a Catholic exegete.

Fr Brown is Professor of New Testament Studies at Union Theological Seminary, New York, from 1971, formerly Professor of Sacred Scripture at St Mary's Seminary, Baltimore. He was in 1963 the first Catholic to speak at the Montreal Conference of the World Council of Churches. He is one of the three editors of "The Jerome Biblical Commentary" (Chapman, 1968; cf. Journal, Summer 1970, 229-32).

The reviewer stands as the foremost English scholar on the Fourth Gospel. In 1953 and 1963 he published two studies which amount to close on a thousand pages, "The Interpretation of the Fourth Gospel" (CUP) and "Historical Tradition in the Fourth Gospel" (CUP). Over a quarter of a century, from start to finish, he has been Vice-Chairman and Director of the project issuing in the New English Bible, and for this work he received a Companionship of Honour in recognition of the gratitude owed to him by the English-speaking Christian world. Last year his book, "The Founder of Christianity" (discussed elsewhere in these pages), won the Collins £1,000 second biennial religious book award.

Raymond E. Brown, s.s. The Gospel according to John (The Anchor Bible) Chapman 1971 cxlvi + 1208 p. (2 vols., I-XII and XIII-XXI) £7

The last century has seen an astonishing revival of interest in the Fourth Gospel, in contrast to a period of comparative neglect or depreciation, the reasons for which would form an interesting study, though not in this place. Enough to observe that a whole spate of books has issued from the press, and shows no signs of abating. And here we have a commentary on the grand scale from Father Raymond Brown, who has recently taken up his appointment as Professor of New Testament Studies at Union Seminary, New York—in itself a welcome instance of the drawing together of scholars from diverse communions in the sustained effort to understand and interpret the Scriptures common to us all.

Professor Brown's study of the Gospel according to John is both learned and penetrating. He has dug deep into the actual text of the Gospel, bringing to its elucidation an enviable apparatus of knowledge of the Scriptures as a whole, and of the most important relevant literature of the period. And he would seem to have read nearly everything written on his subject in this century. He deploys his learning to sustain a well-grounded view of his own upon critical and exegetical problems. His use of such secondary authorities is acute and discriminating. He can be quite devastating in his estimate of some of the wilder theories, and yet there are few of the writers cited from whom he cannot draw something of constructive value. He builds up his case in a way which gives assurance that the labour of a century of scholarship, which has sometimes appeared to move unproductively in circles, has not been in vain, and affirms the essential unity of an enterprise into which each of us puts what we have to give. His total view of the Gospel is in the end his own, consistent and integrated.

How thorough his treatment is may be gathered from a quick survey of the plan of the work. It has been said that the best commentary is a good translation, and the saying may well find support in the translation with which each section of the work starts, careful, precise, telling the reader exactly what Professor Brown takes the passage to mean. There follow notes in which the translation is discussed and justified, followed by comments, first general and then detailed. Not all readers, doubtless, will wish to study the whole of this material at all its levels, and indeed the task of consulting three separate contexts in search of the full and final interpretation of a given passage can become tedious. But it is certain that anyone who will work through it all will find it worth the pains.

Any attempt to assess his exegesis and interpretation in detail, as it emerges in the translation and the verse-by-verse commentary, would be out of place here, though it tempts discussion, for it raises at every point questions of the greatest interest, sometimes challenging dissent, more often setting the mind on a fresh track. There are, however, certain critical questions upon which anyone who undertakes to comment upon this Gospel has to take up a position, and his answer will give character to his understanding of the whole work. In particular there are three such questions, which may be stated somewhat as follows: first, how far is this Gospel a unity? Secondly, is it "the Gospel of the Hellenists" (B. W. Bacon), or "the most Jewish of the four" (Israel Abrahams)? Thirdly, is it a work in which history is interpreted theologically, or a theological treatise given a misleadingly historical form?

To take the third of these questions first. Professor Brown argues for a view according to which the Fourth Gospel, while it develops a massive theology, has a firm historical basis in a primitive tradition of its own, independent of the Synoptic tradition but equally worthy of respectful assessment. This tradition may sometimes turn out to be superior, as elsewhere it may be inferior, to that of the Synoptics. It is a view which would

have left the earlier critics gasping, and it would still be rejected by some of our most influential scholars, but it does seem to be making its way, and Professor Brown states a strong case in its favour. It may well be that the deliberate exclusion of Johannine evidence set the 19th century quest of the historical Jesus on a course which was bound to lead to a defective, or even distorted, picture, and consequently to a reaction. Where he goes further than some other critics who are in general sympathy with this view is in positing an extensive historical basis for the discourse material as well as the narrative. Yet in the effort to track it down he shows due caution and delicacy of touch, and seldom claims more than is reasonably credible.

Next, if there is thus some kind of common tradition underlying both narrative and discourse, we are one step on the way towards answering our first question, that of the unity of the Gospel. The answer here emerges in a somewhat complicated theory of its process of composition. The Fourth Gospel, he holds, is not throughout the work of a single writer, but the product of a Johannine "school", whose members all share a common outlook and way of approach, so that a certain "family likeness" is stamped upon every part of the Gospel (as well as on some other "Johannine" writings), while the idiosyncrasy of several contributors has resulted in the often puzzling differences which everyone has observed. Professor Brown notes that there is a strong strain in early patristic tradition pointing to some measure of collective responsibility for the work. But however many contributors there may be, they are all under the inspiration of one outstanding personality, who is the authority behind the book and may fairly be called its "author", in a sense better understood in antiquity than in our own day, although he wrote not a word of it. He is assumed to have sponsored the body of primitive tradition, the collection of which was the first stage in composition. It is needless to attempt here to summarize the successive stages, ending with the work of a "redactor", who stood farthest from the centre, and yet had at his disposal a considerable amount of genuinely "Johannine" material not previously used, and himself stood under the impact of the original "author", while he also participated in the development of thought which had gone forward for some decades before he gave it its final form. Perhaps Professor Brown scarcely expects his readers to accept literally the exact succession of various stages of composition, except as a "model", but the scheme unquestionably helps to clarify the movement of thought, with its sometimes surprising transitions.

A good example is his analysis of the great discourse on the Bread of Life in chapter vi. This is very commonly regarded as a eucharistic discourse, "bread" being understood, all through, in a sacramental sense. In opposition to this, critics have maintained either that the imagery can throughout be understood in a non-sacramental sense, or alternatively, that the portions of the discourse which seem clearly sacramental are late interpolations of outside origin. Thus this chapter has become the battle-ground between those who would claim the Fourth Gospel as a main inspiration of the sacramental doctrine and practice of the Church, and

those who see in it a counterblast to the growing sacramentalism of sub-apostolic Christianity.

Professor Brown divides the discourse into two parts at verse 50. The two parts, 35-50 and 51-58, demand separate treatment. They run to a large extent in parallel, both opening with the pronouncement, "I am the bread of life (the living bread)" and part 2 echoing from time to time the expressions of part 1, but with a difference. The pronouncedly sacramental expressions all fall within part 2. He then examines part 1, and shows it to be permeated with expressions echoing the language of the Wisdom literature of the Old Testament. The parallels, which he cites in abundant measure, are overwhelming in their effect, and seem to justify his description of 35-50 as "sapiential" in purport. "Bread", as in the Old Testament passages adduced, is the Word, or Wisdom, of God; the "eating" of it is the reception of the Word by faith. (Note the sequence in vs. 35). When therefore Christ is said to be "bread of life", he is being presented as replacing Wisdom, or Torah, as the embodiment of divine revelation, an aspect of Christology to be found sporadically in most parts of the New Testament. Thus part 1 of the Discourse is firmly rooted in the Old Testament. Not only so, it appears to follow somewhat closely the pattern of Jewish synagogal homilies. It might have been, in substance, a homily for a Christian celebration of Passover. In any case it comes from a Jewish Christian milieu, and must be supposed to belong to a very early stage in the composition of the Gospel.

Part 2, on the contrary, shows signs of having behind it an advanced development of Christian thought and practice. Its language cannot without violence be understood in a "sapiential" sense. It must be attributed to a "redactor" at a late stage. And yet, when it is examined, it is found to turn wholly upon the pronouncement in vs. 51: "The bread that I shall give you is my own flesh for the life of the world", which is only a lightly "Johannized" version of the Words of Institution as they are handed down in our other sources (*σάρξ* and *σῶμα* being alternative equivalents for the same Aramaic term). Part 2, therefore, in spite of late features, is grounded in the most primitive tradition of all. It is perhaps a more precarious conjecture that we have here remnants of the original Johannine account of the institution of the Eucharist at the Last Supper, which in the course of successive editing dropped out of its place and was transferred to the context of the Feeding narrative, which already in the Synoptics has eucharistic overtones. Part 2 of the Discourse, therefore, is in essentials no intrusion from outside, but a re-assertion, in a developed form, of an integral element in the Johannine presentation of the Gospel.

When now the two parts are conjoined, we can recognize, within the mainly "sapiential" scheme of part 1, half-veiled sacramental allusions. The Discourse, in its complete and final form, as we have it, exhibits the union of word and sacrament as central to the presentation of the Christian Gospel. This union has been formative of the thought and the liturgical practice of the Church down to the present day.

There is another point where Professor Brown's theory of composition has a bearing upon one of the problems of Johannine criticism—the relation of the Prologue to the body of the Gospel. That the Prologue as it stands was written *currente calamo* by the same writer is a view which it would be difficult indeed to maintain. Yet its connections with the general tenour of the work are intimate. Indeed, as Professor Brown effectively shows, the correspondences of clauses of the Prologue with movements in the narrative are far too close to be supposed accidental. The conclusion we are offered is that we have here "an early Christian hymn, probably stemming from Johannine circles, which has been adapted to serve as an overture to the Gospel narrative of the career of the incarnate Word". It is therefore the work of the redactor, and if so, perhaps his most far-reaching contribution to the process of composition. In adapting the hymn as an "overture" he has displaced the original opening of the Gospel, which, like the others, and like the primitive *Kerygma*, introduced the ministry of Jesus with an account of "the baptism of John". This original opening is presumably represented by the clauses in prose, which interrupt the verse structure of the hymn. I do not propose to discuss this particular solution to our problem, and indeed I am not sure that I could offer any better solution, though I still cherish an obstinate conviction that the relation of the Prologue to the work as a whole is more vital and organic than it here appears. But I should like to put a mild query to the description of the verse portions of the Prologue as a "community hymn" The chief parallels offered—the hymnic material in Philippians ii and Col. i, and still more in the Odes of Solomon—show as much contrast as similarity. The doctrinal *content* may be similar, even identical, but the poetical *form* is surely far different. The Johannine prologue has none of the rhetorical, or poetical, tropes and imagery such as appropriate to the language of hymns (*οὐχ ἁρπαγμὸν ἡγήσατο, μορφῇ δούλου, εὐδόκησεν τὸ πλήρωμα κατοικῆσαι*: the Prologue has only *ἐσκήνωσεν*, for which there is special reason, while "light" and "darkness", for anyone who thinks Hellenistically, are not *mere* images or metaphors; God *is* light). Nor does it employ the rhetorical device of collocation of nearly synonymous expressions (*ἐν ὁμοιώματι ἀνθρώπων-σχήματι ὡς ἄνθρωπος, ἀρχὴ-πρωτότοκος-πρωτεύων*). It may be true that in the poetical portions of the Prologue the succession of clauses shows "climactic parallelism", but—what is more important—this succession carries forward, step by step, a high argument, leading to a climax in the sublime affirmation "the Word became flesh". The theme is necessarily mysterious, but its expression is as plain as the subject permits; and it is wonderfully concise, with not a superfluous word. Repetitions are wholly for the sake of clarity. The Prologue does not employ the allusive and emotionally suggestive language of hymns; it makes its points directly, in straightforward terms. I should find it difficult to believe that it came into existence as a hymn for use in congregational worship, like those referred to in Col. iii. 16. It is a profoundly philo-

sophical statement, and its philosophy, as it appears to me, underlies the whole Gospel and provides a necessary clue to many of its secrets. It is, however, not necessary to accept all the *minutiae* of Professor Brown's *redaktionsgeschichte* in order to see that in the course of working it out he has made it an instrument for penetrating deeply into the density of Johannine thought.

Finally we come to the question, Jewish or Hellenistic? By posing it in such terms I am of course over-simplifying the issue. "Jewish" and "Hellenistic" are not mutually exclusive categories. No one doubts that there are features in the book which place it well within the native Jewish or Hebraic tradition, and also features akin to the general outlook of Hellenistic culture. Nevertheless the question may fairly be asked, Which of these components most gives character to the distinctively Johannine presentation of the Gospel message? Professor Brown emphasizes the "Jewish" element at the expense of the "Hellenistic". His demonstration, all the way through his commentary, of the deep Biblical roots of Johannine thought is impressive. In particular, he brings together a greater mass of parallels with the Wisdom literature of the Old Testament, canonical and deuterocanonical, than I have met with in any other writer. Not only so; he shows convincingly how much of Johannine thought lies directly in the sapiential tradition. It must be said, however, that it is just this Wisdom strain in the Old Testament which is least distinctively Hebraic; it is, as Professor Brown shows, the most cosmopolitan or "ecumenical". Although the Wisdom concept had doubtless entered into Hebrew thinking (from Egypt) at a quite early date, it was under Hellenistic influence that it had its most extensive development, and John shares in this. But to put our question on a broader basis, if we set the Fourth Gospel in its place within the New Testament canon as a whole, the features which plainly set it apart from the rest are surely not those based on the Old Testament, which is part of the common heritage, but those which can be shown to have Hellenistic affinities. And what type of reader was likely to be attracted to the work? History has given the answer. Augustine was certainly not the first to find the Fourth Gospel a natural bridge from neo-Platonism to Christianity. The mainstream course of early Christian theology was (for good or ill) strongly Hellenized, and the Fourth Gospel was its inspiration more than any other canonical writing.

It is, however, probably a mistake to start from an antithesis, Jewish or Hellenistic. The process of fusion of cultures had gone on for centuries before John wrote. Its results are patent in religious thought on both sides of the dividing line; in Judaism—not only in the Dispersion, but even in rabbinism—and in pagan writers such as the Hermetists as well. This is John's intellectual world, and within it he worked creatively. I know of no writing in which the fusion is so perfect, for here the "Jewish" and "Hellenistic" do not lie uneasily side by side, as they do for example in Philo, nor does the one eclipse the other. As Abt Vogler framed "out of three sounds, not a fourth sound but a star", so John has out of the two

components framed a new instrument for theological thinking. If he provided inspiration for the development of a Hellenized Christian theology, he also did much to ensure that within it the original biblical impulse was not lost, for, as he observed, "salvation is from the Jews". And here Professor Brown and I can join hands. And may I add that while at points I find myself taking issue with him, the broad trend of his interpretation is one which commands my warmest sympathy? It is heartening to discover how directly mind can speak to mind across the confessional barriers which still divide Christians from one another.

From even so sketchy a discussion of a few salient points it must be evident that Professor Brown's work is stimulating and thought-provoking, but it cannot in any degree communicate the freshness and zest with which he traverses this well-trodden field, or the insight which time and time again illuminates old problems. It demands serious and careful study, which will be repaid with a growing understanding of the Gospel according to John and, through it, of the Christian Gospel itself.

* * *

You, Lord, brought in my way books of the Platonists translated from Greek into Latin. In them I found, though not in the very words, yet the thing itself and proved by all sorts of reasons: that in the beginning was the Word and the Word was with God and the Word was God . . and I found in those same writings that the soul of man, though it gives testimony to the light, yet is not itself the light; but the Word, God himself, is the true light which enlightens every man that comes into the world; and that he was in the world . . But I did not read in those books that he came unto his own, and his own received him not, but to as many as received him he gave power to be made the sons of God . . I did not find that the Word became flesh . . . . The writings of the Platonists contain nothing of all this. Their pages show nothing of the face of that love, the tears of confession.

"The Confessions of St Augustine", Book VII.

POPULATION EXPLOSION: MYTH OR REALITY?

by

REV ARTHUR MCCORMACK, M.H.M., M.A.

The population crisis, an experience entirely new to the human race in our time, was predicted by demographers and ecologists in the 1950s, becoming an unavoidable reality in the 1960s. And yet the world is hard of hearing when it comes to visionary planning. A week is a long time in politics and an electorate commissions a government for no more than five years. Reaping now is more appealing than sowing for tomorrow, the present being preferred to deferred benefits. Nevertheless the world must soon listen or face a terrible cost in misery: knowledge should bring responsibility and discipline or mankind will reap a whirlwind. It is man's mind which has largely brought about the population crisis by removing from infancy and middle age the inevitabilities of death and by bringing physical prosperity to many areas: so it must be man's mind and character which provide for the consequences.

The world is at last beginning to listen in the 1970s. A sign of it is the debate which sprang up in *The Times* during January, following two focusing articles by Adam Fergusson, "When the World's Breeding has to Stop" (12th Jan.) and "In Search of a Population Philosophy" (13th Jan.), and an editorial leader, "The Prophets may be Right" (14th Jan.) which discussed the environmentalists' manifesto, "A Blueprint for Survival" prepared by *The Ecologist*. The debate raises the cognate problems of contraception, family planning, abortion, vasectomy, sterilisation in societies where the Church's teaching on the natural rhythm as a way of birth control may be beyond people's intellectual and moral capacity. It raises problems of human freedom to produce a family of any size, versus human duty to build up and not break down the social order; and the problem of what rights of coercion the state may exercise in birth limitation, and its methods (both inducement and pressure, education and regulation). There are divine moral arguments attaching to the population crisis; and human temporal arguments which also have spiritual and moral aspects, relating to exhaustion of resources, the quality of life (which includes waste dumping and pollution), human dignity, responsible parenthood, duty to the future generation. Both sets of arguments must be worked out very immediately, for it is already the eleventh hour. But first, the fact of the crisis must be digested and accepted instead of relegated to that limbo labelled "academic theory".

Fr McCormack has long been a second-stage expert on world poverty, international social justice and population problems, an expert on what the experts are deducing and discovering. He was ordained in 1936 and spent the decade of the forties as a priest in the British Cameroons. Since then he has written on poverty and population in Catholic journals, and has written or edited, *inter alia*, the following books: "People, Space, Food" (1960), "The Population Explosion and World Hunger" (1963), "Christian Responsibility and World Poverty" (1963), "The Population Problem" (1970), "Population Explosion—a Christian Concern" (1971). He travels extensively, especially to such critical population areas as East Africa, Malaysia, the Philippines and Latin America; and was recently in attendance during the Second Bishops' Synod at Rome as a member of the Pontifical Commission for International Justice and Peace.

RECENTLY a distinguished, very intelligent well-read priest asked me quite sincerely if there really is a population explosion and is it such a problem as it is made out to be. An equally intelligent layman said to me that he thought that if he came back to earth in a couple of hundred years' time the human race would still be here, the forecasts of the population experts

having been proved false like the views of those fanatics who used to prophecy the end of the world and wake up sheepishly the morning after doomsday to find that it had not happened. Late last year all sorts of dire calamities were prophesied as a result of the underground explosion of the nuclear bomb in the Aleutians—and nothing happened. Are population prophesies perhaps in the same category? In October last year there was an article in *Christian Order* exploding the "Population Explosion Myth". Colin Clark, one of the economic geniuses of the post-war era, has often pointed out with a wealth of detailed calculations that the earth could support many times its present population. During a visit to Kenya in December, I was told very earnestly by a priest that God, when he created the world must have foreseen all the possibilities, and so it was impossible that human beings by following God's laws could get into a population impasse and that the world would really become overpopulated.

On the other hand there are prophecies of disaster within the lifetime of at least younger readers due to excessive population growth and the inability of the resources of the world to cope with it.

Professor P. R. Ehrlich of Harvard University, now one of President Nixon's advisors on population problems, wrote in the *New Scientist*, when he was teaching in the Department of Biological Sciences in Stanford University:

> The battle to feed humanity is over . . . some time between 1970 and 1985 the world will undergo vast famines—hundreds of millions of people are going to starve to death . . . unless plague, thermo-nuclear war, or some other agents kills them first . . .[1]

The reason he gave for this dire forecast was that population was outstripping food resources at such a rate that population control measures would not have time to be effective. Since then, his paperback book "The Population Bomb"[2] has spread this doctrine of pessimism to all the campuses of the U.S. and far beyond.

The Green Revolution[3] has made nonsense of these fears, at least for the near future. But faced with such a wide variety of views on population, the average man may be excused for being apathetic or sceptical. It is interesting to note, however, that none of the foregoing opinions were expressed by real population experts (although Mr Clark and Professor Ehrlich have considerable knowledge). While I share the distrust of most people with regard to experts, in this field I have even more distrust for the non-expert who is often swayed by emotions and reasons which are not based on *facts* and reasoned inferences from them.

Apathy and scepticism, though natural, are not rational. We must go beyond the confusion caused by conflicting extreme views and analyse the

[1] 14th December 1967.

[2] "The Population Bomb", Ballantyne Books, New York, 1968. The Introduction to this book somewhat modified the extreme pessimism of the article.

[3] The Green Revolution is the name given to the sensational wheat and rice production brought about by the introduction of new high yielding, disease resistant strains developed in Mexico and the International Rice Institute in Los Banos Phillipines

incontrovertible facts of the present unprecedented population expansion. This is very difficult to do for the subject is so complex, hedged about at times by genuine controversy. Demography itself is a comparatively new science. There has been such a reversal of secular demographic patterns in the past hundred years, especially in the past fifty years and still more in the past ten years (even the past five years) that old attitudes and values are still clung to when the factual basis for them has fundamentally changed. The realization of the vastness and complicated nature of the problem is not without its merits. It is a good safeguard against the simplistic analyses and panaceas that are sometimes offered. Also the population problem is a controversial one and it brings in many related issues on which people feel deeply—religion, social culture, basic philosophies of life, politics, economics, history, national prestige.

Nevertheless, it is imperative to attempt to sketch the present population situation in the world as objectively as one can and to try to project, as realistically as may be, the prospects for population in the reasonably near future. And in spite of the difficulties, it is possible to do so. As Professor Alfred Sauvy, one of the most prominent demographers, has put it ". . . demography includes fearfully certain areas of knowledge . . . as well as fearful mysteries . . ."[4]

It is imperative to do so because the unprecedented expansion of the numbers of people on earth and the prospect of this continuing at rates vastly higher than any in the history of the human race, involve problems affecting the quality of life on earth and even the very survival of the human race. It would be in the highest degree immoral to neglect what many responsible people of by no means extremist views regard as the most crucial problem of our times. Any institution, including the Church or Churches, which did so would, in my opinion, risk becoming a monumental irrelevancy in the world of today.

The first fact that is fundamental to any understanding of the phenomenon of population increase is that the present population situation is without precedent or parallel in history. A corollary of this is that the lessons of the past are inadequate guides in this field. The fact that the human race has muddled through despite various vicissitudes in the rate of increase in the inhabitants of the world in the past is no guarantee that we shall muddle through our present population plight.

The reason for this is that the historic checks on man's population growth (mainly disease, war and famine) have been overcome. This has allowed man's numbers to increase to such an extent that even wars and natural disasters do not affect man's numbers to a significant extent. A couple of examples will illustrate this. When the Black Death struck in 1348 the population of England was about 3·7 million. Twenty years later, it had been reduced to 2½ million and by the end of the century, J. C. Russell in his study "British Medieval Population", estimates that the plague had reduced the number of people in England by 50%, i.e. it

[4] A. Sauvy, "Fertility and Survival", p. 9.

was half what it would have been had the plague not occurred. Nothing short of nuclear war would have a remotely comparable effect on the present population of England of nearly 50 million.

In terms of total loss of life, the Second World War was easily the most disastrous in history. Including civilians, Europe lost about 30 million dead.[5] This is less than half the population increase today in the world *in one year*. So there is no "hope" that the third ancient check of war, short of a nuclear holocaust, will have any influence on population increase except locally and temporarily.

A brief glance at a few statistics will enable us to prove that we are now in a new era of world population growth. The figure of 300 million people on earth at the beginning of the Christian era is generally accepted. It took until the seventeenth century to reach the first 500 million people. As the following table (Table I) shows, 500 million people were added to the world's population in a little more than the ten years of the 1960s. This table also shows that the rate of growth has been continuous since 1650. This is in contrast to the period 1 A.D. to the year 1650 when there were often recessions in population growth caused by the Malthusian checks of famine, disease and war. More ominously, from 1650 to the present time, the *rate* of growth kept accelerating.[6]

TABLE I

ESTIMATES OF WORLD POPULATION IN MILLIONS

Year	World Total	Africa	Northern America	Central & South America	Asia excluding U.S.S.R.	Europe & Asiatic U.S.S.R.	Oceania
1650	545	100	1	12	327	103	2
1750	728	95	1	11	475	144	2
1850	1,171	95	26	33	741	274	2
1900	1,608	120	81	63	915	432	6
1920	1,860	143	116	89	1,023	480	9
1930	2,068	164	134	107	1,120	533	10
1940	2,294	191	144	130	1,244	574	11
1950	2,515	221	166	162	1,381	572	13
1960	2,998	273	199	212	1,659	639	16
1970	3,631	344	227	283	2,074	700	26

Of course, some of these estimates (especially the early ones and even up to mid-twentieth century for parts of Africa, Asia and Latin America) are fairly rough but it is unlikely that they are so far out as to affect the

[5] W. D. Borrie, "The Growth and Control of World Population", Weidenfeld & Nicholson, London, 1970, p. 138.

[6] Borrie, p. 6, with my own addition for 1970 taken from UN Population Division estimates.

point that is being made. The *rate* of increase of population has accelerated from the mid-seventeenth century when the modern population explosion really started. The increase in the hundred years from 1650-1750 of the number of people on earth was 183 million. In the next hundred years it was 443 million. In the next *fifty* years, i.e. from 1850-1900 the number of the world's inhabitants jumped by 437 million, nearly the same amount as the increase for the previous one hundred years.

In the twentieth century, the rate increased still more rapidly. Between 1900 and 1950 the increase in population was 907 million. 500 million (less 2 million) were added as we have seen in the decade of the Fifties.

In the ten years 1960 to 1970, the amount was 629 million. At the present rate of population increase in the world of 1·9%-2% the population of the world is increasing by about 72 million per year. There will be 825 million more people in the world by 1980 according to latest UN estimates.

There is surely no need after giving these figures to labour the point that the modern population expansion is dizzily different from the population increases of the past. From 1 AD-1650 progress was slow and subject to many setbacks. The rate of increase was such that the population nearly doubled in the first sixteen or seventeen centuries of the Christian era. Now it is expected to double by the first decade of the next century (which is no further off in the future from 1972 than the beginning of World War II is in the past).

Graphically, the situation can be shown as follows:

FIGURE I

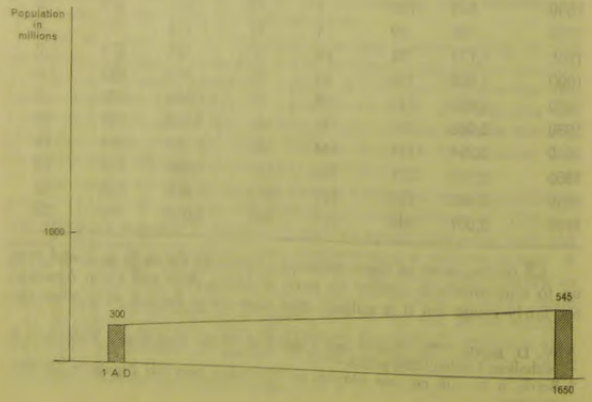


FIGURE II

INCREASE FROM 1650-1975

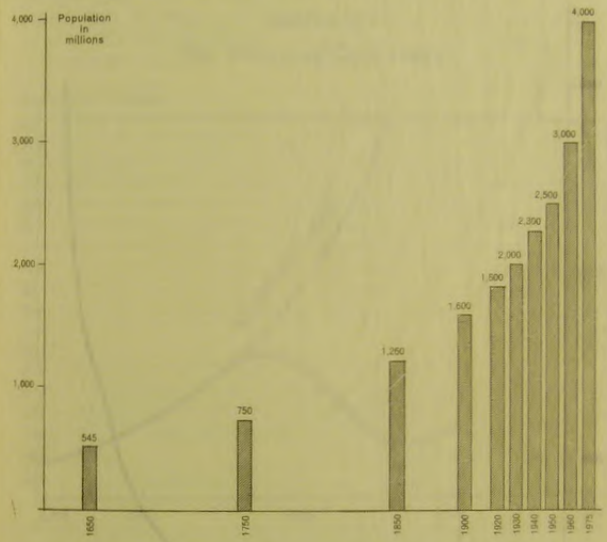
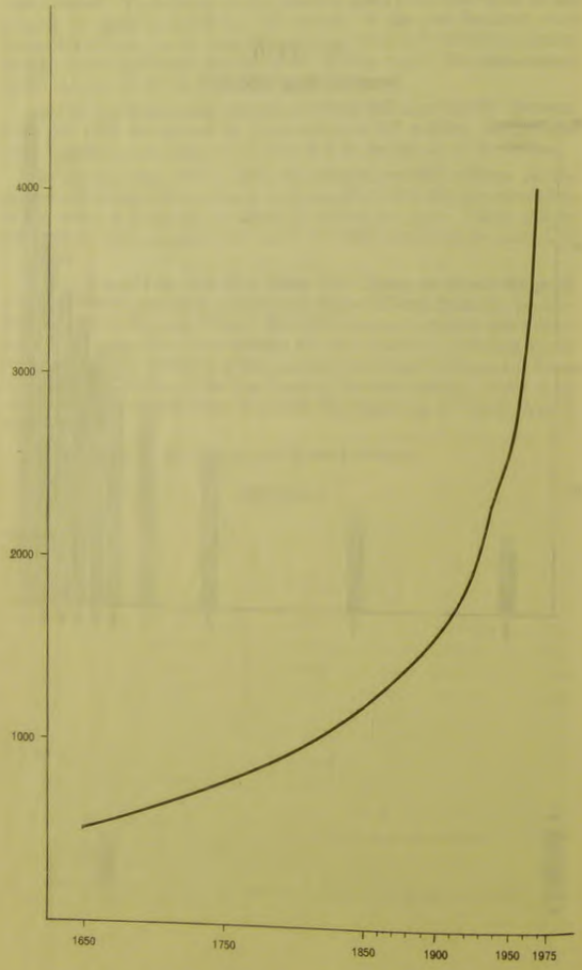


FIGURE III

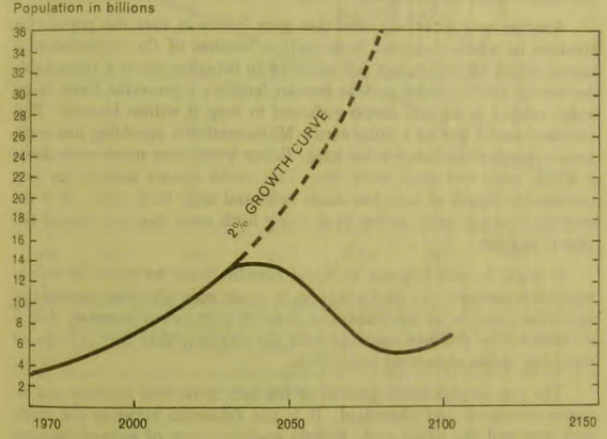
SHOWING THE 1650-1975 INCREASE IN FORM OF CURVE



At present the rate of population increase is 2%. If this rate continues, then the figures below are mathematically accurate and show what will occur *if nothing happens or is done to change that rate.* According to the chart below it will continue, until 100 years from now the population will be 36 billion (i.e. thousand million).

FIGURE IV

THE "POPULATION CRASH CURVE"



Continued population growth at the current 2% rate could lead to a calamitous population crash sometime in the twenty-first century.

Of course, no one really expects that the curve will go on to follow the dotted line up to 36 billion. In fact, the downward line of the graph shows what experts expect would happen before that point is reached because of increase in the death rate and the ancient checks of disease and famine coming into operation, because the available resources of the world could not cope with the number of people on our finite earth. Whether the precise point would be where the experts put it is debatable. *But what is certain is that sooner or later that point will come unless there is some restriction on human population growth.* A lowering of the rate of population increase will not come about naturally or automatically.

In the population situation as it is now and in the foreseeable future, the only humane means is by voluntary restriction of fertility. This is the point made by Mr Robert Macnamara in his speech on 1st May 1969 at the University of Notre Dame, Indiana:

> "What we must comprehend is this: the population explosion will be solved one way or the other. Our only fundamental option is whether it is to be solved rationally and humanely—or irrationally and inhumanely. Are we to solve it by riot, by insurrection, by the violence that desperate men can be driven to? Are we to solve it by wars of expansion and aggression? Or are we to solve it rationally and humanely, in accord with man's dignity?"[7]

Another way of saying what has gone before is that the population situation in which mankind finds itself is because of the unprecedented control which his technology has achieved in bringing about a remarkable measure of death control so that human fertility, a powerful force, is no longer subject to natural checks sufficient to keep it within bounds. This situation cannot last on a finite earth. Mathematically speaking, our earth cannot sustain such increase for long. Either birth rates must come down or death rates will once more rise. The world cannot sustain for any considerable length of time low death rates and high birth rates. It is the lowering of death rates, rather than rising birth rates that has caused the present position.

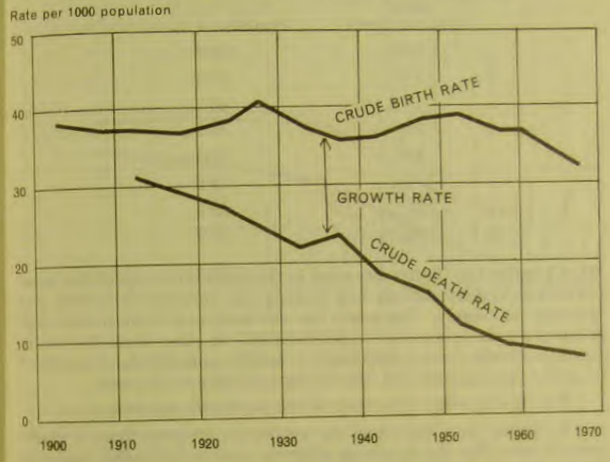
It might be well to pause here and examine what we mean by rate of population increase. As we have seen, it is not only absolute numbers of population, unique as they are, but rates of population increase, which are basic to our problem, together with the certainty that they will go on increasing unless something stops them.

The rate of population growth or the rate of natural increase can be simply calculated and illustrated. It is the difference between the crude birth rate and the death rate. Strictly speaking, rate of natural increase equals crude birth rate minus death rate plus immigration minus emigration, but with the great numbers now involved migration does not play a significant role except in certain special cases. For example, if the birth rate is 40 per 1,000 and the death rate is 20 per 1,000, the rate of population increase is 20 per thousand, or 2%. If the death rates goes down to 10 per 1,000 and the birth rate remains the same, then the rate of natural increase or of population growth is 30 per 1,000, or 3%. A concrete example of this is given in the following Figure V taking Ceylon as an example:

[7] Population Reference Bulletin, "Man's Population Predicament", Washington, D.C., April 1971, p. 34.

FIGURE V

EXPLOSIVE GROWTH RATE: CEYLON, 20TH CENTURY



Sources: United Nations. *Population Bulletin of the United Nations*, No. 6, ST/SOA/Series N/6. New York: United Nations 1962.
United Nations. *Population Bulletin of the United Nations*, No. 7, ST/SOA/Series N/7. New York: United Nations, 1962.

Abrupt drop in mortality in underdeveloped countries such as Ceylon has resulted in a much greater growth than in the developed world.

The rate of population growth in 1910 was comparatively small, about 0·6%, because whilst the birth rate was high (28 per thousand) the death rate was also high (32 per thousand). In sharp contrast in 1960 the rate was over 2·5% because the birth rate was still about 38 per thousand but the death rate was 13 per thousand. In 1970, although the birth rate was slightly lower, the death rate was also lower: 32 per thousand against 8 per thousand, giving a rate of natural increase of 2·4%.

It is interesting to see what rates of natural increase mean with regard to time taken for a population to double.

Rate of Population Growth	No. of Years for Population to Double
0·5%	138·8
1·0%	69·4
1½%	46·2
2%	34·6
2½%	27·6
3%	23·1
3½%	19·8
4%	17·3

What happened in Ceylon was a fall in the death rate, through improved health and hygiene methods (e.g. malaria was virtually eliminated) and increased food supply. This meant that the death rate between 1940-1960 fell from 24 per thousand to 10 per thousand. In other words the rate of population increase accelerated from 1% to 2·5% and thus the time needed to double the population fell from 69 years to just over 28 years.

Here in a nutshell is the cause of the population explosion.

So far we have considered the population explosion from a global point of view. But the population situation needs to be studied region by region, continent by continent, country by country, even district by district. But leaving aside special features of the major regions of the world to which we will return later, we must distinguish between developed and developing countries. The most dramatic aspects of the twentieth century population expansion are being experienced in the developing world.

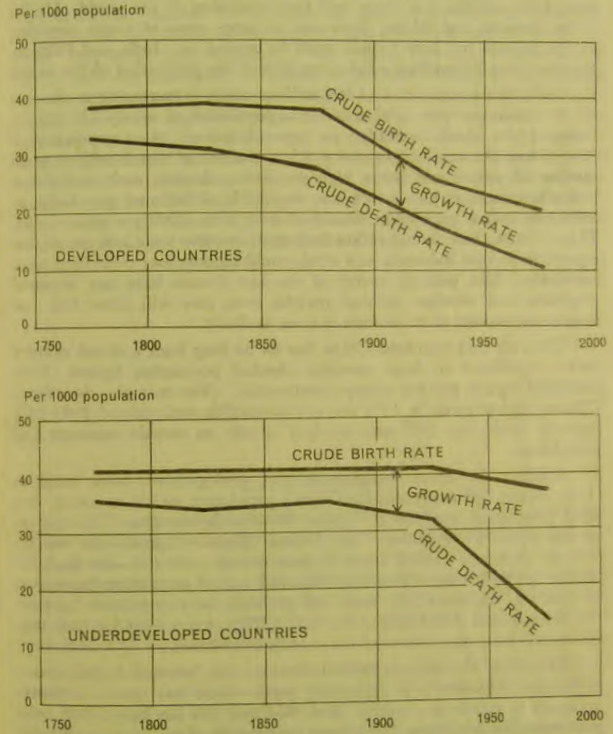
In the developed countries of Europe, North America, Japan and Oceania, very low death rates and high life expectancy have been combined with controlled fertility (a process which began before the twentieth century but accelerated during it). The result is that rates of increase in population are low, 1% or less for the United States, 0·6% for England and hardly any developed country above 1% and no country above 1·5%.

On the other hand, the developing countries as a whole have come under the influence of one controlling factor, decline in mortality rates alone. The result is that their growth rates (as we saw in the case of Ceylon) have soared up to levels that could not have held for long periods in the past (otherwise numbers would have long since outstripped resouces) and which clearly cannot hold for long in the future (or else numbers will soon outstrip the means of subsistence and other necessities for a life in keeping with human dignity). The result is that developing countries have rates of growth averaging 2·5% to 3% with few under 2% and only one or two under 1·5% and none under 1%.

The following figure illustrates this point:

FIGURE VI

Estimated Birth and Death Rates, 1770-1970



Source: United Nations. A Concise Summary of the World Population Situation in 1970. New York: United Nations, 1971.

In developed countries, decreased mortality was accompanied by dropping fertility; mortality drop was abrupt in underdeveloped countries.

Although there are great similarities with regard to regions of the developing world as a whole, as indicated above, it will be useful now to treat of the main areas separately as there are also significant differences.

ASIA

Asia is the continent with most difficulties with regard to absolute numbers of people and availability of resources. It has a population of over 2,000 million, well over half the population of the world. Unlike Latin America and Africa, there are no large areas of virgin territory, except perhaps in China, which could be opened up. India and Pakistan together have 792 million people, one fifth of the population of the world.

India has a population of 569 million which is increasing at the rate of 14 million per year. Pakistan has a population of nearly 115 million increasing by about 2¼ million per year. Indonesia has a population of 121 million (its rate of increase is 2·5%) including islands with a small number of people and not a high population density, such as Celebes, and others such as Java which has two-thirds of the total population of Indonesia and a population density of well over 1,000 per square mile. There is room here for migration on quite a massive scale and population experts think that Indonesia as a whole could support over twice its present population. But political events of the last decade have not favoured migration and whether political realities even now will allow free and massive movement of population is open to doubt.

The fact that mainland China has for so long been a closed country makes it difficult to have accurate, checked population figures. Even published figures are not always trustworthy. (For example, the official Chinese figures given in 1957 are not compatible with official 1949-1956 figures). And since 1957 one has had to rely on outside estimates and projections.

Building on pretty meagre statistics, demographers have come to rather widely differing totals for China's population which, of course, also affect population projections. United Nations figures give 772·9 million as the mid-1971 estimate. The United Nations figures—not too far different from the United States Census Bureau estimates—are probably within the right range. With an estimated rate of population increase at 1971 of just less than 2%, there will probably be a population between 900 million and 1,000 million by 1980. This means that by that time China will have one quarter of the world's inhabitants.

In spite of the extreme anti-Malthusian line favoured by Marxists—population explosion is a capitalistic myth—there has been a tentative approach to population control since 1954 and this has been much more pronounced in the Sixties. This shows the triumph of realism over ideology. Indeed, there has been more outspokenness on this subject in China than in the U.S.S.R. Chou en Lai, in an interview with Edgar Snow in 1964, said: "We believe in planned parenthood . . . Our emphasis on planned parenthood is entirely positive: planned parenthood where there is increased production of goods and services, is conducive to raising the people's standard of living".[8] At present, although hard evidence is difficult to

[8] Borrie, p. 5.

obtain, it seems that a rather ruthless campaign of family limitation is being pursued.

Mainland China, India, Pakistan and Indonesia contain over 40% of the world's population. Among these vast groupings there is yet little sign of fertility control. So far Asia has experienced only one aspect of demographic transition in the form of some improvement in mortality rates. But while improvements in this regard may seem comparatively slight from the standpoint of people in countries with life expectations now exceeding seventy years, the improvements are already sufficient to bring these huge agglomerations of people to a point not far from the situation attained by the Western world some seventy years ago. If demographic events in these countries follow the sequence of most Western countries since that time, with further reductions in mortality before fertility can be effectively brought under control, their present growth rates—which all exceed 2% or even 2·5% a year, with the possible exception of China, will rise even further.

LATIN AMERICA

Latin America—the American Continent south of the United States of America—shares with other parts of the developing world rapid population growth. Indeed, it is one of the fastest growing regions of the world and has been so since about 1920. Before that date, international migration was a substantial factor in increasing the number of people. Since then population increase has mainly been due to decrease in the death rate combined with high birth rates.

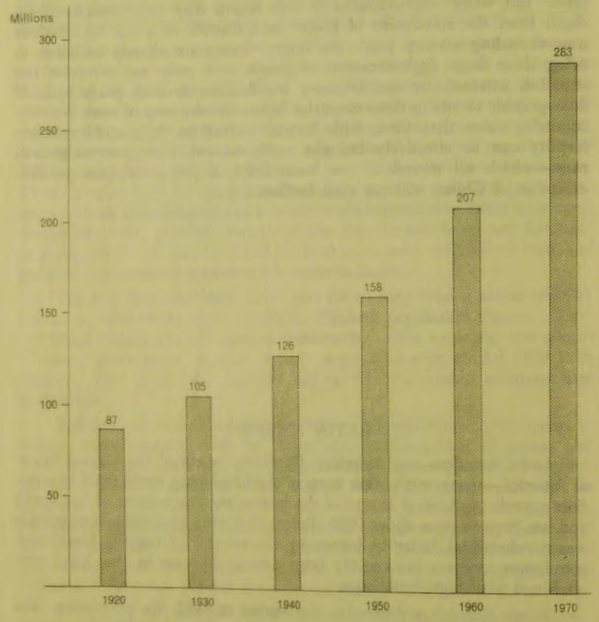
When Columbus discovered the region in 1492, the population was probably about 10 million. It was about 86·9 million in 1920. So population had progressed slowly enough until then.

Growth since 1920 has been so rapid that it fully deserves the name of explosion. Especially between 1930 and 1960 remarkable falls in the mortality rate occurred, e.g., in Mexico the death rate was halved between the thirty years to 1960. With some of the highest fertility rates in the world, the population increased enormously,[9] (to 291 million in 1971), as the following diagram shows:

[9] "Journal of Population Studies", Vol. 24, 1970.

FIGURE I

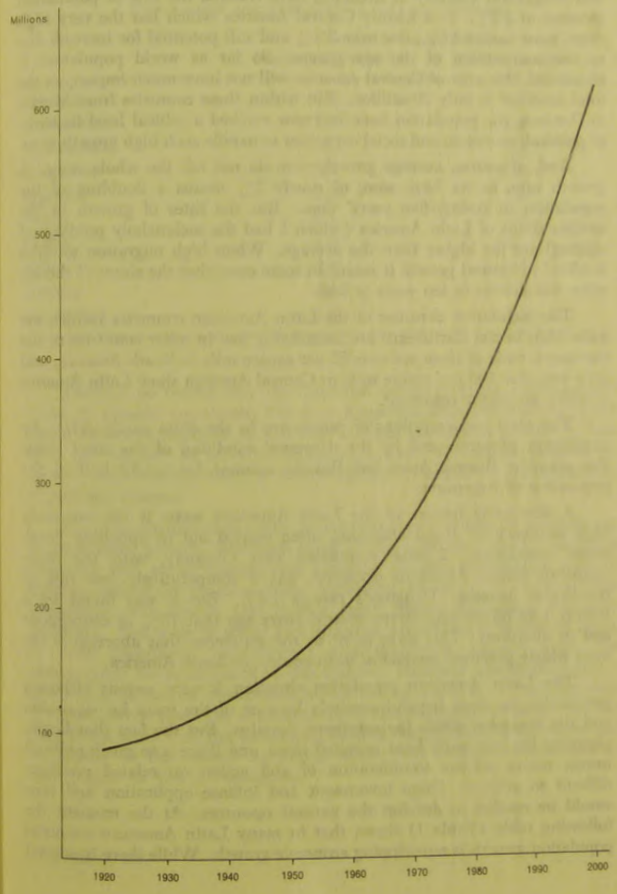
LATIN AMERICA
ESTIMATED POPULATION INCREASE, 1920-1970



By 1970 growth rates in many countries were well over 3%, in fact 2·9% was the *average* for the region. Reasonable estimates give a population of well over 600 million by 2000 A.D.—an increase over 100% in the remaining years of the century.

FIGURE II

LATIN AMERICA POPULATION INCREASE
ESTIMATED AND PROJECTED, 1920-2000



Temperate South America (Argentina, Paraguay, Chile, Uruguay) have had slower rates of growth, an increase of from 14·8% in 1920 to nearly 40% in 1970. The present rate of increase is 1·8%. If these countries are excluded, then the rate of growth of the Latin American countries would be correspondingly higher. In the Caribbean birth control and emigration (mainly to England) have reduced the rate of population increase to 2·2%. It is mainly Central America which has the very high rates, none under 3·0%, five over 3·5% and still potential for increase due to the composition of the age groups. So far as world population is concerned, this area of Central America will not have much impact, as the total involved is only 70 million. But within these countries from Mexico to Panama, the population issue has now reached a critical level in terms of political, economic and social capacities to handle such high growth rates.

And, of course, *average* growth rates do not tell the whole story. A growth rate, as we have seen, of nearly 3% means a doubling of the population in twenty-five years' time. But the rates of growth in the terrible slums of Latin America (which I had the melancholy privilege of visiting) are far higher than the average. When high migration to cities is added to natural growth it means in some cases that the slums of the big cities will double in ten years or less.

The population densities of the Latin American countries (which are quite high in the Caribbean) are remarkably low in other countries of the continent, none of them are over 52 per square mile in South America, and only two over 100 per square mile in Central America show Latin America is really an empty continent.

The great concentrations of people are in the cities partly driven by population pressures and by the depressed condition of the rural areas. For example, Buenos Aires and Rosario account for nearly half of the population of Argentina.

A distressing feature of the Latin American scene is the extremely high incidence of illegal abortions, often carried out in appalling "back street" conditions. I have mentioned that Uruguay, with the other temperate South American countries, has a comparatively low rate of population increase. Uruguay's rate is 1·4%. But it was found by a Family Life Movement survey several years ago that 75% of conceptions end in abortions. This gives point to the statement that abortion is the most widely practised method of birth-control in South America.

The Latin American population situation is very serious although potentially the most hopeful precisely because of the room for expansion and the resources which the continent contains. But the fact that family planning has not really been accepted there, and there is so much political unrest makes serious consideration of and action on related problems difficult to achieve. Huge investment and intense application and time would be needed to develop the natural resources. At the moment the following table (Table 1) shows that in many Latin American countries population growth is outstripping economic growth. While there is natural

reaction against measuring progress in Gross National Product, in this case it is quite a good indicator of the failure to progress.

TABLE 1

POPULATION AND PER CAPITA INCOME GROWTH

	Annual Increases Per Cent	
	Population Growth	Per Capita GNP
Mexico	3.5	2.5
Guatemala	3.3	2.4
Venezuela	3.4	1.7
Colombia	3.0	1.8
Ecuador	3.4	1.3
Peru	3.1	3.3
Brazil	3.0	2.1
Chile	2.4	1.4
Bolivia	2.4	1.9
Argentina	1.6	1.1

There is no reason why the American continent cannot carry several times its present population but it is important that the growth of the Latin American segment be checked to bring population growth in line with its capacity to increase economic growth and social progress—a capacity which seems likely to remain restricted because of the inefficiency of political systems.

But it is obvious that Latin America cannot continue its present rate of population growth. Although some people think that family planning measures will make considerable progress, despite comparative lack of interest, indeed at times outright opposition so far, it is expected that population will double and double again before stabilising, let alone declining. The scale of social and economic operations is unique in terms of their investment requirements and they arise directly from the demographic forces discussed in this chapter. However steeply the fertility graph can be curved downwards in the future, there is no escaping over the next thirty years the consequences of the demographic history of the past thirty years.[10] If the fertility curve does not go downwards, there will eventually be the chaotic conditions which have already been hinted at with regard to World Population.

[10] Borrie, p. 179.

AFRICA

On 4th December last year, while I was in Nairobi studying and discussing the population situation in Kenya, I read about the publication of a Report on the United Nations Economic Commission for Africa. This Report said that population increase was putting obstacles in the way of Africa's economic and social development. It was making economic growth more difficult, it was hindering the provision of sufficient schools and hospitals and greatly complicating the problems of unemployment, especially urban unemployment. A few days later I was in the Cameroon in West Africa, and although the population problem is not urgent there yet, I was given a personal reminder of how the African situation is changing. When I wrote, seven years ago, "The Population Explosion and World Hunger",[11] I gave the rate of population increase as 0·6% per year for West Cameroon. Due largely to the health measures which have decreased the mortality rate, especially the infant mortality rate, it is now 2·2%.

These personal experiences are examples of the fact that Africa, so sparsely populated, is nevertheless experiencing the effects of rapidly increasing populations.

In a number of ways Africa is different from the other two major regions of the developing world. Population statistics for before this century are very fragmentary and unreliable and it is very difficult to reconstruct a pattern, which as we have seen, is quite feasible for Asia and Latin America. Indeed, even during this century records are not good as the famous Nigerian population "scandal" of 1963 showed.[11a]

So we need to treat the subject of African population growth with considerable reservations. Nevertheless very good work has been done by the Princeton Population Institute whose Director is Ansley Coale, the able successor of the famous Frank Notestein, in clarifying the picture somewhat.

Making all the allowances indicated above—lack of accurate censuses and hardly any satisfactory birth and death registration systems—the following table from the United Nations assessment of the five major sub-regions of Africa probably does not err on the side of excess.

[11] Arthur McCormack, "The Population Explosion and World Hunger", Faith & Fact 125, Burns & Oates, 1963.

[11a] The Nigerian Census taken in 1962 was officially repudiated as being in part fraudulent. Cf. Borrie, p. 201.

TABLE 2

ESTIMATED MID-YEAR POPULATION AND ANNUAL RATES OF GROWTH, MAJOR REGIONS OF AFRICA

Region	Density per Sq. Kilometre* 1967	Estimated Population in Millions 1940	1960	1967	Annual Rates per 1,000 of Population Births	Deaths	Natural Increase
Western Africa	17	58	88	104	51	27	24
Eastern Africa	14	54	77	90	44	20	24
Northern Africa	9	44	66	79	45	19	26
Middle Africa	5	23	29	34	42	23	19
Southern Africa	8	12	18	21	40	16	24
All Africa	11	191	278	328	46	22	24

* *To turn square kilometres into square miles multiply by* 2½.

In 1970, the total population of Africa was estimated at 344,415 million with an annual increase rate for the five years 1965-70 at 2·6% and estimated for 1970-75 at 2·8%.

Data pieced together from particular surveys and inter-cencal analyses give the general conclusion illustrated above. Thus Africa remains a continent in which no nation has a low rate of growth, in which most nations are already increasing at rates which will double their populations within thirty years, and in which the potential for future growth is likely to continue to increase as a result of very high fertility and very considerable room for further and quite rapid declines in mortality. Few African countries, with Egypt as a major exception, are yet pressing against subsistence limits in terms of food resources or land. Densities are still low. The danger is less a scarcity of land and food than political fragmentation within frameworks of nationalistic fervour that will prevent the substantial flows of labour that have been a feature of Africa since the Second World War. The recent tragic struggle between the Nigerians and Biafrans illustrates this point.[12]

In fact governments in Africa are becoming not only racist but even nationalistic in their attitude to people, especially with regard to employment. This makes some of the academic calculations as to how many people could be accommodated in Africa to ease population pressures from elsewhere very unrealistic. One can calculate that the whole population of Japan of just over 100,000,000 could be fitted into Africa and raise the latter's population density from 28 per square mile to about 38 per square mile.

Incidentally, although some demographers tend to disregard population density, this can be used sometimes as a rough guideline. But with regard to Africa one has to be especially cautious as population density is

[12] Borrie, p. 195.

calculated by dividing the land areas by the number of people, without taking into account whether the area is cultivable or habitable. With so much desert in Africa, a density of 28 per square mile is obviously artificially low. Kenya provides a good example of this. Its density is 45 per square mile but much of the country is arid or semi-arid land. The real population density is more like 300 per square mile for three-quarters of the country and in parts it is over 1,000 per square mile.

Still, Africa can be regarded as under-populated in the sense that a great deal more land could be brought under habitation and cultivation and more could be more intensively cultivated. But with cities growing so rapidly and so many people herded into them, even comparatively sparse populations could advantageously grow at a much lower rate.

On the other hand even countries in Tropical Africa like Burundi with a population density of 225 per square mile and a rate of increase of 2% do have population problems similar to other parts of the world.

Kenya is among the best countries for population statistics. During my recent visit I confirmed the following figures. Its population on 1st January 1971 was 11,000,000, births during 1971 were 572,000, deaths during 1971 were 209,000. The population on 1st January 1972 was 11,363,000, representing a net population increase of 3·3%. The birth rate was extremely high at 5·2%. There is potential for a still higher rate because the 1·9% death rate could easily come down still further. At this rate the population is expected to reach 29,850,000 by the year 2000, a phenomenal increase for a developing country to cope with. Even by 1980, the increase will be by nearly 50% to 15,580,000. This means that 900,000 new jobs will have to be created for the male population, 6,400 more hospital beds (with ancillary services) will be needed to keep services as they are at present (and in rural areas especially there would be considerable room for improvement in these). 968 more doctors will be needed. 1,208,000 more children will not be able to attend primary school.

Whatever academic ideas one may hold on the relationship between population growth and economic growth and so on, it is surely obvious that to produce 100,000 new jobs a year, 100 doctors and 600 new hospital beds *per year*, will involve a great strain on a country with an *annual* income per head of £47. It has been estimated that with fertility at only 3%, double the number of children will not be in school by 1985, in spite of comparatively lavish expenditure on education. On the other hand, if fertility were to drop by 1980 by 1·8%, all the children of school age could be accommodated by 1990. I think both these suppositions will *not* happen: the first because Kenya already has family planning programmes, the second supposition seems to me to be based on the unattainable: there is no indication that a reduction of that order is possible.

Kenya is perhaps a rather special case but it points to what is happening in Africa and bears out the general conclusion of Ansley Coale and Frank Lorrimer in "The Demography of Tropical Africa". After saying that the average fertility for tropical Africa is probably about 6% fertility they say only Latin America from Mexico to Peru and Brazil has fertility approximately this high. These extremely high fertility rates are combined with a mortality that also is among the highest in the world. The recent experience of other developing areas suggests that tropical Africa is in the early phase of rapidly accelerating population growth. In some areas, for example Kenya and the Sudan, the rate of natural increase has apparently reached about 3% per year. In other words, tropical Africa is now beginning to encounter the whole range of new problems that other developing countries know very well—the barriers to social and economic progress that come with extremely rapid population increase.[13]

CONCLUSION

The stress on the demographic situation of the developing countries does not mean that the developed countries have no problems. The recent Royal Commission Population Report of 18th May 1971 shows that England has its population problems too.[14] In the United States there is a movement towards zero population growth even though the need in the United States is less, because the population density of England is fifteen times greater than in the USA. It is reckoned that to cope with the increase in population between 1968-2000, the United Kingdom would have to build the equivalent of another fifty towns the size of Cardiff. Still, England, with its rate of 0·6%, although it is very densely populated, has many advantages and other developed countries are even better placed. They have the political and social organisation, there is the time to plan, and they are rich enough to implement their plans. But the rates of population increase in the developing countries of 2·5%-3% bring enormous burdens.

The reality of the population explosion cannot be doubted by anyone who has taken the trouble to be informed about the figures given in this article. The conclusion is clear: that while every effort must be made to increase and exploit the resources of the good earth, the finite nature of the world makes it impossible to contemplate continued unchecked fertility combined with low death rates. No religious considerations, no idealogical prejudices can get over this inescapable fact.

Even if the population of the world could be stabilised at 7 billion (which figure will be reached in just over thirty years) which is virtually impossible, or even at the 14 billion estimated for about the year 2050, this would cause immense problems for agricultural resources and environment.

[13] "The Demography of Tropical Africa", Chapter 3. Office of Population Research, Princeton University, 1968, p. 167. "Summary of Estimates of Fertility & Mortality" by Ansley Coale and Frank Lorimer.

[14] Two recent books, Ed. Edward Goldsmith, "Can Britain Survive?", Tom Stacey Ltd., London, 1971, and Jack Parsons, "Population Versus Liberty", Pemberton Books, London, 1971.

We are now in a position to answer the questions raised in the beginning of the article to judge other attitudes which seem to ignore the data about the population increase.

Some of these are of a political nature. The United States population policies and Family Planning programmes including aid for these in developing countries have sometimes been given a sinister twist. Population control is regarded as a plot from Washington to keep peoples in submission, or even as a form of genocide to prevent the black or other coloured races from expanding. The developed countries are accused of wanting to decrease the populations of the poor countries while not restricting their own populations. The figures we have given make nonsense of such contentions, even with regard to France, which, until recently, had a populationist policy, but whose rate of population increase is nevertheless below 1%. It is true that certain parts of the developing world need more people, not less, but hardly any country needs—or can cope with—the increase of the rates currently obtaining in the poorer countries. Some staunch defenders of the developing countries regard all their ills as being caused by the exploitation of the richer countries or of the rich within their own countries. This is an important half-truth but a dangerous oversimplification of an extremely complex problem. They seem to feel that developing countries are being "blamed" for the results of the population explosion. They rush to their defence and accuse the developed countries of doing damage by their own rate of population increase. They say "It is 25 (or 50) times more of a menace for a child to be born in the USA than in India because the American child will consume that much more of the resources of the world than the Indian child". I think this is a pessimistic way to look at life but there is a certain truth in it. Nevertheless, it draws attention away from the problems caused to the developing countries by their population rate of increase. It does not get away from the fact that India, for example, is gravely menaced by its population explosion.

The Marxist countries, in spite of their ideological hang-up, especially in the USSR, have, in effect, practised population restriction as effectively as the United States. The Soviet Union had a crude birth rate of 40 per thousand in the 1920s. The birth rate has now come down to 18 per thousand and the death rate has come down to 8 per thousand to such an extent that the rate of population increase at 1·1% (more recent figures give 1·0%) is the same as that of the United States. This does not prevent the Soviet Union from joining with some Latin American and African countries in international bodies to minimise the need for population control and supporting some developing countries who regard population control as an American movement. Naturally, the anti-American line suits the USSR and it makes political capital out of the situation. This is an unfortunate case of putting political expediency before the real welfare of mankind.

It is unfortunate, too, that instead of the partnership which is needed in face of the grave problems caused by population increase and underdevelopment, there is a tendency, which is even fostered among some Catholic intellectuals, of pitting developed countries against developing countries, exploiters against exploited. Yet the combined efforts of both may hardly be sufficient to avert disaster. There is also a tendency to downgrade aid, development and economic progress which the population expansion renders even more necessary than ever.

The population problem is fundamental to any consideration of man's future on earth. As Professor Borrie says, the time for coping with it—possibly fifty years—is so short "that a demographer facing up to his facts of life and hearing man's cry for 'peace in our time on earth' is morally bound to add 'and population control' ".[15]

It is disquieting that in the Catholic Church so little thought is given to this great problem in the world of today. It is very sobering—and should give theologians food for thought—that if the developed countries had not restricted their populations by birth control, they would be experiencing similar or even higher rates of population increase now than those of the developing countries. The fact that the population of England will *not* double in the next 25 or 30 years, with all the attendant acute problems, is due to the fact that fertility has been deliberately restricted. The means used have almost entirely been those which the Church bans.

Catholics are in the unfortunate position of benefiting from this result while they condemn the means by which it has been brought about.

It is the same with world population increase in the future. We must honestly wish that population programmes and policies may succeed in averting the dangers from uncontrolled fertility. But we must also honestly admit that success will not come only from the method of periodic continence as it is at present. Also there is an increasing move to use abortion as a means of population control. How can we combat this if we carry our doctrinal opposition to contraception into the area of practical politics? Should we rather support those who honestly believe that contraception is not as evil as abortion (or even believe it is morally allowable) in order to achieve that amount of population control which is necessary for the quality of human life and maybe mankind's survival itself?

In this article I have dealt almost exclusively with population statistics because I felt that these facts are not sufficiently well-known. They often get lost in controversy about other aspects. I have not even mentioned the Papal Encyclicals, *Populorum Progressio* (The Development of Peoples, 1967) or *Humanae Vitae* (1968). Towards the end of last year I gave a press conference to launch my booklet "Population Explosion—A Christian Concern" and the whole time was devoted to *Humanae Vitae!* In this booklet and in other books and articles, I have related the population

[15] Borrie, p. 298.

expansion to development and other problems, especially of developing countries.[16]

To round off this statistical, neutral treatment, perhaps I may be permitted to summarise the conclusions of nearly fifteen years' study and practical experience in this field.

Man must eat in order to live. The problem of feeding the world has been very much eased by the Green Revolution. Still, in the longer term (e.g. fifteen or twenty years) it cannot be solved without considerable slowing down of population increase. It is therefore urgent to have family planning programmes—in keeping with the religious, moral, social and cultural beliefs and attitudes of the people concerned in the developing countries "now" so that their cumulative effect can make itself felt at least after 1985.

Malnutrition, poor housing, lack of educational opportunities, unemployment and so on, are partial consequences of the rapid rise in population and are very much complicated by population increase. There is then a need for population restriction. But family planning programmes both for personal and population reasons should be regarded from a totally human point of view, intended to promote human life more in keeping with human dignity. Family planning measures should be advocated by those who are willing to make every effort to help the developing nations positively and to respect the value of every individual human being. They should not be limited to the teaching of techniques for the prevention of births, but must include education in sex, love, marriage and family life.

The population situation should be kept in perspective. Too often this one aspect, the population explosion, is used as a scapegoat for lack of development traceable to other causes. Family planning is then pursued with crusading zeal as if it were a panacea. It is necessary to be aware that the population explosion is one very important factor, but only one factor, in the problem of development. A balance must be kept. Positive measures to overcome the other causes of poverty are absolutely essential. Any population policy must be integrated in an inter-disciplinary manner with these positive measures to promote economic and social progress. To concentrate on population policies and neglect positive measures such as improvements in agriculture, reform of social structures, land reform and so on, is as wrong and unrealistic as to concentrate on positive measures and ignore the population problem. It will be some time before population policies begin to have a significant impact on the broad front. But it does make it all the more important to intensify efforts to hasten the economic and social progress of the developing countries.

[16] See in addition to "Population Explosion—A Christian Concern", published by International Commission Justice and Peace, 1971, my book, "The Population Problem", Crowell, New York, 1970, and also my articles in *The Tablet*, 5th-19th June 1971. [These were listed in the Autumn Editorial, p. 5, note 4.—Ed.]

A SHORT LIST OF BOOKS FOR FURTHER READING

1. "Man's Population Predicament", Population Reference Bureau, Inc., Vol. 27, No. 2, April 1971.
2. "A Concise Summary of The World Population Situation in 1970", Dept. of Economic and Social Affairs, Population Studies, No. 48, UN, New York, 1971.
3. W. D. Borrie, "The Growth and Control of World Population", Weidenfeld & Nicolson, London, 1970. For the serious student much of the section on Latin America, Africa and Asia were based on this.
4. Jack Parsons, "Population versus Liberty", Pemberton Books, London, 1971. Mixed value. Quite good scientific data side by side with very "popular" material.
5. Paul Ehrlich, "The Population Bomb", Ballantine Books, N.Y., 1968.
6. Arthur McCormack. "Population Explosion—A Christian Concern", Commission for International Justice & Peace, 38 King Street, W.C.2, London, 1971.
7. Arthur McCormack, "The Population Problem", Thos Y. Crowell, N. York, 1970.
8. Ed. Edward Goldsmith, "Can Britain Survive?", Tom Stacey Ltd., London, 1971. Chapters 2, 4 and 20.
9. "The Demography of Tropical Africa", Princeton University Press, New Jersey, 1968. For the advanced student. The great interest of this book is that it shows how demographic data is constructed or reconstructed where records are sparse and unreliable.
10. Two review articles in *The Times* by Adam Fergusson on 12th and 13th January 1972 of "Population versus Liberty"—not too good and too eulogistic of the book, but quite useful.
11. "The Ecologist", January 1972, where a policy (rather Utopian) for coping with environmental problems and population increase is put forward.

MAKING AN HONEST IF AGONISING CHOICE

A Review Article
by
Rev Vincent McLaughlin

They have healed the wound of my people lightly, saying: Peace! Peace! when there is no peace.
Jeremiah 8.11.

In those days we had no liberal theologians or emancipated laymen to tell us that a celibate pope could know nothing about love and marriage.
Not the Whole Truth, 82.

Time has not weathered our remarks made about the Encyclical in the autumn of 1968. 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 knee before Christ. Other issues so often require expertise, experience in a discipline or a particular circumstance, before a realistic judgment becomes practicable; but this 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; nor can he, when the time is ripe, shelve the problem—for it is cast in the form of a pressing moral imperative.

Time has not brought us nearer to a solution, for the Pope has not since deflected and nor have many of the bishops; other bishops have sought a *via media* by stressing the rights of conscience or the diminishment of culpability or the conflict of duties or clash of evils; and the practising laity have groped for soul-calming decision in authority, debate or private conviction. There are those who feel that the Pope in this matter has deserted his representative office as minister of the community, using his office to force a conclusion where the Spirit in the Church is not ready to foreclose and where the Gospel made no pronouncement. Others there are who feel that he has stated the ideal solution before God, to which Christians should want to tend, within their capacity and circumstance. Others feel that he has promulgated a precept which brooks neither interpretation nor dilution but calls for clear-minded obedience. Others mournfully relate that the Encyclical conflicts with their own truly Christian experience.

A Catholic lawyer, public debater and Member of Parliament has tried to provide the material needed for married couples to come to their decision: and a priest in Kent long involved in the pastoral problem, with week to week experience in the confessional, reviews the book.

Norman St John-Stevas THE AGONISING CHOICE: BIRTH CONTROL, RELIGION AND THE LAW Eyre & Spottiswoode 1971 340 p £3.50

Norman St John-Stevas's new book makes its appearance in a setting apparently much calmer than that prevailing in England three years ago after the publication of the encyclical *Humanae Vitae*.† Indeed, the casual observer might be easily forgiven for believing that pastoral problems arising from the encyclical had been largely solved and for therefore doubting the wisdom of producing such a book liable to reopen old wounds. This article attempts to show that the publication is not only fully justifiable but urgently necessary and has been written in the conviction that the pastoral problems continue to exist in all their magnitude and are daily becoming more acute. Few priests who hear confessions, who attend family group meetings in the parish where couples feel free to speak, who are in close touch with their people, would be likely to deny that this is so. Beneath the apparently calm surface, the anguish and the misery, the doubt and the confusion, the bitterness and the pain, remain.

†Mr St John-Stevas, in his Introduction, sets his keystone out of place: "The Encyclical was published on 29th July 1969". *Humanae Vitae* was "given at St Peter's, Rome, on the 25th day of July, the Feast of St James the Apostle, in the year 1968, the sixth of our Pontificate". [Ed]

It should be useful at this point to attempt to indicate something of the complexity of the pastoral problem. It is certainly more than the difficulty of trying to make a straight choice between good and evil: there are those who see the notion of using contraceptives as straight temptation to sin and who consequently offer an obvious solution—the resolution, strengthened by sacraments, to resist such temptation. This simplistic approach tends to fortify the still not uncommon view of the partners in a marriage as sources of temptation to each other and sees the sexual aspect of marriage as some kind of reward to which the couple are entitled (on certain conditions) for undertaking the responsibilities of marriage.[1] Any realistic approach to the problem must take account of the truth that the sexual dimension to marriage should be, not an "extra" in the relationship, but the language in which the couple express at the deepest level the meaning of their relationship. This is why, for many married people, the ban on contraception means, in effect, a ban on saying "I love you".

In this situation, it does not help couples to exhort them to do their best and to counsel them to continue to frequent the sacraments. Such pastoral guidance is calculated to give the minimum comfort with the maximum confusion, for what are those so counselled to do in practice? They are faced with a grave dilemma: artificial contraception is either sinful or it is not. The official teaching declares that it is intrinsically sinful.[2] This particular pastoral advice is clearly intended to maintain such official teaching. Therefore, a valid confession of the sin involved demands, as always, a serious intention to avoid it and its occasions for the future. Yet, very often, the practical circumstances make the forming of such an intention with any realistic hope of its being carried out a moral impossibility. Consequently, such penitents find themselves in the situation of confessing regularly as sinful a practice which nonetheless they feel impossible to give up and doing so because they have been counselled to

[1] There is more than a hint of this "dualistic" approach in the opening words of *Humanae Vitae*: "The most serious duty of transmitting human life . . . has always been a source of great joy to (married people)" (CTS transl, p. 5).

[2] It is astonishing how relatively unchallenged has been the assertion that *Humanae Vitae* does not teach that contraception is *intrinsically* immoral and therefore impermissible in any circumstances. Pope Paul is quite explicit: "It is never lawful, even for the gravest reasons, to do evil that good may come of it" (p. 15). After all, the point of the encyclical was to reaffirm the previous teaching.
For a discussion of the term *intrinsece inhonestum* (sec. 14), see "Broken Lights on *Humanae Vitae*", Journal, Spring 1969, 58, 62. For a discussion of the Encyclical, see Journal, Autumn 1968, 379-95.

continue to come to the sacraments. One can readily imagine, and confessors could no doubt amply testify to, the increasing tension from the unresolved guilt feelings and anxiety states to which the attempt to live by such counsel directly leads.

It is tempting, in this situation, to offer the facile advice to follow your own conscience. Such advice creates its own peculiar difficulties. In the first place, as we shall see, it creates a personal problem for the priest himself, since it apparently lays him open to the charge of violating conditions imposed upon all priests in England and Wales for the continued exercise of their pastoral faculties. Secondly, the sad truth is that the risk of incurring such a charge is largely taken in vain, since the advice fails to produce the peace penitents are seeking in the sacrament of penance. It fails for two reasons. First, it is not helpful to those who have little notion of the meaning of conscience. Few people seem to be aware that conscience is a personal judgment, requiring like any other judgment for its accuracy, to be fed with adequate information. (This, incidentally, is why the authorities in the Church have always, rightly, refused approval to the phrase "freedom of conscience", as though human beings have the right arbitrarily to decide on right and wrong.) For too many Catholics, conscience is simply conformity with the directives of the Church authorities. The overwhelming majority of our people are simply not equipped with the knowledge necessary for genuinely conscientious *judgments* (as opposed to decisions) in moral matters. For moral training, we have substituted a list of rules: it is by no means uncommon as a result to find Catholics saying that some particular action is a sin but not wrong! Moral training means much more than learning a list of rules. It means even more than learning the *reasons* for the rules. It means, surely, training people freely to make their own decisions on the basis of as accurate a knowledge as possible of all the factors governing the situation. To fail to do this is, in effect, to prevent men from becoming men. A truly conscientious judgment on the moral status of contraception therefore demands a knowledge not only of the papal teaching on the matter, but also of its history, the reasons behind it, its authoritative status and the principal arguments against it. Very few Catholics in ordinary parish life are in possession of such knowledge. Those pastors who are, for the most part are prevented by the threat of ecclesiastical sanctions from using it for their people save with bated breath and constant looking over their shoulders.

Secondly, the advice to follow your conscience fails to take account of the enormous psychological pressures on our people from the kind of Catholic education most of them have received. This is frequently publicly denied, but the truth is that many Catholics have grown up in the belief that, *for practical purposes*, whatever the pope says is right.[3] The knowledge

[3] I remember reading during the controversy in 1968 an article in a Scottish Catholic newspaper by a seminary professor containing the statement that for a Catholic's practical decisions in life, the distinction between infallible and non-infallible teaching was of no consequence!

that popes can be wrong is a purely theoretical item in their minds which may be used to release the Church as a whole from the embarrassment of present commitment to past error but which offers no route to an interiorly peaceful decision *now* to disagree with papal teaching. A thorough and realistic education in the limits to papal inerrancy is a top priority in our catechetical work. If this is not done, then there will be a very real danger, already becoming apparent, that the better educated of our people will cease to have any regard at all for papal authority, with disastrous consequences for papacy and people alike.

In the light of all these factors, Mr St John-Stevas's book goes a long way towards meeting a grave need. Superbly reasoned, amply documented, calmly stated and pervaded with love and concern for people and for the Catholic Church, it sets out clearly many of the tangled issues involved in this immensely difficult problem and provides a basis for help to those most concerned with it. It needs to be made very clear that it is *good* people who are most in need of help in this area. The selfish, the pleasure-seekers, the materialistic, are having no agonising choices to make. They have already made their choice and go through life untroubled by Church teaching or papal directives. These are not the ones whose problems the priest has to wrestle with in the confessional. He does not too often find them there. He has to try to help people who are supremely anxious to be faithful to God's will, who are seriously and genuinely searching for authentic moral values in their married life, who are seeking in prayer and in the eucharist a deep union with God and Jesus Christ; and who, for all their anxiety, searching and praying, cannot find in the official teaching of the Church on family planning values which are meaningful in their circumstances. To such people the pastor has to offer real help, not casuistry; guidance, not evasion; bread, not a stone. To them, and to the priests who must try to help them, Mr St John-Stevas's book affords invaluable assistance.

It has to be said that the book amasses a great deal of evidence to render gravely objectively doubtful the main contention of the encyclical *Humanae Vitae* on the intrinsic immorality of contraception, and consequently offers justification of the view that there can be no obligation either on pastors to urge it or on people to follow it. The point which is being made here requires emphasis: it is *not* being asserted that the book proves that the papal teaching is incorrect, even though some readers may draw this conclusion. What is being asserted is that the book shows that there is grave objective *doubt* about the correctness of the papal teaching, and therefore, on the well-established principle that no one can be bound to a doubtful law, no one can be held to obedience to this teaching.

The evidence emerges from several approaches to the question. The book begins with an historical approach which sets in a wider perspective what is usually referred to as the "constant teaching" of the Church on contraception. The history of religious and legal attitudes towards contraception provides a strong basis for the conclusion that the term itself has been an equivocal one and consequently seriously diminishes the force of

the argument from the constant teaching of the Church. Far too little attention seems to have been paid to this aspect of the affair in current discussions: Professor Noonan's book on contraception,[4] to which Mr St John-Stevas refers, although invoked by the minority group of the Papal Commission on Birth Control, in fact clearly establishes that the one term "contraception", which has attracted the constant condemnation of the Catholic authorities down the ages, historically has covered a number of procedures ranging from confining intercourse to the naturally infertile periods to outright abortion. This means that the so-called constant teaching becomes partly a verbal matter and fails to establish a truly solid witness to Christian attitudes. Furthermore, Noonan's book reveals that the basis of even this verbal constancy was often a misunderstanding of the process of procreation—erroneous biology provides a very insecure foundation for morality. It is also enlightening to set the earlier condemnations of genuinely contraceptive procedures in their historical context. Frequently, such procedures were urged as the practical expression of views which held that procreation was an evil. This suggests that the true constant in the Church's teaching in this matter is the unswerving witness to the goodness of procreation, and the holiness of marriage and of family life.

The history of the attitudes adopted by the Church and by western civil society towards contraception make it difficult to resist the impression that the basis of the prohibition is even more insecure than erroneous biology. It suggests very strongly that an extremely unbalanced and unhealthy view of sex was largely responsible. It is difficult to argue convincingly that the official anti-contraception teaching of the Catholic Church has been constantly inspired by deep insights into the meaning of the Gospel when that same teaching, appealing to the same authority, for centuries maintained that sexual intercourse between married couples in which they took pleasure or which they did not specifically intend to be procreative was at least venially sinful. There is an understandable tendency to gloss over this uncomfortable fact, but it needs to be squarely faced. It will not do to try to evade its implications by saying that this teaching may have been held by individuals within the Church but was not taught by the Church itself. As Mr St John-Stevas points out, this was not only the general moral teaching of the Church for centuries, but was explicitly taught by Pope Gregory the Great and upheld by Pope Innocent III. To be sure, in all this there is no hint of an infallible declaration in the sense of the first Vatican Council's definition, but it would be no mean task to demonstrate that Gregory and Innocent were more willing for their teaching to be disputed in the Church of their day than Pope Paul in the present. Modern means of rapid and widespread communication easily create the impression of more serious appeals to authoritativeness in contemporary official statements than they might have appeared to have possessed in the past. Whether this impression is justified is quite another matter. Those who demand an unconditional assent to *Humanae Vitae*,

[4] John T. Noonan, Jr., "Contraception—a history of its treatment by the Catholic theologians and canonists", New American Library, New York 1967.

while in the same breath they repudiate the past with an easy conscience—a past which in its day contained scarcely less authoritative teaching on sexual relations in marriage—on the grounds that it was never solemnly defined, must not be surprised to find themselves being asked if they are not employing a double standard in assessing the status of papal statements.

There is no doubt now that the main focus of the discussion has shifted on to the question of the authority of papal statements. Clearly, serious questions confront a convinced Catholic who feels he cannot give his assent to papal decrees and directives. It is essential to Catholic belief to see in the pope a special representation of Christ's continuing authority in the Church, irrespective of what view may be taken of the precise form that representation should take. If dissent from papal teaching involves dissent from this fundamental principle, it is difficult to see how such dissenters can accurately continue to describe themselves as Catholics. Nothing has done more than the controversy surrounding *Humanae Vitae* to expose the inadequacy of our theology on the whole question of papal authority in relation to the Church. In all the controversy, no one, so far as I know, has questioned or wishes to question the sincerity and good faith of Pope Paul VI. Almost certainly no one in authority has ever spent so much time and personal anguish in the study of a question before issuing a decision. The fact that the decision, when issued, lacked at any rate for very many convincing argumentation, omitted to explain why it ran counter to the advice of the greatest experts on the matter the Church could find and used as its principal argument simply the weight of papal authority, was inevitably bound to prompt a thorough investigation of the real weight of that authority. It is very much an indication of the truly Christian spirit of Mr St John-Stevas's book that, as a contribution to this investigation, it does nothing to diminish respect for the Pope or his position.

This is not to say that he has no criticisms to make of the exercise of papal authority either in this matter or in any others. Here again, the book is a positive assistance to all in its clear analysis not only of the authority of the encyclical *Humanae Vitae* itself, but of the exercise of papal authority in general. Much has been made in recent years of the text of the second Vatican Council's declaration on the Church which apparently makes very extensive demands on Catholics' obedience to even non-infallible teaching (*Lumen Gentium*, sec 25). Mr St John-Stevas has been able to situate this text in the whole context of the meaning of the Church as a community and of the exercise of authority within that community. This makes plain that the Church is not a body of mindless automatons who require no further action than listening to the guidance of an authoritative oracle for a knowledge of right moral behaviour. All too often, this is the view which those who are not Catholics have of the Church. A superficial reading of this particular conciliar text could easily encourage them in such a view. We must be grateful to Mr St John-Stevas for his penetrating and comprehensive analysis of the text. It is important to recognise that in making this analysis, he has rendered a service not only to those who cannot reconcile the teaching of *Humanae Vitae* with

their consciences and yet wish to remain in the Church—which would tend to reduce what he says to special pleading—but to all those who see in the teaching of the Catholic Church the most comprehensive, the most articulate and the most convincing statement of the Christian message as a whole and who grieve to see the treasures which the Church has to offer mankind wasted by an exaggerated view of the powers and position of the papacy.

Mr St John-Stevas's book also contains a twenty page analysis of the argumentation of the encyclical. This analysis is set out calmly, objectively and with very little of that appeal to popular polemics which have disfigured some previous criticisms of the encyclical. It claims to show that the conclusion that artificial contraception is immoral cannot be drawn from the actual arguments which the encyclical employs. It is surely significant that in fact very little of the defence of the encyclical has relied on the strength of its arguments. It has appealed mainly to the supposed traditional teaching which it enshrines and to the argument from authority. Since there is serious ground for doubting if either offers a convincing case, we are surely right to examine its own arguments. Their value in the light of Mr St John-Stevas's penetrating commentary, I leave the discerning reader of the book to judge for himself. I regret, however, that Mr St John-Stevas, while correctly noting that *Humanae Vitae* offers no clear reasons for not accepting the conclusions of the majority of the Papal Commission, has joined those who claim that Pope Paul had in fact prejudged the issue. He states that the Pope's principal reason for not accepting the Commission's advice was that it departed from the constant teaching of the Church. This would be, indeed, to prejudge the issue, since the very question put to the Commission was the validity of the so-called constant teaching. However, a close reading of the encyclical shows that what the Pope meant was that the fact that the Commission's conclusions were contrary to the previous teaching had compelled him not to a rejection of those conclusions out of hand, but to an intensive personal study of the problem.

For those who are intellectually convinced that the authority of *Humanae Vitae* cannot make an absolute demand on their consciences and that its argumentation is inconclusive, but who are nonetheless under the psychological pressures to conform already referred to, the inclusion in "The Agonising Choice" of the reactions of the various hierarchies to the encyclical will prove helpful. The variations in these official episcopal reactions make it plain that we do not have here an unequivocal statement of the Church's faith.

In all this, we have been concerned with the individual pastoral problems created by the issuing of *Humanae Vitae*. We all need to realise that this is not merely a problem for individuals. It is a problem for society as a whole. The whole of humanity is faced with a grave new situation arising from what is commonly referred to as the "population explosion". The Catholic Church claims, and so far as the present writer is concerned,

claims rightly, to speak to mankind with the authority of Christ concerning its destiny. The Church cannot so speak to mankind without taking account of this, surely the greatest sociological problem it has ever had to face. Mr St John-Stevas's book gives full weight to this problem. The author admits that the sanctioning of contraception by the Catholic Church would be, by itself, no answer. But he shows, as all responsible sociologists and demographers have long since realised, that there is no complete solution *without* evidently effective methods of birth control. The Catholic Church cannot hope to command the respect of any who try to deal with this problem so long as its representatives are known to be deprived of making any realistic contribution to its solution for what many regard, rightly or wrongly, as doctrinaire rather than scientific reasons. There are those who feel that the strategy of the Church in this question is to have no strategy. The appeal to Divine Providence, far from showing reverential trust in God, is in effect showing a mistrust of Him as the creator of intelligent man and urging man to abdicate his responsibilities.

A more responsible contribution to the Catholic debate on the moral issues involved in family planning can hardly be imagined than this book. How far the pastoral clergy in this country will feel free to use this contribution is another matter. We are faced with the particular dilemma earlier referred to. Following on the letter of "loyal dissent" from fifty-five priests to the *Times* on 3rd October 1968, the bishops of England and Wales laid down that "priests are required in preaching, teaching, in the press, speaking on radio, television or public platforms, to refrain from opposing the teaching of the Pope in all matters of faith and morals. If a priest is unwilling to give this undertaking the bishop will decide whether he can be allowed without scandal to continue to act in the name of the Church. Although he need not be required to cease celebrating Mass a priest may not normally hold faculties to hear confessions without undertaking to declare faithfully the objective teaching of *Humanae Vitae* in the confessional and when giving spiritual guidance". Many priests who had not signed the *Times* letter and so not exposed themselves to the necessity of giving explicit undertakings must have been inwardly distressed at these requirements. It is not too much to describe the subsequent pastoral practice of many as a species of theological gymnastics in the effort to leave to people their God-given right to follow their consciences in doubtful matters and at the same time not seem to be opposing the Holy Father. I do not think that we have yet begun to measure the damage this is doing to the internal fabric of the Church as well as to its external credibility. In the atmosphere which prevailed three years ago, the laying down of such stringent requirements was an understandable act by the hierarchy. It might reasonably have been hoped that with the passage of time, the case for the encyclical's teaching would have emerged more clearly, or, at any rate, have been increasingly accepted by the Church. That the contrary has happened is clear to all and makes a literal observance of the conditions more difficult than ever. Obviously, a priest will acknowledge that he has an obligation to try to present as clearly, faithfully and convincingly as he

can the Pope's teaching. Can he not claim to have an equal obligation to present the equally Catholic principle that it is only infallible teaching which can make an *absolute* demand on conscience, and therefore, if after having considered deeply and prayerfully this teaching on contraception (which is not claimed to be infallible) couples cannot honestly and before God accept it, then they may without sin abide by their judgment? Clearly, a genuinely deep and honest consideration of the teaching requires some knowledge of the factors involved such as is set out in "The Agonising Choice". It would be a strange situation if the official representatives and pastors of a Church dedicated to the spread of truth were to be obliged to refrain from giving assistance in the discovery of truth. Every right-minded Catholic, especially a priest, is anxious to be at one with the Holy Father, but surely, no service is rendered either to him or to the Church as a whole by assisting in imposing upon our people moral demands which cannot be certainly demonstrated as the will of God. It would be a pity if a situation were created in which bishops of the Church of Christ seemed to be giving the impression of having more concern with the maintenance of the Pope's authority than with what is objectively true. No one denies that there are occasions when authority is justified in insisting on obedience even when there may be grave reason to doubt the wisdom of the command. This hardly applies to the circumstances surrounding *Humanae Vitae*. There is little reason to suppose, for all their good faith, that either the Pope, or his Curia, or many bishops, have begun to imagine the real moral dilemmas with which ordinary married people are faced in this most intimate and most delicate aspect of their lives. The Church's authority can surely claim no right, in the sight of God to whom it too must give an account of itself, to impose upon members of the Church—and inevitably in this matter, many who are not members of the Church—burdens so gigantic, anguish so acute, misery so deep, unless the truth of what it teaches and the necessity to which it obliges are quite certain. The evidence so forcefully marshalled and so convincingly set out in Mr St John-Stevas's book makes very difficult any valid claim to such certainty. I hope that all the clergy of all ranks in this country will study and reflect deeply on this Christian and compassionate book, and that their loyalty to the values for which the Church ultimately stands will carry them beyond a possibly exaggerated concern for the external institutions and structures of the Church at the price of grave suffering to the people of God to whom we have so immense a responsibility.

WHAT IS HAPPENING TO THE CATHOLIC CHURCH?

by

PATRICK BARRY, O.S.B.

The Church must be forever building,
for it is forever decaying within and attacked from without.
T. S. Eliot, "The Rock", chorus II.

This is a natural moment to confront the "conciliar revolution", for the Second Vatican Council came into being a decade ago in 1962. The ten years of 1962-72 have seen as much religious ferment as other generations have come to expect in a century. We have only to recall Pope Paul's four principal encyclical letters—*Ecclesiam Suam* on the Church in the modern world (1964), *Mysterium Fidei* on the holy Eucharist (1965), *Populorum Progressio* on the fostering of the development of peoples (1967) and *Humanae Vitae* on the right ordering of the procreation of children (1968)——to remember the magnitude of the ferment. Has it been, on the balance, for the better? Have we grown, "come of age" as Bonhöffer would have put it; or has the decade been a knell of diminishing certainty?

The question was asked at the Ampleforth Sunday, held in December at Netherhall House. In two discourses, which are reproduced here in a printed form, Fr Patrick tried to provide a personal answer.

I

I WONDER whether you share with me a feeling about the last ten years—a feeling that we have been going through a period of rather uncomfortable transformation. Bits of familiar armoury and equipment have been dropping off; we are feeling bereft. Some people say that we ought to like it; as presumably a well-educated prehistoric animal should like the process of evolution which involves discarding pieces of antiquated armour plating in preparation for a frolic in a new and less inhibited world.

Others are more gloomy about it all. The bits that are dropping off, they say, are more like the armour of a knight; and without it he is left naked to his enemies.

Whatever interpretation you adopt it is certain that *something* has been happening to us. It isn't easy to assess precisely what has been happening nor to formulate the questions which should be asked, if we are to understand it all.

The trouble did not really start with Vatican II, although that was the watershed. It now seems natural to talk about the pre-Vatican II era—just as we used to talk about pre-war prices. It was an era of greater security and stability in which we had a universal Latin liturgy, priests and cardinals who obeyed and at least appeared to agree with the Pope, a laity who filled every church on Sundays—starting with the back benches—and of course we were not harried by the prophetic utterances of Malcolm Muggeridge and *The Times*.

It would be easy enough to paint the contrast between then and now using ever more lurid colours. The picture would bring nostalgic tears to the eyes of those who regret the changes and murmurs of relief from those who don't. What should our response be? Have we lost a home to which we should try to return? Or has a new and exciting journey begun which we should learn to appreciate in spite of the discomforts?

It would be very naive to suppose that the problems themselves are new—I mean the fundamental problems. One can exaggerate the security and confidence of that era which is gone. It wasn't really all beer and skittles—or obedience and Encyclicals—and we didn't in fact know precisely where we stood about everything. Even when we thought we did, we didn't necessarily like it.

Take a single point—the question of the Curial government of the Church in thought and action. If you think the problems are new, read Ward's "Life of Newman" and you will soon change your mind. And it wasn't only the Newmans who suffered. Some of us can remember the difficulties of preserving intellectual integrity while grappling with the delphic utterances of such bodies as the Biblical Commission. I certainly found no difficulty in understanding Ronald Knox's comment that, if you are sailing in the bark of Peter, it is important not to spend too much time in the engine room.

The problems were present and becoming more acute as time went on. Depending on your point of view you can say that they were contained, or you can say that they were swept under the carpet; but you cannot deny that they were there and that they would have to be faced in the end.

The problems were there, but now that they have been let out and given an airing all sorts of disturbing side-effects have been thrust upon us. The documents of Vatican II give the impression that they are solving problems—providing a charter for the Church of the future. The experience of living through the last ten years as a Catholic might well make one doubt their success. The lid has been taken off, but is it Pandora's box that has been uncovered?

My own reaction varies from time to time and I suspect that the same is true of many others. Behind my varying reactions, however, I find that I have acquired a new and different attitude to the problems of the Church. I used to recognise the problems and imagine that their solution would involve some adjustments which would in fact restore the status quo; the wrong Cardinals in the Curia would be replaced by the right Cardinals in the Curia; the wrong Biblical Commission would be replaced by the right Biblical Commission and everyone would be happy again. This is what one meant by reform.

This attitude—all the more powerful because so seldom expressed—has been a dominating influence in the Church for the last four hundred years. Adjustments were perhaps necessary but all problems were really soluble on the old formulae. No new formulae were required. The

Reformation was a bad dream—a mistake which could be reversed. The task of the Church was to restore the old order. The answers were there; it was only a question of correct and timely application.

I cannot think like that any more. That is the change for me in the last ten years and in this I don't think I am unfaithful to the development of the Church at large. Those who still see the destiny of the Church as that of re-imposing old formulae do not appear to me to be the most profound thinkers and teachers in the Church.

Please do not misunderstand me. When I speak of the changing of old formulae I do not refer to the central doctrines of Christianity but to their cultural embodiment—the way we go about applying them in the world. The old ways of embodying these doctrines are not necessarily the right ones for today; some of them are manifestly at least four hundred years out of date. We have to go through the agonising process of discovering what should be discarded and what should be made new. The fact that we have delayed in embarking on this process makes it all the more painful.

Perhaps a homely illustration might help. If baby cries because he has got a splinter in his finger, you remove the splinter and restore the status quo. If the baby cries because he is teething, you don't remove the teeth. He has got to go through the agonising time of development and come to terms with a mouthful of teeth. He has entered a new stage of development which—however painful—will make him different and better in the end; so the tears are really worth it.

That is what is happening to the Church. It is going through a period of development which will change it and the process is not entirely comforting to live through. The important point is that you get the wrong impression if you look on the new developments as though they were foreign bodies to be removed. You must be careful, because they may be new growth points. Although they may look ugly to start with, they are not necessarily for that reason to be condemned. They need time; and ten years in the life of the Church is not long.

I do not for one moment suggest that everything is encouraging. There appear to me to be some very sinister influences about mixed up with the new developments. I can readily sympathise with those who suspect that Pope John opened the window too wide and let in a good deal of malaria with the sunlight; but I wouldn't have the window shut again.

When Vatican II had just got under way I remember Bishop Butler—or Abbot Butler as he was then—giving a talk about what was going on at the Council. He said that he was greatly concerned about the impact the Council was likely to have on the Church in this country. He was worried because we had not been prepared for the developments which were beginning to emerge. In the days before the Council—or rather the long years before the Council—many of the important questions had not even been raised, or when raised they were suppressed.

You remember how it wasn't thought proper even to mention the question of vernacular liturgy in decent company. And every Catholic

accepted, or appeared to accept, implicitly the authority of the Pope and the Curia without asking whether there was a danger of that authority being strained beyond its due limits. It was for us an age of acceptance—or was it? It was an age of acceptance on the surface, because it was not thought loyal to ask too many questions. Underneath the surface the questions were there; they were stored away as in the memory bank of a computer to burst out and add to the confusion when the time was ripe. The questions were there and inescapable, but they hadn't been aired and so we were not ready to grapple with the answers and the problems that emerged.

Let us take one example. Bishop Butler spoke about the concept of the Church. I had been aware myself for a long time that the theology of the Church, as presented in the manuals, was a good deal too cosy to be convincing. He spoke of the controversy in the Council between those who favoured two different images of the Church which he called the pyramidal image and the horizontal image. The pyramidal image conceived the Pope at the apex, the clergy below him and the laity at the bottom bearing the weight. The horizontal image saw all members of the Church from the Pope to the humblest lay person all equally incorporated in Christ through baptism. Only Christ was above. This image did not seek to deny nor minimise the *office* of the Pope nor the *status* of the priesthood, but saw them operating in the spirit of the Papal title *Servus servorum Dei* against a background of baptismal equality. The spiritual lines of communication were not mediated exclusively through the Pope and the clergy.

When the documents of the Council were published they were peppered with references to the Church as the "People of God". I happen to think that it is one of the least felicitous phrases of Vatican II and it has come to sound in my ears like a rather smug piece of ecclesiastical jargon—however scriptural its origins may be. I can, however, see what it means. It means that there is a very real sense in which all those who are incorporated into Christ by baptism are equal. It means that the Church is not the clergy—with a following who are called the laity; the laity are just as much the Church as the clergy, and the status and office of the clergy can be seen in correct perspective only against the background of that horizontal image. The laity are not there just to receive information and instruction handed down from the clergy above. They too have a status and an office which had been largely forgotten.

I was reminded of a prophetic passage in Newman—the concluding words of his essay "On Consulting the Faithful in Matters of Doctrine" published in 1859:

> "I think certainly that the *Ecclesia docens* is more happy when she has such enthusiastic partisans about her as are here represented, than when she cuts off the faithful from the study of her divine doctrines and the sympathy of her divine contemplations and requires from them a *fides implicita* in her words, which in the educated classes will terminate in indifference and in the poorer in superstition."

That the truth of Newman's words should have been recognised by a Council of the Church just at the time when the whole concept of authority is questioned throughout the world is a tragedy of timing. It has compounded the problems and difficulties, and they have been made worse by our lack of preparation.

However we should not let the problems and difficulties rob us of our clarity of vision. The problems had to be faced. They were there before Vatican II and it does no good to blame them on the Council. The process of development which it initiated may be agonising, but, if we respond to it, it can be made very positive. It is idle to hanker after an illusory stability which has gone. In any case, as Newman eloquently pointed out in his "Essay on Development", there are times when we must change in order to remain the same:

> "From time to time (belief) makes essays which fail, and are in consequence abandoned. It seems in suspense which way to go; it wavers, and at length strikes out in one definite direction. In time it enters upon strange territory; points of controversy alter their bearings; parties rise and fall about it; dangers and hopes appear in new relations, and old principles reappear under new forms. It changes with them in order to remain the same. In a higher world it is otherwise, but here below to live is to change, and to be perfect is to have changed often."

What then should we expect? What sort of Church should we look for at the end of this time of change and development? I do not know, but there is one warning about our expectations which is so well expressed by Karl Rahner that I shall quote what he says in full.

> "Every earthly institution wants to make good; it measures its internal self-justification in terms of its palpable, immediate chances of total victory. But to Christianity and the Church her Founder promised not only that she would endure until the end of time, but just as clearly that his work would always be a sign of contradiction and persecution, of dire and (in secular terms) desperate combat; that love would grow cold; that he, in his disciples, would be persecuted in the name of God; that the struggle would narrow down to an ever more critical point; that the victory of Christianity would not be the fruit of immanent development and widening and steady, progressive leavening of the world, but would come as the act of God coming in judgment to gather up world history into its wholly unpredictable and unexpected end."

Do not let us ask of the Church what Christ did not promise her. If there are signs of contradiction, it is not immediately obvious that they are not signs of the presence and care of Christ. He also suffered in this way.

II

There are two ways of looking at the Church—from above and from below. You can look at the Church's history and the interplay of forces which has led to the present situation. So you may discern a pattern in the picture which presents itself and compare it with the past; you may contrive to interpret the development and peer into the future. That is what I call looking at the Church from above.

Not everyone is interested in that approach and even those who are must look at the Church also from below; everyone must look at it from below. Everyone has to face the problem of how to live his own life. If, as I have suggested, he is living in a period of development it is not much consolation nor immediate help to be told that he must put up with the agonies so that future generations may enter into the benefits of a new era.

Individuals often suffer from grand designs and for many the benefits are doubtful in the end. A Polish soldier who lost his leg fighting for Napoleon and lost his country when Napoleon was defeated got no great consolation from thinking about the Napoleonic grand design. That is an extreme case, but it is no good pretending that some people don't feel the same way about what has happened to the Catholic Church in the last ten years. Vatican II, they feel, may well have initiated a grand design, but it also took a lot of things from them which they desperately miss; they are dubious about the emergence of many of the promised benefits of the grand design.

The mood was expressed in a bit of verse published in *The Tablet* recently. It is clearly a parody of Chesterton, though it isn't up to his standard. The author contemplates suicide but pauses in a moment of hope:

> "Perhaps next week *The Tablet* will not say
> (In its last pages where the print is small)
> That soon in Canada and the USA
> The Jesuit Order won't exist at all.
> Perhaps concern for 'relevance' will pall.
> Perhaps the word 'temptation' will yet stay
> Instead of 'test' which is nonsensical.
> I think I will not hang myself today.
>
> Perhaps next week no experts will let fall
> That penance is superfluous today,
> So there's no need of a confessional.
> Perhaps next week *The Tablet* will be gay
> And tell of priests delighted with their call
> (Who do exist, though news-wise rather grey).
> Perhaps Professor Küng has had his ball.
> I think I will not hang myself today."

It expresses the mood of distress and bewilderment which is experienced by many in many forms, even by some who greeted Vatican II with

enthusiasm and expected it to herald an era of triumphant, if not triumphalist, development in the Church.

All sorts of things have led to this mood. First of all there is the Liturgy. In the Liturgy we have gone straight from Classicism to Expressionism. Who would have thought ten years ago that you would have to pick your church carefully on Sunday morning, if you wanted to retain your equanimity for the rest of the day?

Then there are the problems high-lighted or created by the publication of *Humanae Vitae* under the headings both of contraception and authority. Questions about the celibacy of the clergy, stories of priests who have left the Church with or without full attendant publicity, the latest talk about the Curia, all are noted and receive varying treatment in the secular press; and they like to make the most of disagreements between Cardinal Suenens and the Pope and the latest extravagance in the Church in Holland.

Individually and cumulatively these controversies and others like them have a most unsettling effect on the individual Catholic. He finds it difficult enough to lead a good life, if everyone is agreed about what a good life is; he finds it intolerable if every aim is questioned and every ideal treated with indulgent contempt.

You will not expect me to attempt to deal with these problems in so short a time. I mention them to give the context of what I take to be the central problem for many Catholics. The central problem which arises from the uncertainty of the past ten years is the assault on faith itself. The older generation often feel that they have lost so much which was familiar that they wonder what is left to cling to. For the younger generation it isn't much easier. To them it isn't an immediately attractive scene. If it hasn't worked so well for the older generation they feel reluctant to commit themselves and would like to look round a bit first. A period of extreme reluctance to commit themselves is not uncommon and, however regretfully, one can understand. If they are idealists, we don't quite measure up to their requirements; if they are cynics, we seem to have lost our defences and they know our hesitations and confusion. They are not impressed.

For every age group therefore I see the problem as primarily an assault on faith itself. This is the real worry for many Catholics and if you look at the Church from below you will feel that the crisis of our times is a crisis of faith.

I suggest that it is wrong to blame all this on Vatican II or to think that everything could be solved if we put the clock back. However important the structure of the Church and the leadership in it may be, the central question of faith is and always has been a radically individual one. Even when we say it together the Creed begins "I believe . . ." If a liturgist ever tries to change that to "WE believe . . ." it will be because he doesn't understand the question and he hasn't read and studied Vatican II—or the New Testament, if it comes to that.

Have you ever read the documents of Vatican II? I imagine not. It takes a bit of doing and most of it is pretty turgid reading, but it is worth doing for the gems that occur in patches. Personally I should select one passage from the document on Religious Freedom as among my favourites. It is a favourite not only because of its truth and clarity but also because of the many implications which flow from it.

The passage I refer to is as follows: "Of its very nature the exercise of religion consists before all else in those internal voluntary and free acts whereby man sets the course of his life directly towards God".

It is important to quote these words in the present context, because they emphasise the aspect of Christianity which was under-emphasised in post-Reformation Catholicism. Faith is an individual decision: there is an element of loneliness about it which no institutional support can take away.

The central question of the New Testament—what it was all about—was put by Christ to the apostles: "Whom do you say that I am?" The whole purpose of the continuing existence of the Church can be interpreted as the task of putting that question to every succeeding generation, "Whom do you say that I am?" It is right that Vatican II emphasised the individual free internal nature of the essential act of religion which I take to be the act of faith. We are driven back to remembering this by the confusion of our times. Whether things are going well or ill in the Church at this moment, whether its public image is acceptable or unacceptable to *The Times*, *The Guardian* or the BBC, whether we live in an age of faith or an age of infidelity, nobody else can ultimately bear any portion of that responsibility with which we answer the ultimate question.

It is particularly important to remember this because whatever difficulties and confusions exist in the Church today—whether one regards them as evidence of decadence or as upheavals inevitable in a period of new growth and development—however one interprets the situation, there is no doubt that the essential problem has not been created by what has happened in the last ten years; it is equally certain that it could not have been evaded by clinging to the past. Quite a lot has been happening in the world. Exceptional changes have been taking place. The Church could not have remained totally unchanged, and there were certain problems which were bound to come to the fore.

In 1873 Newman preached a prophetic sermon in which he foresaw quite a lot of our trouble: "I think the trials which lie before us are such as would appal and make dizzy even such courageous hearts as St Athanasius, St Gregory I or St Gregory VII, and they would confess that dark as the prospect of their own day was to them severally, ours has a darkness different in kind from any that has been before it. The special peril of the time before us is the spread of the plague of infidelity . . . Christianity has never yet had experience of a world simply irreligious."

In our own day Karl Rahner considers what it is like for a Christian to live in a totally irreligious milieu:

"His faith is constantly threatened from without. Christianity receives no support, or very little, from institutional morality, custom, civil law, tradition, public opinion, normal conformism, etc. Each individual must be won to it afresh, and such a recruitment can appeal only to personal decision, to what is independent and individual in a man, not to that in him which makes him a homogeneous part of the masses, a product of his situation, of 'public opinion' and of his background. Christianity ceases to be a religion of growth and becomes a religion of choice. Obviously Christians will still give institutional form to their lives, over and above the institutional element in the Church herself; they will try to transmit to their children the faith that they have themselves won in a personal decision, they will develop and try to preserve Christian habits of morality, customs, practices, associations and organisations. But by and large the situation will remain one of choice, not of natural growth; of a personal achievement constantly renewed amid perilous surroundings."

Rahner's picture must strike a chord with anyone who is trying to live as a Christian today. A faith constantly renewed amidst perilous surroundings—a faith which rests on the acceptance of our individual responsibility before God—a faith which is not unduly affected by the institutional state of the Church, the developments or decadence, the losses or gains—this is the sort of faith called for by the present state of the Church and the world. None other will see us through. With it the future can be faced. Through it solutions may be found to our problems. Without it all controversy and discussion will ultimately prove sterile.

Whatever one may think about the grand strategy, if you look at the Church from below the greatest need of our times is faith against all the odds. The designs of the grand strategists will be sterile without it. In our search for it three points are worth considering.

First, there is nothing essentially new in this situation. The need has been masked at various times but it has always been there. The loneliness of Christ in Gethsemane has been reflected through the ages by the essential loneliness of every Christian in his hour of trial. Of course Christianity is a religion of community, but it is a community of those who have faced the decision and persevered in that decision. This has always been so and it has always been recognised that the darkest moments of the individual are the moments of opportunity and growth. "Since Christ," said St Thomas More, "entered not into his kingdom without pain and suffering, who can for very shame expect to enter it in ease and comfort?" Hair shirts and persecution may have been the chief abrasives of the past. In our day it is the assault on faith itself which causes the most acute suffering and difficulty. The difficulties are not less nor the pain less searching.

Secondly, the source of faith is to be found always in prayer. In saying this I may appear to be sinking into dutiful and dull conformity with the practice of preachers and writers on Christianity throughout the ages. It

is true they have always insisted on prayer. Christ himself insisted on it and they have good authority. It is true that they all recommend the Eucharist and have added to it the Rosary or the Thirty Days Prayer or whatever pious practice happened to be current in their time. I don't want to quarrel with any such recommendations but I do want to add one thing with urgency. Our use of words in prayer is a matter of convenience and approximation, whether it be liturgical or private prayer. But the essence of prayer is in silence—silence not only of the lips and imagination, but of the mind. I suggest that the prayer of silence has never been more needed than it is today.

Thirdly, remember what Christianity really is. When we find the props falling away, whether it be the Latin Liturgy, the stability of the clergy, or clear guidance on moral issues and the exercise of institutional authority, it is easy to forget the nature of the demands Christ makes on those who would follow him. Very often Christianity provides consolation and protection, but that is not its essential role. Christianity is a religion of mercy, of forgiveness, but also it is a religion of *demand*. There is danger of forgetting that the demands can be very searching and that they are part of the package. In heroic times the demands were clear-cut and they still are in some parts of the world—persecution and the loss of personal liberty and life. In the West the test is less heroic and less clear-cut but not less demanding. In the past the Christian often had to find faith in an atmosphere of hostility. Today he must find it in an atmosphere of apathy and irreligion. He gets little help from his milieu. It is a searching test and emphasises the individual and personal nature of that decision whereby a Christian is able to say "I believe". He is alone when he faces the ultimate responsibility—when he searches in his soul for *his* answer to that question: "Whom do you say that I am?"

RESTORING WHITSUNTIDE

by

JOSEPH CREHAN, S.J.

What follows is a cogent case for the return of a recently lost practice, not necessarily in the universal Church but at least in the Church in England. Before the bishops would feel inclined to champion such a cause, it should be aired publicly and perhaps publicly agreed upon as a better state than the present. It is interesting to Amplefordians to notice evidence taken from the *Westminster Missal*.

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ENGLISH is the only great language which has a special word for the octave of Pentecost, an octave that is for the present suppressed. The other European tongues have kept the Greek word for the feast but English has a Saxon name for the Sunday and extended that name to the season. Years ago (in *The Month*, June 1911, and again June 1929) Fr Thurston tried to trace its origins, not entirely without success. He was able to show that Whit Sunday (Hwitan Sunnandaeg) was the day when the Anglo-Saxon Chronicle recorded the anointing of Matilda, Queen of William the Conqueror, by Ealdred of York in 1068. He also argued that Whitsun Eve would have been a much more popular day for baptisms in England than Easter Eve and that the name must be due to the white robes of the newly baptised. Furthermore, he produced some evidence to support this conjecture, in the form of a sentence from the so-called *Penitential* of Theodore which runs: *Pro reverentia regenerationis in albis Pentecosten orandum est ut in Quinquagesima oratur*. This must surely mean: "Out of reverence for the fact of baptism one must go to prayer in white garments at Pentecost just as one did in Paschaltime". (The word *Quinquagesima* was used for Paschaltime just as *Quadragesima* for Lent.) The natural conclusion from this is that the Anglo-Saxons had a week of white garments at Pentecost parallel to Easter week. One cannot ascribe the custom to Theodore of Tarsus and his Greek ways, for much in that *Penitential* is due to the North of England presbyter who compiled it after Theodore's death.

There was a liturgical conflict over this spread of the feast of Whit Sunday to the ensuing week, for the fast-days of the fourth month (*ieiunium mensis quarti*) were by some held to fall always in the week after Pentecost. The *Leonine Sacramentary* is quite uncertain about this. It has some of the prayers for this fast (par. 206-209) immediately before the prayers for Pentecost; others come (par. 226-230) in Whit week, while there is a trace of yet more (par. 353) in the middle of the month of June. Dom G. Morin was quite wrong in supposing that the *Leonine* settled the matter in favour of Whit week. The fast had to fall in June (*mensis quarti*, counting from March as the first month) and it is not always that

Whitsuntide falls in June. If Easter Sunday is on April 10, then the Wednesday in Whit week (the first possible fast-day) would be June 1. Now it is only in some 14 years out of 35 that Easter will be on April 10 or later. Hence the majority of years will see Whitsuntide in May. If then the fast is to be kept in its proper month, it should not generally fall in Whitsuntide. This is no doubt what the Anglo-Saxons with their slow-moving minds realised.

The Roman fasting custom, set out in the sermons of Leo the Great and elsewhere, was to keep the three Ember-days (Wednesday, Friday and Saturday) four times a year, in March, June, September and December, but, as the first set were absorbed into Lent, the other three sets appear in the liturgical books as *ieiunium mensis quarti, septimi et decimi*. The regular *stationes* for these days were at St Mary Major, the Holy Apostles and St Peter's. As readers of the older breviary will recall, Leo the Great used to take a collection at St Peter's from the proceeds of the fasting which were given in alms. The Church has recently returned to this practice of linking fasting with collections. One would expect the Anglo-Saxons to have received this Roman usage for Whitsuntide from St Augustine of Canterbury, but not a bit of it. When Alcuin of York was waiting for Pope Hadrian to send the copy of the *Gregorian Sacramentary* on which liturgical reform was to be based in France, he drew up (782-787) a lectionary of his own, and this was published in 1937 by Dom A. Wilmart (*Ephemerides liturgicae*, 51:136-197). Now in this lectionary the Friday and Saturday of Whit week have *stationes* at SS John and Paul and St Stephen, and the readings assigned are from Acts 2:22-28 and 13:44-52. This latter ends appropriately enough with the words: "The disciples were filled with joy and the Holy Spirit". Not a lesson for a day of fasting. After Whit week Alcuin provided readings for "Sunday: octave of Pentecost", for a feast on June 2, and only then for *lectiones mensis quarti*. When he received the *Gregorian Sacramentary*, he found a different calendar arrangement for Whit week there, but by this time his lectionary was being copied (for it is found elsewhere than in the primary manuscript of Chartres) and his contemporaries were being treated to the kind of liturgical confusion that is so modern.

Where did Alcuin get his authority for delaying the fast until after Whit week was over? Undoubtedly from the Anglo-Saxon lectionary now at Würzburg but copied in England c. 750. This lectionary was printed by Dom G. Morin (*Revue Bénédictine*, 27 [1910] 41-74). It has exactly the same arrangement for Whit week, though it calls the Sunday following *Dominica in natali sanctorum* and gives a reading from Apoc 7:9-12. Then in the next week it gives the *stationes* and readings for the fast days. Dom Morin called this lectionary the most ancient *Comes* of the Roman Church and claimed that its ancestor must have been brought from Rome by Benet Biscop to Northumbria. It cannot be said that Dom Morin made out a case for his view that this Roman book represented a deviation from the practice of the *Leonine* that the fast-days had to come in Whit week; as has already been shown the *Leonine* is nothing like so certain

when they came. Nor would it be easy to suppose that Benet Biscop when in Rome in 667 or 679 picked up an out-of-date lectionary. Yet this is what Dom Morin required, for he argued that the Würzburg lectionary gave Roman usage of about 550 and that this usage was corrected by Gregory the Great around 600. At this rate, Benet would have had to take with him a book that Rome had discarded for some sixty years; not a likely proceeding for a Northumbrian.

One must be grateful to Dom Morin for another discovery, this time of some instructions on religious observance compiled for the Canons Regular by Hildebrand in 1095-99 (*Revue Bénédictine* 18 [1901] 180). The Pope says: "When Paschal time is over, the fast must be kept from the very octave day of Pentecost. About this (fast) there are different opinions: some prolong it while others say that there must always be forty days of fasting". Here one can pick up a clue. Hildebrand has been familiar with the Keltic custom of keeping three Lents a year, the Lent of Christ in the spring, the Lent of Moses in June (up to the feast of John the Baptist) and the Lent of Elias in what we call Advent. He is talking to religious and therefore is not concerned so much with fasting for the laity or their Ember-days but has wider ideas which must have come from the west. Now it is plain that one would not always have forty days between the octave-day of Pentecost and June 24; in fact the period would generally be shorter. Here then one may see a motive for those strenuous athletes of Christ, who wanted to get in their forty days of fasting, making a claim that one should start the fast in Whit week and not wait for the week after that. Attempts to compromise between Keltic and Roman usage were not unknown in Northumbria. The Roman Ember-days could start off the Lent of Moses for those who kept it. Never mind about the fourth month. Let fasting begin in May, if need be.

Egbert of York in his *Dialogues* (Haddan & Stubbs, III:411) at some date before his death in 766 wrote that the second fast (*mensis quarti*) was to be kept by the English Church *in plena epdomada post Pentecosten* (in a full week after Pentecost). What is more, he said that this was the ruling of Gregory the Great, brought by Augustine "in his Antiphonary and his Missal". Further, he added that he had checked this with Missals that he had seen in Rome *ad limina apostolorum*. He was obviously bothered about the matter; perhaps he had reason to be. Irish monks could no doubt talk interminably about their own usage. The Council of Cloveshoe in 747 (canon 18) shows a like concern for keeping to the ruling of the past. "Before these fasts are to begin the people must be warned each year . . . Let everyone keep to the same days, and let them observe the fast-days liturgy according to the copy which we have had made from the usage of the Roman Church".

When it was desired to bring the fast within Whit week, there were not lacking spiritual arguments that made this seem appropriate. Egbert can be found to say that it is fitting to proclaim this fast after the Ascension, when the bodily presence of Our Lord has been taken away. The implication is that this would fulfil the words of the gospel about

fasting when the Bridegroom is taken away (Mk 2:20). Alas for Egbert; the early Church had applied those words to the fast of Holy Week, relating them to the death of Christ. No ancient tradition supports their connection with the Ascension. But the evidence points to the existence of this desire for compromise only in places where the shadow of a third Lent had fallen. Duchesne thought (*Liber pontificalis*, I:362) he could show that Rome was keeping the fast of the fourth month on Saturday June 27, 683.

One must now introduce another factor in the Anglo-Saxon observance of Whitsuntide. From Henry Marshall at Exeter in 1200 and Robert Grosseteste at Lincoln a little later, with decrees from Sarum (1238) and Chichester (1247), there is evidence of an ancient English usage of Whitsun processions. These were led by the priest from each parish to the cathedral during Whit week. They were solemnities and were the occasion for the paying of dues to the bishop. In Sussex, parishes were allowed to go to Lewes or to Hastings, if Chichester was too remote for them. In Lincoln there had to be special legislation to prevent faction-fighting between pilgrims from different parishes in which banners were used as weapons (a good English custom still observed in demonstrations). The synods speak as if the custom went back to pre-Conquest days. One does not know whether the Whitsun walks of the North of England are a survival or a revival of this medieval practice, but it would be a fair inference from present practice to conclude that the processions did not take place on a fast-day. Yet they must have been spread over the days of Whitsuntide to avoid clashes between the many parishes that had to come to the same cathedral.

It may be asked how the *Gregorian Sacramentary* which Pope Hadrian sent to Charlemagne came to have the fast-days in Whit week if they had been put in that place as a compromise between Keltic fasters and Anglo-Saxon revellers. One may reply that Rome at any rate in 683 was not yet committed to such a compromise, if the evidence provided by Duchesne is worth anything. What may have been agreed to in Rome between 683 and 787 is anyone's guess. It is at all events clear that Pope Gregory the Great can have had nothing to do with the making of the compromise. The old *Gelasian Sacramentary* has a curious mixture. After Whit Sunday it gives six *orationes ad vesperas infra octabas Pentecosten*, and then the sets of prayers for the *ieiunium mensis quarti*, followed by *Dominica octavorum Pentecosten*. The provision of Vesper-collects is unusual, though the Gelasian has a similar set of Vesper-collects for Paschal time. But most of these Pentecostal prayers reappear as Mass prayers in the *Gregorian Sacramentary*. One wonders if the Frankish nun who copied out the Gelasian (Vat. Reg. Lat. 316) really knew what she was doing.

The *Westminster Missal* has the compromise writ large over its surface. The Monday and Tuesday of Whit week are normal, but for Wednesday, Friday and Saturday two Masses are provided daily, one *de sollempnitate* and the other *de ieiunio*. The Masses *de sollempnitate* have the readings

appointed in the Würzburg lectionary. In other words, the monks of Westminster kept up the Anglo-Saxon Whitsuntide, while allowing room in a secondary way for the newer custom of fasting in Whit week that had been introduced. The editor of the Missal (Wickham Legg) reports (vol III:1481) that Durham, Sherborne, St Albans and Whitby all had the same practice of having a festal Mass after Terce and a Mass *de ieiunio* after None. He adds that Sarum, York and Hereford had one Mass which was made up of elements from each series. The Missal was transcribed in 1388, but must have been copied from documents of a much earlier date.

The evidence for the English Whitsuntide has now been presented. In the new *Missale Romanum* Pentecost is robbed of its octave and is reduced to being little more than the last day of Paschaltide. It is no longer a feast in its own right on a level with Easter. When Thomas Cromwell's commissioners got hold of the *Westminster Missal* they struck out the prayer for the Pope and the Mass of St Thomas of Canterbury. No one could stop them. Would it be too much to ask that the bishops of England stay the hand of Mgr Bugnini as he strikes out the Masses *de sollempnitate* from the English Whitsuntide?

To restore the English Whitsuntide liturgy would not require many changes from what was preserved in the Roman Missal prior to 1970. The *Westminster Missal* in its weekday Masses for the *sollempnitas* has the epistles and gospels that survived in the Roman Missal, save for the omission of the second lesson on the Wednesday and the substitution on Friday and Saturday of lessons from Acts (2:22-28 and 13:44-52) for the penitential readings from Joel and other OT sources. There are some notable collects in *Westminster*, the *super oblata* on Saturday being in fact an epiclesis: "Send forth we pray Thee, Lord, Thy Holy Spirit upon the offerings here present, that He may make them into Thy sacrament and that He may cleanse our hearts for its reception, through Our Lord Jesus Christ. . ."

GOD AND BEAUTY

by

BERNARD MCELLIGOTT, O.S.B.

"This is it, Socrates, for the sake of which all former labours were endured: it is eternal, unproduced, indestructible. . . When anyone, ascending by a correct way of love, begins to contemplate this supreme beauty, he already touches the consummation of his labours. Those who discipline themselves to it or are led by another ascend through transitory beauty to Beauty itself, proceeding as on steps from the love of one beauty to two, and from two to all forms of beauty; and then from beautiful forms to beautiful habits and institutions, and from them to beautiful doctrines—until, from meditation on many doctrines, they come to what is nothing less than the doctrine of supreme Beauty itself, in the knowledge and contemplation of which they at last repose."

Diotima.

Fr Bernard died on the eve of Christmas, characteristically uttering the *Gloria Patri*. He lived a life given to the pursuit of God in his beauty, beauty of form and love and human intercourse. He knew tenderness of heart and power of praise. He was one of the most sympathetic men who ever came from our cloister, warm towards women as to men. In the autumn he gave us this piece from his writings to print: it may stand for the present in place of an obituary notice, which we hope to publish in the next JOURNAL. Fr Bernard has here spoken of the loveliness we see in art and nature, as "sweepings of God's workshop"; we may suppose that he now knows that full splendour which still awaits our view.

WE should pray on beauty. It is a saying attributed to Blessed Pius X: *il faut prier sur la beauté*. Here we are concerned with the general notion of beauty and art implied behind that statement; that is to say, not with liturgical beauty in particular, but with the ideas which may lead to a sane Christian aesthetic. I feel sure that one of the greatest hindrances to anything like a popular appreciation and love of the liturgy is the false aesthetic of our time, liable as it is to infect any of us.

We are not now discussing what von Hildebrand calls "ontological beauty", the beauty of humility, for instance, or of an act of sacrifice, nor bodily beauty as such, but rather the beauty of designed form, the specific field of the artist divine or human, and with special reference to music.

Every human being not mentally diseased loves and desires beauty, or what he considers to be beautiful. It is part of the good, says St Thomas, which all men desire. It is a universal magnet, even to people who never mention it, could not name it, or are totally unconscious of it. Indeed the tidal draw of the personality to what it thinks of as beauty in a wide sense is possibly the most tremendous natural force in the world, leading men to a natural elevation of mind and spirit towards God and the world of God, or to a natural decline from him and from spiritual values.

Because God is Beauty, and the author of all beauty in spiritual beings or material things, beauty in art and nature, where it indeed exists, is some reflection or revelation of God's creative beauty. It is therefore a positive value. But a positive value, emanating ultimately from God, is something

which demands a right response from our hearts and minds. And therefore for anyone who knows God and seeks him, failure to respond to this value according to his capacity is a spiritual failure, as would be the failure to respond rightly to goodness or truth. We all have some capacity to respond to beauty, and as Catholics it is not difficult for us to praise the ultimate Author for his gift to the artist and for the loveliness of the object made.

What hinders us is partly the false aesthetic in which we live, and partly a utilitarian scale of values which can capture the minds even of pious people. Our key to value is the prodigality of creation, without heed to economic necessity, and the profusion of love shown in the Gospels, even in material things. *Ut quid perditio ista* is not a Christian sentiment, and "They have no wine" was the beginning of miracles: with all respect to Banquo, there is no husbandry in heaven.

The question of a right aesthetic goes far beyond the mere formation of taste. "Good taste" is too often a sensibility which has become petrified at some period or school of art. What we need is a live sensibility, continuously alive and free, so that the mind of God can break through our crust of convention and prejudice with derived reflections of his own creative beauty for our mental growth and joy.

The influence of all that is put before us as beautiful and desirable by radio, cinema, poet, painter, composer, dramatist, journalist; the power of that multitudinous and underground infiltration for uplifting or degradation is so tremendous that the need of some commensurate power of discrimination, some ground for a Christian aesthetic, is a special need of our age. I repeat, what is at stake is the glory of God, the natural elevation of the mind towards God or its natural degradation. A contemporary Catholic writer seems to me to be right when he says that *our* special need, even more than an analysis of grace, is "the joining of grace to nature, and the actual existence of that nature . . . what is hardest to understand today is not any particular thing in itself, but one thing's connection with another". We are suffering today from too much analysis. We need synthesis, a lively sense of the spiritual revealed and discerned *in* the material. What I have to say is meant to revolve round this one point, that the believing Christian who loves beauty and has the capacity to enjoy it, has in his Faith, in the doctrinal teaching of his Faith, that which can make his experience of beautiful things more rich, more significant, and more valuable, and his penetration into great works more profound.

I do not of course mean that a Christian intention makes a good poem, or that the pious person is, because of his piety, necessarily a good judge of a play or a symphony. A saint, it has been said, limits himself by writing poetry, as in a different but analogous order of God's gifts Beethoven limited himself when he wrote words. The Christian truths of revelation do not by themselves furnish rules for deciding that such and such a work of art is artistically good or bad. To use them in that way would be to

show misunderstanding of Christianity as well as of art. T. S. Eliot observes that: "any theory which relates poetry very closely to a religious or a social scheme of things aims, probably, to *explain* poetry by discovering its natural laws; but it is in danger of *binding* poetry, by legislation to be observed—and poetry can recognize no such laws". Yet Eliot also says in another place "literary criticism should be completed by criticism from a definite ethical and theological standpoint".

The sort of connection between art and religion to which Eliot here alludes seems to me to point the way to a far more satisfactory aesthetic than the view which shuts them up in different rooms, each with their own radio permanently tuned to a different wavelength.

One point that modern psychology may claim to have shown is that human expression is not isolated from the rest of the personality. Below the surface the knots and roots intertwine, so that what is said or done, or made, is in some way the conscious or unconscious expression of the person's fundamental attitude to life, to himself and everything outside himself. Every such attitude is at bottom, and inevitably, an attitude of some kind to God. If the personality recognizes God, it is a theological attitude. If it ignores or denies God, or has the most vague or distorted idea of him, it is still a theological attitude. If you speak of the President of the Immortals, or if you say: "What you call God I call the Super-Ego", you are still adopting an attitude towards God. The underground drive of the personality, and therefore its outward expression, will be vitally affected by that attitude. That every work of art is the product of an individual personality is commonly recognized. As such, it reflects in some way the fundamental attitude of the artist's personality to God, even if he does not know this or expressly denies it. Psychologically there is an inner link between the artist's work and his conscious or unconscious attitude to God.

Something that can only be mentioned here, but which is clearly of the greatest interest, is Maritain's theory—or may it be discovery?—that at the roots of the mind, as well as the preconscious of the instinctual or irrational life, there is also, "missed by the Freudians, the field of the root life of those spiritual powers, the intellect and the will. . . . I should call this the preconscious of the spirit in man".[1]

The Christian, therefore, to whom God is a known reality, has every reason for an interest in art as a significant expression of the human spirit: and every reason to think of the problem of a right aesthetic as something that matters in this world and for the next. It is part of his Christian concern for the world that art should be in a state of the utmost perfection possible to it, and that the sense and love of beauty, especially in his own country, should be both high and common.

Is it perhaps clearer to us of this generation than it was to our grandparents that the views commonly held about art, and our own attitude

[1] "Education at the Crossroads", Yale University Terry lectures, 1943, O.U.P. The subject is more fully worked out in Maritain's "Creative Intuition in Art and Poetry", Harvill Press, 1954.

towards works of art, depend on the estimation in which God is commonly held?

It may seem to you, as to me, that Eugene Bagger is right when he says, in his book "The Heathen are Wrong", that in the West for the last three or four hundred years the Sovereignty of God has been largely displaced by the idea of the Sovereignty of Man. That Man, not God, is the Sovereign, the centre of things in general and of his own private and inner world, is something that has been breathed deep into the lungs of our age. Mr Martin Cooper describes it, correctly I think, as "the progressive deprivation of the supernatural, the progressive starving of an innate appetite". It has had, I submit, this very important and limiting effect on our aesthetic, that emphasis is now largely thrown on the *reactions of the recipient* rather than on the work itself. If God is not allowed to be the infinite Creator who informs all that he has made with something of his own beauty, if Man is the measure of things, then it is natural to value works of art entirely for the reactions—*any* reactions—they happen to arouse in oneself, to be interested in one's own emotional or cerebral states for their own sake, and to regard the work of art as having no other significance.

For instance, one writer tells us this: "When I say 'beautiful' I mean —to put it roughly—something that appeals first to my senses and then through them to my imagination. Its colours and forms please the eye in the first place; and in the second" (and we know now what he means by the imagination) "in the second place it suggests all manner of pleasant dreams and trains of fancy to my mind".

The position then is (a) that the beauty of *form* pleases the eye, and (b) that the function of the mind in all this is merely to start off into day-dreams and trains of fancy.

But surely there is confusion of thought here. A sudden loud sound or a blinding light are unpleasant to the ear or eye, whereas a moderate light or sound bring a kind of comfort to these sense organs and can be described as a pleasure of eye or ear. But that does not make the moderate sound beautiful or the loud one ugly. I may be sitting in one of those day-dreams behind the trombones, and not expecting their entry. It is merely a sense experience which can be at once "placed" correctly by the mind. And the beauty of *form*, of York Minster or a landscape of Richard Wilson, is clearly something different from the sensory pleasure of the eye. It is perceived through the eye, but it is the mind which apprehends it, which sees and rejoices in it as beauty, the mind not turning inwards at first, though it may do so later, but going outwards first to *know* the actual thing in wonder and love. "Is it not strange that sheep's guts should hale the souls out of men's bodies?"

Art, a creation shaped by a mind, is not merely a comforting sensation to the eye, but a delight to the mind, to the person knowing the object through the instrumentality of the senses. We say "I enjoyed the performance", not "My ear enjoyed it". The point seems to me of the

greatest importance for a true aesthetic, that beauty is known by the mind going out to it in disinterested love. Once we begin to contemplate our own sensations or even our feelings first, as the principal object of our satisfaction, we lose touch with that mysterious transcendence which can illumine and enrich us.

This approach to art blunts our reception of it and even degrades art itself, because it reduces the role of the mind to that of merely registering the more superficial reactions. It is a bad aesthetic because it substitutes a trivial kind of pleasure for the true liberating delight of the mind in contact with beauty. The gaze of the recipient, darkened by self-regard, fails to see all that may be there in the work, and misses the joy, the freedom and expansion of heart and spirit which follow upon apprehension of whatever is touched with something greater than our habitual selves. By a "true" aesthetic I mean an aesthetic true to man's whole nature as body-spirit, true also to the capacity he has of knowing and loving what is above himself, what he inwardly knows to be worthy of attentive admiration, as well as what in the scheme of things is inferior or co-natural with himself. Also by a "true" aesthetic I mean a true "appreciation" of art in the older meaning of that word, a discriminating sense of its *pretium*, its value (or the lack of it); and this can only be obtained by seeing into all that is there in the work itself.

The confused or distorted or at least inadequate aesthetic we have been discussing is, I suggest, the result of a "theological" attitude, the idea of the sovereignty of Man largely displacing the Sovereignty of God, with its attendant consequence of neither acknowledging nor even seeking a meaning in the universe outside oneself and one's own satisfactions. In the realm of art, the senses seem for too long to have been severed from contact with the supernatural world. The senses themselves have, in consequence, been dehydrated by abstract patterns and the supernatural world made remote, chilly, forbidding and even frightful. This gap must be closed and real contact restored. It is not an art of the spirit stripped of the flesh that we need for aesthetic health, but rather an art and an aesthetic that recognize the spirit *embodied* in the flesh, the supernal shining in the concrete thing.

Along these lines Christian ideas can point the way to a fully human aesthetic. The first need, I hope you will agree, is a re-establishment of the incarnational principle. This principle originates from and is fully realised in the person and redeeming work of Christ. Christ is the Utterance of God, God making himself visible to man in man's flesh. Through Christ all things were made. Through him all human and created beings have their life and their beauty, and are potentially or actually linked with the divine. The liturgy states a principle, valid for aesthetic as well as for theology, in the words of the Preface for Christmas "that acknowledging him to be God visibly seen, we may be drawn by him to the love of things invisible".

Whatever we believe, it is a fact that the Incarnation and especially the Resurrection of Christ have profoundly altered human life and the

history of the world. The Resurrection has changed everything human, including the history and significance of human expression. From that moment human life has been lived on a double plane. St Paul puts it shortly: "Christ died for all, and therefore henceforward we do not think of anyone in a merely human fashion". Since the Resurrection man is a citizen simultaneously of two worlds which interpenetrate one another, two worlds both real and both valid for him, the one existing *for* the other. What he thinks, does, wills and makes is henceforward for all time effective on this double plane. It has results for him both in the eternal world of God, operating now, and in the earthly world of society and nature, brought into being and maintained in being by God.

Art, whose sphere is beauty, works on the double plane, because God *is* perfect Beauty, beauty's fount and origin, and where beauty in created things is perceived by us it is a ray of God's creative mind which touches them with a reflection of his own beauty. Great artists have known this. Sibelius, for instance, is quoted in this sense: "The final form of one's work is indeed dependent on powers that are stronger than oneself. Later on one can substantiate this or that, but on the whole one is merely a tool. This wonderful logic—let us call it God—that governs a work of art is the forcing power . . . God opens his door for a moment, and his orchestra plays—my Fifth Symphony".

If things, including works of art, have beauty because ultimately God is the author of all beauty, it follows that the beauty is there in the things themselves, in the Alps as seen from St Croix-les-Rasses, or in Schubert's Ninth Symphony. Schubert's Symphony then has in it a significance that goes beyond the tonal perfection of the sounds, simply as sounds. The mind is led by their means into a meaning recognized as higher though it cannot be rationalized. We have the intuitive yet intellectual perception of an inner world, differing from the actual world, where everything is alive with significant movement, a world of diverse elements reconciled and in harmony: "Life in every vein . . . meaning throughout", as Schumann said of it.

But *what* meaning? We cannot enclose it in rational concepts. It is a meaning for the spirit, not for the reason. What we *can* say—and this, I think, is the heart of the matter—is that harmony, reconciliation, a victorious finality, wholeness, unity, creative profusion, clarity, integrated perfection, brilliance, proportionate order and growth, ordered yet free movements of the soul—these are spiritual excellences belonging to the world of God. In them, by means of a mysterious "splendour of form shining on the proportioned parts of matter" in Maritain's phrase, God makes something of himself and his world *apparent* to us in some concrete visible or audible thing in nature or art. There is the incarnational principle in art; a spiritual reality apprehended in and beyond a physical reality; the double light, the double plane of being, mediated in a greater or less degree through the vision and creative faculty of the artist.

Can we now get a little closer and watch the interaction of the two worlds? The two elements, I think, which raise any work from being merely a piece of well-constructed craftsmanship and make it come alive as a work of art are poetry and drama. By that I don't mean verse and plays, but the spirit of poetry and as it were the undercurrent of drama. We know how deeply the dramatic element in art or nature affects us, even though we don't label it as such. We find it in a sunrise or a portrait. Mountains can be dramatic, through the suggestion of unseen powers confronting our own. A sequence in music is dramatic when it is felt as movement rising to a crisis. Whenever in music there is interruption, suspense, an impending climax, the opposition of themes or instruments, there is the element of drama. A familiar instance is the slow movement of Beethoven's Fourth Piano Concerto.

What I am suggesting is that this all-pervading sense of drama, this human instinct for the statement and resolution of opposites, is profoundly connected with the deepest and most real thing in man, his relation to God, and that therefore, in its greater manifestations at least, it is correctly to be interpreted in that light. For if indeed we are acted upon by two worlds at once, the visible one taking its meaning from the invisible, then everything is fraught with a significance beyond itself, at every step we are involved in the dramatic issue of man against the background of his destiny, with all the rising and falling movements, the conflicts and climaxes of the inner life, incidental to that situation.

But Christianity reveals a clearer and more splendid warrant for the instinct of drama and its significance in the arts. At the heart of Christianity is the conflict between Christ and Satan for the souls of men, a conflict that is itself the very crisis and climax of the drama of man's Fall and his return to God in the person of Christ, the new Adam. It is the supreme, the cosmic conflict, and it affects profoundly the being and destiny of every human being. Christian experience and therefore Christian art are in no doubt of the reality of this conflict, fought out on the terrain of this world and involving both the body and the mind. Indeed a cardinal point of Christianity is that this cosmic conflict between Christ and Satan for the world is still going on, it is being fought for every person and in every person. "Our wrestling", as St Paul says, "is against the rulers of the world of this darkness, against the spirits of wickedness in the high places".

But there is something more. The issues branching from this conflict can and do set men in opposition to each other, and make deep division in the individual personality. In the world, in social groups, and in each man there is the imprint of the cosmic conflict, at least in the general form of the struggle between good and evil, however dimly recognized for what it is. It is this fundamental human issue, bound up as it is with every man's relation to God, that gives ultimate meaning to our sense of drama. And because art works on the double plane, the most momentous human issues can be uncovered by a word or even a gesture. The dramatic sense,

of course, has many outlets of expression, some quite superficial, or apparently so. But I think it is a common experience that drama is most real, most moving and most elevating when in some way it touches that cosmic issue; and most real *because* it touches it, for that issue is the most fundamental thing in man. It can be seen, under whatever veil, as the struggle of man with the grace of God, or as the search for God; and how prominent in story and play and film are the two symbols of The Search and The Return. I do not mean that any of this need be consciously present to the artist's mind, nor to ours as we watch or listen. Certainly it need not be expressed in religious language nor in any religious setting, but rather, as is the nature of art, in terms of the creative imagination, giving to ordinary physical reality a new transfigured form, the artist making real things conform to his mind, reshaping them according to the form his mind sees in them. If his vision is disinterested and clear, the images under which he presents it, however far they may be from their ultimate source, will carry echoes of the deeper dramatic situation in which man is involved. Perhaps Liszt was not so stupid after all when he likened the dialogue between soloist and orchestra in the Andante of Beethoven's Fourth Piano Concerto to Orpheus taming the beasts. Orpheus and the beasts may in his mind have themselves been symbols of a deeper reference.

A Christian dramatist, like Shakespeare or Mozart or Verdi, will naturally see his characters not as bundles of instinctive tendencies, nothing more than the complex of their passions, but as persons capable of the grace of God, with an inner life of their own, and capable of splendour even when they succumb to pettiness. But an aesthetic which ignores the problems of grace and the interaction of the two worlds fails again and again to give a satisfactory artistic account of works like "Figaro" or "A Winter's Tale", and comes to grief in discussing films like "Miracle in Milan" and "The Diary of a Country Priest". For such criticism the personages on the stage do not reflect victory or defeat in the cosmic conflict, they are not valid human beings with souls, as well as representatives of exiled humanity, but are merely stage characters groping in a fog of social embarrassment, with no clue to tell them even where they are.

The French playwright, Gabriel Marcel, gives us the point of view of the dramatist to whom the interplay of the two worlds is an artistic necessity. "The real reason", he says, "why I have always taken such pains to make my characters as like as possible to ourselves, to make them live in the same world and share the same experiences, is because by so doing what may be called the metaphysical design became more clear to me . . . Indeed I seem always and in every way to have needed the most immediate human realities from which to leap towards the most distant spiritual horizon, towards . . . the transcendental".

The listener and spectator will, I believe, make many rewarding discoveries if he is alive to the possibilities of interpretation on the double plane, especially when he is receiving works by Christian artists—and they after all, in music particularly, are the greatest we have. He will no doubt

make mistakes, but he is less likely to miss all that is there in the work, because he will not be intent on his own reactions, but on the work itself. God opens his door on many more occasions than in the Fifth Symphony of Sibelius.

Much recent Shakespearian criticism has explored this ground with happy results; as in the "order versus disorder" antithesis shown in many of the plays to be operative simultaneously on the three planes of the individual soul, society, and the universe—a clear reflection of the cosmic conflict. In "Macbeth", for instance, the clash between the two principles is plain in Macbeth's inner life, in the kingdom of Scotland, and in the cosmic issue with Satan, to whom Macbeth, at the climax of the play, recognizes that he has lost his soul—"Mine eternal jewel given to the common enemy of man"—at the prompting of the powers of evil visibly symbolized by the witches.

A Third Programme talk on the French stage and screen actor Louis Jouvet raised an interesting question. When Jouvet played Don Juan, the speaker said, he played him as a man bitter, cynical, rushing to his own destruction, a man seeking revenge on God because God had withdrawn and left him to himself. Is anything like this possible as an interpretation of Mozart's "Don Giovanni"? Perhaps not; as a piece of psychological thinking perhaps it is foreign to Mozart's mind. However, there are critics who see nothing in Mozart's opera but a comic opera, an opera buffa on the single worldly plane. But surely it does not matter that it was given a label by Da Ponte and Mozart as a "Dramma Giocoso". What matters is what Mozart's genius, allied with his Christian intuition and sense of values made of the story in his music. The music centring round the Commendatore surely gives us good warrant for the judgment that this is not comic opera but an opera with serious intent (though not "opera seria") and with comedy relief.

It is not the presentation merely of an attractive and debonair libertine being found out amid cascades of semi-indulgent laughter. In Mozart's music it becomes the more universal scene of a man setting himself in opposition to God's laws and rushing to his own doom. Leporello, Masetto and the comic bits do not interfere with this, any more than the grave-diggers in "Hamlet" nearly two centuries earlier. They are a part of life, as are the ineffectual Don Ottavio and the enigmatical Donna Anna, and all life, within the wide limits of beauty, is grist to the mill of an artist with one eye on eternity. He sees all his characters as in their degree reflecting or deflecting the light from beyond. It is important from a critical point of view to remember, I think, that for a Christian artist with vision the comic and tragic aspects of life are not mutually exclusive, because neither is finally important. They are equally material for grace, the one final reality. In "Don Giovanni" Mozart may well have been in advance of his age, but the point seems to be that in the case of a great Christian artist who has not renounced his baptism the latent meaning of his work will inevitably be richer and more spiritually comprehensive than a criticism based on personal reactions or on stylistic and historical considerations is likely to grasp.

I set out to say something in support of the propositions that some attitude to God, acknowledged or not, lies at the root of our approach to art; that there is a profound connection between the doctrines of Christianity and a satisfactory aesthetic; and that since God's spiritual world of eternity and this visible world are both real, men and things exist on a double plane, yield a double meaning, which it is the artist's particular glory to penetrate. Now, is not this two-level vision what we mean by poetry in any art, the poetry we find in Bach, Chopin, Sibelius, in Fra Angelico[2] and Constable and Corot and very many more?

> "The poet's eye, in a fine frenzy rolling,
> Doth *glance from heaven to earth, from earth to heaven*".

Through the poetry in the work, fused perhaps with the sense of drama, we reach to something that we know intuitively to be *real*, even more real than the things of sense. Poetry in this sense, where it occurs, seems to be engendered by the deep feeling with which the work is conceived. We apprehend it, not with our more superficial emotions nor with our analytical reason, but with something deeper in ourselves, what has been described as the fine point of the heart, or of the soul. The reality that we experience is somehow in the sounds we hear and is also somehow beyond them. Our deeper self is stilled yet activated, calmed yet exalted with perhaps what Sir Kenneth Clarke, writing of landscape, calls "a sudden feeling that the moment is blessed and eternal". There is mystery here, and the combination of mystery with the feeling that we are in touch with a high reality is at least explicable if we believe that God is the Reality of realities, and that the poetic faculty both in artist and audience is one of his gifts.

It may be urged that the foregoing language is more proper to the mystic than the artist. But it may also be held, as it is by Henri Bremond in "Prayer and Poetry", that whereas true mysticism is a supernatural gift of God, the gift of poetic insight is a natural gift from him, different in essence and effect from the grace of mystical contemplation, but analogous to it. Language of this kind is not unknown to the artists. "Lord!" writes Keats, "a man should have the fine point of his soul taken off to become fit for this world". And Maritain quotes an illuminating remark by the sculptor Rodin: "The artist sees, that is to say his eye grafted on his heart reads deep down into the bosom of Nature".

There are, of course, innumerable works which do not carry us very far into the deeper kind of reality. And here perhaps the problem of the non-Christian artist presents itself. Are we not moved by the beauty of works emanating from minds which seem to deny God and his spiritual world? Are they to be considered less beautiful on that account? We are

[2] It is worth saying that the walls of Fr Bernard's room in the Abbey were hung with prints of the several Annunciation paintings of Fra Angelico.

on difficult ground here. But anyone who knows God as the omnipotent Creator realizes, vaguely or clearly, that God invisibly sustains all created things in one ordered whole, in which everything is in relation to everything else. Many artists are aware of this:

"All things by immortal power
Near or far
Hiddenly
To each other linked are,
That thou canst not stir a flower
Without troubling of a star".

And Coleridge:

"All that meets the bodily sense I deem
Symbolical, one mighty alphabet
For infant minds".

God, the Great Reality, underlies and holds together everything. All the ramifications of created being are touched by him, invisibly linked to each other through him. The artist whose artistic faculty works truly is able by his natural gift of poetic insight to penetrate into some of the hidden relationships, though he may not know that it is the mystery of their unity in the mind of God that he obscurely divines. And the fine point of his feeling is sensitive, as ours may not be, to the disturbance, yet exaltation, of soul induced by the touch of the supernatural on the things of sense. His gift works in him particularly at the point where feelings aroused by natural human events merge with the immortal longings present in every soul, ineradicable desires for perfect harmony, eternal happiness.

"The world is charged with the grandeur of God", in Hopkins's phrase. A non-Christian or non-believing composer can, by his gift of natural contemplation, translate the grandeur for us into the beauty of form without realizing that it is the touch of God's creative beauty on things that enchants him, and that he is communicating to us. Delius seems to be a case in point, particularly in works like "Sea-Drift" and "A Song of the High Hills". I would suggest, in fact, that to judge a work of art by the presence or absence of the spirit of poetry is a valid aesthetic judgment.

To Maritain poetry in the wide sense is "a divination of the spiritual in the things of sense, which will also express itself in the things of sense"; whereas to Christopher Fry "Poetry is the language of our amazement, of our being out of place". But whether we prefer the expressions of the philosopher or the poet, they are really saying the same thing, acknowledging in poetry the simultaneous reality of the two worlds.

Again where we find merely a sensuous beauty and an absence of the spiritual we are justified, I think, in regarding such a work as in that respect deficient, because the absence of the spiritual implies a loss of an important contribution to the wholeness, the full poetic integrity of at least any considerable work. We might agree about that in principle, but differ widely about its application to actual works. However, a comparison

between the Marschallin in "Rosenkavalier" and the Countess in "Figaro" might serve as one illustration. For another we might go to Veronese's picture "The Mystical Marriage of St Catharine", discussed by Mr Eric Newton in his book "The Meaning of Beauty". All I am suggesting is that the judgment that such and such a work is sensuously beautiful and well-executed but spiritually diseased at the core is an *aesthetic* judgment because it concerns the full range of beauty possible to a work of art.

As I see it, the greatest barrier to a vigorous state of art and a sound aesthetic is the feeling that it is necessary to understand everything. The craving to grasp everything intellectually seems to result in the formation of a tidy little ersatz universe which can all be enclosed in our heads, leaving logically no room for the liberating sense of wonder, or poetry, or disinterested love, or any of the spiritual values. But that is to falsify one of the strongest facts of human experience, that man is able to respond to something greater than himself, something he feels to be worthy of his love, and indeed has a natural attraction to do so, together with other contrary attractions. Once this is accepted, the mind is free to break out of any self-imposed iron curtain, to be enriched by the infinite range of being, and find delight and joy in the significant interplay of the two worlds of spirit and sense.

Glancing, then, "from heaven to earth, from earth to heaven", neither composer nor listener will be in danger of confounding the two, and of making music a substitute for religion. If that does happen, it will be in part the result of a bad aesthetic, and perhaps of a social phase in which masses of people are starved of beauty, as at the end of the last war. If an artist be so devoured by art that he ceases to know right from wrong or truth from falsehood, the antidote is not less beauty, but a deeper and more disinterested sense of its full depth and range. Music is not a religion, and it is not the Christian artist who treats it so. His work will rightly reflect the exiled state of man with its frustrations, conflicts and sorrow, but, as with Beethoven, Mozart and Haydn, it will also reflect an inner joy, gaiety, even playfulness. The Christian artist can *play*, because deep within himself he knows that behind everything light or dark is God's joy, and that through Christ's triumph in the cosmic drama joy is finally victorious.

Here is one more significant way in which great art reflects the ultimate reality of God's world. We know not only its strange power of revealing to us the deeper levels of our own mind, but also the even more wonderful harmony and peace into which it resolves its divergent elements, and which for the time it induces in ourselves. Music especially, by the very force of its own inner laws, almost obliges the composer to end with a harmonious reconciliation of opposites, and in a satisfying unity. "The profound meaning of music", for Stravinsky, is concerned with "the unity which is a harmony of varieties, an ordering of the Many". And "Its essential aim is to promote a communion, a union of man with his fellow-man and with the Supreme Being".

Is there perhaps a mystique of last movements? Why are the finales of western three- or four-movement works almost invariably joyful? In order to send the audience away in a good humour? That is certainly a legitimate device of the programme-makers. But it would be an insult to the integrity of a great artist to suggest that he deliberately gave every major work an end that was insincere, false to the trend of his own inner life and the wholeness of the work. One has only to think of Beethoven's symphonic finales. If it be suggested that a joyful allegro is historically and artistically satisfying, then why is it artistically satisfying?

It is for musicologists to determine the importance of the so-called "Church Sonata" for the structural development of four-movement works. There is a definite connection with religion there. But in sound, may it not be that the joyful finale reflects the Christian climate of thought? The pagan movement of feeling is from joy to sorrow; joy in youthful vigour, age a sadness, and death a melancholy and hopeless end. The Christian movement is rather towards life, through sorrow to a final joy.

Music evolving from a Christian view of life naturally if unconsciously follows in its own inner world the Christian movement towards a final joy. To the baptized artist, even if he hardly lives up to his baptism, this is the movement to which his inner life responds. It is his natural assertion of finality, the final truth and victory of joy. This reflection of the Christian faith in immortality has been built into the structure of western music from the earliest times. In plainsong, which for seven or eight centuries formed the art-music of Europe, it is bound up with the contemplation of the Passion and Death of Christ followed by the Resurrection. An outstanding example, very widely known for hundreds of years, is the plainsong piece *Christus Factus Est*, which in three short phrases is a perfect embodiment of the movement of feeling from sorrow to joy. It is the tradition followed in the main by the music of a Christian Europe, alive in Christian composers today as it was in Vivaldi and Haydn. I do not think it is fanciful to suggest that it has its roots in the Resurrection.

The chaos of bewildered and uncertain thought in which we live is admitted on all hands. Art by itself will not and cannot bring order out of chaos. Only the creative Spirit of God can do that. But art can and does keep alive and vivid our longing for ordered perfection, the harmony of all things in perfect beauty, peace between the senses and the spirit. Music, above all, embodies this harmonious perfection in audible forms, so that through the fine point of the heart we actually experience in ourselves that harmony of things, that reconciliation of the passions and the soul, which we desire should last for ever. That is why Christians should be aware of good art as a gift of God, a kind of natural grace from him. If our response to a sincere and disinterested art is itself disinterested and sincere, it causes us, like the shades in Virgil, to "stretch out our hands in longing for the further shore", not with the melancholy of those who see only the river Lethe before them, but with the joy and hope of those who know that the harmonious loveliness we perceive here in art and nature is only the sweepings of God's workshop, the full splendour of which awaits our view.

BOOK REVIEWS

In this issue, reviews have been arranged under headings in the following order: New Testament Studies; Historical Theology; Curious Communities; Reformation and Recusancy; From Coleridge to Tyrell; Cardinals and Other Catholics; Biography; Aesthetics and Religion.

I. NEW TESTAMENT STUDIES

J. Paul Sampley "AND THE TWO SHALL BECOME ONE FLESH" a study of traditions in Ephesians 5:21-33 CUP 1971 viii + 177 p £4.60

This expensive monograph grew out of a dissertation inspired by a seminar at Yale, but is less encumbered than most such works by the painstaking examination of matters not really relevant to the main theme. The chief interest of the author seems to be to probe into the method of primitive Christian catechetics. It has long been recognised that Ephesians makes extensive use of traditional material, and Sampley examines exactly what material lies behind this small excerpt, so as to see just what the author of Ephesians can take for granted in his readers, how much he can assume them to know, since most of the teaching is done by allusion. This method makes, of course, the elementary false assumption that the reader was able to follow the allusions, but the careful work on the traditional material present in these verses does at least show that the writer of the epistle had such texts in mind. In an epistle where so much non-Jewish material has been claimed to exist it is interesting to see that the background is entirely Jewish; even the *hieros gamos*-motif, the marriage between Christ and his Church, is firmly anchored in the Old Testament: the stress on purity and pre-marital washing locate this image in Ezekiel; if anyone is indebted to extra-biblical ideas it is Ezekiel rather than the author of Ephesians directly. Similarly the use made of Genesis 2:24 is much closer to that found in the Jewish Book of Jubilees than in the hellenised Philo.

Apart from the important central chapter on the traditional material in this passage there are a number of useful points. An assumption used throughout the book (it has the air of having been accepted through previous proof) is the existence of a literary genre *Haustafel;* this is the list of instructions to different members of the household which comes in six of the NT epistles, and of which the passage under discussion forms a major part in Ephesians. On any analysis the epistles in which it comes are the work of several authors, so it cannot be reduced to a personal trick of one author, although it is unknown outside the NT. This at any rate seems to have formed a part of the standard early Christian catechesis. Similarly useful is the analysis of the central passage into two series of statements, one about marital relationships and the other about the relationships of Christ and the Church (the author shows that the constant alternation between Christ's work and the reader of the epistle is a characteristic of Ephesians). On the other hand much of the work done is tediously laborious, especially where knowledge of Greek is involved; the author is clearly not at his ease with the language, and refers to grammars and dictionaries to prove the most obvious points. Nevertheless his lack of feel for the language occasionally leads him to false conclusions (p. 13, 129).

The value of a really good monograph is that the small subject with which it deals turns out to be a microcosm; the conclusions are either open-ended or of great general importance. This monograph is a competent enough piece of work on the passage chosen, but its conclusions are not far-reaching.

HENRY WANSBROUGH, O.S.B.

Jack T. Sanders THE NEW TESTAMENT CHRISTOLOGICAL HYMNS: THEIR HISTORICAL RELIGIOUS BACKGROUND Cambridge University Press 1971 £3.60

Many scholars believe that there are in the Epistles of the New Testament some quotations from credal hymns which were already in use in the liturgy of the earliest

Christian churches. The most obvious example is Philippians 2.6-11. Professor Sanders of the University of Oregon would add Colossians 1.15-20, Ephesians 2.14-16, I Timothy 3.16, I Peter 3.18-22 and Hebrews 1.3. He also lists John 1.1-5, 9-11, although he admits that it is not entirely clear that these verses constitute a hymn. (His thesis, however, excludes a consideration of the great doxological hymns of the Apocalypse, such as Rev. 4.11 or 5.13, since the models for the latter were not Gnostic originals but the hymns addressed to the divine Emperor at the Games, of which they would seem to be Christian parodies.) Professor Sanders accepts the thesis of the so-called "history-of-religions school", whose dominant figure is Rudolf Bultmann, that there was in existence a widespread Gnostic redeemer myth before the birth of Christ. The origins of this myth, he argues, are "in all probability" to be sought in pre-Christian Judaism.

The Bultmann thesis must remain highly conjectural because of lack of evidence. There are no Gnostic documents known to us which can be dated before the Christian era. The myth must therefore be constructed out of the New Testament passages themselves, and then a search has to be made for parallels in the religious sub-culture of Jewish apocalyptic and Hellenistic religiosity. Professor Sanders argues that the origin of the redeemer myth can be traced to an unorthodox branch of Judaism within the "wisdom" tradition in which the thanksgiving hymn was familiar. It is a nice academic question whether a few literary parallels can bear the weight which is placed upon them. There are striking dissimilarities which must also be reckoned with; for instance, in the Gnostic world-picture creation is the result of a cosmic catastrophe, a "fall", rather than of a free and joyous act of divine creativity. Or again, the Gnostic redeemer figure bears little resemblance to a suffering, serving ("slave", Phil. 2.7) Messiah Jesus who was obedient to the death of the cross. Professor Sanders remarks that "a particular theological bias" drives some people to think that concepts which are not derived from the Old Testament cannot be properly Christian; to which it may be replied that Bultmann's notorious disregard of the Old Testament has misled him into searching in the underworld of Gnostic fantasy for alternative explanations to the obvious biblical ones. The simpler explanation is always to be preferred, for example, that Phil. 2.6-10 (whether a Pauline composition or a quotation from a hymn) is based upon the contrast between Adam who did count it a thing-to-be-snatched-at to be on an equality with God and Christ who did not thus prize divine status, but emptied himself . . . Did the earliest Christians have to learn this profound truth from an obscure Jewish-Gnostic sect?

Professor Sanders' learned monograph will be read by scholars with interest and profit. It usefully gathers together into manageable compass the relevant materials upon which a scholarly judgment can be based. Beyond the academic interest there lies the significant truth that from the earliest Chistian times, as Oscar Cullmann once pointed out, the churches in their meetings for worship felt the need to recite with all the congregation what it was that united them before God. This is the real origin of the credal hymns. The need is still felt today, as in every Christian century. Phil. 2.6-10 is still sung in Christian worship in (for instance) its paraphrase and exposition in the hymn "At the name of Jesus" found in the hymn-books of all the churches. The Nicene Creed, set to superb choral or congregational music, still forms a regular part of Christian liturgical worship. Even if (which is an academic question) the apostolic churches modelled their hymns on Gnostic originals, the truth remains that the recitation of faith in God's saving action is something that the Christian community knows to be an essential element of its liturgy. Origins must not be confused with values.

ALAN RICHARDSON

The Deanery,
York.

The Dean of York reviewed Dr R. P. Martin's study of Philippians 2.5-11 in the same series, "Carmen Christi", in a review article entitled "The Earliest Hymn of Christ", Journal Spring 1968, 67-69.

Günther Bornkamm PAUL Hodder and Stoughton 1971 xxviii 259 p £2.50

Of the two parts of this book, life and theology, it is the former which is by far the more stimulating. Bornkamm assumes, with no more justification than can be provided in note form in two pages of appendix, that the pastoral and captivity epistles and 2 Thessalonians are product of the Pauline School rather than of the apostle himself, and thus is left with I Thessalonians and the great epistles, Corinthians, Galatians and Romans on which to base his portrait. The resultant view of Paul's theology is gritty, concise and virile; all these letters represent only a short moment, less than half a decade, in the long pastorate (more than a quarter of a century) of Paul. In the reconstruction of his life again the basic postulates make for a fresh view: as befits a disciple of Bultmann, the author is radical and uncompromising in his treatment of the Acts of the Apostles as a source for Paul's life. The information contained therein is clearly of a very varied nature and highly uneven in historical value; Bornkamm holds that Luke wrote with the widest liberty claimed by hellenistic historians. Luke was a Christian writing at the end of the first century, quite out of touch with the controversies and stimuli which were the stuff of Paul's apostolate, but which appear in the Acts as, at best, distorted things of the past; he is writing for his own generation which has different interests and problems. This basic postulate is, of course, fraught with consequences: for one thing, Bornkamm has no doubt that Paul was executed at the end of the two years' stay in Rome during which in reality Paul enjoyed far less freedom than Acts allows him); the constitution of the churches described in Acts is a reflexion of Luke's own day; the part of Paul's apostolate described by Acts is less than half (and the less important half?) of his long ministry, which began with three years in Nabataea and continued for eighteen years before Luke opens his story of Paul (the appearance at Stephen's martyrdom is of course unhistorical).

There is much that is intensely attractive about this position. But neither postulate is proved in the book; for Bornkamm they are too evident to require proof. There is certainly a legendary ring about much of the Acts which ill accords with e.g. Paul's negative attitude towards miracles in his letters. It is indeed hard to believe that the Paul of the letters and the converted but persistent Pharisee of Acts are the same person; and it is too easy to see how well the latter fits Luke's theme of Christianity, the inevitable completion of Judaism. It is irrelevant to attack individual points of Bornkamm's presentation—his lordly generalisation about the final journey to Rome as "elaborate tableaux and speeches obviously of the author's own invention" (p. 97)—since the question at issue is far more basic, whether one can treat the Acts like this at all. We of the Catholic tradition have always been hesitant to do so, but there is nothing inherently suspect in judging the Acts according to the conventions of contemporary historical writing; we have been told often enough that one must first ascertain the literary genre of a writing, and that the inspired writers used the conventions of their own time. One would only like to see more work done on contemporary writings which are truly parallel to the Acts, before one is completely happy to treat the book in this way.

The theological part is somehow not as rich as one might have hoped, granted that we now have to deal with such a restricted and homogeneous period of Paul's thought. The emphasis placed on the centre of Paul's thought as justification and the dominance of the theme of judgement is a hopeful start. Often there is a freshness and directness: chapters 9-11 of Romans are not an appendix to the dogmatic part, but are the core of the letter for which the previous chapters had only been establishing the basis; they are written with the coming confrontation with the Judaisers in Jerusalem in mind. There is a good page on Paul's transformation of ideas on baptism which he took over from the mystery cults (p. 190), an excellent section on Paul's attitude to his apostleship and his self-justification (p. 164-176). A final reflection is interesting: "we probably know more about the Jesus of history than Paul did" (p. 238); writing before the collection of the gospel material he shows little knowledge of the detailed stories of Christ and is bound to base his vision more single-mindedly on the cross and resurrection of Christ, by which he burst the bonds of Judaism.

HENRY WANSBROUGH, O.S.B.

II. HISTORICAL THEOLOGY

Jaroslav Pelikan HISTORICAL THEOLOGY, CONTINUITY AND CHANGE IN CHRISTIAN DOCTRINE Hutchinson of London/Corpus of New York 1971 xxiii + 161 p £4.

This short volume, written by one of the two general editors, is included in the new Theological Resources series. Like another recently published volume of this series, "A History of Apologetics" by Avery Dulles, it is a brilliant book. The author states at the outset that "it seeks to spell out the theological and methodological assumptions that have guided me in my historical-theological scholarship". (p. ix) And for this reviewer at least, Pelikan's theological-methodological assumptions, which have coloured a lifetime of creative scholarship, are worthy of serious respect.

The author brings to bear his enormous background in historical theology on the myriad problems in the what, why, how, whence and whither of historical theology. As the subtitle indicates, he is especially concerned with the perennial problem of doctrinal change and doctrinal continuity. In this volume he does not take on a comprehensive treatment of continuity and change—but the question permeates the book. Pelikan provides the background for historical and systematic theologians who will wrestle with this pressing theological issue of our time.

And I believe he does more. In his brief conclusion Pelikan, it seems to me, touches lightly on what may be the key to continuity in change. For he notes almost *en passant* that belief and teaching in a particular historical context give rise to confession in a particular historical context. (p. 159) I agree. And I suggest that confessional truth (dogma) differs somewhat from propositional truth. Confession points, in time and place, to God's revelation. In the pointing there is continuity across the ages and within any one pluralistic age. In the time and space there is change across the age and within any one age or any one man. Because confession is pointing and not the utterance of timeless, changeless eternity it seems safe to say that many of our dogmas are metaphorical. There is no need to fear metaphorical truth: metaphor can be superlatively true. Pelikan may nod for a moment when he asserts that the trinitarian dogma did not mean to apply person to God "only" metaphorically. (p. 30) It seems to me that different historical men in different historical ages with different historical presuppositions ask different historical questions of God's historical revelation. Their different historical decisions in a different historical time and space point to the one historical revelation. There is continuity and there is change. The dogmas are true. In raising the question of continuity in change Pelikan is touching brilliantly on the question of Pilate: what is truth? He is also touching on a question raised by the furore over Hans Küng's *Infallible?*: what does the promised and abiding presence of the Spirit in the Church mean for confessional truth?

This stimulating book is divided into an introduction, five chapters, and a tantalisingly brief conclusion. In the first chapter the author discusses the key problem of doctrinal change. Change is the counter-point of this our time. A quotation from the herald of change, A. N. Whitehead, certainly exemplifies Pelikan's major concern: "We are living in the first period of human history for which this assumption (substantially unchanging conditions) is false" (p. 1) Pelikan, whose erudition is beyond praise, discusses Vincent of Lerins fateful maxim, the dogmatic solution, the dialectical interpretation of Abelard, and the method of St Thomas which resembles that of Karl Rahner centuries later. In the second chapter Pelikan outlines the development of historical consciousness from the Renaissance to the present. Here and throughout the book his point for comparison is Adolf von Harnack. For "Harnack brought together in his own work much of the history of the development of historical theology". (p. 67) In the next chapter Pelikan turns to the assignment of historical theology, which varies from age to age, and is the study of what has been believed, taught, and confessed. Pelikan's method, discussed in the fourth chapter, is comprehensive. Basically it is to go from the orthodox confession to teaching and then to the belief leading up to dogma. Significantly, unlike Harnack, Pelikan includes in belief the devotional life and liturgical celebration of the Church. This great source was all but overlooked

in Noonan's famous study of contraception and in Harnack's candid concentration on the fourth century.

As is obvious from the corpus of his writings Pelikan's method is not teutonic specialisation on one atomised period: it is panoramic. If historical theology is to serve as a theological discipline I believe that Pelikan's method, while it makes an author vulnerable to the atomiser, is commendable. "The interrelations between one Christian doctrine and another, as well as the interrelations between one period of doctrinal history and another, make the attempt to encompass the history of doctrine in what must probably be called a 'panoramic' view as imperative as it is audacious." (p. 127) He might have added that this method not only serves other disciplines; it is the most hopeful way of bringing at least some historical theology directly to the *laos*. For example, to introduce returning deacons by reporting only on their pre-Nicene apogee without accounting for their decline and resurrection would be an incomplete introduction at best. And to demonstrate what happened to presbyteral preaching on the way to Vatican II by focusing on the intriguing belief and teaching of Origen would possibly be harmful.

Pelikan should be commended for his oft-expressed conviction that a theologian should be loyal to his confession. In this he echoes the great and maligned Origen whose reputation he has helped restore. His reasearch on Harnack's theory of hellenisation and its attendant weaknesses is reflected in this book. There is one point however that I believe Pelikan has consistently overlooked in his writings and that I hope he will soon turn to. Namely, what happened to Christian belief and teaching that man and the earth were in redeemed communion? that man and nature were a unity? that man was to share with and not plunder his planet? Christian doctrine and the Church itself somewhere along the line accommodated themselves to the divorce of man from nature. For one who draws his pay from a technocratic society it will take courage to tell historical theology on *this* issue the way it is. But Pelikan has the tools to do the job. I repeat my belief that he has so far overlooked this issue. But in the book under review he may very implicitly have suggested a road he could explore. The quote again is from Whitehead. "Such assumptions (presupposed in the thought of an epoch) appear so obvious that people do not know what they are assuming because no other way of putting things has ever occurred to them." (. 80) The fatal presupposition that man is set over against a reified earth has been such an assumption. What about the (unpraiseworthy here) history of the belief, teachings, and doctrine of the Church? Why has the Church of Rome, present and visible in so many urban wastelands, only recently in an encyclical admitted the Church may have something to say here? I would add that until churchmen, including priest-theologians, quit buying motor cars their own assumption will vitiate their mission.

Finally, although the book should be on every theological student's shelf the price is outrageous. The printers unions had better learn and fast from the experience of American barbers and the New York taxi-drivers. The book consumer, like Lake Erie and the Mediterranean, is long-suffering. But finally he rebels. Here at Oxford he is beginning to rebel against inflated books.

EDWARD P. ECHLIN, S.J.

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Edward P. Echlin, S.J. THE DEACON IN THE CHURCH: PAST AND FUTURE Alba House, New York 1971 140 p $3.95.

The Second Vatican Council's restoration of the permanent diaconate makes Fr Echlin's book timely; his enthusiasm and familiarity with his subject make it lively and useful as well. He begins by tracing the origins of the diaconate in the early Church. At first all Christian ministry was called *diakonia;* gradually—more gradually than later interpretations of Acts 6:1-6 would lead us to suppose—an order of ministers or *diakonoi* arose distinct from the bishops and presbyters. Its special function was to minister to the practical needs of the Christian community and assist in the liturgy and in the proclamation of the word. The deacons' service took different forms as the

various Churches required. However, we know from the letters of Ignatius of Antioch and Polycarp of Smyrna that by the turn of the second century a threefold ministry of bishops, presbyters and deacons was clearly distinguished in Syria and Asia Minor. Fr Echlin calls the two centuries from Ignatius to the Council of Nicea the golden age of the diaconate. Numerous deacons ministered to the sick and the aged, managed the Churches' finances, and assisted the bishop at the altar. During this period women were also appointed to some of these functions, though the Council of Nicea ruled that they were not to receive imposition of hands as did the deacons.

Though documents like the fourth century *Apostolic Constitutions* illustrate the continued importance of deacons in the East, Latin writers, among them St Jerome, began to insist on their subordination to priests. In particular, the Archdeacons of Rome, who served the Popes as administrators and ambassadors, and so enjoyed exceptional importance, provoked increasing hostility against the office of deacon. Gradually it lost its permanence, becoming rather a step toward the priesthood. And in the Middle Ages, as religious orders and lay groups assumed charge of the practical ministries formerly committed to the deacons, their function became chiefly liturgical, a development which is reflected in St Thomas's theology of the diaconate. At the Council of Trent his authority, as well as a concern to defend the priesthood from attack, discouraged the restoration of the permanent diaconate. One conciliar document which the author quotes shows a clear awareness of the original nature and function of the office, but the Council's rather limited directions to reform it remained a dead letter.

The contemporary movement to restore the permanent diaconate was under way in Germany after the Second World War, and led eventually to the proposal which was approved at the Second Vatican Council and implemented in 1967 by the *motu proprio* entitled *Sacrum Diaconatus Ordinem*. Both this document and the conciliar debates are treated in some detail.

In the final chapter Fr Echlin turns from history to prophesy. Some details in his vision of the deacon's future may be questioned, as, for example, when he foresees a successor of St Stephen organising God's people to lobby for public transportation to "liberate men from the horrible tyranny of the automobile" (p. 135). In the author's enthusiasm, metaphors occasionally break loose, and measures like optional celibacy for priests and the ordination of women to the diaconate are urged without much discussion of their merits. But the essential vision of this chapter is impressive: the deacon is to act as intermediary between the sacred and the secular spheres of human existence. Committed to God and to the world, he will distribute both "the bread of the Eucharist and the bread of practical charity" (p. 129), thus accomplishing in a unique way the Church's ministry of reconciliation. For this insight and for the useful survey of ecclesiastical and doctrinal history on which it is based, Fr Echlin has put us in his debt.

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A CATHOLIC DICTIONARY OF THEOLOGY, volume three: HEGEL TO PARADISE Nelson 1971 399 p £7.50

A first reaction to the discovery that the vast majority of articles, even the larger ones, in this volume are the work of one man is to reflect that a man should write dictionary-articles only on subjects for which he has a special interest. But then one discovers that the number of bibliographies which include an article by Fr Crehan almost equals the number of articles he has composed; it is as though he has a special interest for each of these subjects. He writes with an easy style and a gentle wit ("since the fading of the nineteenth century idea of Progress"), though he misses a trick in the article on Kissing (liturgical, of course) on the instruction that the bishop shall kiss the abbess at the end of her consecration ceremony.

One of the best features of his articles is the careful historical perspective, for instance the way he picks up, in the article on Limbo, hints which show the diversity

of tradition and provide support for the modern view which was formerly very much a minority opinion. On the Knowledge of Christ he traces a fascinating path through the puzzles of theologians and the gradual development of a near-consensus which is now seen to be imperfect, before presenting clearly the modern views on the matter. On Original Sin the presentation of Cardinal Pole's intervention at the Council of Trent is extraordinarily vivid for a dictionary article ("he spoke with an Englishman's caution"), but I personally find him a little intransigent in his dismissal of recent theories. It is disappointing to find that he is less sensitive in his treatment of the gospels; it is already indicative that there are no articles on the evangelists: are they not theologians just as much as William of Ockham or Origen? On Paul (one may hope for an article on him in the next volume) he has some excellent things to say, for instance the suggestion in the article on Marriage that I Cor 7.25-40 concerns levirate marriage. But several times lack of suppleness in his treatment of the gospels spoils the treatment in general; the article on Mary is far too undifferentiated in both its assumption that the account of the annunciation came to Luke from John who had it from Mary, and in its discussion of a Hebrew original. Similarly the article on Miracles suffers from an entirely apologetic approach, which an evangelical emphasis on fulfilment or messiahship would have avoided. Excellent as the article by our senior classics master, Philip Smiley, on Mithraism is, one wonders whether an article on Mandaeism would not have been more relevant. To stay on the parochial level for a moment, regular readers of this JOURNAL will miss any reference to the work of John Jay Hughes in the article on Ordination on the question of Anglican Orders. Among the articles not by Fr Crehan is a stimulating contribution by Kevin Donovan on Music and Theology (chiefly on the place and use of music in the liturgy); it is interesting to see why plainchant came to be called Gregorian, and there are some enlightening observations on the attitude of the Reformers to music.

The dictionary clearly continues to be well worth having, though I prefer Hegel to Paradise. Fr Crehan is to be thanked for his monumental contribution, which will be invaluable for the non-specialist theologian; I shall certainly use both articles and bibliographies as a jumping-off point on any number of topics.

HENRY WANSBROUGH, O.S.B.

III. CURIOUS COMMUNITIES

Geoffrey Moorhouse AGAINST ALL REASON Weidenfeld & Nicolson 1969 xiii + 436 p 63/-

In his foreword the author tells us: "this book is, in crude and worldly terms, about those Christian bachelors and spinsters who live together in monasteries, convents or other communities, and who mostly wear medieval clothes", and so far for his first 114 pages he presents us with a conglomeration of facts about religious, their origins, their constitutions (an appendix of 142 pages gives us in English translation the whole detailed usage of the Trappists from the admission of postulants to the duties of the wardrobe keeper), their work and their particular spirituality.

As a non-religious, I found some of this information interesting in rather the same way that Guinness's Book of Records is interesting; but the author's style, a type of American journalese (Mr Moorhouse is chief feature writer of the *Guardian*), jarred on me. His description of the founder of the Trappists could be better phrased than "Richelieu's godson, Jean de Rancé, entered the Cistercian monastery of La Trappe in 1663, after a fairly randy life, notwithstanding the fact that from the age of eleven he had been titular head of several abbeys. Once in La Trappe, however, he reversed gear and proceeded as operative abbot to make Trappists a sub-order whose asceticism and devotion to silence was second in severity only to that of the Carthusians". Nor did his description of Abbot Aelred Carlyle's foundation endear me to the author: "Next to the ruins of Caldey's medieval priory the Anglican Benedictines began to build an abbey, with an altar of pink alabaster, with Abbot Aelred's private chapel paved with black and white marble, with a sanctuary lamp hanging from a silver galleon, and with a peacock and two peahens strutting around the cloister garth. The place

became the object of Anglo-Catholic pilgrimages from all over Britain. Here one could listen to offices sung in Latin from the *Breviarum Monasticum* as well as a dash of plainchant according to the most highly esteemed Catholic Benedictine usage of Solesmes. Here one could actually see monks with pates bared by a deep-shaven tonsure. And all this inside the comfortable embrace of the Church of England". Moreover some of his phraseology is loaded in a pejorative sense—why the word "children" in this sentence: "The saint (Benedict) might have taken less kindly to the spectacle of a hundred Benedictine abbeys—like Downside and Ampleforth in England, like St Scholastica's in Kansas, St Leo's in Florida and St Benedict's in Minnesota—educating children merely to be good Catholics and citizens"? And why "merely" in this one: "On Fridays at Ampleforth, which is the day the combined cadet force is on parade, half a dozen variously pipped and crowned figures in battledress turn out not to be officers and gentlemen at all but merely monks of the Order of St Benedict who have temporarily swapped one uniform for another"?

It seems therefore likely that the author is for the most part out of sympathy with religious life as he saw it, notwithstanding his enthusiasm for Taizé and the Petits Freres of Père Voillaume and occasional bouquets to some of the other orders, for example the Anglican sisters of the Community of St Mary the Virgin who run the only hostel in Great Britain which cares for women who are slowly being rehabilitated after drug addiction; "the Ministry of Health doesn't provide one yet" he comments.

Perhaps such a lack of sympathy is inevitable for any outsider whose first reconnaissance must be of externals— "the medieval clothes". Let us admit it, ways of life and modes of expression so often devised and phrased by members of Latin races are often alien to northern Europeans. At the same time there is no doubt that, as has always happened in the past, natural selection will eliminate those orders least fitted to survive. This does not mean that there will be no survivals and this brings us to the main part of Mr Moorhouse's book. At the end of his foreword he says, "This book has been written at a dramatic point in the history of the religious life which is changing quite radically for the first time in perhaps fifteen hundred years... It is therefore a last look at a deeply traditional way of life that may not be with us much longer. It is also an attempt to see where the religious life might go".

Because he has found some communities a stumbling block or more probably because he is a child of his age, an age which sees the greatest human perfection in the direct service of humanity, Mr Moorhouse takes a pessimistic view of the future of all traditional religious observances. According to his analysis the community of the future "will spend its people more freely in meeting obvious needs", and on foreign missions "will regard conversion as a happy by-product of its primary task which will be to help others to achieve health, education and dignity". "It is a pattern in which no exclusively contemplative communities will remain. Instead all religious communities will be intensively engaged in the world's work".

While I am not unaware that a majority of people outside monasteries (and no doubt some inside them) would agree with Mr Moorhouse I still feel that the secular man has missed the point: a monk or nun's first vocation from God is for God, "Come, follow me in a special way", a way for which, to those who believe, no explanation is necessary, and, to those who do not, no explanation is possible. Nevertheless Mr Moorhouse has given us an insight into what modern man makes of an enigma which is beyond all reason.

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A. M. Williams CONVERSATIONS AT LITTLE GIDDING CUP 1970 £5

Those who on a winter's afternoon, after a look at Oliver Cromwell's schoolroom in the county town, have found their way to the Huntingdon field where the Ferrars' chapel now stands isolated like some secular folly, may find it a puzzle among the hymn-books and guide-sheets to sense quite that timeless moment experienced by Eliot and later by Mr Williams. That the wonder worked for Mr Williams is witnessed by his careful edition of the Little Academy's conversations "On the retirement of Charles V" and "On the Austere Life", both left aside when Sharland and Blackstone made their selections. But to me it seemed an odd relic of the Little Gidding community, that early example of the English delight in sustained good talk which appears again in the Oriel Noetics, Jowett's reading parties, and, later, the Bloomsbury people.

Mr Williams, noting Nicholas Ferrars' travels in Europe from the spring of 1613 to the late summer of 1618, relates the foundations of the group at Little Gidding to the examples of the Neapolitan country house parties of Juan de Valdes and the Roman Oratory of Philip Neri. There was a general move in Christendom at this time to take time off to think about the springs of Christian action, and these communities were corporate attempts at that starting—again individually exemplified in Sir Henry Wotton's declining into the Provostship of Eton after a youth in the entourage of Robert Devereux. But the particular difference of Little Gidding was its familial character. Neither Philip Neri nor Henry Wotton would have thought it, as Nicholas Ferrar thought it, his vocation "to be the Levite himself in his own house, and to make his own relations, which were many, his cure of souls".

Like any other gang of folk they played games with names, some of the community getting titles from their place in the structure of the group, like Nicholas' mother who was "Mother" and his sister "Moderator" and, later, his niece "Chief", and others being given wishful titles from virtues they were expected to acquire, like the impetuous "Patient" and the refractory "Submisse". There are parallels here with the Oratory's use of "the Father" for Philip Neri, or the curia's talk of "the Chief" when Pius XII's back was turned.

If the group was modern in its own time it is modern again today in its liking wise saws less than contemporary instances. There is a charming moment in the Charles V discussion when they have been talking of Alexander the Great weeping for lack of further worlds to conquer, and the Chief remarks that "because old stories moue not so much, either because they haue beene often heard formerly, or perhaps are not so fully Credited, I shall desire, that our instances may bee of later times". And they liked to find their witness among the ordinary better than among the great:

> Dim eyes see better in a shady light than in the brightness of the sun, and middling examples and arguments more prevail with weak and feeble minds than those that are more excellent in all other kinds, so especially in matters of virtue.

They were modern too in their appreciation that men must feel their way towards the good life. Dogmatic morality was not for them. Having taken a long look at the traditional arguments and customs, Chief makes a startling reprimand of Cheerful, warning her not to take the practice of men "for a maine Principal of truth so as you are loth to admitt any Question about it" but to put all "to Iudgement". We have to question and go slowly:

> If wee had Authoritie, if wee might hope of companie, we would run where wee now goe creeping, wee should it may be reach that height which wee now stand pointing onely at with out fingers.

And it is heartening that even these careful persons proceeding by such high principles should collapse into every kind of confusion. They cannot keep to their timetable of discussions and Mary Collett owed her election as "Mother" to her complaints of the long neglect of "those many excellent works we had in hand". They cannot keep order when they are debating so that the talk of Charles V became a hugeous monologue by the Chief, and when at last the Guardian and the Mother manage to join in, they together silence poor Patient with a promise of a later entrance upon the talk. Patient never gets a word in this discussion. And they cannot keep to the subject. The talk of Charles V is suddenly opened out into an attack by the Moderator upon Submisse

who wanted to spend a time at court, and a happy story on St Andrew's Day was interrupted by Cheerful urging greater austerity in their Christmas fare.

Cheerful had her way and talk had to supply the fun of goodies. And the talk was ever of "the Insufficiency of all earthly things to give Content". The catalogue of Charles V's wealth and powers and influences ends with the demand he "may not as justly lay claime to the Possession of Happiness as euer any mortal man could doe?" The answer comes: "There's no happiness at all in this World". Charles' retirement shows us, and the newly-known Indians of America, that material possessions cannot make men happy. The Ferrars had lost a deal of money in the Virginia Company and were doubtless disposed to accept the Chief's verdict without any prompting from the Royal College of Physicians:

> Oh what an Exact Type of this world's felicitie both in the Nature & Manner of Deceitfull working on the minds of men is Tobacco.

Not Nicholas, who rarely spoke at the meetings and was content to be their literary editor, nor the estimable second Mother who proved often enough Nicholas' opinion "that there was never excellent person nor action wherein woman's virtue had not a share", but Nicholas' older brother, John Ferrar, the Guardian, comes out of these discussions the most impressive of them all. He can smile at the excesses of rhetoric that Cheerful indulges: "These are great Prayses & large things, that you promise", and cap her frugality of diet with homely instances:

> though the desire of salvation be never so unfained, yet if the Loue of Grace & good works be unsound, It will proue as insufficient to compasse what it aimes at, as those Eggs, which hens lay without the cock are for producing of Chickens;

and reassure them all that their life is not a useless selfishness:

> it shall proue like the flinging of a stone into the water, one Circle still begetting another & a greater . . . the substance of your Arguments & the force of the Example will, I am very confident, in the end spred abroad, howeuer the sound of your words bee confined within the Walls of this House.

Mr Williams' careful work advances the Guardian's claim quite somewhat, and, his simplistic accounts of Shakespeare's dramatic intentions in "Lear" and "Richard II" and "As You Like It" set apart, he has made a delightful packet of these austerely Christian folk.

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IV. REFORMATION AND RECUSANCY

D. M. Palliser THE REFORMATION IN YORK 1534-1553 Borthwick Papers No 40 St Anthony's Press, York 1971 32 p 30p.

Within the necessarily limited confines of a Borthwick Paper Dr Palliser, drawing on his special knowledge of social and economic conditions in sixteenth century York, has commented upon the religious changes in the city up to 1553 with much insight. The early years of the Reformation in England abounded in destructive rather than constructive change, and nowhere is this more true than in York. Between 1536 and 1540 the city lost the great Abbey of St Mary, three priories, four friaries and the hospital of St Leonard. Then, after a brief intermission, Edward VI's commissioners dissolved a hundred or so chantries, all the civic and parish guilds, further hospitals and confiscated the greater part of the plate and vestments still remaining in the churches.

The tale of destruction can be readily documented, but it is much less easy to discover how the inhabitants of York reacted to these drastic changes, and here Dr Palliser has skilfully used what evidence survives. At the time of the Pilgrimage of Grace the commons of York and some of the governing class seem to have opposed any disturbance of religious institutions, yet once the dissolutions had happened, York citizens had little reluctance in acquiring former monastic property and the corporation actually anticipated the Edwardian Chantries Act with its own private Act of Parliament

to dissolve certain York chantries. This utilitarianism, however, did not at this time in York lead men on to Protestantism. In a cautious analysis of the preambles of wills Dr Palliser demonstrates the religious conservatism of the wealthier inhabitants right up to 1553, a conservatism which Mr J. H. C. Aveling in his recently published book on "Catholic Recusancy in York 1558-1791" shows continued into the reign of Elizabeth.

Why York, in marked contrast even with other Yorkshire towns, should have remained so conservative in religion raises an interesting question. Dr Palliser suggests that the economic stagnation of the city may provide a partial answer. In York there were no clothiers, and few resident gentry who had been in contact with Protestant teaching. The influence of the York parish clergy, poorly educated, poorly paid, and now partially recruited from among the dispossessed York monks, friars and chantry priests, seems to have outweighed the teaching of a Protestant archbishop. Still in 1553 York laymen appear to have been too stunned by the religious changes or too apathetic to act on their own initiative. A marked change only came after Elizabeth's accession. Then, as Mr Aveling points out, beginning his detailed study of religion in York where Dr Palliser leaves off, York citizens were more sure in their beliefs. Some turned to Catholic recusancy while others developed an equal passion for Protestantism.

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CLAIRE CROSS.

Germain Marc'hadour THOMAS MORE OU LA SAGE FOLIE Editions Seghers (Paris) 1971 188 p 9.80 Fr paperback

This is a volume in a series designed to introduce the student to "Philosophers of all Time". Here More takes his place in the great company of Plato and Jung, of Dante and Gabriel Marcel, Sartre, Abelard and Buddha. The book is outstanding, both as a piece of historical research and as an illustration of the formation of More's thought, cleverly relating his life story to his writings.

In hands so skilled the subject comes to life on the European stage and stands as an equal among the great ones of his day. The author is master of his material and scattered throughout the book are fascinating items of information showing how acutely perceptive he is. How many of us had realised that there was a translation of "Utopia" into Italian, German, and French before ever the English got around to it? And the French have pursued it down the years: there was a second translation in 1643, and others followed in 1715, 1780, 1842, 1936, 1966. When sending his manuscript to Erasmus, More characteristically writes: "Here is our Nowhere, well written nowhere". And early in 1518 Luther wrote to his Prior: "Send me a copy of More's 'Utopia', I am thirsting for it." But, as Fr Marc'hadour remarks, he was probably not much pleased with it when it came.

The chapter integrating More among the great thinkers of old is perhaps the most engaging, but the really beautiful passages come in the section on "The Art of Dying". And here Fr Marc'hadour aptly quotes "Macbeth" (Malcolm speaking of Cawdor) as expressive of More's death:

> Nothing in his life
> Became him like the leaving it; he died
> As one that had been studied in his death
> To throw away the dearest thing he owed
> As 'twere a careless trifle.

"La Sage Folie" is an eminently scholarly piece of research, packed with true history. The style is orderly, lucid and entertaining. The author is, of course, one of the best-known authorities on things Morean, but his scope has been limited by the aim of the series—the philosopher. The last fifty pages of the book contain interesting excerpts from More's writings and from other writers on More, both his contemporaries and ours.

Stanbrook Abbey,
Callow End, Worcester.

DAME BEDE FOORD, O.S.B.

K. R. Wark ELIZABETHAN RECUSANCY IN CHESHIRE Manchester University Press, for the Chetham Society (Chetham Society, Remains volume XIX Third Series) 1971 200 p n.p.

The appearance of this book is welcome for several good reasons. In the first place any new recruit to the very scanty ranks of modern surveys of Catholic recusant local history by counties is welcome—and doubly welcome when it represents a part of the northwest, an area of England hitherto only very slightly dealt with in modern systematic recusant history publications. In the second place this book is welcome because of its mere appearance in print: nowadays a good deal of research into local recusant history is in progress, but its fruits see the light of day all too thinly and sparsely. There are solid reasons for that: the inherent difficulties of the subject and the wide scatter of the MS sources, the present publishing situation, the fact that most of the research workers have to fit their research and writing into the scant leisure allowed by other jobs. Lastly Mr Wark shows a very welcome and refreshing modesty about his work. He points out very firmly the scantiness of the MS sources on Elizabethan recusancy in Cheshire, and the acute difficulties in interpreting them. Above all he makes no bones about the almost total absence of modern published work on the religious, social and economic background to the life of the Elizabethan people of Cheshire.

Taking all this into account, readers of the book may well still read the Preface and the Conclusion (chapter IX) and find the body of the volume (chapters I to VIII) largely unreadable. There seem to be masses of names of persons and places, and of small details, with very little more than a chronological thread to act as a path through the thick jungle of words. As Mr Wark has explained, this dryness is, in part, an inevitable result of his inability to provide any adequate background of information on the lives and minds of the persons listed in the legal records of Cheshire recusancy. But in part I think the dryness is also a consequence of the way that Mr Wark chose to construct his book. He would have done better to have printed his MS sources in full, with notes, and to have reduced his own text to a comparatively short analysis of the evidence—something like his concluding chapter to this book.

Mr Wark's main conclusions are that Catholic recusancy was exceedingly thin on the ground in Elizabethan Cheshire. It had practically no hold on the county's ruling aristocracy, only a small hold on the country gentry (unlike Yorkshire), and certainly no "popular appeal". Mr Wark (choosing his term rather oddly) distinguishes between "recusants" (papists prosecuted for nonconformity in religion) and "Catholics" (conformists with Catholic sympathies). He supposes—admitting that he obviously has exceedingly little direct evidence of the fact—that "Catholicism" (in his sense) must have been very widespread in Cheshire up to the later 1570s at least, and that its non-appearance in the court records must have been due to the notorious idleness of the first Elizabethan Bishop of Chester, Downham. However, if this is so, it is very odd that the systematic drive against recusancy in Cheshire in 1580-2 by Bishop Chaderton (a zealous man) and the High Commissioners dredged up so very few recusants. In Yorkshire the parallel drive of 1580-2 uncovered a great many.

Bracknell. J. C. H. AVELING.

Peter F. Anson UNDERGROUND CATHOLICISM IN SCOTLAND 1622-1878 Montrose, Standard Press 344 p 1970 £2.25

It is a sobering, not to say humiliating, fact that the standard work on post-Reformation Catholicism in Scotland was written by a German in 1883 and translated into English a few years later. Or to put it differently, the only work was eighty years old, long since out of print and very inadequate. About a dozen years ago, at a conference on Scottish Catholic history, many of those present begged for the publication of a reliable book on the subject, while others explained why this was impossible without much and lengthy research. That is the background against which Mr Anson's book must be viewed, for in spite of its title it is a straightforward account of the Catholic Church in Scotland. He has produced a book that cried out to be written.

Its merits are great, as it brings together much of the material published since 1890 as well as earlier published material not used by Bellesheim. It gives a fuller connected narrative of the two and a half centuries it covers than anything we have had before; in this respect it is an improvement on Bellesheim and far better than the author's previous book, "The Catholic Church in Modern Scotland" (1937). One thing too, goes far to raise the book above any other likely to be published: Mr Anson has visited the remote places where the faithful remnant held firm and has sketched the Catholic places of worship in their often wild natural setting. The book would be worth buying for the sketches and accompanying notes alone.

Inevitably a survey is uneven if it covers a very wide field and relies on what is easily accessible in print. If some minor item has been well written up, it is given more space than it deserves, while comparatively important matters are dismissed with a quite inaccurate generalisation. (Histories of the Benedictine order are blatant examples of this). Some unimportant byways of Scottish Catholic history thus receive lengthy treatment. Mr Anson has, however, the journalist's eye for a good story. As one would expect from him, the liturgical revival of the nineteenth century (perhaps "resurrection" would be a better word) is handled with something approaching zest and there are intriguing references to bishops at large who flit across the scene.

There is a vast amount of material in the book, and the labour of compiling it must have been immense. The Foreword gives a glimpse of the difficulties the book met with, the proliferation of material and the cuts this made necessary. One is therefore grateful to Mr Anson for his determination in the face of obstacles that would have daunted most authors. At the same time, a reviewer should point out that there is a lack of finish: misprints are altogether too frequent, while some of the cuts have been crudely done and leave footnotes suspended in a void.

The book is an important one and deserves therefore to be judged by a scholarly standard. A compilation can hardly be better than its sources, and these vary greatly; for instance, both narrative and editing in "Memoirs of Scottish Catholics", which form the basis for much of the early sections, are highly suspect, as Mr Anson himself hints. But his source references are confusing and inadequate, leaving the reader very often in complete ignorance of the authority for lengthy items. That is one of the two chief drawbacks of the book. The other is the unreliability of comment and detail. The narrative is accurate enough insofar as its sources permit, but general background statements are questionable and far too much of the detail is unquestionably wrong.

Mr Anson entered where the scholars have declined, at least for the foreseeable future, to tread. Inevitably his compilation is weak in original scholarship, but two things would have made it a better book: a bibliography and a proper index. The reader would then know what the author relied on for his main narrative and where he himself could go for further reading. In the index "Fort Augustus" (for instance) would then refer one not only to the foundation of the abbey but to Bishop Macdonald's description of the village in 1764, the proposal to set up a seminary there in the following decade, the decision taken there to raise a Catholic Highland regiment in 1794, the aristocratic converts who entered the newly-founded monastery. By declining to give bibliography or index the author has, perhaps intentionally, opted out of serious scholarship. We must be grateful for his book but it is no sufficient substitute for the work still to be written. MARK DILWORTH, O.S.B.

Fort Augustus,
Inverness-shire.

V. FROM COLERIDGE TO TYRELL

B. M. G. Reardon FROM COLERIDGE TO GORE, A CENTURY OF RELIGIOUS THOUGHT IN BRITAIN Longman 1971 502 p £3.25

Dr Reardon has been most successful in his attempt to supply university students with a lively and compendious account of English theologians in the nineteenth century.

He has found a space for every writer and preacher that the student might want to look up. Amidst lengthy sections on the customary heroes he has nicely placed comments upon the excellencies of minor men. He has useful things to say, for example, about the Unitarian William Rathbone Greg, about Francis Newman, whom he recognises as "a man of genuinely religious temper", about the inadequacy of the physico-theology of the Bridgewater Treatises, about the Balliol men Green and Caird, and about the dour Erskine of Linlathen.

And generally he sees the best in a man. He ignores, for example, F. D. Maurice's egocentric sensibility, and equally leaves unmentioned Mark Pattison's deadly despisal of his self, establishing for both a properly balanced estimate.

Balanced the account certainly is. Though if a man reads carefully enough he may discover hints of Dr Reardon's opinions at important places in the narrative. He might guess the mind of the author, for example, from the startling remark that "At the time of the 'Essays and Reviews' uproar in the sixties Thirlwall struck a balanced attitude", from the judgment that Dean Church was ever judicious, and from the happy partiality which allows him to grant Lightfoot "the prescience of a great scholar" and omit reference to the foresightedness of Jowett's remarks about the state of Greek "when the language first became Christian", remarks which shocked Lightfoot as much as they did Sanday.

Of course all kinds of interesting material had to be left out, and, recognising that all power is economic power, Dr Reardon rightly explains that to have included more "would have been to make the book even bigger than it is and hence more costly". But the separate liveliness of his particular descriptions would, I think, have had still greater impact if he had allowed himself room for some hints at his general interpretation of what was happening.

Since his interest is concentrated "on what was new, searching and tentative; on what, it may be claimed, was characteristic of the age itself", and therefore "writings of a broadly apologetic nature, designed to explain and defend the accepted creed in its relation to history, science and philosophy" occupy the greatest space, it is a little surprising that Dr Reardon did not find at least a page or two's space for a consideration of how Anglican apologetic shifted its base from Paleyan modes of reasoning. He says, indeed, that it was "in the opening years of the nineteenth century" that "the writings of William Paley in this country were at the height of their popularity", but it is both possible and necessary to be more precise about this important element in English religious history. Though in the first decade of the century both Copleston and Arnold had questioned the usefulness of Paley's apologetic method, it went on being vastly popular until the end of the third decade. London printings tell a tale. The "Evidences" was re-issued 28 times between 1795 and 1830, and the "Natural Theology" of 1802 went into 25 editions before 1830. Then came an alteration in things. Only six further editions of the "Evidences" and five of the "Natural Theology" appeared before 1860. As Paley set, Butler rose. The "Analogy", which had been printed only four times between 1800 and 1830, went into 11 editions in the next thirty years, and the "Rolls Sermons" of 1726, which were not reprinted for over a hundred years, were brought out nine times between 1830 and 1860. Then the enthusiasm for Butler's apologetic fizzled out. Even if Dr Reardon did not want to clutter his account with an interpretation of these shifts a mention of them might have offered a hint of the substantial context for some of his most perceptive judgments. The reader might then have been better equipped to discern how his remarks on John Newman, for example, or F. D. Maurice, or Thomas Arnold, fitted together.

It is a commonplace among those who think themselves his heirs that John Newman was always ahead of his times, and there is for me an amount of pleasure in finding Dr Reardon suggest that the ideas and ideals to which Newman dedicated himself throughout his long career, first as an Anglican and then as a Roman Catholic, were backwards-looking and reactionary even in his own times. We live now, according to Dr Reardon, in "an age whose foreshadowings within his own he always feared and consistently denounced". One quick way of showing John Newman's oldfashionedness would be to demonstrate his dependence upon Butlerian modes long after 1830 and to

follow this with a consideration of the value of Manning's judgment, on reading the "Essay on Development", that "Bishop Butler, if he were alive, would in his quiet way tear the whole argument into shreds", a judgment which suggests that we must look further back for an apologist with whom Newman may be coupled. Or, if we link him with one of the new men, say with Dean Mansel, whom Dr Reardon terms "one of the most original thinkers of the century" without remarking Newman's contention that Mansel was merely elaborating an idea which had occurred in his Oxford sermons, then we should still have to work out the significance of Mansel's avowal that his apologetic principle had been "worked out more than a century ago in the unanswerable argument of Butler".

Dr Reardon's admiration for what I suppose we must call "Newman the man" allows him to enlist our sympathy for him at very odd moments. He remarks, for example, that Newman "never forgave" Arnold for the "Oxford Malignants" article, as if the patience of a saint had been tried, and omits the registering of Arnold's pain three years before when he heard of Newman's complacent question: "But is Arnold a Christian?" He is generally fair to Arnold, recognising how impressive he was, "the embodiment of his own declared conviction that Christianity is primarily a way of life, not a creed or confession or speculative system". Yet he does not, I think, allow Arnold his influence. It would be interesting to investigate whether the ubiquitous Coleridge of today's discussion of nineteenth century thought should not give a deal of place to Arnold and the effect of his Rugby sermons. That Coleridge had an influence, as Dr Coulson has lately been demonstrating, on John Newman, as on Francis Newman and many another, is not to be doubted; but Hampden's significant Bampton lectures exhibit multifarious traces of Arnold's influence, the Revisers' Communion, that most important event in mid-nineteenth century English Church life, could not have taken place if Stanley had not learnt his lesson from Arnold, and there is not much in Matthew that is not his father in little. The lineage of liberalism needs to be set forth.

Dr Reardon has not thought it his job to connect the Oriel succession from Provost Eveleigh with the circle of friends round George Eliot, or the later Farringford weekends, but much might be learnt from tracing the discussion of metaphor in dogma from Whately and Hampden and Arnold through to Jowett.[1] On the way, of course, something would have to be said about Maurice, and this part of the history is generally well done in Dr Reardon's volume. He is good on Maurice's refusal to start his theology of redemption and grace from a theory of the Fall, and on the inadequacies of that nasty little pamphlet "What is Revelation?" and its "evident incomprehension of the problem which the 'Limits of Religious Knowledge Examined' was trying to tackle". But Dr Reardon's judgment that "Maurice was somewhat behind his own times" in matters of scriptural exegesis begs some questions as to what is properly demanded of an exegete. While Maurice certainly found too quick a way with problems of inspiration, inerrancy and canonicity, and made some surprising individual interpretations of the text, he yet worked towards a theology of the Word which enabled him to move without a jolt to the appreciation of the Son, and he thus made a mighty advance from the work of the Fathers of Nicea.

Maurice attempted to do new things with the ideas put forward in the Rolls Sermons, just as Hampden had worked at a revitalising of the ideas in the "Analogy". The "Essays and Reviews" put a stop to English efforts to refurbish Butler's arguments. A look at this exciting volume makes it clear why Storr began his account at 1860. And of course Dr Reardon acknowledges the importance of the book and of Jowett's great essay in particular for the shaping of late nineteenth century theology: "Interpret Scripture",

[1] One of Dr Reardon's few oversights occurs in his account of Hampden who does not simply "seem to imply" that doctrines are facts, but, following Butler's remark that "Doctrines are Matters of Fact" says "The Divinity of our Lord is a fact, His Consubstantiality with the Father and the Holy Spirit, His Atonement . . ." and a host more doctrines "are all Facts". And one of his few errors is to suggest that the arrangement of the doctrinal dissertations in a separate volume of Jowett's Pauline commentary obtained not only in the executor's edition but also in those published in the author's lifetime.

Jowett had said, "like any other book, and the task of doing so was henceforth gradually to be assumed, if with reluctance and caution". But he would have made more sense of the consternation at Jowett's contribution and of Temple's survival in the ecclesiastical establishment if he had brought out the significance of Jowett's note-book jottings on "the inconsistency of Butler with himself" and of Temple's ignorant supposition in 1884 that Darwin was simply developing Paley's arguments.

After Jowett's silencing, theology ceased to be of much interest for educated men. Sceptical and humane they went on their way in a world of telegrams and anger. Leslie Stephen's disdain was not atypical. Others, less liberally educated but as anxious to recover a personal meaning for their lives abandoned theology also and went off to hear the engaging proclamation of the Lord in the tent General Booth had pitched in the Quaker cemetery at Whitechapel. Theology was left to the theologians.

And the centaurish liberal Catholicism of Gore, which had ambitions to renew theological talk, and which Dr Reardon seems to think significant, could not make the vital character of its discussions evident to the most part of intelligent Englishmen.

For those others of us who are still interested in who was saying what on these matters Dr Reardon's graceful and bounteous account is a most useful buy.

HAMISH F. G. SWANSTON.

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ed. C. S. Dessain and E. E. Kelly, S.J. THE LETTERS AND DIARIES OF JOHN HENRY NEWMAN, January 1864 to June 1865 Vol XXI Nelson 1971 xvi + 571 p £6.75

"What is to become of my son at eighteen if he does not go to Oxford?", wrote a leading convert, Thomas Gaisford, to Bishop Grant in December 1864 in a document which forms one of the appendices. The influx of converts during the nineteenth century was not confined to clergy, and these new laymen wanted their sons to have an education similar to their own, one which provided "a knowledge of the world" and "a choice of friends with whom he would live hereafter and with whom I should wish him to live". This meant one thing only in terms of the 1860s, Oxford or Cambridge. Newman saw this need and saw that men were acting on it: so he purchased land in Oxford, hoping to establish some form of Catholic presence there, whether a college or simply an Oratorian chaplaincy. He was forced in December 1864 by the opposition of Propaganda and then of the English bishops to abandon the project—a project which would be revived a year or so later with even more unhappy consequences.

What emerges from these letters is firstly that Newman never had much hope of success for his scheme, as is shown by his careful ensuring that his five acre plot was profitably resaleable; and secondly that he himself *au fond* (surprisingly) was not in favour of sending Catholics to Oxford. When confronted with the possibility of a Catholic university he wrote to a Benedictine bishop (his own bishop), Ullathorne: "Before this great design, the notion of Catholic youth being on any footing whatever at Oxford shrinks into nothing. Moreover, such a second-best notion not only fades away before so large a scheme but it becomes illicit and impossible." Here Newman and Manning are at one, for Manning wrote to Mgr Talbot on 22nd April 1864: "the bishops decided [at the Low Week hierarchy meeting] against Protestant universities in all ways, but that a Catholic university is not possible. To this I cannot agree. And I trust that they will be encouraged to attempt, or to let others attempt, something to meet the needs of our laity. It will not do to prohibit and provide nothing. Many will go to Oxford and Cambridge."

It was just these "many" who concerned Newman. His answer was the abortive Oratory: Manning's was expressed in the bishops' prohibition of a Catholic going to a non-Catholic university (March 1865). But the basic unity of purpose between Manning and Newman remains—the desire for a Catholic university. Perhaps one of the greatest tragedies of Catholic education in the nineteenth century was the failure to involve Newman when eventually an attempt was made by Manning in 1874.

The whole volume is beautifully produced and the reviewer can only repeat the remarks made in the review of Vol. XX (Summer JOURNAL 1971, 103). Suffice it to draw attention to a letter in this volume written to Mgr Talbot (25th July 1864) which goes some way to explain why it was that Newman often found that particular Curial official somewhat distant.

DEREK JENNINGS.

Travellers' Club,
S.W.1.

ed. Bernard M. G. Reardon ROMAN CATHOLIC MODERNISM Adam & Charles Black 1970 251 p £2.25

Bernard Reardon has made a corner for himself in nineteenth century theology. In his selection from and introduction to Roman Catholic Modernists and the Encyclicals that condemned them, the maturity of his historical approach to theology is fully exemplified. He shows how the thought developed in its historical setting, gives examples of the salient issues, and leaves the reader to form his own conclusions. Not that he is to this reader equally successful with all authors. His treatment of Loisy could, I think, hardly be bettered. George Tyrrell, that tantalizing provoker of Authority, in his fluidity, a more difficult figure to focus and assess. At his best he is the most penetrating of all the Catholic Modernists, but hardly a balanced thinker. Reardon says that "of all his writings 'Christianity at the Cross-Roads' is the most pertinent for us today"—yet, of it, he gives only one unsatisfactory snippet. At the end of his Introduction he quotes, apparently with approval, Tyrrell's words—"that religion, the deepest and most universal exigency of man's nature, will survive. We cannot be so sure that any particular expression of the religious idea will survive". But when we have recognized to the full the time-conditioned element in theology, we cannot place the finality of Christ also in the melting-pot. Maurice Blondel remains for me, in spite of Bernard Reardon, an enigmatic thinker. Perhaps I want someone to do what is outside Reardon's intention, namely, to analyze Blondel's studies of the relation between Being and beings, and of the philosophical requirements of Christianity, and to show the relation of these to his earlier apologetics, before Blondel's thought can become clear. The lesser figures seem to me to be presented admirably. All in all this most valuable study makes clear that Authority is not seen in its best light if it is hostile to thinkers who, with whatever mistakes, are probing questions which will remain to be answered; and that on the other hand, the ablest thinkers in exploring the newer questions their time presses upon them, need the support and encouragement of Authority if they are to achieve properly balanced and beneficial results.

H. CUNLIFFE-JONES.

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VI. CARDINALS & OTHER CATHOLICS

ed. Stjepan Schmidt S.J. AUGUSTIN CARDINAL BEA: SPIRITUAL PROFILE Chapman 1971 298 p £3.50

Surprise has been expressed that Pope John and Cardinal Bea, who together worked to bring about the Second Vatican Council and guide its deliberations along the lines of progress for the Church, should have revealed, each of them, a spirituality which was traditional and even, some say, backward looking. Pope John's "Journal of a Soul" and this work are full of the piety of the Church before the Council. Cardinal Bea had written in note books his meditations during his annual retreats, always following the Exercises of St Ignatius, as is customary in the Society of Jesus. These notes, from the years 1959 to 1968, were only a way of making clear his own thoughts and intentions, and not intended for publication. One criticism could be that the collection of notes contains nothing striking or original, much is repetitive, and is exceedingly inward looking. It is, however, very important to find that the wisdom and vision and charity of Cardinal Bea should have these deep roots in meditations on "the grand truths" of the faith. It may be suggested that it could only be from meditations on man's end,

the kingship of Christ, sin and death that he could see how the Church should be made more like what Christ wanted. His devotional language is far from selfish. He returns often to the responsibility laid upon him as a religious, a priest, than a cardinal and a bishop. He is to live not for himself, but for God and his Church. He is to seek, not his own will but what he is asked to do in obedience.

What do we mean by "progress" in the Church? If it is a deeper and more widespread knowledge of God, then we can understand why Cardinal Bea was a progressive and contributed to the advance of the Church. So, in one of his monthly recollections, he writes "Accept failure, misrepresentation, difficulties in a spirit of love and humility and sacrifice, calm, objective, kind in judgment and dealings with people". "No pomp and ceremony, but humility and love." "My spiritual life and all that I do must then be centred on Christ: Christ in all."

Any amount of external change in the Church will achieve nothing apart from the living out of these kinds of principles by its members . . . *ne respicias peccata nostra, sed fidem Ecclesiae tuae.*

GILBERT WHITFELD, O.S.B.

John C. Heenan NOT THE WHOLE TRUTH: AN AUTOBIOGRAPHY Hodder & Stoughton 1971 335 p £2.75

I believe it was Henry Havelock Ellis who said "every artist writes his own autobiography". In the case of this book by Cardinal Heenan we may well change it around and say that an autobiography sometimes reveals a hidden artist. We knew many of the Cardinal's gifts before: but here are some new insights on the many facets of his character. The delicious humour, for example, which pervades "Not the Whole Truth" portrays not only a charming self-depreciation but also a great gift for the writing of amusing anecdotes.

It has been pointed out by others that both Wiseman and Newman were responsible, in addition to their other more notable works, for producing best-selling fiction. One cannot help feeling that "Not the Whole Truth" surpasses both "Fabiola" and "Loss and Gain". It seems in fact that even half the truth is better than fiction. The accounts of his parents' entry for the Dunmow Flitch and his own dissemblance in Russia and the English College, Rome, deserve a prize for really humorous writing.

As a whole, however, this first volume of the Cardinal's Autobiography is not only a serious work but also an apostolic one. His reflections on each and every event point not so much a moral as a message and his utter devotion to the Church and Faith which are the mainspring of the whole story. At the same time there is nothing narrow or bigoted and indeed, sometimes he shows such consideration for other viewpoints that some people have said to me that they do not find it easy to discover what he really thinks on peripheral subjects. They wonder if he carries being "all things to all men" too far.

This, I am sure, would be an unfair reflection because there is no doubt whatsoever where he stands on essential matters and it is a great advantage to be open-minded on non-essentials. Indeed, I would think that it is this particular gift which enables him to be so superb a communicator. He is not only ready to listen to other insights but also to give them the benefit of the doubt when they are not seen by him to conflict with the truths that really matter.

In a sense, John C. Heenan the priest anticipated in his pastorate at Manor Park and elsewhere many of the new approaches which have become common-place since Vatican II. This can be seen ecumenically. It can also be seen in his emphasis on the non-legalist approach. The fact also that he himself was considered as an "enfant terrible" has helped him in his relations with some of those who in his later days are to be seen in the more "developed" forms of this particular category. And the final sentence of his preface—"The influence of Dr Doubleday was wholly beneficial"—is a most telling and disarming thought for those who find "the structures" repressive.

In this entertaining and often inspiring book, one can see the development of a pattern which enabled its author to become one of the outstanding leaders of his Church in the post-conciliar period: surely, one of the most difficult assignments in history. As one of his successors in the See of Leeds, I look forward eagerly to the second volume. I have always found it difficult to reconcile the frightening, though humorous, title of "the Cruel See" with the wonderful kindness to innumerable people which is still everywhere remembered. Perhaps he himself will give us a new insight on this apparent dichotomy. Maybe even the *whole* Truth!

✠WM. GORDON WHEELER,
Bishop of Leeds.

Bishop's House,
Eltofts, Thorner, Leeds.

Malcolm Muggeridge SOMETHING BEAUTIFUL FOR GOD Collins 1971 156 p £1.25

A book about Mother Teresa compels attention. This one by Muggeridge is not simply his account of the filming on location in Calcutta of that nun's heroic work "for the poorest of the poor", it tells her own story, quotes the very words she uses (words of one syllable) for the instruction of her novices who must be trained to see the body of Christ in the lamentable fragments of humanity that they collect from the streets—no longer "untouchable" but to be made happy because loved.

Mother Teresa was properly scared at the notion of all the publicity that filming was going to necessitate. However, she withdrew her reluctance when it was pointed out to her that this would be doing "Something Beautiful for God". And indeed beauty is seen in all the photographs that illustrate the book: a profusion of "stills" from the telecast that so many people have by now seen and admired. Especially the coloured "miracle" picture taken inside that Temple of Kali which the cameraman Ken knows could not possibly succeed as a picture except for that radiance that Mother Teresa has obligingly substituted for the sunlight that wasn't there.

Malcolm Muggeridge has already "covered" the pilgrims at Lourdes. Here he is seen treading the streets of Calcutta with Mother Teresa and her nuns. He has a special place in their chapel. With real candour he gives "reasons" why he cannot himself accept the Catholic faith. But he can surely be counted as one of Mother Teresa's co-workers. Certainly many of us at Ampleforth, in the School and in the district, must think of becoming co-workers too.

LAWRENCE BEVENOT, O.S.B.

Robert Speaight THE PROPERTY BASKET: RECOLLECTIONS OF A DIVIDED LIFE Collins/Harvill 1970 416 p 63/-

Fertility and versatility are, in this age of specialisation, much suspected qualities. They are not suspect by the present reviewer who has long taken pleasure in the multifarious activities of his old friend Sir Compton Mackenzie, and now in another old friend Robert Speaight. There is almost no avenue in the arts of public expression which he has not vigorously explored. Now, at the age of sixty-seven, he shows no sign of flagging. His physical and mental strength is astonishing.

He has written many books, both biography and fiction, and has been a voluminous journalist. He has acted, lectured, spoken, conducted conferences all over the world. At the drop of a hat or of a mitre he will fly to the remotest country. Almost the only audiences he has not entertained or informed are (of necessity) those of the USSR and, possibly because of a certain difficulty in communication, the Esquimaux.

His readers as well as his friends know how fluent and accurate is his command of French speech. It is characteristic of the man (though one learns it with a shock of surprise) that until the age of forty he spoke and read French only in the way the average well educated Englishman does. Then, officially half-way through life, he decided to become as near bilingual as possible. He succeeded, and can now lecture in French. This is something that even Belloc was slightly reluctant to do. Bilingual though he too was he preferred, and rightly, to "put himself across" to audiences in his own downright (almost knock-you-down) English

Mr Speaight knows German well enough to have acted in a play in that language; he understands Italian and Spanish, yet describes himself with no false modesty—he is too frank for that—as no linguist. Possibly he was comparing himself with his polyglot friend Maurice Baring.

All this, and much else besides, is meticulously poured, not tumbled into his "Property Basket". Naturally a man with such gifts, and so constantly on the move has met a large number of eminent men and has made for us most profitable use of his wide acquaintance. His life of Belloc was definitive and remains after a number of years outstanding. It is largely due to "Bobbie Speaight" that the English-reading public have some knowledge of the religious philosophy of Teilhard de Chardin. He also played a considerable part in interpreting T. S. Eliot for a larger number of readers and playgoers than those who, in the early 1920s, made themselves his disciples. Here some readers of Mr Speaight's generation and mine may withhold their enthusiasm for his activities and writings. True Eliot was a kind and decent man who ended his life as a devout Anglo-Catholic, but it is difficult for many of us to dissipate the clinging ambience of that long-ago "Waste Land" with its sick disgust of and despair for this world. Still, Speaight's performance of Eliot's Becket was a deep experience for him and for us. It was so deep for Speaight that it almost overwhelmed this super-active man. He *had to* escape from the part, and did so.

His escape maybe precipitated his departure from his first love—the stage. He does not act in the theatre now. To this extent he may be said to have retired to his lovely home in Kent with his wife. But retirement is a ludicrous word to apply to a man always open to appeal to express himself anywhere in the world.

He is full of the three Theological Virtues of Faith, Hope and Charity. This is a most charitable as well as a most readable book. His account of his reception into the Catholic Church from his native Anglicanism is brief but satisfactory. He was drawn by the same means as was Newman but contents himself with a few satisfying sentences, and eschews writing a long masterpiece such as the "Apologia". Even Mr Speaight would not have time for that.

He is reluctant about the many extreme (and in his and the present reviewer's opinion lamentable) consequences of Vatican Council II. If he has neither the time nor the inclination to attempt a modern "Apologia" it is because he is no introvert. All his goods are in the shop window. But what a window! What a shop!

Pegde Love, Haddington, E. Lothian.

MORAY MCLAREN.

The reviewer died in Edinburgh on 11 July. An obituary notice appeared in The Tablet *of 24 July 1971.*

VII. BIOGRAPHY

Desmond Seward THE FIRST BOURBON: HENRI IV OF FRANCE AND NAVARRE Constable 1971 £2.75.

If brevity is the soul of wit, discrimination is the soul of brevity. This is especially true in the case of a short biography about a major historical figure. A study of this kind demands a comprehensive knowledge of the man and his age and judicious selection from an abundance of historical material. Desmond Seward's life of Henri IV is very brief indeed but it gives the reader a substantial introduction to one of France's greatest kings.

Mr Seward writes vividly and perceptively about Henri IV's childhood in Navarre and Paris, his Huguenot family, captivity in Paris, and his long struggle for survival during the reigns of Charles IX and Henri III. Quite properly, Mr Seward devotes considerable space to Henri's mother, Jeanne d'Albret; the cunning Queen Mother, Catherine de Medici; the three most important mistresses: Diane de Gramont (*la grande Corisande*); Gabrielle d'Estrees; and Henriette d'Entragues; and the King's two wives, Marguerite de Valois and Marie de Medici. In each case Mr Seward's analysis of their character and relationship to Henri IV is provocative and cogent. In the course of his remarks about Henri's romantic alliances and infatuations, Mr Seward reduces the *vert galant* image to proper proportions. ("While a slave to sensuality Henri was far from being the Great Lover of Legend.")

One must commend also Mr Seward's description of France in the sixteenth century, the discussion of Sully's financial genius, and the carefully organised account of Henri's military, political, and social achievements.

There are some disappointing omissions, the inevitable consequences of Mr Seward's conciseness. He might have given some long overdue recognition to the English soldiers whom Elizabeth sent to Henri's aid during the wars of religion. (At Arques in 1589 the superb Welsh soldier, Sir Roger Williams, saved the King's life after his French regiments started to break and run during a battle against the forces of the Catholic League. Though small in number, English contingents under Essex and Williams served Henri loyally as long as the Queen permitted them to stay in France.) Mr Seward could have said more about the "revealing parallel" between Henri and Charles II. He might have made greater use of contemporary books and documents, particularly when dealing with important figures like the Guises, Condé, and the elder Marshal Biron. Nevertheless, the book's virtues are manifold and the criticism which I have made is really an expression of regret that we cannot have more of a very good thing.

J. X. EVANS.

Department of English,
Arizona State University.

Keith Robbins SIR EDWARD GREY—A BIOGRAPHY OF LORD GREY OF FALLODEN Cassell 1971 xv + 438 p £5.25

Sir Edward Grey was Foreign Secretary from 1905 to 1916 and as such he occupied a central place in British politics and European diplomacy in that momentous era. While in office Grey made very little impact on the popular mind; the English public, wrote Lloyd George in his "War Memoirs", knew "less of Sir Edward Grey than of any conspicuous statesman of his time". If to the public he was unknown, to his colleagues Grey was an enigma; they worked with him but they found him distant and aloof; he made none of them his confidant, nor was he their ally in intrigue. Frequent attempts were made to see behind his mask of cold politeness; his admirers asserted that his reticence concealed his greatness; his critics—mostly radical members of his own party—contended that he was vain and devious. Grey's conduct of British foreign policy in the July crisis of 1914 divided his admirers and critics even more sharply; the former argued that, by taking Britain into the war on the side of France, Grey had followed the right and honourable course; the latter claimed he could have averted the war but deliberately failed to do so. Grey's memoirs failed to silence the controversy that surrounded his personality and politics; they were brief and shallow—"grey" in every sense. G. M. Trevelyan, Grey's official biographer, chose neither to side with Grey's more extravagant admirers nor effectively to refute his more hostile critics. He portrayed Grey as a Northumberland country gentleman possessing the solid qualities of his class and county. This was a great mistake and Trevelyan's book did Grey's reputation great harm. From it he emerged as simple-minded, a dilettante in politics, clearly unequal to the task of guiding the foreign policy of the British Empire in one of the most critical decades of its history. Keith Robbins is the first biographer of Grey to do him justice: from this new biography he emerges as neither a complete enigma nor as a simple country squire, but as a complex man and as a skilful, professional and important politician.

Professor Robbins's account of Grey's early political life is one of the most valuable parts of the book. He shows that Grey, although connected by name and by background with the great Whig families, was very unWhiggish in his outlook. He was never prone, like so many of his class, to the politics of nostalgia and on domestic affairs his views were progressive. Grey's attitude to domestic affairs was, however, pragmatic; commonsense rather than intellectual speculation led him along the path of reform. To his outlook on foreign affairs, however, Grey brought a much greater degree of commitment and emotional involvement. Quite early on in his political career he adopted the creed of Liberal-Imperialism; he was thus a disciple of Rosebery rather than of Gladstone. This meant that he had little sympathy for the Cobden-Gladstone legacy of Liberal-Internationalism which was so deeply cherished

by the Radical wing of the Liberal party. The failure of Grey to explain his foreign policy to this important group in his own party and the refusal of the Radicals to attempt to understand Grey constitutes one of the real tragedies of the pre-war Liberal party. Both sides were undoubtedly at fault, although Grey's reputation has suffered most from the failure.

Professor Robbins clearly realises, as must any biographer of Grey, that Grey's reputation rests on his tenure of the Foreign Office. His account of Grey's foreign policy, although highly competent, offers no new interpretation. He endorses rather than adds to or challenges the conclusions of the many recent monographs on aspects of Grey's policy. He regards the major preoccupations of Grey's policy—the German threat to the balance of power, the need to maintain France as a great power and reassure her as to British support in the event of a conflict with Germany—as undoubtedly the right ones. As far as Grey's failures are concerned Professor Robbins suggests that they were failures to explain his policy rather than failures of policy itself. Grey failed to keep his cabinet colleagues fully informed of his major policy decisions; he failed to warn his party of the extent of the German threat to peace and he failed to inform the Triple Alliance powers both before and during the July crisis of 1914 of the full extent of the British commitment to France. Why did Grey deceive his colleagues, why did he allow the Central European powers to remain ignorant of his commitment to France? In answering these questions Professor Robbins readily acknowledges deficiencies in Grey's character. Yet when all the criticisms of Grey have been admitted he still thinks that Grey was peculiarly fitted to guiding the British Empire through the period 1905-1914:

> "A Foreign Secretary with greater intellectual capacity would probably have been unable to stand the strain created by the ambiguous relations between Britain and France without wishing for sharper definition."

ROGER BULLEN.
London School of Economics,
Houghton Street, Aldwych.

VIII. AESTHETICS & RELIGION

Herbert Read THE REDEMPTION OF THE ROBOT, MY ENCOUNTER WITH EDUCATION THROUGH ART Faber 1970 xiv + 271 p £2

"Fortunately in England, at any rate, education produces no effect whatsoever." Wilde's wit is superficial but at least it reminds us of the partial role of formal education in life. Without this perspective, when a man despairs of his contemporaries and their ways, he may turn to the future for sanity and hope. Then, "contemporary decadence" becomes his prophecy of woe, and "education through X" his prophecy of weal.

Sir Herbert Read says that this volume constitutes his "educational *beliefs*", and he proposes them with a religious fervour. "Man is born free, and everywhere he is in mental chains" (p 52). "We are the victims . . . of a civilisation that was incapable of renewing itself, and has perished for lack of inspiration" (p. 112). Our ills are due to the "suppression of the imagination and feeling in the child, to the prevalence of logical and rationalistic modes of thought that do violence to those principles of grace and rhythm and fair proportion which are implicit in the order of the universe" (p. 25). Thus the cry of woe.

Our salvation will be found in education through art, which is a reinstatement of imaginative as opposed to logical thought, and is a therapeutic and truly educative vehicle of self-expression for the unconscious. But in the first place education should be a moral discipline. Here too only the spontaneity and order, the vitality and discipline of art can avoid the stultifying conformity of "all formal conceptions of right and wrong" evidenced in coercive codes of morality. The necessity from which the moral man should act is not rational or legal or social, it is aesthetic. An aesthetic compulsion creates the discipline and inspires the morality of education through art. The discipline is a "conditioned reflex . . . to pre-determined patterns

of thought and behaviour" (p. 217). The morality depends on the choice of patterns, and Read proposes the "physical patterns found in the objective world, in nature, in the formal structure of organic and inorganic phenomena" (p. 217). So he draws the conclusion that if we bring up children in the "contemplation of universal forms, in the practice of graceful and harmonious movements, in the active making of beautiful objects, then these children will instinctively recognise and choose goodness when they see it. Aesthetic education develops ethical virtue" (p. 218).

He also maintains that this education should answer the problems of an industrial society: the inhuman alienation of man from the product of his labour and consequently from himself, and the problem of leisure. He wishes to introduce the "emotional satisfactions of a craftsman's work into the industrial system" (p. 71). It is done by turning work into play, that is, into a ritual celebration of human skill and imagination, disciplined by the natural harmonies of the physical world. Unfortunately he does not really come to grips with the complexity of this problem; the only concrete proposal for implementing his ideal is the redistributing of industry in smaller and more widely scattered units.

A more reprehensible failing in a book on education through art is his not providing the criteria for distinguishing good art from bad art. Moreover, he dissolves the distinction between fine art and useful art (p. 84)—to use scholastic categories—so that, in Eric Gill's words, "to make a drainpipe is as much the work of an artist as it is to make paintings or poems". The criterion of excellence becomes functional efficiency, as the better drainpipe is the more efficient one. Finally, though he insists quite rightly on education being primarily a moral discipline, his account of virtuous behaviour as a conditioned reflex, his humanist's assertion of the bankruptcy of religious ideals, and his belief that acquired aesthetic skills will induce virtue, betray an unawareness of that spiritual dimension in man which cannot be satisfied with the rhythms and harmonies of the physical world alone. Philosophical biologists with no religious axe to grind, such as Piessner and Gehlen, have adequately demonstrated the biological adaptability and intellectual distance of man in regard to the natural world and its rhythms and harmonies.

It is a pity that Sir Herbert has spoiled his case, for he has a case, by claiming too much and proving too much. Yet one can admire the intensity of his convictions, the genuineness of his concern, and the partial validity of his plea.

The Abbey, Fort Augustus, FRANCIS DAVIDSON, D.S.B.
Inverness-shire.

W. Charlton AESTHETICS Hutchinson University Library 1970 135 p 35/-, paper 13/-

Repeated reading of this book confirms the good impression that it originally made. It is a stimulating introduction to a field of enquiry that does not lend itself easily to firm conclusions. Among its merits is the lucidity of its style, its nicely chosen examples that provoke just the right response—I like the reference to Mr Gladstone (p. 110) and to the Fountain of Bandusia (p. 113)—and its brevity (some 120 pages of text). With the exception of the Swedish-looking symbols on p. 34 sqq., which are ugly as well as unpronounceable, it reads easily and falls into well-defined sections.

Mr Charlton is least convincing to me when he is talking about music. There are no references to Far Eastern or Indian music, plainsong, jazz, pop etc.: the author's musical horizons seem to be bounded by the Goldberg Variations and Beethoven's Fifth Symphony. I wonder just what the former work means to someone who can describe it so depressingly as this: "Bach wrote a prescription for the Goldberg Variations in that he specified the finger movements the making of which by the performer, or the changes in sound the undergoing of which by an instrument, is the going on or performance of the Goldberg Variations" (p. 29).

In an introduction like this, its non-technical language is to be welcomed. Now and again it borders on physics or mathematics: the way in which we receive impressions from the outside world, or the composition of a musical scale, for instance. One feels here that the author is being sidetracked off the straight path of his aesthetic enquiry, that imagination rather than logic is sometimes the better signpost. But in

the discussion of emotion (p. 90), the linguistic usages of "beauty" (p. 91) and "sadness" (p. 95), Mr Charlton is convincing, and in general manages to balance evidence and interpretation with a deft hand.

Have philosophers a contribution to make to aesthetics (Chapter I)? After reading this book, I still don't know. But I would certainly recommend it to anyone who wants, now and again, to question his own aesthetic judgments. If he finds (as I am sure he will) that Mr Charlton's book stimulates him, he should go on to read a much longer, more difficult and deeper study: Harold Osborne's "The Art of Appreciation" (O.U.P.); and for his exalted and visionary analysis of his own world of perception, Proust's "Le Temps Retrouvé", particularly in the fine, recently-published translation by Andreas Mayor, "Time Regained" (Chatto and Windus, 1970).

BERNARD VASQUEZ.

Helen Gardner RELIGION AND LITERATURE Faber & Faber 1971

Dame Helen Gardner's latest book consists of two sets of lectures: the T. S. Eliot Memorial Lectures, *Religion and Tragedy*, delivered in 1968, and the Ewing Lectures, *Religious Poetry*, delivered in 1966, and the authoress takes as the title for the whole volume the title of one of T. S. Eliot's own essays (first published in 1935) thereby inviting, if not comparison with, at least reference to Eliot's ideas on the subject of her concern. Like Eliot, Dame Helen is much exercised by the problem of the relation between the beliefs and assumptions—religious, moral, cultural—of an individual and his imaginative response to, and judgment of, a work of literature. But whereas Eliot's express intention in that essay of 1935 was to investigate "the application of our religion to the criticism of any literature", the task Dame Helen has chosen is larger and is concerned more with the writer than the reader. If it can be said to have its genesis in the work of Eliot at all it is not in the essay of 1935 but in his longer and more important studies: *Dante* (1929) and *On Poetry and Poets* (1957). The subjects of her two sets of lectures may be different, but "they are both concerned with changes in literary and religious sensibility and their interaction" (p. 8).

One of the outstanding characteristics of all Dame Helen's work is her clarity of exposition, and this volume again demonstrates her ability to shape difficult and complicated arguments with ease and to express conclusions with firmness and conviction. The reader is always in the happy position of knowing exactly where she is starting from, what she is seeking and whether she has found it. Each set of lectures, for instance, begins with an attempt at definition—the first a definition of tragedy, the second a definition of religious poetry—and it is on the belief that an adequate, or at least a workable, definition has been arrived at that the subsequent investigation proceeds. And each of these opening chapters follows the same pattern: the brief, but clear and generous exposition of earlier theories by other scholars which lays bare their inadequacies, and the consequent arrival at a satisfactory definition of her own. But it is not in the relatively abstract field of definition that Dame Helen's greatest strength lies, it is in her close analysis of the texts—poems and plays—themselves. Time and again in her comments on the actual words of the poets and playwrights under discussion she illuminates our understanding and awakens us to new appreciations, even, and perhaps especially, in works with which we have been long familiar. Consequently the most impressive chapters of the book are those in which the texts are most closely linked with the argument: "Shakespearean Tragedy" from *Religion and Tragedy* and "Secular and Divine Poetry" and "Seventeenth-century Religious Poetry" from *Religious Poetry*.

It must be admitted that there are occasional errors of judgment, as for example, her tendency to trace the prevailing sense of guilt in the religious spirit of the later Middle Ages to a source in St Anselm's interpretation of the Atonement. (To do this is both to over-simplify the theories of Atonement in the late Medieval Church and to misread Anselm.) But such errors are, for the most theological ones, and minor, and in no way do they mar the clear and persuasive outlines of her arguments.

King's College,
London.

B. L. HORNE.

CORRESPONDENCE

AUTHORITY AND RESPONSIBILITY

10th January 1972.

DEAR SIR,

The question raised by Dom Columba Cary Elwes is important and worth discussing. The present chaos, as it seems to many, in the Church highlights this question. My own impression was that you, Sir, were not questioning the undoubted primacy and authority of the successor of Peter, but in your ecumenical approach were seeking to study the sources and the development of the Papacy. Indeed I would agree with Dom Columba that more than anything we need the Papacy today, for, in St Thomas More's words at another similar time of trouble, "it is this which holdeth all together". But this does not mean NO co-responsibility of bishops, priests, or faithful. It does mean, however, that the Pope has the last word, and is something much more than a mere chairman. (Surely we have heard enough of chairmen lately, and I actually found Mao being copied in a little book of extracts from the Gospels, entitled "The Thoughts of Jesus"!) No; neither Christ nor his vicar are chairmen!

To my mind one of the clearest demonstrations of the value of the Papacy is that despite our decentralisation into local churches, the unity has not been broken so far by a schism. You need bishops for a schism and the Dutch bishops, despite the expectations of the less charitable amongst us, when it came to the crux and their recommendation on married clergy was turned down, preferred to go back to their people empty handed rather than break the unity of the Church or renounce their link with the See of Peter. Nobody can object (reasonably) to the recommendations that members of the Church may put forward, unless it were to concern the substance of our beliefs. But a Catholic stands or falls by the principle of obedience to the Holy See, EVEN WHEN he thinks, as he may think in non-defined matters or in questions of discipline, that authority should move in his direction.

As a parish priest in London much involved in this period of change I have the greatest sympathy for those loyal Catholics who miss, in certain places, the splendour of the liturgy and the peace of the Church which they were used to. I have less for those who confuse the Curia and the Pope, and none for those who think that Pope John was a disaster and who try to ignore Vatican II. I have known critics who boast that they have never read a word of the Council's decrees and never will!

One finds great confusion as regards the "Tridentine Mass". What most people (though not all) mean by this term is simply the Latin Mass. There is a great case for keeping the Latin Mass and Office in some centres, as indeed we do at Westminster Cathedral every single day at High Mass

and Vespers. Yet it is in the new rite and few people would notice the difference. In my own church in Chelsea we sing in Latin with the people and the polyphonic choir; but, in response to the requests of altar servers and others, we read the Eucharistic Prayer in English. The new eucharistic prayers would certainly not be intelligible to most if in Latin.

I agree that the English needs improving and this I understand is being done. Even so I find the eucharistic prayers deeply moving, as also the facing towards the people. What is essential is that the new rite be carried out with the greatest dignity; good and clear reading by priests and readers is most important. If anything is scamped, you will not get away with it in English even if you might in Latin.

What is required amongst English Catholics is a greater effort to understand what is behind all the changes and for this they MUST do their homework and read something of the great documents of Vatican II. It is so easy to get that useful paperback which contains them all with explanations and all for fifty pence. Or at least to get the CTS pamphlets with the main decrees on the Church, the Liturgy and Ecumenism. To suffer and "offer it up" is hardly the way in which to accept the well thought out teachings of Pope and bishops.

Wherever the old temper shows itself we must be distrustful—contempt for Pope or Council, for ecumenism, with the attendant old superiority complex, etc. We MUST learn to make distinctions and not just to lump everything together as black or white. Ecumenism does NOT mean selling the pass or watering down essentials to please non-Catholics. But it does mean giving them credit for sincerity and good faith, moreover it does mean recognising God's workings in their churches, partial and incomplete in varying degrees as these churches or communities may be. It is much easier of course to have the old war mentality, to condemn everything non-Catholic. It is also much easier to go to the other extreme and to say "Why worry? We are all the same". If we were the same there would be no need for ecumenism.

Your truly,

ALFONSO DE ZULUETA,

Rector of Holy Redeemer and St Thomas More, Chelsea,
Honorary Canon of Westminster Cathedral.

7 Cheyne Row,
S.W.3.

LORD JAMES' IDEA

20th December 1971.

DEAR SIR,

In his interesting article "Newman's Idea of a University" (Autumn 1971), Lord James points out that "Hypersensitivity, ill-health, the lack of administrative ability are inauspicious qualities for one who seeks to found a new university". But how far do they apply to Newman?

This is not the place to answer the first charge—but at least the great new edition of Newman's letters and diaries will allow people to judge from all the facts rather than the selected information and preconceptions of Ward's (justly) famous biography. As for "ill-health", it did not stop Newman from crossing "the St George's Channel 56 times in the service of the University". Newman was only Rector for four years, but John O'Hagan, his Lecturer in Political Economy (one of his very first appointments), paid this tribute to his prestige as head of the University: "so far as regards the Irish professors . . . (I speak of those whom I know as laymen) . . . We have always felt that you only wanted power and freedom of action to make the institution march." And at the prospect of Newman resigning, his Professor of Classics wrote: "Your unsparing exertions—in the whole idea and scheme and each point of it, worked out step by step, with nothing to blame yourself for—statutes—lectures—essays—sermons—the church and all its costs and troubles, with the provoking treatment you have sustained, and all this merely the visible points of a whole world of business and vexation; I can only wonder you have not broken down under it long ago." The statutes referred to by Ornsby were carefully modelled on those of the recently founded University of Louvain, and they can be read in full in "My Campaign in Ireland".

Finally, Lord James refers to "the social and technological revolutions of which Newman was so sublimely unaware (or was he?—for he did curiously enough appoint a Professor of Engineering) . . ." Actually, in this respect Newman did far more than simply appoint a Professor of Engineering, and the story of his achievements and his plans can be read in Fergal McGrath's "Newman's University: Idea and Reality" (1951).

Yours faithfully,

Department of English,
York University.

I. T. KER.

28th November 1971.

DEAR SIR,

Being a regular reader of the JOURNAL, I have always noticed the importance given to the sports side of the School. Though this is basically a good thing, I have always felt that the space allotted to games is excessive. Agreeing that many readers take an interest in the sports development of the School, I cannot help feeling, however, that the actual details (individual scores in cricket matches, for example) can only interest the parents of the boys involved, the boys themselves, and their friends, most of whom probably know these scores already. The majority of the JOURNAL readers probably do not habitually examine these details, and instead merely read the articles at the beginning. This is quite understandable, as they have, in most cases, never heard of the names of the boys playing in the teams.

Yours faithfully,

PETER SEILERN-ASPANG.

COMMUNITY NOTES

FATHER BERNARD McELLIGOTT, O.S.B.

Two of our brethren, both over eighty, died just before Christmas. The first was Fr Bernard, who died after appearing to recover from an autumn illness; he died while convalescing, on 23rd December. It is hoped that a more extended obituary notice will appear in the next issue. He was buried in the vault of the abbey church on St Thomas Becket's day, Fr Abbot preaching the panegyric for him. Addressing Fr Bernard, he said: "We admired your gift for friendship and received much from it. How well you could speak of love; there was nothing trite or possessive or sentimental in what you said and it reflected the practice which you had learnt over the years. You had seen and then taught others that human love is a way to arrive at an understanding of the love of God. We learnt from you that sensitivity to beauty in all its forms is a way to God because you showed us that the beauty of God is to be found revealed in the beauty of His creation. No wonder that you found in Teilhard de Chardin a mind which was very like your own. We shared your keenness to fathom, as far as it lies in the human mind to do so, the mystery which is the Mass. We shall remember your insistence that it should be surrounded with dignity and beauty. Others will speak with more authority of your great contribution in the field of music, but we acknowledge in our Community the work that you did and the influence which you had on us all."

FATHER JOSEPH SMITH, O.S.B.

JOSEPH SMITH entered the School with his elder brother Francis in 1896. He was a shy little boy who shunned publicity, and only slowly became well known. His intimates, however, soon realised that his quiet manner covered a bubbling gaiety of heart, a love of the ridiculous and a lightning wit. He was always third in the order of his class, and the two boys above him knew that he could be first if he were less lighthearted about his books. For most games he had a natural aptitude which he did little to develop. Not that he was indolent: he was lively and interested, but not to excess. He was incapable of unkindness, repelled by anything ugly in behaviour, and quietly pious. It was not surprising, therefore, that shortly after leaving school he applied to be received into the Community, and was accepted. Then an unexpected blow fell: his gay spirit was attacked and overwhelmed by fears and scruples so serious and prolonged that he was advised to leave.

Relatives arranged that he entered on a course of training in engineering. It was a wise decision for machinery was his second love. He became an able and ingenious mechanic, and also recovered control over his fears. For the remainder of his life he suffered from an over-anxious conscience, but he had it under, although only just under, control. Presently he felt able to aim again at the priesthood. He was guided by a priest-uncle who lived in Italy, and there he prepared for the priesthood and was ordained.

With a further growth in confidence he applied again to Ampleforth, and began his novitiate in 1919. He lived in the resident community for just over twenty years, mainly engaged in the Procurator's office, quietly efficient in all departments of that office, but happiest when tending a faulty piece of machinery. From 1928 he also had the care of the congregation of Kirbymoorside. In these years he showed himself a model monk, an example and a stimulus to us all.

In 1936 he was appointed chief Procurator, and presently had responsibility for devising and executing preparations for the Second World War. Whether by coincidence or in consequence he suffered a serious illness in 1939. On recovery he was relieved of office and appointed to the Cumberland parish of Maryport.

Maryport just then was an unhappy little town. The local mines were worked out, and there was little traffic in the harbour. Wartime busyness had not yet arrived. With unemployment and discontent there were frequent clashes with the law. In his first week Fr Joseph in all innocence joined the lawbreakers by unwittingly photographing a forbidden stretch of the coast-line. He was arrested and sentenced to pay a surprisingly heavy fine; and his parish took him to its heart.

After ten years of devoted work he was moved to the milder climate and easier conditions of St Joseph's, Brindle. His new parishioners, who had been served by a succession of elderly priests and hoped for the vigour and freshness of a young man, were dismayed by the appearance of the gaunt sexagenarian who now came to them. But they presently recognized and valued and loved his piety and warmth of heart, his dedicated and untiring attentiveness, and the austerity of his personal asceticism.

A few years ago his exceptionally strong constitution began to fail. He was relieved of responsibilities, but continued to work in the parish for as long as it was physically possible. He was spared a long period of disablement, and died gently on 24th December. Humble man that he was, he must have been astonished at the number of his brethren and his parishioners, and of non-parishioners also, who flocked to his funeral at St Joseph's. May he rest in peace.

POSTINGS AND PROFESSIONS

SINCE the publication of the last JOURNAL Father Abbot has made three changes in our parishes. Father Jerome Lambert was appointed as parish priest of Knaresborough in November, Father Aelred Perring has taken on the chaplaincy of the Convent of the Assumption at Richmond and Father Rupert Everest has gone to Seel Street, Liverpool, to assist Father David Ogilvie-Forbes.

On 21st January, amid the glare of television lights, Father Abbot clothed Peter Constable-Maxwell (B 61), Mervyn Ryan and Edmund Fletcher with the Habit. Their names in religion are: Br Joseph, Br

Mervyn and Br Wulstan. On the following evening at Conventual Mass, 22nd January, Brothers Sebastian Price, Peter James (H 69) and Anthony Wallace made their simple vows before Father Abbot and the Community. To all of the above we extend our warmest congratulations and best wishes.

BBC SERIES ON DISCIPLINE

A BBC feature team has been at work on a series of four programmes studying various modes of discipline—military, primary school, approved school and monastic. It is our doubtful privilege to be numbered in this study alongside a barracks, a campus and a penitentiary: perhaps we are seen as an amalgam of all of these! During the summer, after referring the matter to Conventual Chapter to discover the mood of the Community, Father Abbot accepted the invitation of the BBC to co-operate in the programme. Since then we have had members of the BBC team living among us to discover our values and our way of life, and to plan the filming of our daily existence. They chose to use, as a string on which to thread the beads, the postulants who came in the autumn to begin living the Ampleforth monastic routine: they were filmed arriving and being clothed, and later undergoing their various daily duties. Early October found our choir and cloister littered with the tools of technicians, from arc lamps to chariots running on little railroads mounting cameras like guns on armoured trains. The camera teams arrived at 4 a.m. to film the caller at 5 a.m. and the Community streaming down to Matins. Most aspects of our life were filmed, and the Abbot was himself subjected to two hours of interview in front of a camera. A last bout of filming was done in mid-January this year, when Matins, meals, Vespers and the clothing ceremony (which brings to a culmination the tale of the postulant-become-novice) were filmed.

We have become used to a BBC jargon which is of its own world: "set microphones, rehearse dolly movements", "sound wildtrack of big bell, of exterior atmos.", "wrap lights, wrap, return London". We wonder how all this activity will be boiled down to a forty-minute programme; and we wonder what judgment on our life the team will ultimately make. At all events, we have been neither more nor less than we are.

THE PROCURATOR RETIRES

In the New Year Fr Ambrose Griffiths took over the task of Procurator (St Benedict's *Cellarer*, "giving, if nothing else, a good word in answer") from Fr Robert Coverdale, who is to take on the task of Appeal Secretary. Fr Robert has completed almost a round two decades in the procuratorial offices, first as Estate Manager under Fr Terence Wright, and then on his death in 1957 as Procurator.

In a small ceremony in the theatre on 21st December, the Community and Fr Robert's staff assembled over a glass to mark his retirement. Two short speeches were made by Bernard Chase, the forester (the oldest man on the staff), who said: "I've seen a few procurators tucked away . . . Fr Robert is handing over afore it get atop of him!"; and Lawrie Benson, the gardener (almost the longest working member of the staff in consecutive years, about half a century), who said: "He's done quite a bit for us"—which means more in Yorkshire than anywhere else, for superlatives come slow here. Lawrie advised Fr Robert to keep clear of Lancashiremen, cocking an eye at our parishes; and then made the presentation of one of those high-executive, deep-think armchairs built seemingly for the cockpit of the Concorde. In his reply, Fr Robert was clearly moved by the gift. After his thanks, he went on to say: "We are all in this thing together, whatever our craft—desk, tractor, broom, classwork—all integral parts of the one same job. Under God's grace, we are one Community."

It might be appropriate to add here that Fr Robert made a presentation to Christopher (Kit) Walker on 15th August in just such an assembly. It was to mark Kit's fifty years of service at Ampleforth from 11th May 1921: he is now coming up to his fifty-first year.

A NEW NEWSLETTER AND A MONK

The Ampleforth Hospitality of Our Lady of Lourdes has issued its first Newsletter under the editorship of Brian Linehan, the publisher and distributor being Alan Mayer (B 58). It is hoped that it will become "an arena of ideas concerning our pilgrimages to Lourdes".

The Newsletter speaks of the retirement from his Lourdes work of Fr Philip Egerton. "His was the job of collecting the applications from sick pilgrims. Each year he contacted a number of charitable organisations and arranged for advertisements to appear in their journals. Other applicants came to him directly, through other pilgrims or through people who knew about us. In each case he had to obtain information from the patient's medical practitioner, which he then sent on to the Pilgrimage doctors and nurses so that we had as full a picture as possible of the patient's needs. . . Fr Philip wrote to each patient personally more than once, advising them about the things that they would need at Lourdes. He also made arrangements for the journey to the airport for many of them and even found them accommodation for the night before the flight and on the return when necessary. He often had to cope with last minute crises, like missing air tickets or missing patients! He also obtained and despatched all the stores which we need each year, from drugs and dressings to biscuits and washing powder. Once in Lourdes, he never rested but was there each day to arrange for us to be supplied with extra milk or a new cylinder of Calor gas or an unexpected requirement. Indeed he has promised us to go on acting as our 'quartermaster' . . . we wish him many more pilgrimages."

THE TOYNBEE END

Dr Arnold Toynbee, whose knowledge of the religions and culture of the Far East has brought him eminence, has been reading Fr Aelred's latest book (reviewed in the Autumn Journal, p. 90) and has this to say about it:

Father Aelred Graham's recent book, "The End of Religion", is the harvest of two journeys: the journey through life, to the point that the author has now reached, and a journey from America, home to England. The conventional route for coming back to England from America is, of course, across the Atlantic, and the few hours that it takes, nowadays, to be catapulted over the ocean through the stratosphere would not have been a propitious time for meditation. However, Father Aelred travelled the right way—that is to say, from east to west—the direction followed by Lord Bryce about half a century earlier. Father Aelred's journey across Asia took only a few months, but he had time enough for conversations with Buddhists and Hindus who shared his open-minded attitude, and also with Christians living and working in Asian countries who were well-versed in Asian thought and feeling.

I was eager to read "The End of Religion". I had had the pleasure of making friends with Father Aelred at Ampleforth in the nineteen-thirties. I had been in correspondence with him when he was planning his Asian journey. I had traversed some of the ground myself. Finally, I had a meeting with him in London, when he was on his way back. I have found the book exciting and encouraging. It is resolutely candid and sincere and at the same time it is effortlessly unpolemical.

This combination of virtues is more difficult for Christians, Muslims and Jews than for Buddhists and Hindus. Father Aelred has achieved it because he has not deliberately contrived it. His concern is to gain understanding through discussion with people who share his interests and from whom he has something to learn because their religions and cultural backgrounds are different from his. He would not have been an eligible candidate for a chair of polemical theology. (For the theology of one of the non-Catholic Christian denominations, there is actually a chair with this belligerent title in one distinguished Western university.) The eirenic spirit of this book will, I hope, win for it a sympathetic reception by readers who—unlike me—do not find themselves agreeing with it. They will find, if they open their minds to it, that it widens their horizon.

Father Aelred was able to profit fully from his meetings with Asian students and practitioners of religion because he was already familiar with the religions of Indian origin. His present book bears the mark of his Indian studies. The Indian spirit made a strong impression on me on my first visit to a Buddhist country. In Japan I saw Buddhism and Shinto co-existing harmoniously, and this was a revelation for someone who had been brought up, as I had been, in the uncompromising atmosphere of the Jewish-Christian-Muslim world. One of the key words in "The End of Religion" is "harmony". When the Judaic and the Indian traditions meet, the question arises whether God and man are distinct from each other or are identical. Father Aelred's answer is: "For the moment, let us say that the ideal situation between God and man is best expressed as neither identity nor relationship but as harmony". This is, I think, decidedly Indian, and I also think that it is instructive and illuminating for Western minds.

A MONK AMONG SOLDIER-SCHOOLMASTERS

This year Fr Simon Trafford, in his guise as Commanding Officer of the C.C.F., was invited to be Chairman of the Combined Cadet Force Association Officers' annual dinner, held at the Connaught Rooms on 20th December. This honour was given to Fr Peter in his time, about ten years ago.

The chief guest was to have been the Defence Minister, Lord Carrington, but in the event the Parliamentary Under Secretary of State for the R.A.F., Mr Antony Lambton, M.P. (the Earl of Durham laicised!) came to the dinner. Before an audience of close on three hundred members and guests, Fr Simon (who as a priest said grace, as he usually does there), proposed the health of the guests in a speech of some ten minutes, which was well received.

"PRINTED AT THE STANBROOK ABBEY PRESS BY A MONK OF AMPLEFORTH"

The Ampleforth Press has now been in existence for 14 years: the Stanbrook Abbey Press was founded in 1876 under the inspiration of the Chaplain, Fr Laurence Shepherd, an Ampleforth monk (see Fr Patrick's article, Journal, Spring '71, pp. 70-74) and is, surprisingly, the oldest private press in England, if not in Europe.

Two monks who have charge of printing at Ampleforth were fortunate enough to spend a week at Stanbrook printing with the nuns, learning much from their experience and artistry. We were lodged with the Chaplain, Fr Dominic Allen, also of Ampleforth, and twice daily the cloister doors were opened and we went round the cloister to the print room.

The Press is now widely known, mainly through the beautiful work of Dame Hildelith Cumming who prints books and pages mostly on hand-made paper, using the elegant type faces of Jan Van Krimpen. One of her books, a collection of Russell Flint watercolours and text, was included among the ten best British books of last year.

We were at first surprised and encouraged by the homely atmosphere of the Press, but we realised that the sisters have attained such a high standard as to be able to take a relaxed and unfussy approach. Stanbrook feel that a monastic press should be homely—operated as a craft among friends rather than as a profession run by experts.

There are about six printers: one of them has been printing for 51 years. Another is a novice in the community as in printing. They have a continuous tradition, which is helped by their way of life—that of a contemplative community—and, after the choir, printing is the printers' daily work.

We acted as Deacon and Subdeacon at the Conventual Mass for the nuns. We were made welcome by them all and had an interesting talk with the Abbess, and with their very lively six novices.

CARDIFF CHAPLAINCY

During the Spring Term at University College, Cardiff, the University Chaplain, Fr Damian Webb, gave a series of lectures at the Department of Extra-Mural Studies entitled "The Mind of the Maker". These were to follow up a similar series last year entitled "Science and Sanity". The talks were designed to transcend the merely western focus of so much of our religious discussion. They revolved round the destiny of man in the universe; the nature of God's revelation to man; Christ as human and divine and revealing the Father; love sin and sacrifice; the Church as sacrament, community and authority. Fr Damian is hoping to use the experience of these talks when in the summer he spends three months in East Africa lecturing on renewal.

THIS OTHER CLUB

Macdonald Hastings' "Jesuit Child" (Michael Joseph, 1971, 252 p., £3) has come to us for comment, and it seems that he can count himself among such company as Rousseau, Molière and Voltaire, Conan Doyle and the three Devlin brothers: not all of whom (like himself) managed to keep the faith they were given, though they all retained the stamp of a Jesuit childhood. Your Editor was reminded of a teatime conversation he had this summer with the mother of Maurice (W 49) and Arthur (W 58) French. "So you were a soldier," she said; "ever seen a V.C.? Here is my brother's—Maurice Dease's. His was the first of the First War; and Stonyhurst also won the first of the Second War, of course." "Of course," I replied, and wondered what decoration as aptly characterised Ampleforth.

My correspondent referred me, and presumably also my Community, to this passage on p. 47: "If, after the passage of years, I have a criticism of Jesuit education as I knew it, it is of satiety of spirituality and the unnatural absence of a tender female touch. Understandably in their celibate lives, although not unforgivably, they eyed all women in the context of the biblical Eve. They also devoted an unconscionable amount of time to getting us ready for the next world before we were ever ready for this one." If the cap fits us, I suppose we should wear it.

The now agnostic Mr Hastings took his wife, who is a loyal Anglican, on a tour of Chartres and on to the Vatican to "the usual Sunday carnival", which he describes with warmth. "I felt a little lonely," he ends his book by saying, "that I myself have chosen such a solitary path. At the end of the tour my wife said to me wistfully: 'I wish I belonged to this club'."

The Secretary of the Journal writes:

We are receiving a number of requests for the Journal from people, especially missionaries, who cannot afford to pay a subscription. It is our policy to meet these requests as far as we are able to do so, but we feel that some of our subscribers may care to help us in this work. A subscription to the Articles and Reviews edition costs £2·75, and the Secretary will be glad to receive subscriptions or contributions towards subscriptions. Subscribers will be informed of the name of the reader they are sponsoring.

A SHORT ANGELUS

The angel of the Lord declared unto Mary: Hail, full of grace!

Ecce ancilla Domini, fiat mihi secundum verbum tuum.

And the Almighty overshadowed her,

And she conceived by the Holy Spirit,

And the Word was made flesh and dwelt amongst us;

And we saw his glory, glory as of the only-begotten
of the Father, full of grace and truth.

Hail Mary, full of grace, the Lord is with thee. . .

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Photographs to the Photo Editor: Rev C. G. Lynch, O.S.B., M.A.

OLD AMPLEFORDIAN NEWS

EASTER RETREAT 1972

THURSDAY, 30TH MARCH—MONDAY, 3RD APRIL

FR EDWARD CORBOULD will give the Retreat. Members are asked to contact Fr Denis Waddilove *as soon as possible* and not later than 26th March, stating *at what time* and *on what day* they will be arriving. The School *Schola Cantorum* and, possibly, a few senior boys, will also be present during the week-end.

ANNUAL GENERAL MEETING

THE Annual General Meeting of the Society will take place on Easter Sunday and the Agenda will be found as an insertion into this JOURNAL.

The decision to consider transferring from a standing order credit transfer system to a direct debiting system of receiving annual subscriptions has been taken after lengthy consultation with our bankers.

Standing Orders, of which there are 1,400, are originated by the member's bank and, in theory, are paid on 1st April. We do not receive these in any rational order—despite reference numbers—and the amount of extra labour in checking receipt of standing orders is considerable. In addition, banks often fail to originate a payment which has been signed for by members as a result of which something in the region of £100 from this year has yet to be received. Letters to banks concerning over- and under-payments and inaccurate information on credit slips frequently yield no satisfactory result.

Transfer to Direct Debiting would lead to initiation of the member's payment by the Secretary of the Society and provided the Secretary programmes the list of payments correctly it is hoped that the alphabetical list of payments received would lead to little administrative work beyond a routine check, and would avoid a loss of revenue as at present.

Members of the Society may have two major concerns over this proposal: first, they would have to agree to indemnify the bank from any claim which might be made as a result of errors made by the Secretary. Secondly, they would be asked to sign a form for direct debiting, which would allow for any payment to be made on any date to the Society.

Assurances have been given on the first point that we are dealing with a legal technicality rather than an actual possibility. With regard to payments received, THE ONLY PAYMENT TO BE MADE WOULD BE THAT SUM FIXED BY THE AGM AS THE ANNUAL SUBSCRIPTION.

No resolution will be put to an AGM for transferring to Direct Debiting until consultation with members has been undertaken. It will be discussed at this year's AGM, and if it is agreed that the matter be taken further, letters will be sent to all members asking for their views. If a favourable response is received, an AGM will be asked to carry a resolution

making the necessary amendments to the Rules of the Society. If all members have had the chance to make their views known, a resolution of the AGM will suffice for giving the specific indemnity required on behalf of the members of the Society.

BIRMINGHAM AREA TEACH-IN/RETREAT

This is taking place at the Birmingham University Catholic Chaplaincy on Sunday, 19th March, 10.30 to 5.30. Fr Abbot and the General Secretary will be present from the Abbey and others attending will include Fr J. D. Crichton and the University Chaplain Fr T. J. Rock. Please write to Richard Dunn, Lawn Farm, Tibberton, near Droitwich Spa, WR9 7NW (Tel.: Spetchley 619).

Prayers are asked for the following who have died: M. Neville (1902) who died on 3rd March 1959; Wilfrid Clapham (1912) who died in 1968; C. P. Rea (A 32) on 29th October 1971; Mgr E. Morrogh-Bernard (1911) on 11th January 1972. Also for Fr Bernard McElligott who died on 22nd December and Fr Joseph Smith who died on 24th December 1971.

TIMOTHY FOX TAYLOR, 1942-1971

"I have been asked why I wanted to go to Greenland in the first place. I cannot reply, as did Mallory when asked why he wanted to climb Everest, 'Because it is there', as I did not know Mount Forel existed when I applied to join the expedition. Nor was it an excuse, as some might suspect, to miss the rigours of Salisbury Plain. The only reason I can think of is that I enjoy climbing. Is there a better reason?"

All who remember Tim Fox Taylor will recognise him in this quotation from his account of the Army Mountaineering Expedition to East Greenland of 1968 written for the Green Jackets' Chronicle. It is typical of his response to life. He did things because he enjoyed them and the things he enjoyed most were adventurous and arduous.

He was always so full of life that it was all the more of a shock to his family and his friends when the news came of his death while serving on detached duty with the Desert Regiment of The Sultan of Muscat's Armed Forces in November 1971.

He came to the Junior House from Gilling in 1954, joined St Wilfrid's in 1956 and left the school for Sandhurst in 1960. His modesty prevented him from laying claim to any intellectual pretensions, yet he was always a worker and always did well in his work, leaving with three A levels. Sailing and climbing were his chief outside interests and typically he went on an Outward Bound course while in the Sixth Form, returning with a very good report and more inexhaustible energy to expend.

He passed out of Sandhurst and joined the 1st Royal Green Jackets in August 1962. He served in Borneo and Germany and then went as an Army Outward Bound instructor in Norway. After that he served in Cyprus and Ulster and in September 1970 volunteered for detached duty with The Sultan of Muscat's Forces. He was promoted to acting Major and was commanding a company when he was killed by shell fire.

Throughout his army career he continued his climbing whenever possible and he made quite a name for himself as a mountaineer. In 1968 he was a member of the Army East Greenland Expedition and climbed 13 peaks ranging from 7,000 ft. to 10,300 ft. Besides climbing he was in charge of radio for the expedition. In the following year he led a ski and mountaineering party to the Canadian Rockies and climbed 30 peaks.

These and other expeditions into the mountains, including four Alpine climbing seasons and the leadership of a party to Romsaal in 1966, led to his being selected as one of the members of the British Nepalese Army Annapurna Expedition in 1970. He was the official ciné-photographer for the expedition. This expedition set out from Nepal in March 1970 and achieved its objective of climbing Annapurna in May 1970. It was only the second time an expedition had reached the summit. Unhappily Tim Fox Taylor did not get to the top himself. He became acutely ill with pneumonia at 15,000 ft. In spite of his sickness he had to get back to a camp at 12,000 ft. which involved negotiating a 16,000 ft. pass. Thirty-six hours after reaching this camp he was evacuated by helicopter to hospital. He made a complete recovery, but he had been very near to death.

This brief recital gives some idea of how much he had packed into a life of less than ten years in the army. He was not a typical regimental soldier and had taken every opportunity to get into the mountains on arduous expeditions all over the world. It is clear that he was in his element in the mountains and his account of the Greenland Expedition is laconic but compelling:

> "It took us two hours to climb to the col on the ridge. Here we had the choice of taking my proposed route or the harder but more direct route straight up the west face. We decided to go straight up. Once over the bergchrund it was a matter of cramponing straight up. The slope was about sixty degrees of snow ice. For about a thousand feet we moved together but for the two hundred feet we moved up singly as the slope got steeper and our calf muscles were tired after standing around so long on the front points of our crampons. It was the hardest ice climbing I had done for a long time. The summit, 10,300 ft., was a knife-edged wedge. There followed a session of flag waving, photographs and a quick meal before descending by the easiest route. The Pharaoh was the highest peak that the expedition climbed."

It was a far cry to the desert in which he lost his life in guerrilla warfare but the same spirit of adventure took him into that danger. He was buried at Winchester on 19th November after Mass in the Green Jackets' chapel. Our sympathy and prayers go out to his father and mother and sister in their grievous loss.

Requiescat in Pace. N.P.B.

The Times of 24th January reported the death of Gillian, wife of Anthony Bamford (D 63) and daughter-in-law of Joseph Bamford, chairman of J. C. Bamford Excavators (one of the largest British owned exporters of earth moving equipment). She and three other women were involved in a head-on collision on the M1 with two men in another car, and all of them were killed. The tragedy was compounded by the fact that Mrs Bamford was expecting a baby, who seems to have been born prematurely at the time of the crash and killed by the impact. We ask for prayers for all seven of them.

LONDON AREA DINNER

The Dinner took place in the Connaught Rooms on Monday, 10th January, and was attended by 241. For the first time the Society invited wives, parents and friends of Ampleforth and the Society is greatly indebted to John Reid whose organisation contributed to a highly successful evening. One hundred and twenty old boys were present, of whom 58 were under the age of 33.

St Thomas's House celebrated their 25th Anniversary with a dinner in London on 14th January at which 103 old boys, their wives, parents and members of the VIth Form were present. Fr Denis Waddilove presided and both he and Fr Henry Wansbrough made speeches together with the first Head Monitor of the House and last term's Head Monitor.

In the past year, at the various functions in London, Liverpool, Manchester, York, Dublin and at Ampleforth the total number present was something in the region of 840 members and their friends.

Ordinations

David Lacy (J 64) was ordained to the Priesthood by the Archbishop of Birmingham at Banbury on 8th January 1972.

P. J. D. O'Regan (O 51) was ordained for the diocese of Arundel and Brighton in St Paul's outside the Walls, Rome, on 18th March 1972.

Marriages

J. C. C. Bell (W 59) to Margaret Dening at the Church of Our Holy Redeemer, Chelsea, on 17th February 1970.

Rory Blond (A 56) to Patricia Lund Roberts at St Paul's, Erno, Co. Leix, on 14th August.

John Burnett (B 63) to Elizabeth de la Mare at St Mary's, Cadogan Street, on 9th October.

David Connolly (B 57) to Maria Christina Sturrup at Farm Street on 28th June.

Nicholas Dove (A 62) to Kathleen Natalie Kane of Los Angeles on 17th April.

Francis Greene (W 54) to Ann Cucksey at Brompton Oratory on 1st October.

George Hartigan (W 54) to Ruth Farrer at Olney, Bucks.

Captain Peter Irven (C 60) to Diana Partington at the Cathedral Church of Christ and the Blessed Virgin Mary, Chelsea, on 5th February 1972.

Conor Magill (D 70) to Nola Holland at Ermita de Nuestra Senora de la Paz, Torremolinos, Spain, on 15th January 1972.

Charles Macmillan (W 56) to Penelope Lesley King at Our Lady, Help of Christians, Rickmansworth, on 19th October.

Nigel Mills (J 66) to Karen Anne Greaves at Cheltenham in September.

G. P. H. Ryan (B 66) to Jillian Michel Coghlan at the Church of Our Lady and All Saints, Parbold, on 3rd September.

J. A. Stirling (C 65) to Susan Burton.

Johannes van Bergen (A 59) to Alexandra Zino at the Foundation Chapel, Funchal, Madeira, on 5th January 1972.

Engagements

Dr Hugh Bishop (O 63) to Mary Elizabeth Bell.

John Cowell (T 52) to Josephine Craign.

Lord David Crichton-Stuart (C 51) to Helen McColl.

Niall Crichton-Stuart (C 66) to Susan Dwyer-Joyce.

Master of Lovat (Simon Fraser) (C 57) to Virginia Grose.

John George (C 49) to Margaret Weld.

Captain Edward McSheehy (O 61) to Angela Heath.

Anthony Shepherd (B 60) to Carolyn Ann de Horsey.

Michael Taylor (D 66) to Mary Jennifer Hook.

Jocelyn Waller (A 62) to Nilawan Chamonmarn of Thailand.

Anthony Walsh (E 67) to Charlotte Jessop.

Noel White (C 53) to Margaret Jamieson.

Martin Whitehead (O 68) to Lindis Robinson.

Richard Rimmer (O 67) to Jennifer Addison.

Trevor St J. Fairhurst (T 63) to Jayne Melville-Smith.

Births

Josephine and Dermot Daly (E 50), a daughter, Sarah Josephine.

Anne and Michael Kenworthy-Browne (W 54), a son, Nicholas Paul.

Caroline and Christopher King (A 65), a son, James Colin.

Angela and Swinton Thomas (C 49), a son, Dominic.

Adoption

We congratulate Sue and Adrian Stewart (C 43) on their adoption of a child, Felix James Peter: he becomes their fourth child and third son, a brother, born in 1971, for Jonathan, Katie and Sebastian.

BOOKS

MARK GIROUARD (C 50), who has been spending long weeks writing up Victorian country houses for *Country Life*—for instance Carlton Towers at the beginning of 1967, "as aggressively Victorian as any house one has ever seen"—and who has recently been broadcasting and writing in the *Listener* on the function of these great palaces of plutocracy, has at last gathered up his learning into a single book. "The Victorian Country House" (OUP, 240 p., £12) is, as we would expect from the price, filled with plans and illustrations of these miracles of compartmentalised functionalism. With coloured brick and hierarchy of size, but with little concession to comfort at any level, the Victorian tribal gatherings subdivided their huge living space into warrens, halls, lobbies, staircases and dormitory areas, so that no stratum would be burdened by meeting another more than was necessary. The subdivisions were as ramified beyond the green baize curtain as on the sunny side of it, the sexes carefully keeping their separate places and the upper and lower servants gyrating in different orbits. Children lived in their own nursery world with nanny and nappy-washers, to be produced only at the appointed hour. Bachelors had their billiards and smoke rooms and staircases which took them not too near the chambermaids. Mark Girouard selects for his model in his opening chapter the £600,000 Eaton Hall, where the first Duke of Westminster employed 50 servants and 40 gardeners and ran his home like a factory with a room for every process of life and a timetable as meticulous. It was a curious way to live, over-professionalised.

VINCENT CRONIN (W 39), author of a new study of "Napoleon" (Collins, £3·50), finds himself reviewed in *The Tablet* by A. E. Firth of University College, Oxford (A 50), the man of letters subjected to examination by the man of learning. Mr Cronin states his creed: "I do not believe in monsters. I wanted to find a Napoleon I could picture as a living, breathing man"; and Mr Firth states his judgment: "Deftly, but never frivolously or trivially, Mr Cronin fashions his portrait, until a credible human being does emerge. Yet there are grounds for wondering whether he produces quite the right Napoleon. . . He has come as near as any other English author to a full and convincing portrait of Napoleon. But the debate will continue." As always, academic doubt comes to disturb literary certainty.

THE MEMBER FOR LONDON

THERE is a certain enchantment in the career of CHRISTOPHER TUGENDHAT (E 55), the enchantment of the fairy story. If we were to imagine a modern male version of the Cinderella syndrome, we might see it like this: there would be a silent glide through the School, which disturbed neither games teams nor monitorial bodies nor debating societies nor lists of scholar accomplishment, a dim unclouded morning which left little trace beyond the one shaft of light pointing to the future—the housemaster noticing a voracious appetite for politics. Then there would be the two years of

public service familiar to the Fifties, though strange if not incomprehensible to the Sixties. Then there would be a sojourn at the more romantic (if less realistic) of the two Universities, the one where the Cam is overlooked by willows and College chapels: in those days A level records did not inhibit entry. The doors of the Union would be welcoming, and eventually even the Presidential *cathedra;* though not quite the highest class in Schools (for that impinges too much on reality). Then at 23 the cold world beckons; it must be along a road to politics. The money game, journalism, international or national affairs? The answer must be an amalgam of all three, and surely a place on the *Financial Times* alone can provide that. After a while, say at the age of 30, it would be time to write one's first book: on politics, on international or national affairs? The answer must be an amalgam of all these, and surely a survey of the biggest business, viz. Oil, alone can cover that. And if one has researched into one international consortium of companies spread across the face of the world beyond political boundaries or national controls, why not the rest? And then it would be time to take one's self-promised seat in the best club in Europe, preferably representing the biggest and the most enchanting city in Europe (so that it was unnecessary to avail oneself of the free transport grant to one's constituency except when calling a taxi). This would be a good beginning, at least, for a modern Cinderellum. And C. S. Tugendhat has made just that beginning: last year he took his seat as Member for the Cities of London and Westminster and now he has just published his second book, "The Multinationals" (Eyre & Spottiswoode, 242 p., £3·25). In his Acknowledgments he disarmingly writes: "my agent encouraged me to start writing books and through her professional brilliance has ensured that I have had the financial incentives to continue to do so". And the political incentives, who provides those?

FR ROBERT JAMES MCGUINNESS was born in Liverpool in 1886 and his family migrated to Canada in 1890. He came to Ampleforth in 1901, was in the School two years and became Librarian. He was employed in the Alberta Federal Government until 1914 and after serving in the war entered the Architectural Service of the Canadian Pacific Railway, in which capacity he designed the Banff Springs Hotel. In 1926, aged 40, he decided to become a Priest and after four years at the Beda was ordained, and in 1936 he became Parish Priest of Banff Springs. He had always wished to build a church there when he was an architect and by 1951 was in a position to do so. The church was built in the 1950s and in the window on the Gospel side is the coat of arms of St Laurence's College, Ampleforth.

MICHAEL GOLDSCHMIDT (A 63) writes from Western Australia, where he succeeded PETER MAXWELL (B 61) as A.D.C. to the Governor. He tells us that his brother JOHN (A 62) was married on 23rd October, and that he is leaving Australia early in the New Year to join the demonstration company at R.M.A. Sandhurst. He has met a number of O.A.s in his hemisphere recently: COLONEL BRIAN O'ROURKE (A 49), presently Personal Staff Officer

to the C.-in-C. Far East, stayed at Government House in April; Brigadier Desmond Mangham (O 42) led an Imperial Defence College tour to Australia in September; David Scotson (A 56), John Burlison (C 58) and Norman Corbett (O 60) are all commanding companies of 1/2 K.E.O. Goorkhas; and Michael Stacpoole (A 57) has been a staff officer in Singapore.

The life of an A.D.C. is very measurable, and he has measured it: 190 balls, lunches, dinners, receptions; 109 other outside functions; 64 visits to establishments and 84 sporting matches. Eighty people have stayed at Government House; and he has listened to 614 speeches, 184 of them made by his Governor. That is the public part of his life, to which his private life has to be added.

R. P. Cave (O 31), who was made a Confrater of the Abbey in 1971, has been promoted a Knight Commander of St Gregory the Great.

Brigadier W. D. Mangham (O 42) has been appointed Chief of Staff, 1st (British) Corps, B.A.O.R.

Michael Birtwistle (W 38) has been appointed Chairman of the Northern Weaving division of Courtaulds.

Aubrey Buxton (O 36) has been elected Vice-President of the Royal Television Society.

I. J. Fraser (O 41), the first Director-General of the Panel on Take-overs and Mergers, has become Chairman of Rolls-Royce Motors. He will also become Managing Director of the merchant bankers Lazard Brothers in April.

T. H. F. Farrell (A 47) has been appointed Deputy Lieutenant of the East Riding.

G. F. Young (B 27) has been appointed Sheriff of Hallamshire.

Brigadier T. P. H. McKelvey (O 31) has been appointed Honorary Physician to the Queen.

M. G. Dougal (E 56) has been appointed First Secretary (Commercial) Paris from February 1972.

G. R. S. Plowden (O 47) is a partner in Sheppards and Chase, members of the Stock Exchange.

C. J. Wickham (W 66) is teaching at Jaffna College, Ceylon, as a V.S.O. member of the British Council. He is one of 15 members in Ceylon and according to the *Ceylon Morning Post* of 1st October "from all reports this

organisation is one of the most fruitful and meaningful projects that Ceylon has had from a foreign Government".

Dr H. G. H. Butcher (1918) has been appointed Coroner of the City of Lincoln.

Dr P. J. Murphy (T 50) has been appointed Consultant Obstetrician and Gynaecologist to the South Cheshire Hospital Group.

Julian Le Fanu (W 66) took a 2nd in History and Italian at Balliol and is now working for the Bank of England but hopes to return to Oxford for a post-graduate course in Economics. James Le Fanu (B 67) is at the London Hospital completing the second half of his medical training after reading Medicine at Clare College, Cambridge. Mark Le Fanu (B 67) took a 1st in English at Downing College, Cambridge, and hopes to return there to do post-graduate work on the Bloomsbury Group.

F. W. G. Cazalet (E 56) is Senior History Master at Hampton G.S.

J. McEvoy (A 48) was awarded a Diploma in the Advanced Study of Education at Liverpool University in July 1971.

Lt A. D. E. Pender-Cudlip (O 57) has been appointed in command of H.M. Submarine "Alliance" of the Second Submarine Squadron based on Plymouth.

Michael Fisher (O 51) is presently teaching at the Anglican Diocesan College, Rondebosch, Capetown. For the past 14 years he has been teaching French and coaching Rugby and Cricket there. He has recently met Niall Murnane (O 47) who is a Solicitor in Umtali, Rhodesia, and Tom Fattorini (O 50) who was out in Capetown in September.

SERGEANT-MAJOR EASON

The office of "School Sergeant" at Ampleforth has a long history, perhaps a hundred years or even more, for "drill" was regarded as a necessary part of the curriculum long before the days of the O.T.C., J.T.C. or C.C.F. The stories about some of the old characters who filled the post are amusingly told in the early numbers of the Journal, where we can read that a display of drill, and cavalry drill (dismounted) at that, with sticks instead of sabres, was an integral part of the Exhibition programme. This was still the case up to 1914, and a remnant survives during the play interval when the band plays in the Bounds.

Of all the characters who presided over Ampleforth drill Jimmy Eason was one of the most remarkable. He came to us in 1924 from the Grenadier Guards, in which he had served with distinction for many years, winning the M.M. and the L.S.G.C., being badly wounded in the head during the

First World War, and ending his service as a Warrant Officer II. He was thus one of the old type of Warrant Officer, now comparatively rare. When drilling on the Square his voice could be very clearly heard, when the wind was in the south, at Golden Square Farm, half way to Helmsley. As a Londoner he had all the quickness of wit and repartee which will be long remembered by those who drilled under him and which were so much grist to the mill for the talented mimics of that period. During most of the day he was to be found in the old Orderly-room under the theatre stage or in the armoury furiously smoking a very powerful pipe, and there were very few visiting O.A.s who did not make a point of seeking him out for a yarn, for he was everybody's friend. Camp or Bisley meetings were incomplete without him, and memory will long retain the back-chat that used to go on between him and his colleagues, Ott and Huggan. We can recall also his and his family's lavish hospitality in the Bungalow at Christmas time, but what stands out most clearly was his intense loyalty to Ampleforth and to anyone connected with it, and to the Church. He thought it his duty to support the village church, and Sunday after Sunday he was to be seen, ignoring much nearer Masses in the Abbey Church, marching his large family down to the village. The parish priest of the time was a man of considerable eloquence and somewhat addicted to long words. On hearing a parishioner complain of this, Jimmy retorted: "You should think yourself lucky, and be proud to have as priest a man who can use language like that!"

He left us in 1937 to go as warden of a hostel which we were opening in London for young unattached men working there. This venture was killed by the outbreak of war two years later. He immediately took up work as an A.R.P. warden, and embarked on a new career as a Civil Servant in the War Office. He held for many years the position of chief dispatching clerk until increasing age and ill-health compelled his third retirement. He died in November at the ripe age of eighty-five.

To his wife and family who survive him we send our most sincere condolences. May his loyal and gallant soul rest in peace.

RUGBY

D. J. K. Trench (A 60) received national recognition at last, playing in the regional trial for the South East and then in the first England trial at Bristol. So far he has got no further. A. L. Bucknall (A 63), after squeezing into the first trial as a late replacement, has discovered how easy it is within English Rugby (as distinct from other Home Countries) to be Captain in January, dropped in April, and totally rejected the following January. D. A. Callighan (H 70) plays in the centre for Harrogate; W. M. Reichwald (T 70) for Headingley at fly-half, centre or wing. F. B. Skehan (D 71) played for Durham Schoolboys and R. J. Twohig (C 71) for Kent Schoolboys.

SCHOOL NOTES

SCHOOL STAFF: SEPTEMBER, 1971

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 Dunstan Adams, M.A., Housemaster, St Dunstan's House.
Dom Edward Corbould, M.A., Housemaster, St Edward's House (Head of History).
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 Henry Wansbrough, M.A., S.T.L., L.S.S., Housemaster, St Thomas's House.
Dom Dominic Milroy, M.A., Housemaster, St Wilfrid's House (Head of Modern Languages).
Dom Cyril Brooks, B.A., Housemaster, Junior House.

Dom Anthony Ainscough, 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. (Head of Economics).
Dom Julian Rochford, M.A.
Dom Gervase Knowles, B.D.S.
Dom Simon Trafford, T.D., M.A.
Dom Nicholas Walford, M.A.
Dom Ambrose Griffiths, B.SC., M.A.
Dom Charles Macauley.
Dom Michael Phillips, M.A. (Head of Physics).
Dom Ignatius Knowles.
Dom Oliver Ballinger, M.A.
Dom Anselm Cramer, M.A.
Dom Alban Crossley, M.A., S.T.L.
W. H. Shewring, M.A.
T. Charles-Edwards, M.A.
S. T. Reyner, M.A.
E. A. L. Cossart, B.ÈS.L.
J. H. MacMillan, B.SC.
B. Richardson, B.A.
J. E. Pickin, M.A.
G. T. Heath, B.A.

Dom Thomas Cullinan, M.A.
Dom Stephen Wright, M.A.
Dom Gregory Carroll.
Dom Placid Spearritt, M.A., PH.D., S.T.L.
Dom Alberic Stacpoole, M.C., M.A.
Dom Andrew Beck, M.A.
Dom Aelred Burrows, M.A. (Head of Religious Studies).
Dom Leo Chamberlain, M.A.
Dom Jeremy Nixey, M.A.
Dom Jonathan Cotton, M.A.
Dom Felix Stephens, M.A.
Dom Bonaventure Knollys, M.A., S.T.L.
Dom Gilbert Whitfeld, M.A.
Dom Edgar Miller.
P. O'R. Smiley, M.A. (Head of Classics).
E. J. Wright, B.SC.
W. A. Davidson, M.A. (Head of History).
B. Vazquez, B.A.
J. McDonnell, M.A., B.LITT. (Head of Modern Languages).
E. A. Haughton, B.A.

I. B. MacBean, M.A.
D. K. Criddle, M.A.
G. A. Forsythe, B.SC.
D. M. Griffiths, M.A.
(Head of English).
E. G. H. Moreton, M.A.
E. S. R. Dammann, M.A.
P. Gorring, B.A.
E. G. Boulton, M.A.
(Head of Geography).
G. J. Sasse, M.A.
(Head of General Studies).
J. B. Davies, M.A., B.SC.
(Head of Biology).
J. G. Willcox, B.A.
(Games Master).
T. L. Newton, M.A.
A. I. D. Stewart, B.SC.
R. F. Gilbert, M.A.

H. R. Finlow, M.A.
C. Briske, B.SC., PH.D., A.R.I.C.
(Head of Chemistry).
F. D. Lenton, M.A.
(Careers Master).
I. Davie, M.A.
Mrs M. Rodzianko.
P. A. Hawksworth, B.A.
R. D. Nelson, M.A.
(Head of Mathematics).
K. R. Elliott, B.SC.
C. J. Hudson, B.A.
R. D. Rohan, B.A.
W. J. Best, B.SC., M.INST.P.
J. J. Dean, M.A.
N. Jardine, M.A.
R. W. Musker, B.A.
R. V. Nichols, M.A.
G. Simpson, B.SC.

Music:

D. S. Bowman, MUS.B., F.R.C.O., A.R.M.C.M. (Director of Music).
G. S. Dowling, MUS.B., A.R.M.C.M.
D. B. Kershaw, B.SC.
N. Mortimer.

S. R. Wright, F.R.C.O., A.R.M.C.M.
D. Bentley.
S. Gibbons.
O. G. Gruenfeld, L.R.A.M., L.G.S.M.

Art:

J. J. Bunting, A.R.B.S., A.R.C.A., N.D.D.

P.E.:

M. Henry.

Procurator: Dom Robert Coverdale, T.D., B.A.

Assistant Procurator: Dom Rupert Everest, M.A.

Estate Manager: Dom Kieran Corcoran.

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

SCHOOL OFFICIALS

Head Monitor ... ... R. J. Twohig

School Monitors C. C. Andreae, J. A. Glaister, G. R. Gretton, M. H. Armour, H. G. Kirby, R. S. Willbourne, G. W. Daly, J. H. Dagnall, P. B. Duguid, T. J. Berner, S. G. Callaghan, R. D. Guthrie, J. M. Newsam, E. P. Clarence-Smith, D. A. McKibbin, P. B. Quigley, C. J. Harris, J. Brown, D. W. Spence, P. G. Westmacott, R. P. Fane-Hervey, R. A. Fitzalan-Howard, R. J. Codrington, S. McCarthy.

Captain of Rugger	P. B. Duguid
Captain of Cross Country	No appointment
Captain of Boxing	C. M. Bowie
Captain of Shooting	R. A. Fitzalan-Howard
Captain of Squash	G. W. S. Daly
Captain of Swimming	M. T. Ritchie
Captain of Golf	J. V. Smythe
Master of Hounds	R. A. Fitzalan-Howard
Office Men	G. R. Gretton, J. C. Mounsey, R. M. Chapman, M. H. Tweedy, M. J. O'Connor, P. J. Golden, C. R. Murray-Brown, L. D. McCreanor, J. M. Newsam, C. M. Bowie, G. W. Daly, R. A. Fitzalan-Howard, C. M. Eyston.
Librarians	E. P. P. Clarence-Smith, N. B. Herdon, J. N. P. Higgins, A. J. Purves, J. C. H. Rigby, H. M. Duckworth, L. J. Dowley, J. G. Heathcote, J. M. Moorhouse, M. J. Bourke, B. G. Tabor, N. I. Coghlan, M. J. F. Parker, J. P. Craig, A. P. Graham, P. J. Cramer.
Bookshop	R. A. Hunter Gordon (Asst. Manager), T. P. Macfarlane, J. V. Smythe, C. V. Barker Benfield, S. J. Trowbridge, M. R. T. Low, M. R. Staveley-Taylor, A. A. D. Hamilton.
Bookroom	J. A. Durkin, R. G. Killingbeck, M. A. Campbell, C. M. Durkin, S. J. Doyle, L. M. Ciechanowski.

THE following boys entered the School in September, 1971:

From schools other than Junior House:

M. S. N. Badeni (O), F. Beardmore-Gray (T), J. H. C. Boodle (A), C. J. H. Campbell (D), E. F. Caulfield (E), N. A. Cherbanich (H), T. G. Cooper (A), A. N. Cuming (D), E. S. Cumming-Bruce (O), D. M. Dowley (A), J. T. Dyson (D), M. G. C. Elliot (A), W. G. Fergusson (C), P. G. H. Francis (H), T. A. H. Francis (H), R. J. Fraser (W), S. J. Hay (C), T. J. Holmes (E), P. St. J. Hughes (J), D. A. Humphrey (O), C. N. Hunter Gordon (C), M. Jennings (E), G. J. Knight (E), A. D. H. Lochhead (D), N. Longson (H), D. J. Lonsdale (J), S. P. T. Low (J), D. A. McGonigal (W), J. H. Macaulay (C), P. M. Magrath (B), T. S. Mann (D), D. K. Martin (D), A. M. Moorhouse (H), J. C. Neely (T), C. P. Newsam (B), C. J. F. Parker (T), M. G. Price (A), A. B. Richardson (B), J. P. Scott (T), G. D. A. Sharpley (T), J. D. Simson (J), H. F. D. Sturges (O), D. H. Tabor (D), D. J. Thomas (H), G. E. Vincenti (B), E. H. M. von Oppenheim (W), A. P. Walker (D), M. W. Weatherall (E), M. C. Webber (B), H. R. Willbourn (H), O. J. Windsor Clive (C), D. A. Wray (C), A. J. Zmyslowski.

From Junior House:

N. A. J. Benies (O), S. J. Bickerstaffe (J), A. E. Bond (B), T. B. Boulton (B), M. J. Brennan (J), F. Brooks (W), B. L. Bunting (E), R. G. Burdell (D), J. S. Burnford (J), T. A. J. Carroll (E), N. E. Cruice Goodall (H), C. de Larrinaga (A), B. J. Dore (J), J. F. J. Dunne (O), R. A. Duncan (T), J. A. Dundas (B), M. J. Dwyer (O), S. W. Ellingworth (W), B. H. Finlow (H), S. B. Glaister (T), A. P. Graham (B), D. G. M. Griffiths (T), M. R. F. Griffiths (B), R. T. St. A. Harney (J), J. D. Harrison (W),

S. B. Harrison (D), C. G. E. Heath (O), R. F. J. Kerr Lord (W), P. J. Lees-Millais (C), L. A. Lindsay (A), D. H. R. Lochrane (J), I. D. Macfarlane (T), C. F. J. Maclaren (C), D. A. J. McKechnie (H), N. C. T. Millen (D), J. H. D. Misick (B), M. J. P. Moir (A), J. C. E. Moreton (O), C. P. Myers (W), R. W. Newton (H), S. D. Nuttall (O), S. P. O'Carroll-Fitzpatrick (D), P. P. O'Neil Donnellon (E), S. D. Peers (B), M. J. Pierce (J), M. E. N. Shipsey (T), C. H. W. Soden-Bird (B), M. W. A. Tate (W), M. S. Thompson (A), C. A. Vaughan (B), P. C. Velarde (H).

The following boys left the School in December, 1971.

St Aidan's: C. C. Andreae, S. G. Callaghan, R. D. C. Guthrie, T. E. Lintin.

St Bede's: G. R. Gretton, F. P. H. Hampton, J. M. Newsam.

St Cuthbert's: D. A. McKibbin, R. J. Twohig.

St Dunstan's: M. H. Armour, N. F. Davenport, T. G. McAuley.

St Edward's: C. G. Edmonds, H. E. B. Faulkner, N. C. D. Hall, C. N. F. Kinsky, H. G. S. A. Kirby, P. B. Quigley, R. A. N. Segrave.

St Hugh's: P. J. Brady, M. J. O'Connor, S. G. O'Mahony, R. S. Willbourn.

St John's: J. Brown, M. G. Clough, T. A. Glaister, M. J. McDonald, M. R. G. P. Rothwell.

St Oswald's: R. D. Dalglish, W. E. Hatfield, C. J. V. Ryan, D. W. R. Spence, P. G. Westmacott.

St Thomas's: J. H. Dagnall, R. P. Fane-Hervey.

St Wilfrid's: T. J. Berner, T. R. V. Buxton, R. B. V. Carr, D. C. Carroll, R. J. Codrington, A. P. J. Haughton, M. P. T. Hubbard, B. N. Loftus, S. McCarthy, R. J. Richmond, A. M. Ryan.

PETER GORRING

After nearly twelve years at Ampleforth, Peter Gorring left last term to become Senior Geography Master at Norwich School. We shall miss him very much, because he contributed a great deal to the life of the School and was very popular with all. He was an accomplished and enthusiastic teacher of Geography at all levels. He also gave much time to games, as he was in charge of boxing and tennis, as well as being the Under Fifteen Colts coach in rugby. He was a former Captain of Boxing at Cambridge, a talented tennis player and had continued playing rugby (eventually becoming Captain of the Malton XV) until quite recently. It is not supris-ing, therefore, that he achieved consistent successes with his teams during his time here. His methods, based on quiet enthusiasm and encouragement, were very effective. In the last two years he had been a very efficient and hard-working President of the Masters' Common Room. We are very sorry to lose his all-round abilities and whole-hearted participation in Ampleforth life. We wish him and his family all success and a rewarding life in Norwich.

We welcomed six new masters in September. Mr. J. J. Dean and Mr. N. Jardine have joined the English staff. Mr. R. W. Musker and Mr. G. Simpson have joined the Mathematics department. Mr. R. V. Nichols has come to teach Modern Languages and Mr. S. R. Wright Music. We hope that they will all be very happy here at Ampleforth.

Cadet J. C. Rapp, Royal Navy (A 70) passed out first at the B.R.N.C. Dartmouth and was presented with the Queen's Telescope by Admiral of the Fleet, Earl Mountbatten of Burma, K.G., P.C., G.C.B., O.M., G.C.S.I., G.C.I.E., G.C.V.O., D.S.O., in July 1971.

THE JUNIOR HOUSE ORGAN

Built 1815 by James Davis, 14 Francis Street, Bedford Square, London.

The following quotations are from his obituary in the *Gentlemen's Magazine*, XCVII, p. 284, 1827:

"March 13. At Stamford-hill, aged 65, Mr James Davis, celebrated as an organ builder for the last 30 years. No person since the time of Green has built so many organs or of such great magnitude as Mr D. . . . The largest organ he ever built is at the new church at Stockport, Lancashire. The last organ he built is at the French Catholic Chapel, Somers Town. . . . Mr Bishop succeeds in all the church business." Originally at Ampleforth, and subsequently at our Parish in Leyland, it has recently been restored: see School Notes.

As part of their training two students from Trinity and All Saints' College, Leeds, joined the Masters' Common Room for the term. Mr W. D. Saunders taught English, and Mr P. J. Wells History. We thank them for their energetic contributions to Ampleforth life, and wish them every success for the future.

OUR congratulations to:

Sue and Adrian Stewart on their adoption of a child, Felix James Peter; he becomes their fourth child, a brother, born in 1971, for Jonathan, Katie and Sebastian.

Pauline and John Willcox on the birth (on 22nd November 1971) of their second son, Thomas John, a brother for Amanda, James and Sara.

ROSENCRANTZ AND GUILDENSTERN ARE DEAD

4th and 6th December

STOPPARD'S Shakespearean whodunit takes the action of *Hamlet* and views it through the wrong end of the telescope, as it were. The audience is invited to see *Hamlet* from the viewpoint of two marginal characters who are caught up in the action without having the advantage of that privileged knowledge which a Shakespearean audience enjoys by right. Thus the author can play off the bewilderment of Rosencrantz and Guildenstern against an implied knowledge of the plot on the part of the audience, and in this way he hits upon the formula for a very sophisticated kind of comedy, the true subject of which is not so much *Hamlet* as one of that play's major preoccupations—the nature of dramatic illusion. The play opens on a world in which the laws of probability are suspended and everything seems random; it closes on a world where they are still suspended, but for the opposite reason—because everything is seen to have been predetermined. At the outset the two spies are only dimly aware of the extent to which they are dependent on wills and circumstances beyond their control; by the end of the play they have achieved total awareness, but by this time they are on the point of extinction. Stoppard contrives this by means of a superb *coup de théâtre*—the two spies confronted by their doubles: the implication is that the Players already know the future course of events, because *they* are in the pay of the dramatist, whereas Rosencrantz and Guildenstern are only in the pay of one of the *dramatis personae*. The effect is to reverse perspectives and to present *Hamlet* (not just "The Murder of Gonzago") as a play within a play. It is a trick, of course, and one that depends for its success on the audience's prior knowledge of the plot of *Hamlet*, but the trick is brilliantly executed and it provides Stoppard with opportunities for a pyrotechnic display of wit.

The College Theatre, under Algy Haughton's direction, gave us two beautifully judged performances, the only noticeable difference between them being a variation, not in production-control, but in audience-reaction. The more inhibited audience on Monday night saw—or rather, admitted to seeing—fewer of the jokes, but on Saturday night the response was immediate, and Paul Collard and Ned Clarence-Smith were given the

ovation which the sheer virtuosity of their performance deserved. Rosencrantz and Guildenstern are parts that demand an assured control of *tempo*, in the quick exchanges of the dialogue, and a variability of tone that will register a whole range of expression, with responses appropriate to the subtlest innuendo or the most excruciating pun. Collard and Clarence-Smith were marvellously well matched, and their verbal tennis-game was played with a verve and agility worthy of professionals.

Peter Willis made an eloquent and flamboyant First Player: his mock death was most convincingly managed, but he did not, I feel, turn his foreknowledge to sinister enough account. The Tragedians were excellent, not least among them Tom Carroll as the snivelling Alfred. Sebastian Roberts gave us a suavely sepulchral Claudius, Michael Walker a screeching Hamlet—perhaps a shade too certifiably insane—and James Mellon a charmingly buxom Ophelia. Michael Price took the part of Gertrude at short notice; vocally he was good, but he would not look at the audience and his averted gaze made him appear unnecessarily gauche. Among the other parts two performances were outstanding—Anthony Pratt's as a ga-ga Polonius and Chris Nevile's as the seducer-murderer of the Dumb Show. Here was miming of a high order, the very mirror of *miching mallecho*.

The production was free from such "monstrous gimmicks" as "the golden apparition" that so upset your reviewer of *Richard II*, and not even the most deadly literalist would have wished to fault the transformation of the set from Elsinore to ship. The Pirate attack was particularly well done—a spectacular outburst of rapid movement, clashing swords, and flickering lights. The lighting effects were well judged, nicely avoiding the chocolate box effects of pre-war naturalism, and the electronic sound-effects were helpfully evocative, not *in vacuo*, as at the beginning, but cumulatively by way of visual association. The actors' movements were both natural and aesthetically satisfying, the diction commendably clear and crisp, and the overall direction as firm and inventive as it was discreet.

I.D.

CAST

Rosencrantz ..... Ned Clarence-Smith
Guildenstern ..... Paul Collard
The Player ..... Peter Willis
Alfred ..... Tom Carroll
Tragedians
Chris Nevile, Philip Marsden, Jo Simpson, Andy Dagnall.
Hamlet ..... Michael Walker
Ophelia ..... James Mellon
Claudius ..... Sebastian Roberts
Gertrude ..... Michael Price
Polonius ..... Anthony Pratt
Ambassador ..... Andrew Hamilton
Horatio ..... Cyril Kinsky
Courtiers
Dominic McCreanor, Adrian Slattery, James Jennings, Mark Newton, James Harrison.
Attendants
Bernie Caulfield, Simon Hall, Dominic Pratt, Ivan Gregoriy.
Assistant Producer ..... Mark Henderson
Stage Manager ..... John Stilliard
Chief Electrician ..... Frank Lukas
Sound Technician ..... Ken Cobb

MUSIC

ORGAN RECITAL

On the evening of Tuesday, 28th September Simon Wright, who joined the Music department of the School at the beginning of the Autumn Term, gave an organ recital in the Abbey church.

The opening work was Arthur Wills' "Fanfare", a brilliant ceremonial composition providing Mr Wright with an admirable excuse for displaying the rasping stridencies of the "Trompetta Argentea" stop—a formidable battery of reed pipes set above the altar in a small archway. The acoustic properties of the church were a flattering complement to this amazing sound, but in the second work in the programme—the Toccata in F by Bach—the reverberance of the building swallowed up some of the crispness of the contrapuntal writing, despite a sensitive use of more classical registration.

Wedged between two substantial and serious compositions, the "May-time Gavotte" by Alfred Hollins came very much as a light-hearted moment in the recital. This odd little pastiche was given a tongue-in-cheek interpretation and the exaggerated rubato playing created a delicately witty effect.

Herbert Howells' Rhapsody No. 1 in D Flat is a worthy representative of English cathedral music at its best. Its most striking feature is its beautiful form and the arch-like structure of this piece was well emphasised by the way in which Mr Wright varied the dynamics and selected such sympathetic registration. It afforded an admirable transition to the last three works in the recital, all of them by French composers.

Saint-Saëns' Fantasie in E Flat with its powerful lyricism illustrated how well-suited the acoustics of the Abbey church are to the interpretation of Romantic and Impressionistic music. The Fantasie was followed by an early work of Olivier Messiaen, "Le Banquet Céleste". The very "French" sound of string stops in this piece ebbed and flowed in a way that evoked that mystical atmosphere created by the composer's own performances of the music at the Trinité in Paris or in the gloom of Notre-Dame.

By way of an extroverted contrast, the final item in the recital was Bonnet's "Variations de Concert", a composition in the best traditions of the French organ school, embodying some brilliant virtuoso writing and including a dazzling cadenza for pedals alone between variations four and five. Such is the tonal and dynamic extent of the pedal stops on the Abbey organ that those present, had they not looked at their programme notes, might have been quite unaware of the fact that Mr Wright was performing this feat of technical virtuosity without his hands.

Those who were present at this very fine recital cannot fail to have enjoyed an evening of splendid music, executed with superb skill. We hope we are going to be treated to more such events as this in the future.

R.V.N.

JOHN PEARCE AND HIS JAZZ-MEN

ONCE again we began our year's music making in an appropriately festive atmosphere. The "Pearce Sound" is now well-known at Ampleforth, and I agree with his last reviewer (JOURNAL for Spring 1971) that we enjoy jazz concerts not only as musical events but also as theatrical entertainments. If audience reaction is any indication of the success or failure of a concert then the entertainment on 19th September must have been an overwhelming success. One hopes that traditional jazz will continue to be an important element in the musical scene at Ampleforth: perhaps the time is now ripe for the introduction of modern jazz as well? D.S.B.

DAVID MUNROW AND CHRISTOPHER HOGWOOD

THERE must be many people who still think of the recorder as being at best a refined means of torturing unfortunate classes of small boys, and at worst as a poor relation of the penny-whistle. Those who came to the recorder and harpsichord recital on 24th October with such mistaken ideas must soon have changed their minds! We were reminded that in the baroque era the "blockflöte" was considered to be a worthy rival to the "querflöte" (transverse flute) which has since become standard in modern orchestras.

We could not have had a more brilliant exponent of the instrument than David Munrow, who has become the leading expert in this country on ancient wind instruments. Christopher Hogwood has also achieved national recognition, not only as a harpsichordist, but also as a broadcaster introducing a regular weekly series of musical programmes for young people. His remarks on the various items were witty and illuminating and helped to achieve an intimacy and sense of rapport between performer and audience which was a notable feature of the evening's entertainment.

The programme consisted of baroque works for recorder and harpsichord and for harpsichord solo together with a modern Divertimento for descant recorder and harpsichord by William Eden which proved so popular that part of it had to be repeated for the enthusiastic audience. One of the most striking vindications of musical scholarship was the performance of a Handel sonata: one has often heard parts of the work performed on the modern flute with piano accompaniment as a set piece for examinations; played in this way it sounds, as one can imagine, stale and unprofitable. Munrow and Hogwood showed us how Handel intended it to be performed: treble recorder and harpsichord were used and the austere melodic lines were lavishly ornamented with "fantastick flourishes" of dazzling virtuosity.

D.S.B.

AMPLEFORTH CHAMBER ENSEMBLE

Sunday, 21st November

Neville Mortimer, *Violin* Br Alexander, *Violin* Margaret Read, *Viola*
Douglas Bentley, *'Cello* Simon Wright, *Double Bass* David Bowman, *Piano*

Quartet No. 67 in D major, Op. 64, No. 5 (The "Lark")	*Haydn*
Sonata in E minor for 'Cello and Piano, Op. 38	*Brahms*
Quintet in A major for Piano and Strings (The "Trout")	*Schubert*

THE third in the new series of Subscription Concerts promoted by the Ampleforth Musical Society saw the debut of the Ampleforth Chamber Ensemble. This is one of two new bodies formed this term, and which meet for rehearsal on alternate Monday afternoons, the other being a Chamber Orchestra, an account of whose work will be found elsewhere in this issue. Both bodies are of more or less professional standard, and we are fortunate in having on the staff enough skilled musicians to make this a viable prospect.

For their first concert the group gave us a splendid and varied evening. They opened with a String Quartet—the "Lark" by Haydn, a lovely work, and by no means easy to begin with. There was a very great deal to admire in this performance, and it was at once clear that this group is going to be very good indeed; but I hope it is not carping to suggest that in this opening and difficult quartet the players didn't yet sound completely relaxed and at ease. One sensed a diversity of opinion on speeds and a slight lack of ensemble that can only come from playing a great deal together.

Douglas Bentley's strong and sensitive playing of the Brahms E minor 'Cello Sonata was splendid, and so too was David Bowman's masterly playing of the difficult piano part. There was an admirable blend and understanding between the two players, and this was a memorable occasion.

The climax of the programme was the "Trout" Quintet of Schubert. Here Br Alexander took the lead, and Simon Wright joined the rest on the Double Bass to complete the quintet. This is an immediately attractive work, full of lighthearted charm and joy, and it stimulated perhaps the best playing of the evening. From beginning to end it was a joy to listen to, as the players dovetailed with each other in complete sympathy and understanding. Would one be wrong in suspecting that this had had more practice than the earlier Haydn? At all events, it brought a varied and immensely enjoyable evening to a fitting and worthy climax. It was a most auspicious beginning, and the first, one hopes, of many subsequent concerts. The possibilities open to this combination are enormous, and with a first rate flautist and oboe player available too, the future looks rosy for live chamber music. P.A.C.

CHORAL AND ORCHESTRAL CONCERT

2nd December 1971

Concerto in C major for three Claviers and Strings	*Bach*
Symphony No. 104 in D major (The "London")	*Haydn*
Gloria	*Vivaldi*

I MUST say I like David Bowman's concerts: they start on time, they are not too long, the discipline of the players and singers is noticeable, the works played are complete, the programme notes are helpful, and the standard of musical competence is extremely high.

All these factors were very much in evidence at this concert and a capacity audience spent an evening of marvellous enjoyment. The Bach

Concerto was, I thought, faultless. The soloists, Robin Dalglish, Simon Finlow, Michael McDonald, all pupils of Mr Dowling, displayed high technical ability as well as real musicianship. Full marks by the way to Mr Simon Wright for ensuring the not inconsiderable feat of getting three grand pianos and a recalcitrant harpsichord absolutely in tune. The soloists were stylishly accompanied by the newly formed Ampleforth Chamber Orchestra with firm intonation and good string tone. Indeed it was heartening to hear a concert pianist sitting in front of me say that the performance was so good she felt like running down into the orchestra to join in herself!

If I say that the Haydn was on a lower level of achievement this is not to indicate that it was at all a bad effort. The "London" is acknowledged by orchestral players as being difficult—real ensemble in the wind sections being particularly hard to achieve. On this occasion the flutes were somewhat out of tune—not only with the orchestra but with each other—and there were curious goings-on in the bassoon department at times. On the other hand the horns and oboes were good and there was good, clean playing from the strings throughout the work.

But it will be, I imagine, the choral singing in Vivaldi's Gloria that will long be remembered. When I recall that less than two years ago there was no choral singing at Ampleforth at all, such a transformation is not only exciting and heart-warming but a tremendous achievement as well. The entries of the Chorus were clean and accurate and the ensemble was good though the balance was bass-heavy at times. The choruses were interspersed with arias from the soloists. The two trebles, Benjamin Hooke and Nicholas Gruenfeld, produced a very creditable effort. They were lacking in experience and their tone was rather small (I should really have preferred sopranos here) but their singing was marvellously tuneful and accurate in pitch. The counter-tenor, Colin Cartwright, from the Manchester Royal College of Music, is clearly a singer of much promise whose voice and musicianship were a delight. Delightful too was the oboe playing of Lazo Momchilovich, with lovely breath control and shapely phrasing. We are lucky to have him (he is a pupil of Leon Goossens) at St Symeon's. Indeed the whole playing of the orchestra contributed not a little to the great success of the performance. Finally, I must pay tribute to Mr David Bowman who has at last put Ampleforth on the musical map. He is a conductor who clearly knows what he wants and will not be satisfied until he gets it. Conductors are judged by their results and if this concert is anything to go by, Ampleforth is indeed lucky to have Mr Bowman's services.

E.H.M.

Ampleforth Chamber Orchestra

1st Violins	*2nd Violins*	*Violas*
Mr N. Mortimer (leader)	Fr Aelred	Margaret Read
Br Alexander	Mr G. Simpson	Fr Adrian
Ian Smith	Stephen Lustig	
'Cello	*Double Bass*	*Oboes*
Mr D. Bentley	Mr S. Wright	Mr L. Momchilovich
		Mr D. Kershaw
	Harpsichord	
	Mr G. Dowling	

Ampleforth Symphony Orchestra

1st Violins	*2nd Violins*	*Violas*
Mr N. Mortimer (leader)	Fr Aelred	Fr Adrian
Br Alexander	Mr G. Simpson	M. J. McDonald
Fr Henry	Mr W. Best	
J. M. Pickin	E. P. Bennett	
'Cellos	*Double Bass*	*Flutes*
Mr D. Bentley	Mr S. Wright	S. P. James
M. H. Tweedy		S. G. Callaghan
J. P. Guiver		R. J. G. Raynar
M. B. Spencer		
Clarinets	*Bassoons*	*Horns*
D. W. R. Spence	A. J. A. Tate	N. P. Gruenfeld
B. P. Lister	Mr. G. Dowling	Fr Ignatius
Oboes	*Trumpets*	*Timpani*
Mr D. Kershaw	M. E. D. Henley	S. R. Finlow
Fr Nicholas	J. F. Spencer	

Ampleforth Choral Society

Trebles		
M. C. F. D. Bailey	A. R. Goodson	D. J. K. Moir
D. J. Barton	R. D. Grant	P. R. Moore
E. A. A. Beck	N. P. Gruenfeld	P. B. Myers
M. J. Blenkinsopp	S. R. F. Hardy	J. N. Norman
M. J. Craston	M. S. Harrison	S. P. S. Reid
D. McN. Craig	C. W. J. Hattrell	P. M. Sheehy
J. Dick	B. D. J. Hooke	J. C. B. Tate
S. J. Dick	J. J. Hopkins	P. D. W. Tate
D. S. C. C. Dobson	D. A. Houlton	G. P. Treherne
L. R. Dowling	T. L. Judd	C. P. Watters
S. P. Finlow	S. L. Livesey	J. Wilson
H. J. Fraser	M. G. R. May	P. C. Wraith
A. I. C. Fraser	T. M. May	N. J. P. L. Young
Altos		
N. A. J. Benies	R. J. Fraser	M. J. P. Moir
T. B. Boulton	J. V. R. Gosling	A. M. Moorhouse
J. K. C. Boodle	J. D. Harrison	C. P. Myers
L. Ciechanowski	C. G. E. Heath	N. T. Peers
C. de Larrinaga	B. A. Humphrey	M. S. Thompson
B. J. Dore	M. Jennings	E. von Oppenheim
C. V. Ellingworth	Lord R. Kerr	W. R. A. Wells
	R. M. Langley	

Tenors

A. R. Baillieu
R. J. Bishop
Fr Cyril
Fr Felix
Hon. T. A. Fitzherbert
A. P. J. Haughton
Fr Henry
Fr Jonathan
M. J. McDonald
Mr R. Nichols
B. C. Osborne
A. J. Plowden
C. J. V. Ryan
H. J. Rylands
D. W. R. Spence

Basses

Fr Adrian
Fr Andrew
M. H. Armour
S. J. Berner
T. J. Berner
Dr C. Briske
M. J. G. Burnett
S. M. Clayton
R. D. Dalglish
M. P. Dargent
Mr G. Dowling
S. J. Doyle
P. B. Duguid
Mr K. Elliott
S. R. Finlow
L. J. Dowley
T. R. H. du Boulay
M. Fitzgeorge-Parker
Fr Gervase
S. B. W. Hastings
Mr P. Hawksworth
R. A. A. Holroyd
Fr Ignatius
S. P. James
P. M. F. Langdale
Fr Leo
B. P. Lister
S. McCarthy
A. P. Marsden
J. C. Mounsey
D. M. G. Moylan
Fr Patrick
R. J. A. Richmond
R. D. Rodger
Mr R. Rohan
P. F. B. Rylands
R. L. M. Schlee
R. H. Skinner
M. B. Spencer
A. J. A. Tate
M. W. A. Tate
J. N. Wakely
P. G. Westmacott

THE NEW ORGAN IN THE JUNIOR HOUSE CHAPEL

AMPLEFORTH is indeed fortunate in its organs. The large and very fine Walker organ in the Abbey is nationally famous, whilst Gilling Castle Chapel is well served by a delightful chamber organ. Now Junior House has acquired a really distinctive and historic organ which replaces the old harmonium which had given good service for many years.

This "new" organ is no stranger here, for it was the first instrument to be brought to Ampleforth by the Community. It was built in 1815 by James Davis of Bedford Square, and when, in 1896, a new Foster and Andrews organ was purchased for the Abbey Church the Davis organ was taken to an Ampleforth parish in Lancashire (St. Mary's, Leyland). Some small alterations were then made, but it is not known who was responsible for these, nor who carried them out, nor the name of the firm who maintained it from 1896 to 1920. From 1920 it was in the care of the Preston firm of Henry Ainscough until the church was closed and the organ fell into disuse in 1964.

The organ remained in St. Mary's Church for some years, slowly deteriorating, and was for a time the home of a pair of blackbirds. In 1971 it was finally decided to commission Walkers to renovate and restore the instrument and re-erect it in the Junior House Chapel.

The instrument originally had a folding keyboard and sliding doors. Some time during its life, probably in 1896, it had a very mediocre pedal stop added and various other minor modifications were carried out. These have now been removed and the instrument is now seen in as near as possible a condition as can be contrived to that of 1815. For the first time

in its life it has an electric blower and a humidifier, though the old blowing handle remains.

A tonally delightful instrument, it is Handelian in character and is a typical house organ of its period. It has a non-standard keyboard, GGG to fff, 58 notes, and a similarly non-standard square pedalboard, GGG to C, 18 notes. The pedals are permanently coupled to the manuals; the action is mechanical throughout. Six ranks of pipes are controlled by seven draw-stops, the specification being as follows:

Open Diapason	8′ pitch
Principal	4′ pitch
Dulciana	8′ pitch
Stopped Treble	8′ pitch
Stopped Bass	8′ pitch
Cornett	2 ranks
Sesquialtera Bass	2 ranks

The last four mentioned control two stops which are split at middle C. All pipes are metal except for the stopped bass, the stopped treble is in fact a metal chimney flute.

D.S.B.

CAREERS

THREE talks were given during the term by outside speakers. First we welcomed Mr B. J. Holloway, the Secretary of the University of Manchester Careers and Appointments Service, whose title was "Why go to a university?" In a highly provocative talk he made a number of valuable points, beginning with the fact of graduate unemployment. He pointed out that the assumption on which university expansion was based, that the demand for graduates would expand equally, was now seen not to be valid; that many graduates came down from university with good degrees but few interests and immature personalities, and he urged that where possible there should be a break after school so that students could get the greatest benefit from university. He emphasised that increasingly people will do more than one job during their lifetime and that many graduates will have to look for work not directly connected with their degree subjects. There followed a lively discussion and it was obvious that Mr Holloway had achieved his aim of making his audience think.

The message of our second speaker was not dissimilar. Mr C. E. Quekett, Graduate Training Manager of Guest Keen and Nettlefolds Ltd., spoke about the qualities which industry looks for. He also emphasised the importance of personal qualities, especially wide interests, initiative and imagination, as well as academic qualifications. He spoke of the importance of the extended interview, emphasising that its purpose is not to trip up the candidate, but to enable the interviewer to make an accurate assessment.

Finally we heard about Civil Engineering from Mr H. Grace and Mr W. M. Hopkins (D 49). Mr Grace spoke in general terms about his

profession and the opportunities and satisfaction it offers. Mr Hopkins then described the construction of the Westmorland section of the M6, with which their firm was involved. He used slides to illustrate the complexity of the work, the difficulties of the terrain and the completed motorway.

We are very grateful to these speakers and to Major General C. J. Deedes and Captain P. I. F. Beeson, R.N. for their visits; also to Mr P. Craven, our I.C.I. link officer, who spoke to a few senior boys, and to Mr Smith of Huddersfield Polytechnic who talked to a group of boys about engineering.

Towards the end of term 109 boys took the P.S.A.B./Birkbeck Tests and Questionnaires. After our favourable experience of these with a limited number of boys in February we offered them to all boys who had been in the Middle and Lower Fifth in July and the great majority accepted the offer. The results came back just before the end of term and the interpretation interviews will be held in the Spring term.

The Public Schools Appointments Bureau is now asking parents to contribute towards its services. This can be done either through a single subscription, which covers a boy until his twenty-third birthday and any brothers (except that a payment has to be made for each subsequent brother for the Tests), or on a pro rata basis. Details were sent to all parents and a large number has opted for the single subscription. There was, however, some confusion about the time when the Tests can be taken. This is after the Middle/Lower Fifth year and so in future we shall be in touch with parents during that year to explain the position and the methods of payment.

F.D.L.

We congratulate the following boys who won Awards or were given Places at Oxford and Cambridge as a result of the Entrance Examinations in December, 1971.

OXFORD

AWARDS

R. P. Fane-Hervey	Old Members' Scholarship —History	Lincoln College
A. D. A. Rodger	Major Scholarship —Modern Studies	Wadham College
G. R. Gretton	Exhibition—Mathematics and Physics	University College
N. F. Davenport	Exhibition—Chemistry	Worcester College
R. D. Dalglish	Exhibition—Classics	Oriel College
J. M. Newsam	Stearns Exhibition —Chemistry	Lincoln College

PLACES

J. Brown	History	Magdalen College
T. J. Berner	History	Magdalen College
R. J. Twohig	Classics	Wadham College
R. A. Fitzalan Howard	History	Corpus Christi College
C. J. V. Ryan	History	St Edmund Hall
M. P. J. Solly	History	Mansfield College
C. C. Andreae	Physics, Mathematics and Chemistry	Brasenose College
M. J. O'Connor	Chemistry	Exeter College
R. J. Codrington	History	Lincoln College
S. G. O'Mahony	Modern Studies	Queen's College
C. G. Edmonds	History	Worcester College
S. G. Callaghan	History	St Catherine's College
D. W. R. Spence	History	St Benet's Hall

CAMBRIDGE

AWARDS

H. O. Hetherington*	Choral Scholarship	St John's College
M. J. Macdonald	Woodward Exhibition —Music	Selwyn College
H. E. B. Faulkner	Exhibition—Mathematics	Clare College

PLACES

N. C. D. Hall	History	St Catharine's College
M. H. Armour	Mathematics and Physics	Gonville & Caius College
R. S. Willbourn	History	Sidney Sussex College
R. D. C. Guthrie	Mathematics	Gonville & Caius College
P. G. Westmacott	Mathematics and Physics	Trinity College
C. N. F. Kinsky	English	Trinity College

*From Guildhall School of Music.

We also congratulate Jeremy Deedes (W), who has been awarded an Army Scholarship.

SOCIETIES AND CLUBS

THE SENIOR DEBATING SOCIETY

THE standard of debating this term has been high. It is therefore regrettable that attendances in the second half of term were meagre, bearing no relation to the quality and enjoyment of the debates. The Senior Debate is inconceivably more entertaining than a television show and we urge the School to discover this truth for themselves. It is also unfortunate that there is a section of the School that thinks it fit to attend only in the event of a guest debate which, as debating (whatever its social merits), is often a disappointing occasion. The speakers who are the hard core of the Society seem mainly to be derived from the Fourth and Fifth Year and it is imperative that boys in their Third Year should cast aside their coyness (becoming as it may be) and reveal their latent talents. However, the majority of the stronger speakers will be with us again in the Spring Term, promising another season of good debating which will include a return match with the Mount School, who came to us before half-term.

As the initial Leader of the Opposition Mr Paul Duguid confirmed his reputation as an impressive speaker. His imposing physique, and extensive knowledge, coupled with wide-ranging material, marked him as the term's most forceful personality. To succeed him the effervescent, eternally delightful Mr Fitzgeorge Parker was elected. In an attempt to usher a new era of foppish decadence into the chamber he only managed to reduce his barbaric and inconsiderate enemies to jellyfish floating in the liquid morass of their misconstrued arguments and win the motion.

The Leaders of the Government were no less impressive. Mr Terence McAuley, who ranted with a uniquely incoherent eloquence, converted many an opponent into a supporter by being simply misunderstood with the occasional self-contradiction to win the further acclaim of the House. Mr Mark Lister gave us some solid argument, and he promises to develop into a strong, straight-forward debater.

Of the more compelling floor speakers Mr Sebastian Stainton revealed a true wit behind his anarchism and constant threats to the sovereignty. Mr Walker was as ever infatuated with the correlation between Oscar Wilde and fascism and never missed an opportunity to subject the House to one of his potentially predictable tirades. Still, we would wish to hear more from him, and also from Mr Fergusson and Mr Finlow, the former giving one of the most enjoyable speeches of the term, after which he disappeared.

At the final meeting a raucous but sincere vote of appreciation was given to Nicholas Hall who as Vice-President has been shepherd to the Society for the last three terms. Likewise thanks must be given to our secretary, R. A. Hunter Gordon, who vacated his office at half-term, and finally and most importantly to Fr Alberic without whom the debate would not exist.

On Sunday, 5th December, the Society took a bus load of members to the Assumption Convent at Richmond to debate the motion, "This House holds that the liberty of the individual is to be preferred to the satisfaction of the masses". A few clever speeches screened a general shyness of the girls to press their opinions in our presence; but they made marvellous hostesses afterwards.

The debates were:

"This House believes that an education in the Arts is preferable to a scientific training".

Ayes 14, Noes 7, Abstentions 2.

"This House believes that internment is no answer to the Ulster crisis and demands the immediate withdrawal of the British Army".

Ayes 14, Noes 23, Abstentions 5.

"This House believes that with regard to the unborn, the deformed, the sick and the old we need not strive officiously to keep alive".

Ayes 11, Noes 19, Abstentions 5.

"This House holds that twentieth century women are systematically ruining their proper place in society". (Guest Debate, The Mount School, York.)

Ayes 44, Noes 42, Abstentions 7.

"This House deplores the rise of Japan since the War".

Ayes 6, Noes 9, Abstentions 3.

"This House is in sympathy with modern youth's rejection of organisation and respect for old age".

Ayes 8, Noes 14, Abstentions 4.

"This House believes that where a society is under a major threat there are no means which it may not use for its survival".

Ayes 7, Noes 18, Abstentions 3.

(*President:* Fr Alberic) R. A. HUNTER GORDON, Hon. R. W. B. NORTON } *Hon. Sec.*

AMPLEFORTH COLLEGE KINEMA

THIS term the films chosen were up to the usual standard of the A.C.K. On the comic side of things was *The Dance of the Vampires*, a film by Roman Polanski with Sharon Tate. In this Polanski tried to take a middle-of-the-road attitude towards horror films. He tried to combine comedy and the classic form of horror film like those of Lon Cheney. Although it was very well photographed, with some very good scenes—the ball sequence especially—as a whole it failed to come off.

Two interesting films to compare were *Kes* and *The Runaway*, one set in Barnsley and the other in very primitive agricultural India. The boy in *Kes*, unloved at home, catches a wild kestrel, and trains it. But his elder brother kills it in a fit of rage. In *The Runaway* everyone likes the second son of a poor family but he hasn't matured. And he keeps on running away to join travelling actors and fairs. A very interesting contrast between two boys; one finds happiness and loses it, and the second never finds it.

An amazing film for its technical quality was *October Revolution*, which, as the title suggests, is about the Russian Revolution. Most of the film was taken from contemporary newsreels, occasionally filled out with modern sequences. It had a commentary which was illuminating and tied some rather miscellaneous shots together. This was only one of three political films during the term. The other two, which were shown within three weeks of each other, were Z and *The Confession*—both by Costa Gavras. The latter had poignant links with works by Arthur Koestler and Alexander Soltshenitsyn, but it covered old ground very credibly.

Yellow Submarine was one of the best films of the term, but as an exponent of animated film art and as entertainment. The animation was brilliant, including artistic take-offs of Magritte.

JONATHAN WARD.

AMPLEFORTH MUSICAL SOCIETY

WHAT is the A.M.S.? Presumably the Director of Music should be able to answer that question: the truth is that he can't. Once upon a time the A.M.S. was largely a record club, the object of which was the passive enjoyment of canned music. There were, of course, many boys and masters who took part in a wide range of music-making, not only at the end-of-term concerts, but also at smaller informal concerts which took place almost every week in the Concert Hall. With the founding of a large all-school Choral Society, the re-shaping of the *Schola Cantorum* and the introduction of a Second Orchestra, however, everyone seemed to be so busy rehearsing that sadly the weekly informal concerts lapsed. But had you noticed that publicity for almost all musical activities now appears under the A.M.S. banner? What is going on?

The idea is simple, its execution more difficult. An attempt is being made to widen the scope of the A.M.S. so that it not only "provides and maintains a Society Room, containing piano, hi-fi equipment, reference library, musical periodicals and gramophone records", but that it also "promotes extra-curricular musical activity of as wide a variety as possible, both professional and amateur". (Quotes from the draft constitution.)

The intention is that the A.M.S. should be responsible for nearly all musical activities in the school so that the elected representatives can advise the music staff

on the sort of activities that the boys most enjoy. In implementing this policy we have run into great (but not insoluble) problems of finance, of the constitution of the Committee and of its relation to the music staff as regards decision-making. In an attempt to represent both school and staff we decided that the officers should be permanent members of staff (the Chairman being the Director of Music and the Secretary and Treasurer appointed by him), and that the other five members of the Committee should be elected by ballot of all members at the Annual General Meeting. The subscription concerts and the big school concerts are chiefly the responsibility of the officers. Regular informal concerts in the A.M.S. Room are chiefly the responsibility of the boys themselves, and it is in this area that one now hopes for rapid development. This is the vague blue-print, but we are still developing our ideas in an attempt to find the most satisfactory system: we need the active participation of everyone who is interested in music at Ampleforth.

The A.M.S. Room has now been re-furbished. The hi-fi equipment is the best money can buy and there are now over 600 L.P. records, thanks, in part, to the Abbot's generous donation of Fr Bernard's splendid collection. We were also fortunate in obtaining a large collection of books from the same source and there is now a very good lending and reference library for A.M.S. members.

D.S.B.

THE ARCHAEOLOGICAL SOCIETY

The activity of the society this term was marked by a low attendance at meetings coupled with a small membership. However, at each meeting a regular nucleus of interested people was present. It is hoped that next term this small nucleus will swell in numbers and that people will detach themselves from their television sets and absorb some culture.

The society had four meetings this term and it was Mr McDonnell who started the term's lectures with a talk on "Cave Paintings of Northern Spain". This lecture, which was accompanied with many slides of cave paintings from Altimira and other caves, told of the clever and skilled techniques employed by Stone-Age man and of the development of cave paintings. We must also thank Mr McDonnell for organising a small dig at Oldstead in the summer term and for organising the surveying of some earthworks near Byland Abbey.

The President, Fr Henry, next gave a lecture on "Roman Provence" which included the showing of many slides taken during his travels in this area. Mr Raymond Hayes, a local archaeologist, gave a very good lecture on "The Bronze Age and Neolithic Remains on the North Yorkshire Moors". He spoke most knowledgeably on the subject of their daily existence and way of life, showing the cultural differences between the Neolithic Age and the Bronze Age. The term's activity concluded with the showing of two films, "Living Etruria" and "Etruscan Tarquinia", which were extremely well produced and gave a good account of the life and history of the little known Etruscan civilisation.

Thanks must be given to our President, Fr Henry, and Treasurer, Christopher Weaver, who both have contributed a great deal to the society this term.

(*President*: Fr Henry)

PETER GOLDEN, *Hon. Sec.*

THE CHESS CLUB

Meetings were held on Thursdays last term but attendances were very disappointing. Senior members derived great pleasure and instruction from the Fischer-Petrosian World Championship semi-final match and, with the help of Mr Nelson, analysed all the games in detail. Petrosian's early psychological gambits and Fischer's positional mastery were much admired.

For the first time for several years we were unable to enter the *Sunday Times* Competition. This is a pity and we are working hard to produce a presentable side by next autumn.

(*President*: Mr Nelson)

H. M. DUCKWORTH, *Hon. Sec.*

THE FILM SOCIETY

The Society this term has seen a great variety of films. Fr Stephen, who chooses the films, must be thanked for his endless zeal. In recent terms the membership in the Society has tended to dwindle, but this term the membership has been strong, giving a fair representation of the upper section of the school. The term started well with *The Fixer*, a very interesting film about the persecution of a Jew in Russia, admirably acted by Alan Bates. It was followed by *Medium Cool*. This was a controversial American film, beautifully photographed by Haskell Wexler, concerning the Chicago Riots. "Truffaut's funniest film yet" was a description given of *Stolen Kisses*. But this was not pure humour. It was a curious mixture between humour and melancholy. The society offered two Bergman films: *The Shame* and *The Seventh Seal*. The latter of these, although no stranger to the society, still aroused considerable interest among those who watched it. We also had a Visconti film, *Rocco and His Brothers*. This was a film of startling realism and incredible insight. The term ended with *Saragossa Manuscripts*, a Polish horror film which left its audience with a mixed feeling of humour and curiosity.

(*President*: Fr Stephen)

JEREMY MOUNSEY, *Hon. Sec.*

THE FOOTBALL SOCIETY

A need, long felt at Ampleforth, was finally satisfied last term by the start of the new Football Society. Since the society has to be completely self-supporting, our warm thanks must go to Fr Jonathan and Mr Wells, a student master here for just one term, for surmounting the many early difficulties. The organisation of a very popular raffle was just one of their services.

There are about 26 members of the society, which allows two team squads. The first team plays or trains on the spare Thursday afternoon and trains in the gymnasium once a week. On Sunday there is normally a game for all, if there is no match.

In addition, there are weekly games against outside teams. Last term's results were as follows:

A.C.F.S. 6, "Monastic" side 0 (H).
Scorers: T. Powell 4, P. Sutherland 1, A. Dagnall 1.

A.C.F.S. 3, Easingwold School 4 (A).
Scorers: C. Oppe 2, A. Mangeot 1.

A.C.F.S. 7, Coxwold F.C. 0 (A).
Scorers: A. Mangeot 3, C. Oppe 2, T. Powell 1, A. Allen 1.

A.C.F.S. 5, Masters' Common Room 0 (H).
Scorers: T. Powell 2, C. Oppe 1, A. Oppe 1, A. Mangeot 1.

A.C.F.S. 1, York University 3rd XI 7 (A).
Scorer: P. Wells 1.

A.C.F.S. 2, Ampleforth F.C. 3 (H).
Scorers: C. Oppe 1, A. Mangeot 1.

2nd XI

A.C.F.S. 0, Ryedale School 4 (A).

Throughout the season the captain, P. Sutherland, was a tower of strength in defence, but all the backs distinguished themselves. J. Connolly, A. Dagnall, A. Allen, W. Moorhouse and C. Oppe and A. Mangeot have the makings of good attacking players. The side is very inexperienced as one would expect; it was interesting that the Easingwold team commented on the improvement over past performances by Ampleforth footballers. Indeed the society did excellently in that game, leading 2—0 at half time, with two Yorkshire schoolboy footballers playing against us.

The society's first team was chosen from: J. Pratt, W. Moorehouse, A. Dagnall, J. Connolly, C. Murray-Brown, P. Sutherland, A. Allen, M. Pritchard, C. Oppe, A. Oppe, A. Mangeot, T. Powell, R. Chapman.

There is a full fixture list for the Easter term, and the hope is that good, imaginative, constructive football will be played, and there will be much enjoyment in the season's football.

Mr Musker has kindly consented to help us now Mr Wells has departed, and we thank Mr F. Hopkinson and Mr G. Watling for assisting in coaching as well. Apart from the team squad, other members of the society include: T. Wettern, T. Fuller, C. Badenoch, L. Newton, H. Smith, G. Collins, M. Staveley-Taylor, P. Willis, B. Peacock, M. Lister, B. Lister.

M. STAVELEY-TAYLOR.

THE FORUM

THE Society heard some excellent lectures this term, although for various reasons there were only three. The President traditionally began the year with an instructive and witty lecture—well attended and well received as always—on "William Blake, a genius with a screw loose". After half-term Chris Weaver gave an intelligent and lucid account of the work of Alain-Fournier, and the term's meetings ended with a lecture by Ben Loftus on "Cambridge New Architecture". His talk was well informed and expertly delivered.

(*President*: Mr Smiley) ANDREW KERR, *Hon. Sec.*
(*Vice-President*: Fr Dominic)

THE HISTORICAL BENCH

THE Christmas term's proceedings opened with a lecture from a member of the Scholarship History Sixth, Richard Codrington (W). He talked about "Pearl Harbour" and managed to be both scholarly and exciting, a worthy successor to that other great naval member of St Wilfrid's House, Nicholas Rodger. Dr Claire Cross paid us a second and most welcome visit from York University to lecture on "Elizabethan Puritanism", and she was followed by her distinguished colleague, Professor Gordon Leff. He looked at the Church in an earlier age, calling his paper "Changing Attitudes to the Church in the Later Middle Ages": its insights were of great value for the student of ecclesiastical affairs today. At the fourth meeting a film was shown: "What about the Workers?" which attempted to trace the rise of the working classes. Unfortunately the projector broke down, and the film was shown again the following afternoon on the understanding that the snow-covered ground would preclude rugger. We reckoned without the fortitude of the Games Master, and only fifteen people attended the showing. The next meeting saw a departure from the straight and narrow way: we staged a symposium on the gentle art of "How to Write a Prize Essay". Fr Edward, Fr Alberic, Chris Weaver (H) and Michael Staveley-Taylor (H) were in attendance to make short speeches and answer questions. Fr Alberic also honoured our last meeting with a lecture entitled, "The Suez Operation—I was there". The Bench warmly appreciated a speaker who not only wrote history but helped to make it.

The Bench officials were Robin Schlee (W), Secretary, and John Durkin (A), Treasurer, who did a marvellous job in keeping the society solvent. The Secretary would like to express his sincere thanks to all the speakers and to the President for his unceasing efforts.

(*President*: Mr Davidson) R. SCHLEE, *Hon. Sec.*

THE MATHEMATICAL SOCIETY

ONE meeting was held last term. An audience of at least 40 packed into the top of the tower to hear R. F. Mathews (T 70) describe how, in the period between leaving Ampleforth and going up to Cambridge, he had worked for a well-known Civil Engineering firm. His experiences included learning how to draw, research into the strength of concrete runways, calculations on motorway embankments, and problems connected with flyovers, tunnels and gantries. Safety margins and approximations figured prominently. He had obviously been busy and his audience joined in with helpful interruptions and a large number of questions.

Tim Fox Taylor in Greenland, 1968.

B.B.C. T.V.

RUGBY 1ST XV

Standing, Left to Right: H. P. Cooper, S. M. Clayton, S. Willis, J. A. Potez, M. Stapleton, D. McKibbin, M. R. Cooper, R. Fane-Hervey

Seated: R. J. Twohig, R. J. Ryan, C. J. Harris, P. B. Duguid, T. E. Lintin, C. M. Bowie, T. G. McAuley

R. H. Fergusson and J. V. Smyth have succeeded P. B. Quigley and P. G. Westmacott as Secretary and Treasurer. To these last two gentlemen the Society owes its existence and we wish to thank them for two years of devoted service.

(*President*: Mr Macmillan) R. H. FERGUSSON, *Hon. Sec.*
(*Chairman*: Mr Nelson)

THE MOTOR SPORT SOCIETY

OVER the last two terms the Society has prospered, as shown by the enormous growth in membership. We are now over eighty strong. The revival really got under way when we were able to invite the internationally famous rally-driver Paddy Hopkirk to lecture. The occasion was a tremendous success.

Last term over six Monday evenings the Society saw fifteen films from Castrol, Shell and Ford. An occasional film on motor-cycling was shown for those who prefer two wheels to four, but these films were generally of a rather poor quality. However, the films on Grand Prix racing were excellent, and many members would agree that *This Time Tomorrow*, about the 24 hours of Le Mans, was the best.

The films have been shown to an enthusiastic and receptive audience. Those who knew little about the sport have now a firm base from which to broaden their outlook. Many thanks to the projectionists and Charles Eyston for their help.

(*President*: Fr Andrew) CHRIS WILLIAMS, *Hon. Sec.*

NATURAL HISTORY SOCIETY

THE Society had a successful programme of meetings during the term. B. Osborne resigned as Secretary and C. A. Roberts was elected in his place with J. Hutchinson as Treasurer. Dr R. Theakston gave the first lecture on 23rd September on the Natural History of Ryedale, well illustrated with his own colour slides. The ones on deer were particularly interesting. The President, Fr Julian, spoke on 6th October on hydroids, sea anemones and jellyfish under the title of "Stinging Beauty", showing a large number of slides. Dr Peter Evans (T 55), who is a lecturer in the Department of Zoology, Durham University, showed a remarkable time lapse film on 20th October when he gave an account of his doctor's thesis "Radar Studies of Bird Navigation". M. E. Walker revived the tradition of the Society to provide speakers from its own members; his subject was "The British Humble Bee". Mr David Havard (W 61), who is studying at St Bartholomew's Hospital, showed some of the effects of deficiencies or excess of hormones on man. Two films were shown at the end of term, *Marsh Birds* and *Freshwater Polyp (Hydra)*.

P.J.R.

YORK ARTS THEATRE

A TOTAL of 85 boys from the VIth Form came on one or more of our outings this term.

Pride of place must be given to Charles Dyer's play, *Mother Adam*, at the Theatre Royal, York, where it received its world premiere. Of only moderate dramatic interest, it was graced by a magnificent performance from Beatrix Lehmann, ably supported by Roy Dotrice: a wonderful evening! After this the most stimulating productions we saw were both at the Arts Centre: the Pip Simmons' pop-version of *Alice in Wonderland*—ear-shattering, but never for a moment dull, and a double-bill of modern American plays, *Comings and Goings* and *Home Free* (a delightful performance here by the American actress Lydia Romer, whom I hope we shall see again soon).

Space forbids more than a brief mention of a new Peter Terson play, *Cadium Firty*, well-played but over-long, two Shakespeare productions, *Julius Caesar* and *Richard III* (the latter performed by York University Dramatic Society)—all three at the Arts Centre—and a dull Jamesian adaptation at the Theatre Royal, *A Boston Story*.

B.V.

RUGBY 1ST XV

Standing, Left to Right: H. P. Cooper, S. M. Clayton, S. Willis, J. A. Potez, M. Stapleton, D. McKibbin, M. R. Cooper, R. Fane-Hervey
Seated: R. J. Twohig, R. J. Ryan, C. J. Harris, P. B. Duguid, T. E. Lintin, C. M. Bowie, T. G. McAuley

RUGBY FOOTBALL

THE FIRST FIFTEEN

A SIDE that scores 249 points in 11 matches and scores more points than any Ampleforth side since 1921—on any system of scoring and over any number of School matches—may be called very good and this one was not far short of being great. The weakness lay chiefly in its inability to raise its game when hustled and bustled by weaker sides and this partly explains its record of four losses. Two of these were curious performances against Leeds and St Peter's in matches which the team evidently thought they would win with ease. One loss on tour in what was probably the XV's best display may be attributed to the most atrocious fortune: in a wonderful match the bounce of the ball was about as cruel as I ever remember seeing. Only Campbell College bettered the team in every particular. On the credit side the team played some brilliant rugby and their displays against Sedbergh and Whitgift were magnificent. With fast and clever backs and a speedy powerful pack, the team were well-equipped in most positions. But there was no really big forward who could ensure possession in the line-out and some frantic throwing-in and tapping did not help matters: the team were also vulnerable to the high kick to the full-back. Here M. Stapleton with his cricketer's hands was oddly fallible and had such agonies of indecison in awkward moments that he never once realised how good he might have been. There was great speed on the wings: R. Fane-Hervey was very fast but his hands let him down. Despite this he scored some excellent tries and often performed most nobly in defence. R. Twohig on the other wing was a revelation. Even faster than Fane-Hervey, he was immensely wiry and very difficult to stop. He was consistent in his marked improvement in every game: his hands were immaculate, his defence decisive and resolute, his running and use of space intelligent, his enterprise, determination and enthusiasm boundless: here is a player of the greatest promise. C. Bowie was a thrustful centre who perhaps promised more than he achieved while his co-centre, H. Cooper with his unflagging determination, forced his way into the First XV and thereafter played in an increasingly confident manner. The half-backs were in a sense too good: T. Lintin with his spin pass and fast flat breaks often sparked the side, but he was well known and well marked. M. Cooper was also a clever player but there were times when both forgot the power and speed outside them. The team certainly missed Lintin when he was injured in the House matches just before the tour, and it was noticeable then how M. Cooper raised his work-rate. By the end of the term the back row were superb and their efforts on tour were outstanding. C. Harris has always been a good player but he excelled himself as leader of the forwards and a most loyal of vice-captains. He did a great deal for the back row, the forwards and the team showing a tenacity of purpose and an attacking flair which did him the greatest credit. Another fine player, R. Ryan, the other flanker, took time to adjust to a completely new position but with notable hard work and loyalty mastered it, and will go far. His displays on tour demonstrated his controlled aggression and improving skill.

J. Potez at No. 8 was young enough to be inconsistent in his performances but gradually learned to go forward rather than backward and was much missed at St Peter's. S Willis, the younger lock, was beginning to show some notable confidence at the end of term and T. McAuley always fought like a tiger to the end. To them the team owed their powerful shove in the tight and their improved rucking which on tour was of the highest quality. D. McKibbin, the hooker tried hard: he did many good things in the loose but lacked consistency in his striking. S. Clayton made up a powerful front row with the Captain. Both were very fit and if Clayton was only just behind Duguid in his play, this is high praise for the Captain was the best prop the School has had for many years. A powerful scrummager, he set up many a situation for his backs. His speed about the field was only matched by the wings, and he set a wonderful example by his determination, aggression, consistency and huge enjoyment of the whole thing! It is as a Captain that he will be most remembered: intelligent, diligent, resourceful and loyal, he had that priceless quality of humour, knowing instinctively when to drive, when to lead and when to relax, and his side responded to a man. Thanks to him, it was all great fun.

The team was: M. Stapleton, R. Twohig, C. Bowie, H. Cooper, R. Fane-Hervey, M. Cooper, T. Lintin, P. Duguid, D. McKibbin, S. Clayton, T. McAuley, S. Willis, R. Ryan, C. Harris, J. Potez.

The Captain awarded colours to: R. Twohig, C. Bowie, H. Cooper, M. Cooper, R. Ryan, J. Potez, T. McAuley, S. Clayton, and half-colours to: R. Fane-Hervey, S. Willis, D. McKibbin.

Played 11 Won 7 Lost 4 Points for 249 Points against 101.

P. Duguid subsequently played for Yorkshire Schools and C. Harris was a reserve. R. Twohig played for Kent Schools.

v. O.A.R.U.F.C. (at Ampleforth, 26th September)

PLAYING downhill and coping well with the treacherous conditions, the School pack opened with a fire and aggression seldom seen at Ampleforth. Rarely did the Old Boys manage to get out of their own half, and the School had been close to scoring on several occasions before Lintin put them in the lead with an admirable penalty. Before long Fane-Hervey excelled himself in kicking and chasing half the length of the field for a solo try which Lintin converted. Driving through in the loose and tackling well, the School continued to carry the fight to their opponents; another Lintin penalty and a cheeky drop goal by the same player put them safely in the saddle and beyond range of the belated thrusts of the Old Boys in one of which Bucknall scored near the posts.

Won 15—6.

v. MOUNT ST MARY'S (at Ampleforth, 2nd October)

THE School started well enough and soon achieved a try in the corner from a heel off the head and a gigantic push. But Mount became more and more convincing and were soon pressing deep into Ampleforth territory given confidence by the School team's transparent lethargy: Mount were faster into the tackle, quicker on to the loose ball and kept the game fluid stretching the School defence time and time again. Just as it looked as if Mount must score, Twohig and Fane-Hervey picked up a dropped pass and in a trice Fane-Hervey had touched down near the posts for Lintin to convert. This was an undeserved piece of fortune and when the same thing happened a few minutes after the restart and Cooper scored under the posts, Ampleforth supporters could not believe their luck. The muddle continued interspersed with flashes of individual brilliance. Cooper's excellent backing up gave him another try and he and Ryan worked a good one for Bowie. Lintin made one for Ryan and then scored himself. But Mount lasted the game the better and taking advantage of some very weak Ampleforth tackling and from some unlikely errors scored three times themselves in the last ten minutes. One had hoped for a more convincing start from the School!

Won 38—12.

v. DURHAM (at Ampleforth, 6th October)

THE different outlook of the XV was apparent as soon as the first whistle blew and they stormed through to the Durham 25. Before long Lintin had opened the scoring and Durham were put to the sword. The Ampleforth backs were too fast, skilful and strong, and 26 points were scored before half-time. In the second half Durham stuck to their task with commendable fortitude and spirit, and often outrucked and outjumped their bigger opponents. Tries still came at regular intervals from the backs and the score would have been much larger had not individuals become a little greedy in the last ten minutes. Ryan made a very promising start as a flank-forward while Bowie with his four tries, Twohig with his thrusting runs, the Coopers with their sleight of hand, and Lintin with his magnificent passing and varied game were the pick of the backs. Much needs to be done in the rucking and lines-out.

Won 48—0.

v. GIGGLESWICK (at Giggleswick, 9th October)

THE XV could hardly be faulted on this display. The forwards were much more together than they had been against Durham or Mount and gained endless possession from scrum and ruck. The only area in which there is great room for improvement is the line-out though even this was better. The backs ran fast and passed well, and the whole team laid on a superb display. Lintin scored two tries in the first five minutes and only an interception and a score by Giggleswick under the posts disturbed the Ampleforth rhythm for any length of time. Then came a procession of fine tries. Bowie scored his seventh of the term and Fane-Hervey got three : Lintin added two more and before long the team were treating the match as an exercise. All the forwards worked hard and none did better than Clayton, Willis and Potez while Harris was yards faster to man and ball and gave a most impressive display. Against all this strength and pace, Giggleswick never once gave up trying and were rewarded with a good penalty in the dying moments.

Won 60—9.

v. DENSTONE (at Ampleforth, 20th October)

A GALE-FORCE wind did much to ruin this match tiring the boys early and causing many mistakes. But in the first half and for ten minutes of the second, the XV gave a wonderful display, in which their handling skill and powerful running warmed the hearts if not the bodies of the spectators. Twohig opened the scoring after a maze of dummy scissors by Lintin had opened a minute gap for him. He was through it in a flash and away behind the posts for Lintin to convert. Some aggressive rucking produced the next try : the School went right, were checked, left and were checked, right again and there was Twohig once more to finish it off with a devastating swerve to beat the full back and score a try which Lintin this time could not convert. The team continued to press but Denstone held out to turn round ten points down. The weather won the second half. After an initial burst in which Lintin nearly got over in the corner and in which Bowie was prominent, the XV allowed themselves to be rattled by some good Denstone play, and, making numerous errors, never found again their drive of the first half. Indeed, had it not been for some good tackling, the School might have been harder pressed to achieve the victory which they thoroughly deserved.

Won 10—0.

v. LEEDS G.S. (at Leeds, 23rd October)

PLAYING uphill, the School were slow to find any fire or rhythm. The forwards were very sluggish and lacked appetite for their work, only finding any profit in the set scrums. Leeds spent most of the first half deep in Ampleforth territory and put a tactical stranglehold on the Ampleforth backs who did not help their cause by their failure to exploit their obvious superiority in speed on the wings. In twenty minutes Leeds had scored two tries, one beautifully converted from the touchline and the School were 10—3 down, the three being a good penalty by Lintin who played an admirably controlled game throughout. If the School were to make any impression it had to be in the second half and for a time it seemed as though they might succeed. But Leeds still held the whip hand in the loose and kicked a penalty to increase their lead. The School were unlucky not to score under the posts some fifteen minutes before the end and they only managed to do this in the dying minutes. It was a good try by Cooper, M., but it came too late and although Ampleforth attacked hard from the re-start, Leeds put it into touch to end a disappointing game.

Lost 9—13.

v. STONYHURST (at Ampleforth, 27th October)

A BEAUTIFUL Autumn day witnessed a scrappy if exciting match. Ampleforth never reached the heights they had achieved against Denstone a week earlier : the pack were noticeably sluggish and far too many fundamental mistakes were made in passing and handling in the backs. But for all this the School took an early lead, two good rucks

in succession enabling Lintin to put Fane-Hervey over for an unconverted try in the corner. The School then played with casual ease for a further few minutes without adding to their score and Stonyhurst, backing each other up well, began to look more and more dangerous as their confidence grew. They soon pressed Ampleforth back and some admirable switching and rucking saw them level the scores. The School's reaction was immediate and decisive : from the kick-off, Stonyhurst knocked on; from the set scrum, Lintin broke flat and wide to give Twohig on the right wing a clear overlap. He reinted to go inside the full back but with a clever change of pace accelerated on. He feinted to go inside thefull back but with a clever change of pace accelerated on the outside to score a try which Lintin could not convert. Stonyhurst played down the hill in the second half and for much of the time held the upper hand but the Ampleforth defence was just equal to the task and on one of the XV's infrequent visits to Stonyhurst territory, Ryan made a good try for Bowie under the posts. This made the game safe but the School had been given cause to believe that much hard work must be done before Sedbergh.

Won 14—4.

v. SEDBERGH (at Sedbergh, 6th November)

A MATCH to remember, full of excitement both in terms of scoring and in the adventurous rugby displayed by both teams ! Ampleforth had the advantage of a wind in the first half which died away in the second and to that extent were fortunate. There was no element of luck, however, in the way in which they hammered away at the Sedbergh line for long periods of the first half. Fane-Hervey was all but over twice in as many minutes, Harris, Duguid and Lintin were all foiled by inches and Lintin missed two penalties before he got the vital one just before half-time. The School pack had risen to the occasion magnificently and had shown a verve, enthusiasm and determination which the Sedbergh eight could not quite match though their wonderful display of tackling throughout had kept them in the picture. When Sedbergh scored immediately after half-time, it was a surprise to all, depressing the Ampleforth XV and injecting a new vigour into the home team. For ten minutes it was the turn of the Ampleforth defence to take a battering but in their turn Sedbergh could find no way through. In their efforts to score, they left themselves open, H. Cooper spotted his chance, made an interception and flew 75 yards to score under the posts. Again the tables were turned : Ampleforth now pressed Sedbergh back and after Bowie was felled a yard short on the left, M. Cooper who played superbly throughout, dropped a goal to put the School 12—4 in the lead. Sedbergh were not finished and in a despairing effort were almost over between the posts when Lintin brought off the tackle of the match . . . high praise in a match in which the tackling on both sides was never less than excellent. But the XV were not to be denied and the game ended as it began with near misses by Twohig, Fane-Hervey and M. Cooper. It is invidious to single out individuals in such a team effort but in the pack McKibbin and Potez had their best games for the School while the Captain and his Vice-Captain set an outstanding example. Lintin performed prodigies all through, M. Cooper played with the greatest confidence and skill and H. Cooper, Bowie and Twohig were sharp and incisive.

Won 12—4.

v. ST. PETER'S (at York, 13th November)

IF EVER a game dashed Ampleforth hopes and depressed Ampleforth spirits, this was it. On a beautiful day and firm ground, the Ampleforth XV, riding high from their success against Sedbergh, and thus with everything in their favour, could find no spark and no rhythm. The midfield triangle were guilty of selfishness throughout the first half : the pack never dominated their smaller opponents : and the tackling by the whole XV was sketchy by the lowest standards. Nor did they help their cause by perpetrating two most indescribably foolish and thoughtless offences for which St Peter's extracted the maximum penalty. Meanwhile St Peter's, full of vim and vigour, kicked and harried and chased, and although the School got plenty of ball, they could only score a try by Twohig after a good run by Duguid. They immediately relaxed and the St Peter's

scrum half and Captain was allowed to run 50 yards through numerous tackles to score after an uncharacteristic and basic first error by the Ampleforth defence. 12—4 in the lead at half-time and for the first time believing they could win, St Peter's crossed again after more negligible tackling. At last and far too belatedly the School stirred themselves. A series of assaults ended with another Twohig try but poor alignment and dreadful handling and passing by the Ampleforth backs coupled with stirling defensive work by the St Peter's saw the match slip away. A bitter disappointment and a dreadful anti-climax after what has gone before!

Lost 10—16.

v. HEADINGLEY (Ampleforth, 29th November)

IT WAS unfortunate that Headingley's powerful side scored twice in as many minutes, the first one being straight from the kick-off. The School never recovered from this double blow and although they never gave up, the Headingley side knew too much and carried too many guns for their courageous opponents. The Ampleforth tackling was not at its best either and gaps appeared far too frequently in the threequarter line where Twohig's skill and resource was much missed. Some of the forwards were outstanding: Harris was back to his best and it was a pleasure to see Clayton and Willis playing so hard and with such ability. For the record, Harris, Cooper, M. (2), and Fane-Hervey scored tries for the School and Cooper's first was a length of the field movement which well deserved the applause it got.

This is the last occasion that Mr. Donovan will be in charge of the Headingley team as he is moving to the South East. We are grateful for all he has done for the School in the last 15 years and wish him every success in the South. We shall hope to see him here in the future, and now record our deep appreciation of his efforts to help the School.

Lost 18—38.

v. CAMPBELL COLLEGE, BELFAST (at Ampleforth, 13th December)

CAMPBELL COLLEGE defeated the School by 2 tries, 1 drop goal and 4 penalties to 1 goal and 1 penalty, and this score was by no means an exageration of the difference on the day between the 2 sides. Campbell denied the School possession by shoving them off every ball in the set scrums, by demonstrating the great virtue of high two-handed catching in the line-outs and by a skilful ferocity in their rucking and mauling which allowed the School no respite. The loss of Lintin in the House matches was of course a body blow to the team but it is doubtful whether he could have made bricks without any straw. Pickin played a very brave game in his place and the whole XV tried hard, none more so than Twohig on the right wing who scored a wonderful try by running at great speed from inside his own 25 after a break by Cooper, M. Others too wrought noble deeds but the Campbell pack was not to be denied: they soon made the game safe and trotted off worthy winners and popular visitors.

Lost 9—23.

THE TOUR

v. WHITGIFT (at Whitgift, 15th December)

THE School lost a match which they always looked like winning. From the kick-off the forwards, against reputedly the best pack in the South East, tore into their opponents with a zest and dash which unsettled Whitgift and produced a stream of good ball for the backs. But it was a good penalty by H. Cooper which opened the scoring, a penalty soon nullified by an easier one by Whitgift. The School continued to probe back and forth and soon M. Cooper restored the lead with a great try which his brother converted with an equally good kick from the touchline. Leading 9—3 at half-time the School now had to play uphill and immediately two savage blows wrecked the School's lead. First another easy penalty took Whitgift within range and secondly a horrifying mistake by the Ampleforth defence in a situation of no danger allowed Whitgift to take a gift

try in the corner. Not a wit put out, the School roared back to the Whitgift line and after several near misses H. Cooper crossed under the posts for a try which he himself converted. This gave the team the lead 15—10 with ten minutes to go. Once again an easy penalty put Whitgift only two points behind, and with three minutes to go they scored a fine try in the corner. Again the School rushed their opponents back to their own line and battered at their defences but to no avail. The bounce of the ball had been most unkind to the XV, and everybody agreed that in a fine match, the better team had lost.

Lost 15—17.

v. BLUNDELL'S (at SMG, Twickenham, 17th December)

AFTER an initial hesitancy the School took up where they had left off against Whitgift and within ten minutes produced a lovely try by Twohig after a ruck and some swift passing had provided an overlap. For once H. Cooper was off form with his kicking and not only failed with that conversion but also an easy penalty a few minutes later. When the back row, in rampant form, engineered a second try for Twohig under the posts, it hardly seemed possible for him to miss, but miss he did! The presence of Kent in the Blundell's line meant that several good breaks by the centres went for naught and when Blundell's kicked a penalty before half-time, 8—3 was hardly a reflection of the merits of the two sides. But Fane-Hervey, who had tackled Kent twice to save the Ampleforth line now put the XV further ahead and was then foiled by Kent as he tried to go over again. But Ampleforth were not to be denied and some clever handling and backing-up enabled M. Cooper to cross for a try which Potez converted. Ampleforth were now attacking incessantly and M. Cooper's finely judged kick put Fane-Hervey in for his second try.

Won 24—3.

THE SECOND FIFTEEN

WHEN a team scores 162 points against 10 in the first three matches of a season one should be pretty certain that it is a vintage year. It was definitely a good year with seven victories, and one loss to Ripon 1st XV, but it was not a vintage one. The team was led with enthusiasm and example by T. J. Berner. He made an admirable captain, earned the respect of his side, and deserved the sucess he achieved.

There was no doubt that the outstanding player in the back division was G. Daly at full back. His particular strength lay in his ability to join in the three quarter line with decisive thrust, make the half break, and link up with the rest of the line. However his fielding of the ball, so sure on so many occasions, was not without fault, and he never learnt to lure the advancing wing in the direction he wanted. P. Garbutt at scrum half was a determined and thrustful player who gained in stature and knowledge of the game as the season wore on, but who lost vital seconds in getting the ball away from the base of the scrum. M. Faulkner at fly half was a balanced runner with glue on his hands, but suspect in defence. The two centres, S. Callaghan and A. Allen were good passers of the ball and had the potential to make the half break, but their ability to read the game, spot the weaknesses, and exploit the situations was lacking. The wings were strong, R. Hornyold-Strickland and B. de Guingand were strong runners with the ball, quick when given space, but lacking in elusiveness.

Among the forwards there were many good players. If any sections were to be picked out for special mention it must be the back row, with P. Gaynor on the open side, N. Moroney on the blind, and the captain T. Berner at No. 8. They were particularly good in defence, and their work in attack, in ferretting out the ball from the rucks, improved enormously. However the success of the forwards seemed to depend on the locks, D. Unwin and B. Sandeman. Their play fluctuated from the brilliant to the mediocre, not only from game to game, but in the course of a single game. When they got steam-up the whole pack came alive. Of the two, D. Unwin probably made greater progress. His aggressive jumping in the line-out became a useful source of clean ball, and his runs with the ball had a bludgeon-like thrust which gained yards of

ground and left behind a trail of would-be tacklers. As hooker, R. Lewis proved effective, and his throwing-in at the line-out improved steadily. His greatest disability was a slowness about the field. As props, J. Stilliard and M. Clough did much solid work. M. Clough, in particular on the tight head side was a force to reckon with, and provided invaluable strength in the rucks.

Why was a side with such strength not a vintage side? For years there has not been such potential in the three quarters in the 2nd XV. In the early matches against Pocklington, Barnard Castle and Durham the opposition was not strong and the team had no difficulty in running up large scores. Against Scarborough they were completely at a loss on a narrow pitch. Straight-forward passing down to the wings no longer produced tries but rather line-outs without ever having crossed the advantage line. Against Leeds it looked as though moves which had been practised were beginning to be applied in the right situations: G. Daly was there inside the wing to score; T. Berner broke from the tight with the ball to pass inside to P. Garbutt, who scored. But then came Sedbergh, who presented a wall of tacklers to the three quarter line, and brushed aside any half-hearted tackling to score 18 points in the first three-quarters of the match. There followed an unbelievable recovery: the forwards rucked superbly, the full back G. Daly thrust through the defence, and thanks to the accurate kicking of S. Callaghan the score became 15—18. To crown it all, the blind side wing, B. de Guingand, came into the line from a line-out, but instead of thrusting through, ran the width of the field probing for an opening, and was allowed to score in the opposite corner! Against Ripon the team payed the penalty of indecisive tackling and J. Birtwistle was brought in at centre to strengthen this for the St Peter's match, and at last there was a real determination to score with every trick in the bag. Perhaps it was only at this moment that the hours of practice produced that spontaneity in any situation which is the summit of success. I would like to go back and do it all again!

The following played in the side: Full-back—G. W. S. Daly; Wings—R. F. Hornyold Strickland, B. C. de Guingand; Centres—S. G. Callaghan, A. V. M. Allen, H. Cooper, J. D. A. Birtwistle; Halves—M. W. B. Faulkner, P. D. W. Garbutt; Front Row—S. McCarthy, J. A. Stilliard, M. G. Clough, R. M. R. Lewis [hooker]; Locks—D. G. Unwin, C. A. Sandeman; Back Row—P. S. Gaynor, N. Moroney, W. M. Doherty, T. J. Berner [Captain].

Colours were awarded to: G. W. S. Daly, N. Moroney, M. G. Clough, P. S. Gaynor, P. D. W. Garbutt, S. G. Callaghan, R. M. R. Lewis.

RESULTS

v. Pocklington	H	Won	25—4
v. Barnard Castle	A	Won	66—3
v. Durham	A	Won	71—3
v. Scarborough 1st XV	A	Won	14—12
v. Leeds	A	Won	16—7
v. Sedbergh	H	Won	21—18
v. Ripon 1st XV	H	Lost	3—20
v. St Peter's	H	Won	38—9

THE THIRD FIFTEEN

SEVERAL factors went to make this an outstandingly attractive and successful side. There was an abundance of talent in all positions; the team was excellently led by N. C. D. Hall and played well together; the ball was nearly always dry; and finally, a team which normally has to carry the injuries of three fifteens, only on one occasion had to play a substitute. The statistics are impressive: six matches played and won, 203 points scored for us and only 17 against. In only one match, against Scarborough College, did the team not settle down and gave a shoddy performance. On all other occasions the ball was obtained cleanly and moved around with authority. It would be invidious to single out players for individual commendation, but let it be said that in most other years many of the players in this fifteen would have represented the school in the 1st XV.

The following played for the side: N. C. D. Hall (Captain), Hon. F. M. W. Fitzherbert, R. J. Nelson, S. C. G. Murphy, J. M. Moorhouse, A. V. M. Allen, R. S. Willbourn, C. N. F. Kinsky, J. A. Durkin, P. J. T. Golden, B. J. Cauldfield, L. J. Dowley, S. A. D. Hall, W. M. Doherty, C. H. Ainscough, N. B. Herdon and N. StC. L. Baxter.

RESULTS

v. Barnard Castle 3rd XV	Won	34—0
v. Giggleswick 3rd XV	Won	47—9
v. Scarborough College 2nd XV	Won	12—4
v. Leeds G.S. 3rd XV	Won	40—0
v. St Peter's 3rd XV	Won	41—0
v. Archbishop Holgate's G.S. 2nd XV	Won	29—4

UNDER SIXTEEN COLTS

Played 8. Won 5. Lost 3. Pts. For 147. Pts. Against 76.

FACED with a record to keep up of two unbeaten seasons at Under 16 level, this side started with a disadvantage, and in a way settled down only after losing in a very thrilling ding-dong battle to Stonyhurst. The strength of the side was in the forwards; the backs settled down only towards the end of the season, for they were dogged by injury: first Satterthwaite was put out of the side by a knee injury, having shown himself a very promising full-back in the first two matches; then Mangeot, who for two seasons had been the outstanding kicker of the side, hurt his back and barely regained his confidence, and Hamilton at wing three-quarter cracked a finger. The remaining players were shuffled inconclusively until Wallis joined the side to add considerable power to the centre. The two wings were each good players, Finlow with his turn of speed and an occasional flash of brilliance such as his try at Newcastle when he caught his own kick ahead, and Woodhead with his forceful penetration. The captain, McCarthy, led his team quietly but with admirable poise from the scrum-half position, but even so the forwards never quite regained confidence in their back division, and consequently did not use them to their full potential. In the front it was the Foll brothers who provided the galvanising influence. Christopher leading the pack as much by his skilled ferocity (a considerable bulk to stop as he hurtled through the loosse rucks) as by his voice. His brother Anthony and the other prop, Simpson, could be relied on for a useful game and Vincenti got across the field and worked in the loose in a way impressive for any hooker.

Pocklington provided a promising start to the season, enabling the team to weld together and find its feet. In spite of the large score, the Durham match was rather a set back; perhaps partly owing to the conditions (an uneven, tussocky field in a high wind) the team played disastrously. Newcastle was a fine victory against a team who looked as though they might be dangerous if they exerted themselves, and the match against Ashville (played with six substitutes) confirmed our hopes. The Stonyhurst backs, strong as they were, were splendidly tackled, and it was perhaps fitness in the forwards which won them the victory a couple of minutes from the end. After this we oddly lacked fire against Sedbergh, feeling afterwards that at our best we might have beaten their strong side. The same could not be said for the St Peter's match; here we were clearly up against a superior side determined to win, and our tackling was quite unable to cope with their determination and speed, as try after try went over in the corner. Nevertheless we righted the balance to end with a convincing win against Barnard Castle.

Colours were awarded to C. A. Foll, C. Foll, S. Finlow, J. Pickin, N. Woodhead, G. Vincenti, M. Wallis, C. Simpson. There also played C. Satterthwaite, M. Macauley, P. Marsden, A. Mangeot, A. Hamilton, B. Corkery, N. Wadham, B. Lister, N. Slattery, E. Willis, H. Hamilton-Dalrymple, not to mention the Captain, K. D. McCarthy.

RESULTS

v. Pocklington	Away	Won	18—0
v. Durham	Away	Won	40—7
v. Newcastle R.G.S.	Away	Won	18—7
v. Ashville College	Home	Won	18—6
v. Stonyhurst	Home	Lost	14—20
v. Sedbergh	Home	Lost	0—7
v. St Peter's, York	Away	Lost	7—26
v. Barnard Castle	Home	Won	32—3

UNDER FIFTEEN COLTS

THIS has been a most successful term. The team lost only one match and scored thirty-two tries in running up a total of 146 points. The season began well with a 21—8 victory over Pocklington in which Allen was outstanding. Other memorable matches were the 43—0 win over Scarborough in which Lintin scored three tries and the 22—4 defeat by Leeds G.S., one of the best sides in this age-group that I have seen. This match was remarkable for the tenacity displayed by the losing side hanging on in the face of defeat and manging to score the last try of the match. Another hard-fought game was the win against St Peter's at York. A great try by Macfarlane won this game when all looked lost.

The pack acquitted itself well, quietly inspired by the pack-leader, Ainscough, who waited until the final matches before showing his true class. Fuller, ably supported by Holroyd who got through a great deal of unseen hard work and Woodhead who occasionally shone in the loose, hooked with precision and only in two matches did he lose more strikes against the head than he won. The locks, Ainscough and Gray played in all but the last two matches when Baker made his first appearance for the School. In the back row, Graves and Davey gave maximum effort in every match and Allen was the outstanding forward in the pack, scoring no less than six tries, several from set pieces.

Rose made up for a slowness of foot and pass by speed of thought and intelligent tactical play. Plummer at fly-half was a memorable captain of great all-round ability. Lintin and Macfarlane combined beautifully at centre and were the match-winners on most occasions scoring thirteen tries between them. Ryan on one wing played several quiet games and several impressive ones. Peers, Kevill, O'Connor and Weaver competed for the other wing place, Weaver eventually making it his own with some hard-running displays. Swarbrick at full-back defended well and was never happier than when coming forward to sell a dummy.

Results: Played 9, Won 7, Drawn 1, Lost 1. Points For 146. Pts. Against 56.

UNDER FOURTEEN COLTS

THE Under 14 team can be congratulated on a very successful term. They remain unbeaten after seven matches. Despite the fact that team positions have been fairly settled, competition throughout the set has been keen and enthusiasm has been high. The overall high standard was demonstrated when the reserves put up a spirited performance in losing narrowly to a regular Under 14 team from St Wilfrid's, Pontefract.

The success of the first team has been based upon a formidable pack which has dominated the opposition in all games except that against Leeds G.S. when late positional changes upset their rhythm and they were held to a draw. Stourton has led the team and the pack magnificently; his tireless efforts and firm command have ensured the maximum response from the rest of the team. Tate is a determined number eight and his timing and control round the back of the scrum have earned him many points. Thomas too has worked tremendously hard and has covered many miles from flanker in his attempts to back up his colleagues and be first to the breakdown of play.

If the pack have laid the foundation for the success, then the half-backs, Dyson and Macauley, have been only too pleased to use the good ball which has been provided. Dyson's quick and accurate service delivered to Macauley's safe hands and powerful kicking have meant that few opportunities have been squandered. Towards the end of the term the whole of the back division was beginning to move with cohesion and penetration. Learning to pass quickly while not missing the opportunity to break through any gaps offered is difficult and takes time. If they continue to show the same desire to learn and patience to practice during the next term they should be able to make the best use of two strong-running wings in the three remaining games. Success in these will conclude a fine seasons rugby.

Colours have been awarded to: E. J. Stourton, F. Beardmore-Gray, J. H. Macauley, J. T. Dyson, M. W. A. Tate, D. J. Thomas.

RESULTS

v. Pocklington	Won	42—10
v. Scarborough College	Won	50—0
v. Leeds G.S.	Drew	6—6
v. Sir W. Turner's School	Won	28—10
v. Barnard Castle	Won	28—0
v. Ashville College	Won	32—6
v. Archbishop Holgate's	Won	32—10

THE HOUSE MATCHES

THE House matches finally got under way in thick fog after delays caused by an excess of frost, snow and water. The first round match between St John's and St Hugh's was a ding-dong affair in which St Hugh's had the upper hand in the first half to lead by a Potez penalty at half-time. The situation was reversed in the second half when St John's attacked incessantly with Daly continually probing the St Hugh's defence and being responsible for the goal that took them to victory. In the other match St Edward's demolished St Wilfrid's for whom Birtwistle performed prodigies of tackling.

St Cuthbert's with most of the 1st XV threequarter line were far too good for St Bede's who courageously held them to 7—0 at half-time. The two Coopers and Twohig were too good thereafter, though up to that time Ryan had held the St Bede's pack together by word and example. St Thomas's defeated St Edward's more easily than was thought, Bowie, Fane-Hervey and Woodhead being too powerful for a brave St Edward's. Lintin did his stuff for St Aidan's in the nick of time scoring a try, converting it himself and in the final minute making the brilliant covering tackle which scotched the last St John's thrust. St Oswald's ran away with their match against St Dunstan's getting home 24—0.

When Linin went off within a minute of the start in the semi-final round, he took with him St Aidan's hopes though Durkin played an admirably courageous game at scrum half; St Aidan's lost contact after half-time as St Oswald's superior strength and numbers took its toll. In the other semi-final, the Coopers were in scintillating form and knew too much for Bowie and Fane-Hervey in the St Thomas's centre. While the St Cuthbert's pack with McKibbin and Ainscough in the van keep playing like this, St Cuthbert's have nothing to fear.

In a bad-tempered final, the Coopers and Stapleton were too good altogether for the opposition and though St Oswald's fought with great tenacity for a long time and actually led 6—0, St Cuthbert's were the more skilful and faster team and in the end took the spoils 32—12. Mangeot's amazingly accurate boot acquired all the St Oswald's points and Pickin played fearlessly at scrum half.

Plummer and Macfarlane and company were too strong for St Hugh's in the Junior final, and in spite of the efforts of Stourton and Davey in the St Hugh's pack, St Thomas's cruised home to 19—0 victory, after being held to 3—0 at half time.

COMBINED CADET FORCE

At the beginning of the school year, a change was made in the arrangement of the C.C.F. It is now necessary for a boy to be in the C.C.F. for only two years. His first year is spent in the Basic Section, but this is altered by having a higher proportion of adult instruction. The 104 cadets are arranged in two companies commanded by Fr Martin and Fr Edward. They are assisted by No. 12 Cadet Training Team from Catterick. Sgt. Fresson N., Sgt. Quigley P. F., Sgt. Clarke C. V., Cpl. Rigby M. and Cpl. Faber R. are assistant instructors. By improving the standard of instruction it should be possible for every cadet to pass the three compulsory subjects of the Army Proficiency Certificate (Drill, Weapon Training and Orienteering) while in the Basic Section. A good start was made and in the A.P.C. Weapon Training test at the end of the term 96 were successful.

In the second year there is now an option : a cadet may go into the Royal Navy, Army, or Royal Air Force Sections only if he is really interested in the Services. Otherwise he goes into the Adventure Training Section and completes his two further subjects for the A.P.C. Br Timothy, assisted by Fr Andrew and Br James, has been running the Section. The instructors have been : J. Deedes, J. Petit, N. Coghlan, R. Townsend, R. Skinner, W. Colacchi, A. Hamilton and J. Barber. Twenty of the most experienced campers passed the A.P.C. Self-Reliance test early in the term and then did a sailing course under Fr Jeremy. The remaining 50 were tested before half term and 43 passed. Since half term both groups have been doing a First Aid course under Dr Hampson and Dr Diaz.

The Army Section has run two specialist courses. Sgt. N. Baker continues the R.E.M.E. course, and C.S.M. P. Garbutt has been conducting a Signals course : at the end of the term Sgts. Scrope P., Clarke C., Hartley J., Rylands H., Cpl. Smith Hon. W. H., and Cdt. Danvers A. were successful in passing the Signals Classification Test. The remainder of the Section were trained by Fr Simon and Fr Rupert in Tactics and Signals and five of them passed the A.P.C. Signals Test : Sgt. L. Brown-Lindsay, Cdts. Langley R., Norvid M., Ployden H., Scott C.

U/O Bidie, C.S.M. Garbutt and P/O Faulkner (R.N.) organised a successful weekend exercise near Arden Hall in which about 40 volunteers from the Army and Royal Navy Sections took part. U/O Bide, C.S.M. Garbutt and F/Sgt. Boursot also arranged a signals exercise around the Wombleton aerodrome. Only snow prevented a night patrol exercise on a Saturday night near the end of the term; Sgt. L. Brown-Lindsay was organising this.

Finally, it is with regret that we have said goodbye to Fr Rupert, who has gone to our parish at Grassendale (Liverpool). Since joining the C.C.F. in 1956 he has done almost everything and will be remembered by earlier generations especially for the Leadership courses he ran, and as Company Commander of No. 3 Company. He was adjutant until three years ago and has been Signals Officer for many years, but perhaps the most valuable element in his training of boys was the talent he displayed in organisation and in reducing chaos to order. He well understood the need for method and discipline if anything useful was to be achieved. No attempt can be made here to give a full picture of Fr Rupert's contribution to the C.C.F. because a catalogue of what he did gives only a glimpse of ability and efficiency. It was the personal touch, much appreciated by boys and the other officers, especially at camp, which will be most missed.

ROYAL NAVY SECTION

With the departure of U.O. N. Lewen to take up a University Cadetship, the running of the Section has been taken over by U.O. J. D. Hughes, who is due to go to B.R.N.C. Dartmouth in September, 1972. The work of the term was largely concerned with working for Advanced and Proficiency examinations and we were indebted to our parent establishment at Church Fenton for their generous assistance and the weekly visits of P.O. Bryce.

During the course of the term we were visited by Captain P. Beeson, M.V.O., Royal Navy, who spoke to members of the section about careers in the Service and Commander J. M. Shrives, Royal Navy, who spoke about the future of Naval Aviation.

It is gratifying to record that a member of the section who has done much for us, L.S. S. G. Callaghan, has gained a University Cadetship from the Royal Navy and after a term at B.R.N.C. Dartmouth and a cruise in the Dartmouth Training Squadron will go up to Oxford in October.

ROYAL AIR FORCE SECTION

Numbers in the R.A.F. Section were smaller this term than for many years, but it showed its interest in the running of the Section by adopting a more flexible member-orientated organisation. The key figures were N. M. Baker, S. Ashworth and M. Railing. These formed the executive body with others responsible for Training, R.A.F. Centre and External Activities. M. Railing and his group were responsible for adapting a section of the old Signals Room as an R.A.F. centre. Training during the term were the old favourites of proficiency and parade discipline, but success in the examination meant that more varied work would be possible during the Easter and Summer terms. Flying at R.A.F. Topcliffe was attempted but on every occasion inclement weather caused a cancellation.

THE VENTURE SCOUTS

At the end of September the Unit was host to ninety-six Venture Scouts and Rangers from the North Riding and beyond who camped at the lakes for an activities weekend. On the Saturday these were centred round the lakes and included an orienteering course and a 300ft. aerial runway which ended either in the lake or on the landing stage according to the skill and weight of the rider. John Jackson, director of the National Mountaineering Centre, showed some very good slides with a lecture "From the Pennines to the Himalayas". On Sunday, different groups went sailing at Whitby, canoeing down the Rye, caving at Goyden and Dow, climbing at Peak Scar near Hawnby or walking along the old railway route from Rosedale.

Other joint activities during the term included a rock-climbing weekend with some Middlesbrough Venture Scouts at Scugdale and The Great Railway Hike from Pickering to Goathland with Venture Scouts and Rangers from Westbrough which ended with a Land Rover drive through the tunnels and disused stations of the coastal railway from Filey to Scarborough.

The Pennine Weekend was based on Whernside Manor, the National Scout Caving Activity Centre. Unfortunately heavy rain prevented us attempting Swinsto but Bull Pot and Simpson's Pot were descended by different groups and on the Sunday all of us descended at least some of Sell Gill.

Tony Coghlan (A 69), who had joined us for one day of the Pennine Weekend, came to lecture with his excellent colour slides on two expeditions which he had led to explore some mammoth cave systems in Spain and on another evening Fr Patrick led a discussion in the Venture Scout Loft on Leadership.

On most Sundays of term there was either a climbing or potholing expedition and a survey (to Cave Research Group Grade 4 standard) was made of the cave in the Monks' Wood. On the last day of term Nidderdale was invaded by 20th Century Pots Limited, a film unit formed in the Venture Scout Loft to make a film of potholing. Fifty feet of film were exposed during the day in various parts of Goyden Pot, mainly to experiment with exposures as lighting (ranging from Tilley lanterns to Aldis signalling lamps) presents the biggest problem in filming underground.

THE SEA SCOUTS

"Force tens", and fibre glassing; Pen-y-ghent and panelling in pine: sailing, canoeing, hiking, caving, building, sweet-making and coalmining: how do you summarise what fifty people have done in a term? Take the week-end camp in the Pennines; that was typical. Two days of camping, fell walking and, for those who wanted it, caving as well. Weather tricky? that made the camp; strong winds and driving rain on both nights yet all slept uninterruptedly for ten hours on the second night; witness both to the energy spent the previous day and to the comfort and warmth of the two-man "Force ten" tents and three-man hike tents; evidence too of key importance of having the right equipment. On both days the hard night cleared and thus made it possible to climb Pen-y-ghent among other peaks, while those who explored the Brow gill-Calf holes cave system were unhampered by the weather; likewise those who explored Long Churn cave.

In fact the weather has adapted itself to every activity we planned; the trip to St John's Colliery was made on a cold dull day: ideal weather for the hot five-mile walk, one third of a mile underground, which we made to and from the working face. Only once did weather prevent us from sailing on the lake when it was frozen over; but then conditions were ideal for a snow hike from Sutton Bank to the Lake. Conditions for sailing were good during the term and despite strong winds there were no accidental sailing boat capsizes. The canoeists did most of their capsize drill in the indoor swimming bath, some tried the lake as well but all refrained from trying it on the River Swale canoe trip, the last one of the season.

Week-end camps (two), day canoe or caving trips (two), every week-end at the lake, two- and three-man hikes not to speak of sailing, canoeing, caving safety, and mountain safety courses and the testing of these; all this requires a very great deal of background work and preparation; this was done in some measure by all but especially by the Patrol Leaders; J. Rochford, C. Francis, J. Bruce Jones, C. Ellingworth, M. Franklin, A. Graham, M. Holt, S. Matthews and M. Willbourn to whom much of the success of the term's activities is due.

SQUASH

Squash is becoming an increasingly popular sport throughout the School and many boys played last term as far as the weather permitted. The team, selected from G. W. Daly, C. Ainscough, R. Fane-Hervey, P. de Zulueta, N. Plummer, N. Higgins and C. Holroyd, played 4 matches of which 2 were won. There was a marked improvement in the standard achieved and this is shown by the narrow and unexpected victory over a St Peter's side, a School which has always achieved high standards in this sport. The improvement was further emphasised by the team's conclusive victory over the Laymasters. We would like to record our gratitude to Major Shaw and to St John's College, York who kindly permit us the use of their courts at our convenience.

Results

v. Barnard Castle	Lost	0—5
v. St Peter's	Won	3—2
v. Hymer's College	Lost	0—5
v. The Lay Staff	Won	4—0

THE JUNIOR HOUSE

We started the term by welcoming 53 new boys to the house. Forty-two of these came to us from Gilling, 11 from other schools. So we had a total household of 104, five of whom were day boys. Since many alterations had taken place during the holiday even the boys in their second year found the house a little strange. Much settling in had to be done.

Nevertheless we soon got used to the redesigned house. Everybody now sleeps on the top floor where the bunk beds are arranged in three dormitories. Gone for ever, we hope, are the beds on the first floor, which is now our main classroom area and at the end of which the new library is to be found. There are three more classrooms on the ground floor next to the chapel, but the rest of it, apart from the refectory, is devoted to the four main hobbies of the house. So the building now has a certain logic which is easy to see and fairly simple to operate.

A factor of the greatest importance was the creation of the library. It contributed far more than anything else to the very satisfactory work done by the boys during the term, for it serves as a prep room as well as a library. Indeed, it was as a prep room rather than as a library that it was so successful. It will take some time to build up a store of books and install the shelves which will be needed to make it a recognisable library. An excellent start has been made, however, and we are very grateful to the many parents who have contributed to our library fund.

Music continued to make its expected progress. The *schola* trebles were hard at work all term and sang every Sunday in the Abbey church. The Choral Society did well to tackle Vivaldi's *Gloria* at a concert in the theatre on 2nd December. Over 20 members of the house rehearsed with the junior orchestra each week under the baton of Mr Simon Wright. All eight candidates passed their Associated Board exams at the end of the term.

The house now has its own art room and it was in full use during the term. It has the advantage of being open all the time so much work was done. The Sunday art classes under Mr Bunting were enthusiastic and rather too crowded. Mr Paul Dargent kindly devoted his evenings after supper on weekdays to the further encouragement of the artists and we are most grateful to him.

Carpentry classes on Mondays and Fridays were as keenly attended as ever. Fr Charles, Br Matthew and Br Christian had 70 carpenters to organise and we are especially grateful for the extra evening classes which allowed so much work to be completed.

Fr Alban's scout troop of over 70 boys had another very satisfactory term and their activities are given a separate note, below. The scouts are mentioned here in order to complete the list of the four serious hobbies practised in the house: music, art, carpentry and scouting.

Although there is a notice about it in the Upper School music notes, mention must be made here of the pipe organ now in the house chapel. It was built by James Davis in 1815 and was in use at Ampleforth College long before even the first church was erected. Moved to Leyland towards the end of the century, it functioned until 1964 when a new church was built there. Restored in 1971 by Messrs. Walker & Sons, this precious antique organ finally arrived here at half term.

Concerts and lectures during the term included: a jazz concert in the theatre, a climbing lecture by the Warden of the National Climbing Centre in Wales, Mr John Ridgway's account of his expedition down the Amazon, a performance at the York Theatre Royal of *Lights Up*, a concert by the Ampleforth Ensemble. We thank Fr Geoffrey for arranging an excellent programme of films for the house. They were all enjoyed, especially *Hannibal Brooks*, *Mister Moses*, and *The Train*.

SCOUTS

The term saw another year of scouting off to a good start. The first half of the term was spent largely in giving the second year

some further experience and training to enable them to accept the more responsible role that they now play in the troop. As well as the usual activities at the lake, there was a week-end camp at Rievaulx for the whole of the second year in September, while the new Patrol Leaders and their assistants had an additional training camp in October followed by their Advanced Scout Standard hike-camps just before half term. The Patrol Leaders are Dominic Dobson (Senior Patrol Leader), Kevin Evans, Patrick Sandeman, Jonathan Page, Nicholas Gaynor, Sebastian Reid, Matthew Craston and Tom Fincher.

Boys in the first year were invited to take part in a number of activities before half term in order to let them try out scouting. All those who tried elected to join the troop and they were fully integrated into the activities after half term. They were invested as scouts on 24th November, bringing the total membership of the troop up to seventy-three.

The early taste of winter in November considerably disrupted the programme for the second half of the term, but we managed to get in two important items. The first of these was a competition for compass work on 6th November, won by Duncan Moir. The second, the highlight of the term, was a week-end hike over Fylingdale Moor and along the coast from Robin Hood's Bay to Whitby, spending an enjoyable night at the Boggle Hole Youth Hostel. Fourty-four scouts took part.

We were glad to welcome Br Basil this term as an additional Assistant Scout Leader, together with four new instructors from the sixth form: William Colacicchi, John Durkin, John McDonnell and Charles Barker-Benfield. Christopher Ryan, who has been a tower of strength in the team of instructors for four terms, left us at the end of term. We thank him sincerely and wish him well.

SPORT

The 1st XV was in good form. It played eight matches, won them all, and scored 130 points to 10. As was the case last year, the strength of the team lay in the pack where Edward Dowling, Russell Duckworth, Sebastian Reid and Matthew Craston were outstanding. The quality of the rucking was especially high. The half-backs, Thomas Judd and Neil Sutherland, were lively and they managed to get a good understanding with the back row. The three-quarters were better than last year's and produced some good moves but they lacked the pace to capitalize on the excellent possession won by the forwards. Joseph Horsley was sound at full-back. The defence of the entire team was good and the tackling of the three-quarters was, on occasions, almost heroic.

The first match, a rather bruising one, was with an under-14 set from the Upper School. It was in this match that the pack emerged as a strong force. There were three more before half term, with Howsham Hall, Ashville College and St Martin's, which were won fairly easily. There was a hard game with St Olave's on 9th November and another hard one with Barnard Castle on 17th November. The return match with St Martin's was won early in December and there was a very tough game with Pocklington on 7th December to bring the term's campaigning to a close.

The first year XV played four matches and had one cancelled. Two were won, two lost, with 23 points scored and 16 conceded. First, they played the Red House 1st XV away from home and did well to lose by only 8 points to nil. They won their game with St Olave's but lost to a strong touring side from St Mary's Hall. They won their last game, at Pocklington, by 11 points to nil. The first year team had a light but very mobile pack and a set of enterprising three-quarters and half-backs. The best of these was David Ellingworth at stand-off. Provided that the forwards grow a bit, this team should have a successful season next year.

Two other XV's played against St Olave's on 9th November so the two schools played four matches on the same day. The two junior sides did not fare quite so well and lost convincingly. Still, it was good to see 60% of the house taking the field at the same time.

We are grateful to all those who helped us with our Christmas Term sport. Fr Cyril and Fr Simon were the main rugger coaches. Mr Rohan and Mr Wells looked after the soccer. Fr Anselm, Fr Julian and Fr Alban ran the term's swimming while Mr Henry conducted the PE classes.

FACTS AND FIGURES

The house monitors during the term were: B. D. J. Hooke (head monitor), M. J. Craston, S. P. S. Reid, C. W. J. Hattrell, A. H. J. Fraser, J. M. D. Murray, S. N. Ainscough, E. A. Dowling, D. S. C. C. Dobson, E. A. A. Beck, M. P. Peters and T. J. F. Fincher.

Dormitory monitors were B. P. Doherty, D. J. K. Moir, S. J. Connolly, J. D. Page, N. G. Sutherland and P. D. Sandeman.

The *schola* trebles were: B. D. J. Hooke, D. S. C. C. Dobson, M. J. Craston, D. J. K. Moir, S. P. S. Reid, A. H. J. Fraser, M. G. R. May, P. R. Moore, T. L. Judd, S. L. Livesey, T. M. May, P. B. Myers, A. R. Goodson, J. C. B. Tate, L. R. Dowling, N. P. Gruenfeld. C. W. J. Hattrell started off as a treble but later sang alto.

Trebles in the Choral Society consisted of the *schola* trebles reinforced by: M. C. F. D. Bailey, D. J. Barton, E. A. A. Beck, M. J. Blenkinsopp, D. Craig, J. Dick, S. J. Dick, S. P. Finlow, A. I. C. Fraser, R. D. Grant, S. R. F. Hardy, M. S. Harrison, J. J. Hopkins, D. A. Houlton, J. N. Norman, P. M. Sheehy, P. D. M. Tate, S. P. Treherne, C. P. Watters, J. Wilson, P. C. Wraith, N. J. P. L. Young.

The following were successful in their Associated Board music exams: M. N. Cardwell, M. J. Craston, D. S. C. C. Dobson, N. P. Gruenfeld, J. C. B. Tate (Grade 1, piano), S. L. Livesey (grade 3, piano), C. W. J. Hattrell and B. D. J. Hooke (grade 5, piano).

The following played in the 1st XV: J. B. Horsley (full-back), A. H. J. Fraser, B. D. J. Hooke, J. M. D. Murray, S. J. Connolly (three-quarters), N. G. Sutherland and T. L. Judd (half-backs), E. A. Dowling, R. S. Duckworth, S. P. S. Reid (Captain), P. D. Sandeman, S. N. Ainscough, D. J. K. Moir, M. J. Craston (Vice-Captain), P. R. Moore (forwards). Colours were awarded during the term to Reid, Dowling, Duckworth, Sandeman, Ainscough, Horsley, Judd, Sutherland, Hook and Murray. E. A. A. Beck, C. W. J. Hattrell, M. P. Peters and N. J. P. L. Young also played for the team.

In the first year team were: S. R. F. Hardy, M. T. C. Madden, P. K. Corkery, S. J. Dick, S. G. Durkin, D. R. Ellingworth, A. C. A. Quirke, L. R. Dowling, C. P. Watters, T. M. May, M. P. Trowbridge, M. C. M. Pickthall, S. J. Unwin, P. S. Stokes, T. B. P. Hubbard (Captain), A. J. Nicoll, A. I. C. Fraser, T. R. B. Fattorini.

THE PREPARATORY SCHOOL

THE Officials for the term were as follows :

Head Captain: P. C. B. Millar.

Captain of Rugby: D. H. Dundas.

Captains: D. W. R. Harrington, D. H. N. Ogden, M. E. M. Hattrell, D. R. L. McKechnie, G. E. Weld-Blundell, C. M. Waterton, M. J. Caulfield, D. P. Richardson.

Secretaries: R. S. J. P. Adams, C. J. Twomey, R. M. Glaister, R. P. Ellingworth.

Sacristans: P. W. G. Griffiths, J. R. C. Meares, P. W. Howard, M. C. Schulte.

Librarians: E. J. Beale, T. A. Herdon, C. E. B. Pickthall.

Ante-Room: A. M. G. Rattrie, M. H. Sutherland.

Art-Room: J. I. C. Stewart, P. M. Graves, T. J. Baxter, R. G. Elwes.

Bookroom: J. C. Doherty, G. P. Henderson, C. J. Twomey, H. N. B. Hunter.

Hymn Books: P. J. van den Berg, C. P. Gaynor, G. C. J. Salvin, I. A. Buchanan, J. M. W. Dowse.

Dispensary: W. P. Rohan, M. R. A. Martin.

Office Men: P. A. Cardwell, E. T. Hornyold-Strickland.

Model Room: F. Howard.

Woodwork: C. E. Pagendam, F. J. Connolly.

THE following boys joined the school in September 1971 :

J. M. Barton, G. L. Bates, M. W. Bean, J. B. Blackledge, M. A. Bond, I. A. Buchanan, R. A. Buxton, P. F. C. Charlton, N. S. Corbally-Stourton, E. W. Cunningham, S. G. Doherty, T. C. Dunbar, S. F. Evans, G. T. B. Fattorini, A. R. Fitzalan Howard, P. A. B. R. Fitzalan Howard, A. C. E. Fraser, G. A. P. Gladstone, S. A. C. Griffiths, T. A. Hardwick, A. L. P. Heath, G. P. Henderson, C. C. E. Jackson, J. G. Jamieson, J. H. de G. Killick, P. A. J. Leech, H. P. C. Maxwell, A. H. StJ. Murray, S. M. Myers, E. S. C. Nowill, M. N. R. Pratt, M. J. R. Rothwell, P. T. Scanlon, V. D. S. Schofield, Hon. J. F. T. Scott, A. T. Steven, S. D. A. Tate, E. L. Thomas, P. J. van den Berg, A. H. Viner, I. S. Wauchope, J. A. Wauchope, A. J. Westmore, T. F. G. Williams.

After 30 years of devoted service to Gilling Fr Hilary left us this term. Life here had been an increasing strain on his health, and so to escape our cold winters and numerous stairs he has gone to Cardiff. All sections of Gilling feel this loss deeply and so it was fitting that we should all combine to give him a farewell. Fr Abbot and Fr Patrick came over for the presentation of, amongst other gifts, a fine portable radio from the teaching, domestic and outside staff. It was, paradoxically, not a sad occasion, for the warmth and unity which Fr Hilary has given to Gilling was very much in evidence, and we had the promise of many future visits to come.

We were both sorry to see Mrs Dowling go, for she has done so much for Gilling in the past year, and glad to welcome Miss Hyde, our new Matron, who has already endeared herself to us. We were also happy to have Mr David Callighan with us this term, who has been a great help with the teaching and games.

Amongst other gifts we are very grateful to Mr Hugh Myers for a lovely new ciborium for the chapel, to Mr Hubbard for a most generous gift to the library, and to Mr John Barton for a memorial album to Fr Maurus Powell.

On the feast of All Saints the following boys made their First Communion : J. M. Barton, G. L. Bates, M. W. Bean, E. W. Cunningham, A. R. Fitzalan Howard, J. N. de G. Killick, S. D. A. Tate, I. S. and J. A. Wauchope.

In the IAPS No 8 district Junior Spelling Competition we came 7th. The school team consisted of T. A. Herdon, D. W. R. Harrington, J. G. Gruenfeld, M. N. R. Pratt, R. S. J. P. Adams, A. C. E. Fraser, P. J. van den Berg, M. E. M. Hattrell, C. E. B. Pickthall and E. T. Hornyold-Strickland. P. C. B. Millar and E. J. Beale also had good scores. In the lower forms D. G. G. Williams, P. A. B. R. Fitzalan Howard, S. M. Myers, J. H. de G. Killick and A. L. P. Heath had the best scores.

Amongst other activities during the term there was an outing to a science entertainment in York which was a great success, chess flourished at all levels but perhaps particularly in the 3rd form, and we had a very keen Badminton competition, which was won by D. H. Dundas, with M. E. M. Hattrell and M. J. Caulfield lying second and third.

At the end of term we had the traditional Christmas celebrations although Advent had only just begun. We sang carols, searched for sixpences in plum puddings, and had a fabulous Christmas feast, with the customary entertainment, after which P. C. B. Millar made a very good speech thanking the Matron and her staff for all their kindness and attention. It is really marvellous how much they manage to do for our numerous special occasions. Nor should we forget Mr Leng, who has kept us supplied with vegetables, as well as peaches and grapes, and produced so many lovely flowers for the house and chapel.

MUSIC

WE had four concerts this term. One was a most enjoyable recital by Mr Neville Mortimer and Mr Gruenfeld which gave the violinists a chance to appreciate what could be done with their chosen instrument. Mr Kershaw also came later in the term to demonstrate the possibilities of brass instruments, kindling the enthusiasm of all. In the other two concerts a large section of the school performed on a variety of instruments. Form Ib gave us a recitation, T. A. Herdon, M. E. M. Hattrell, R. Q. C. Lovegrove, D. H. N. Ogden and J. G. Gruenfeld gave the best performances, but many others also gave us a glimpse of latent talent for the future.

ART

THIRD FORM

A NUMBER of those members of Form III who make pictures would agree that "in every form of discipline the master merely gives assistance from outside to the principle of immanent activity within the pupil". No doubt opinion would vary on the amount of assistance or of its use : the words "immanent activity" might cause some difficulties; but the need for discipline would find some general if grudging agreement. The fact that the proposition was made by St Thomas Aquinas would matter little—to a third former. P. C. Millar and D. H. N. Ogden would take it in their stride, and M. Sutherland would merely use a thicker black outline, and R. G. Elwes regard the statement as a further cause for despair; D. W. R. Harrington would redouble his effort—a mixed reception perhaps? But certainly not a monotonous one.

SECOND FORM

ONCE again there are some good artists in the Second Form. The best work was done by D. Rodzianko, G. Forbes, J. Gruenfeld, W. Gladstone, R. Millar, R. Lovegrove, E. Corbally-Stourton, S. Lawson, M. Fattorini, who has real talent, and T. Dunbar who spent many hours on his bed during the term practising drawing with chalk on his slate. Boys from all forms contributed towards some excellent crib scenes in the hall and in the ante-room at the end of the term.

FIRST FORM

During the term boys in the First Form were attempting to produce about one hundred pictures every week, so it is not surprising that every week produced one or two good pictures for the art exhibition at the end of the summer term; extra artists in IA and IB have four art periods every week counting their two normal curriculum periods, which helps to explain why so much art is being done in the First Form. The most original artist is E. Nowill. Other boys who show promise are E. Thomas, G. Gladstone, J. Kevill, A. Murray, S. Tate, P. Charlton, C. Procter, T. Tarleton, C. Richardson and L. David who is probably the most advanced artist in the form. Prep formers who did well this term are A. Heath, P. Scanlan, S. Evans and I. Wauchope.

AEROMODELLING

ABOUT one third of the school worked in the aeromodelling room under the care of Mr David Collins this term. Thirty-two aircraft and five boats were built by the boys. The best builders were F. Howard, W. Rohan, J. Doherty, P. Millar, R. Millar, J. Waterton, V. Schofield, S. Lawson, D. Williams and M. Fattorini. Near the end of the term most of the boys who had built boats were able to go on an outing to the lakes with Fr Piers to try out their electrically motorised yachts. They all worked very well except for Steel's which refused to start. Mr. David Collins was very pleased with his own yacht driven by an

accumulator and remotely controlled by radio. The most popular gliders made this term were the "Super 60" and the "Sky King". For next term Mr Collins has designed a new glider "The Falcon" with a 46" wing span.

SCOTTISH COUNTRY DANCING

When the swimming stopped about half way through the term the gymnasium was used on Sundays after tea for learning Scottish Country Dancing. About 16 boys turned up for practices, and the 12 best out of these performed in front of the school in the gallery, dancing "Strip the Willow" and "The Dashing White Sergeant". The boys who worked hardest at their dancing were the Wauchope twins, R. Millar, C. Steel, G. Forbes, A. Fraser, The Hon J. Scott, S. Bright, R. Micklethwait and G. Anderson.

SKI-ING

On four days during the term an unexpected fall of snow for the time of the year enabled 47 boys in the school to take their turn at trying to do some ski-ing; most of these boys were able to enjoy skiing on two afternoons, since there are now 22 pairs of skis for school use fitted with binding that can be used with wellington boots. G. Weld-Blundell, M. Hattrell, J. Dowse, A. Rattrie, E. Hornyold-Strickland, and M. Fattorini were all very helpful looking after groups of boys in the Gilling Ski School.

RUGBY

The rugger team was well coached by Mr Callighan and his son David. The team won five matches out of eight, scoring 151 points, and conceding 54. The team showed up well in their first match against St Martin's away; in 16 scrums the ball was only lost three times. The threes played an open game with plenty of passing and scissor movements by Dundas and Caulfield, each of whom scored three tries; the final score was 20-nil. We had an unexpected victory over Malsis at home: score 21—4. Again the team won most of the set scrums; tries were scored by Dundas, Schulte, and Weld-Blundell; Dundas did well to score the only drop goal of the season. We lost our first match against Red House away 8—6; McKechnie scored the only try. In this game, which was played hard by both sides, we often looked like scoring in the second half, but we never quite managed it. We had to play hard against Glenhow to beat them 18—0; Young, Caulfield, Sutherland, and Dundas scored tries. Having begun so well we were very disappointed to have the "Under 11" team beaten 20—nil, and the "Under 10" team beaten 36—nil at St Olave's; but in our home matches against the same school, after a hard struggle in which the St Olave's team were leading by four points for most of the first half, the U/11 team won the match 8—4 with good tries by Dundas and Caulfield; the U/10 team, captained by Young, played a fine game and drew the match 4—4. In our home match against Howsham Hall, Gilling scored 14 tries with five conversions by Dundas bringing the final score to 66—0. In our last match of the season for the senior team against Malsis away, we usually won the ball from the set scrum, but Dundas was so well marked that the threequarters never had very much of the ball; the match was lost 18—0.

Colours were awarded to the captains of the senior team D. H. Dundas, and the junior team H. J. Young; also to G. E. Weld-Blundell, D. R. L. McKechnie, M. H. Sutherland, D. H. N. Ogden, M. J. Caulfield, P. M. Graves, M. C. Schulte, and C. E. B. Pickthall. Others who played for the senior team were M. E. M. Hattrell, D. P. B. Richardson, T. A. Herdon, E. J. Beale, C. M. Waterton, A. J. Fawcett, E. T. Hornyold-Strickland, and R. Q. C. Lovegrove. The following played for the "Under 10" team: S. F. Evans, R. J. Micklethwaite, A. M. Forsythe, P. Ainscough, S. A. C. Griffiths, J. G. Gruenfeld, E. R. Corbally-Stourton, J. A. Raynar, M. T. B. Fattorini, R. A. Robinson, A. J. Bean, J. G. Waterton, J. T. Kevill, A. J. Fawcett, G. L. Bates, C. D. P. Steel, G. T. B. Fattorini, S. C. E. Moreton, and The Hon J. F. T. Scott. Most of these boys should do well next year because they have been very well coached by Mr Lorigan.

Tackling colours were awarded to J. M. W. Dowse, G. P. Henderson, P. W. Howard, D. Rodzianko, D. G. Forbes, V. D. S. Schofield, M. A. Bond, C. R. N. Procter, I. S. Wauchope, and J. G. Wauchope.

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THE AMPLEFORTH JOURNAL

Volume LXXVII Summer 1972 Part II

EDITORIAL: THE ROLE OF THE PROPHET

LIBERTÉ, Egalité, Fraternité, these constituted that curiously contradictory programme for which the revolutionaries overthrew the Ancien Régime. They are better fitted to be the resolutions of a living Church than of a state in turmoil, for only a Christian can embrace such a paradox as this programme presents. Alexei de Tocqueville was not slow to observe that liberty and equality are in fact mutually exclusive, since man is made unequal in birth, in capacity and in fortune. No two men have ever the same energy or ideals or drives, nor the same intellectual resources or strength of conviction or penetration of vision. Equality can be achieved, but only by the conscious imposition of uniformity, by deliberate levelling, by the denial of the principles of elitism, selection or specialisation. If men are left free to find their own metier, they will diversify life and redistribute power, wealth and prestige according to laws of talent which countenance no ultimate equality. What was needed at the Revolution was not equality, but social justice and the safeguards against exploitation which the doctrine of Egalité was supposed to provide.

The third plank of this revolutionary programme, the fraternal principle, which is presumably juxtaposed over against the paternal or monarchic, assumes an interpretation of man's social nature which is at variance with all man's experience except when he is attempting to live under grace. Man is acquisitive and envious, fearful and jealous, ambitious and competitive, until he is taught under the grace of God's love the meaning of kindness and patience towards his brother—until he is taught the meaning of true brotherhood. There is no lasting fraternity which cannot suffer all things, believe and hope all things, endure all things, rejoicing in truth with unselfish love. The revolutionaries were hopelessly idealist in their programme—they who dethroned the God of Abraham and set in his place (in so far as they were able) a goddess of reason—wanting to attain for unregenerate man what only God's Church can bring to its members through the waters, the oils, the bread and the wine of regeneration.

We may say, then, that Christianity is a living communion of unequal persons seeking liberty of spirit by the regenerative processes implied by brotherhood in Christ and adopted sonship of the Father. As a living com-

◀"MAN'S VAULTING NATURE" by K. W. Cobb (E): Exhibition photograph

weave their thought with worship and with prayer to the Spirit of truth, seeking selflessly, by means of the past the inner meaning of the present.

> There is a history in all men's lives,
> figuring the nature of the times deceas'd,
> the which observ'd, a man may prophesy,
> with a near aim, of the main chance of things
> as yet not come to life, which in their seeds
> and weak beginnings lie intreasured.

Theology, which John Locke described in 1698 as containing the knowledge of God and his creatures, and a view of our present and future state, is, so he wrote, "the compression of all other knowledge, directed to its true end." This is the sphere of the theologian; and it involves, besides the heavy task of academic scholarship, the undoubted function of prophecy which has always been distinct from the function of confirmation and ratification which pertain to hierarchy. The theologian provides the creative element, the prophetic charism which the prelacy tests and goes on to reject or incorporate. It is an activity of ecclesial life graphically described by Max Weber—the coming of "the titan of the holy curse", the bureaucratic tidying up, and the *Veralltäglichung* or "routinisation" by Authority.[1]

Of course it is open to the Pope, though he is the final centre of ecclesiastical confirmation of the prophetic inspiration, to act as prophet in his own person. One of the clearest instances of this in recent times was Benedict XV's Peace Proposal addressed to the belligerent peoples on 1st August 1917.[2] Towards the close of the first year of fighting he had already called for peace but, as he put it, "unfortunately Our appeal went unheeded and the war went on desperately, with all its horrors, for another two years; it even became more cruel and spread . . ." Other appeals met with equal failure. This one however was taken seriously enough for the British Press to criticise it as prejudiced to his own interests and pro-German in complexion, not to say German propaganda.[3] The Germans on the other hand called it an allied press hand-out. The terms began with the principle that "the moral force of right should replace the material force of arms", reciprocal armaments diminution being called for. The appeal went on to advocate the free use of the seas by all nations, for their mutual welfare. It provided a scheme of some detail wherewith Germany was to evacuate Belgium and French territory, while there was to be a restitution of the German colonies. All of these clauses were subjected to the suggestion that they had been drafted to suit Vatican interests. The Pope's closing remarks were ill received even by the *Tablet*, when he said,

[1] When Dean Inge of St Paul's, himself a Gifford lecturer, came to review the 1933-4 Gifford Lectures of William Temple, then Archbishop of York, he said of "Nature, Man and God" that "this book would have done credit to a scholar or a theologian. For a bishop it is astonishing!"

[2] *Tablet*, 18th August 1917, 198-9.

[3] Cf *Tablet* 10th March 1917, 301: "The Pope and the Central Powers"; ib. 11th August 1917, 165f: "The Pope and his Critics".

"We are inspired by a sweet hope, the hope of . . . seeing ended at the earliest moment the terrible struggle that appears increasingly as a useless massacre." The *Tablet* editorial commented on the pontifical appeal that "it is based on the assumption that there is no prospect of victory for the Allies. That opinion is not shared by the British people, and certainly not by anyone connected with this Journal . . . While in Rome the prospects of the struggle seem doubtful and uncertain, here the confidence in victory was never so high or so robust. And London is nearer to the West." Another year and a quarter of the grimmest kind of war proved the Pope to be only too right and his critics throughout the world—Austria almost alone excepted—to be woefully wrong. And his further remarks about the need for a League of Nations able to use economic rather than military sanctions, proved doubly prophetic.

Equally there are occasions when the Pope actually inhibits the working of prophetic inspiration, albeit in the interests of orthodoxy. The doctrine of Original Sin in recent discussion reminds us of this. In his 1950 encyclical, Pius XII wrote: "Original Sin is the result of a sin committed in actual historical fact, by an individual man named Adam".[4] And in July 1966 (AAS, p. 654f) Pope Paul made his own substantial utterance on the same subject to a group of twelve world class theologians (including Fr Karl Rahner S.J., Père Benoit O.P. and the Rector of the Gregorian University, Fr Edward Dhanis S.J.), who had gathered in Rome to take part in a symposium on Original Sin & Evolution. While encouraging these experts to discover a true synthesis between the traditional doctrine and the findings of modern scientists, especially of anthropologists and palaeontologists, the Pope expressly forbade the—theologians—before the conference had begun—to accept polygenism. His words were very strong: "The (current) assumption, anything but firmly proven," he said, is "that the human race is descended not from a single pair of progenitors but from several progenitors. (Modern theologians) deny more or less openly that the sin from which a flood of evil has come upon mankind was primarily and really the disobedience of one single first Adam, the progenitor of all men, at the beginning of history. These views are not in agreement with Holy Scripture, tradition and the Church's teaching authority according to which the guilt of the first man affected all his descendants." Pope Paul went on to what he described as "the hypothesis of Evolutionism, which today enjoys great popularity because of its plausibility among many scientists and not a few theologians": he declared that it was not acceptable to the extent that "it is not clearly in agreement with the Catholic doctrine which definitely asserts the immediate creation of every human soul by God and which regards the significance of the first man's disobedience as decisive for the fate of all mankind." For making this statement the Pope came under criticism in that at the outset of an

[4] Encyclical *Humani Generis*, sec. 37. This is qualified by *cum nequaquam appareat* (Denz-Schon 3897 = DB 2328), that it is not clear how any other teaching is reconcileable with the *fontes revelatae veritatis et acta Magisterii Ecclesiae*. The qualification is important.

important conference between most responsible theologians he had prejudiced free discussion—as a judge who demands that the jury should examine the evidence within the framework of an assumed verdict of guilt. If fruitful discussion were ever to ensue, professional theologians should be able to meet professional biologists at the conference table without their being tied by *parti pris* instructions; and no avenue should be debarred from their exploration. Truth should be accepted on its own terms for what it is, regardless of its source; and no verbal generalisations should ever be allowed to gloss the real difficulties. The Pope's phrase, "the hypothesis of Evolutionism" came under very direct criticism, Sir Julian Huxley being cited as saying that evolutionary theory was an historical fact, to all intents and purposes one which no serious modern scientist could deny, as no scientist could deny that the earth goes round the sun. Other scholars argued that doctrinal formulations about man's nature which attempted to compete with the formulation of biological science would not command the assent of educated men in this or subsequent centuries.

Equally there are occasions when the Pope or the hierarchy will be right in the face of the greater mass of theologians and even the apparent *consensus fidelium*—and it may be that Pope Paul's encyclical *Humanae Vitae* will stand out in the history of the Church as a shining example of this, though a certain inconclusiveness overshadows it at the moment. ". . . how much more will the heavenly Father give the Holy Spirit to those who ask him." If history underwrites Paul VI, then he has stood as a lone prophet on that crucial matter.

And now in Holy Week a group of thirty-three European and American theologians, among them Franz Böckle of Bonn, Otto Karrer of Luzern, J-B Metz of Münster, Eduard Schillebeeckx and Piet Schoonenberg of Nijmegen, have tabled a declaration heavily criticising the leadership of the Church: "Those in authority seem to know only how to warn and lament or to take arbitrary reprisals . . . many of the best pastors feel that their bishops and often the theologians as well have deserted them."[5] The declaration went on to exonerate many episcopal conferences which had seriously taken the anxieties of their people to heart, but which were then allowed to make constructive decisions only in issues of secondary significance, thereby disappointing the expectations of both priests and people and so diminishing the credibility of the Church. The diagnosis of the malaise of confidence in the leadership revolved round the still numerous qualities of monarchic absolutism remaining in the papal and episcopal curias, there being little effective accountability to those really

[5] Declaration "Against Discouragement in the Church", *Tablet*, 25th March, 290-1. It is difficult to assess this document without knowing its total context, as coming largely from the *Concilium* group. It lays undue stress on the celibacy law as the test case for the renewal of the Church. It recommends that priests who marry should be allowed to remain the spiritual leaders of their parishes if their parishioners so wish. It advises that priests' associations should especially keep contact with the numerous priests who have married, with a view to their eventual return to full priestly service in the Church. All of these are contrary to the spirit of the recent Third Synod of Bishops.

affected. In the selection of their successors the bishops are said to be secretive, failing to seek the co-operation of the clergy or people concerned. In the government by the bishops, legality, authoritarianism and patronising attitudes were said to pertain; and opportunities to fend for the future were lost through these attitudes. In the mission of the Church, its leaders are said to be behind the times and out of touch with the world, betraying Christ's injunction to bring the Gospel to all mankind. The thirty-three theologians advocate a call to reform at grassroots, working upwards from parish to curia, to combat the tendencies towards dissolution and petrification. True enough, they say at the outset of their programme, "Those bishops who regard certain laws, rules, and measures as harmful—and they constitute a strong minority or even the majority in national episcopal conferences—should express their disagreement publicly and call for change more forcefully . . . but theologians as well should not in the name of science remain aloof from practical questions of Church life." Yet the main programme concerns particular parish action, and it is hard to believe that such pressurising from the periphery can do more good than harm in the long run. In the end the prophetic and ruling elements of the Church will have to work out their crises together in regions beyond the parish boundary.

The prophetic spirit is at work, then, most often in the Pope as leader and the theologians as students *ex professo* open to the Spirit: but neither of these can claim a monopoly, nor afford to be long out of harmony with the other. And not only does the episcopacy partake at times of both offices, but at times it engenders its own brand of prophecy. So too do the laity, as we are reminded by the pages of the history of the Arian heresy in the fourth century, and indeed by section 12 of *Lumen Gentium*. Prophecy is a calling, not an office: down the years the task of prophets has been to point beyond time, living lives which rest on enduring values unexplainable in the compass of this world. The appeal is ever to the Apostolic ideal of the past.[6] It is at once scriptural, historical and critical—revealed source of truth being treated as historical-traditional and applied critically to the present Church. The effect is always to introduce a new creative temporal dimension in the Church's political life, since the demand for a return to a purer past becomes a programme for a new future. And the test of that vision is not how brightly the ideals shine out, but how workable they may become in real terms. For we are incarnate in a living world. True prophecy is realisable, as an ideal that is possible.

[6] Cf Gordon Leff, "The Apostolic Ideal in Later Medieval Ecclesiology", *Journal of Theological Studies* NS XVIII.1 (1967), 58-82. The great changes of the later Middle Ages, Professor Leff argues, derived not from neo-Aristotelianism but from a reaffirmation of Christian attitudes, from faith and scripture. The leaders were the friars who conceived the world in Christian rather than Aristotelian terms, showing the asymmetry between faith and reason, insisting on the contingency and the indeterminacy of the world.

TOWARDS A CONTEMPORARY APPROPRIATION OF *APOSTOLICAE CURAE*

by

EDWARD P. ECHLIN, S.J.

The agreed statement on eucharistic doctrine, reached on 7th September 1971 after two years of thinking and discussion by the Anglican-Roman Catholic International Commission, is perhaps the most important rapprochement in the long journey of the two Churches towards reunion. But it immediately unmasks the next and the more embarrassing problem—whether Rome can accept Anglican Orders, that is, the power of an Anglican priest to effect the sacraments (foremost of them the Eucharist in the context of the sacrifice of the Mass).

In early May, the Reverend John Robson of Christ's Hospital wrote to the *Times* on Church union, in connection with the Anglican-Methodist talks. In his letter he said: "When we broadcast our School Communion last year the service was greatly enhanced by the participation of a choir of Roman Catholic boys from a cathedral on the Continent. At the Administration they all, with their priest, quite spontaneously came up to receive Communion." That brings a focus to the problem: what happened in reality, and what are the implications?

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CONSIDERING the avalanche of literature that has continued unabated since the question of Anglican Orders was "irrevocably" settled by Leo XIII in 1896 the Pope's letter to the Archbishop of Paris in that year makes almost whimsical reading. "It was our purpose to deliver final judgment and to settle completely that most important question of Anglican Ordinations. . . . All Catholics should receive our decision with the utmost respect, as being perpetually fixed, ratified, and irrevocable."[1]

Within the context of his particular time and place the Pope had assessed the available *data* on Anglican Orders, asked definite questions about that *data*, and within that context had found Anglican Orders wanting.

Despite the fittingly evocative language of *Apostolicae Curae* and the letter to the Archbishop of Paris there have been many Anglicans and, especially in recent years, some Roman Catholics who, while receiving the Pope's decision with reverence and respect, have not received it as a decision that foreclosed the possibilities of a future decision in response to

[1] "Ad Anglos", ASS Vol. 29 (1896-97), pp. 664-665.

different questions, based on different exegetical, historical, and theological data and insights.[2] Since *Apostolicae Curae* there have been writings which defended *Apostolicae Curae;* and there have been writings which questioned it. These writings, depending for the most part on historical arguments, provide the background albeit not the solution for what I believe is now a new, discontinuous, and promising stage in the centuries old history of Anglican ministry.

Nevertheless *Apostolicae Curae* is the most solemn decision ever taken on Anglican Orders by Rome. The decision formulated in this encyclical was and remains official Roman Catholic policy. While it is true that different questions are now being asked about Anglican Orders, it will still be necessary to satisfy Catholics that a new and different decision would not contradict *Apostolicae Curae*. In this paper I hope briefly to discuss some arguments from the traditional historical approach now being put forward for and against *Apostolicae Curae*, to discuss the discontinuous insights, data, and questions now being asked by Roman Catholics about Anglican Orders, and finally to suggest some methodological guidelines for a contemporary appropriation of *Apostolicae Curae*.

There was a development at Vatican II when the Council referred to non-Roman ministry as suffering a defect (*defectum*) and not absolute nullity. To say a ministry is defective may imply it has *some* reality—or at least within the inclusivist ecclesiology of *Unitatis Redintegratio* the word *defectum* seems to have this connotation.[3] Nevertheless the Roman magisterium has yet to advance explicitly beyond the decision of *Apostolicae Curae*.[4] Although Vatican II awarded the Anglican Communion a special place and although Paul VI referred to this Communion as a beloved "sister" the ministry of this sister Church has yet to be acknowledged as "valid" by the Roman Catholic Church.

Some of the arguments of *Apostolicae Curae* have proven enormously difficult to understand.[5] Nevertheless I believe they can be generally summarized as follows. Leo XIII argues that a sacrament must signify what it effects and effect what it signifies. But the essential form of the Ordinal (at least until 1662) for the conferring of priesthood—"Receive the Holy Ghost"—does not express the order of priesthood or its grace and

[2] John W. O'Malley has argued that development proceeds not organically but through "continuity of data and discontinuity of insight". In the case at hand there is certainly discontinuity of insight and there may in fact be new data, a discontinuity of historical and theological data. Cf. O'Malley, "How to Get Rid of History", *Woodstock Letters*, 97, 1968, pp. 394-412.

[3] Decree on Ecumenism, No. 22. Cf. John Coventry, "Anglican Orders, Reassessing the Debate", *New Blackfriars*, Vol. 52 (1970), pp. 38-39.

[4] Admittedly there has been the recent *conditional* re-ordination of (John Jay Hughes) an Anglican priest, by the Roman Catholic Bishop of Münster, Germany. But no public acknowledgment of this action was issued by the Roman Secretariat nor has Cardinal Willebrands referred to this ordination in subsequent speeches on Christian unity. For other recent examples of acceptance of reformed ministers into Catholic priesthood cf. *Herder Correspondence*, Vol. V, March, 1968, p. 93.

[5] The official text may be found in ASS, Vol. 29 (1896-7), pp. 198-201. Cf. also "Anglican Orders (English),", London (SPCK), 1957.

power which, according to the encyclical, pertains chiefly to the eucharist. Other parts of the rite cannot supply the necessary signification because from them has been removed deliberately whatever signified the dignity and power of Catholic priesthood. Nor does the form for the episcopate—"Receive the Holy Ghost"—which contains no mention of the *summum sacerdotium*—signify the episcopate. The preface and other prayers in the rite cannot supply the necessary signification because from them has been removed deliberately whatever signified the high priesthood, the Sacrament of Orders, and the priesthood of Christ. The Ordinal therefore has a defect of form which renders it incapable of bestowing Catholic priesthood.

To the defect of form the Pope briefly adds the further defect of intention. Because the rite was changed (i.e., substituted) with the manifest intention of introducing a heterodox rite and of rejecting what the Church does and what by divine institution belongs to the nature of the sacrament it is clear that the necessary intention (of Parker's consecrators) was destructive of the sacrament.

Since the fateful promulgation of *Apostolicae Curae* the arguments *pro* and *con* generally have fallen into what, for lack of a better term, I have called the "historical" approach. Protagonists who endorse the historical approach appeal to the historical evidence for late medieval practice and theology, to the cognate history of the English reformation, to the tenets of the reformers, to the Marian interlude and the Elizabethan settlement, to the eucharistic and sacramental theology of the fifteenth, sixteenth and nineteenth centuries, to Roman practice concerning Anglican Orders from the Reformation to the present, to the recoverable facts surrounding the preparation of *Apostolicae Curae*, to the arguments of the encyclical, and to contemporary Roman and Anglican eucharistic theology. At this moment the historical debate centres (correctly, I believe) on the late medieval mass system and theology against which the reformers reacted and on the arguments and decision (right, wrong, or dubious) of *Apostolicae Curae*.

One method of surveying the historical approach to *Apostolicae Curae* —and the one which I propose to follow here—is to survey as briefly and fairly as possible the positions of the two foremost protagonists of the historical approach. Unlike those who endorse a different approach which, again for lack of a better term, I shall call pluralist the men who endorse the historical approach are sharply divided. Some argue cogently for recognition of Anglican Orders; others argue cogently against.

By far the outstanding defender of *Apostolicae Curae* is Dr Francis Clark. Clark has not entered the lists in any lengthy writings for some years but has left to us his monumental writings on Anglican Orders to speak for themselves.

In 1956 Dr Clark seemed to imply that the decision of *Apostolicae Curae* was a case of "practical infallibility".

Thus there has been since 1896 an added source of certainty about the

invalidity of the Anglican rite—a certainty based on the "practical infallibility" of the Church's determining decrees which in the sacramental sphere effectively guarantee what they declare.[6]

Subsequently, in a pamphlet issued by the Catholic Truth Society, in 1962, Clark seemed to have nuanced his position slightly. The decision should be received with certainty—but not necessarily as infallible "in the technical sense".

> Some Catholic authors have raised the question whether Pope Leo's decision was an infallible *ex cathedra* pronouncement in the technical sense. Difference of opinion on this point is permissible, but that in no way weakens the Church's judgment on Anglican Orders as explained above, a certainty which rests upon unalterable truths of theology and history and which is guaranteed by repeated decisions of the Holy See and by the age-long sacramental practice of the Church.[7]

Of crucial importance in the contemporary discussions from the historical approach is the question of popular belief, superstition, practice, and the whole mass system in the late medieval period. How extensive and how deviant were the popular beliefs and practices of the late middle ages? and if these beliefs and practices were unorthodox how much of the reformers (over) reaction was directed against abuses and not against orthodox teaching? And just how orthodox was the practice sanctioned by the official Church, and the theology, both popular and scholastic, which justified that practice?

Clark admits there were abuses, especially stipendiary ones, as well as superstitious beliefs and practices in the late middle ages. But he is unwilling to concede that abuses and superstition were of major significance. Abuses help to explain the "setting and success" of the reformation. But the official teaching, as exemplified in Gabriel Biel and Cardinal Cajetan, was orthodox—and it was this orthodox teaching which the reformers rejected.

> . . . the English reformers campaign against the Mass cannot be adequately accounted for as merely a reaction against those abuses. It was to the tree that they applied their axe, and not merely to the parasitical growths upon it. The primary object of their attack was a certain theological doctrine about the Mass, predominant in the Catholic and Roman Church.[8]

The late medieval theologians did not teach new doctrines on sacrifice; rather, they repeated and transmitted the traditional teaching that the mass was a representative sacrifice in which the priest offered Christ truly present under the bread and wine as a propitiatory sacrifice. The mass sacrifice applied the fruits of Christ's one sacrifice to the living and dead.

[6] Francis Clark, "Anglican Orders and Defect of Intention", London, 1956, p. 10; cf. p. 9.

[7] Francis Clark, "The Catholic Church and Anglican Orders", London, 1962, p. 29. Cf. Clark, "The Question of Anglican Orders", Chipping Norton, 1962, p. 14.

[8] Francis Clark, "Eucharistic Sacrifice and the Reformation", Philadelphia, 1960, p. 72; cf. p. 129.

> Far from it being the case that by the end of the Middle Ages the whole concept of the sacrifice was wrapped in confusion and error, the theologians of the time handed on a coherent and traditional teaching . . . One cannot read through the pre-Tridentine writings on the Mass without a sense of admiration that an age which was in so many respects imperfect, which was the heir to much scandal and laxity in Church life and to the sterile dialectics of the nominalists in the schools, should have preserved with unerring instinct the purity of this doctrine in all essentials.[9]

Clark argues that the essential form of a sacrament must signify what it effects. But the reformers in their rejection of traditional eucharistic teaching expunged all sacrificial significance from the Roman rite when they composed their new Ordinal. No essential form may be found in the Anglican Ordinal which either *in se* or *ex adjunctis* signifies Catholic priesthood. "*Apostolicae Curae* shows conclusively that no form can be found in the Ordinal which either *in se* or *ex adjunctis* possesses the signification necessary."[10]

Clark also defends the encyclical's arguments for defect of intention. By "intention" Clark means—and argues that *Apostolicae Curae* means—the internal intention of the consecrators of Matthew Parker from whom "all" Anglican Orders descend.[11] By substituting a substantially deformed rite Parker's consecrators manifested an act of *will* contrary to an essential element of the sacrament. This positive intention adverse to an essential element of the sacrament positively excluded any general intention of doing what the Church does.

> Parker's consecrator(s), by manifesting a positive act of will against an essential element of the Sacrament of Order nullified any general "Christian" intention they may have had and on that occasion added to the intrinsic and irremediable defect of form of the Anglican Ordinal a defect of ministerial intention sufficient even by itself to cut off the whole succession at the source.[12]

Clark concedes that the intention of subsequent consecrators and ordainers may be perfectly orthodox. The sacrament administered by them would not clearly be null from any defect of intention. But he argues that the Ordinal is and *remains* incapable of signifying Catholic priesthood. Even since 1662 there has been neither *in se* nor *ex adjunctis* an essential form which signifies sacrificial priesthood. Clark submits, therefore, that Anglican ordinations are null and void through abiding defect

[9] *Ibid.*, p. 95. Cf. Clark, "A New Appraisal of Late Medieval Theology", *Gregorianum*, 46 (1965), pp. 733-765.

[10] "Anglican Orders and Defect of Intention", p. 188; cf. "The Question of Anglican Orders", p. 9; "Eucharistic Sacrifice and the Reformation", p. 192.

[11] For evidence that records of late medieval consecrations were not always easily available cf. A. Hamilton Thompson, "The English Clergy and Their Organization in the Later Middle Ages", Oxford, 1966, p. 22 (Second Printing).

[12] "Anglican Orders and Defects of Intention", p. 201; cf. p. 84.

of form. "The Catholic Church has declared that this Ordinal was from the beginning—and still is—incapable of serving as a ritual formulary for the bestowing of her Sacrament of Holy Orders."[13]

With Clark's (and Leo XIII's) position John Jay Hughes, the leading contemporary defender of Anglican Orders from the historical approach, thoroughly disagrees. Hughes has entered the lists in the years since Clark stopped writing on Anglican Orders—and like Clark, Hughes has not to my knowledge modified his position as expressed in two books and numerous articles. In briefly summarizing his position I shall follow the same order as that used above for Clark. In every major point the reader will notice a sharp conflict in the historical (and theological) arguments of these two scholars.

For Hughes the decision of *Apostolicae Curae* is clearly not infallible or even certain. Anglican Orders were and are valid—and *Apostolicae Curae* was wrong in its genesis, its arguments, and its decision.[14] Hughes argues—versus Clark—that late medieval practices, the daily mass system, and the theology fabricated to justify the system were the objects of the reformers' rebellion.

> If we wish to trace the Reformers' rejection of eucharistic sacrifice to its source we must resume the search where Clark breaks it off, examining not so much occasional abuses and superstitions as the ordinary daily mass system on the eve of the Reformation, and what was said in the pulpits and the theological schools to explain and justify that system.[15]

Late medieval theology, including that of the schools, was not the source of but an attempt to justify the existing daily mass system. The theology of mass "fruits", for example, originated in the Middle Ages to justify "the universal introduction of the system of Mass stipends."[16] Gabriel Biel, whom Clark had singled out (with Cajetan) as the great representative of late medieval orthodoxy, was only barely orthodox. He tried to justify the mass system by teaching the limited value of each mass. He bolstered this teaching *by appealing to the practice of the Church.* Biel's argument is typical of late medieval theology. The Church's existing practice was taken as the standard and was appealed to in proof of theological doctrines thought up to justify and explain the practice.[17] The life of the Church was dominated by a daily mass system and a theology which "did in fact treat the mass as an independent sacrifice, deriving its propitiatory power no doubt from the Cross, but separated from Calvary none the less . . ."[18]

[13] "The Question of Anglican Orders", p. 2; cf. "Anglican Orders and Defect of Intention", pp. 198, 201.

[14] John Jay Hughes, "Stewards of the Lord: A Reappraisal of Anglican Orders", London, 1970, pp. 1-2.

[15] *Ibid.*, p. 43. Cf. Hughes, "Absolutely Null and Utterly Void: The Papal Condemnation of Anglican Orders", 1896, Washington, 1968, pp. 288-289.

[16] "Stewards of the Lord", p. 53.

[17] *Ibid.*, p. 5.

[18] *Ibid.*, pp. 169-170.

The late medieval school theology was verbally "orthodox" but its implications were sub-Christian. This theology encouraged the belief that one could earn salvation through repeated stipendiary masses.

> It is, of course, perfectly true that the school theology of the medieval Church generally managed to save itself from the charge of heresy by means of a large number of distinctions and explanations. But the sub-Christian idea that man can earn his way into God's grace and favour (and that he must do so) was a natural and inevitable consequence of the kind of school theology which we have just examined. The medieval Church not merely tolerated this idea and the quantitative conception of grace which lay behind it; the Church actively encouraged such ideas both by its practice and by the theology which developed to justify that practice.[19]

Francis Clark's second representative of late medieval orthodoxy was Thomas de Vio, known as Cardinal Cajetan. Cajetan was indeed orthodox in his eucharistic theology, but like the equally worthy writings of Kasper Schatzgeyer, Cajetan's teaching was unheeded by his contemporaries.

> Unlike the nominalist Biel, Cajetan had a real theology of eucharistic sacrifice, and one which might well have served as the basis of an adequate and convincing defence of Catholic truth against the attacks of the Reformers. But Cajetan was anything but representative: his explanation of the sacrifice of the mass went totally unheeded in his own day and for centuries thereafter.[20]

Therefore the reformers did not reject, because they were never really confronted with, the Church's best tradition as it is found in scripture, the Fathers, and in theologians such as Aquinas, Cajetan and Schatzgeyer. Their rejection of "sacrificial priesthood" was directed at that priesthood as commonly understood in the sixteenth century and at the mass system and the theology which tried to justify the system.[21]

Late medieval theology defended the vast multiplication of masses beyond any conceivable pastoral need by teaching a limited value of each mass by separating the mass from Calvary, and by teaching a relatively late theory of mass "fruits". The Reformers' attack was two-fold:

> Reduced to its basic essentials, the protest of the English Reformers against the contemporary understanding of eucharistic sacrifice was directed at two doctrines: that the mass is a propitiatory sacrifice, and that this sacrifice consists essentially of the offering by the celebrating priest to the Father of the body and blood of Jesus Christ, really and

[19] *Ibid.*, pp. 55-56; cf. pp. 49-51, 55, 111, 148, 186-188, 290.

[20] *Ibid.*, p. 93; cf. pp. 112, 148. Elsewhere Hughes writes that Clark's choice of Cajetan as representative of late medieval theology is an historical "howler". Cf. "A Reappraisal of Anglican Orders?", *American Ecclesiastical Review*, 161 (1969), p. 367.

[21] "Stewards of the Lord", p. 43; cf. pp. 111, 148, 290, and J. J. Hughes, "Ecumenism is a Two-Way Street: A Reply to Roger Beckwith", *The Clergy Review*, 45 (1969), p. 278.

> locally present on the altar in the consecrated elements of bread and wine.[22]

Hughes concurs with *Apostolicae Curae* that the reformers rejected "sacrificial priesthood". However, their rejection was not aimed at traditional orthodox teaching, which could scarcely be found in the mass system of the day and the theology based upon this system, but at the contemporary practice they had known and at the theology which tried to justify that practice. The reformers intended to convey and continue New Testament and apostolic ministry—which is the ministry conveyed and continued by the Anglican Ordinal.

> The contention of *Apostolicae Curae* as to the real intention of the authors of the Ordinal is entirely correct: they certainly intended to deny, and did deny, the "sacrificial priesthood" as they saw it on every hand, and as it was explained in the school theology of the day (which was itself little more than a subsequent justification of an implicitly sub-Christian mass system), and as it has been understood and explained by a host of latter-day apologists of the type of Vaughan and Messenger and Clark . . . If it is certain that the English reformers intended to deny the "sacrificing priesthood" it is no less certain that they intended to continue the New Testament ministry. And by means of forms pointing directly to that ministry they did in fact continue it.[23]

The weak defence of the mass put forward by Catholic apologists confirmed the reformers in their conviction that Catholic formulations were defective. "Indeed the very feebleness of the Catholic defence of eucharistic sacrifice was an important factor in confirming the Reformers in their belief that the truth was not to be sought at Catholic hands."[24] The new form produced by the reformers conveys New Testament ministry.

> In view of the fact that the Ordinal forms of ordination contain specific references to the New Testament ministry, and the further fact that the Preface says unequivocally that it is this ministry and none other which the Ordinal was intended to convey, it is difficult to see in what way the Ordinal forms are deficient.[25]

Nor was there a defect of intention in the early consecrators and ordainers. Their intention was to do what the Church does—and this is sufficient. The reformers could hardly have intended to exclude sacrificial priesthood because (as Dr Clark has shown) they did not acknowledge sacrificial priesthood. They did not have equal contrary intentions (as Clark claims)—and even if they *had*, their intention to do what the Church does would have prevailed.

The only intention we can safely ascribe to Parker's consecrators is the

[22] "Stewards of the Lord", p. 166.

[23] *Ibid.*, p. 239; cf. "Absolutely Null and Utterly Void", pp. 291-293.

[24] J. J. Hughes, "Eucharistic Sacrifice, Transcending the Reformation Deadlock", "Worship", Vol. 43 (1969), p. 536; cf. "A Reappraisal of Anglican Orders?", "American Ecclesiastical Review", p. 367; "Stewards of the Lord", pp. 99-157.

[25] "Stewards of the Lord", p. 235; cf. 289-291.

intention of acting as ministers of Christ to confer the ministry instituted by him. Clark himself admits they had this intention, and that by itself is sufficient. The ideas of Barlow and his associates about the nature of the Church's ministry may have been erroneous . . . But concomitant heresy in the intellect can never invalidate the general intention of doing what the Church does. The "principle of positive exclusion" could be relevant only if Parker's consecrators had had two intentions *and* if these two intentions had been really and not merely seemingly equal.[26]

Hughes contends that the New Testament and authentic Catholic tradition do not emphasize "sacrificial priesthood" as if they were the most important aspect or the whole of Christian ministry. The ministry is indeed sacrificial but, as Vatican II teaches, the Christian minister is primarily a minister of the word. This ministry of the word has its highest actualisation in that sacramental sacrifice which is the memorial of Calvary and which "proclaims Christ's death till he comes" (I Cor. 11, 26). The reformers did not reject *this* priesthood; they rejected "sacrificial priesthood" as that was commonly and falsely understood in the sixteenth century.

Hughes calls attention to the durable alliance between Catholic sacerdotalists such as Dr Clark and a militant minority of evangelical Anglicans. Both parties falsely contend that the reformers rejected traditional Catholic teaching on the mass and priesthood.

It is hardly surprising that ever since its publication in 1960 [Clark's "Eucharistic Sacrifice and the Reformation"] this work has been constantly cited by conservative evangelicals . . . as typical of Roman Catholic teaching. Only someone wholly out of touch with contemporary Catholic thought could make so ludicrous an assumption.[27]

Unlike Dr Clark who argues that *Apostolicae Curae* has definitively closed the case of Anglican Orders, Dr Hughes predicts an eventual reassessment of these Orders by Roman authorities.

That the head of the English hierarchy, Cardinal Heenan, could declare publicly in March, 1966, that the question of Anglican Orders was open to free discussion and new investigation shows which way the wind is blowing.[28]

In the closing pages of his book Hughes warns against any over-optimistic expectations from a purely Roman review of Anglican Orders. He has subsequently made it clear that in his view more is to be expected from the gradual growing together of the two Churches in faith, and from the *joint* discussion of the Anglican Orders question in the context of the whole doctrine of the Church, as pursued by the international Anglican-Roman Catholic Unity Commission at its successive meetings.[29]

[26] *Ibid.*, p. 285. In a lengthy review Maurice Bevenot argues that Hughes misrepresents Clark. Cf. "A Rescue for Anglican Orders?" *The Heythrop Journal*, Vol. XII (1971), pp. 297-300.

[27] J. J. Hughes, "Lets Move Beyond Polemic: A Plea to Roger Beckwith", *The Clergy Review*, Vol. 55 (1970), p. 466.

[28] "Stewards of the Lord", p. 305.

[29] J. J. Hughes, "Anglican Orders: The Growing Consensus", in *New Blackfriars*, 52 (1971), pp. 274-279.

THE PLURALIST APPROACH

Who then is correct, Clark or Hughes? Should Anglican Orders be acknowledged as valid or should they not? Are the arguments and the decision of *Apostolicae Curae* final or should they be recast?

I believe the answers to these questions are not to be found in an either/or but in a both/and. Francis Clark, it seems to me, is basically correct that the reformers rejected Catholic sacrificial priesthood, that they introduced an Ordinal which did not signify that priesthood, that the intention of Parker's consecrators was not to convey that priesthood, and that, consequently, the succession was broken. But J. J. Hughes argues convincingly that the sacrificial priesthood repudiated by the reformers was pervasively entangled with dubious practice and theology, that the reformers revised the Ordinal to convey authentic apostolic priesthood, that Parker's consecrators intended to convey that priesthood, and, finally, that contemporary Roman Catholic eucharistic theology is in substantial agreement with Anglican theology.

Leo XIII within (but only within) the presuppositions with which he worked, the data which he questioned, the insights and perspective he had and, above all, the questions he asked was probably correct in declaring Anglican Orders "invalid". I say "probably" because the Pope's arguments are mainly historical and as George Tavard has observed, "History can reach probable but not absolute certainty. The nineteenth century, the age of historicism, proceeded from history, as in the encyclical *Apostolicae Curae*, to a certainty which seems too absolute to our sense of the historical."[30] Today we are asking different questions than we were asked by the Pope and these different questions may result in a different assessment of Anglican Orders.

In the remainder of this paper I propose to discuss briefly a contemporary approach to Anglican Orders which asks questions that were not put forward in the nineteenth century and, thereafter, to suggest some methodological guidelines for a contemporary appropriation of *Apostolicae Curae*. For this encyclical, despite the development at Vatican II to which we have briefly referred, remains official Roman teaching. It is not infidelity to our predecessors to acknowledge that we are asking different questions about the ministry than were asked in the nineteenth century and that our questions may result in different decisions. I do not believe that *Apostolicae Curae*, which will always be part of our "*memoria*

[30] George H. Tavard, "The Function of the Minister of the Eucharistic Celebrations: An Ecumenical Approach", *The Journal of Ecumenical Studies*, Vol. IV (1967), p. 648, note.

Christi", should be bypassed.[31] Nor do I believe that the arguments and decision of *Apostolicae Curae* should be repeated uncritically in a different historical context than that of 1896. What concerns us today is an honest appropriation of *Apostolicae Curae* for a different historical context so that this document may remain a received part of our heritage as we join in full communion with our Anglican brothers.

The contemporary approach to Anglican ministry which for lack of a better term I have called "pluralist" is suggested with varying shades of difference by a growing number of theologians. This approach looks to the new, or at least clearer, data about a pluralism of ordering in the primitive Churches.[32] We realise today that there was a pluralism of mutually recognised ministries in the early Church which coexisted in full communion. Since the sixteenth century there has been a resurgence of pluralism which has not always been mutually recognised. We are asking whether Churches with varied ordering who substantially agree on the doctrines of eucharist and presbyterate can recognise each others' ministries. We are asking whether, since the fragmentation of the sixteenth century, there has not been a resurgence of eucharistic convergence.[33] We are asking whether Rome, whose theologians profess substantial agreement with Anglican eucharistic doctrine, can recognise Anglican priesthood as "valid" against the background of the precedent for a pluralism of ministries in the primitive Church. We are asking if the present state of division is not at least as much of an emergency situation as was the state of development towards historic episcopate in the early Church.

[31] John Henry Newman was more *nuancé*: "I have never been able to arrive at anything higher than a probable conclusion. . ." in *The Month*, September, 1868, p. 270; as is J. J. Hughes: "But the historical evidence alone does not permit a firm verdict either in favour of Anglican Orders or against them", in "Absolutely Null and Utterly Void", p. 284; and George Tavard: "Quite properly Anglicans make the same act of trust in the providence of God regarding their Orders as I make regarding mine. Yet it has also been entirely consistent for Catholics (perhaps I should say for most Catholics in the past) to ask for sacramental tutiorism, and to condemn Anglican Orders as not meeting enough requirements for certainty" in "Anglican Orders—Again!" *One in Christ*, Vol. VII (1971), p. 47.

[32] Among the authors sympathetic to an approach I would call pluralist are Hans Küng, "Structure of the Church", London, 1964, pp. 133-156, and "The Church", New York, 1967, pp. 363f; F. J. von Beeck, "Towards an Ecumenical Understanding of the Sacraments", *The Journal of Ecumenical Studies*, Vol. III (1966), pp. 57-112; George Tavard, "The Function of the Minister in the Eucharist: An Ecumenical Approach", in *The Journal of Ecumenical Studies*, Vol. IV (1967), pp. 629-649; "Roman Catholic Theology and Recognition of Ministry", *Ibid.*, Vol. VI (1969), pp. 623-628; "Anglican Orders—Again", *One in Christ*, Vol. VII (1971), pp. 46-54; Maurice Villain, "Can There Be Apostolic Succession Outside the Chain of Imposition of Hands?", *Concilium*, Vol. XXXIV (1968), pp. 87-104; Harry J. McSorley, "Trent and the Question: Can Protestant Ministers Confect the Eucharist", *Worship*, Vol. 43, No. 10, pp. 574-589; "The Competent Minister of the Eucharist in Ecumenical Perspective", *One in Christ*, Vol. V, 1969, pp. 405-423; Myles Bourke, "Reflections on Church Order in the New Testament", *The Catholic Biblical Quarterly*, Vol. XXX (1968), pp. 493-511; Raymond E. Brown, "Priest and Bishop", N.Y., 1970, pp. 82-86.

[33] Edward P. Echlin, "The Anglican Eucharist in Ecumenical Perspective: Doctrine and Rite from Cranmer to Seabury, N.Y., 1968, pp. 237-241.

As we look to the primordial ministry we observe that Christ imparted *order* to his Church. What made a Christian minister was not birth (like the high priests) or learning (like the scribes) but a vocation, mission, and endowment with the grace of God (Jn. 21.15-17). Christ did not ordain bishops nor explicitly enjoin the episcopate nor a succession of consecrating bishops.[34] The Church, under the guidance of the Spirit and the leadership of the apostles, structured itself gradually; and different forms coexisted in full communion, a pluralism of mutually recognised ministries.

The early Pauline communities were, it seems, very loosely structured at the local level.[35] "God has given the first place to apostles, the second to prophets, the third to teachers; after them miracles, and after them the gift of healing, helpers, good leaders, those with many languages." (I Cor. 12.28). At Rome a similar charismatic ministry was widely shared. "If your gift is prophecy, then use it as your faith suggests; if administration, then use it for administration; if teaching, then use it for teaching." (Rom. 12.7). There were at Philippi leaders called by Paul—without any further explanation—*episcopoi and diaconoi* (Phil. 1.1) and at Thessalonica there were administrators "who are working among you and who are above you in the Lord as your teachers". (I Thess. 5.13; cf. Rom. 12.7). Paul himself exercised strong albeit mobile leadership over his Churches. "You have done well in remembering me so constantly and in passing on the traditions just as I passed them on to you." (I Cor. 11.2; cf. 7.17). Luke even says that Paul appointed *presbyters* in his Churches. "In each of their Churches they [Paul and Barnabas] appointed elders, and with prayer and fasting they commended them to the Lord in whom they had come to believe." (Acts 14.23; cf. 20.17). Therefore the argument that the presbyteral system was lacking in the early Pauline communities is from silence and should be used with caution.

Nevertheless, we believe the evidence permits the verdict that the early Pauline Churches, under the direction of the apostle, were more loosely structured than some of their sister Churches. The supervision of Paul made a loose structure possible. There was therefore a pluralism of ministries especially between the gentile and Jewish Christian Churches.

The mother Church of Jerusalem structured itself differently than the gentile Churches. There were at Jerusalem, in addition to Peter and the twelve, James the Lord's brother and a college of presbyters (Acts 6.1-6; 15). The Jerusalem Church was, however, in full communion with the more loosely structured Churches under the guidance of Paul (Gal. 2.10; Rom. 15.25-27). Rudolf Schnackenburg observes, "the original apostles recognised the apostolate of Paul, and Paul joined their ranks as the last witness of Jesus' resurrection, submitted his gospel to them, and maintained connection with Jerusalem."[36]

[34] Raymond E. Brown, "Priest and Bishop", pp. 47-86; L. S. Greenslade, "Scripture and Other Doctrinal Norms in Early Theories of the Ministry", *The Journal of Theological Studies, Vol.* XLIV (1943), pp. 162-177, esp. 162-166.

[35] Myles Bourke, "Reflections on Church Order in the New Testament", *The Catholic Biblical Quarterly*, pp. 510-511.

[36] Rudolf Schnackenburg, "The Church in the New Testament", N.Y., 1965, p. 102.

The Pastoral epistles, whether written by Paul or a descendant, reveal that presbyteral ordering emerged even in the gentile Churches. Paul had appointed delegates or "second grade apostles" to supervise the missionary Churches and to appoint colleges of residential presbyters. "The reason I left you behind in Crete was for you to get everything organised there and appoint elders in every town, in the way I told you". (Tit 1.5; cf. I Tim. 3.1-5). The delegates and their residential colleagues were commissioned to preserve the gospel (2 Tim 1.13), teach (2.24), and govern (1 Tim 5.5), but neither the delegates nor the presbyters under their supervision were the monarchical bishops of later decades.

As the original apostles and their delegates passed away residential ordering under one leader soon developed. The author of II John spoke with authority to several Churches, but in III John we observe that a local leader, Diotrephes, who "ranks first" is unwilling to acknowledge "John's leadership or to admit his emissaries" (III Jn. 9-10). Possibly this was the beginning of the mono-episcopate. It seems that late in the first century the authority of mobile and regional "apostles" was clearly on the wane.[37]

1 Clement (c. 96) reveals that late in the first century there were presbyters even at Corinth. Clement goes beyond the evidence when he states without nuance that the apostles themselves appointed *episcopoi* and deacons and provided for their succession.[38] The way presbyteral ordering at Corinth took place remains open. Presbyters may have been appointed by Paul, a delegate, other presbyters, or by those not themselves ordained; or they may not have been formally ordained at all. The important point is that the presbyters at Corinth were, albeit not without tension, recognised by the community as their ministers *and* as presidents at the eucharist. "It will undoubtedly be no light offence on our part if we remove from their bishopric men who have been performing its duties with impeccable devotion." (1 Clem. 44; cf. 42).

But a pluralism of mutually recognised ministries was still operative. The Didache testifies to a continuing ministry of prophets and teachers late in the first century. The didachist recommends the appointment of *episcopoi* and deacons to succeed prophets and teachers. "Choose for yourselves *episcopoi* and deacons who are worthy of the Lord: men who are humble and not eager for money, but sincere and approved; for they carry out the ministry (λειτουργίαν) of the prophets and teachers." (Did. 15).

Some pluralism of ministry perdured into the second century. For Ignatius of Antioch the recently developed *triadic* ministry was necessary to the Church.

> Likewise let all respect the deacons as Jesus Christ, even as the bishop is also a type of the Father, and the presbyter as the Council of God and the apostles. Without these the name of Church is not rightly given. (χωρὶς τούτων ἐκκλεσία οὐ καλεῖται) (Trall 3.1).

Yet in his letter to the Church at Rome Ignatius makes no mention of a monarchical bishop. And the author of the "Shepherd of Hermes" who was familiar with the Roman scene writes of *episcopoi* in the plural and seems to refer to a considerably looser structure than that extolled by Ignatius.

> The stones which are square and white and fit into their joints are the apostles and bishops and teachers and deacons who walked according to the magistry of God, and served the elect of God in holiness and reverence as bishops and teachers and deacons; some of them are fallen asleep and some are still alive (Hermes 3.5.1).

It is clear from these early Christian writings that the triadic ministry was developing in the second century. But the development was fitful and discontinuous and not without tensions. Significantly, Jerome wrote two centuries later that presbyters participated in the ordering of the Alexandrian bishopric well into the third century.[39] We may conclude that not all *episcopoi-presbyteroi* are clearly traceable to ordination by an apostle, that some of them may have been ordained by persons not themselves ordained, that some may not have been formally ordained at all, that a pluralism of mutually recognised ministries existed for some time in communities which were in substantial agreement on the doctrines of eucharist and ministry, that a pluralism of officers presided at the eucharist, that these ministries were recognised by the Churches as "valid", and that they are still recognised as "valid" by the Roman Church today.

A word remains to be said on early eucharistic ministry. A Christian priesthood, replacing the Jewish one, emerged explicitly only after the destruction of the Temple and with the dawning awareness of the eucharist as an unbloody sacrifice and the ministry as a priesthood. The New Testament does not say explicitly that the *episcopoi-presbyteroi* presided at the eucharist (cf. 1 Tim. 3.1-5). Paul never says explicitly that he presided although he almost certainly included himself when speaking of "the cup which we bless" (1 Cor. 10.16); and Luke seems to portray him as president at Troas (Acts 20.11). Yet it is significant that in eighteen months at Corinth Paul seemingly baptised only two individuals and one household (1 Cor. 1.14-15)—hardly a record of *cultic* ministry. We may presume the twelve presided at the eucharist—the "Do this in commemoration of me" is addressed to them (Lk. 22.19; but cf. 1 Cor. 11.24).

But the apostles (and later, the presbyters) were not the only presidents. We have observed in the Didache that prophets and teachers presided at the liturgy (Didache 15; cf. 10.17) and Luke has prophets "liturgizing" (Acts 13.1-2). By the time of Ignatius of Antioch (c. 107) the bishop was the ordinary president: "Let that be considered a valid eucharist which is celebrated by the bishop or by one whom he appoints." (Smyrn

[37] Brown, "Priest and Bishop", pp. 74-75.

[38] Greenslade, "Scripture and Other Doctrinal Norms in Early Theories of the Ministry", *The Journal of Theological Studies*, pp. 162-166.

[39] Jerome, "Epistle ad Evangelum", PL 22:1192-1195.

8.2). There seems to be no compelling evidence for the traditional theory that all sacramental powers were given to the twelve, and that they communicated these powers to others who in turn transmitted them to residential presbyter-bishops. There was in fact a pluralism of early eucharistic presidency—and these pluralistic ministries were acknowledged by the Churches as "valid". Sacramental powers were communicated by Christ to the Church—and the Church distributed these powers. What was always constant was the recognition by the Church of those who functioned as ministers. How these powers were transmitted, how long they endured, and who exercised them is not certain. What is clear is that a community recognised these ministries as having received sacramental powers from God and that different communities recognised each others' ministries and eucharists. As Schnackenburg writes, "The celebration of the eucharist was from the beginning the central and common worship of the Christian Churches; it was peculiar to them in commemoration of their Lord and in fulfilment of his sacred command, and intrinsically bound them together."[40]

Since the sixteenth century there has been a resurgence of pluralism in eucharistic ministries. Today we are asking that if, as Leo XIII contended, the reformers rejected sacrificial priesthood and severed the Catholic succession, can eucharistic faith and ministry so revive that we can once again acknowledge a diversity of apostolic ministries. In the pluralism that existed in the early Church is there a precedent for mutual recognition of ministries and eucharist? In our new historical and theological context can Rome acknowledge Anglican Orders and eucharists as "valid"? Myles Bourke observes,

> The now widespread recognition of the diversity of order in the New Testament Churches has brought many to the belief that there is a possibility for Christian Churches formerly seriously opposed on the questions of order to recognise one another as representing an authentic ordering of the Church; thereby the door to accepting the reality of the sacraments of other Churches and, in some cases, to serious proposals for corporate reunion has been opened, however cautiously.[41]

Anglicans and Roman Catholics find their eucharists in the New Testament and in joint statements of eucharistic convergence.[42] Both Churches are committed to the continuance of apostolic ministry as it was established by Christ and structured by the Church.[43] Anglicans recognise Roman Catholic bishops and priests as well as their own bishops and priests as "valid" ministers. Even without Roman recognition Anglican Orders are "valid" within the Anglican Communion. They are acknowledged by Anglicans, as far as human powers are able to discern,

[40] Schnackenburg, "The Church in the New Testament", p. 18.
[41] Myles Bourke, "Reflections on Church Order in the New Testament", *The Catholic Biblical Quarterly*, p. 493.
[42] Harry J. McSorley, "Unprecedented Agreement on the Eucharist", *The Ecumenist*, September-October, 1970, pp. 89-90.
[43] Gregory Dix, "The Question of Anglican Orders", London, 1956, p. 78.

as apt for recognition as authentic orders. The remaining "*defectum*" in Anglican Orders seems to be the non-recognition of the Roman Catholic Church. Validity therefore means that Orders are considered "proven" to be apt for recognition; non-validity (in the case at hand) means that Rome maintains they are "not proven" as apt for recognition.[44] When Rome *does* consider Anglican Orders as "proven" we submit that this should be acknowledged in a public act, possibly through a pronouncement by the Pope in union with the episcopal college. Raymond Brown writes,

> Recognition by the Church is what is essential for sacred ministry; ordination by the laying on of a bishop's hand is simply the standard way of conferring recognition in episcopally structured Churches, and in the novel instance of Church union an alternative form of recognition could be introduced, namely, a proclamation of the acceptance of validity by the Pope.[45]

A REAPPROPRIATION OF *APOSTOLICAE CURAE*

If the response to the new questions asked by the pluralist approach is positive—as I believe it must be—we may still retain *Apostolicae Curae* (with a continuing function) as part of the "*memoria*" of the Church. Piet Fransen writes,

> A statement of the Church is *primarily* valid for its contemporaries and has only a secondary, though very important, significance for later generations. In the meantime the situation has changed, the crisis and therefore the question has disappeared, and the language asks for an interpretation. But this "confessional statement" necessarily still belongs to the public "*memoria*" of the living Church and therefore continues its function, though in a very different context and in a different way.[46]

In the remainder of this paper I wish to propose some methodological guidelines for a contemporary interpretation and appropriation of *Apostolicae Curae* which will continue its function "in a different context and in a different way".

1. The encyclical is not infallible teaching. Considering the restricted context and questions of *Apostolicae Curae* I believe the decision of the encyclical was proper. Nevertheless there have been cogent arguments, including those put forward by the Anglican Archbishops contemporary with Leo XIII, that the encyclical's arguments and decision were wrong.[47] At a minimum Roman Catholics must remain open to the possibility that the encyclical's teaching, because it is not infallible, could be wrong. And Church authorities must be open to the possibility that in the future they may be required to admit the encyclical was wrong. Avery Dulles observes,

[44] John Coventry, "Anglican Orders: Reassessing the Debate", *New Blackfriars*, January, 1971, pp. 38-40.
[45] Raymond E. Brown, "Priest and Bishop", p. 84.
[46] Piet Fransen, "Unity and Confessional Statements", unpublished paper.
[47] "Answer to the Apostolic Letter of Pope Leo XIII On English Ordinations", in "Anglican Orders", pp. 23-67.

In point of fact theologically educated Catholics have always known that the vast majority of the Church's teaching is fallible and therefore subject to error. . . But if a given doctrine is not infallible it is fallible; in other words it could be wrong. Having once conceded that their teaching could be wrong Church authorities should not be afraid to admit, when the occasion requires, that they have been wrong.[48]

2. The triumphalist language employed by the encyclical should not be taken literally. Roman documents have often resorted to evocative language to educe assent from wavering Catholics. Leo XIII was aware that some Catholics, including eminent continental theologians and even a minority of his preparatory commission, were questioning the traditional practice of treating Anglican Orders as null. The Pope wished to put an end to the discussion and thereby induce Anglicans to return to Rome. Triumphant language such as the following should be received as a literary form intended to evoke assent.

All these matters have been long and carefully considered by Ourselves and by Our Venerable Brethren, the Judges of the Supreme Council, of whom it has pleased Us to call a special meeting upon the "Feria V" the 16th day of July last, upon the solemnity of Our Lady of Mount Carmel. They with one accord agreed that the question laid before them had been already adjudicated upon with full knowledge of the Apostolic See, and that this renewed discussion and examination of the issue had only served to bring out more clearly the wisdom and accuracy with which that decision had been made.[49]

3. Similarly Church documents, including the pages of Scripture, often apply the literary form of hyperbole. Magisterial hyperbole no less than that in Scripture should not be taken literally. No one today except intransigent fundamentalists expect faith literally to "move mountains". Catholics should recognise that form and redaction criticism is also required in the appropriation of encyclicals. Hyperbole is a literary device. The following passage in *Apostolicae Curae* includes hyperbole.

We decree that these Letters and all things contained therein shall not be liable at any time to be impugned or objected to by reason of fault or any other defect whatsoever of subreption or obreption or of Our intention, but are and always shall be valid and in force, and shall be inviolably observed both juridically and otherwise, by all of whatsoever degree and pre-eminence; declaring null and void anything which in these matters may have to be contrariwise attempted, whether wittingly or unwittingly, by any person whatsoever by whatsoever authority or pretext, all things to the contrary notwithstanding.[50]

Similar hyperbole—not to be taken literally—was used by Clement XIV in 1773 when "perpetually" suppressing the Society of Jesus.

[48] Avery Dulles, "The Survival of Dogma", New York, 1971, p. 144. Cf. Karl Rahner, "Non-Infallible Pronouncements", *The Catholic Mind*, December, 1971, pp. 20-29.
[49] "Apostolicae Curae" in "Anglican Orders", p. 13.
[50] *Ibid.*, p. 15.

We declare, therefore, that it is perpetually broken up and dissolved, and absolutely extinguished alike as to the spiritual and as to the temporal, and as to all authority whatsoever of the minister-general, of the provincials, of the visitors, and of the other superiors of the society.[51]

4. The encyclical was framed in the polemical style of its day and, moreover, reflected the pathology stemming in part from insufficient evidence which inevitably afflicts the people of God even in magisterial utterance. In appropriating *Apostolicae Curae* we should criticise in the light of the gospel all traces of polemics, social pathology, and arguments based on incomplete evidence. The document, for example, takes a restricted view of priesthood based on the teaching of Trent. But Trent's doctrinal decree had the limited aim of reasserting certain aspects of priesthood attacked by the reformers. In its debates and preliminary drafts Trent demonstrated its awareness of the importance of ministry of the word—but it did not emphasise preaching in its dogmatic decree because preaching was hardly under reformed attack![52] In appropriating *Apostolicae Curæ* we must recognise that less was known in 1896 of the Tridentine *Acta* and context than is known today; and since 1896 another ecumenical council, Vatican II, brought out the importance of preaching which is the "primary duty" of the priest,[53] and which reaches its climax in the sacramental sacrifice of the altar. We must, moreover, concede that the most solemn teaching can be influenced not only by partial ignorance but also by historically conditioned polemics and pathology. As much as possible all effects of sinfulness should be left behind in the appropriation of tradition by a later period. Karl Rahner writes,

One need only ask oneself whether a statement though in itself to be qualified as true cannot also be rash and presumptuous. Can it not betray the historical perspective of a man in such a way that this perspective reveals itself as an historically guilty one? Cannot even a truth be dangerous, equivocal, seductive, forward—can it not manoeuvre a person into a position where he must make a decision for which he is not fitted? If such and many similar questions which could be asked are not to be rejected from the outset, then it becomes clear that even within the truth of the Church and of dogmatically correct statements it is absolutely possible to speak sinfully, with a sinfulness which may be either individual, or of humanity in general or of a particular period.[54]

While the thrust of the following passage in *Apostolicae Curae* is true it reflects the polemical tone common to divided Christians in the centuries

[51] Clement XIV, "Dominus ac Redemptor Noster" in Artaud de Montor, "The Lives and Times of the Popes", Washington, 1910, p. 113.
[52] H. Denis, "La Theologie du presbyterat de Trente a Vatican II", in "Vatican II Les Pretres Formation Ministere et Vie", eds. J. Frisque and Y. Congar, Paris, 1968, pp. 194-232.
[53] Decree on the Ministry and Life of Priests, II, 1.
[54] Karl Rahner, "What is a Dogmatic Statement?" in "Theological Investigations", London, 1966, Vol. V, pp. 45-46. Cf. Gregory Baum, "Styles of Theological Reflection for the Future", "Theology Today", October, 1971, p. 358.

following the Reformation. Subsequent ages will do well to discard the polemical pathology as they appropriate the encyclical.

> . . . the history of that time is sufficiently eloquent as to the animus of the authors of the Ordinal against the Catholic Church, as to the abettors whom they associated with themselves from the heterodox sects, and as to the end they had in view. Being fully cognizant of the necessary connection between faith and worship, between "the law of believing and the law of praying", under a pretext of returning to the primitive form, they corrupted the liturgical order in many ways to suit the errors of the reformers.[55]

The Anglican Archbishops contemporary with Leo XIII called attention to the polemical tone of *Apostolicae Curæ* and albeit with reticence responded in kind.

> Still it is necessary that our answer be cast in a controversial form lest it be said by anyone that we have shrunk from the force of the arguments put forward by the other side.[56]

5. An encyclical does not provide absolute certitude from historical arguments. Historical argumentation alone, especially when it is concerned with the intricacies of human intentions, can give historically probable conclusions. But there remains the possibility of new data and insights. There is, for example, the possibility that new documents may be uncovered which could produce a new problematic, new questions, and a new decision. The following passage of *Apostolicae Curae* is conditioned by nineteenth century historicism and should be interpreted accordingly.

> Hence it must be clear to everyone that the controversy lately revived had been already definitely settled by the Apostolic See, and that it is to the insufficient knowledge of these documents that we must perhaps attribute the fact that any Catholic writer should have considered it still an open question.[57]

The encyclical speaks here as if the data then available to the Holy See was sufficient to settle the question of Anglican Ordinations forever. It does not say that new historical evidence and insights are possible and that they could induce a modification in previous traditional teaching. The historical data and arguments of magisterial pronouncements are themselves historically conditioned. Augustine stated that even universal councils can be corrected (*emendare*) by subsequent ones when new information is brought to light.

> Even of the Universal Councils, the earlier are often corrected by those which follow them, when, by some further experience, things are brought to light which were before concealed, and that is known which previously lay hid.[58]

[55] Apostolicae Curae, in "Anglican Orders", p. 11.
[56] Answers to the Apostolic Letter of Pope Leo XIII, *Ibid.*, p. 24.
[57] Apostolicae Curae, *Ibid.*, p. 9.
[58] Augustine, "Writings in Connection with the Donatist Controversy", ed. M. Dods, Edinburgh, 1872, Vol. III, p. 35.

6. To appropriate the positive statements in the encyclical it is important to know which opinions the encyclical rejected. Its positive teaching on priesthood should be understood within the context of the tenets held by the English reformers and reflected in their innovative Ordinal. Piet Schoonenberg observes, "If a pronouncement is issued against a certain opinion, its positive statements should be interpreted in the first place as a defence against the condemned opinion and not as the only possible definition of the mystery which is being defended."[59]

In other words the teaching of *Apostolicae Curae* is not the only possible perspective into the mystery of priesthood. Leo XIII, proceeding from a narrow and Tridentine perspective, asked whether Anglican ordinations (at least until 1662) conveyed that priesthood and whether the succession was broken. Leo XIII did not ask questions being asked about Anglican Orders and succession today and his *positive* statements do not exhaust the mystery of priesthood.[60] The teaching therefore should be appropriated in its restricted, historically conditioned sense. Newman pointed out that,

> The Church only speaks when it is necessary to speak; but hardly has she spoken magisterially some great principle when she sets her theologians to work to explain her meaning in the concrete by strict interpretation of its wording, by the illustration of its circumstances, and by the recognition of exceptions, in order to make it as tolerable as possible.[61]

Whenever the state of the evidence changes significantly there is a new set of "circumstances" which includes new opinions and new questions which cannot be resolved by appealing to old statements delivered in different circumstances. The following passage illustrates the limited and time-bound circumstances to which Leo XIII addressed himself. His positive statements cannot be appealed to as an exhaustive understanding of priesthood nor can his adverse decision about Anglican Orders be appealed to as an answer to new questions within different circumstances.

> For some time, however, and in these last years especially, a controversy has sprung up as to whether the Sacred Orders conferred according to the

[59] Piet Schoonenberg, "Some Remarks on the Present Discussion of Original Sin", *IDOC*, 28th January, 1967, p. 10.
[60] The 1971 Synod of Bishops, working in different historical circumstances, reflected different perspectives on priesthood. "Permanent evangelisation and an ordered sacramental life of the community naturally require the service of authority and leadership in charity. Therefore the unity of evangelisation and of the celebration of the sacraments in the mission of the Church becomes evident. The separation or the pure juxtaposition of evangelisation and cultic action would divide the heart of the Church at the expense of the faith." in "The Synod Document on Priesthood", in *Priests USA*, Vol. II, No. 5 (1971), p. 5. Here we observe how different circumstances induce different positive statements on the mystery. Would it be accurate, therefore, to say the reformers rejected *all* Catholic priesthood? signified *no* dimension of priesthood in the Ordinal? intended to convey *no* dimension of priesthood? and were as a result without *all* priesthood? Catholic teaching since 1896, while not directed to these specific questions, suggests that the answer in every case would be negative.
[61] John Henry Newman, "Difficulties of Anglicans", London, n.d., Vol. II, p. 294.

Edwardine Ordinal possessed the nature and effect of a sacrament: those in favour of the absolute validity or of a doubtful validity, being not only certain Anglican writers, but some few Catholics, chiefly non-English.[62]

Leo XIII was necessarily a man of *that* time—unless we wish to claim the magisterium enjoys special revelations into future circumstances and questions—and taught within the context of "return" to Rome championed by Cardinal Vaughan, Merry del Val, Cardinal Gasquet and others. He did not consider Anglican Orders within the context of eucharistic convergence that has been discovered in the present century.[63] He did not ask questions about Anglican ministry within the inclusivist ecclesiology sanctioned by Vatican II and which Gregory Baum describes, "From a restrictive or closed understanding of Church, Catholic teaching at the Vatican Council has developed to an inclusivist understanding of Church. The Catholic Church is here presented as a community with open doors."[64] For Leo XIII, ecclesiology was restricted and exclusivist. Salvation was to be sought in the Roman Catholic Church to which all separated brethren must return. "In returning to His one and only fold, they will obtain the blessings which they seek, and the consequent helps to salvation of which He has made the Church the dispenser, and, as it were, the constant guardian and promoter of his Redemption among the nations."[65] Since the growth of ecumenical convergence and the event of Vatican II the circumstances have clearly changed. Leo XIII's negative decision and his positive statements must be appropriated with the discontinuities of the historical process always in mind.

7. The teaching of the encyclical shows evidence of certain time-conditioned scientific, theological, historical and philosophical presuppositions. When St Paul and, later, the Council of Trent taught about Original Sin they laboured within a framework of presuppositions; they presumed these presuppositions; but their presuppositions were not the point of their teaching. As Baum observes, "Whatever the fathers of a council may have personally believed about the first man, they had no intention of saying more about the universal sin in human life than is revealed in scripture."[66] Certain untaught presuppositions are necessary if the magisterium is to convey any teaching at all. Every magisterial utterance, as Karl Rahner notes, "is embedded in an historical and social fabric, contains different literacy forms presupposed those common unreflected elements common to listener and speaker without which there would be no possibility of mutual understanding at all."[67]

[62] Apostolicae Curae, in "Anglican Orders", p. 2.
[63] Harry J. McSorley, "Unprecedented Agreement on the Eucharist", "The Ecumenist", pp. 89-90.
[64] Gregory Baum, "The Credibility of the Church Today", N.Y., 1968, p. 26.
[65] Apostolicae Curae, in "Anglican Orders", p. 14.
[66] Baum, "The Credibility of the Church Today", p. 36.
[67] Karl Rahner, "What is a Dogmatic Statement?" "Theological Investigations", Vol. V, p. 44.

Both the Roman magisterium and many Anglicans of the nineteenth century used terms which reflected "common unreflected elements common to listener and speaker." The Archbishops of Canterbury and York were teaching neither the philosophical nor the exegetical presuppositions of contemporary sacramental theology when they responded to Leo XIII: "And if we follow this method of judging the validity of Sacraments, we must throw doubt upon all of them, except Baptism alone, which seems according to the judgment of the universal Church to have its matter and form ordained by the Lord."[68]

Similarly, Leo XIII seemed to presuppose a chain or pipeline theory of succession. But Leo was not teaching this presupposition when he said,

> When in England, shortly after it was rent from the centre of Christian unity, a new rite for conferring Holy Orders was publicly introduced under Edward VI, the true sacrament of Orders as instituted by Christ, lapsed and with it the hierarchical succession.[69]

And when discussing the 1662 addition "for the office and work of a priest" Leo may have presupposed but did not teach the chain theory.

> But even if this addition could give to the form its due signification, it was introduced too late, as a century had already lapsed since the adoption of the Edwardine Ordinal, for, as the hierarchy had become extinct there remained no power of ordaining.[70]

8. Official teaching follows the prudential practice of *tutorism*. Encyclicals tend to reflect the contemporary *sensus fidelium*. In 1896 the "sense" of most Roman Catholics was that Anglican Orders were not true Orders. Theologians were proposing openings—but it is not the practice of the magisterium to endorse advanced theological hypotheses. Newman noticed that as early as 1842 the Roman theologian Perrone included the Acts of the Martyrs among the *media traditionis*.

> He gives a reason for the force of the testimony of the martyrs which belongs quite as fully to the faithful generally; viz that as not being theologians, they can only repeat that objective truth, which, on the other hand, Fathers and theologians do but present subjectively, and thereby coloured them with their own mental peculiarities.[71]

The testimony of the faithful in the nineteenth century was for invalidity. But historians, theologians, and exegetes kept to their work. Today a growing number of scholars are asking if Anglican Orders cannot be recognized as "valid" against a background of apostolic pluralism of ministries, the convergence of belief in eucharist and ministry, the possibility of a resurgence of eucharistic ministry, the importance of recognition by a community of its ministers, the inclusivist ecclesiology of Vatican II, and the awareness that "valid-invalid" approximates "proven-

[68] "Answers to the Apostolic Letter of Pope Leo XIII", in "Anglican Orders", p. 32.
[69] "Apostolicae Curae", *Ibid.*, p. 2.
[70] *Ibid.*, p. 10.
[71] John Henry Newman, "On Consulting the Faithful in Matters of Doctrine", N.Y., 1961, p. 102.

unproven". Among the faithful a manifest yearning for intercommunion is a sign that they too have advanced beyond the exclusivist ecclesiology of the nineteenth century and would probably accept a magisterial acknowledgment of Anglican Orders.

In other words the teaching being put forward by theologians is under consideration by Roman Catholics. The faithful, it seems to me, are prepared to accept *official* teaching whereby what are today theological proposals become "safe" *agenda* and *credenda* put forward by the Roman magisterium. Rahner writes,

> It may be that, seen from an ecclesiastical-sociological angle, even a true but novel view requires a certain "period of incubation" until people have become used to it and have come to experience in practice and psychologically that it is perfectly reconcilable with the old faith of the Church.[72]

CONCLUSION

Apostolicae Curae may be received, interpreted, and appropriated as part of the Church's *memoria Christi* even if new questions about Anglican Orders result in new decisions. The future function of *Apostolicae Curae* will be different than its function today. But this encyclical along with a future declaration of "validity" by the Pope will together remain part of the Catholic heritage.

Editor's Note: *The following may also be useful to students of this subject—*
K. McDonnell, "Ways of Validating Ministry", Journ Ecumenical Stud 7 (1970), 244-54; "Mutual Recognition & Ecclesial Ministries?", Concilium IV.8 (April 1972), especially the three-part article entitled "Ordination—a Sacrament?", 33-53.

[72] Karl Rahner, "Exegesis and Dogmatic Theology", in "Theological Investigations", Vol. V, p. 89.

ARCHBISHOP MANNING'S CHAMPIONSHIP OF PAPAL INFALLIBILITY 1867-1872

by

ROBERT F. IPPOLITO, M.S.

The names of Henry Edward Manning and William George Ward in England are inextricably attached to the forces of Ultramontanism, which issued in the first Vatican Council definition of the Pope's infallibility. Manning was devoted not only to the idea of the office of Peter, but to the person of Pio Nono: and he predicted that "when the history of the pontificate of Pius IX shall be written, it will be found to have been one of the most resplendent, majestic and powerful—one that has reached over the whole extent of the Church with greater power than of any other Pope in the whole succession". At the Council Manning found himself "chief whip" of the infallibilists, Archbishop Dechamps of Malines being their leader. From the beginning Manning was among the *zelantes*, the international committee of infallabilists, he and Bishop Senestrey of Ratisbon (the two chief combatants) having taken a vow together in 1867 to do all they could to obtain the definition of papal infallibility. They were up against bishops as able as Ketteler of Mainz and Dupanloup of Orléans; and it is not often realised how deeply prepared were the protagonists in the issue at stake. Manning, for instance, the least scholarly and the most adamant of the leaders, had made a considerable study of the petrine office and its claims in the years immediately preceding the Council. In September 1867, October 1869 and October 1870 he published three pastoral letters on the subject, all of them carefully researched; and it is these that are here examined. For all his championship of the petrine office, it is interesting to notice, Manning, though he was already Archbishop of Westminster, was not made a Cardinal until 1875.

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HENRY EDWARD MANNING, Archbishop of Westminster, always felt very strongly about the position of the pope in the Church and in the world. He was also the most prominent defender of the temporal power of the papacy, drawing upon himself the wrath of the press and the Italian revolutionaries.[1] But he loved it. At St Mary's in Bayswater in 1860 he preached a series of sermons on the temporal sovereignty of the popes. Though these are not specifically about infallibility, they are the groundwork upon which Manning builds his reputation as a defender of infallibility. He insists that temporal power is necessary for the papacy.

His most famous defence of infallibility outside the Vatican Council comes in a series of three pastoral letters which were bound and published

[1] "At this time the controversy on the Temporal Power was blazing in pamphlets and newspapers. The first Red Book [large folios, in which Manning bound up cuttings from the newspapers] contains endless attacks on me, and my answers." Cardinal Manning's Journal, 1878-82 as quoted in Edmund Purcell, "Life of Cardinal Manning", Vol 2 (New York: Macmillan and Co., 1896), p. 156, footnote.

under the title *Petri Privilegium*.[2] In these, Manning gives a complete exposition on the subject as it was defined at the council. It is these three letters that we will examine in this paper, tracing Manning's development and treatment of infallibility.

The first letter, entitled "The Centenary of Saint Peter and the General Council", was written on 8th September 1867. It merely affirms the doctrine of infallibility as it has been taught by Church tradition. Manning sees "the perpetual office and action of Peter as the source of unity and infallibility to the Church."[3] To those who are outside the Church Peter is merely an historical figure but to Catholics Peter teaches and rules in this age. Manning can add somewhat of a unique insight here because he used to be an Anglican priest. So he knows from personal experience what those outside the Church really think.

He mentions Bellarmine's twenty-eight prerogatives of St. Peter and singles out five which belong exclusively to him and which descend to his successors: (1) he was first of the apostles; (2) he had a special name by which he was designated the rock; (3) a special stability of faith; (4) an office to confirm his brethren; and (5) supreme charge of the flock on earth. Because of these Peter became and still is (through his successor) "the source of mission, the centre and bond of Churches, the note of unity, the test of truth."[4] He then quotes Irenaeus at length[5] to substitute his own ideas on this subject.

Manning states that the evidence (from inspired and uninspired writings) for the infallibility of the Church can be divided into three classes. First, those which declare the infallibility of Peter and his successors. Second, those which declare the infallibility of the Church and refer to Peter in his successors. Third, those declaring this infallibility without reference to Peter and his successors. Of all the evidence that one can gather for these three classes, by far the greatest amount would be found for the first. The conclusion which Manning draws is

> . . . that whensoever the perpetuity of faith and the infallibility of the Church is spoken of, the foremost and governing idea in the mind of the faithful has always been the Divine order and assistance by which St Peter and his successors have been constituted as the perpetual teachers of the Universal Church, and guides in the way of eternal life.[6]

The sense of Manning's first letter is that "the indefectibility and infallibility of the Pontiff, by a singular privilege, pervades the Church of which he is pastor."[7] It goes back to the beginning of the Church: the Popes have always issued decrees and judgments on faith and morals and without councils or the assistance of bishops. And these acts have always been received as objects of faith. To back his stance on this question, Manning has culled some quotations from Irenaeus, Tertullian, Cyprian and Jerome.

[2] (London: Longmans, Green and Co., 1870).
[3] The first letter will be referred to as *Petri*, i. This quote on p. 16.
[4] *Petri*, I, p. 17. [5] *adv Haer*, III, 3, 21. [6] *Petri*, i, p. 23. [7] *Ibid.*, p. 26.

Quoting from the Council of Florence, Manning insists that the Pope receives the authority from Christ himself, that he "has been committed by Our Lord Jesus Christ full power to feed, to rule, and to govern the universal Church." He doesn't receive this power from canons, nor councils nor by ecclesiastical institution because none of these existed then.

Supremacy of truth and jurisdiction have been united in the same person. And judging from tradition, the whole Church has believed that the successor to Peter is both supreme in power and infallible in faith. On this basis then, Manning says that the "declarations of Pontiffs teaching *ex cathedra* bind the universal Church, not only to exterior submission but also to interior assent."[8] Manning is careful to delineate what it means to act as Pontiff and speak *ex cathedra*. He is a man, a prince, a doctor and a pope. It is only when he is acting in the latter capacity that he is capable of uttering something infallible. And even then not every action of the pope enjoys the papal privilege. Manning then quotes a series of theologians who proved that the pope is infallible when he speaks *ex cathedra*: Gregory de Valentia, Suarez, Rogerus, Sylvius, Duval, Macedo and Toletus. Their doctrine is summed up by Gonzales:

> The infallibility of the Roman Pontiff, although it is not expressly defined by the Church, is yet proximately definable, because it is a theological truth, altogether certain, contained in the scriptures, and confirmed by the perpetual tradition of the Church, and the common consent of the fathers and doctors.[9]

Some have charged that this doctrine has not been defined *de fide*. Manning answers this by declaring that there are many divine truths which have not been defined. While it is certain that all which has been defined is *de fide* it is also true that not all that is *de fide* has been defined. This doctrine was never seriously contradicted until the Reformation and where it has been denied, there has been a decline in faith. He points to France as an example of this where it "encouraged and provoked the spirit of sceptism and mockery in the bad, and of doubt and hesitation in the good, which prepared for the Encyclopedia and the Voltarian unbelief."[10]

Manning was one of the five hundred and twenty bishops who assembled in Rome in 1868 for the Centenary of St Peter. It is on this occasion that he vowed to promote the definition of papal infallibility. He recalled that situation in these words:[11]

> On the eve of St Peter's day I and the bishop of Ratisbon were assisting at the throne of the Pope at the first Vespers of St Peter; we then made the vow drawn up by P. Liberatore, an Italian Jesuit, to do all in our power to obtain the Definition of Papal Infallibility. We undertook to recite every day certain prayers in Latin contained in a little book still in my possession. The formula of the vow with my signature is bound up in my copy of *Petri Privilegium*.[12]

[8] *Ibid.*, p. 59. [9] *Ibid.*, p. 65. [10] *Ibid.*, p. 67. [11] Purcell, p. 420.
[12] The prayer found on pp. 163-66, of the Appendix.

His second pastoral on infallibility was written in October of the following year and was entitled "The Ecumenical Council and the Infallibility of the Roman Pontiff."[13] He again proved himself to be the most uncompromising champion of papal infallibility, arguing not only against those who were outright opposed to the definition but also against those who professed a feeble belief while opposing the opportuneness of the definition. He believed that the doctrine was true and looked neither to the left nor to the right.

In this letter, he listed the reasons against the definition and then answered the objections to them:[14]

(1) There is no necessity for the definition because most of the faithful accept the doctrinal decisions to the Pontiff. But if these people accept these decisions, then there should be no problem in their accepting a definition of it.

(2) The decree of Florence ought to be sufficient to solve all the controversies in this area. But there is a great deal of misinterpretation over this decree so it proves to be insufficient.

(3) It would not be enough just to declare the Pope infallible but to declare the form and mode in which it is to be manifested. But this doctrine is already subject to the questions of form and mode; these would not be made more clear by defining them.

(4) The bishops would divest themselves of authority by declaring their head infallible. But "no bishop alone is infallible, nor is the whole Episcopate infallible without its head," so they would not be divesting themselves of anything.

(5) Such a definition would hinder the hope of re-uniting the Eastern Churches to Rome. But such a reunion can only be found in the "explicit recognition" of the Church's divine prerogatives.

(6) It would hinder the return of the Protestants by raising a suspicion that papal infallibility is unknown in earlier ages. But their return is more harmed by the present contradiction in the Church over the definition.

(7) The definition would cause doubts among Catholics because many of them are insufficiently prepared. But if the bishops of the Church were unanimous, all doubts should be dispelled because such doubts arise from the allegations that the bishops are not unanimous.

(8) Some people may ignore and even despise the authority given by Our Lord to the bishops. But there will always be a perverse interpretation to any decree and there is no reason to believe that just because papal infallibility is defined the authority of the bishops would be lessened.

(9) It is feared that the authority of the bishops in judging doctrine would be lessened. But the bishops believe the truth of papal infallibility so there is no reason why anything should be changed by defining this truth.

[13] Henceforth referred to as *Petri*, ii. [14] *Petri* ii, pp. 28-38.

(10) Not only doctrine but all other kinds of business would be sent to Rome if such a definition were proclaimed. But the infallibility in question has no relation to the "multifarious administration" of dioceses.

Such is the line of reasoning which Manning uses against his opponents. Some of it is very logical and worthy of consideration. But some of it is argument for the sake of argument. As with anyone who is totally involved in a particular issue, Manning tends to be blind to the objectivity of some of the points at issue. One serious omission from this section is a direct refutation of those who maintain that a definition of infallibility is inopportune. Manning contends with the very simple arguments, but never once does he mention the serious political and religious situations existing at this time which could be changed by such a definition. These are the real situations in which the "inopportunists" are living. Though Manning may realize this he does not directly deal with it.

These arguments, along with their refutations, are repeated almost *verbatim* in an 1877 work by Manning.[15] In his pastoral he merely lists the reasons for and against. But in his later book he says the "reasons against" are stated "by a very able and learned theologian" but he does not say whom. He prefaces the refutations with: "it was urged by those to whom these reasons appeared to be insufficient." In one case he is giving credit to other persons while in the pastoral he makes no mention of anyone. At any rate, there is very little development in his own position.

Manning then launches into the reasons why such a definition is urgently needed. It does not appear to be only Manning's ideas here as he remarks "those who believe that such a definition" is necessary "give their reasons as follows": It is safe to conjecture that he is giving a summary of all the arguments whether they be his own or those of others.[16] He gives 14 arguments altogether but they can be reduced to a few basic ones: it is true, one must put an end to all doubts and Protestant attacks, it is needed for the completion of the dogmas. The reasons for the definition are not extremely profound yet they do reflect the basic reasons of the proponents of the definition. They are no more nor less profound than the reasons against the definition.

For the next eighty pages of the pastoral Manning summarizes the tradition of papal infallibility, going from Chalcedon to the Articles of 1682. All of this is to provide substantiation for the above arguments.

He then sums up his own doctrine in this pastoral in three points:[17]

(1) Infallibility was given to Peter and from him was derived to his brethren.

(2) This endowment, called by Councils the "Privilegium Petri", was given in him to his successors.

[15] "The True Story of the Vatican Council", (London: Burns and Oates, 1877), pp. 102-09.
[16] These arguments found in *Petri*, ii, pp. 38-56.
[17] *Petri*, ii, p. 141.

(3) The successor of Peter still "confirms his brethren" by the possession and exercise of this endowment.

Manning's third pastoral on the question of infallibility was written on the feast of St Edward the Confessor, 1870, just prior to the official suspension of the council. Entitled "The Vatican Council and Its Definitions,"[18] it treats of the events at the council, with the bulk of it on infallibility. Manning gives his explanation of the definition proclaimed at the council a few months previous. He considers six points in the definition and answers objections to them:[19]

(1) It defines the meaning of the phrase *loquens ex cathedra*. This has been used for a long time but in adopting it, the Council fixes a meaning to it. It pertains only when the Pontiff speaks as the pastor and doctor of all Christians. Manning equates *ex cathedra* to *ex cathedra Petri* by showing that Cyprian, Augustine and Optatus used the former term as synonymous with the successor of Peter.

(2) The subject matter of infallible teaching is limited to the doctrine of faith and morals. The Church has received this deposit of revelation and must give it to the faithful through the ages. The phrase "faith and morals" signifies the whole revelation of faith and it has always meant the same thing. Manning then lists a whole series of theologians who have used it in this manner: Bellarmine, Gregory of Valentia, Banez, Antonius, Suarez, Melchior Cano, St Alphonsus, Hervaeus. Comparing this list with the one[20] used in his first pastoral on the subject of *ex cathedra* one finds that only two names are similar. The rest are additions. It is interesting to note then, that at least in this area Manning has broadened his sources. He sees that in the word "faith" is the whole revealed order of salvation—for morals are contained under faith. Thus the direct object of infallibility is revelation while the indirect object is whatever is necessary for its defense.

Manning broadly interpretes the base of doctrinal authority: "It is evident that the doctrinal authority of the Church is not confined to matters of revelation, but extends also to positive truths which are not revealed."[21] This authority is infallible in all truths which are necessary to the custody of the deposit (the authenticity of certain texts of scripture). There are also truths of human history, which are not revealed, without which the deposit cannot be guarded (that the Council of Trent was ecumenical). Also there are unrevealed truths of interpretation (when Trent said the Church judges the true sense of scripture). What has been said here of the condemnation of heretical texts is "equally applicable to the censures of the Church." Manning equates the definition of the doctrines of faith with the condemnations of heresy, lending quite a bit of authority to the pope and his office. This was in keeping with his views that in light of such attacks on the divine order, it was most opportune

[18] Henceforth referred to as *Petri*, iii.

[19] These well documented answers run from p. 58 to p. 92.

[20] Cf. p. 3 above and *Petri*, iii, pp. 60-64. [21] *Petri*, iii, p. 67.

to concentrate all the powers of the Church in the pope.[22] The point Manning is trying to make is that, in every censure which the Church proposes, there is some truth related to faith and morals. So in condemning something, the Church is proposing something.

Manning knows of no commentators (except those under censure) who restrict Paul's statement "the Church is the pillar and ground of the Truth" (1 Tim 3:15) to revealed truths alone. Rather they extend these words to all that is necessary for preserving the deposit. It is also confirmed by Pius IX in *Gravissimus*.

It is evident that Manning considers the subject matter of infallibility important because he devotes twenty pages of this pastoral to it. He concludes it by stating: "I will not here attempt to enumerate the subject-matters which fall within the limits of the infallibility of the Church."[23] It has been sufficient for him to show that the infallibility of the Church extends to all indirectly revealed truths and that this extension is at least theologically certain. He makes reference to the fact that the definition of this has not been treated yet but "is left for the second part of *De Ecclesia*." So he saw it forthcoming, had the Council been able to reconvene.

(3) The efficient cause of infallibility, as defined, is the divine assistance promised to Peter and in Peter to his successors. The words "Ego rogavi pro te, ut non deficiat fides tua, et tu aliquando conversus confirma fratres tuos" (Lk 22:32) are interpreted as meaning the perpetual stability of Peter's faith in his see and his successors. Manning employs the views of the following men to substantiate this: Ambrose, Augustine, Leo, Gelasius, Pelagius, Gregory the Great, St Vitalian, the bishops of the fourth ecumenical council, St Agatho, St Bernard, Thomas Aquinas and Bonaventure. Quite a formidable list indeed! All their statements contain in some way the perpetual stability of Peter's faith. It is a charisma attached to the primacy of Peter which is perpetual in his successors.

Manning notes that the preface to the definition states that infallibility is not inspiration. The divine assistance promised to the Pontiffs contains no new revelation. They are merely witnesses and teachers of the revelation already possessed by the Church. In guarding and defending that revelation, they are preserved from error. The key to Manning's argumentation is that infallibility is of the order of grace so that one cannot legitimately argue against papal infallibility just because he is an individual person.

(4) The definition states that divine assistance is attached only in matters of faith and morals. Thus it carefully excludes all the acts of the Pontiff as a private person and includes only the solemn acts of the Pontiff as supreme Doctor of the Church, defining doctrines of faith and morals, to be held by the whole Church. Manning demonstrates the sense that the Vatican Council uses *definienda*: "it signifies the final decision by which any matters of faith and morals is put into a doctrinal form."[24]

[22] Purcell, p. 416 [23] *Petri*, iii, p. 78. [24] *Ibid.*, iii, p. 88.

He further asserts that all censures, whether they be for heresy or even for something less than heresy, are doctrinal definitions and are included in the phrase "faith and morals". Not only that but the "whole magisterium or doctrinal authority" of the popes is included in this definition. Also included are all legislative or judicial acts which are connected with this authority. Manning interprets the definition as extending papal infallibility to all acts in the exercise of his supreme magisterium. That is a sweeping interpretation.

(5) In these acts, the Pontiff possesses the infallibility with which our Divine Lord willed that his Church should be endowed. The definition (according to Manning) declares that the Pontiff possesses by himself the infallibility with which the Church together with him is endowed. The two truths affirmed here are that the infallible doctrinal authority was given to Peter and that the Holy Spirit was promised to the apostles. The point which Manning is trying to score is that the whole episcopate gathered in council is not infallible without its head while the head is always infallible by himself.

(6) The dogmatic value of these definitions is that they are in themselves irreformable and not from the consent of the Church. These words do two things, according to Manning: first they ascribe intrinsic infallibility to papal acts *ex cathedra* in faith and morals; secondly, they exclude all influx of any other cause of intrinsic infallibility. At the same time, it excludes the necessity of the bishops' assent before the pope can declare anything infallible.

In chapter three of his third pastoral, Manning adds "a few words respecting the terms" of the definition, namely personal, independent, absolute and separate.[25] Infallibility is a privilege that is *personal* in Peter and his successors alone and that in exercising this same primacy the Pontiff does not need anyone's help. Manning draws this conclusion from statements by Toletus[26] and Ballerini.[27] Thus the term "personal" belongs to the Pontiff as a public person, "distinct from, but inseparably bound to, the Church." In the midst of his presentation of "personal", he states that "hitherto we have not met the word *separate*, though in truth the word *sole* or *alone*, is equivalent."[28] He quotes from the following theologians of the Dominican school to demonstrate this: Bzovius, Marchese, Gravina, Vincentius, Ferré, Peter Soto, Gatti, Muzzarelli, Cappellari and Clement VI. In these passages, infallibility is personal, absolute, independent (without the apostles), alone (apart from the Church) and separate (from councils and bishops).

The primacy, which includes jurisdiction and infallibility, is a privilege attached to the person of Peter and his successors. Thus it is a personal privilege and cannot be communicated. It is not the privilege of the Pontiff

[25] *Ibid.*, iii, pp. 99-113.

[26] *In Summ. Enarr.* tom. ii. pp. 62-64. Rome, 1869.

[27] *de Vi et Ratione Primatus, cap.* iii. Rome, 1849. I have quoted these sources to show the recent vintage of Manning's sources in this section.

[28] *Petri*, iii, p. 98

as a private person but as a public person holding the primacy over the universal Church.

Manning next treats the word "separate". Theologians have used this to express the same idea as the word "personal". We might better understand it as "distinct". The independent exercise of the infallible office does not mean separation in the sense of disunion. Rather, the infallibility of the head means that "he is guided both as to the means and as to the end." In selecting the means, the Pontiff cannot err.

In this chapter, Manning has treated only two of the terms specifically. He leaves mention of the other two to the summary at the end. By *independent*, he means that papal infallibility does not depend either on the *Ecclesia docens* or the *Ecclesia discens*. By *absolute*, it cannot be circumscribed by human or ecclesiastical law. Both of these terms follow from the others but I feel that Manning has cut his readers short by not giving them equal discussion in his pastoral. They are needed for a complete picture of the topic he is presenting.

In the fourth chapter, Manning proves the truth and basis of infallibility by history and the rule of faith. It is worthwhile to notice that he uses a completely different approach to history than he did in his other two pastorals. In the fifth chapter he outlines the tradition of England and shows that there is a greater unity in England as a result of the definition. In fact, the majority of bishops and Catholics all over Europe nod their assent to the definition. And all this is said to prove a point: before the council, Manning had predicted that the disension in the Church could only be solved by a definition of papal infallibility. It seems that it has. The anti-Catholics who attack Rome and the definition are apparently unaware that "the doctrine of infallibility was as much the doctrine of the Church before as after the definition."[29]

Henry Edward Manning has treated the doctrine of infallibility very well in his three pastoral letters. He has shown the historical tradition of the doctrine, why it should be proclaimed at the Council, and then explained its meaning. He was always an ardent supporter of papal infallibility, a fact which is amply evidenced in these pastorals. But they demonstrate a very orderly progression and development over the three years in which they appeared. We could think of no better summary of what we have done here than to quote Manning's own preface.

Taken as a whole the three Pastorals present at least an outline of this revealed truth, now happily forever placed beyond controversy or doubt by the divine authority of the Church.

Too bad Manning never heard of a man named Hans Küng!

[29] *Ibid.*, p. 156.

MODERNISM RE-OBSERVED

by

JOHN JAY HUGHES

To rule out protest and opposition in the name of loyalty to the institution or its teachings would be to make outlaws of St Paul and indeed of Jesus himself.

Scholars still continue to turn their interest towards the Modernist crisis of the early years of this century; and that not merely for historical reasons. Seen in some perspective now after the years of the Council (which vindicated so much of so-called Modernist teaching), that crisis stands as one of many in the long march of Church history where the protagonists of truth and conscience have confronted the protagonists of institution and of conservatism. Truth, be it said, and conscience too, were neither the monopoly of one side; but openness to change surely was. Such openness was welcome in those years of moderate intellectual release brought about in the Church by Leo XIII after the long and intellectually stifling pontificate of Pio Nono. Pius X's pontificate proved a return to his namesake's style, and the consequences were, for those who were both sensitive and exploratory, uncomfortable. Such a man was Baron Friedrich von Hügel, who stood in his time where Père Congar and several German, French and Dutch theologians stand today, bridgebuilders between the prophets and the guardians.

The reviewer, and the author of the book under review, are both assistant professors at St Louis University, Missouri. Lawrence F. Barmann is to review the book by a fellow American Jesuit, Joseph P. Whelan, "The Spirituality of Friedrich von Hügel", in our next issue.

THE tide is upon us and we are unprepared; we have obstructed every attempt to build an ark of escape, and don't know where to turn for materials or skilled workmen. We have refused to bend, and now we must break. Whatever respite can be won by a policy of repression and brute-force, by brazening things out; by asserting what every educated man denies, and denying what he asserts, can only be partial and temporal; the tide will come in, and round, and over, notwithstanding.[1]

The time was November 1900, the writer the English Jesuit, George Tyrrell, addressing his Provincial, Fr John Gerard, S.J., on the problems of unbelief. Tyrrell had already been in trouble with the ecclesiastical authorities for attacking Catholic preachers and writers who dealt with the doctrine of hell as something of which we had detailed and certain knowledge, rather than as a deep mystery, difficult to reconcile with what we know of the God who is love. In the letter cited he was responding to his superior's suggestion that Tyrrell wrote some controversial pamphlets of a philosophical nature for the Catholic Truth Society. Tyrrell replied that the kind of writing suggested was neither his line nor the need of the times. "Supposing I could throw cold water on evolution, would that help any man towards faith?" Tyrrell was concerned with the large class of believers sensitive to the enormous gap between the thought patterns and language of the contemporary world and of the authorities of the Roman Catholic Church, whose attitude to that world and its thought was harsh, negative, condemning. With numbers of these people Tyrrell was already in touch. It was this "large class of reluctant believers", as he described them, "who are affectively and often effectively, religious minded", whom he wished to help.

[1] Cited from Lawrence F. Barmann, "Baron Friedrich von Hügel and the Modernist Crisis in England" (Cambridge and New York: Cambridge University Press), 1971; xiii + 278 pages plus index. £6. The exorbitant price asked for this book, and that by a university press which exists to publish non-commercial titles and thus to serve students and their teachers, will make it virtually impossible for university teachers to make this required reading for their students. We cannot refrain from protest.

If Tyrrell has been cited at the beginning of an article on an important new work on "Baron Friedrich von Hügel and the Modernist Crisis in England" this is because Tyrrell here admirably expresses the primary apologetic, even pastoral concern, which all the modernists shared, beneath their many and far-reaching differences. "The primary problem at issue", writes Dr Lawrence F. Barmann, a Cambridge trained American Jesuit and author of the work under review, "was the larger apologetic problem—that of justifying to oneself and for one's contemporaries structural Christianity in general, and structural Roman Catholic Christianity in particular" (ix f). The so-called "modernist movement" which arose from the attempts of individuals, and a few groups, in Italy, France, and England, to solve this problem, was never a movement in the proper sense of the term. It was, Barmann writes,

> the more or less simultaneous awakening of a number of Roman Catholics, in different places and different circumstances, but mostly rather well educated, and all strikingly aware of the intellectual and other advances of their own era and milieu, to the serious inadequacies of the Roman Catholic ecclesiastical system of thought and practice then current. Such an awakening and awareness transcended specific problems of biblical criticism, Church-state relations, philosophy or religion and social action. (x)

If there was one man to whom the modernists looked above all as counsellor, friend and guide, it was the English Catholic layman, religious philosopher and mystic, Baron Friedrich von Hügel.

Born in Florence in 1832 as the eldest child of a 57-year-old Austrian diplomat and a 20-year-old Scottish Presbyterian who became a Roman Catholic when her son, Friedrich, was three or four years old, von Hügel experienced a distinctly eccentric upbringing and education. The product of no school or university, his wide and deep learning in later life was the result of self-education. The first avenue of investigation pursued by the Baron's inquisitive and penetrating mind was that of biblical studies. He was convinced that genuine religious life could flourish only in a climate of truth; and for Christians truth about the Bible was of first importance. All during the 1880s von Hügel worked on biblical questions. He wrote to the aged Cardinal Newman[2] in 1884 that he was familiar with the

[2] von Hügel was influenced in his youth by Newman, but Barmann agrees with Vidler that Catholic modernism was not an outgrowth of earlier nineteenth century liberal Catholicism. This was almost completely checked by the decrees of Vatican I and by the interpretation subsequently given to those decrees by Church authorities, especially in England. In the 1890s von Hügel looked for support not to earlier

(continued at foot of next page)

Greek New Testament, but that he never expected to know the Old Testament "otherwise than at second-hand" (7). Yet within a decade von Hügel had mastered Hebrew and was thoroughly familiar with many of the Old Testament books in their original language.

It was thus natural that von Hügel should read with interest the first work of the young French biblical scholar, the Abbé Alfred Firmin Loisy. Entitled "Histoire du Canon de l'Ancien Testament" and published in March 1890, the book favoured what were, for Catholics of that era, "advanced" views regarding the authorship and dating of the Old Testament books, and revealed its author as a rising biblical scholar of the first rank and a man to watch for the future. Though von Hügel studied the book carefully in the spring of 1891, he did not enter into personal correspondence with Loisy or meet him for another two years. The resulting intellectual relationship and personal friendship, never fully extinguished on either side until the Baron's death in 1925, was to cost him more, perhaps, than any other relationship in his life.

von Hügel never accepted Loisy's ideas blindly or uncritically. More and more he was able to distinguish between the sounder lines of Loisy's biblical criticism and the less sound religious philosophy with which it was increasingly combined. But the Baron believed in learning from a man first and condemning him (if condemnation was necessary at all) only thereafter. von Hügel regarded Loisy as the one biblical scholar of the first rank in the Roman Catholic Church of the day, whose views on purely historical and critical questions were fundamentally sound. Hence the Baron never ceased pleading and struggling with the Church authorities for toleration of Loisy's research (from Leo XIII's encyclical *Providentissimus Deus*[3] in 1893 onwards it was clear that nothing more than toleration could be hoped for), despite certain excesses which, von Hügel felt, could be corrected later.

von Hügel's efforts to secure toleration for Loisy's work and ideas consisted of a campaign amongst scholars and educated people, in England

(*continued from previous page*)

Catholic liberals, but to contemporary Anglicans. Cf. Barmann xi f. and chap. 2 and Alec R. Vidler, "The Modernist Movement in the Roman Church; its Origins and Outcome", Cambridge, 1934, 50f. This interpretation of modernism is surely correct and may now be regarded as firmly established.

[3] This document denied autonomy to the science of biblical criticism, which it treated as an auxiliary branch of dogmatic theology. It lumped together and condemned the conclusions of serious critical scholars and rationalists, recommended piety and prudence as the chief qualifications of seminary professors of scripture, and held up St Thomas Aquinas as the model not only in philosophy and theology but in biblical studies as well. Loisy thought that the encyclical spelt the death of biblical studies in the Roman Catholic Church; von Hügel, after going through it very carefully, thought he had discovered certain useful loopholes. When Mgr Mignot, the Archbishop of Albi in France and almost the only episcopal friend of the modernists, tried to discuss certain biblical questions with Leo XIII in 1896 the Pope cut him short after a sentence or two with the remark: "But I dealt with all those questions in my encyclical *Providentissimus*". Barmann cites this incident as typical of the "Roman propensity for pronouncing solutions to problems which had yet to be formulated", which he calls "one of the main grievances of those men who were later branded and condemned as modernists" (64 n. 3). It should be noted in this connection that encyclicals are always written for the popes by others.

especially, to make the Abbé's work known, and to obtain critical appreciation for it in various publications. The large measure of success he achieved allowed von Hügel to point out to the authorities at Rome that Loisy was so highly respected in the world of scholarship and learning, where he was acknowledged as the leading Catholic biblical scholar of the day, that his condemnation by the Church would be a disaster of the first order. In this way von Hügel was able to stave off the worst for a number of years. But with the accession of a new and far more reactionary pope in 1903[4] the storm clouds already gathering on the horizon darkened and events rolled on inexorably to the hysterical condemnations of *Lamentabili* and *Pascendi* in 1907 and the excommunication of Loisy in the year following.[5]

With his great modernist friend in England, the Irish-born convert-priest and Jesuit, George Tyrrell, von Hügel's relationship was different. The Baron was attracted to Loisy by his competence as a biblical scholar in a Church which scandalously neglected such scholarship. The attraction in Tyrrell's case arose from his emphasis on the mystical aspects of religion in a Church which put too much emphasis on scholastic rationalism and upon external religious structures. For Tyrrell there was no publicity campaign comparable to that which von Hügel launched on Loisy's behalf. There were at least two reasons for this. In the first place Tyrrell's aims, being far more personal than Loisy's, hardly lent themselves to the kind of defence which von Hügel mounted for the Abbé. And second, by the time Tyrrell began to fall foul of the ecclesiastical authorities the whole modernist crisis had already reached a stage where there was little hope left of modifying the intransigence of officialdom.

It was with this intransigence, with the heavy hand of Church authority, that Tyrrell was increasingly concerned from 1900 onwards. von Hügel appreciated the rightness of Tyrrell's attacks on the abuses of authority, though he not infrequently disagreed with Tyrrell's methods and with the violence of his polemic. And what an accomplished polemicist he was, too! Consider, for instance, Tyrrell's devastating criticism of the pastoral letter issued by the English hierarchy at the end of 1900, which presented a veritable caricature of Catholic belief about the relationship of the hierarchy to the rest of the Church. "The bishops have mounted on metaphors as witches on broomsticks and have ridden to the devil",

[4] Dr Vidler has argued cogently that "Pius X was directly responsible for his policies. He is not to be excused as the innocent dupe of Cardinal Merry del Val and his other advisers". (A. R. Vidler, "A Variety of Catholic Modernists", Cambridge, 1970, 49.) Yet the major and fateful role of Merry del Val in the ruthless suppression of Catholic modernism must not be overlooked. The picture of this prelate which emerges from Dr Barmann's pages heightens the sinister side of his character. It is astonishing in view of the published evidence (and the still unpublished material is far more damaging) that the cause of Merry del Val's beatification, based on his undoubtedly sincere personal piety, is permitted to proceed.

[5] Dr Vidler's refutation of the charge that Loisy had secretly abandoned the faith of the Roman Catholic Church years before his excommunication is masterly and, to this reviewer, wholly convincing. Cf. op. cit. in previous note, chapters 2 and 3.

Tyrrell wrote. "It is the 'sheep and shepherd' metaphor that does the trick. The sheep are brainless, passive; their part is to be led, fed, fleeced and slain for the profit of the shepherd for whose benefit solely they exist. Apply this to the constitution of the Church and where are you to stop?" (151)

Maude Petre, who was to Tyrrell what Boswell was to Johnson, has charged repeatedly that Tyrrell's modernism was really due to von Hügel. "Without him Fr Tyrrell would have been a *spiritual* and *moral* pioneer, but not strictly a Modernist."[6] It was Miss Petre's contention that von Hügel, by introducing Tyrrell to controversial books on exegetical questions, had diverted her hero from the pursuit of "religious truth", which was his natural *metier*.[7] Dr Barmann showed convincingly that this charge is unfounded. By the time he came into contact with von Hügel in 1897 Tyrrell was already the confidant and guide of numerous Catholics troubled about their faith, and especially about the great and growing gap between the contemporary presentation of that faith by the Church authorities and the intellectual currents of the day. Biblical questions were very much in the forefront of this collision between ecclesiastical officialdom and the educated world at the turn of the century. To suppose that Tyrrell could have steered clear of such questions and still have assisted those who sought his counsel requires a great deal of credulity indeed. And there is in addition Tyrrell's strong polemical bent to be considered. Barmann shows that von Hügel often tried to restrain Tyrrell's polemical fire, even when he agreed with Tyrrell's positions.

Two additional and more damaging charges have been brought against von Hügel, and Dr Barmann either confronts them directly or provides the reader with material on which to base his own judgment. There is first the charge that after the tense and dramatic events in connection with Tyrrell's funeral (the story of which is well and fully told in these pages with detailed documentation), von Hügel "began to get cold feet" and to back off from the bold position he had taken up *vis-à-vis* Archbishop Amigo of Southwark, who forbade Catholic burial, though Tyrrell had received the last sacraments before his death, consciously and willingly, albeit speechless.[8] Vidler cites a letter of von Hügel to Bremond, written less than a month after the funeral, in which the Baron said that he now considered "it would have been better if, at the Funeral, you had simply read the Prayers, and had invited all to follow your example, at the end, in the sprinkling of the Holy Water on the coffin". Vidler remarks that he finds this letter "astonishing", and adds that it "must mean that [von Hügel] would have dispensed with

[6] Cited from Vidler, "A Variety of Catholic Modernists", 111.

[7] Cf. Maude Petre, "My Way of Faith", London, 1937, 290-3, and her "von Hügel and Tyrrell: The Story of a Friendship", London, 1937, 103f and 118ff.

[8] The charge of loss of nerve afterwards was made originally by Miss Petre and the Abbé Bremond, who was suspended by Amigo for saying prayers over the open grave. It has been taken up and repeated most recently by Dr Vidler in "A Variety of Catholic Modernists", 124f.

Bremond's sublime address".[9] Barmann gives a far longer extract from this letter of von Hügel to Bremond (229f). In context it seems clear that von Hügel's desire, in retrospect, for a more "toned down" ceremony, was governed by the wish not to give the authorities even the vestige of an excuse for their harsh action in suspending Bremond. Moreover in the same letter the Baron tactfully expresses his puzzlement as to why Bremond, on his return to France, had not simply ignored Archbishop Amigo's action (suspending Bremond in the diocese of Southwark alone), instead of advertising it and thus bringing down on himself universal suspension at the express order of Cardinal Merry del Val himself. In a footnote on the same page we read of von Hügel's deep regret, expressed in a letter to his Anglican friend, Archdeacon Lilley, over the "submission" which Bremond had subsequently signed as the price of his restoration to grace, and in which he "regretted and condemned" everything reprehensible which he had said over Tyrrell's grave.[10] In view of all this evidence, and taking into account the whole picture of the Baron which emerges from these pages, one feels that the charge of his having got "cold feet" requires considerably more substantiation than it has yet received.

Of greater moment still is the question of what Dr Vidler has termed "von Hügel's perduring heterodoxy".[11] If one equates definitely modernist views with heterodoxy there can be no question of the justice of Dr Vidler's language. But is this not assuming the very thing which must be proved? Certainly the evidence which Dr Vidler offers for his charge is slender—statements from the hardly balanced Miss Petre (a witness whom it is easy to impeach because of her all too obvious fixation with regard to Fr Tyrrell), a hearsay report from Tyrrell himself, describing in an obviously light and jesting manner the Baron's conversation,[12] and a hardly conclusive quotation from Professor Clement Webb—which Vidler himself at once balances in a footnote against evidence in a contrary sense.[13] Scraps and snippets of this kind just will not stand up against the clear picture which emerges from Dr Barmann's solidly documented pages. It is true, of course, that von Hügel found himself most of the time in opposition, which was frequently outspoken, to the Church authorities of the day. He regarded this as abnormal for a Catholic, always admitting that the burden of proof rested on him who adopted such a posture. Yet to rule out protest and opposition in the name of loyalty to the institution or its teachings would be, the Baron maintained, to make outlaws of St Paul and indeed of Jesus himself. Indicative of von Hügel's standpoint was the fact that he criticised Newman (while generously acknowledging his early indebtedness to the Cardinal) for steadfastly refusing to criticise current Roman policy or to permit such criticism in others.

[9] Vidler, op. cit. in previous note, 124f.

[10] Cf. the text of the French original in Barmann, 230, n. 2.

[11] "A Variety of Catholic Modernists", 111.

[12] Op. cit. in previous note, 117f.

[13] Op. cit. 111 including note 5.

Far from slighting the institutional elements in religion, however, von Hügel magnified it; and at no point is his deeply Catholic spirit more clearly manifest. Challenged in 1902 by a non-Catholic reviewer of Loisy's "L'Evangile et l'Eglise" to say why Catholic modernists remained in "a Church which degrades or ejects all who dare to think differently from the Roman Curia", von Hügel in his reply admitted that religious toleration and intellectual freedom had been more characteristic of Protestantism than of Catholicism in recent centuries. But, the Baron added in language which those familiar with him will recognise at once as far more authentic and typical of the man than the hearsay evidence cited by Dr Vidler, "Catholicism, *at its best*, still somehow produces saints of a depth of otherworldliness, of a delicate appealing heroism, and of a massiveness of spiritual wisdom, greater than I can find elsewhere". And von Hügel went on to stress that this was not in spite of the prominence of dogma, cult and structure in the Roman Catholic Church, but at least in part because of these elements and in relation to them.[14]

von Hügel returned to this theme in his later years, when in 1919 he urged his great friend, Professor Norman Kemp Smith, to gain "some definite Church membership, a clearly avowed and regularly practised traditional, institutional, religion". Such attachment had cost him much in his own life, yet he owed an immense debt to it, and that precisely as a philosopher of religion. The Baron added that he believed the Roman Catholic Church to be "the deepest, most comprehensive, and the most probing, of these great, irreplaceable training schools", though he admitted the large positive elements in other traditions (which he urged Kemp Smith to investigate). Over two years later Kemp Smith returned to this theme, asking von Hügel whether he thought the Roman Catholic Church could today assimilate the best in the modern world, as she had once assimilated the best in the Graeco-Roman world. von Hügel's answer was threefold. Individual Roman Catholics had already done this, he wrote, citing the Abbé Huvelin as an example. Second, von Hügel wrote that he had *faith* that the officials of the Church could attain this assimilation, and he knew people in Rome who did not accept the official line, though as yet they had not been able to prevail against the ultra-conservatives. Finally, and prescinding from all future possibilities, the Baron wrote that "the essential, the most indispensable of the dimensions of religion is, *not breadth, but depth*, and above all, *the insight into sanctity and the power to produce saints*. Rome continues—of this I am very sure—to possess this supernatural depth—possess it in far greater degree than Protestantism, and still more than the quite unattached

[14] In a charming vignette Barmann portrays von Hügel sitting in front of the British Museum on a cold November afternoon in 1902, immersed in conversation with the Flemish Bollandist, de Smedt, whose deep and fearlessly honest scholarship the Baron so much admired. de Smedt remarked sadly that the liberty of investigation so essential to true scholarship seemed now to exist only in Protestantism. Yet until the Reformation this liberty had been part of Catholic heritage, too (10f). In pleading for such liberty within Catholicism, and protesting against the current of repression and suspicion which ran so hard during his lifetime, von Hügel was pleading for a return to a vital part of the Catholic heritage and tradition.

Moderns."[15] That is genuine von Hügel. Can such language be reconciled with the charge of "perduring heterodoxy"?

We cannot close without mentioning Dr Barmann's masterly use of the unpublished sources: a vast amount of correspondence preserved in various libraries and private collections, and especially the forty-three volumes of von Hügel's Diaries, which are in the author's personal possession.[16] Barmann is thus able to correct, as he goes along, a very considerable amount of misunderstanding as well as numerous misstatements of fact in previous works on von Hügel and modernism. This is done with invariable courtesy and restraint (and frequently only in the footnotes, which must on no account be overlooked), but always with firmness and a sure historical touch. It becomes quite obvious in these pages that von Hügel's ideas and motives have suffered at the hands of writers with a polemical axe to grind or an interest in preserving or building up someone else's reputation at the Baron's expense.[17]

In his Preface Dr Barmann modestly terms his own work a monograph only, one of the many contributions necessary before a comprehensive history of the modernist phenomenon can be written. We prefer to view it as a first chapter in the really authoritative and scholarly biography of Baron von Hügel which is still lacking, and for the writing of which Barmann has shown himself in these pages to be eminently qualified. Friedrich von Hügel's unique combination of deep scholarship, the mystical spirit of inwardness, and stubborn insistence on the necessity of the institutional side of religion have much to say to our own distracted and tormented generation. And unless we read the signs of the times wrong, the timeliness and relevance of the Baron's thought will not decrease but increase.

[15] Cited from Barmann, 251. Barmann is preparing for publication the entire correspondence of von Hügel and Norman Kemp Smith.

[16] Cf. Barmann, 3, n. 1. The diaries will be deposited ultimately with the already large mass of von Hügel papers in St Andrews University Library, Scotland.

[17] Attention has already been drawn to the case of Maude Petre and George Tyrrell. To this we must also add the filial piety of Maisie Ward, whose understandable concern for her father's reputation has caused her to do less than justice to von Hügel. The alert reader of Dr Barmann's pages will not fail to observe instances of Wilfrid Ward's vacillation on matters of principle, already clearly visible in the Anglican orders controversy: cf. the present writer's "Absolutely Null and Utterly Void", London and Washington D.C., 1968, 211f.

BLAKE AND THE PRESENT GENERATION

by

KATHLEEN RAINE

I behold London, a human awful wonder of God.
. . . for Cities are men, fathers of multitudes.

William Blake, the poet, artist and visionary, who turned his impressions of the divine image in man into verses of sublime beauty, illustrated by his own coloured engravings of extraordinary power and haunting half-reality, died unhonoured in 1827 in his seventieth year. By degrees he has come to be known, first by the poets who recognised him as one of themselves, then by the connoisseurs of art, and now by a new public who seek rather the religion in his poetry than the art of it. His fame has never been higher than of late, when an exhibition of his little known water-colour designs for Gray's "Poems" was held at the Tate Gallery; and we are promised a new edition of the 102 drawings of his illustrations for Dante, scattered from Australia to America, coveted by collectors the world over.

Kathleen Raine, who has given so much of her scholarly life to the study of Blake, and who has written before on him in these pages (cf. JOURNAL, Summer 1971, 70-84), here speaks of Blake's influence in the modern world.

A GENERATION ago Blake was known to most readers of poetry only as the author of a few lyrical poems of naïve but extraordinary beauty. The greater part of his writings, his voluminous and daunting Prophetic Books, were the concern only of a few far-ranging minds—mystical poets like W. B. Yeats, or searchers, like the Surrealists, into the dark corners of the psyche. Now he has become a name of power, a moving spirit of religious radicalism throughout the English-speaking world. By this popular movement we Blake scholars have been taken by surprise; we do not know how to meet the sudden demand that we impart our knowledge to a generation of young and "beautiful" people who astonish us by their multitude and alarm us by their ignorance. Whatever these young people want from Blake—and from us—it is not a course of literature. These young "children of Albion", as one of their leaders has called them, are not in search of education; they want holy books, words of power, spiritual wisdom to live their lives by. Scholars read many books; but for religions one Book suffices. A new generation is in search of its sacred scriptures. Along with the Tibetan "Book of the Dead", the Upanishads, Huxley's "Doors of Perception", Gibran's "The Prophet", the Holy Grail and Flying Saucers (not to mention Marx, Mao and Marcuse, none of whom have I read) they have elected Blake. Such is the context; shocking to the lecturer in English Literature, and yet—to speak as a poet—far more imaginatively stirring, not to say intoxicating, than the warmed-up brew of Academic studies.

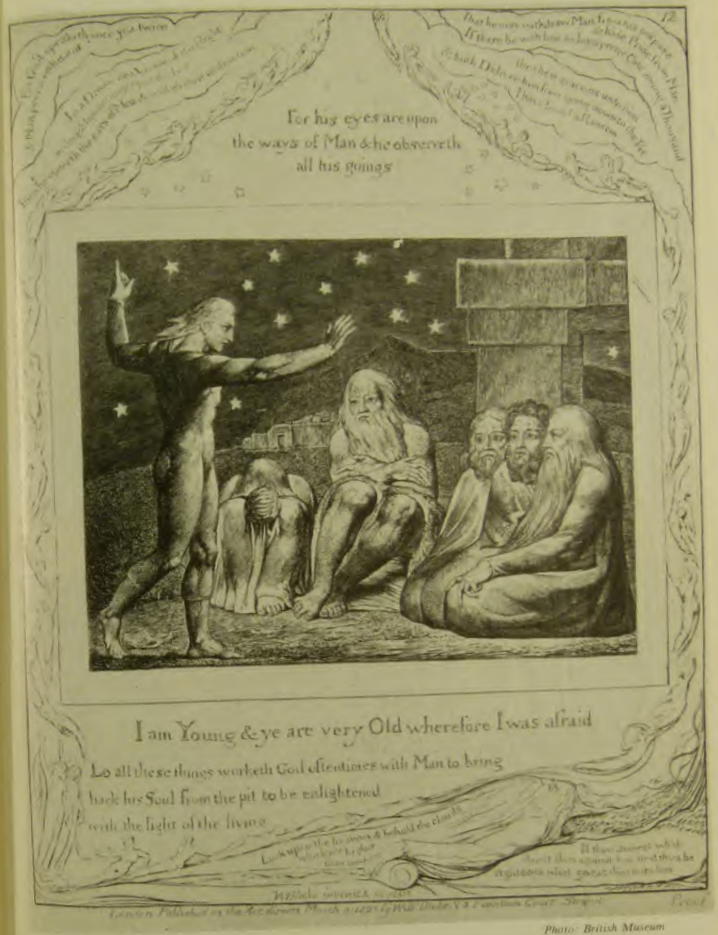
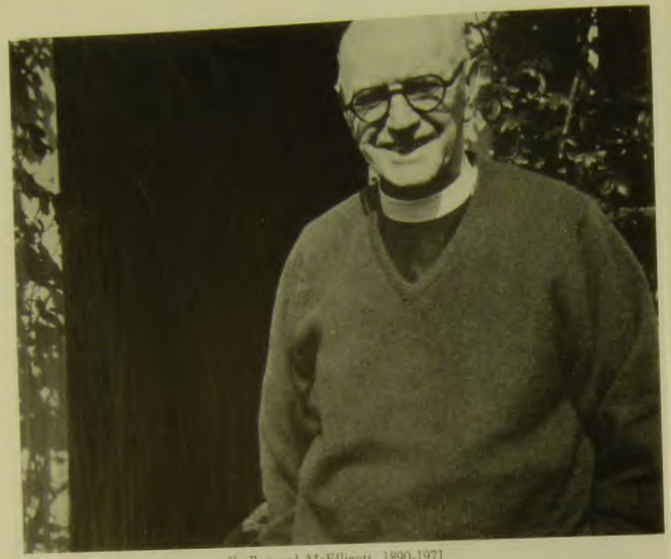


Photo: British Museum

"I AM YOUNG AND YE ARE VERY OLD"

Plate 12 from 22 *Illustrations of the Book of Job* (1825), done by William Blake in his late sixties for Linnell. Here Elihu is ushering in the first light of dawn among the fading stars: he represents the poetic imagination which kept the divine vision in time of trouble.



Fr Bernard McElligott, 1890-1971

Schola Cantorum recording for the B.B.C., Holy Week 1972.

One man would not have been surprised: Blake addressed himself to the English nation, to a national public:

"Mr. B. appeals to the Public, from the judgment of those narrow blinking eyes, that have too long governed art in a dark corner."[1]

When first I read these words what struck me was the heroic pathos of such an appeal, in the catalogue, of which only four copies have survived, of an exhibition memorable for its ignominious failure. Now I marvel at Blake's prophetic assurance. He knew that his work was the expression of his own deepest humanity; that it came from a level beyond the personal; and that it must therefore be understood by Everyman, since humanity is the same in all; "Imagination, or the Human Eternal Body in Every Man." That our Hippies are ignorant would not have troubled him in the least: "Jesus supposes every thing to be Evident to the Child & to the Poor & Unlearned. Such is the Gospel".[2] He also appealed especially to the young:

> Youth of delight come hither,
> And see the opening morn,
> Image of truth new born.
> Doubt is fled, & clouds of reason,
> Dark disputes & artful teasing.
> Folly is an endless maze,
> Tangled roots perplex her ways.
> How many have fallen there!
> They stumble all night over bones of the dead,
> And feel they know not what but care,
> And wish to lead others when they should be led.[3]

Prophets may be without honour, since they call public opinion in question; but it is to the many they speak, and by the many they are, in the long run, heard. Blake was not afraid of multitude. Teilhard de Chardin—many of whose ideas are anticipated by Blake—taught that the evolution of life is through groups, never through individuals; "humanity" is a kingdom.

So it would be presumptuous in me to suppose that what drew me to Blake was essentially different from the instinct which now draws an entire generation. When twenty years ago I began to wind into a ball that seemingly endless golden string whose end he offers, I was seeking not the solution of a puzzle but the heart of a mystery. I found much of Blake incomprehensible then; I find much of him unreadable now. But to understand a mystery is to become more and more deeply immersed in it, as in an atmosphere, a medium; to live and move in a new mode of being. A puzzle has a "solution"; once solved, it seems less remarkable, or not remarkable at all. A puzzle is finite; but a mystery draws us on, endlessly.

[1] A Descriptive Catalogue of Pictures, 1809. Blake's Complete Writings, edited by Geoffrey Keynes, p. 563.

[2] Annotations to Berkley's "Siris", Keynes, p. 773.

[3] The Voice of the Ancient Bard. Songs of Innocence, Keynes, p. 126.

Indeed Blake promises that his Golden Spring will lead us to "Heaven's Gate"; which is, after all, where we all want to go.

He also proclaimed the mutation of an Age:

"As a new heaven is begun, and it is now thirty-three years since its advent, the Eternal Hell revives. And lo! Swedenborg is the Angel sitting at the tomb: his writings are the linen clothes folded up".[4]

A new Age, a new orientation of mankind. One mark of a new Age would seem to be a change of premisses. Knowledge, at any given time, is a body of doctrine, art and science, grounded in some agreed, though more or less unrecognised, tacit assumption about the nature of things. The premisses of modern rationalism are no more immutable than are those of primitive animism, or any other system. Our knowledge is coherent only by virtue of its exclusions. Any system is a construction habitable only so long as its limitations are not apparent. A New Age is born when the old premisses will no longer serve.

Blake possessed knowledge not greater in degree, but different in kind from the quantitative scientific knowledge of the physical universe which was already the preoccupation of his time, and has so remained into our own; a system of thought according to whose assumptions for

"Dr Priestley & Bacon & Newton
Poor Spiritual Knowledge is not worth a button!"[5]

The premisses of materialism make it virtually impossible to regard "facts of mind" as "knowledge" at all; these being immeasurable. Knowledge, in a materialist society is quantitative knowledge. But the New Age, whose advent Blake wrote in letters of fire across our London sky, is an age of psychological and spiritual exploration; the inner worlds are once more opened; it is once more becoming possible to speak not merely of religious feelings, but of "spiritual knowledge". The attraction of the New Age is felt by those who feel the constructs of materialism to be imprisoning, an escape from their bounds infinitely liberating. There are many—perhaps a majority—still content to discover new extensions, new refinements, new variations in an accepted picture of the world; but ever-increasing numbers are demanding a new foundation and a transfigured reality. The children of the Age of Aquarius (calling themselves so is after all their way of affirming their allegiance to new premisses and their rejection of old) respond to the resonance of Blake's knowledge even without clearly understanding why they do so.

My own studies of that knowledge uncovered its roots in a tradition infinitely older than that of modern Western materialism; the *philosophia perennis* itself. One might say—and Blake himself often did say—that his great task was not to innovate but to restore. Yet old knowledge in a new situation reveals new facets, new realisations which are peculiar to

[4] The Marriage of Heaven and Hell, Plate 3, Keynes, p. 149.
[5] The Everlasting Gospel, (d) Keynes, p. 752.

our own time, though implicit in tradition. Blake's prophetic vision looked into a future upon which we are now entering as our present; we find him waiting for us.

Blake gives a precise date to the beginning of the New Age; 1757, the date of his own birth. It is also the date at which the precise orderly mind of Swedenborg was shown "in the heavens"—that is in the inner worlds—that his own Church of the New Jerusalem came into being, to supercede the Church (or "Churches", as he would himself say) as it had been hitherto. As to beginnings, Teilhard de Chardin somewhere says that they are never to be found; they are obscure, lose themselves like the head waters of a river. We recognise an event only when it is already widespread. But in retrospect we can all recognise, in the American and French Revolutions, the first stirrings of an irreversible change. These first shocks to the stability of European Christendom came during Blake's early manhood. Now revolution has become almost a norm, with fragments of stability, like uprooted rocks, precariously posed here and there over universal chaos. Or so we often feel.

Blake strangely announces the advent of the New Heaven with the words "the eternal hell revives". It is easier to see in this age of revolution evidence of the revival of "the eternal hell" than the beginning of a new heaven. But Blake saw in these events a liberation of energy, too long held down by the precarious order of a senile civilisation based on the narrow rationalism of the so-called Enlightenment. Hell he equates with energy; heaven with reason; and he is prophetic in his affirmation that energy—and specifically physical and sexual energy—cannot be fettered for ever. A hundred years before Freud he wrote,

"Those who restrain desire, do so because theirs is weak enough to be restrained; and the restrainer or reason usurps its place & governs the unwilling.
And being restrain'd, it by degrees becomes passive, till it is only the shadow of desire.
The history of this is written in "Paradise Lost", and the Governor or Reason is call'd Messiah.
And the original Archangel, or possessor of the command of the heavenly host, is call'd the Devil or Satan, and his children are call'd Sin & Death.
But in the Book of Job, Milton's Messiah is call'd Satan.
For this history has been adopted by both parties.
It indeed appear'd to Reason as if Desire was cast out; but the Devil's account is, that the Messiah fell, & form'd a heaven of what he stole from the Abyss."[6]

At the heart of Blake's vision lies a realisation of the immense energies of the Abyss on which Reason's precarious empire rests. Yet not until this century was the existence, much less the power, of the Unconscious recognised. Freud's discoveries are of a kind that we can never again un-know. The power and violence of unreason has besides been more than

[6] The Marriage of Heaven and Hell, Plate 5, Keynes, pp. 149-50.

proved by the history of our supposedly rational European civilisation since Blake wrote these words in 1793. Rational Europe had forgotten what was known by the inspired author of the "Book of Job"—the story Blake has made doubly famous by his series of twenty-two engravings. In these, Blake seeks to communicate to his own age the inner experience of the man who thought to reason with God. Job's redemption followed his realisation that the depths of the divine mystery are unfathomable by rational thought; but also that the divine mystery dwells within his own heart.

In his earliest Prophetic Books Blake dramatised the conflict of Reason and Energy in the symbolic action of myth. In the familiar features of his Urizen, "aged ignorance", the patriarchal Jehovah as doubly misconceived by Protestant Christianity, he has exposed, more clearly than by any words, the rigid and senile error of the framer of rational moral and natural laws. In terms of Jungian psychology Blake's Urizen is the Senex, the "Wise Old Man", whose wisdom is ordered and systematised thought. His labours are endless and joyless, for ever adding new pages to his book of moral and natural law. Separated from imagination, at war with instinctive energy, he is, all unwittingly, the tyrant of the inner kingdom.

Against the "aged ignorance" of Urizen, the *puer eternus*, the energy of desire, the uncurbed impulse of life, for ever rebels. Blake's "young demon", Orc, the passionate energy and the delight of life and sexual desire, seeks, like Maoist youth, to make of revolution a perpetual state. This conflict between two functions of the human psyche, of equal authority, but contrary nature, can never be resolved by the repressive dominance of the one, or the rebellious violence of the other. Within the wholeness of man each has its place. But there is no doubt that in his early writings Blake was on the side of the rebellious demon Orc, bent on the overthrow of Urizen's "establishment", (as it is nowadays called by those who do not belong to it.) Orc, the "young demon", is the prototype of our own "Hell's Angels" whose law is violence for its own sake. The New Age, with a revival of energy and unreason, is an age of youth. The Senex is no longer venerated as the likeness of God the Father; instead the power of the *puer eternus* is everywhere worshipped. Not indeed that Orc's only aspect is revolutionary violence or the mindless anarchy of Hell's Angels. He has his gentler and more beautiful aspect as the ever-young and gentle Eros, whose followers say "make love, not war". Blake knew very well that Orc's violence increases when he is fettered and chained. The face any god—or archetype—turns to us depends upon our own acceptance or rejection of his especial energies; as Blake had understood before Jung formulated this truth.

That Blake anticipated the principle features also of Jungian psychology has long been recognized; it was Kerrison Preston who many years ago first drew attention to the correspondence of Blake's Four Zoas with Jung's four functions, or psychological types. I will therefore mention only briefly this remarkable insight into "depth psychology". As with Freud's discovery of the Unconscious as an abyss of energy—libido—Jung's structuring of the psyche is an enlargement of knowledge upon which we can never now go back. Blake knew it all; his Prophetic Books all concerned with different aspects of the inner struggles and final integration of the conflicting and diverse energies of the soul.

> "Four Mighty Ones are in every Man; a Perfect Unity
> Cannot Exist but from the Universal Brotherhood of Eden,
> The Universal Man, to Whom be Glory Evermore."[7]

Like Jung, Blake was concerned with the "integration of the personality". His inner wars are the struggles of each in turn of his "Zoas"—Living Energies—to dominate the "eternal man". But the only harmonious resolution is in the rule of all four faculties by the "Divine Humanity", the God within every human soul, the true centre of human existence. The marriage of the soul-figure, Jerusalem (Jung's Anima) with the "God within" is the consummation of the inner drama.

There is of course scriptual authority for the Four; who occur in the vision of Ezekiel, and again in the Apocalypse of St John, where they are to some extent characterised, as Lion, Eagle, Ox and Man. But no-one before Blake—or for that matter since—had given their human faces to the Four. Urizen and Orc, Tharmas and Los are the pantheon of the national soul of England; we all recognise them in ourselves and in our society. Even now they are essentially modern. Urizen, the joyless intellect and framer of codes with his tables of the law; Rebellios Orc, now Flower Child, now Hell's Angel, or Maoist, or student agitator. Tharmas, Zoa of physical life, Blake calls the "gentlest son of heaven". Agitated or oppressed, he can, like the Working Class, storm like a sea in formless violence. Los—Jung's intuitive function—is the creative genius of the nation. Like some Apollo of the Industrial Revolution, Blake shows him at work among his "furnaces of affliction" where he toils with hammer and tongs moulding new forms of art and thought and again destroying them. His "emanation" and wife, Enitharmon, weaves on her looms continually new bodies and embodiments for the lives which flock towards generation. Los has also his printing-press, for he is the inspired poetic genius of the nation; the Zoa who has, as Blake says "kept the divine vision in time of trouble". For Blake's description of the inner drama of the Zoas is, quite specifically, the inner drama of the English—and to a less extent therefore, the western European—collective being. It does not follow that in other societies it is Urizen (the rational function) who is the tyrant. Yet for us, who are involved in the very drama Blakes describes, his myths have, in their confrontations and resolutions, the value of maps of the inner country we are ourselves exploring.

Jung added subtlety to the crude conception of Good and Evil by showing that every archetype has its demon face, and every demon its potential beauty. This bipolarity has always been understood in Buddhist art; and in that other sacred book of the Hippies, the Tibetan Book of the Dead, the god-forms appear in one or other aspect according to the condition of the soul in Judgment. This too Blake had fully understood. Not

[7] Vala, or The Four Zoas, Night the First, Keynes, p. 264.

by repression, but by transformation the soul is purified. Not long ago some Hell's Angels were interviewed on television; and after explaining their cult of violence, one of them said, "We're *beautiful*". Blake would have understood. Did he not say that "every thing that lives is holy".[8] The simple dismissive morality which judged some persons to be innately good, others innately bad, is gone for ever. And has he not shown us how beautiful the Demon Orc can be? "Energy is Eternal Delight".[9]

It is to a yet more striking prophetic insight, one whose relevance to the modern world is only now beginning to be apparent that I should like to turn in the time that remains. Blake's vision of perfected humanity was above all a collective vision; and what he wrote on the collective nature and destiny of mankind anticipates by more than a century the "Christogenesis" of Teilhard de Chardin. The final answer to the oldest question in the world, "What is Man?" cannot be fully given in terms of individual self-perfection. To Blake, as to Teilhard, man is a being in process of becoming; and what will become is the mystical body of Christ. No doubt you remember the little emblem from *The Gates of Paradise*[10] in which Blake gives his answer to that question. A caterpillar is eating a leaf of our native tree, the oak; and on another leaf is a crysalis, which contains a sleeping child. The time for its awakening has not yet come; but the metamorphosis of natural man (the caterpillar) into the twice-born "human" form is taking place in the sleep from which the soul will one day awaken. The emblem is luminous with peace and promise; but in the Prophetic Books, the process of becoming is full of sorrow and toil, struggle, travail. But of the end Blake was absolutely certain; as also was Teilhard.

At the beginning of this century most of the English nation already lived in cities; and yet the universe of our poetry remained that of nature. A time-lag perhaps; or were there not two nations (a state of affairs Plato warned against), the educated, who still lived in pleasant places; and the mass of illiterate citydwellers, deprived of cultural participation in civilised society. There were in fact very few "dark Satanic mills" in Blake's lifetime; indeed he first used the phrase to describe the mechanistic philosophy of Locke and Newton which envisaged the universe as a huge machine. The machines of industry he saw as an accidental expression of this philosophy, the deeper ill.

But Blake was the first poet of the modern city; the industrial city of the poor and the dispossessed. In contrast with Wordsworth whose nature-poetry became for a time almost a national religion (or pseudo-religion) a last refuge from the terror to come, Blake wrote of, and for, the people of the industrial revolution, and of the spiritual consciousness, still inarticulate, of the modern poor.

I behold London, a Human awful wonder of God

Blake wrote these words in the very heart of his native city, whose inner life

[8] Visions of the Daughters of Albion, Plate 8, Keynes, p. 195.
[9] Marriage of Heaven and Hell, Plate 4, Keynes, p. 149.
[10] Keynes, p. 760.

pulsed in his own veins.

I write in South Molton Street what I both see and hear
In regions of Humanity, in London's opening streets.

For Blake's city was not the bricks and mortar, the blackened city churches, or the great temples of Westminster and St Paul's. The city is not outside its inhabitants but within them. He hears the spirit of London speak:

My Streets are my Ideas of Imagination.
My Houses are Thoughts; my Inhabitants, Affections,
The children of my thoughts walking within my blood-vessels.[11]

London's children are the "golden builders" of the heavenly city of the New Jerusalem:

The Stones are pity, and the bricks, well-wrought affections
Enamel'd with love & kindness, & the tiles engraven gold,
Labour of merciful hands: the beams & rafters are forgiveness.
The mortar & cement of the work, tears of honesty: the nails
And the screws & iron braces are well wrought blandishments
And well contrived words, film-fixing, never forgotten,
Always comforting the remembrance: the floors, humility:
The ceilings, devotion: the hearths, thanksgiving.[12]

If the hero of Wordsworth's "Prelude"—the "epic of the man of feeling"—is the solitary individual alone with nature, Blake's hero is collective humanity. His "Giant Albion" is the corporate national being, within whose greater whole lesser group-souls—London, and other cities and associations of men—have their being.

. . . . . for Cities
Are Men, fathers of multitudes, and Rivers & Mountains
Are also Men; every thing is Human, mighty sublime![13]

People of my generation tend to fear and dislike the crowd, to feel ourselves threatened by it as by annihilation. But the overruling attraction of the crowd upon the younger generation is a new phenomenon, which has come into operation under the pressure of numbers. We see, often with bewilderment, a mysterious power operating upon these children of the Age of Aquarius. Under the hypnotic influence of "pop" music and their drug, they feel themselves, at such times as thousands have formed a human swarm, united in love with their multitudes of brothers and sisters. Crude as this may seem to us, are we not seeing the emergence of that universal humanity whose Christian symbol is Christ as the True Vine?

The idea of the mystical body of the universal Christ is of course as old as Christianity; but the vivid self-realisation of group-souls, collectivities of beings, belongs essentially to the modern world and to the New Age which is even now beginning. The younger generation feel its pressure in a way that we of the older civilisation can scarcely begin to understand.

[11] Jerusalem, Plate 38, Keynes, p. 665.
[12] Jerusalem, Plate 12, Keynes, p. 665.
[13] Jerusalem, Plate 38, Keynes, p. 665.

Blake was not the first to discern these new unities, the group-souls, collectivities of beings in the same spiritual state; the vivid realisation of these collectivities is Swedenborg's greatest contribution to modern thought. His "Heaven and Hell" abounds in description of these group-souls, living with the single life of super-individuals. It is in this aspect of his vision that Blake is most Swedenborgian. Of his great composition, "A Vision of the Last Judgment", he writes:

"It ought to be understood that the Persons, Moses & Abraham, are not here meant, but the States Signified by those Names, the individuals being Representatives or Visions of those States as they were reveal'd to Mortal Man In the Series of Divine Revelations as they are written in the Bible; these various States I have seen in my Imagination; when distant they appear as One Man, but as you approach they appear Multitudes of Nations . . . I have seen, when at a distance, Multitudes of Men in Harmony appear like a single Infant, sometimes in the Arms of a Female; this represented the Church".[14]

No doubt Blake did "see" these things, as he says; but in his very terminology—the "states" seen as individuals, the "distance" and "approach", the flat style of the raconteur, reads like a paraphrase of almost any page of Swedenborg's "Heaven and Hell". As to "seeing", the true prophet is merely one who sees "what eternally exists, really and unchangeably" before the rest of mankind. Swedenborg, Blake, and surely Teilhard also, were gifted with this prophetic insight into universal reality: "The Last Judgment is one of these Stupendous Visions. I have represented it as I saw it; to different People it appears differently, as everything else does".[15] Unanimity, not originality, is the mark of the prophetic tradition.

But Blake's prophetic vision—and both Swedenborg and Teilhard are with him—was not merely of a process of aggregation and collectivisation: he perceived, in the struggling, suffering life of London's multitudes the emergence of a single figure, the single being and Person of the Divine Humanity, the figure of his "Jesus, the Imagination". Teilhard has named the last phase of human transformation as "Christogenesis". He could not have known that Blake had proclaimed that vision at the end of the Eighteenth Century. In the Furnaces of Affliction, the alchemical transmutation of humanity is taking place:

> And the Divine voice came from the Furnaces, as multitudes without Number, the voices of the innumerable multitudes of Eternity!
> And the appearance of a Man was seen in the Furnaces . . .[16]

It is in the heart of multitude that Blake beheld the single Person of the Divine Humanity: "a Man", "the Lamb of God descending" in the Second Coming of Christ. According to Teilhard human evolution is not completed in the perfection of individuals; there is a further stage, whose term is the collective life of the one in all, and the all in the One. The collective

[14] A Vision of the Last Judgment (From Blake's Notebook), Keynes, p. 607.
[15] *Ibid.*, Keynes, p. 605.
[16] Jerusalem, Plate 35, Keynes, p. 662.

spiritual life of humanity will not resemble the collective brutality of the crowd; it will be an inner life of love, the only cement of any enduring and living union. Upon this stage of our evolution we have as yet scarcely entered; though the collectivity of the Church is so conceived—Swedenborg's and Blake's New Jerusalem:

> And there appear'd a Universal female form created
> From those who were dead in Ulro, from the spectres of the dead.
> And Enitharmon named the Female, Jerusalem the holy.
> Wond'ring, she saw the Lamb of God within Jerusalem's Veil;
> The Divine Vision seen within the inmost deep recess
> Of fair Jerusalem's bosom in gently beaming fire.[17]

Now it seems to me that this vision of the collectivity and of the Universal Christ is likely to be in the near future the most potent aspect of Blake's teaching for the younger generation. It is only during the last five or six years that we have begun to witness these strange congregations, like great flocks of starlings moved by a single mind, of young people assembling in peace and what they themselves certainly feel to be a new kind of love, as of a great family of brothers and sisters. They gather to rejoice, one might almost say sacramentally, in one another's presence; and again the word "beautiful" is current among them—a word long in disuse. They feel the pressure—what Teilhard calls the "groping" of life towards some new form—of what may well be a new phase in the ascent of life from multiplicity to the unity of a new kind of living organism, which Teilhard does not hesitate to call "super-humanity". It is as if they are already feeling, more fully than any previous generation the one life in all of Blake's Divine Humanity. From the old veneration of the historical person of Jesus Christ, the religious experience of mankind would seem to be passing to the collective Person of the Cosmic Christ, whose presence is in every human heart, and whose mystical body is the Universe itself.

Merely in passing, may I suggest that not only does Jung's concept of a "Collective Unconscious" provide a possible basis for this collective being; telepathy is a phenomenon few scientists would nowadays altogether deny, and may well, in the future, become better understood as a mental unifying medium.

Blake saw the imagination as this universal divine body; "Jesus the Imagination", or the Imagination of God in the collective Person of the Cosmic Christ, the Omega (to use Teilhard's words—taken of course from the Book of Revelation) of human evolution.

> He who would see the Divinity must see him in his Children,
> One first, in friendship & love, then a Divine Family, & in the midst
> Jesus will appear . . .

Not with any loss of individual identity; for

> . . . . General forms have their vitality in Particulars, & every
> Particular is a Man, a Divine Member of the Divine Jesus.[18]

[17] The Four Zoas, Night the Eighth, Keynes, p. 345-6.
[18] Jerusalem, Plate 91, Keynes, p. 738.

"The Divine Humanity" is a phrase we associate especially with Blake; for it is he who has given fire and poetry to the vision. Yet the term is borrowed from Swedenborg; is indeed central to the teaching of that great visionary, whose stature has hitherto surely been underrated, possibly because his teaching, like Blake's, was in advance of his time. In paying tribute to Blake we must recognise the extent to which his seemingly original vision is Swedenborg's doctrine of the Church of the New Jerusalem.

Swedenborg believed that divine revelation takes place in a succession of progressive revelations or "Churches", from Adam to the end of time. A new revelation "in the heavens", the inner worlds, begins to operate like a new energy. The older "Church" may continue to exist as an external form, but life no longer works in and through it, but through the new revelation, until its energy is spent and its work completed. The New Church of Swedenborg and of Blake is the "Church" of the Divine Humanity; a Christian humanism, such as Teilhard also proclaims. Swedenborg wrote that "the Lord came into the world to glorify His Human; and that the passion on the cross was the final combat, by which He fully conquered the hells and fully glorified His Human."[19] In this vision God is not dwindled to the stature of man: man is augmented to the greatness of God Incarnate in the whole universe. The creator of the universe becomes once more a Person and what is more a human Person; or, rather, the humanity of the Cosmic Christ is the Person of the universe. In this teaching of the New Church lies the key to a passage in Blake's Everlasting Gospel which has shocked many and puzzled all. The words are spoken by "God" to Jesus on The Cross:

> if thou humblest thyself, thou humblest me;
> Thou also dwell'st in Eternity.
> Thou art a Man, God is no more,
> Thy own humanity learn to adore,
> For that is my Spirit of Life.[20]

On this full identity of the divine spirit in man and God the creator of this world Swedenborg is quite specific. In "The Divine Love and Wisdom of the Angels", a book Blake lovingly annotated, he wrote that "the Lord from eternity, that is, Jehovah, could not have created the universe and all things there unless he were a man."[21] Like Teilhard, Swedenborg understood that in the Incarnation the whole universe becomes "the body of Christ", his "seamless dress", in which there is no break from the first-created particles of light, to the Person of the Divine Humanity. Teilhard well understood that the attraction of the Indian religions and metaphysics for the modern imagination lies in the vastness of their perspective; the divine Being extends through infinite aeons of time, and to the uttermost bounds of all the worlds. But the Christian revelation, as it is generally presented

[19] Doctrine of the New Jerusalem, para. 14.
[20] The Everlasting Gospel, d. Keynes, p. 752.
[21] The Divine Love and Wisdom of the Angels, para. 285.

in the smaller context of history, and pictured in terms of an ancient cosmology to which the Church mistakenly clung when it refused Galileo's astronomy, has not seemed to correspond with the vastness of the universe, both in space and in time, as it is now presented by science. That is because the Cosmic Christ has not been hitherto understood in His entirety.

We often feel that Swedenborg, who was also a scientist, is feeling his way to some of the same conclusions as those reached by Teilhard. He understood that there is throughout nature (animate and inanimate alike) what Teilhard has called the "within" and the "without". This is not Teilhard but Swedenborg:

> "That there is in every Thing an Internal and an External, and that the External dependeth on the Internal, as the Body does on its soul, must be evident to anyone that considers attentively the particular parts of Creation. In Man this Truth is very manifest. . . . There is an Internal and an External also in every Bird and Beast, nay, in every Insect and Worm; also in every Tree, Plant and Shrub, nay, in every Stone and smallest Particle of Dust."[22]

The only life in all is that of the Divine Human. And Blake wrote, doubtless with Swedenborg in mind,

> "It is the God in all that is our companion & friend . . . God is in the lowest effects as well as in the highest causes; for he is become a worm that he may nourish the weak. For let it be remembered that Creation is God descending according to the weakness of man, for our Lord is the word of God & every thing on earth is the word of God & in its essence is God."[23]

Swedenborg too had written that "His human body cannot be thought of as great or small, or of any stature, because this also attributes space. He is the same in the first things and the last, and in the greatest and the least."[24]

One might say that Teilhard's attempt to reclaim nature for the Kingdom of Christ was anticipated by Swedenborg and by Swedenborgian Blake. Now once more scientists may have to reconsider the mechanistic materialism against which Blake waged a lifelong and lonely battle. It no longer seems to us merely fanciful when Blake makes a fairy—a spirit of vegetation—ask the poet,

> "Then tell me, what is the material world, and is it dead?"

and promises,

> "I'll show you all alive

[22] The True Christian Religion, Vol. II, para. 785.
[23] Annotations to Lavater's Aphorisms, Keynes, p. 87. The annotation is made to a remark by Lavater with which Blake disagreed, "A GOD, an ANIMAL, a PLANT, are not companions of man. . . ."
[24] The Divine Love and Wisdom of the Angels, para. 285.

The world, where every particle of dust breathes forth its joy".[25] Blake knew the works of the mechanists, Locke and Newton, and had considered

The Atoms of Democritus

And Newton's Particles of light.[26]

—and in a letter to his friend Thomas Butts he affirms the life and the Divine Humanity of every particle of dust in the universe:

In particles bright
The jewels of Light
Distinct shone & clear.

Amaz'd & in fear
I each particle gazed,
Astonish'd, Amazed;
For each was a Man
Human-form'd. Swift I ran,
For they beckon'd to me
Remote by the Sea,
Saying: Each grain of Sand,
Every Stone on the Land,
Each rock & each hill,
Each fountain & rill,
Each herb & each tree,

Mountain, hill, earth & sea,
Cloud, Meteor, & Star,
Are Men Seen Afar.[27]

So also for Teilhard all matter is Christ's "seamless dress"; the "body and the blood of the Word". "I have no desire, I have no ability", he wrote in his "Mass on the World" "to proclaim anything except the innumerable prolongations of your Incarnate Being in the world of matter. I can preach only the mystery of your flesh, you the Soul shining forth through all that surrounds us."[28]

Such a vision of "the God in all", is no less radical in its challenge to atheist materialism than is the Indian pantheism that speaks so inspiringly to the younger generation. "Less than All cannot satisfy Man",[29] Blake wrote in his first illuminated book; and so it is at the present time—no Christian vision smaller in its scope than the vast universe of nature as it is now known can command the worship of the most religious minds of the present time. And yet the vision of the New Age, so strikingly alike in Blake and Swedenborg and in our contemporary Teilhard de Chardin, the

[25] Europe, a Prophecy, III, Keynes, p. 137.
[26] From a poem in Blake's Notebook, "Mock on, Mock on, Voltaire, Rousseau", Keynes, p. 418.
[27] Keynes, p. 804.
[28] Hymn of the Universe, pp. 36-7.
[29] There is no Natural Religion (second series), Keynes, p. 97.

"personal God" of Christendom is not sacrificed but given new supremacy. A few years ago—and Teilhard took note of this—the strongest argument against Christianity seemed to be that a "personal God" was incompatible with what we now know of the natural universe. On the contrary, he argues; Christianity is likely to survive just because The Cosmic Christ is the supreme Person of the universe, the unity to which evolution, creating ever larger unities from the infinite multiplicity of the smallest particles of matter, must converge. If at times Swedenborg writes like Teilhard, so Teilhard repeats Swedenborgian doctrine almost verbatim when he writes, "We often speak of person as though it represented a form of total reality that is quantitatively reduced and qualitatively weakened. We should understand it in a directly opposite sense. The personal is the highest state in which we are able to apprehend the stuff of the universe."[30] The Person of the universe, he argues, is what Christians mean by Christ.

Swedenborg long before had written that "heaven as a whole and in every part is in form as a man and the Divine, which is with the angels, constitutes heaven; and thought appears according to the form of heaven".[31] The form of heaven, he also writes, is "in its greatest and in its least things like itself". and is in the whole and in every part "in form as a man". I do not doubt that the cosmic vision, so strangely alike in Swedenborg, Blake and Teilhard, is "one of those stupendous visions" which belong to "what Externally Exists, Really & Unchangeably".[32] It is a vision apparent to more and more human beings as the current of time carries our race towards the Omega of the Universal Christ.

It is this cosmic vision which Blake strove to depict in the great composition which occupied his deepest thought for many years, and on which, to the end of his life he continued to work. "A Vision of the Last Judgment" is not so much a painting of human beings as of humanity itself—of that superhuman Person whose appearance as a Man Blake discerned in the Furnaces of Los. From the Throne of Jesus, as from the heart of humanity, all life flows, and to Him returns. Indeed when Blake speaks of "humanity" he means always the emergent lineaments of the Divine Human. Mortal humanity he saw as not yet fully human; as degraded into the bestial, or confined in the ego,

. . . a false Body, on Incurstation over my Immortal
Spirit, a Selfhood which must be put off & annihilated alway[33]

Far from our finite selfhood being our "humanity", it is for Blake the very reverse, is that in us which obscures

. . . the Divine
Humanity Who is the only General and Universal Form
To which all Lineaments tend & seek with love & sympathy.[34]

[30] Science and Christ: The Salvation of Mankind, p. 136.
[31] The Divine Love and Wisdom of the Angels, para. 11.
[32] A Vision of the Last Judgment, Keynes, p. 604.
[33] Milton, Plate 40, Keynes, p. 533.
[34] Jerusalem, Plate 43, Keynes, p. 672.

Obviously what Blake means is not that all who bear the imprint of the Universal Christ will be of a uniform and mechanical sameness; a better analogy would be Plotinus' Heavenly Choir, who, when all are turned towards the choirmaster, sing the music of the universe in harmony. "We reach towards the Supreme; it is we that become present. We are always before it: but we do not always look: thus a choir, singing set in due order about the conductor, may turn away from that centre to which all should attend; let it but face aright and it sings with beauty, present effectively. We are ever before the Supreme—cut off is utter dissolution; we can no longer be—but we do not always attend: when we look, our Term is attained; this is rest; this is the end of singing ill; effectively before Him, we lift a choral song full of God."[35]

Teilhard in his "Mass on the World" wrote that "We are all of us carried together in the one world womb; yet each of us is our own little microcosm in which the Incarnation is wrought independently with degrees of intensity that are incommunicable . . . I firmly believe that everything around me is the body and blood of the Word."[36]

That is pure Blake; who saw the Divine Humanity entering the world of generation with every birth, dying with every death:

The Divine Vision still was seen,
Still was the Human Form Divine,
Weeping in weak & mortal clay,
O Jesus, Still the Form was thine.

And thine the Human Face, & thine
The Human Hands & Feet & Breath,
Entering thro' the Gates of Birth
And passing thro' the Gates of Death.[37]

This is of course the teaching of the Universal Church; but it is an aspect of that teaching which speaks to our own time with a perhaps unprecedented depth of meaning.

Blake saw that the "looms" of generation are for ever weaving the body of the Incarnation, the "robes of blood" which the cruel Goddess Nature, like the Indian Kali, creates and again destroys:

But thou, O Universal Humanity—who is One Man blessed for Ever
Receivest the Integuments woven. Rahab beholds the Lamb of God.
She smites with her knife of flint, she destroys her own work
Times upon times, thinking to destroy the Lamb blessed for Ever.[38]

But the Divine Humanity conquers death:

. . . In Me all Eternity
Must pass thro' condemnation and awake beyond the Grave.[39]

[35] Ennead 6, On the Good of the One, 8, Tr. Stephen Mackenna, p. 248.
[36] *Op. cit.*, p. 28.
[37] Jerusalem, Plate 27, Keynes, p. 651.
[38] Vala or The Four Zoas, Night the Eighth, Keynes, p. 347.
[39] Jerusalem, plate 35, Keynes, p. 662.

To the children of the Age of Aquarius the Second Coming of the Universal Christ seems strangely near. With Blake they begin to discern "the Human Imagination, who appear'd to Me as Coming to Judgment among his Saints & throwing off the Temporal that the Eternal might be Establish'd".[40] The first Book of the Bible tells how man was created in the Garden of Eden; one man, the "first Adam", whose home was in nature. The last, the Book of Revelation describes a city, the completed work of collective mankind, of "ten thousand times ten thousand", multitudes without number. Fallen, the First Adam became the innumerable and scattered multitude of mankind; in the Second Adam, "the Divine Humanity", that multitude again becomes one Man. Blake is the supreme prophet of the vision of the term of human-kind, Teilhard's "point Omega" in which all will live in the one life of the God Within.

Then those in Great Eternity met in the Council of God
As one Man, for contracting their Exalted Senses
They behold Multitude, or Expanding they behold as one,
As One Man all the Universal family; & that One Man
They call Jesus the Christ, & they in him & he in them
Live in Perfect harmony in Eden the land of life
Consulting as One Man above the Mountain of Snowdon Sublime.[41]

[40] A Vision of the Last Judgment, Keynes, p. 606.
[41] Vala or The Four Zoas, Night the First, Keynes, p. 277.

SOME FUNDAMENTAL PROBLEMS OF RELIGIOUS EDUCATION TODAY

by

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Under the auspices of the Leeds Council of Christians and Jews the Headmaster gave a Public Lecture in Leeds Civic Hall on 3rd May 1972. The following is the text of his Lecture, which was originally delivered under the title, "Religious Education: A Present Day Problem".

THE subtitle of this lecture, "A Present Day Problem", is a masterly understatement. Not one single problem but a formidable host of problems are raised by the question of Religious Education. In some respects the problems vary for different religious bodies; in some they are more or less identical. They range from the theoretical and theological to the administrative and financial. The most I can do is to select some aspects which have especial significance, and to discuss them in terms which I hope may be applicable to all who believe in God and who cannot for that reason regard education as complete if it does not give their children a realistic opportunity to understand and share that belief. I shall be concerned more with what we are aiming at than with how it can be accomplished.

Not long ago Solzhenitsyn's letter to the Patriarch of all Russia was published in the English Press. In it he was concerned with the fact that the young in Russia are deprived of the opportunity of learning about that faith which has been the mainspring of his life.

I wonder if you were impressed, as I was, by one sentence in that letter—a sentence which brought his plea to a head and epitomised the meaning of what he stands for:

> "In the final analysis the fate of our country, in the true and profound sense, depends on whether the idea of the *rightness of force* becomes finally embedded in the national consciousness, or whether it will be purged of obscurantism and will shine forth once again with the *force of righteousness*."

The force of righteousness—not just a fine phrase in the mouth of a man who has suffered, as he has, for the faith he holds. It is clear what he means and it is relevant to our situation.

It would be easy enough for us in the West to sit back and reflect that this antithesis—the rightness of force against the force of righteousness—does not concern us; to think that this is a problem only for Russia and the East. Our society, it may be thought, is a free society and the concept that force is right is totally rejected. All who wish to may freely opt for righteousness—whatever they may mean by that word.

I doubt, however, whether we can wash our hands quite so easily of the problem. Even if we could convince ourselves—which I for one cannot—that the appeal to force is no longer a threat to the fabric of society—even if we could resolve that question, we must face the other side of the antithesis. What is left in the active consciousness of Western society of the force of righteousness and what is its survival value? Put the question more precisely: what values still survive which transcend purely pragmatic considerations and what real force is left in them?

It is a problem which must exercise anyone who believes in God and attempts to lead his life with deeper perspectives than those dictated by convenience and interests which have no reference beyond this life. It is a problem of peculiar urgency for anyone concerned, as parent or teacher, with the education of the young.

Western Society is secular and pluralist. That means that there are no antecedently accepted norms. Society is a form of conflicting interests and the strongest or most persuasive or most profitable wins. What vision of the ultimate meaning of life can we pass on to our children in these circumstances and what chance has it of competing with adverse and possibly more attractive forces? Solzhenitsyn, and all for whom he speaks, have to contend with repressive political power dedicated to the abolition of the values for which he stands. Are the forces with which *we* have to contend less formidable or less effective in the end?

Before attempting to answer these questions we have to decide how far we can accept the situation of society as it is, and there are two points I should like to make quite firmly to start with.

First of all there can be no question of religious education dominating the educational scene nor is it desirable that it should. Still less is it likely that religious values will provide the framework of society of the future. Pluralism or the coexistence of different and often conflicting values has come to stay. We must accept this and consider the problems in the context of that acceptance.

This is something comparatively new. In theory at least certain values used to be established in society and religious education could work within the context of an accepted framework.

In 1852 a list of factory regulations in a Burnley cotton mill included the following:

> "Godliness, cleanliness and punctuality are the necessities of good business.
> Daily prayers will be held each morning in the main office. The clerical staff will be present".

In that world adults were required to conform and children had no choice. Education was religious education and that was an end of it. No doubt it had its good points, but I feel no nostalgia for that world of external conformity induced by social pressure with its equation between godliness, cleanliness, punctuality and good business. Whatever one may think of it that world has gone for ever and any realistic discussion of

religion and religious education must begin from an acceptance of the structure of society as it is. One must accept that it is a plural society and a secular one.

My second preliminary point concerns the freedom of choice in religion. Enforced conformity in religion is an absurdity—almost a blasphemy. There are many murky pages in Church History in which religion has been dishonoured in this way. Alliances between political and ecclesiastical power have led at times to appalling abuses. Misdirected religious zeal has given rise to frightening crimes against the very nature of religion.

To-day I hope that there is little danger of reversion to such crimes. It must be clear to all that assent to religious truth which is not free is no assent at all and devoid of the real meaning which it should have. The essential point is well expressed in Vatican II in the Document on Religious Freedom:

> "Of its very nature, the exercise of religion consists before all else in those internal, voluntary, and free acts whereby man sets the course of his life directly toward God."

The general point hardly needs arguing, but it does raise the question about how this liberty of choice applies to children. Is it wrong to educate them in a particular faith? Should they—as of right—be allowed, even if they come from a believing family, to grow up totally uncommitted and free from pressures moral or otherwise, so that they will be quite free to decide for themselves when they reach adult life. In the age of the rise of the de-schooling and free-schooling lobby, when some think it iniquitous to teach anything, it is an argument likely to arouse some sympathy.

I am considering, of course, the children of a believing family. If the parents believe in God, how can they bring up their children without sharing that belief with them? What strange antics would be necessary and what odd psychological barriers would be erected, if they were to try to conceal what is a vital part of their life and the very centre of their understanding of what life is all about? Of course they must share their faith and teach the children about it.

Clearly there are appropriate and inappropriate ways of attempting to do this, and I am not here discussing methods—whether at home or at school. I am merely underlining the fact that, precisely in so far as parents really believe, they must share that belief with their children and that means teaching them about it. Of course in the end the children must decide for themselves—that is what becoming adult means; but they will not be in a position to decide realistically if they have not been brought up to know and understand what they are deciding about.

Wise teaching of religion ultimately helps liberty of choice and freedom of commitment. The neglect of such teaching limits freedom because it excludes an area of understanding which is relevant to decision. It should be remembered that one can teach by silence. Silence about God does not leave the option entirely open; it teaches practical atheism and tends to exclude the consideration of the option altogether.

However, even if that is conceded, one must still face the question how religion can be taught and what place it can have in a plural secular society. Religion is an unreality if it is not related to the actual life that men are living; how can religion be related to a style of life which is totally irreligious? Is religious belief really compatible with life in a secular society—motivated, as it is, by influences which are not religious and which may be quite difficult to reconcile with a religious interpretation of the true meaning of life? Is the religious man a strange being from another world who cannot really belong to contemporary society?

When one reflects on the way Western society has developed in the twentieth century and more particularly in the last decade or so, the question must be taken still further. Can religion survive in so arid a climate or will it become merely a private refuge and unreality for the few who may feel inclined towards that sort of escapism? Or is it that institutional religion—to use the accepted cliché—cannot survive? Are there really deep and valid religious instincts which will find their own spontaneous, unstructured expressions? Will these instincts find their valid outlet without the aid of institutional religion, which will then become isolated and be allowed to die-away from the main stream of human development?

At this stage there is a real danger of becoming lost in words and fantasies. One needs to know precisely what one is talking about. Religion can be applied to all sorts of things. It is invoked in Sunday Supplements and popular paper-backs to explain experiences induced by witchcraft, sex, drug taking and heaven knows what else. It is not about such experiences that I am talking. One needs a firm expression of the central issues.

In the Riddell Lectures in Durham in 1943, which were later published under the Title "The Abolition of Man", C. S. Lewis examined the educational dangers of relativism in the treatment of values. He discerned in the great religions and many of the great philosophies of the world an agreement which is denied by the relativists:

> ". . . What is common to them all is something we cannot neglect. It is the doctrine of objective value, the belief that certain attitudes are really true, and others really false, to the kind of thing the universe is and the kind of things we are."

Here we have a recognisable yardstick and, I think, a very good one. Those who believe in God must believe in some objective values and they must believe that certain responses to those values are right and others wrong. There may be disagreements between them about the precise nature of some of those values and the relationship between them; but they do not disagree that they are there, that they are important, that our response to them is a test of the quality of human life, that they cannot without grave distortion of human life be manipulated for our convenience and that their objectivity and importance derives ultimately from God.

A man who believes that, believes it to be of the greatest importance that his children should be brought up to understand these values. If in the end they reject them, that is their responsibility. It is his to do all he can during the period of their education to help them to understand and appreciate them.

In a secularist atmosphere this is not easy because of the immense power and even attraction of secularism. But that is not all. We are concerned not just with a confrontation between a clear religious view of life and the power of secularism. That would be difficulty enough, but we must go further in analysing the problem. The man who believes in God is faced in his educational concern not only with the adverse forces of secularism but with inner tensions and perplexities. These are concerned with his own understanding of the world and his role in it. His belief is his guiding light but it does not immediately resolve the problems, and this is true not least because the problems themselves are constantly and quite rapidly changing.

We have moved an incalculable distance in a very short time from the sort of world in which traditional religions were formulated and grew up. Many of the questions about the meaning of human life and man's destiny were contained in the past or merely embryonic; now they have broken out and insistently demand an answer. Some that were not dreamt of in the past have been cast up by the tide of human knowledge and power. There is no escaping these questions for those who do not seek to escape contemporary human life as it is.

The rapid changes in society and the explosive growth of knowledge have led to a very complex situation. I could not attempt a full analysis, but certain key factors relevant to the development of religious belief and religious education may be selected.

Consider first the growth of knowledge itself. The extent of our present understanding of man's physical make-up and of his environment dwarfs to insignificance the knowledge of past ages. No primitive or fundamentalist interpretation of man and his environment can stand up in contradiction to what we now know; the long pre-history of this planet, the emergence and slow development of human cultures in the misty centuries which preceded the brief moment which we call history and civilisation—the biological knowledge and skill which have given us control (undreamt of in past ages) over sickness and health—the knowledge of history and the development of human institutions and the light it has thrown on the growth of thought and the history of belief; no religious interpretation of man and the meaning of his life can simply ignore such developments.

One must also consider the effect of the growth of technology on man's self understanding. Technology has put into the hands of man powers undreamt of in the wildest imaginings of the fictional creators of magicians. The powers of travel, of communication, of the penetration of space, the development in the understanding and also in the control of

man's physical environment—all these benefits of technology should be unmitigated blessings. Not long ago it would still have been plausible to represent them as such. In the last few decades, however, technology has begun to take on some of the characteristics of Frankenstein. Nuclear fission has put into man's hands the power of ending civilisation and conceivably the world in one blow. Recently we have become aware that, even without such a cataclasm, the exploitation and pollution of man's environment could achieve the same end in a less spectacular way. Nuclear holocaust and physical pollution are not the only threats: we are only just beginning to guess the effects on life of the computerisation of human knowledge and human systems.

No-one would wish to be without the benefits of technology with which we are familiar in daily living. Certain aspects, however, of the growth of technology—like those indicated above—have left us with unanswered questions of immense importance to the future of human life —to the life of our children.

Will the ultimate effect of technology be the dehumanisation of man? Has technology reached a point at which it may well cease for ever to be an instrument and become instead the master of man? Will the quality of human life of the future become a function of computerised technology?

I have described the questions as unanswered and there is no knowing when or how the answers may emerge. Anyone trying to relate religious belief, and particularly that aspect of it which involves the assertion of objective values, to the emerging pattern of human life in the second half of the twentieth century must be deeply concerned about these questions.

He must bear in mind also the effect of mobility and communication on the style and quality of human life. For all the countless thousands of years of his existence on the planet man has been a local creature with local thoughts and imaginings. It was only for a small minority that this ceased to be true in the early days of the development of modern communications systems. Now quite suddenly everything is changed. The motor car, the aeroplane, radio and television have transformed the context of human life and the very stuff of men's thoughts, and very few are immune from the effects. Not long ago it was announced that 5,000 Indian villages are to be provided with television sets 'for educational purposes'. What will be the effect of the mental shock on these villagers? What will be the influence on their efforts at self-understanding? Reflection on the effects of such things in the West and on the use to which they can be put must make one hesitate in making a judgment. Whatever their benefits modern communications have introduced elements of change and confusion into man's self-awareness which cannot be ignored by the religious educator.

However beneficial in many ways the growth of human knowledge has not led to the unalloyed benefits and consolations promised in the early days of the enlightenment and the cult of progress. Each new advance in whatever field from microbiology to space seems to open up

new questions, new horizons and not infrequently new anxieties. It is typical that the exploration of the moon has posed more questions than it has solved. The emergence of new horizons need not of itself disturb us, but there is a darker side to the advance of knowledge pointed out by George Steiner:

"The real question is whether certain major lines of inquiry ought to be pursued at all, whether society and the human intellect at their present level of evolution, can survive the next truths. It may be—and the mere possibility presents dilemmas beyond any which have arisen in history—that the coming door opens on realities ontologically opposed to our sanity and limited moral reserves. Jacques Monod has asked publicly what many have puzzled over in private: ought genetic research to continue, if it will lead to truths about differentiations in the species whose moral, political, psychological consequences we are unable to cope with?" (In Bluebeard's Castle 104)

Those who hold to traditional beliefs and the validity of objective values in the contemporary world must feel that such questions cannot be ignored. Whatever the answers the problems posed are real and may prove to be catastrophic.

Finally it has long been clear that belief itself is not immune to psychological and sociological inquiry. Before the assault of the sociological historian the very concept of belief seems to melt into a penumbra of unreality. Peter Berger puts the problem trenchantly:

"Put simply, historical scholarship led to a perspective in which even the most sacrosanct elements of religious traditions came to be seen as human products. Psychology deepened this challenge, because it suggested that the production could be not only seen but explained. Rightly or wrongly, psychology after Freud suggested that religion was a gigantic projection of human needs and desires—a suggestion all the more sinister because of the unedifying character of these needs and desires, and finally sinister because of the allegedly unconscious mechanisms of the projection process. Thus history and psychology together plunged theology into a veritable vortex of relativizations. The resulting crisis in credibility has engulfed the ontological enterprise in toto, not merely this or that detail of interpretation." (Rumour of Angels 47)

The difficulties I have mentioned emphasise the problems involved in relating belief to the contemporary development of man. I have put the picture rather starkly. Few of us are working on the frontiers of knowledge, and we do not experience the chill winds which blow there amidst all the excitement. Most of us are aware that psychologists and sociologists don't all agree. However there is not much comfort to be drawn from this. Even for those remote from the actual advancing frontiers of human knowledge the total effect on the way they lead their lives is unmistakable. The motives and standards from which they live are on the whole unconnected with the traditional ideals of religion. It is not easy to see the relevance of these ideals to the immediate problems of living and they have ceased to have any formative effect on human society.

The result is what we call secularism but even secularism is not secure. Security is one of its primary casualties. Whatever ideals it may have proposed, the message of its failures and perplexities has reached quite ordinary people. Duncan Williams in 'The Trousered Ape' quotes Leslie Fiedler who discerns:

"A weariness in the West which undercuts the struggle between socialism and capitalism, democracy and autocracy; a weariness with humanism itself which underlies all the movements of our world, a weariness with the striving to be man."

What does the scene look like to the young as they grow up—even if they come from the traditions of religion. They have, indeed, greater resources of optimism than many of their elders and often their clarity of vision is remarkable. They are not on the whole depressives. However, they cannot fail to observe that they are growing into a world of some confusion. The grounds for faith in God appear to be at least less certain than they were. The connection between such faith and the human knowledge they are acquiring—the human life they observe—is not immediately obvious. Not many years ago they might have been tempted to substitute faith in man for faith in God. Even that is not so easy now, and it is understandable that a certain disillusionment and reluctance to commit themselves not infrequently sets in. If adults do not find it easy to see their way through the jungle, it is understandable that the young need time to make up their minds. Perhaps a period of non-commitment is appropriate and no bad preparation for faith, if it is a preparation for faith.

The danger is that their withdrawal may be prolonged—that they may retreat into an autism of the spirit, which is not untypical of our age —an accusing silence of the heart. Alternatively, driven at random by the hunger for spiritual values which they cannot escape, they may take refuge in the pseudo-religions which proliferate in the void of real spiritual leadership. It is not teaching little children to pray in the confidence that they will retain the habit—it is helping young men and women to make sense of reality and to discern values to which they can commit their lives that is the most critical task of the religious educator today.

Faced with the problems outlined above and with the general decline of religious awareness we may easily be tempted to take refuge in one or other of two opposing extremes.

It would be easy to turn in upon ourselves—to retreat from the baffling kaleidoscope of human growth—to take refuge in closed sectarianism with its in-thought and in-language, which does not seek to be related to the world as it is and the actual predicament of humanity.

Alternatively it may seem logical to complete the process and secularize religion itself There have been many attempts in the last decade to move in this direction but they do not carry conviction. The anonymity of secularized religion is the ultimate irrelevance. The only adequate comment is from the Gospel: 'If salt itself loses its taste, how can it be seasoned again?'

Neither of these extremes has the validity we are looking for. I could understand their rejection by the young. To the retreat into closed sectarianism I could imagine them saying: 'We do not look for an escape from reality. You offer us a world cut off, but by retreating into it you ignore but do not solve the fundamental questions about the meaning of human life.'

To the secularizers of religion their reply might well be: 'If you are secularized yourselves, what have you to offer in the end that cannot be got more honestly from secularism? If you have nothing different to offer it is better not to continue the pretence. We are tired of the gimmicks which market the same soap powder in different packets.'

Berger in 'A Rumour of Angels' gives a better picture of the role religion should play in society. That role is not to cut itself off nor to become submerged in the tide of secularism:

> "The principal moral benefit of religion is that it permits a confrontation with the age in which one lives in a perspective that transcends that age and thus puts it in proportion. This both vindicates courage and safeguards against fanaticism."

He goes on to quote Bonhoeffer's comment that all historical events are 'penultimate'; "that their ultimate significance lies in a reality that transcends them and that transcends all the empirical co-ordinates of human existence."

Surely here we are at the nub of the question. It is for religion to discern in ordinary human experience the signs of transcendent reality which gives it significance. Too often religious thinkers and writers have sought this transcendence exclusively in moral imperatives. They must go deeper. Transcendent values and moral imperatives must be rooted in ontological reality if they are to be adequately related to human experience and knowledge.

Berger suggests some interesting ways of opening up contemporary consciousness to the idea of transcendence. He begins by pointing out that the relativizers are guilty of a double standard in their attempts to sweep religion aside:

> "The past out of which tradition comes, is relativized in terms of this or that socio-historical analysis. The present, however, remains strangely immune from relativization. In other words, the New Testament writers are seen as afflicted with a false consciousness rooted in their time, but the contemporary analyst takes the consciousness of his time as an unmixed intellectual blessing."
>
> "One redeeming feature of sociological perspective is that relativizing analysis, in being pushed to its final consequence, bends back upon itself. The relativizers are relativized, the debunkers are debunked—indeed relativization itself is somehow liquidated. What follows is not, as some of the early sociologists of knowledge feared, a total paralysis of thought. Rather, it is a new freedom and flexibility in asking questions of truth." (Rumour of Angels 58, 59)

It is not, however, enough to demolish the attack and Berger goes on to make the interesting suggestion that:

> "Theological thought seeks out what might be called signals of transcendence within the empirically given human situation. And I would further suggest that there are prototypical human gestures that may constitute such signals."

He finds such signals of transcendence within ordinary human experiences: in man's sense of Order, in Play, Hope and Humour and in the concept of Damnation: 'the experience in which our sense of what is humanly permissible is so fundamentally outraged that the only adequate response to the offence as well as to the offender seems to be a curse of supernatural dimensions.' The starkest example of the last being genocide and the extermination camps of the Nazis.

I shall not attempt to summarize Berger's development of these ideas, but, following a similar line of thought, I would refer to an even more fundamental 'signal' and one which may perhaps underlie those which he discerns. It is concerned with the concept of individual human freedom and identity. What justification can be found for this concept, the validity of which can so easily be taken for granted?

There is wide concern for freedom, for human rights in contemporary thought and polemics. It is encouraging that we have advanced beyond the personal and possibly selfish claim for our own individual freedom. In the aftermath of Belsen and the atom bomb, under the shadow of Soviet and Chinese totalitarianism and before the advance of erosive technology and faceless big business, concern for people, for human values and for the rights of those who are unprotected and inadequate to the struggle of life has grown.

This is encouraging, but let us remember that the significance of the individual human person is a very fragile concept. Ultimate justification for it can hardly be found in the political and economic and sociological realities of life today. It requires a more profound justification than the secular tradition can supply. What in fact does it really mean and can it be given valid justification?

If talk of this ideal means anything it must refer to an intrinsic quality giving inner strength to every human being as such, so that his significance is not ultimately a function of his role in society nor the gift of others but his own and inalienable.

It is interesting to find two writers from very different traditions reacting against the urbanisation of our lives and its trivialization by appealing to an image they find among wild animals.

In Barry Hines' novel 'Kes' the boy and the teacher look at the kestrel and see in it a statement of independence which is a challenge to man:

> "'I think it's a kind of pride, and, as you say, independence. It is like an awareness, a satisfaction with its own beauty and prowess. It seems to look you straight in the eye and say 'Who the hell are you anyway?'

It reminds me of that poem by Lawrence: 'If men were as much men as lizards are lizards, they would be worth looking at.' It just seems proud to be itself."

In 'Cancer Ward' Solzhenitsyn evokes a similar symbolism in the chapter called 'The First Day of Creation', but he carries the message much further by contrasting it with its opposite. Oleg visits the zoo and the first animal he sees is the markhor goat:

"Right there, its front legs on the ledge of the precipice, the proud goat stood motionless on its strong, slender legs with its fantastic horns—long and curved, as though wound spiral after spiral out of a ribbon of bone . . . It had stood there a long time just like a statue, like a continuation of the rock itself . . . Oleg stood there for five minutes and departed in admiration. The goat had not even stirred. That was the sort of character a man needed to get through life . . . Walking across to the beginning of another path, Oleg saw a lively crowd, children mostly, gathered round one of the cages. There was something charging frantically about inside, rushing around but always on the same spot. It turned out to be a squirrel on a wheel . . . It had a tree-trunk inside its cage, too, and dry branches spreading out at the top. But someone had perfidiously hung a wheel next to the tree, a drum with one side open to the viewer . . . And there, quite oblivious of the tree and the slender branches up above, stood the squirrel in its wheel, even though no one had forced it there or enticed it with food, attracted only by the illusion of sham activity and movement . . . There was no power of reason to make it understand 'Stop', It's all in vain!' No, there was clearly only one inevitable way out, the squirrel's death . . .

Here were two meaningful examples, on the right and left of the entrance, two equally possible modes of existence with which the Zoo greeted young and old alike."

Two equally possible modes of existence. The symbolism points the choice before man. The contrast is not simply between activity and inactivity, although a symbol from the animals cannot go much further than that. It is the inner and inalienable identity of man that is in question and what ultimate justification can there be for that in each individual human being?

For Solzhenitsyn the essential ground of that identity is spiritual. This perspective emerges clearly in the chapter about the old Doctor:

"He . . . sank into a rocking-chair of black bent wood and yellow wickerwork, its back worn by the years he had spent in it. He gave it a push off as he sat and let the movement die down. He did not rock it any more. He was sitting in the odd position peculiar to rocking chairs. It was almost off balance but free. He froze like that for a long time, completely motionless.

He had to take frequent rests nowadays. His body demanded this chance to recoup its strength and with the same urgency his inner self demanded silent contemplation, free of external sounds, conversations, thoughts of work, free of everything that made him a doctor. Particularly after the death of his wife his inner consciousness had seemed to crave silent immobility, without planned or even floating thoughts, which gave him a sense of purity and fulfilment.

At such moments an image of the whole meaning of existence—his own during the long past and the short future ahead, and that of his late wife, of his young grand-daughter and of everyone in the world—was conjured up in his mind. At these times he did not see it as embodied in the work or activity which had occupied these people, which they believed was central to their lives, and by which they were known to others. The meaning of existence was to preserve untarnished, undisturbed and undistorted the image of eternity which each person is born with—as far as possible.

Like a silver moon in a calm, still pond."

'The image of eternity which each person is born with'—a poetic image no doubt, but a compelling one. In more prosaic terms his meaning surely is that the identity of which we are each of us conscious is spiritual and is the primary signal of transcendence in human life.

To defend this concept and to teach the young to understand it and to accept the far-reaching consequences which flow from it—this surely must be the primary aim of religious education. It is one in which all of us who believe in God can unite.

I have approached the question of religious education from the point of view of the fundamental issues which are peculiar to our times. I hope you will forgive me for not attempting to deal with the many specific problems which, though not so fundamental, are nevertheless burning issues. They are the nuts and bolts of the problem. I believe that we could easily go astray in attempting to deal with them unless we have first of all faced the truly fundamental issues I have tried to outline.

Moreover I believe that we are on common ground in considering these fundamentals. All who believe in God must face these questions and we can help each other in their solution. The perspective is ecumenical and it is one of national importance. Each in our own way we are harried by particular questions. None of us will get them right if we do not face the fundamentals.

The astronauts on the moon were struck by the unity of mankind and the pettiness of our differences; 'Lord, what fools these mortals be'. From the perspective of the true meaning of life and its ultimate defence some of our differences also may be reduced to just proportions.

JAPAN IN AN UNSTABLE WORLD

by
DR ARNOLD TOYNBEE, C.H.

Only recently has the West woken to the fact that the two countries which have made the most miraculous recovery from the War, at least in economic terms, are West Germany and Japan. Both have been freed of the task of major rearming, with its consequent drain on budgets. Japan in particular has quadrupled its economy in the past decade, picking up such speed that its gross national product exceeded Britain's in 1967, then France's in 1968, then West Germany's in 1969; until by the time it reached the present decade, it stood third to that of the U.S.A. and the U.S.S.R. American economists, calling it the most extraordinary success story in all economic history, judge that by the end of the century Japan could be in the lead and the next century could be "the Japanese century" (as Herman Kahn called it).

The author has long been familiar with the cultural heritage of the Far East, as his volumes of "A Study of History" have shown. He has been there himself, writing "A Journey to China" in 1931 and "East to West: a Journey Round the World" in 1958. His work as Director of the Foreign Affairs branch of the Royal Institute of International Affairs, Chatham House, have made him a shrewd judge of the near future.

On 7th November 1971, the Senior Debating Society discussed the rise of Japan since the War. By then it was already evident that Japan's course was not going to be smooth. In the meantime, this prospect has become hard fact. The time that has brought this development with it has been short, but we are living in an age in which the pace of history is constantly accelerating.

By comparison with China, Japan is a tiny country. China dwarfs Japan in population as well as in area. Yet, in power, Japan is, at present, more than half Eastern Asia, and Eastern Asia is always half the World. Eastern Asia weighs as much as all the rest together, even if we throw the Indo-Pakistan-Bangla Desh sub-continent into the opposite scale. Therefore Japan's future is the whole World's concern; and, since last autumn, Japan has been dealt two heavy blows by President Nixon and one by the People's Republic of China. President Nixon's surcharge on the United States tariff has hit Japan harder than any other major exporting country, and this was deliberate; Japan was, no doubt, Mr Nixon's principal target. Meanwhile, Mr Nixon has encircled Japan by his dramatic *détente* with the Chinese People's Republic. It is not yet clear whether the President's visit to China has achieved any substantial positive results, but, for Japan, the mere gesture has been disquieting. Her disquiet has been increased by the Chinese Government's vociferous denunciations of Japan as an impenitent militaristic power.

These American and Chinese swipes at Japan are surely unwise. Japan is not in a militaristic mood today. Since her staggering military defeat in 1945, she has switched her energies to pacific, though not unaggressive, economic expansion, and she has succeeded in creating, by

"peaceful penetration", the "co-prosperity sphere" that she tried and failed to establish by force of arms during the Second World War. Some of Japan's methods of pushing her post-war trade have been provocative, even to voluntary trading-partners of Japan's who have had a considerable share in the economic benefit. It is natural that the United States, in particular, should have turned on Japan and bitten her. Yet to thwart Japan's economic activities is a dangerous game. Japan has re-accumulated great economic power, and, under present-day technological and social conditions, economic power can be converted into military power at short notice. In the Japanese people's tradition there is a vein of violence which has repeatedly displayed itself since the dawn of Japanese history. To re-elicit this dormant Japanese violence is folly. China's present gratuitous and intemperate arraignment of Japan's alleged militaristic designs is a recipe for bringing Japanese militarism to life again, and this is certainly not China's intention.

Japan has now been put in a plight in which even a more cool-headed and less temperamental people might turn savage. The Administration at Washington inveigled the present Prime Minister of Japan, Mr Sato, into sponsoring, in the United Nations Assembly, the American "two Chinas" motion which suffered a humiliating defeat. The United States has now recognised publicly that there is only one China; the United Kingdom has broken off relations with Taipei precipitately as a preliminary *conditio sine qua non* for entering into effective diplomatic relations with Peking. Mr Sato is left in the invidious position of being Taipei's most prominent remaining friend. *Amour propre* may deter Mr Sato from taking his cue from Britain, and this may cost him the sacrifice of his political career; but to immolate oneself on the altar of one's personal honour is a traditional Japanese act which becomes almost obligatory for a Japanese who finds himself in Mr Sato's present position.

Mr Sato's plight is individual. It is not shared by the rest of his countrymen—not even by those of them who are members of his party. Sooner or later, some Japanese statesman will have to win China's friendship for Japan. This will be uphill work; the Chinese are not likely to make it easy. Past deeds can be atoned for, but the deeds themselves cannot be undone; and for half a century, ending abruptly in 1945, Japan was the most ruthless of the harpies who attacked China during China's temporary spell of weakness. The Chinese cannot forget this recent painful chapter of Chinese history, and probably they resent Japan's aggression more than Russia's or the Western Powers'; for Japan had been China's cultural—though never her political—satellite since at least as far back as the sixth century of the Christian Era.

However, Japan's future lies with continental Eastern Asia as surely as Britain's and Eire's future lies with continental Western Europe. An offshore group of islands cannot permanently resist the pull of the adjoining land-mass. Moreover, on a long view, China has a brighter future than any of the countries—and the list includes Japan—that have committed themselves to out-and-out industrialisation. The reward of

precocious and reckless industrialisation has been immediate power; but now the overdue bills are coming in: pollution, the using-up of irreplaceable natural resources, the monotony of working at the conveyor-belt, the unsatisfyingness of money as the paramount objective (especially when the value of increased money-incomes is cancelled by inflation), and, above all, the cumulative psychological strain of life in a world that has been mechanised and urbanised. These bills have been presented first to Britain, because Britain was the first country to put itself through the Industrial Revolution. But the same bills are now on their way to the United States, Germany, the Soviet Union, and Japan.

By contrast, China, so far, has waded only ankle-deep into the slough of industrialisation. China has much more freedom of manoeuvre today than any of the countries that have plunged in up to the neck. China's civilisation is coeval with that of Ancient Greece, but, unlike Ancient Greece, China has survived a series of troubles without any permanent break of historical continuity. China's survival-power seems likely to assert itself once again in the turbulent and perilous years ahead. China's history and prospects, as well as Japan's geographical location, will compel Japan to make a friendly association with China the overriding objective of Japanese policy. The Japanese statesman who attains this goal will have done a signal service, not only for his own country, but for the World. A Sino-Japanese axis could be a rallying-point round which a distracted World might be able to stabilise itself.

We must hope that, this time, Japan will not be frustrated; for, when we look back over the course of Japanese history, we can see that its turning-points have been a series of frustrations, to each of which the Japanese have reacted violently. In the sixth and seventh centuries the Japanese imported Chinese culture and then lapsed into bellicose feudalism. In the seventeenth century they took advantage of their tardily re-established political unity in order to insulate themselves from an aggressive Western World—only to find, two centuries later, that the West had out-gunned Japan while Japan had slumbered. In the nineteenth century Japan revolutionised her economic and social structure sufficiently to make herself a match for the contemporary Western Powers and Russia. From the Meiji Revolution of 1868 till her defeat in the World War of 1939-1945, Japan competed with her vulture-like peers in their chosen field of economic and military expansion—only to be prostrated and to forfeit all her gains. Since 1945 Japan, like West Germany, has retrieved a military disaster by performing an economic *tour de force*. Today, the United States is threatening to deprive her of this prize, while China is raking up the imperialist chapter of modern Japanese history.

This new turn of the wheel of fortune is going to be a test of the Japanese people's character, and their reaction to China's demonstration of hostility is going to be the touchstone. If Japan and China can succeed in establishing a partnership with each other, this may save the situation both for Eastern Asia and for the other half of the World.

BOOK REVIEWS

In this issue, reviews have been arranged under headings in the following order: Evil and Atonement; Cluniacs and Cistercians; The English Reformation; The Victorian Church and After; Biography; The West and China; General.

1. EVIL AND ATONEMENT

W. E. G. Floyd, O.S.B. CLEMENT OF ALEXANDRA'S TREATMENT OF THE PROBLEM OF EVIL. OUP 1971 xxiii + 107 p £2.10

Dom Floyd interprets Clement's scattered remarks on the subject of evil as a sustained polemic with the Gnostics, that is, as a Christian theology that consciously affirmed the orthodox doctrines of the original goodness of Creation and the restorative power of the Redemption, in opposition to the Gnostics' heterodox metaphysical dualism and determinism. This thesis is elaborated in five short chapters which nonetheless attempt to delineate the major themes discernible in Clement's writings as well as those ideas central in the various Gnostic cosmogonies.

In his book, Fr Floyd merely presumes what other and more detailed studies have demonstrated: Clement relied heavily on Platonic metaphysics and Stoic ethics. Thus, Clement understood evil, not as a kind of entity, but primarily as an abuse of human freedom, a misdirected action permitted by God for His own good if somewhat inscrutable purposes. One should also note, as Fr Floyd does, that Clement's theology was equally indebted to Jewish apocalyptic and angelology, and rabbinic, especially Philonic, exegesis. That Clement never brought these elements into complete harmony is, however, not sufficiently stressed by Fr Floyd.

In presenting his respectable enough thesis, the author unfortunately lapses into oversimplifications: philosophical, historical, and methodological.

In reference to Greek culture, or Platonic and Stoic philosophy, or, in particular, to Gnostic cosmogonies, it is surely an anachronism to describe the problem of evil as the need to reconcile an *infinite* and *infinitely good* God with the presence of evil in the world (cf. p. xii). *If* Clement, as opposed to Plato, the Stoics, and the Gnostics, did envision the problem of evil in this fashion, then Clement, in fact, radically redefined the problem of evil as it would have appeared in those other contexts. It would seem that there is no single or straightforwardly comparable problem of evil in these various contexts.

Moreover, there is a considerable difference between a metaphysics that interprets evil as ontologically necessary and concommitant with finite being (cf. p. 93) and a theology or religious myth which assumes evil or sin as the *a priori* possibility or condition for free choice interpreted as the *terminus a quo* of human history. (Cf. pp. 50, 51, 94) Fr Floyd does not distinguish between these two views, and on his account neither did Clement.

Numerous other assertions seem rather dubious: e.g., that Stoicism was an "*optimistic* pantheism" (p. xiv); that all or most Greeks thought sexual intercourse was "degrading" (p. 34); that Plato had no idea of *particular* providence (p. 37); that the Stoic denied the existence of suffering "altogether" (p. 94); that in an *eternal* world "God is spared the embarrassment of cosmic evil," (p. 1). (In this last case, one supposes that Dom Floyd must mean an *uncreated* world.)

On page 34, Fr Floyd misconstrues Professor Wolfson's "double faith" theory which is *not* concerned with the difference between infused and acquired faith but with the difference between faith grounded only on religious authority and "faith" (if such it can be labelled) that can be rationally demonstrated. Twice Fr Floyd appears to mix up his own arguments: on page 47, Adam is said to have preternatural intellectual powers, whereas, on page 50, it is suggested that Adam was vulnerable to ignorance; on page 58, it is asserted that Clement denied any "physiological" explanation of the transmission of original sin, whereas, on page 58, precisely a "physiological"

explanation is attributed to Clement. This latter assertion, however, may be a typographical error and "psychological" should then be substituted for "psysiological".

More important than these slips, is the almost total lack of any specific textual analysis. Dom Floyd's summaries and use of secondary sources give little or no indication of the textual and hermeneutical difficulties that beset any interpretation of Clement. In this regard, it is regrettable that Fr Floyd made no reference to Méhat's definitive *Etudes sur les Stromates de Clement d'Alexandrie* (Paris, 1966) in as much as Fr Floyd's book was originally an Oxford thesis submitted in 1968.

Undoubtedly, the chief merit of Dom Floyd's book is his attempted synthesis of one aspect of Clement's complicated thought. This synopsis presents a defensible interpretation of Clement's writings. But the easy, sometimes casual, prose of Fr Floyd, as well as the lack of any specific textual analysis, suggest that this book can best serve as an introduction to Clement for the uninitiated or casual student.

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Illtyd Trethowan THE ABSOLUTE AND THE ATONEMENT Allen & Unwin 1971 289 p £5.00

This is the sequel to "Absolute Value", and completes the author's guest lectures at Brown University in 1969. A first section recapitulates and further elaborates the theme of the former book; then, having dealt with the apprehension of the Absolute, the argument moves to the acceptance of the Absolute, "both in an anonymous form and in the light of the Christian Revelation".

The second section, on the Theology of Faith, follows Congar's very sensible advice: "Today's and tomorrow's theology must be a theology of dialogue with men who think that they cannot believe": a programme that will commend itself to not a few teachers of religious studies. Again there are good things here from Blondel: "In the last analysis there is certainly nothing more in a miracle than in the most ordinary events; but also there is nothing less in the most ordinary of events than in a miracle." But I found the most original and helpful suggestions in the discussion of Gabriel Moran's book "Theology of Revelation". Moran feels sorry for people like myself who have tried conscientiously but failed to arouse in themselves some enthusiasm for salvation history. His advice is to try it from the inside, not just of yourself, not just of the Church, not just of the apostles' minds as they are exposed in the New Testament, but from the inside of the human mind of the glorified Christ himself. For "there is a very important sense in which every Christian receives (or takes part in) revelation immediately; that is, he receives it not from men or books, but from the indwelling Spirit". I very heartily approve of the author's decision to make this principle the keynote of his whole discussion of the theology of faith.

Dom Illtyd has long been prominent among the too few English-speaking theologians in this field. One of his earlier contributions, "Certainty: Philosophical and Theological", was, he tells us, received on the whole with polite incredulity when it appeared in 1948. He has translated some of the best French works on the subject. (Would that so excellent a translator could be persuaded to give us an English version of the first edition of Blondel's "L'Action" which is so hard to come by.) The theology of faith had its setbacks in the *Humani Generis* scare of the late forties and early fifties, when even Fr John Coventry was considered unsafe in certain circles. I am not in sympathy with Dom Illtyd's insistence on the self-guaranteeing certainty which he asserts to be the ultimate basis of faith and all other mental operations; and I would dissent from his dictum that "to do what one sees to be a duty is always meritorious". It is the word "duty" that I balk at: attempts to excuse war-crimes in the name of duty do not always qualify for the moral immunity of conscientious decisions.

The atonement is the subject of the third section, or rather some problems which arise in connection with that doctrine. The author's remarks are worth reading, but the wide range of problems and the relative superficiality of the authors discussed (apart from Karl Rahner, who goes deep enough, but I think in the wrong directions) leave your reviewer somewhat disappointed. I am not at all satisfied with the attempt

to exclude a human centre of moral responsibility or moral control from the incarnate Christ. On the other hand, there is some welcome commonsense in the discussion of eucharistic sacrifice: "our offering or 'gift' of ourselves obviously means nothing more than our openness to receive God's gift to us". And I am happy to ally myself with Karl Rahner in regarding concelebration as merely an interim arrangement, and with Dom Illtyd in taking scandal at some of the ramifications of the offering of Mass stipends.

The fourth and final section of the book considers mystical theology as the consummation of the atonement, bringing to admirable fruition the seeds carefully planted in the earlier section on faith. There it was asserted that "a willingness to experiment with prayer is itself some beginning of faith". In contrast with more "informational" approaches like reading the Gospels, which Dom Illtyd points out will not necessarily promote an interest in God, the approach to faith through prayer is found surprisingly acceptable to the present generation of sixth-formers. "William James used to say he had never experienced mystic states; but he added that if he heard them spoken of by a man who had experienced them, something within him echoed the call." And the author continues, I think correctly, "Most of us are probably in the same case". Against the rather elitist and scholastic gradations of grace laid down by Professor David Knowles and others, he cites the Archbishop of Canterbury: "the contemplation of God with the ground of the soul is accessible to any man, woman or child who is ready to try to be obedient and humble and to want God very much. Has it not been a mistake in the last few centuries in the West to regard meditation as a norm for all Christians and contemplative prayer as reserved only for advanced souls?"

If your reviewer retains his incredulity about Dom Illtyd's theories of certainty and of absolute value, he is fully in accord with the starting-point of this theology of faith, that there is an obscure awareness of a transcendent presence in all our knowledge, which when we recognise it calls for our response; and with its conclusion, "that the Christian vocation is essentially a mystical one".

PLACID SPEARRITT, O.S.B.

II. CLUNIACS AND CISTERCIANS

ed. Noreen Hunt CLUNIAC MONASTICISM IN THE CENTRAL MIDDLE AGES Macmillan 1971 x + 248 pp £5.95

In this collection of essays, Miss Hunt has assembled work by ten foreign scholars on the formative period of Cluniac monasticism. All save one, by Professor Kenneth Conant, have appeared before but in foreign languages; they are here presented in admirable English translation, mostly done by the Benedictines of Stanbrook. All the essays are of a somewhat specialised nature, and they may usefully be approached by way of a more general work like Miss Hunt's own valuable study of Cluny under St Hugh.

To the present reviewer, two themes in these essays stand out as of particular significance. The first concerns the monastic life at Cluny itself. We are offered a timely corrective to the view that Cluny's great emphasis upon the liturgy and its unceasing round of intercessions and alms for the living and the departed were not counterbalanced by a concern for the interior life and the personal sanctification of the monks. Dom Kassius Hallinger carefully analyses the writings of Cluny's second abbot, Odo, to demonstrate that he "does not emphasise the majestic element [of Christ] presented by the liturgy so much as Christ's abiding presence in the heart as its guest and mystic bridegroom. Odo insists on the fact that it is the interior life alone which can ensure the validity of liturgical worship". The Christ of Cluny was not solely the hieratic figure of the Last Judgment, but also the shepherd of souls who shared men's earthly life. Hallinger and Professor Raffaello Morghen carefully set out the spiritual and dogmatic teaching which was to persist as the basis of the later abbots' work, and which was so effective in attracting the men of their age.

There is also much material in this volume to help with the difficult problem of determining who exactly the Cluniacs were. Criteria like the subjection or com-

mendation of monasteries to Cluny, or the adopting of Cluniac customs, help up to a point; but they cease to be decisive in the most critical cases. Professor Joachim Wollasch surveys the principal Cluniac necrologies, those of Marcigny (which he convincingly identifies), Limoges, Saint-Martin-des-Champs, Longpont and Moissac, and indicates how the network of intercession which such houses built up provides important evidence about whom the Cluniacs themselves thought of as belonging to their family. We may look forward to the assembling of a Cluniac "prosopography" from such sources which may well one day provide our surest guide to the identity and influence of the Cluniacs.

Hallinger's and Wollasch's contributions deserve to be singled out as the most important papers in this collection. But all of Miss Hunt's authors have added to our understanding, and the general reader and the professional medievalist will alike be grateful to her for putting these essays before us with the bonus of an excellent select bibliography.

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The reviewer is the author of "The Cluniacs and the Gregorian Reform" (1970), which was reviewed by Dr Noreen Hunt in the Journal, Autumn 1971, 101-2.

ed. M. Basil Pennington, O.C.S.O. RULE AND LIFE—A SYMPOSIUM Cistercian Publications, Spencer, Massachusetts 1971 227 p 7.95 dollars

A Dominican priest once told me how his younger brother had entered the Jesuits but had left after some years, complaining that his superiors did not understand him and the whole system was wrong. "His trouble was," the Dominican said, "he did not grasp that the religious life was something to adapt oneself to." The two apparently thought differently about religious vocation, but each had some measure of the truth. To one the nature of one's response is the chief experience. To the other, it is the objective nature of the life to which the individual must be shaped. One essay in this book contains "Certainly the Rule is for the monk, not the monk for the Rule. The Rule is there to protect the personal charism of the individual". It is then explained that a candidate first will examine the life of the monastery to see if he can identify with it. When later he enters, he is responding to a personal call, with the aid of the life of the community about him. He is entering the school of the Lord's service, and so, without being obsequious, he is willing to learn. If he is not, he will leave before long. On the other hand, the too docile novice, willing to accept all without questioning, may be too lazy to examine for himself. The chief danger with such a person is that he might want to stay.

The formation of a monk is concerned with the whole of a man's life—beyond his intellectual exploration. It is a change of one's self, a stripping oneself before God, and a reclothing with the habit of a new and risen life. Thus it is appropriate to use the symbolism of death and burial and rising again in monastic profession. The monk finds the meaning of life not in facile explanations, but in the realm of mystery, in the paradox of the Cross.

The Cenobitic life is a development in monasticism, inasmuch as it represents the mystery of the Church fully in a way the eremitical life did not. Such cenobitism is essentially linked with virginity. Only on virginity can be built a community relationship which is not based on family life, professional life, art, culture, politics, but solely on Christian love. So the monastic community is a witness to the mystery of the Church, the basic koinonia. It may be a powerful body of scholars, running a good school, noted for its standard of choral music, its numerous good works, but it is only a monastery truly if it is also a group of people who life together without any human purpose except to live together in the love of God.

This book is the product of Cistercians thinking together about their life, but they have called in some Benedictine monks, and even one woman religious (who writes about Scripture in the Rule of St Benedict). The result is some erudite writing

on "The Rule and the Rules", Liturgy, customs of Professions and some penetrating essays on the place of the Rule in the life of a monk and in his training. The practical and stimulating essays are the one by Fr Vincent Martin writing as a sociologist on the Rule in Cistercian life. Much of what he says applies equally to Benedictines. The other is by Fr Claude Peifer on "Forming Men today for Life according to the Rule". The introduction and essay by Fr Basil Pennington set the tone of the book—the concern of all to fulfil their monastic vocation in the Church now.

GILBERT WHITFELD, O.S.B.

III. THE ENGLISH REFORMATION

G. R. Elton POLICY AND POLICE: THE ENFORCEMENT OF THE REFORMATION IN THE AGE OF THOMAS CROMWELL CUP 1972 xi + 446 p £5.80

Professor Elton has put historians of the Reformation once more in his debt by producing this valuable work on the enforcement of the English Reformation under Thomas Cromwell. In his previous research he has gone a long way towards proving that the inspiration, execution, and enforcement of the Henrician schism and reforms of the 1530s was very largely the work, under Henry VIII, of Thomas Cromwell. Sworn of the King's Council in early 1531, Cromwell rose through several household appointments in 1532-3, to the principal Secretaryship in 1534, to become the King's vicegerent in spirituals in 1535. His is the hand that can be seen in and behind the great Statutes which changed the course of English history: Annates, Appeals, Succession, Supremacy, Treason, Dissolution of Monasteries, Extinguishing the authority of the Bishop of Rome. He, too, guided Henry through the tortuous paths of diplomacy and foreign policy of the 1530s, attempting to stave off a Franco-Imperial alliance, making overtures to the Lutheran States of the Empire—all designed primarily to defend the Henrician reformation settlement from outside interference.

In this present work, Dr Elton studies the government's attempts to enforce that settlement on a none too acquiescent population. No man is more suited than Dr Elton for this task; none is so familiar with the political and legal aspects of the 1530's situation, nor with the religious, economic and social presuppositions of the different strata of contemporary English society. That society was extremely complex religiously. There existed a whole spectrum of theological thinking, from the papists on the one side, who resisted the settlement either actively or passively, through the great mass of Catholics acquiescing in the King's supremacy, through into a Catholicism of certain middle-clan intellectuals, tinged with Lutheran ideas, over to the devout Lollard groups of the Thames valley, and full Lutheran disciples on the other wing. The great majority of English people, of course, as one might expect, didn't give much thought to the theological and canonical issues involved in Henry's schism. What mattered most to them were the familiar patterns of liturgical and devotional practice, the example and life of their local priest, bishop, or monastery, and the economic and social advantage of the religious changes, rather than any inherent fervour for truth or desire for reformation of morals.

Nevertheless, as Dr Elton says, "the policy of the 1530s encountered sufficient, if often sporadic, opposition: many men disliked what was going on, and said so, and a number tried to take positive action". There was, therefore, a problem of enforcement. Professor Elton proceeds to show that far from initiating a reign of terror, Thomas Cromwell had to make use of the normal legal machinery; in fact "legality" is a keynote of the whole enforcement policy. By his Treason Law of 1534 Henry VIII and his Councillors brought treason firmly under the due process of English Common Law—quite a constitutional advance. Although plenty of observing and informing went on, there was no network of Cromwellian spies, and no inducements offered for informing. The government had, in fact, to rely upon existing "police" machinery, i.e., largely upon the traditional co-operation of the gentry in their localities. Further, most charges were properly investigated; in general, no one was dealt with on mere suspicion.

Professor Elton also shows how the role of the personal determination of Thomas Cromwell to overcome the difficulty "of transforming central resolve into local action",

by the tireless issuing of circulars, commissions, injunctions, followed up by pressure on individuals, was vital to the eventual success of the government. Equally vital was a veritable campaign of propaganda activities—printed pamphlets and books, but more especially preachers, deputed to extol the King's supremacy, and deplore the usurpations of the Bishop of Rome. Moreover, the schism with Rome was quietly accompanied by a slow and mild "protestantization" policy under Thomas Cromwell's aegis. This was not just a new belief about central authority in the Church, but the soft-pedalling of devotion to saints, the abolition of "superstitious ceremonies", the changes concerning purgatory, the abolition of monastic life, and the promotion of the English Bible—as well as the welcome reforms of an Erasmian kind, e.g., the attempted reform of clerical manners and education, the promotion of good preaching, and the attempt to reform popular piety.

Sir Thomas More is taken by Dr Elton as an example, albeit a rather special one, of Cromwell's enforcement policy. He poses some rather probing questions here about the exact nature of More's witness to conscience; about the government's intention with regard to More's fate during his imprisonment; and probes into the validity of More's arguments (from "the whole corps of Christendom") for the papacy. He stresses, too, how strict More had been as an upholder of the Heresy laws, compared, for instance, with the leniency of Wolsey—though whether Chancellor More's two proclamations against heretics and heretical books deserves Elton's jibe about "Inquisition" and "Index" is questionable. Thus, Elton goes some way towards modifying an over-naive view of More as "the gentle Catholic martyr for conscience sake"; nevertheless, I feel that Elton is never quite at his best when trying to understand a figure whose moral and doctrinal commitment was at a considerably deeper level than the King-serving Catholicism of most of his contemporaries. More's whole position presupposes this, and so possibly did that of Abbot Marshall—although Elton on p. 159 dismisses the question of what Abbot Marshall died for as "of no interest to the historian".

One's only other criticism of an otherwise very stimulating and important book would be to point out the misprints of "attached" for "attacked", and "1535" for "1534" on p. 401.

AELRED BURROWS, O.S.B.

Joyce Youings THE DISSOLUTION OF THE MONASTERIES Allen & Unwin 1971 264 p £3.50

Dr Youings of Exeter University has naughtily taken her title from a book not five years old written by Professor G. W. O. Woodward, surely the best introduction to the subject, drawing as it does on his doctoral thesis on the Yorkshire monasteries (see Summer 1971 JOURNAL, p. 100). She draws for her special knowledge, evident in her selection of documents here, on the other end of England, "Devon Monastic Lands". Where her book differs from the earlier one of the same name is in that it is a presentation of documents with an introduction of 120 pages.

No. 14 in the "Historical Problems: Studies & Documents" series, it is a book from a socio-economic stable, lacking the grandeur, the literary pathos or the sensitivity of handling that went into the last volume of "The Religious Orders". Its magnetic fields are the Court of Augmentation and the Tudor land market; its dominant aphorism, "the dissolution of the monasteries was an act of resumption". It was a restoration to secular uses of land and other endowments, the reversal of a series of acts of donation, but with the important proviso that all the property passed in the first instance not to the donors but to the Crown. The Crown failed to plough back that huge windfall of resources into the religious and educational life of the nation, but used it instead to play the power game. The Crown thereby took away the main instrument of local welfare. This book admirably gathers up the conclusions from the main studies of this process undertaken in the last two decades (and that is a lot of work).

The forty documents come entirely from printed sources of wide provenance. There are no illustrations of Wolsey's *monasteriola* dissolved in the 1520s, which gave his clerk Cromwell ideas and training to the matter. The Walsingham priory entry in the *Valor Ecclesiasticus* is here printed, partly to show the riches brought in by

the shrine; both Henry VII and Henry VIII visited it often before 1539. We see from the monks of Bristol and Bridlington the hand of Cromwell tightening on their cloistered lives. Instructions to the 1536 Commissioners for Llandaff to survey lesser houses are printed; and with them an account of the fierce reaction at Exeter and the fierce counter-reaction at Whalley where the abbot was executed. Then we are shown vacillating or begging letters to Cromwell before the great dissolution, then the royal authority to dissolve, a picture of three Gloucester friaries being dissolved and the deeds of surrender of the Dorset Cistercian abbey of Forde. The long 1536 Act of Augmentations is followed by ministers' accounts, receivers' accounts, treasurers' accounts and other economic data which will intrigue a few and weary many, some of it showing what befell the inmates of the dissolved houses. Titchfield Abbey's conversion to Place House, Hampshire (plan provided) is taken to represent architectural secularisation.

A document that might fittingly have been put at the term of this collection is taken from the last leaf of the Evesham Old Testament, written in the hand of the last sacristan of Evesham, John Alcester: "the year of Our Lord 1539 [n.s. 1540], the monastery of Evesham was suppressed by King Henry the VIII, the xxxi year of his reign, the xxx day of January at evensong time, the convent being in their choir at this verse, *Deposuit potentes*, and would not suffer them to make an end". This precipitate and unceremonious termination of a house which had continuously sung the Office from 975, symbolises the iconoclasm of the Cromwellian resumption. Soon afterwards the abbey church of Evesham, emptied of monks, bereft of worship, silent to God, was destroyed.

ALBERIC STACPOOLE, O.S.B.

IV. THE VICTORIAN CHURCH, AND AFTER

David L. Edwards LEADERS OF THE CHURCH OF ENGLAND 1828-1944 OUP 1971 x + 358 p £3.90

"People suppose", Bishop Mandell Creighton once observed, "that a man who takes orders must be a knave or a fool, and they know that I am not a fool". The remark was not at all untypical of this eminent historian and Anglican prelate, whom many people took for a cynic. Nevertheless as regards himself it was unquestionably true: Creighton was certainly no fool, and if he were a knave it was so only in the sense that any man of intelligence who seeks ordination today (or indeed has done so at any time over the last century and more) is bound to have (or to have had) his personal reservations in the matter of the Church's dogmatic teaching, the forms at least of which belong now only to a remote past. Canon Edwards, however, is not in the book under review dealing specifically with the intellectual problem—that he attempted in his earlier volume, "Religion and Change"—although its presence is to be felt throughout. His aim here is biographical, to provide us with a series of literary portraits, all of them of modern Anglican churchmen (using the epithet "modern" in the broad, historical meaning). Until about the third decade of the nineteenth century the Established Church maintained an unrelievedly eighteenth century atmosphere (the episcopal wig was even to be seen at Queen Victoria's coronation), and was perhaps more visibly tied to the past than any other national institution. Theologically it was still very isolated from the intellectual and social pressures then bearing heavily upon the Christian churches of France and Germany. (What English churchmen—with the singular exception of Coleridge—could in 1817 have produced a book like Lamennais's "Essai sur l'indifférence", for instance?). But with the appearance of such men as Thomas Arnold and Samuel Wilberforce—the one the first "modern" headmaster, the other an equivalent figure among bishops—a new age had definitely begun, the age of the Church of England which the older among us can very clearly recollect and which only within the quarter-century or so now passing has itself quietly departed. But it was an age also which the ecclesiastical historian already recognises as one of the greatest, if not the greatest, in the whole record of Anglican Christianity. Hence doubtless the nostalgia which the memory of it now provokes. Canon Edwards

is himself, I suspect, a good deal subject to this feeling. His sympathies go out freely to those strange and splendid Victorian divines and laymen whom he treats of here in suitably linked pairs: among them Thomas and Matthew Arnold, Shaftesbury and Maurice, Lightfoot and Westcott, and the Temples, father and son, both of them—wonderfully—archbishops of Canterbury in their respective generations. But nostalgia for a state of things now vanished does not dim his vision; on the contrary, he is clear-sighted, ironic, even at times caustic. His presiding interest is in the personalities of his chosen subjects: what they may be seen to have been as men, and what was their impact upon their times. (But not even Canon Edwards's tactfully admiring regard can induce in me much appreciation of the merits of that most admired of Victorian prelates, Archibald Campbell Tait, in whom, surely, all that was most earnestly dull in mid-Victorian England saw its own image—and was flattered!). To attempt to summarise the author's verdicts on each would be impossible in a short notice, although in any case the word "verdict" is inappropriate, since Mr Edwards is concerned to observe and describe rather than pronounce judgment.

I do not think myself he has been unfair to any of his great men, though he avoids Newmanolatry and is not, as some of late have been and are especially likely to be in this his centenary year, hagiographical in his approach to F. D. Maurice. The scholarship behind this book, as the bibliographical references in the footnotes do not alone testify, is for the most part irreproachable. With his combination of learning, sympathy and elegance of style Canon Edwards has ensured for his reader a few hours of real pleasure. His volume also carries some attractive illustrations.

BERNARD M. G. REARDON.

Department of Religious Studies,
University of Newcastle upon Tyne.

ed. R. P. Findall THE CHURCH OF ENGLAND 1815-1948: A DOCUMENTARY HISTORY SPCK 1972 xii + 497 p £5.00

"The editor has felt an obligation to provide such texts as, in his opinion . . . are not always readily available to the harassed student". In this task Mr. Findall has succeeded admirably. He has produced a collection of annotated documents which provides a useful companion to for instance Professor Owen Chadwick's "History of the Victorian Church" and Roger Lloyd's "The Church of England in the Twentieth Century". It contains all the obvious texts and several which explore the byways of the subject, e.g., Archbishop Howley and the Coptic Church; or shed interesting light on well trodden paths, e.g., Newman's "Notes Inédites" for the French translation of the "Apologia". Each document has a very brief introduction and explanatory footnotes. The latter are sometimes misleading and apparently without the benefit of careful proof reading. Wiseman & Manning are accused of a "supercilious" attitude toward the Church of England but it would have been fairer to have pointed out that Wiseman simply did not understand the Anglican situation and had misinterpreted the significance of the Oxford Movement; Manning was a case of what would now be called a "convent mentality". A short bibliography appended to each of the texts giving some hint as to where further help might be found would have been a useful addition.

Further help in locating the documents in their political and social contexts is particularly necessary owing to the inadequacy of the fourteen page introduction. Mr Findall's diligence in searching out obscure nineteenth century texts is not unfortunately matched by any very obvious ability to place them in their overall historical *milieu*. The period he has chosen has no very obvious unity [a fact he both admits and denies on the same page] but includes several important turning points in the history of the Church of England. In his survey of these the editor succeeds in creating obscurity rather than shedding light. "Towards the end of the century the price of prosperity could be counted: depression, industrial unrest, socialism, war, strikes, unemployment, more war, and nationalisation" gives a curious if not downright misleading picture of late nineteenth century Britain; and to describe the evangelicals as "veering between popery and neology" is equally unhelpful.

However there is no doubt of the value of having the basic texts relevant to the nineteenth and early twentieth century Church of England in one volume. Whether such a benefit is worth five pounds remains an open question; particularly, I imagine, to the ordinand at whom this book is especially aimed.

DEREK JENNINGS.

Travellers' Club,
S.W.1.

V. BIOGRAPHY

Winifred Gérin EMILY BRONTE A BIOGRAPHY OUP: Clarendon Press 1972 £2.50

Any biographer of Emily Brontë is faced by the daunting barrier erected by her to defend the privacy of her inner life. There can be few authors of the last century of whom we have been left so little information either from contemporaries or from personal letters. Most of our direct biographical knowledge comes from Charlotte Brontë, who, though devoted to her sister, never understood her. For Emily Brontë was isolated not only by her intense shyness and deliberately chosen life of reclusive reticence but by her towering and unique genius.

Faced with this problem, Winifred Gérin has succeeded in working wonders with the material available. She has collected every scrap of information about Emily provided by her contemporaries and has illuminated it with detailed knowledge of the places and people mentioned. Her own love of the Brontë country, where Miss Gérin lived for ten years, has proved invaluable. One is faced not with dead facts but with living people moulded by a powerfully assertive countryside; and this impressively meticulous research material is so controlled and vitalised by affection that with each new fact we see a little more of Emily's development as a woman and a writer.

But because so little was said or written about Emily when she was alive some of the most valuable biographical insights have come from Miss Gérin's use of the poems. Her sensitive interpretation and careful dating of them make us understand for the first time something of the intensity of Emily's suffering when subjected to the rigours and conventions of life in a girls' boarding-school of the period; her fury at the violation of the privacy of her creative life when Charlotte read her poems without her permission; above all, how she transcended contemporary concepts of morality in her response to her brother's moral and physical degeneration in the last few years of both their lives.

If one is unable to share Miss Gérin's assessment of the poems as comparable to those of the supreme English mystic poets, Vaughan and Wordsworth (here Emily's technical inadequacies as a poet seem to be ignored) one is made to recognise their startling intensity and honesty, and their independence of the emotional clichés of the period. Most important, she shows how the poems can give a fuller understanding of the greatness of "Wuthering Heights" as a statement on the nature of human love. Eighteen years ago Walter Allen said that "Wuthering Heights" was the statement of the conclusions derived from Emily Brontë's mystical experiences. Now Miss Gérin has shown us what these experiences were.

The salient feature of all three of her biographies of the Brontë sisters (Anne, Charlotte and Emily) has been her unqualified devotion to her subjects. Is it because of this warmly positive approach in the biography that one finds certain more harshly negative elements in "Wuthering Heights" insufficiently explained? I mean the extent to which this novel rejects the forms of Christianity that were dominant in Haworth. For Emily Brontë shows contempt, not only for the joyless fanaticism of the Calvinistic Joseph's Methodism, but also for the gentle altruism of Edgar Linton, for his love, in which ethical "concern" is uppermost as it was in so much of the Anglican religious writing of the period, and as it seems to have been in the lives of the rest of the family at Haworth parsonage. Miss Gérin explains magnificently how Emily came, in this novel, to opt for a fiercely unsentimental concept of love that has startling affinities with that of Augustine. What she doesn't explain is why the rejected values of Emily's home had to be so ruthlessly exposed.

But novels of this stature always leave one with unanswered questions, and it is a measure of Winifred Gérin's ability that by a combination of impressive scholarship and intuitive sympathy she has conquered the unique problems presented by her subject.

D. M. GRIFFITHS.

S. G. Checkland THE GLADSTONES: A FAMILY BIOGRAPHY, 1764-1851 CUP 1971 448 p £5

As Churchill casts his ubiquitous soldier's shadow over our century, so Gladstone cast an even greater shadow over a century of Victorian public life. Both men had remarkable fathers, the aristocratic Randolph who confronted Gladstone over Ulster, and the merchant John who supported Canning on imperial matters. John, without benefit of much help from his Scottish shopkeeper father, built up one of the largest fortunes of his time, using the Napoleonic wars, the West Africa-West Indies slave trading, and the pioneer trade of India and then of China to amass enough wealth to become a prominent sponsor of the new urban and railway age as it emerged.

William Ewart Gladstone started his life a relatively rich man; and more than that, he began it from a sound political base. For his father had long been an influence in Liverpool politics, later getting himself elected M.P. for Woodstock, moving to the Berwick seat six years later in 1826. For his political pains he became a baronet in Peel's demise honours of 1846. He numbered among his proudest friends those two outstanding Liverpool M.P.s, George Canning and William Huskisson, and his hope had once fervently been to share the seat with one of them. Though he himself failed beyond a modest point in politics, he so placed his four sons socially and financially that all of them could have sat as a Gladstonian phalanx in the Commons, were they so minded, anticipating the Kennedy dynasty.

However, in those four sons there was another influence at work, that of an invalid of luminous beauty who was their mother, an Evangelical who watched her husband's slave-trading with horror and who passed on to their sons that haunting sense of sin which was later to be poured across the pages of W.E.G.'s private diaries. She wept over her husband's stern words to her, worried over his wrangles with business and political associates, and wore herself out over the quarrels that occurred inside her family. Such a contrast between the robust man of the world and the timorous invalid of shining otherworldliness unsettled not only that submissive soul but her sons' also and her daughters'.

Of the sons only the youngest was remarkable; though the third, Captain John Neilson Gladstone, R.N., Member for Ipswich during 1842-7 and for Devizes during 1852-9, was not altogether undistinguished. Of the daughters, both were sick as their mother was, Anne dying young with the mark of sanctity upon her and Helen wandering Europe a hopeless opium addict whose life-drives were sadly never canalised to anything or anybody outside herself. Helen, almost to defy her family, became a Catholic and later a Dominican tertiary.

This book has been a long time in the making. It is one of those rare studies, long matured, wonderfully thought through, beautifully phrased and finely printed by the Syndics of the Cambridge Press, which gives to biography that deserved reputation under whose shadows so many lesser works masquerade. By any standard it is a major piece of book making. It is written by the Professor of Economic History at the University of Glasgow, whose work in economic journals over the last two decades has largely been a preparation for this superb study. He has chosen to deal with one of the most interesting and heavily documented families of nineteenth century England: as he says himself, "the material for a study of the Gladstone family is vast" for all of them were both prolific writers and conscientious hoarders, keeping letters and keeping diaries.

An important aspect of the book is the epilogue (p. 381-403) on "The Making of Mr Gladstone". It gathers together the evidence of an as yet improperly exposed period of the genius of the family, showing his early attempts to adapt the intensely conservative world view he had conceived in his formative years to the realities he had to confront in his years of political responsibility. Before Professor Checkland came to

the task, John Morley had been neither comprehending nor anything but reticent and Philip Magnus had had to be swift to get on into the years of decision. This book, stopping at the death of John Gladstone in 1851, can afford to examine W.E.G.'s unfolding personality in its family situation.

Willy was wet-nursed and brought up by nannies. His father taught him the power of independent judgment and the need for strict accountability—economic and spiritual. His mother taught him to suffer patiently and to hearken to his conscience. By neither was he taught the uglier realities of human nature—greed and violence. Consequently Eton shocked him, not least for its godlessness. But gradually it came to be his social centre of gravity, his home being too unsettled and, as he judged, too culturally sterile; and his father became too overbearing for him properly to thrive there, though most of his ideas (he conceded) were drawn from that determined man. When he came to choose a life, he was torn two ways, towards public service by the men and towards the Church by the women in his family. His yearnings, his preoccupation with sin, his recent contacts at Oxford with the Oriel men, all persuaded him to the latter: but in the end he succumbed to the exhilaration of the powers he found in himself of political persuasion—for when his full intensity of feeling fused with his full force of intellect he was able to astonish his fellow Oxonians so that they never afterwards forgot it. Equally he astonished himself by the magnitude of his political appetite, an appetite which gradually dimmed his desire for the priesthood. The Reform debate, Tractarianism, problems of Church and State and his preparation for a double First all gathered to harden him into a man more fit for politics than for prelacy.

William became yearly more extreme conservative in religion and in politics, answering an emotional need within rather than any rational pressure from without. The shock of the failure of his book, "State and Church" (1838), together with the sight of zealous clerics suppressing critics and stifling discussion at the height of Tractarianism were needed to push him to his later liberalism. By degrees he deserted Evangelical self-salvation for a sacramental Church, he forsook his father's planters for colonial reform, he condemned Palmerstonian jingoism, and he came to support Jewish claims to civil rights and Catholic claims to a restored hierarchy. Economically he came to promote free market mechanisms—and inadvertently the industrial challenge to the aristocracy he believed in. In all this he was freeing himself from his father's vicarious ambitions, as from his father's unliberal opinions.

William's relations with women were never wholly normal. He idealised them, abhorring the idea that they might ever enter the struggle of life on terms with men. He tried all his life to rescue new and unspoiled prostitutes from degrading his picture of womanhood. In marriage he sought not an equal, but a perfect creature to whom he might report, explain and muse; and from whom he might accept assent and assurance. In his handling of his wayward sister, Helen, his judgment was the severest in the family: engrossed in his own travails, he never knew the ignominy she suffered, who had neither husband nor children nor career nor social success nor peace of soul, but only the Catholic religion he never ceased to work to undermine.

Idealism marked Gladstone's attitude to all affairs: to women, to aristocracy, to Church, to those in the British orbit who were oppressed. All of these remained for him almost an abstraction, beyond the contact of experience. He never quite acquired his father's hard-headed realism in either political or personal relations. He remained indifferent to particular social problems while feeding his zeal for ideals: privation and want were ever beyond his ken. He needed—to assuage his own inner aggressive drives—Great Causes to champion uncompromisingly, using vast learning and unanswerable speech. Liberal though he was by persuasion, in action he was a dogmatic absolutist. It pained him, as it thrilled his father, that public life was in fact a morass of choices between unsatisfactory alternatives. The pain he inherited from his mother, the mastery of it from his father.

ALBERIC STACPOOLE, O.S.B.

VI. THE WEST AND CHINA

I. de Rachewiltz PAPAL ENVOYS TO THE GREAT KHANS Faber & Faber 1971 230 p £2.50

Book titles often promise more than the book provides. This is exceptional, as the intrepid travellers herein described include many others besides Papal Envoys. In fact Professor de Rachewiltz gives an extensive coverage of almost all the intrusions into Asia from medieval Europe. There were three papal probings before the Polo expeditions: Philip, the physician (1177), John of Pian di Carpine (1245) and Ascelinus of Lombardy, the same year. John of Montecorvino was sent almost fifty years later (1290) to be archbishop of Peking. Three Franciscans reached the capital of China, 1313, while John of Marignolli with a suite of thirty-one persons and some magnificent horses—presents for the emperor of China—set off in 1338. The party reached its destination but with only one surviving horse. Apart from these major expeditions, the Popes sent others: a Dominican, Nicolas of Pistoia, died at Mylapore, other Friars set off but having crossed into Asia were never heard of again.

But Professor Rachewiltz tells us in detail of Friar Andrew of Longjumeau sent in 1249 by King Louis IX of France to explore the possibility of an alliance between the Mongol forces and the Christian against the Moslems in the Holy Land. He reached Mosul and central Asia. There was also Julian, the Dominican, sent on his way (1234-1237) by Bela IV, King of Hungary, to get in touch with the Mongol invaders beyond the Volga and the Ural area.

There were independent sorties; these too are given their due. Perhaps the greatest of them all was Friar William of Rubruck who reached the Mongol capital of Karakarum in furthest Asia (1253-1255) and on his return wrote a detailed account of all he saw and heard. An Englishman also on one occasion (1260) was sent by the western Crusaders to the Ilkahn of Persia, Hulugu, partly on a diplomatic mission. Four Franciscans—freelances—reached India, c. 1300, and in 1321 had themselves martyred by their outspokenness on the religion of Muhaamad. The strangest of all, also a free agent, following the leadings of the spirit, Christ's pilgrim, was Blessed Oderic (1319), who followed in the footsteps of the last and carried their relics beyond to China. He had an Irishman with him. They travelled out by sea and home by land.

As if this list were not sufficient matter, we are also given detailed information of the emissaries coming in the opposite direction: first, a strange eastern prelate, John, who claimed to come from India (1122). Next were two Christians, David and Mark, from the western Mongols to Louis IX (1248). Then in quick succession three embassies came to the princes of the west and the Pope from the Mongols between 1263 and 1276. Finally a similar mission reached even London in 1277.

The strangest and most remarkable of all these valiant globe trotters were the two monks from near Peking, one of whom reached Bordeaux and the other who became Patriarch of the great Nestorian Church spread from Babylon to China. They were probably Ongut Nestorians, but with no conception of the nature of their supposed heresy. They both came into communion with the Holy See (c. 1278-1288).

Marco Polo and his uncles have had a good press for a long time, therefore the writer rightly omits them. It will be seen that the general public and even some historians have insufficiently emphasised the very considerable intercourse between east and west in the middle ages.

What were the motives? In the first place the Mongols descended on the Christian world—Mesopotamia, the Armenias, Russia, Poland and Hungary—like a tornado in the night. They came, destroyed utterly, and suddenly vanished. No one knew whence they came or where they vanished to. The motives of the west were partly enquiry, partly evangelisation. The sooner these barbarians were baptised the better. But also a reason for these expeditions was to discover the elusive Prester John. Professor Rachewiltz follows the clues of that famous quest with commendable thoroughness and like his predecessors reaches no clear conclusion.

When the Islamic Egyptian power increased and the Mongols received from it their first check, the Mongols themselves began to make overtures to the Christians. On the Christian side by far the greatest number of missions, and all the travellers

themselves, were Christian inspired. It was at the time of the greatest zeal of the two major mendicant orders, followers of Francis and of Dominic.

This book is the best introduction to the subject in the English language. All others only deal with this side or that.

COLUMBA CARY-ELWES, O.S.B.

ed. Anthony Dyson and Bernard Towers CHINA AND THE WEST: MANKIND EVOLVING Garnstone Press 1970 114 p 35/-

This is a book by Western men endeavouring to appreciate sympathetically the world of China today. They give a maximum of facts with a minimum of opinions.

ed. Anthony Dyson and Bernard Towers CHINA AND THE WEST: MANKIND EVOLVING

Three areas in the book stand out. The first is the chapter entitled "Society and Economics in China Today", by Joan Robinson. She points out the differences not only between the Western capitalist practice and Chinese practice but also where the latter differs from the Russian. In Russia most planning is done from the centre, in China it is done at the local level; in Russia much is mechanised, in China the understanding is that old ways of manual work and modern ways with the machine must co-exist for a long time.

The second chapter that was fascinating for the reviewer is entitled "Religion in China Today", by William Sewell. To love one's neighbour more than oneself, or service, has been inculcated in China, not by sermons but by endless dialogue in small groups, and is so successful that no one would dream of doing down his neighbour. One wonders how much the fear of denunciation plays a part in this. Unlike the Christian, the Chinese however are expected to hate as heartily their enemies as they love their friends. No distinction is made between the sin and the sinner. Thus legal "elimination" of the unconvertible is thought to be a praiseworthy activity. The writer makes a good point, but not a new one, that the missionaries, in the nineteenth century particularly, made a fatal move in coming in under the protection of Western guns.

The third chapter which was informative concerned the most recent upheavals in China and the activities of the Red Guard. It is entitled "Social Revolution and Cultural Revolution in China", by Stuart Schram. The problem of all revolutions is how to prevent the revolutionaries from becoming merely a new ruling class. For most revolutionaries this poses no problem; they are happy with the idea. Mao Tsetung is not. He saw the growth of a new elite as a threat to the real revolution in which the *masses* really rule. So he powerfully turned on his old comrades in arms and with the aid of the Red Guard destroyed them, but also with the aid of the army. The army have the last word to date. Plus ça change . . .

COLUMBA CARY-ELWES, O.S.B.

Cf. Dr A. Toynbee's article, "Japan in an unstable world", p. 76-8 above.

VII. GENERAL

ed. J. S. Bromley The New Cambridge Modern History Volume VI: THE RISE OF GREAT BRITAIN AND RUSSIA 1688-1725 CUP 1970 £4.00

The Cambridge Modern History, like Mount Everest, is there because it is there: the most considerable historical enterprise in the English language, but not to be opened idly and read for pleasure. Volume VI of the new series is perhaps the best of all, for Professor Bromley and his brilliant team have triumphantly avoided both the Teutonic fact-gathering of the Actonian original and the trend-chasing of the new C.M.H.

The title of this volume has been changed from "The Decline of Louis XIV and the Great Northern War" to "The Rise of Great Britain and Russia". In fact no single theme emerges from this chaotic and brutal period, and a contemporary, at any rate, might just as probably have settled for the Collapse of Sweden, the Retreat of the Ottoman Turks or the Recovery of the Habsburgs.

Readers of the JOURNAL will, of course, turn first to the chapter on Religion, and where in the old History's equivalent volume they had to grapple with an arid section on "Latitudinarianism and Pietism", they will now be delighted and relieved to find Professor J. McManners on "Religion and the Relations of Church and State". This is one of the treats of the volume. The author of "French Ecclesiastical Society under the Ancien Régime" and of "Lectures in European History 1789-1914" can never be dull, and here he guides the reader elegantly and wisely through the birth pangs of Toleration, the plight of the Papacy, the boom in missionary activity, Jansenism, Pietism and Quietism, and indeed all the curiosities of the late Baroque religious experience.

Of greatest interest to Sixth Formers are the chapters on Louis XIV. These will at last give them access to the findings of recent (and not so recent) French scholarship, so scandalously neglected by writers of English textbooks on the period, let alone authors of historical romances disguised as biography. Far from master-minding an administrative revolution in France, and brooding over a European hegemony, Louis was prudent and opportunist at home, and primarily on the defensive abroad: his historical reputation was really a triumphant bluff, the fruit of personality and longevity.

Very nearly all the other chapters are first-rate: the most original and interesting, apart from Jean Meuvret's "The Condition of France 1688-1715", are H. G. Pitt on the Pacification of Utrecht, John Stoye on Soldiers and Civilians, P. G. M. Dickson and John Sperling on War Finance, and Professor Hatton on Charles XII of Sweden. There are of course some *longueurs*, and when Jean Meuvret exclaims "but what is to be said of the fluctuations in rye at Lyon?" one feels pretty close to Acton and Ranke's vision of ultimate history. But in general this is a superb volume, and apart from the omission of Telemann from the section on Music, wonderful value at £4.00.

STEPHAN DAMMANN.

Martin C. D'Arcy, S.J. FACING THE TRUTH Sheed and Ward 1969 176 p £1.25

Martin C. D'Arcy, S.J. HUMANISM AND CHRISTIANITY Constable 1971 226 p £2.25

"In *The Times* of London, 9th November 1968, a Mr John Skinner wrote an article entitled "The Roman Church's Crisis of Authority . . . ." Thus begins an essay in Fr D'Arcy's collection "Facing the Truth". It is not an atypical sentence. It has his customary slight Americanism in its reference to "*The Times* of London", it is already dated, it is unnecessarily dismissive of an opponent who is surely only "a Mr John Skinner" to the compiler of his local telephone directory, and it is concerned with a great matter.

The quaintness of Fr D'Arcy's references to gas stations, Macy's and Cape Cod, may be let pass, and he cannot be much blamed for the dating of some of these places, but in both this collection and the more substantial "Humanism and Christianity" the tone does interfere most seriously with the effectiveness of the grand argument and requires some comment.

The indefinitely-articled dismissals are not only of those, like Mr Skinner, whom Fr D'Arcy wishes to suggest are unknown and unknowable. He speaks of "the wisdom of a Pythagoras, a Plato or an Aristotle", of "a Leonardo da Vinci", of "a Wilbur Wright", and even, as if they were Siamese twins, of "a Romeo and Juliet". The individual is ever disappearing into the representative of some class until we can be told that "the Marco Polos and Cooks, the Livingstones and the Lawrences, continue the tradition of the St Michaels and the St Georges". It is some comfort to be assured that Shakespeare "could not be a Dante".

Not all collectives are so nicely handled as the tradition of the St Michaels. Fr D'Arcy exhibits an inability to make necessary distinctions, for example, between "novels à la Proust, Virginia Woolf and James Joyce". Indeed Fr D'Arcy always gets Virginia Woolf just enough wrong to categorise and dismiss her. His contentment in his wide judgment is altogether misplaced when he states that "indifference to the fate of the multitudes living and dead is not peculiar to Communists: it is shared by oligarchs[2] such as the once well-known Bloomsbury group". A clever piece of smear that, and compounded by footnote[2]: "I say 'oligarchs' not autocrats because the aristocratic ideal

is one of service, not of refined enjoyment". "Refined enjoyment" so evidently contrasts with aristocratic habits that not "service" but "huntin', fishin' and shootin'" suggest themselves and such boorish ignoring of the manners of conversation as occurs here in the selective quotation from Teilhard de Chardin, the complacent set-down of Professor Harvey Cox as "very silly", and the treatment of the younger men generally. For, though he has a patronising phrase for those "little Tristrams and Iseults", the hippies, Fr D'Arcy comes in his discussion of the "mindless jamboree" of popular entertainment to ally himself with those who recognise that "the disastrous results of the neglect of religion are already showing themselves in the growing lawlessness of youth, the increase of suicides, and the general lowering of standards in respect both of the unborn and the born".

Against such things Fr D'Arcy erects the universals of art and religion. Tagging along with Wiseman and Newman he finds a new twist for the patristic adage: *Securus judicat orbis terrarum*, "the unanimous judgment", that is, of the sane "in every culture in admiring the truth and beauty, the earthly and transcendent appeal of a Queen Nerfetiti, wife of Ikhnaton, or the elongated figures in the porch of Chartres, or the *Très Riches Heures* of Jean de Berry, not to mention what I hope will in time win all hearts, the static forms of Rouault, the magical inlay of Mary Bowling and the many-windowed baptistery of David Jones's mind". The rhetorical progress of this sentence reveals that the universal good is in the end simply "what I like".

The mannerisms of such writing make it more than usually trying to read the essays on "The Immutability of God", "The Consciousness of Christ", and "No Good-bye to the Roman Canon", or to appreciate an account of our present ecclesial condition which finds Fr Karl Rahner's description of a dogmatic definition as "a beginning and not an end" to be "somewhat unfortunate", and declares that religious doctrines "are static because they draw, so to speak, a circle around what is holy ground, a ground where God's Presence is and where His Word is. The circle, therefore, excludes and enables religious authority to declare what is outside the circle and therefore heresy".

The saddest sentence of the treatise on "Humanism and Christianity" occurs at the beginning of a very, very short paragraph at the close of a chapter, summing up all previous talk of a Mr Skinner, communism, Virginia Woolf, little Tristrams, and heresy: "Lastly there is the personal element to be considered in religious doctrine".

HAMISH F. G. SWANSTON.

Boston Theological Institute,
Massachusetts.

John Dalrymple THE CHRISTIAN AFFIRMATION DLT Libra 1971 162 p 80p

The author is becoming a master of small books on the search for God: his "Theology & Spirituality" (Mercier, 1970) on the elements and development of the Christian response—the desire for personal fulfilment realised in the unification of contemplative prayer and daily life into a single whole—was fine of its kind.

The affirmation here spoken of is, to illustrate, that of the telephone Samaritan who says "yes, come round immediately", willing to sacrifice at least privacy and probably much more. Speaking of the risk of loving (Chap. 2), Fr Dalrymple quotes Moeller that man's vital core consists not in lone autonomy but in availability, welcome, receptivity. Communication is the beginning of love; and love always has two dimensions, personal and social. But the basis must be prayer, which signifies that all else is grounded in the worship of God. Most of the second half of the book is given to aspects of prayer.

R.E.

William Forwood CYPRUS INVITATION Garnstone Press 1971 169 p £1.80

"Out of Cypriot music probably the sheerest nostalgia emanates from the cane flute", writes William Forwood, "the *aulos* that once accompanied Pan in Arcady still accompanies the shepherd in lonely places". And just as Hamelin's piper summoned the rats, so the Cypriot shepherd, fluting by moonlight, summons the island's magic all at once to the traveller's head: the floral galaxy and the scent of thyme, asphodel and citrus, the Crusader battlements and the sweet angles of Bellapais, the ranks of bright migratory birds on the telegraph wires and the jingle of goat-bells.

William Forwood does not contrive this: he is not a bitter-lemon Durrell, but a classical, Byzantine and Ottoman scholar, well versed in the folk-lore and religious nature of Cyprus, whose journey is made in pedestrian halts, staying short hours in the monasteries of the Troodos, at the Nicosia museum, on the archaeologists' beats at Salamis, and wherever else the story of Cyprus is told. With a neat historical introduction, followed by a chapter an each district and a final one entitled "Useful Information", his 170 pages nicely illustrated, make a very handy preface to the history and character of this gem of the Mediterranean.

J. N. P. WATSON.

ed. John McDonnell THE RYEDALE HISTORIAN NO. 5 June 1970 73 p n.p.

This is the periodical (of no set publication date) of the Helmsley and District Group of the Yorkshire Archaeological Society. Articles include "On Northern Roads in the Middle Ages" (T. W. Parratt), "Hood Castle" (A. H. Whitaker), "A Gazetteer of Local Place Names in the Vicinity of Byland Abbey & Newburgh Priory" (the Editor) and notes on excavations by A. L. Pacitto. It is a commendable sign of intelligent local activity.

R.E.

CORRESPONDENCE

THE WORLD POPULATION PROBLEM

20th April 1972.

REVEREND FATHER,

The article in your Spring issue, "Population Explosion: Myth or Reality", and its introduction have goaded me to reply.

The introduction is loaded with clichés: "A week is a long time in politics", "reap a whirlwind", to quote but two. Secondly, what does the first line "the population crisis, an experience entirely new to the human race in our time. . . ." mean? In particular, what is a "population crisis"? The dictionary definition of a crisis is: turning point or decisive moment, especially in illness; time of acute danger or suspense. The increasing numbers in the world may present problems, numerous and difficult problems, but the time factor involved precludes a crisis concept. We do not yet have instant people! The headline drama of an explosion is false, too.

"An experience entirely new to the human race in our time"—is this true, and what is meant by "in our time"?

> "The population is so great we are now a burden to the world; there are hardly enough essentials for us; our needs have become so acute that there is a cry of complaint on the lips of all men, for nature can no longer sustain us."

These words were written by Tertullian seventeen hundred years ago! Many similar quotations can be found throughout the history of "our time".

Population growth has been with us since the creation of man. At that beginning our Creator said: "Be fruitful and multiply, and fill the earth and subdue it". We have by no means yet filled the earth and have certainly not subdued it, except perhaps as its wanton polluters. I should like to quote two excerpts by leading Catholic writers.

The first is Father Paul Crane, S.J., editor of "Christian Order", who, incidentally, quotes my second authority.

> "Let us take that which frightens people most, the prospect of an indefinite expansion of world population. Can we face that prospect with equanimity? The answer is, Absolutely. Quite apart from the providence of God, against the background of which alone any sane man will look at the future, there are three calculations which Clark has made and which deserve the closest possible attention. In the first place, he has said that, if you put the inhabitants of the world into the United States, the density per square kilometre of the world population in that country would be 300 people. Yet, the Netherlands has a density of over 300 per square kilometre and, at the same time, the Netherlands is a food *exporting* country. Here, clearly, is an indication of what the application of universally first-class agricultural techniques could do.

Secondly, Clark has estimated that, if the cultivable land of the earth were farmed at Dutch standards, it could support, in a very fair degree of comfort, 10 to 15 billion people as distinct from the mere 2·3 billion which it is supporting now [i.e. approximately ten years ago]. And lastly—once more according to Clark—world population is increasing at one per cent per annum, whilst the rate of technical improvement in agriculture [again, approximately ten years ago], is one and a half to two per cent per annum. Therefore, there would seem to be no reason why world population should not increase at an improving standard of diet for as long as we can foresee."

The Clark referred to is Dr Colin Clark, a well-known and respected demographer. My second excerpt is from his pen.

"The land surface of the world (excluding Greenland and Antarctica) measures 131 million square kilometres, of which only 8·6 million are altogether too cold for agriculture. Truly arid deserts measure 22·6 million square kilometres. A further 20 million square kilometres of semi-arid land can be used for grazing and also for occasional agriculture, but we will leave this out in the calculations which follow. The rest of the world's surface is capable of being farmed, although 7½ million square kilometres are rated by geographers as seriously sub-humid and may be subject to intermittent crop failures (western Colorado climates). There is also a very large area, some 14½ million square kilometres in all, of cold-climate country, mostly in Alaska, Canada and Soviet Russia, which has hitherto been rather neglected by geographers but which has been shown by experiments in Sweden and Finland to be capable of considerable farm production when required. Discounting anything up to half the area of unusually dry or unusually cold lands, but at the same time allowing for the 10 million square kilometres of high-rainfall tropical land which are capable, with fertilisation, of regularly growing several crops every year, we conclude that even at our high level of consumption the world's available agricultural land could feed over 40 billion people, before we made any attempt to reclaim mountains or deserts, or to obtain food from the ocean. If we consumed and produced in the manner of the Japanese, who after all are quite a healthy people, our space requirements would be reduced to one-third of this and we could provide for three times as many people."

Population growth, therefore, simply presents problems of distribution, distribution of physical resources, capital and labour. In some parts of the world, there is abundance; in others shortages obtain. Some people have more than a fair share, others less. Now I am not a socialist or a communist who believes in equality for all: this is an ideal which will only be achieved in Heaven (or Hell), and even in Heaven some will have earned a higher reward than others in proportion to the degree of holiness achieved on earth. Nevertheless we must have regard for other people and respect justice.

It is unjust for one man to enjoy prosperity and for his neighbour to languish in poverty. From the wealthy down to all those that have sufficient for their needs, we have a duty to help our less fortunate brethren by investment and charity to the point of real sacrifice. "If you have two coats . . ." It is no good relying on Governments or large group schemes. They are necessary but are no substitute for individual responsibility. One man can "adopt" a family in an under-developed country (or even in our own country) or a group of friends can "adopt" a small community and raise its standard of living by an investment or regular donation. Fifty-six countries of the world have an average gross national product *per capita* of less than £75 per head per annum. To some of the families in those countries, a few shillings a week, the cost of a packet of cigarettes or a daily newspaper, would make a world of difference. These figures make clear how much can so easily be done to help. How? Start trying as an individual and watch the progress you can quickly initiate.

The other major point I should like to make is this. Instead of population, we should think of people. In particular we should think of older people living longer and of babies being born. In both cases, there are individuals immediately responsible. We tend to shuffle off our responsibility for our old people hoping to avoid personal inconvenience. The trend towards smaller families in the western world has also made them a heavier burden on individuals.

State pensions and geriatric institutions, which we all pay for and for which there is never enough money without over-taxing the present and mortgaging the future, not to mention the enormous sums swallowed up in administration en route, should be for those without family. The fact is that old people should not be regarded as a collective problem, always more difficult and more expensive to tackle, but as a number of individuals, members of families, requiring individual help which any one of us can offer as a member, however distant, of a family.

My point can best be made at the other end of the age scale. Babies are born to a mother and a father. It takes years before a baby grows into an adult and becomes a unit of population. There is plenty of time to adjust. Sacrifice is called for but it is glady made. Moreover, a baby is first a joyful incentive to its parents and then it grows into a productive unit. There may be hardship; there may be problems. Some parents may not be able to cope, not to mention the loss of parents through accident or, worse, abdication. Treating each baby as an individual, however, requires an individual answer, not always an easy solution nor one that is necessarily readily acceptable since it involves self-sacrifice and self-discipline, but it becomes an individual problem which can be solved fairly simply. The parents of any family of five or more, adoptive and foster parents, will confirm this.

So let us not talk in mass or emotive terms. Let us not divert time, words and money to consideration of the problems of population growth and of how to frustrate the Divine command to be fruitful and multiply

by preventing His creation of eternal souls through His sons and daughters. Let us concentrate on the individuals who make up the human race and play our part as one individual tackling the problem presented by another individual. Each one of us can and should play his or her part in turning the natural growth of population into what it should be, a means of making life in the world less hard for more people and getting more immortal souls to their destiny in the eternal love of God. Redistribution of the world's resources and their increase is the real problem and our time and energy should be devoted to the achievements of this instead of being diverted by emotive outbursts to the artificial or therapeutic methods of family limitation which must result when outside bodies interfere in personal and private matters. Let us fill the earth and subdue it.

Yours faithfully,

J. M. Reid.

7 Bradbourne Street,
Parson's Green, S.W.6.

The Editor Replies: *The quotation from Tertullian, de Anima XXX, PL II.700, which Mr Reid uses to berate Fr Arthur McCormack, must be criticised as it stands on three counts. First, it is incomplete, and its most evident inaccuracy has been missed out: it begins, "Certainly the world itself, as it appears to our eyes, becomes more and more refined and progresses from day to day. Now all lands are accessible, all are explored, all are open to traffic . . ." That was written 1760 years ago before most of the world was opened up. Secondly, it was written when, according to reasonable estimates, the known world population was two hundred million; whereas it is now over three and a half thousand million and rising alarmingly swiftly. Thirdly, Fr McCormack was very aware of Tertullian's statement, as was the Editor: it appeared as the opening words in his book, "People, Space, Food" (1960).*

Mr Reid speaks of redistribution of the world's resources and their increase. The need for that was made very evident in the last Editorial (p. 2); and since then the Ford company has presented its "Fiera", a people's car designed for the under-developed nations of the Pacific and South East Asia, where more than a third of the world's population live and where there are less than three per cent of the world's vehicles. The vehicle is to be cheap, robust and multi-purpose, bringing motor transport into the lives of many thousands who would otherwise be unable to afford it.

AN AGONISING CHOICE

24th March 1972.

Dear Sir,

I was most interested to read Fr Vincent McLaughlin's review article of "The Agonising Choice" (by Norman St John-Stevas).

As a doctor who is specialising in obstetrics and gynaecology I would add my thanks to Mr St John-Stevas for the considerable help this book gives all those deeply involved with the control of fertility.

My own view is that the method used is of secondary importance to the primary aim of effectively controlling a couple's fertility. From first hand experience I know that a substantial proportion of women admitted for legal abortion are Roman Catholics. That is your real alternative. Furthermore it is not uncommon for women married to Catholics with a number of children born rapidly, one after another, to come up for termination. When you ask them why they have not practised contraception their reply is "my husband's a Catholic and he won't allow it".

At the same time I would point out that for most couples the safe period and modification of it remains one of the better methods of contraception. It is unfortunate that no long term planning goes into family planning, and that the safe period is seldom if ever suggested except by Catholics.

Any man getting married should realise that if his wife goes on to the pill, in the long term if she can take it satisfactorily, she will be unlikely to settle for any method less effective. In many cases when a doctor puts a woman on the pill, he commits that couple eventually to male or female sterilisation. For when a family is complete, the wife will not wish to continue taking hormones for the rest of her natural fertility, perhaps a further twenty years. This is why I think we should start with the simple methods, provided they are effective and acceptable to the couple.

I do not feel it is wrong to perform a vasectomy or a tubal ligation. What I do feel: we should not start out with contraceptive policies which will end up with a substantial proportion of the population sterile.

The safe period represents an ideal. What is so tragic is that anything less than this has been branded as base and for some people undoubtedly causes continuing mental distress.

Yours sincerely,

Michael Burke, M.B., B.S., F.R.C.S. (Eng.), (A 60).

41 Moor Crescent,
Gosforth,
Newcastle-on-Tyne.

NO ABSOLUTE AGREEMENT

Dear Editor,

My friend Dom Placid Spearritt, reviewing my "Absolute Value" in your pages (Autumn 1971, pp. 91-2), says that my "reading of the content of metaphysics" is "heavily biased towards epistemology". If this means, as I must suppose, that metaphysics is not, in his opinion, bound up with one's views about what knowledge is, I find it baffling. "I remain unconvinced", he says, "that absolute certainty is attainable in our knowledge". Is he not absolutely certain that there exists a community of which he is a member? He also says ". . . though I cannot see the connection between value and obligation, I can see a very clear connection between value and desire". So, he goes on, "instead of the author's conclusion that 'the awareness of obligation is an awareness of God. . .' I would want to say that the desire for anything that is seen as good is a desire for God. Better still, it is a desire for what the theist would interpret as God". This must mean, it seems to me, that a man who sees something "as good" is really in cognitive contact with God (otherwise how can he

desire him?) although he does not realise that the object of his desire is in fact what "God" (basically) means. My contention is that this is too vague an account of the matter: it is only when "good" has the full force of "value" (as when we value "justice", for instance) that there is a desire for God. And what we thus value surely exercises an authority over us; it makes an absolute demand upon us. Dom Placid finds it "very nearly offensive" when I say that "a secular humanist, if he is not an egoistic hedonist in disguise, is really a theist in disguise". I tried to make it clear in the book that I am not accusing such persons of disingenuousness but saying that they are really theists, if they acknowledge the authority of value, although they do not realise that this is what theism (basically) means. They do not realise that what theists are talking about is (basically) what *they* are talking about; they think that theists mean or ought to mean something quite different. One can be in "conscious contact" with God without being conscious that it is what other people mean by "God" with which one is in contact. It is God who appeals to the conscience. I am not saying that this is the whole story of our awareness of God, but I doubt whether there is any awareness of him which does not include it. The view, which Dom Placid finds "doubly regrettable", that "the awareness of moral responsibility . . . constitutes the human being as such" is not, as he might seem to suppose, peculiar to myself. Far from it. When he says in conclusion that my discussions of various writers, unknown to him, do not "command" his "confidence", this might seem to have a slightly sinister ring, but all it means, I think, is that he feels I have backed the wrong horses. I wish he had said which he thinks the right ones. This letter is not to be regarded as a protest—no one should object to being disagreed with. It is an attempt to discover the root of a disagreement, which in this particular case seems worthwhile.

Yours faithfully,

Downside Abbey,
Somerset.

ILLTYD TRETHOWAN.

OUR REVIEWER WRITES: *While agreeing that metaphysics is indeed bound up with our views about knowledge, I prefer with Aristotle to regard "being" as its primary business.*

Although I must repeat that I am not absolutely certain of anything, I am very certain—as certain as I am of anything—about quite a number of things. "That there exists a community . . ." is, however, not one of them. I find the existence of communities highly problematic, and the existence of the community of which I am a member particularly so. I doubt if there is a single other member of this community who would be able to agree with me as to what precisely constitutes the identity of the community.

This question of a shared understanding of things is I think the root of my disagreement with Dom Illtyd. He is sure that humanists (or at least those who acknowledge the authority of value) are in conscious contact with God. But they (or some of them) are sure that they are not. I am not sure which is right, and I am uncomfortable when either side reduces the other to an anonymous assertion of its own position. If Dom Illtyd is right in identifying God with absolute value, then he is right to call these people anonymous theists, but I cannot see the point of discussing the conclusion except among people who agree with the premisses.

I regret having made my final remark sound sinister. It was meant to be a genuine lament, expressing my envy of Dom Illtyd's leisure for current reading; but I also thought it reasonable to warn readers of this JOURNAL *that this was a book largely concerned with other books which I imagine they, like myself, would not have had the opportunity to read. I would in no way want to impugn the honesty or accuracy of Dom Illtyd's treatment of his authors.*

PLACID SPEARRITT, O.S.B.

Dom Illtyd Trethowan's next book, "The Absolute and the Atonement" is reviewed elsewhere in these pages by the same reviewer.

THE GILLING-MOOR ROAD?

21st December 1971.
St Thomas.

DEAR FATHER EDITOR,

I have been fascinated for some years by a feature of the Ampleforth landscape. There is a path running from the road that leads from the Half Mile to Beacon Farm. It comes down above the quarry, then between the two cemeteries in a N.W.-S.E. line, finally disappearing into the Oswaldkirk road at the foot of Bolton Bank.

I have long had a hunch that this path was once a road, when the Oswaldkirk road did not exist. I suggest that the path linked up with Aumit Lane somewhere near the bungalow. Aumit Lane, of course, takes you to the Birch Farm, now Mowbray House. Running to the east of the house, Aumit Lane finishes as a pathway between two hedges. Lower down the slope these hedges become a line of isolated bushes. But you can still see how the lane took its course along the N.E. side of Lion Wood. From the top of the ridge it must surely have descended ultimately into Gilling village. There is in fact to this day a right of way from Mowbray House to Gilling. This, I suggest, is the old road between Gilling and the moor.

My theory is strongly supported by the oldest of the Ampleforth pictures in the cloister, a painting of Ampleforth Lodge in 1802. Here there is a very conspicuous road (much more than a footpath) running precisely in a diagonal direction behind the old house.

Any comments on this theory would be gratefully received by

D. MARTIN ROCHFORD, O.S.B.

St Mary's,
Bamber Bridge,
Preston, Lancs.

COMMUNITY NOTES

FATHER BERNARD McELLIGOTT, O.S.B.

I. The Ampleforth Years, 1890-1927

If the world is a stage, then on it some may be called to play not many parts but a few of deepening significance. Some will be recognised in the hour of their achievements, while others only after the hour of their deaths. Some will have gifts to bring which are much needed but not much wanted, gifts grudgingly accepted. These may be creative and exhortatory rather than administrative; and therefore, though rewarding, they may go little rewarded. Such was the civilising, divinising influence of the priestly life of Bernard McElligott, who more than any other brought serious aesthetic standards to Ampleforth, and the love of sung liturgy to Catholic England. His appreciation of these values led him to a lonely life outside the common task, a life filled at once with sufferings and with profound friendships. It so clearly fell into two phases, Amplefordian and more widely national, that it seems right to present it in two parts.

John McElligott was born in Glasgow on 20th August 1890, in the same year as N. F. Hardy and the same month as R. S. Marwood. He came to Ampleforth in April 1900, and in the years before he left the School in the summer of 1907 he distinguished himself in almost every field of its activity. After holding the offices of "clothesman" and "officeman" (now obscure to us), he became "secretary" or second-head of the School. He captained Set 1 in both soccer and cricket. He was secretary of the Senior Debating Society for two years, and of the Natural History Society (the other principal society) in the 1907 season. He was a member of the Dramatic Society, earning praise for his parts as Mrs Bouncer in the farce "Box & Cox" and as Socrates in "The Clouds".

As a scholar he had an early flowering, being the most distinguished of his year—which included Raymond Hesketh, Leo Hope and Reginald Marwood. In 1905 he passed the Lower Certificate in six subjects with distinctions in Latin, Greek and French, languages which he was to put to good purpose in his priestly work. The following year, though he was much below the average age, he obtained a Higher Certificate, confirming it in 1907 with special subjects and winning the Headmaster's £5 for the best results in the School. He also won the literary prize for an essay on "Shakespeare's English historical plays".

His forensic and literary activities brought him to speak often and gracefully at the Debate on such subjects as railway nationalisation and international arbitration. He edited the College Diary, won prizes for competitions on Tennyson's poetry (a sign of the future) and on Hamlet (where he ascribed the Prince's irresolution to excessive melancholy resulting from shock at seeing his father's ghost); and delivered literary papers on such matters as "Humour in Shakespeare".

Musically he was a fine budding 'cellist, playing Mendelssohn's "Romance sans parole" at a Christmas concert, and at his last March concert being singled out by the Prior for special mention for his playing of Becker's "Adagio". Nevertheless, he always mourned his lack of a singing voice: nor did he keep up his instrument much afterwards beyond calefactory quartet playing, and regretted that too.

As an athlete he was in the right teams for several seasons, keeping a safe goal in the winter for the soccer team, and developing into a fair bat and a useful change bowler in the 1905-7 summer seasons. In his first season he saved the St Peter's match with "a prettily played 45, mostly made on the leg". In his last season, as a slow left hand bowler, he took 45 wickets in 7 matches at 10 runs a wicket. And for good measure he won the open swimming race and the medal for diving. A man for many weathers.

On 5th October 1907 he and John Maddox were together clothed in the monastic habit at the common noviciate of the English Benedictine Congregation at Belmont Abbey, being given the name-in-religion Brother Bernard—a name far from his nature. A year and a day later Prior Clement Fowler ("Bones" of Downside) received their simple vows. Br Bernard might have written, as Cuthbert Butler before him, "I had no notion whatever, not even the most rudimentary, of the nature of the religious state or the monastic life. . . I had no clear idea about the life, or what I wanted, or why I became a monk." It was a vocation which took him through much suffering of soul and many years outside the cloister, though his fidelity to it never broke. It brought much joy to his mother, who lived to see him given minor orders by Bishop Hedley, O.S.B., the following year.

Belmont, the pro-cathedral and chapter-church of Bishop Hedley's diocese of Newport and Menevia, was cold without proper heating, spartan without good food and kept clean by the young monks. It was isolated from the wider world, being directed to the formation of monks in the obediences of prayer and manual labour. Fr Augustine Baker's "Sancta Sophia", which had so affected Butler and other Gregorians even to this day, was the staple in *lectio divina;* even then it left little mark on a nature so warm as Br Bernard's, for it had not enough poetry in it. At Belmont he began a grounding in philosophy and theology which progressively became crowded out by the demands of secular studies and the School. The years after *Pascendi* and *Lamentabili* were in any case not conducive to spiritual exploration, as the incubus of Modernism shadowed all such speculation.

In 1910 Belmont gave place to St Benet's Hall, Oxford, where Br Bernard spent four happy years reading Mods and Greats with another Lawrentian, Ethelred Taunton. They shared for a companion Fr Dominic Devas, O.F.M., who read History and was to give more than one retreat at Ampleforth to School and Community. During the Michaelmas and Hilary terms conferences were given by the Dominican Fr Bede Jarrett, who had

been the Hall's first History "first" a few years before when Justin McCann had matched him with a "first" in Greats—an early dawning for this little private Hall; and by Dom Bede Camm of Downside and Cambridge (he of the "Forgotten Shrines") and Anselm Parker, a former Master.

1912 was not uneventful for Br Bernard. On the Epiphany he made his solemn vows before Abbot Oswald Smith at Ampleforth; and that spring he and Ethelred Taunton shared the ordeal of Honour Moderations. These were the last days of the Edwardian era and the last days of his formal education which closes the chapter on a man's youth: as the war clouds gathered in the autumn of 1914, the two of them completed Greats and returned to join a School teaching staff that numbered twenty-two monks and a lay music and lay drawing master, under the Headmastership of Fr Edmund Matthews ("Met", as he was called). They left behind at Oxford Br Stephen Marwood who after Moderations had been switched to English, and had then been asked to do a postgraduate year gathering up enough French to teach it. Bernard the classicist absorbed by English poetry, and Stephen the literary linguist were together to become a greater influence on Amplefordian letters than any others, save possibly the ubiquitous Felix Hardy from St Paul's School and Christ Church, Oxford. While Bernard could easily encroach on Stephen's subjects, it was never so the other way round: in ancient languages, literary touch and musical acumen Bernard was always the better; in capacity to entertain and in spiritual presence, certainly Stephen was. He was in the end more intelligent than Bernard, if less sensitive to beauty. Both could write about such subjects, though Stephen held his powers in check simply to get his school work done. Both had a wide range of friends, radiating an unusual compassion and a spirituality evident earlier in Stephen, who was perhaps nearer the mark of sanctity for longer. Bernard came to it by degrees from a more pronounced natural worldliness, through suffering and prayer and through confronting his failures in the light of Christ.

Bernard McElligott was the second echelon to return from Oxford with the power to build up Ampleforth. The first had been "Met" and his group—Ambrose and Herbert Byrne, Paul Nevill, Hugh de Normanville, Placid Dolan—men whose task it had been to establish scholastic standards in the classics, in mathematics and the sciences. They came among simple men of manly virtues, guileless and innocent of strong intellectual interests, possessed of a culture culled mainly from their religion, and of a way of expression which was fearless and vigorous if not always wholly temperate. Fr Paul wrote of them in "Ampleforth & its origins":

> "The Community entirely lacked scholars: although its members were good and virtuous men, they had no training to fit them for the work of higher education, and their financial backing was so slender that to create a Catholic Winchester was out of the question. But (Fr Edmund) determined to do all he could to raise the intellectual standards of the place, to foster a spirit of work . . . while retaining in the School that strong Catholic spirit inherited from Lancashire."

The second echelon, led by Bernard and Stephen Marwood (and Fr Paul managed to write his account without mentioning Bernard), brought subtler scholastic disciplines, English literature and languages; and they added a new zest for a broader culture.

In the summer of 1915 Fr Benedict Hayes retired from being "conductor of the choir", that is assistant choir master; and the office fell to Br Bernard, then aged 25. In a few months he "acquired the conductor's manner, which insists so vigorously and protests so much that it commands the obedience even of wayward youth" (so the JOURNAL). Those who have experienced choir training under Fr Bernard over the years are of one voice in admiring the way he could coax, cajole, entice and encourage, as no one else, a thin concordance of hesitant voices into a confident choral group able to be pleased with both themselves and their work. He had a marvellous way of flattery and frankness together, and of creating an event out of the dullest practice. His tact matched his musicianship, and his aura of joy capped both, so that his labours exhilarated his subjects as himself. He created beauty in sound, and brought joy in doing it.

That summer of the trenches saw two particular choir performances at Ampleforth which were memorable: the Ebner Mass *de Spiritu Sancto* and the Red Cross entertainment where the singing reached a new excellence. The latter was the beginning of a series of "entertainments" (eventually killed by radio) which Bernard did much to plan. It included little one-act plays, charades, violin and piano solos, songs, speeches and recitations—Canon Buggins, for instance, singing "Rule Britannia", Freddie de Guingand playing a ruffian and Viscount Encombe reciting an "Ode to France". Besides this, Bernard brought in professional musicians to give recitals, opening up new horizons of cultural excellence unseen before in the Vale of Mowbray.

By the summer of 1916, the summer which saw Fr Bernard's ordination by Bishop Vaughan on 9th July, the choir was managing the Tenebrae Responsories and Palestrina's *Missa Aeterna Christi Munera*. The Community was asking for "some more of this most impressive sixteenth century music. The choir have certainly attained a softness of tone and a variety of expression which speaks volumes for their training." Attempts at modern Masses were not always so successful. That autumn Fr Bernard began to introduce lectures on the form and history of music, beginning himself with one which verged on poetry as he unfolded "the verdurous glooms and winding mossy ways" of the episodical form, with little illustrations on the piano and with a new toy, an Aeolian Vocalion gramophone.

The year marked the tercentenary of Shakespeare, and Ampleforth marked it with a long entertainment which began with an address given by Fr Bernard so remarkable that some of it calls to be quoted here again:

> "The most extraordinary thing about the great poet is the fact that so little is known about him. . . The whole of his productive life as a dramatist and perhaps an actor in London is veiled in a mist of drifting

legends, in which he is declared to have been by turns an actor, a lawyer's clerk, a soldier in the Low Countries, a seaman, a printer, and a beggar who held horses' heads outside the theatre door. The same impersonality runs through all his works. Several critics have attempted to discover the characteristics of Shakespeare from the internal evidence of his plays and poems, but they are baffled and confused by the very range of humanity contained in them. For he embraces every side of human activity; he is learned in every phase of human feeling, virtue and vice, grief and laughter. His creations stand out complete, self-existent, living only with their own life, laying bare their own souls and not that of the dramatist. . . The light of genius which burned in their author lit up, through him, the whole world for us to see, leaving no dram of eale, no hindering intrusions of the poet's self, to mar our vision. . .

To have been buffeted by evil and yet emerge with a fuller, more serene faith in goodness is pehaps the truest mark of Shakespeare's greatness. Such a consummation could have been reached only by a man of perfectly balanced intellect, of almost infinite sympathy with mankind, and a mind that could bend but not break. And indeed the genius of Shakespeare is overwhelmingly on the side of good. He can bow under the load of evil in the world, yet leave love and confidence triumphant. Honour, purity, justice, mercy, forgiveness are—when all is said—the predominant forces in the plays."

It is clear from his selection, what his mind and heart have fixed upon in the pages of Shakespeare, what are the most strongly held values of this monk. He did not himself have a remarkable intellect, nor a mind that would never break; but he did have—and more so as the years went on—an almost infinite sympathy with mankind. Nor did he ever let his self intrude to spoil the poetry; and because of that he too was able to light up worlds for others.

When in the summer of 1917 a Poetry Society made its debut, Fr Bernard characteristically appeared as its chairman, speaking at the end of papers given by Fr Felix Hardy on poetic practice, Mr d'Ursel on Tennyson and Mr Lee on Walter Scott. He called Scott "one of the beacons of a literary education" whose appeal is ultimately to Scotsmen. It is interesting to record who were his principal accomplices in this gentle society—Laurence Bevenot, Raphael Williams and, of course, Stephen Marwood. And so continued Fr Bernard's quiet work of infiltrating a cultural milieu into a then very philistine school on the moors, whose playing fields were the scene of any laurels to be accorded. In the autumn he continued his lectures on music with a series on listening to orchestra, amply illustrated from his gramophone. By degrees he explained how the sensuous, intellectual and emotional elements of a composition are brought out by means of orchestra, each instrument having its own tone quality affecting the whole as colour in painting. In a later term Fr Bernard went on to examine Wagner, showing how music drama could become an organic whole, the music being an emotional commentary on the action.

This led him to a general lecture on the dramatic element in music, with reference to Shakespeare, Beethoven and Tchaikovsky and to the underlying principles of conflict and climax in both arts. Finally he founded the Musical Society on St Andrew's Day, 1918, presiding over its dual activities, viz. listening to music and discussing performances of works, and reading papers on musical subjects. Martin Rochford was its first secretary, and Felix Hardy, Stephen Marwood, Laurence Bevenot and the Aeolian Vocalion became the main contributors. An early highlight of the new Society was the 1919 Holy Week song recital which Gervase Elwes (Elgar's first Gerontius) gave to the whole School under its auspices. It was an occasion which attracted some of the local county and many encores.

The term-by-term activities of the Poetry and Musical Societies were guided by their President, who himself provided papers on Shakespeare's sonnets, or modern French music, or "programme" versus "absolute" music. These were supplemented by papers to the Historical Society on such subjects as the Renaissance (at a time when Harman Grisewood was secretary). Under him the choir waxed stronger, providing a Holy Week programme of liturgical music in 1921 whose mere listing filled two pages; and this was to be so for the next number of years. The quality of the singing matched the quantity: "no choir could have so much as attempted the many items of the Holy Week list . . . the sustained excellence of singing of the Improperia of Palestrina on Good Friday was a fair measure of the success it attained." By then Fr Bernard had been three years choir master, succeeding Fr Dominic Willson (1912-18) when he went on the mission.

In the spring of 1921 Fr Bernard and the violin teacher Edmund Maude formed (in fact refounded from past glories faded) a string orchestra from which groups were made up to play the classical quartets. It was one more strand in the web of cultural life that Fr Bernard was assiduously weaving and sustaining, one more filip to his spirit though burden to his nervous resistance. Nevertheless he persevered, not unmindful of other conflicting interests, with his musical innovations, starting School singing for the whole assembly on Tuesday nights in the spring of 1924, his aim being to develop choral singing for festive functions: at first it was endured, but gradually it became positively popular.

Fr Bernard's calm was never wholly interior in these days, since he felt unsettled in his monastic vocation, uncertain of its meaning and its *telos;* and he felt all too certain of the opposition some of his brethren showed towards his literary and musical innovations—intrusions, as they saw it. Neither Abbot Oswald Smith, a Lancashireman of steady habits, nor the Lancastrian Headmaster Fr Edmund Matthews (soon to be Abbot himself) were entirely behind his contributions to the choir and the School. His endeavours were too rarefied for them, too refined for a valley in which simple hard work and hard play were the values held in most esteem. Buildings and building up the School were then concerns prior to ritual aesthetics, and never more so than in the middle twenties when Fr Paul

became Headmaster. Sensitive as he was to criticism, Fr Bernard allowed all this to erode his peace of mind, brooding on it more than was good for one in responsible office with so much to give. The years of the twenties ceased to have the same promise or excitement for him; and indeed his name, once so prominent in the records, began to fade out as the springs of hope diminished.

Naturally his interests were moving on to a wider horizon beyond our valley, and we can trace the transition from the local to the broader stage at about this time. In the summer of 1925 he wrote in the JOURNAL a courageously farsighted article entitled "Church Music". In it he contrasted the fact with the ideal: the theatrical tricks employed through familiar clichés to procure momentary effects of emotional enjoyment, with the solemn liturgy as "a great public act of homage and praise to God", the music being perfect in form and beyond all profanity in itself and in its presentation. He showed how Church music in Italy, France, America and England was then in a wretched state, for different reasons: "the American way evidently was, like Jessica, to hold a candle to their shame. But in our own country, though the compositions sung were not very much better, a certain national reticence at least forbade their publication." His remedy was to eulogise Byrd and Palestrina and to suggest that there must still be a great number of English Tudor motets composed in Latin, which should be brought from their manuscript state into the open for choirs to sing: "there ought to be editions, by Catholic musicians who understand the practical difficulties of choirs, of things like the *Byrd Gradualia* and *Cantiones Sacrae*. Even the five-voice motets by Palestrina on words from the Canticle of Canticles seem unobtainable in this country." His was a call to laymen who care for good music, who are prepared to make sacrifices in the cause of real religious art—that is, music presented by the Church as an adequate expression of her sacred liturgy. His whole compass was broader than heretofore: he was reaching out to Catholic England.

Token of the transition from cloister to wider horizons was Fr Bernard's election in January 1926 to the Presidency of the Music Masters' Association. He had for some time represented Ampleforth in the Association. His presidency was a one year term of office in a society resolved upon stimulating music in the public schools. This was a signal compliment to the then emerging College; for Ampleforth now found itself acting as host to meetings of a kind previously held at Eton and Harrow, Oxford and the University of London. It was a task which Fr Bernard well fitted and did well, but one which further taxed his nervous equilibrium.

In 1927 his work for the School's musical and literary life came to an end. The JOURNAL of the following spring records: "a great work has been achieved by him, a labour of love beset with many difficulties: the labour of making high ideals in music accessible and intelligible to the ordinary boy, and so stimulating his natural taste for what is good." It was a sick and bewildered monk who was appointed to St Mary's Priory at Cardiff

(to where Ethelred Taunton had preceded him), a monk seeking at least less resistant paths for his gifts in religious music.

A.J.S.

EASTER WEEK REFLECTION ON PARISH LIFE

ON the Friday of Easter Week, following Bishop Butler's conferences, the Community, resident and parish, met under the Abbot to formulate together their long-term views on our life and contribution on the parishes. It was a meeting that came under the shadow of the recently published figures of the Church's state during 1964-71, issued by the Central Statistics Bureau in Rome. In Europe alone almost a quarter of the parishes and most pastoral centres have no resident priest at all, and the number of world-wide ordinations are not keeping the priesthood up to strength (by a ratio of almost exactly three ordinations to four deaths or departures, based on 1969 figures, the last available).

Our own figures gave us pause for reflection. The Community is today what it was in 1960, 142 monks strong: it reached its peak in 1964-5 with 161 monks. At present the number of priests is at its greatest, with 125 priests; and these are very evenly distributed across the decades (between 25-30 priests in each bracket of ten years), except for the twenties where—as with the rest of the religious orders—we run into thin times. There is the sign of future problems here, and it has not been helped by the necessity of our increasing our commitments on the parishes by half a dozen priests in the last eight years.

The discussion revolved around not only the problem of priest-power, but the problem of what a monastic contribution should be outside our cloister. Is a Benedictine contribution different from a specifically monastic contribution? Should a monk-priest's life-style differ much from that of the secular clergy? Do we derive something distinctive, which affects our apostolate, from our monastic training, our spirituality and the strength we draw from our belonging to a good Conventus? Should we change our parish procedures to protect and foster community life and prayer, or change these to harmonise with parish needs? Is there a need to develop priories in industrial towns, or pastoral liturgical centres or group ministries? How should we respond to the pentecostal call to renewal?

Such were some of the questions we asked ourselves. And we asked them at a time of the Church's life when there is a growing malaise about institutionalism and a growing apostasy as to belief. In a world seeking God in increasingly informal and pentecostal ways, what should be our pastoral strategy?

E.B.C. JUNIORS' CONFERENCE, EASTER 1972

THIS year's "Juniors' Conference" met at Douai Abbey from 9th to 12th April. Its ostensible theme was "Communicating the Faith today", and the formal talks and discussions on the first day did centre round this general area. Derek Lance, the well-known catechetics expert and experienced teacher of long standing, gave us two talks to initiate discussion, which covered a wide range of problems and questions concerning the teaching of religion to teenagers, and possible ways of expressing their worship of God. There was a most useful session on the morning of the second day when we heard reports on "what the others are doing", i.e. members of each E.B.C. contingent (Fr Aelred Burrows speaking for Ampleforth) gave a summary of how religious education was faring in their own school; questions of syllabi, meetings of staff, group masses, retreats, etc, were aired.

It soon became clear before the conference had got very far that one area of monastic experience which many wanted to share and discuss was that of group prayer. Both Br Edmund (Douai novice) and a leading member of the Society of Friends gave us talks on their view of the potentialities and dangers of this contemporary phenomenon, while group prayer sessions were held each evening. These latter followed no formal pattern but allowed a person to pray in silence, or with informal utterances of praise, glory, petition, etc. There were hints of Pentecostalism on the fringes of all this, though these were somewhat dampened by the note of caution sounded by our Quaker friend. It was very interesting to hear how widespread was the practice of experimentation with group prayer in the different houses—even Stanbrook indulged seemingly.

Once again the presence of the more contemplative monastic strain formed one of the most memorable and influential features of the conference. Three sisters from Stanbrook, one from Teignmouth, and two monks from Mount St Bernard in many ways kept us all sane, if only by witnessing, just by being what they are, to the *unum necessarium*. A most interesting session was organized, by popular demand, in which some of the contemplative religious gave their views concerning the bearing of enclosed life on the apostolate, and concerning the specific monastic contribution to catechetics which we of the E.B.C. should be giving.

My final thoughts upon leaving Douai were: firstly, how fitting it was to have with us Dom Aidan of the Anglican abbey of Nashdom, a house which though still divided from us in sacramental communion, is bound to us by nearly every other doctrinal tie imaginable, and above all by their commitment to the same evangelical vows and Rule. Secondly, warm thanks to Fr Swithun of Douai for all the work he must have put into the arrangements—not least the welcome outings to Winchester, Stonehenge, and Mapledurham. Lastly, why on earth don't they be realistic and stop calling it a "Juniors' Conference"; perhaps most of those attending were over thirty, and ordained into the bargain!

V.A.B.

EIGHTH ANNUAL CONFERENCE: RYEDALE CHRISTIAN COUNCIL

THIS year the subject of the Annual Conference, held again at Ampleforth, on 15th April, was *Young People and Christianity*. In former years a group of three papers were given and the speakers then composed a question panel: the denominations of the speakers provided an automatic diversity of view. However, this year Metropolitan Anthony Bloom took it upon his saintly self to deliver two morning lectures as the sole focus of the day—though supplemented on the panel in the afternoon. He proved such an attraction to those who have read his books on "Prayer" and "God and Man" and have seen him on TV (most recently on Easter Day), that the attendance again exceeded all records in rising to some 250 priests and nuns, families and single people, old and young. A good sprinkling of the Community joined the conference, planned as in other years by Fr Mark and Margaret Law. A new feature this year, a glass of sherry at mid-morning which stimulated luncheon appetites too soon.

"Youth is a passing stage which unfortunately is given to people too young to enjoy it." Our view of youth, the Archbishop suggested, has changed entirely since the War. Before it, the scene was of slowly revolving change, families living in close proximity or at least close touch, experience broadening down from generation to generation in a stream of continuity which had respect for the wisdom of age as its ground-base. The young recognised that they had something essential to learn from their elders, who over the long years had gathered and garnished the kind of experience which appeared to them as timeless; and for that reason, the green years respected the grey. Since the War, the pace of new unfolding life, the revolution in technological innovation, the shift in the nature of daily existence, had rendered all former experience redundant—so that the young were fresher and more fervent to new changes than the old, more able to make the swift adaptations demanded of society and less harnessed by their nostrums. True enough, the fundamental problems remain: love and death. But these are encountered not daily but only once in a while as the climacterics of human experience; and between these peaks of living lie the long troughs of mundane existence concerning which the young have found nothing that the old can tell them better. Moreover, both young and old alike have suffered under this accelerating revolution of social/technological change bewilderment of a kind which has not brought them together; for though each age group might share the same difficulties, they have seen and judged and coped with them from different mental or emotional standpoints. If the old see the young as abandoned or uncommitted, the young see the old as having made such a desperate mess of their personal, social and political lives in their own time that there seems no cause to turn to them of all people. By what authority do they speak? Not the authority of past success, certainly. And so separation has set in, enhanced by differences of social habit, spiritual ethic and even intellectual understanding. Fr Anthony gave as

his example of the last his science master, a nephew of the great Pierre Curie, who in explaining the molecular structure insisted that the atom could never be split; "but every boy now knows. . ." There is, then, no return to an older more static life. The thoughts of the young are new in style and new in language, and to communicate with them their elders must meet them in their terms (older terms being of only historical interest any more), giving them intimations of how man must move in general rather than in particular circumstances, inspiring them to move towards the best as they see it. The young, be it conceded, are intolerant, claiming that what they do not understand is not understandable, and that they themselves now merit more understanding from their elders. Their manifestations of ignorance, prejudice and error are indeed an entré to the knowing of a person; and this is the starting point for many. Much more is asked of their elders by the young today, if anything is going to be received at all.

There seem to be two essential principles current among the young today. The first is that things have to be experienced, and not merely known. The second is that these experiences must be authentic, and not merely a synthetic gathering up, living experience and not merely knowledge which nowise affects life—what is labelled "the realm of dead things". Accordingly God and Man must be the subject of authentic experience if they are not to be called irrelevant; the Resurrection must be seen as making a difference to us today, or it will be consigned to the archives of Church history unstudied and unwanted. However, there is always the danger in such a vivid search for experience that the centre will move from the objective to the subjective, God becoming "my experience of Him" and not "as He is": ultimately this will lead to a self regard which will altogether rule out God. We can see it even in the liturgy, where the attraction can become not the pneumatic presence of the Light Invisible but ceremonial, organ playing, the incense or the choir; in effect, an aesthetic experience which leaves us high and dry soon afterwards. This is the difference between drug addiction (or any of the many addictions to which we all in some degree succumb) and the true experience of God. The danger is that the experience, as long as it lasts, may be very real, but that the object of the experience is not present: such false experience will lead to hunger for more, addiction of the slavish kind, the insistent voice of the ego saying "I want more of this". It is a long journey from the true experience of God in his works, which leads not to hunger but to satiety, amazement, wonder and deeply interior humility. The voice inside one says, not "I want. . .", but "what a wonder that I am granted so much", or "this is the gate of paradise, I have touched the divine; it is enough". One remembers St Peter, who, faced with the holiness of Christ and aware of his divine connection, was driven to say, "Depart from me, Lord; for I am a sinful man". It is the difference between the self-preoccupied who make their own prison, claim self-satisfaction as of right, and move into a twilight of merciless coldness; and

the self-forgetting who adore God, loving others for their sake, forgetting any rights they may have in their increasing desire to serve.

Authenticity of experience will have these as its touchstone: lucidity, sobriety, truth and reality. Authentication must be, not merely subjectively, but objectively tested. Even then, that is not a sufficient guarantee of its goodness; for authentic mystical experiences can come from the devil, just as pentecostal speaking in tongues can descend to a base and pornographic quality.† St Paul has warned us that the powers of darkness are able to appear as angels of light. And yet, in the long run, heresy of doctrine, false judgment or mere emotionalism will declare themselves for what they are, a delusion.

What we have to communicate of the Faith goes far beyond our authentic experience, and this the young must come to accept. That may be the way in, by showing values that we know from the gifts of our own experience; but there are values beyond these, which we know from learning, values beyond the narrowness of our own life which have flooded our consciousness from year to year with their certainty and their ramifications. Such may be the experience of others, which we can take on trust; and there is experience which others, whom we sufficiently deem experts to follow, themselves take on trust and underwrite with their belief. We see it best in Scripture, where we accept what the Apostles have experienced: "It was there from the beginning; we have heard it; we have seen it with our own eyes; we looked upon it, and felt it with our own hands; and it is of this we tell. Our theme is the Word of life. This life was made visible; we have seen it and bear our testimony; we here declare to you the eternal life which dwelt with the Father and was made visible to us." (I John 1). And we accept through the Apostles what they have learned to accept through Christ; for, as Christ said so often in so many ways, "Everything is entrusted to me by my Father; and no one knows the Son but the Father, and no one knows the Father but the Son and those to whom the Son may choose to reveal it." (Mt. II. 26-7). Christ's knowledge of the Father is a certainty, and is communicated to the Apostles as such, and this they accept and desire to communicate to us through the media of Scripture and the Church's traditional teaching. Those who have the task of that communication today must all the more repeat the knowledge of God with awe, conveying to others—as it were—more than they know themselves: for otherwise they may give the lie to that most precious message.

This took the Archbishop straight on, in his next talk (flowing like a Sibelius symphony from movement to movement without clear division), to the realm of faith. Faith is "the ability which grown-ups

†Speaking in tongues is a secondary element of the action of the Spirit—the Spirit of and of Christ. It will always—if it is authentic—lead us back to Christ and back to the integrity of the Gospel. A sure sign lies in its effects: peace, joy, humility, light of mind, glow of heart, a self-forgetful concern for the ways of God. A sure sign of the spirit of evil lies in these effects: darkness of mind, coldness of heart, joylessness, the unquiet of worry, self-assertion. By its fruits you shall know it.

have to say something is true, which they know is not" (so a child's recent account). Faith is "the substance or assurance of our hopes, making us certain of realities we do not see" (so the writer of Hebrews). Faith is not credulity; and yet it is found most powerfully in the places in the world where people are emerging to new discovery, not in those places which have cherished Christianity for many centuries. Faith is both content (what we know, or know on trust) and experience (what we have looked upon with our own inner eyes). We may have faith in men, and that leads to the kind of trust by which we accept what they testify to. We may have faith in scientific research or in geographical exploration, or in any field which leads us to final discovery; for the motivations and goads of discovery are hypothesis-conviction-test-certainty, a cycle implying some form of faith, be it labelled "doubt". We may have faith in the beginnings of our relationship with God. Whatever kind it is, it is rooted in incipient knowledge and in the belief that more knowledge is there to acquire. When there is no notion present, there is no incipient knowledge, and therefore no search. To illustrate this point, Fr Anthony told the tale of a conversation between a Soviet official and a committed Christian:—

"Do you in Russia combat drunkenness and drug taking?"
"Oh, yes; we fight all such personal indiscipline."
"Then, in Russia there is some drunkenness and drug taking?"
"Yes, we must admit it."
"Do you in Russia combat God and the worship of God?"
"Oh, yes; we fight God and all that follows from the idea."
"Then you admit in Russia there is God. . ."

There are extreme experiences of coming to faith, which we call by such names as "The Road to Damascus" or "a Damascus experience", after St Paul's conversion. But the normal coming to faith is for most of us an extended if not gentle process, a consolidation of insight from year to year. It goes on all our lives, until we become so imbued with the assurance of our hopes that we become incandescent as the face of Moses after Horeb: so glowing was his visage after his communion with God, that he had to wear a veil not to blind the Israelites. That can happen up to a point in our lives if we will let the full force of faith overtake us. The Archbishop gave as his example a priest who had spent 36 years in a concentration camp. He was not bitter but deeply grateful, moved to wonder, that he had been given by God the privilege of ministering—the only priest among them—to such a community: he saw them all through the eyes of love. He was a man who had love to spare for all, never faltering in his devotion. Where he encountered sin, his love turned to suffering; where he encountered goodness, his love was moved to joy; whatever he encountered in people, his love always increased in the experience, till he became as a stained glass window through which the floods of love of the Light Invisible reached us.

Man looks round the world without and finds it a dangerous and aggressive place, which threatens him and renders him vulnerable in his feelings. He looks round his world within and finds a scale of vision more vast than that of the world without: his heart is able to be filled with all life, all love and emotion. Whatever he pours into himself of human creativity, beauty, truth or love will still not fulfil him, so deep are the caverns of his being. They are as a looming abyss of timeless annihilation; they are a depth of emptiness as vast as God himself—and shaped in the image of God. To recognise this is to come to the threshold of real faith; to be able to say, as a poet might (though not a theologian!),

"I am as great as God: God is as small as I;
for nothing less than God can fill me to the brim,
and the fullness of God can fill a human person."

As man then comes to the frontiers of reality and beyond-reality, he approaches the inner mysteries of life, and must be calm as he is courageous. He will begin to find himself overwhelmed by the experience of God, till his whole being is God-Experience and there is no other consciousness. How then can he ever "know" that experience sufficiently to express it to other men? Like St Paul, he has been driven to a heaven beyond words, but must take the vision back with him to others. It is as though he had been tossed in a small boat on the swell of the oceans, and then puts to shore where the little boat rests dry on the sands, a symbol of an experience. That experience has provided such certainty that symbols may be used to express it: and as others hear, their assent to credibility, resting in the realm of doubt, will be invested with the conviction of certainty, as they see deeper into truth through the eyes of one who has been beyond their knowledge. In their mind's eye, the boat on the sands can be at sea once more.

Doubt can be the door to faith, or the enemy of faith. In our experience of reality, we are moving at once in the realm of the visible and of the invisible. It is as true for the researcher as the believer. He will try to hold all tangible data in a hypothesis, a model, an approximate mirror of what he conceives to be reality. He will then test his model for flaws, seeking if necessary a better model of reality—and this because he has faith in reality, not in his model building. But the believer is not so intellectually disciplined so often; he tends to project his doubt of the model in his mind onto reality, doubting that. If he does have ultimate faith, as a good religious trusting God, he will see the moment of doubt as a moment of growth, not of anguish, knowing that he is being moved from the true to the truer, knowing that he is removing idols obscuring the ground mystery. It is an experience we undergo in our daily lives, when we go to a social functionary (a doctor or dentist or driving instructor) only to find behind an office the person of a rich individual. So also in our prayer life, as we find that the Omnipotent and Omniscient God gives place to He Who Is, a vibrant, dynamic reality who made us and who cares. It is this God that must be communicated to the young by catechists, not the God of the philosophers with their ready made answers. The young must be shown ways of discovering the dynamic person of Christ, who will show them the Person of the Father in the Spirit.

* * *

THE AFTERNOON FORUM (where Metropolitan Anthony was joined by Prior Aelred Graham from the Catholics and Miss Joyce Blake from the Society of Friends) focused rather on the reverse of the coin than on the nature of faith itself; this because the questions put forward concerned more the worry about unbelief than the confidence of belief. The discussion might be reduced to a sort of admonitory decalogue:

"I am the Lord, the living God:
Do not hasten to believe in the kind of god you propose for your belief:
it is perhaps a false god.
Do not enrich your own unreality by deistic self-indulgences:
it is perhaps a cul-de-sac.
Do not merely follow the crown, either in assent or dissent:
it is but empty fashion.
Do not demand to be shown God before you are able to receive him:
it may be as music to the deaf.
Do not ask for sight of God before your time:
you may be asking your own condemnation.
Do not ask what God is saying, when his very being is thundering in your ears.
Do not pray to God in words incredible even in your own mind:
he hears from your heart.
Do not cease to water the seed of the indifferent:
to cease is to neglect the vital needs of others.
Do not lose heart or zeal in transmitting the Faith to the young:
mission is a mark of sanctity.
Do not rest your spirit of community merely on the common human bond:
the ties are those of the mystical body."

It may be that the last of these (if not others) needs some amplification: it relates primarily to the liturgy, though of course to life beyond that too. Church worship is the prayer of Christ, the prayer of the Spirit pleading before God on behalf of sinners and through the mouths of sinners. It is not lyrical expostulation nor wordy rhetoric nor exercises in self-expression. At present it tends to be too conditioned by cultural and nationalistic heritages, to be too community orientated, to emphasise the purely human ties of local society, to represent temporary facets of worship expression as lasting vehicles of personal involvement. At an extreme, institutional worship is sometimes replaced by Godspell, Superstar or the Jesus Kids (or somesuch), sincere but lopsided searches for the divine, genuine stirrings towards Christianity though hardly definitive in their own right, "enthusiasms" with all the strengths and weaknesses of that term, albeit movements into maturity which are docile to the Spirit. At a lesser extreme, modern worship may insufficiently reflect the need for silence and the creativity of the extempore word, the need to be aware of the theology of mystery and at root to be aware of the presence of the living God. What makes the *qahal*, the divine assembly united under Christ, is not the natural cohesion of the gathered group, nor "enthusiasm", nor good liturgy, but the cohesive force of the eucharistic brotherhood of Christ that it is.

Communities must not forget that they are foremost the mystical body of Christ at prayer, and that it is this which is the uniting principle.

* * *

The day ended with a customary closing service in the Abbey church at which Metropolitan Anthony Bloom said the concluding prayer to the Father: "Into your hands we commit your universal Church and her unity, this your world, this your family. . ." What stood out in this small gathering for prayer, now so much a feature of such meetings as to be taken for granted (for we are entirely forgetting our confessional differences in our preoccupation with the greater fact of our shared Christianity), was the Act of Faith we all made standing. It was written by a 19 year old girl student, a Methodist. It reads as follows:

I believe in God
the origin and sustainer of all that exists
the creative force of life.
I can see in Jesus Christ the complete expression of God in time
as a human life in terms which man can understand.
In his life of love I see the way I ought to live
In his self-giving I see the complete fulfilment of that love.
I believe that he died and men's hopes died with him
but now he lives and men's hopes live with him.
I understand that in him we have the strength
to give ourselves for others with no thought for ourselves
as he gave himself for us.
I believe that he will remain with us to the end of time
I believe that through him the barriers between God and man
and the barriers within man himself are overcome.
And I know that I can have—Life.

A.J.S.

THIRD CONFERENCE OF CATHOLIC GYNAECOLOGISTS, 21st—23rd APRIL 1972

DURING the last few years this branch of the medical profession has more than ever come into the front line of where scientific possibility and moral right are in collision. Doctors are forced to ask exact questions about what defines human life and what steps must be taken to preserve it—"Thou canst not kill, but needst not strive/officiously to keep alive". So Catholic gynaecologists and obstetricians have found it opportune to consult moral theologians, the better to brief them about their own practical dilemmas and elicit considered moral judgments at levels beyond the theoretical. This has led to annual meetings, the third of which was held at Ampleforth under the chairmanship of Dr Kevin Rees (a member of the Ampleforth Society). The theologians present were Fr Francis Frost of Lille, Fr Kevin

Kelly of Upholland and Fr John Mahoney, S.J., of Heythrop College. The doctors present were from a variety of practices, some being research fellows and others working consultants.

The subjects discussed included medical education for family planning (or "responsible parenthood"), artificial insemination and implant pregnancies, genetic engineering (both abnormal-corrective and normal-developmental), and "Unplanned Pregnancies" (the February report of the Working Party of the Royal College of Obstetricians & Gynaecologists to the Lane Commission†). Many confusions were clarified, such as the difference between aesthetic considerations affecting the delicacy of human relations, ethical considerations relating to the dignity of man, and moral considerations relating to man as God orientated. Distinctions were discussed between a pre-viable foetus and a non-viable foetus, and the consequent possibilities of birth inducement (whether abortive or premature delivery in fact and in intention): this especially became a problem with the anacephalic foetus, without a brain or hope of independent human life after delivery. The 1967 Abortion Act, it was felt, was here to stay and yet it was so loosely drafted that all extremes of opinion could find their policies in the words of the Act: and those who have no morality outside the Law of the realm, it was observed, had managed to change their whole moral outlook overnight on the authority of a majority of MPs. Principle is never vitiated by run-away practice; and law should reflect morality, never attempt to establish it or be seen in that light. In this case an Act was introduced with undue haste and without recognition or anticipation of the effects of its terms: it has for instance legalised criminal abortionists' activities, the "private sector" now accounting for over half of all pregnancy terminations, and that for financial rather than medical considerations.

The Abortion Act raises the deepest difficulties for a sincere doctor and nurse, whatever his or her religion. As the R.C.O.G. evidence to the Lane Committee concluded, "gynaecologists are attempting to make the Act work as well as they can, but in most cases *their motivation is to protect and not destroy life and health*. This protection applies to the pregnant woman as well as the foetus. Moreover, gynaecologists view abortion as only one facet of a much wider problem affecting modern society which tends to throw off many of its previously accepted rules of conduct. This tendency has many adverse consequences for the individual and the community, but these cannot be avoided or mitigated by indiscriminate abortion."

The meeting constantly reminded itself that to search for absolute ideals was not always useful in a society which was largely post-Christian and did not listen too hard to tender Catholic consciences in gynaecological matters: what must be pursued is the realm of the possible, both in daily

† R.C.O.G., 27 Sussex Place, Regent's Park, London, NW1 4RG, 136 p. £1.00. The six sections cover unplanned pregnancy and its results (e.g. the effect of illegitimacy on children); physical, psychological and emotional complications of termination of pregnancy; contraception and sterilisation; sexual morality and practices; sex education. The last 20 pages is given to the Wiltshire C.C. programme for sex education.

doctors' decisions and in constant Catholic medical opinion gradually influencing society at large to higher levels of moral response. One has to start with life as it is presently lived. Inevitably the areas of thought concerning "equation of evils" and "conflict of duties" kept coming up, the lesser evil being sometimes the only course possible in seeking the good. (Here of course the distinction between physical evil and moral evil comes to bear.)

It was interesting to see the essential differences in perspective between the doctors, whose worry was what was to be done about Mrs Smith now; and the theologians, who wanted to turn Mrs Smith into a model for all time. Doctors are concerned with urgent and usually complexified human problems demanding an immediate solution, theologians with external values and the unfolding of the light of the Spirit in the time of the Spirit. So sometimes the two speak two languages, whose differences are more than the technicalities in which they clothe them. Nevertheless, in a moment when new and critical medico-theological problems are arising with an accelerating rapidity, when British social life is becoming evidently de-Christianised, when even Catholic doctors are becoming so disheartened or indifferent that branches of the Guild of St Luke and SS Cosmas & Damian are going into voluntary liquidation, it is so important that such meetings as this, with all its implications, should occur.

A.J.S.

THE *SCHOLA CANTORUM* DURING HOLY WEEK

This year, after many years in abeyance, the custom has been revived that the Choir should remain after the term to sing the Holy Week and Easter services. At the invitation of Father Abbot, twenty-five boys gave a week of their Easter holidays to join the monks in the Schola to sing the liturgy of the Triduum. It is hoped that this is the beginning of a fresh tradition.

Their days involved morning rehearsals of over two hours, afternoon recreational trips, and the actual singing at liturgical hours. On the Monday Father Abbot took them to Billingham forum sports complex to swim and play games, joining them in the games. Other monks later took them to York Minster, to a Leeds soccer match and to a film.

They began with the making of a BBC recording of a selection of newly commissioned hymns from "The New Catholic Hymnal" (see photo), these selections being broadcast throughout this summer on Sundays at 8.30 a.m. On Maundy Thursday the Choir sang a sixteenth century Mass by Victoria, *O Quam Gloriosum*. On Good Friday the John Passion was sung in English in a new setting by our own Director of Music. During the veneration of the Cross the Choir sang Gregorio Allegri's rarely heard *Miserere*. This was composed during the Counter-Reformation for the Choir of the Sistine chapel and kept under close guard for their use only. As it is told, Mozart heard it when visiting Rome and promptly wrote it out from memory, liberating it to the world at large. Musically it is remarkable in that the original five-part polyphony was traditionally embellished by an

improvised boy's solo voice: this became standardised and was eventually committed to writing. It was this florid and difficult solo, studded with top Cs, which Ben Hooke negotiated so well that afternoon. In contrast to this *Miserere* the Choir sang an English motet, *Nolo Mortem Peccatoris* by Morley, a piece simple and madrigalian in style.

At the Easter vigil all the music was by English composers, ranging from the sixteenth century (Weelkes' "Alleluya, I heard a voice") to the twentieth (Benjamin Britten's *Missa Brevis* for three-part boys' voices). Of these the piece most fondly received was the early nineteenth century anthem by S. S. Wesley, "Blessed be the God and Father". This curious mixture of extended base and soprano solos and later-added choral passages has its roots in a sickly Holy Week where an epidemic left Wesley with only a bass and half a dozen trebles!

NEW PRIOR OF CHESTER

On Monday, 3rd April Father Abbot announced to the Community that the Abbot President had conferred the dignity of the title of Prior of Chester on Father Aidan Cunningham. In order to allow Father Aidan to receive this honour, the President promoted Father Aelred Graham—the previous encumbent—to the Priory of Winchester. Father Aidan has been a parish priest on our missions in Wales and Lancashire for over thirty years and he served for many years on the Abbot's Council. We wish him every happiness and continued service in the years to come.

Father Abbot took a further opportunity to celebrate Father Aidan's new dignity when he visited Abergavenny on 2nd May in order to present the Pope's medal *Bene Merenti* to Miss Marjorie Josephine Tufnell, Father Aidan's housekeeper. Miss Tufnell has served our parishes for almost thirty years and all of us are pleased to be able to congratulate her on a most fitting tribute for so long and devoted a period of service. The parish's double honour was the occasion of a suitable parish and Community celebration, the Fathers from Cardiff attending the ceremonies.

NEW MONASTERY AT PRINKNASH

We wish to congratulate the Abbot and Community of Prinknash on the completion of their new monastery. Father Abbot and Father Gregory Carroll represented the Community at the Consecration and opening of the new buildings on 3rd May.

A LION AMONG LIONS

Over Easter, Fr Herbert O'Brien, now serving at St Mary's, Warrington was elected president of the Warrington branch of Lions International of which he has been a member for the last five years. The Lions, an organisation of philanthropic businessmen begun in America, have spread all over the world till they are perhaps the largest voluntary service organisation in existence. It has aims rather wider than the Rotary and Round Table organisations.

The Zone Chairman of Lions International, commenting on the idea of a priest-president, said: "it must be unique in Lionism for a cleric—let alone a priest—to be elected president." The local newspaper took its cue and flew this headline: "Warrington Benedictine Makes World History"! Clearly Fr Herbert has a tiger in his tank.

BRIGADIER CECIL HAIGH, M.C.

Cecil Haigh was born in 1890 and was educated at St Edmund's Ware. He was the 64th man to join the newly raised territorial army and on the outbreak of war he sailed to France with them in the first 100,000.

He was a brave man, and was awarded the Military Cross in 1917 and a Bar with medal in 1918 after an incident when he carried two wounded men from an exploding ammunition dump.

After the war he held positions of considerable responsibility during his career as a regular officer in the Royal Army Ordinance Corps, a career which reached its height when in 1943 he took command of the Turkish and Iraqi command organising all the supplies to Russia from the South. After the war he served for three years in the Central Control Commission, Germany after which he retired.

We remember him best in his later years when he used to come every year with his wife to visit his son, Fr Martin. We have memories of many pleasant evenings in the guest room with him.

He used to come frequently to Lourdes with us on the Ampleforth Pilgrimage. He worked with the famous Military Squad with General Messervy, Brigadier Twomey and Colonel McDonnell and the speed and efficiency with which they dealt with the chairs and stretchers of the sick waiting for the baths was a source of admiration and astonishment for the foreign Brancardiers.

His last illness was mercifully short and he died quietly and peacefully bringing to its end a life noted for its faith in God and its lifelong devotion to Christ. He was a devoted husband for 54 years and an inspiring and loving father. To his widow and children we offer our sincere sympathy.

EASTER WEEK DISCUSSIONS

During Easter week, as our Old Boys and their ladies who had attended the Triduum retreat departed, Bishop Christopher Butler came to lead a Community discussion which this year replaced the Parish Fathers' Easter retreat. The Abbot asked him to speak on the theme, "Is it the same Church?" He took, as a focus, the subjects of authority and conscience, the priesthood and the Eucharist. He hopes to give his own account of this week in the next issue of the JOURNAL.

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SCHOOL SECTION

OA News communications to the Secretary, The Ampleforth Society: Rev J. F. Stephens, O.S.B., B.A.

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

Photographs to the Photo Editor: Rev C. G. Lynch, O.S.B., M.A.

OLD AMPLEFORDIAN NEWS

Obituary

Prayers are asked for the following who have died: John D. Ennis (1893) on 7th February; A. B. Gibbons (1916) and his brother P. E. Gibbons (1920); Edmund Dee (1922) on 21st March; Cuthbert Mayne, C.M.G. (1921) on 7th March; Michael Forbes (W 67) on 17th March, and Desmond Hawe (A 53) on 11th May, both of whom died as a result of injuries following car crashes.

It is also with great sadness that we record the deaths of two sisters of Simon (C 69) and Mark (C 70) Shuldham. Julia (aged 13) and Veronica (aged 26) were in the Addis Abbaba VC 10 aircrash in mid-April. The aircraft hit a loading hook during take-off and blew a tyre. They were buried at St Anthony's Convent, Leweston, in Dorset, where Julia was at school. Veronica was an air hostess and had been taking her young sister on a concessionary holiday to East Africa.

Cuthbert Joseph Mayne, C.M.G.

Cuthbert Mayne arrived at Ampleforth in May, 1917 and left in December, 1921, innocent of malice, and so he remained. On his father's side of the family he was related to the Proto-martyr of the same name as himself, on his mother's side he was part of that other most Catholic family, the Welds. His faith always was and remained the source of his Christian greatness.

At school he distinguished himself as Master of Hounds and as a member of a memorable Rugby team, but not in studies. These he turned to on leaving school and won entry into the Colonial civil service.

A friend writes: "In 1926 he was appointed to the Administration of Nigeria. All his service was in that colony and the adjoining British Cameroons and, for the most part, in Eastern Nigeria—Biafra as it became temporarily and tragically known. In 1946 he was promoted Resident in charge of the Bamenda Province and in 1950 Senior Resident in charge of the Calabar Province. It was as Senior Resident, Calabar, that he was created C.M.G. From 1954 until his retirement two years later he served as Deputy Governor, Eastern Nigeria, acting from time to time as Governor of the Region.

"A mere recital of the appointments and honours of a distinguished career as a Colonial Administrator does not, however, convey the special value of his contribution to the development of Africa's most populous state. One who had the privilege of serving under him has written: He won respect for his sense of justice, fairmindedness and dedication; but more memorable than these were his compassion, tolerance, human understanding, and his quite unforgettable sense of fun and the joy of life. Cuthbert Mayne had a unique gift for friendship: he won and retained, at a time of almost revolutionary change, the genuine and deep affection not only of his British colleagues in the Service but also of countless Nigerians, politicians,

business men and simple peasant-farmers alike. His qualities were universal: they transcended differences of political allegiance or creed or race."

He died on 7th March fortified by the Rites of the Church he loved and served. He fathered no children, unless we say, and truly, that all Nigeria was his family.

To his widow we offer our deep respect and prayers. The heart is filled as much with gratitude as with sorrow at the fulfilment of such a life.

Ordinations

Peter John Wilson (E 57) was ordained priest on 18th March 1972 at St Edmund's Church, Bury St Edmund's by Bishop Clark for the Diocese of Northampton.

Br Timothy Wright (T 60) and Br Mathew Burns (W 58) were ordained in the Abbey by the Bishop of Middlesbrough on 9th July.

Marriages

Christopher Andrews (O 64) to Angela Cannicott at St Mary, Queen of Apostles, Cheddar, on 17th April 1971.

Michael Ashby (O 67) to Katharine Binns at St Robert's, Harrogate, on 15th January.

Robert Badenoch (B 63) to Mary Molloy at the Church of the Sacred Heart, Wimbledon, on 15th April.

Francis Burns (B 63) to Monica Pagett at St Gregory's, Cheltenham, on 3rd April.

Charles Cary-Elwes (W 57) to Jean Newman at the Church of Our Lady and St Michael, Abergavenny, on 2nd April.

Anthony Hawe (A 54) to Vivien Stott Thornton at St Joseph's, Blundellsands, on 15th April.

Peter Serbrock (D 53) to Irene Ellenbroek.

Tomasz Maria Mroczkowski (J 67) to Joanna Marta Petry at St Anne's, Krakow, Poland, on 12th February.

John Umney (C 66) to Judy Wynard-Wright at the Carmelite Priory at Gerrards Cross, on 22nd October 1971.

Robert Vincent (O 57) to Jaculin Rodgers (nee Verrells) at the Carmelite Church, Kensington, on 5th February.

Engagements

John Butcher (T 62) to Theresa Bishop.

Viscount Campden (C 67) to Sarah Rose Winnington.

Captain Peter Clapton (H 60) to Sarah Marion Chrystal.

Richard Barry (H 66) to Sarah Dickerson.

John Gaynor (T 70) to Catherine McDonnell.

Michael Gibson (D 59) to Kirsten Strickland.

David Haigh (H 67) to Jessamy Wright.

Michael Leonard (B 66) to Susan Joy Almond.

Peter Rhys Evans (H 66) to Irene Mossop.

Andrew Tarnowski (W 58) to Ysabel Trujillo.

Charles J. A. Ryan (A 66) to Anne Elizabeth Ashworth.

Mark Muspratt-Williams (J 65) to Sally Forestier-Walker.

Michael T. Ryan (D 68) to Roselyn Mary Pettinger.

Maurice McCreanor (J 68) to Didy Green.

Births

Manuela and Denis Fairhurst (C 36), a son, Anthony Charles.

Mrs and Peter Fell (A 59), a daughter, Sarah Elizabeth.

Mrs and Edward Haslam (D 61), a son, Oliver.

Sheila and Michael Longy (D 51), a daughter, Stephanie Charlotte Mary.

Mrs and Simon Reynolds (C 56), a daughter, Olivia Delphine.

Anne and Gerard Roche (C 62), a daughter, Catherine.

Jean and John Whyte (A 46), a daughter, Caroline.

Patricia and Dominick Wiseman (C 48), a son, Dominick Edmund John.

Pauline and J. R. Maddon (D 64), a son, Dermot John.

AMPLEFORTH—SEDBERGH DINNER

On the occasion of the 50th Rugby fixture between the two schools it is proposed to hold a dinner in York. This will take place in the evening of Saturday, 21st October 1972 following the match at Ampleforth. It is hoped that a number of old boys who had contact with Sedbergh while they were in the school will wish to be present and bring their wives and friends. The two Headmasters have approved the proposal and the Old Sedberghian Society are informing Old Sedberghians. This Dinner will *not* be in place of the York Area Dinner of the Ampleforth Society which will take place on a date to be announced later. Please contact the General Secretary, Ampleforth Society, if you are interested in attending this dinner. It is hoped to come to a special arrangement with an hotel in York for those who wish to attend the dinner and to spend the night in York.

LORD WINDLESHAM (E 50) has been appointed Minister of State, Northern Ireland.

LORD LOTHIAN (O 40) formerly Under-Secretary, Foreign and Commonwealth Office, has been appointed a Lord in Waiting.

I. J. FRASER (O 41) has joined the board of British Oxygen.

C. S. TUGENDHAT, M.P. (E 55) has been appointed a Director of Phillips Petroleum International U.K.

P. F. RYAN (D 49) is with the United Nations Industrial Development Organisation in Vienna as a Senior Industrial Development Officer. UNIDO is the youngest U.N. agency, founded in 1967, to develop industry in the developing countries in order to close the gap between the rich countries and the poorer countries.

W. J. A. WILBERFORCE (O 47) has been promoted Counsellor at the British Embassy in Washington.

RICHARD DUNN (W 47) was appointed M.B.E. (Military) in the New Year Honours List: he formerly commanded The Queen's Own Warwickshire and Worcestershire Yeomanry, T.A. and was awarded the T.D. in 1969. Following service in the Far East with 15th/19th The King's Royal Hussars, he now practises as a Solicitor in Birmingham and Worcester in a partnership established by him in 1964. He is also Deputy Chairman of the Severn Valley Railway (Holdings) Ltd. under Sir Gerald Nabarro as Chairman. The Company owns the 14 mile stretch of rail from Bridgnorth to Foley Park near Kidderminster following the Severn through the most beautiful, unspoilt, well-wooded country of the "Lords' Marchers". The company intend to develop the railway with catering, entertainment and book selling facilities as a "public utility and major leisure industry". The Secretary of the company is B. W. PRICE (D 61).

D. I. FAIRHURST (C 36) is a Managing Director of Metro-Dodwell Motors Ltd. in Hong Kong, acting as distributors for Rolls Royce and British Leyland. He writes: "Last year I attended a lunch for Inchcape Group Directors in Hong Kong, to meet a visiting director recently appointed to the board of Inchcape and Company in London. He was J. W. RITCHIE (W 38). It was the first time we had met since my leaving Ampleforth (St Cuthbert's) in 1936 and that is 36 years ago, but although we did not know that we were to meet, we recognised each other instantly!"

SIMON (C 61) and ANDREW (C 65) BLACKWELL have formed two companies to trade in alloys, both ferrous and non-ferrous, metals and minerals. A third OA the EARL PEEL, formerly VISCOUNT CLANFIELD is a Director of one of the companies.

EDWARD BYRNE-QUINN, M.D. (D 54) has been appointed Assistant Professor of Medicine at the University of Arizona and Chief of Cardiology, the Veterans' Administration Hospital, Tucson, Arizona.

GERVASE WILLIAMSON (E 65) has been elected a member of the Royal Institution of Chartered Surveyors and is a manager in the commercial department of Cyril Leonard & Co., Auctioneers, Surveyors and Estate Agents.

J. H. STEVENSON (W 51) has won the Inner Temple cup for public speaking. After an initial tie, he and a *proximus accessit* were asked to make a second speech impromptu which brought the judicial panel to a decision.

BRIAN SAMPSON (H 65) is a manager of the Tractor Division of Levantis Motors, Kaduna, Nigeria, selling agricultural machinery.

NICHOLAS DE HARTOG (A 65) is a lieutenant commanding the helicopter unit on HMS Hermione.

TOM MROCZKOWSKI (J 67) has qualified (M.A.) in Sociology at the University of Krakow, Poland.

ANTHONY FORD-JONES (J 67) has qualified M.R.C.S.; L.R.C.P.

MICHAEL T. RYAN (D 68) was awarded B.A. at Macquerie University Australia. He also captained the University XV and was given the Best Player award.

BOOKS

KENNETH BRADSHAW (D 40), a senior clerk at the House of Commons, has combined with a colleague, David Pring, to produce a comparative guide to the workings of the House of Commons and the United States Congress. The book—Parliament and Congress—was published by Constable earlier this year. The *Financial Times*' political editor, David Watt, wrote: "The authors show how the British and American systems started very close together in the eighteenth century and gradually diverged . . . they may well start to converge once more. In Britain the growth of the Committee system in Parliament, and in America the strengthening of the Executive are the first signs of such a movement . . . this book is a valuable guide to the possibilities." The *Economist* wrote that the book is "worthy of a place next to 'Erskine May'."

EVERSLEY BELFIELD (B 37) now senior lecturer in the extra-mural department of Southampton University, has produced a small book on "Oudenarde 1708" (Charles Knight, 1971, 90p). It is the earliest of a series of studies covering battles up to the American Civil War. The description of the battle and the events leading up to it has unashamedly been drawn from the great books of Frank Taylor, Churchill, C. T. Atkinson and G. M. Trevelyan; and from a forthcoming study of Marlborough by David Chandler. Gervase Belfield (H 70) spent many hours preparing material for his father: together they have produced an enjoyable and well mapped essay.

ART

LAURENCE TOYNBEE (O 41) has had two shows of his recent work in London running concurrently: oil paintings at the Leicester Galleries, and water colours at the Mayor Gallery. A third show is to be opened by Lord James at the Austen Hayes Gallery in York on 9th June. The reviewers of the latest work like what they see. Terence Mullaly in the *Daily Telegraph*: "Toynbee is an artist of unswerving integrity, technical ability, and

at times rare sensitivity . . . (he has) . . . acute powers of observation . . . the ability to analyse a scene . . . the highest compliment that can be paid Toynbee is to note that Cezanne would have admired these drawings." The *Sunday Telegraph* reviewer noted: "What painting can add to photographic truth can be seen in Toynbee's work. The sense of the invisible bond of attention and awareness which unites a group of cricketers or footballers or bathers, the beautiful balance of the body in a lively skilled action, and the essence of a movement held in stillness, these are very successfully caught and come over well as does the serenity of his deeply felt landscapes."

His works are in many private and public collections including: the National Portrait Gallery, the Australian Government, Ministry of Works, M.C.C., Shell Petroleum Co., and Trust House Forte.

Simon Brett (H 61) who has been moving round the world since he left art school had an exhibition of paintings, drawings and engravings, which he did during his travels at the Marlborough College Art School where he has been teaching for a year. Most of the 50 paintings in the show were fairly recent work and several of the landscapes were studies for the 12-foot triptych "The Conversion of St Paul" painted in Provence in 1970. Another triptych of similar size, painted in New Mexico, and a third large canvas formed the other two focal points of the Exhibition. In addition to all this was a handful of paintings of Wiltshire hedgerows and trees that the teaching commitment allowed time for, as well as several portraits. The engravings cover a variety of subjects: landscape, Stravinsky, commissioned letterheads, bookplates. A selection of these works was exhibited in the Ampleforth Art Room in May.

Brothers of two monks, Fr Paulinus and Fr Gervase, appear in the "Centenary History of the Rugby Football Union" by U. A. Titley and Ross McWhirter. Of Edward John Massey, who won three caps for England in 1925, the authors note that he played for Ampleforth College, Liverpool, Leicester, Barbarians, Lancashire, Leicestershire and they continue their "potted biography" thus: "R.A.F. Pilot cadet towards the end of World War I. Partner Edward Massey and Co., Merchants, 1920-25. Rubber planting in Malaya, 1925-30. Farming 1930-39. Served World War II with R.A.S.C. and commissioned to Pioneer Corps and served in East Africa. Ministry of Agriculture 1945-53. G.Q. Parachute Co. Ltd. 1955-65 when he retired. Is claimed to be the first Roman Catholic public schoolboy to be capped by England. He played the last 60 minutes of his last International against Scotland at Murrayfield with a fractured collarbone and partially dislocated shoulder".

Thomas Caldwell Knowles, who made one appearance against Scotland in 1931, played for Birkenhead Park which he captained 1932-5, and of which he was President 1966-8, Barbarians, Cheshire (52 appearances 1927-39 and Vice-President). He toured Australasia with the British Lions in 1930 and the Argentine with the R.F.U. team in 1936. He holed in one on the first hole at Dunedin with a new set of left-handed clubs.

With family firm of Caldwell's Ltd. of Warrington, manufacturers and merchants of contractors' tools and equipment—currently Chairman. Served World War II with R.A.F. 1942-6.

Michael Hardy and Tony Bucknall also receive their share of print but Bucknall alone is granted a photograph.

A LETTER FROM A MISSIONARY

Dear Editor

I am afraid that with this circular I have succumbed to the sin of all missionaries, namely to turn beggar. When on leave last year I had no idea that on my return I would find myself alone in an area about half the size of Wales. The reason why so many of us find ourselves driven to make personal appeals is that while the central mission fund provides an adequate allowance to keep oneself housed and fed and to do the bare essentials of one's job, funds for anything extra have to be raised individually.

Of course it is true in theory that evangelisation is best when least dependent on outside aid. Unfortunately time is against us. That the gospel may be heard above the clamour of competing sounds we have to be well equipped transport-wise and also with instructional aids (e.g. films) and also be supported by well trained and adequately paid catechists; all of which makes our mission effort more than local resources can support.

While I would not describe the Kuching vicariate as desperately poor, a sudden and heavy strain has been put on its resources by the decision of the leaders of the people—they say about 10,000 of them—who live in the upper part of the Rejang river, to ask for instruction and baptism. This bonus in souls has necessitated the opening of new mission stations—expensive to maintain because of the heavy cost of transport through the rapids of the upper Rejang, not to mention the cost of buying land and the construction of mission houses and churches. Thus it is that there is not too much to spare for us in the Simanggang area.

This particular area, Simanggang, has been a stronghold of Anglican evangelisation for the last 70 years, following from the practice of the Rajah Brookes to allot specific areas to the Catholic and Anglican missions. It is only in the last twelve years that we have opened up here, largely to look after the quite considerable number of Catholics working in Government service throughout the area, in addition to some Chinese and Dyak catholic families who have settled here—in all Catholics here amount to about 500.

The rest of the population—100,000, excluding 30,000 Moslem Malays—are by no means all Anglican. One must credit the Anglican mission with having done good work here, but it seems to have reached the limits of its expansion: its priests have all they can cope with.

This leaves huge areas completely pagan. I have just returned from a two week trip up the upper reaches of a river called the Ai, as passenger with a government anti-malaria spraying team. I found that I was the first Christian priest of any persuasion ever to visit the area. It is possible that

there are a few nominal Christians who may have moved in as a result of marriage or some other reason, but I hardly met a single one. Many of the people seemed hardly to have heard the word "Christian". I am told that a similar situation prevails in most of the mountainous inland parts of this area.

The object of my visit was just to see what the situation was rather than for active mission work. I was surprised how friendly the people were, particularly in view of the fact that I did not fit into any of the official categories with which they are normally acquainted.

What is quite evident is that this is a critical moment for the religious future of these people. There is no doubt about it that their minds, particularly those of the young who have had primary and possibly secondary education, are open to change. While all enjoy the feasting and jollities of pagan custom, they are finding its taboos and superstitious fears increasingly burdensome. I think change within the next ten or twenty years, if not sooner, is inevitable.

If we do not do something to try to influence the direction of that change there are others who certainly will. There are quite a number of increasingly active and competing ideologies in the field. The Seventh Day Adventists are growing alarmingly in many upriver areas, making an impression with their wealth, air transport and medical services. I say alarmingly because I think that this very fundamentalist sect—hostile to mainstream Christianity—with its many restrictions (e.g. no tea, no coffee, no pork, no dancing, let alone no alcohol, smoking and chewing betel nut) is a disaster for simple upriver people and a disaster for their culture and traditions. Again there is the Baha'i sect with its rather vague, eclectic and "waffly" type of deism, also making a set at the Dyaks. Nor should one forget the sinister possibility of communism preying on the discontent of jobless school leavers.

Single handed there is not too much that one can do, but if I can raise some money to pay a catechist (normal salary about £17 per month), or to share one with another mission station, then at least I can do something.

I am aware that the world today is full of worthy causes soliciting help and that the Simanggang mission can hardly claim high priority. Yet I have the temerity to appeal for a little help on the strength of personal ties, personal ties which might be said to make me in some way a representative of your own mission effort, an effort to which we are all called.

Yours sincerely in Christ,

(Rev) David Bingham (B 50)

Catholic Mission,
Simanggang, Sarawak,
East Malaysia.

REPORT OF PROCEEDINGS OF THE 90th ANNUAL GENERAL MEETING OF THE AMPLEFORTH SOCIETY

THE 90th Annual General Meeting of the Society was held at Ampleforth in the evening of Holy Saturday, 1st April 1972, with Fr Abbot, President, in the Chair; about 40 members were present.

The Hon. General Treasurer's Report was presented to the meeting and the Accounts were adopted, subject to audit. The provisional surplus for the year was £828, a drop of £200 on the previous year but postage rates and the increasing expenditure on the JOURNAL offset an extra £100 in revenue from annual subscriptions. The Treasurer commented favourably on the market value of the investments which stood at £20,200 as against a cost price of £15,600.

The Hon. General Secretary presented his report which was accepted. 90 new members had been admitted to the Society, 43 had been withdrawn from the lists for non-payment of subscription, 17 had resigned, and 12 members had died. 272 members were in arrears of subscription, compared with 400 the previous year and 600 two years before. The total sum owing to the Society was under £900, a significant reduction from the 1970 total of £1,350.

810 members and their friends had participated in the functions of the Society during a year which had proved to be very successful. 241 attended the London dinner organised by John Reid (D 41) and other dinners had taken place in Dublin, York, Liverpool while one day Retreats had taken place in London in December as usual and in Birmingham in March.

Two hot-pots had taken place in Manchester and the usual week-end Retreat was held at Ampleforth over Easter.

The secretary made mention of Lord Windlesham (E 50) who had been appointed Minister of State, Northern Ireland, by the Prime Minister and announced that he had written a letter to him on behalf of the Society assuring him of the prayers and good wishes of the Society in his onerous task.

Discussion of the proposal to transfer from a credit transfer system of receiving annual subscriptions to direct debiting was postponed after discussion by the Committee. It was recommended that the matter be laid before the meeting in 1973 so that members be kept informed.

Fr Abbot announced that it was proposed to alter Rule 21 next year in order to allow co-options to the committee to ensure that lay members of the Society were fully represented at meetings of the Committee.

ELECTIONS:

The Chaplain	Fr Benet Perceval (W 34)
Hon. General Treasurer	W. B. Atkinson (C 31)
Hon. General Secretary	Fr Felix Stephens (H 61)
Committee for 3 years	Fr Robert Coverdale (O 30)
	M. M. Davis (H 61)
	M. P. C. Gibson (D 59)

THE AMPLEFORTH SOCIETY
BALANCE SHEET AS AT 31st MARCH, 1972

		1972		1971
Employment of Fund	£	£	£	£
Investment at cost per Schedule		15,609		15,214
Loan to Local Authorities		3,000		1,000
		18,609		16,214
Current Assets				
Income Tax Refund 1970/71/72	653		306	
Bank Deposit Account	13		864	
Bank Current Account	283		21	
Sundry Debtors	16		42	
	965		1,233	
Less: Current Liabilities				
Address Book Provision	—		200	
Subscriptions paid in advance	118		65	
Sundry Creditors	980		878	
	1,098		1,143	
		(133)		90
		£18,476		£16,304
Funds				
General Fund		16,831		14,890
Scholarship and Special Reserve Fund		825		368
Gilling Prize Fund		—		4
		17,656		15,262
Revenue Account		820		1,042
		£18,476		£16,304

W. B. Atkinson, *Hon Treasurer*

Report of the Auditors to the Members of The Ampleforth Society

We have examined the above Balance Sheet as at 31st March, 1972, and the annexed Revenue Account, Scholarship and Special Reserve Fund, and General Fund for the year ended on that date. In our opinion, together they give a true and fair view of the state of affairs of the Society as at 31st March, 1972, and of the financial activities for the year ended on that date.

99 St Paul's Churchyard,
London, EC4M 8AH

Buzzacott, Vincent, Watson, Kilner & Co.,
Chartered Accountants.

GENERAL FUND FOR THE YEAR ENDED 31st MARCH, 1972

		1972		1971
	£	£	£	£
Balance brought forward 1st April, 1971		14,890		14,338
Subscriptions from new life members	560		542	
Ex-gratia from existing life members	95		10	
		655		552
		15,545		14,890
Profit on sale of investments		1,286		—
Balance carried forward 31st March, 1972		£16,831		£14,890

THE AMPLEFORTH SOCIETY
REVENUE ACCOUNT FOR THE YEAR ENDED 31st MARCH, 1972

		1972		1971
Revenue	£	£	£	£
Members' Subscriptions :				
For the current year	3,066		2,946	
In arrears	216		220	
	3,282			3,166
Income from investments—gross		909		830
		4,191		3,996
Expenses				
Members' Journals	2,767		2,462	
Chaplain's Honorarium	20		20	
Address Book	223		191	
Printing, Stationery and Incidentals :—				
General and area printing and stationery	27		12	
Envelope addressing	—		17	
Secretarial assistance	65		44	
Postage	79		58	
Midlands area postages	20		10	
London Dinner	9		—	
Treasurer's expenses	51		36	
Old Boys' sporting activities	60		54	
Grant to Lourdes pilgrimage	50		50	
		3,371		2,954
Net Income for the year		820		1,042
Balance brought forward	1,042		630	
Disposal—Rule 32				
Scholarship and Special Reserve Fund	1,042		630	
		£820		£1,042

SCHOLARSHIP AND SPECIAL RESERVE FUND
FOR THE YEAR ENDED 31st MARCH, 1972

	1972	1971
	£	£
Balance brought forward 1st April, 1971	368	211
Amount transferred from Revenue Account	1,042	630
	1,410	841
Educational grants	585	473
Balance carried forward 31st March, 1972	£825	£368

SCHOOL NOTES

THE SCHOOL OFFICIALS were:

Head Monitor	P. B. Duguid
School Monitors	P. Grace, B. C. Osborne, E. P. P. Clarence-Smith, R. J. Ryan, M. B. Sherley-Dale, Hon F. M. W. Fitzherbert, S. M. Clayton, T. C. Bidie, C. V. Barker-Benfield, C. J. Harris, J. C. Mounsey, P. J. T. Golden, G. W. S. Daly, L. D. McCreanor, M. H. Tweedy, T. M. White, R. A. Fitzalan-Howard, A. D. A. Rodger, P. S. Gaynor, R. M. S. Chapman.
Captain of Rugger	P. B. Duguid
Captain of Cross Country	J. D. G. Pratt
Captain of Boxing	C. M. Bowie
Captain of Shooting	M. E. D. Henley
Captain of Squash	G. W. S. Daly
Captain of Swimming	M. T. Ritchie
Captain of Golf	J. V. Smythe
Master of Hounds	R. A. Fitzalan-Howard
Office Men	J. C. Mounsey, R. M. S. Chapman, M. H. Tweedy, P. J. T. Golden, L. D. McCreanor, C. M. Bowie, C. M. Murray-Brown, C. M. R. Eyston, M. T. M. Stapleton, T. A. Richardson, H. J. Fitzalan-Howard, H. H. Duckworth.
Bookroom	J. A. Durkin, R. G. Killingbeck, M. A. Campbell, C. M. Durkin, S. J. Doyle, L. M. Ciiechanowski.
Librarians	N. B. Herdon, J. N. P. Higgins, A. J. Purves, J. C. H. Rigby, H. M. Duckworth, J. G. M. Heathcote, M. J. P. Moorhouse, M. J. Bourke, B. G. Tabor, N. I. Coghlan, M. J. F. D. Parker, J. P. Craig, A. P. Graham, P. J. Cramer, R. D. Freeman-Wallace, M. A. Heape, L. F. Nosworthy, D. G. Poyser.
Bookshop	R. Hunter-Gordon, M. Low, S. Trowbridge, M. Staveley-Taylor, A. Hamilton, P. Rylands, M. Beard-more-Grey, P. Langdale, D. Weaver. Fr Aelred Burrows was appointed Manager of the Book-shop in January in place of Fr Leo Chamberlain.

THE following boys joined the School in January:

J. R. J. Bidie (E), M. A. Blaszczynski (O), S. M. Cronin (O), T. P. de Souza (A), J. C. Crichton Stuart (Earl of Dumfries) (W), R. A. B. Emmet (W), S. P. Evans (B), T. C. Everard (A), P. J. G. Goodman (E), J. A. Harris (H), D. P. J. Lardner (O), C. M. Lomax (J), T. M. Lubomirski (E), M. K. Lucey (J), C. D. Mitchell (E), P. R. Morris (H), Hon T. Noel (C), A. Stapleton (C), J. N. R. Wadham (A), M. J. Walmesley-Cotham (J), W. H. Wilberforce (O), M. T. R. A. Wood (W).

THE following boys left the School in March:

P. Grace (A), S. I. C. Clayton (D), A. P. D. Bates (E), M. Newton (H), K. D. McCarthy (W).

HOUSEMASTERS AND HEADMASTER

FR LEO CHAMBERLAIN was appointed Housemaster of St Dunstan's in January and succeeded Fr Dunstan Adams. Fr Dunstan's tenure of that office was a short one. He took over on the death of Fr Oswald Vanheems in 1969, but soon after his appointment had to cope not only with increased responsibilities but a debilitating physical illness as well. Happily the illness is well under control now but it seemed more prudent to make certain of early nights and more moments of leisure so often denied to the Housemaster. In his short time in the House Fr Dunstan made his mark and if his successor is now ruling peacefully and happily he will be the first to acknowledge the debt he owes to Fr Dunstan.

Another Housemaster has been unwell. Fr Dominic Milroy has been absent since January but he is on the mend and he is expected back before the end of the Summer Term. Fr Alberic Stacpoole has been looking after St Wilfrid's in his absence.

Outside engagements continue to make considerable demands on the Headmaster's time. Besides being a member of the Committee of the Headmasters' Conference, Fr Patrick has recently become Chairman of the Conference of Catholic Colleges and Chairman of the Governors of the Bar Convent. His engagements in these last months have included preach-ing at Ripon College of Education and the delivering of addresses at meetings of the North of England Newman Association and the Rydale Christian Council. He has also given a public lecture at the invitation of the Leeds Council of Christians and Jews, a revised version of which is published in this issue.

WE offer our congratulations to:

Mr Kershaw on his marriage to Miss Jean Burt on 18th March.

Mr and Mrs Elliot on the birth on 12th April of a son, Robin—a brother for Nicholas, Andrew and James.

We also congratulate S. G. Callaghan who was successful in April in the Royal Navy University Cadet Competition.

We welcomed Mr E. J. F. Littlechild who came in January to help out in the Geography department for two terms. We wish him every success at Oxford next October.

Mr R. P. N. Geoghegan also came in January from the University of Hull as a student teacher for one term, teaching in the Modern Languages department. We congratulate him on his appointment to the staff of the Manchester Grammar School.

FUEL SHORTAGE AND POWER CUTS

DURING the summer of 1923 the electrical and heating plant of Ampleforth was completed (JOURNAL, Vol. 29, p. 35f): "a new boiler, of such large dimensions that its journey here by road was objected to, and its descent of our drive a cause of some anxiety, has been placed next to the old

one . . . an accumulator plant, for stand-by and night, has been installed with a capacity of 300 ampere hours . . . if it is worked as intended the plant should be capable of meeting fully all demands on it both for heating and lighting". These were halcyon days of brave independence, long forfeited.

During the winter of 1972 the electrical and heating plants of Ampleforth were starved of wattage and fuel, the one by power cuts at three-hour intervals on alternate days, the other by picketing daily. The only bright light among the guttering wicks was the new oil storage tank put in inside a fortnight to sidestep something of the coal shortage: a tank of such large dimensions that its journey here by road was objected to, and its descent of our drive a cause of some anxiety, has been placed next to the old boiler house with a feed pipe to the main road where tanker lorries park to unfuel.

In addition to a re-arranged afternoon timetable on Tuesdays and Fridays, the power cuts brought us scrabble-by-gaslight, candled refectory repasts, preheated meals, and hot water droughts. The last was the least likeable, since it meant no showers, so no games, so no adolescent aggression worked off in rugger scrums. The scientists rigged up battery lighting, the venture scouts pressure lamps, the liturgists seven-branched candlesticks; and some were doomed to joss sticks in Housemasters' rooms. The two great pastimes became candle-making and cardsharping; and in common rooms great epics were read out in tones and moods and dim religious darkness reminiscent of the dugouts of Flanders. The great dawn and dusk Offices of Laudes and Vespers began to recapture their old meaning.

THE Steering Committee is now in its third year. It consists of a housemaster and another monk, appointed by the Headmaster; two members of the Masters' Common Room, elected by their colleagues; and the Head Monitor with another sixth-former co-opted by him. Last term's members were Fr Benet, Fr Thomas, Mr Rohan, P. B. Duguid, P. A. Collard, and Mr Smiley (Secretary). Its function is to receive, from any source, suggestions and complaints about the running of the School, which it then discusses and passes on, with its own recommendations, to the relevant authority.

Anyone who has served on the Steering Committee will testify that its deliberations are for the most part dull, or trivial, or both. Its real importance is that it exists at all: nobody, in other words, however junior, can reasonably say that he has an idea or a grievance about life in the School but can find no one to listen to him. The Committee meets regularly during term and publishes its minutes. In this way it hopes to reduce to a decent minimum the secret discussions and unexplained decisions to which schoolmasters are unhappily prone.

P.O'R.S.

CAREERS

WE were glad to welcome Mr E. A. K. Denison, partner in a firm of York solicitors, as our first speaker. Taking "Law" as his topic he began by emphasising that legal work was becoming increasingly complex and that as a result larger firms and increasing specialisation within them were becoming normal. He then spoke in some detail about Company Law, his own specialisation. This was something new to us and Mr Denison showed in a most clear and interesting way what sort of work was involved. He went on to say something about Family and Criminal Law and about the Bar. The actual talk and the questions afterwards covered a lot of ground and the speaker left us in no doubt that he found his profession interesting and satisfying.

Our other speaker was Mr John Gormley (W 53), who is on the marketing side of the Metal Box Company. He began by describing briefly the structure of his company and then spoke in detail about the development of a particular container by Metal Box. Helped by slides he showed us why a new product was required, the difficulties encountered in its design and production and its eventual marketing. From the talk we got a good insight into the complexities of a large company and the extremely narrow profit margins involved. Questions about the talk and about Industry in general lasted for an hour or more and showed what an impression Mr Gormley had made. It was a pity that such a valuable meeting drew a rather meagre audience.

On Field Day we again organised careers visits for older boys. Our original plans had to be changed since most industrial firms were suffering from the effects of the power crisis and were unable to help us. However, some alternatives were found and about 120 boys went off to a wide variety of firms and institutions.

We are grateful to all the firms and individuals who received parties, to our two speakers during the term and to Major General C. J. Deedes and Mr S. M. Maxwell-Scott, who made routine visits during the term.

F. D. LENTON.

AMNESTY INTERNATIONAL

TOWARDS the end of last term, Amnesty International was revived at Ampleforth. Although somewhat disorganised at first, it is a flourishing group and there are about 250 members at the moment. We have started by joining the "Postcards Campaign". That is to say, each member of a group sends off three postcards a month to three different governments protesting about the imprisonment of a prisoner of conscience. For the first month our protests concerned a Greek, a Cuban and a Libyan. A hundred postcards were sent off, mostly written in English but there were several in Ancient Greek and a few in Spanish.

It is hoped that this term there will be a meeting of the Northern groups. Finally, I would like to thank all the House representatives for their co-operation and never-ending patience and Mr McDonnell for his assistance and encouragement.

R.J.N.

MUSIC

SONG RECITAL—HONOR SHEPPARD

RECITALS by singers are a comparative rarity at Ampleforth, and so it was an especial pleasure to welcome back the soprano, Honor Sheppard, on 30th January, for we remembered her marvellous singing at Exhibition last year. Considering the bitter weather and a chill Theatre, a sizeable and clearly appreciative audience turned up to hear a delightful programme of early English songs in the first half, with a group of songs by Fauré and more recent English composers to follow, finishing with a group of Greek Folk Songs arranged by Matyas Seiber.

Miss Sheppard has won an enviable reputation for her singing of the music of early English composers, and her artistry and technique were always evident. Her voice was never harsh and she displayed a purity of tone in all her songs that made them a joy to listen to. In addition, one of the most important qualities a singer must have is sincerity, and it was abundantly clear throughout the evening that Miss Sheppard is a very sincere person indeed.

There was perhaps an essential lack of variety in the choice of songs in the first half, though Purcell's "Mad Bess" and "A Hymn on Divine Musick" by William Croft were particularly well received and the three songs by Fauré were beautifully sung. But I very much wished that Miss Sheppard had sung some Bach or Handel for us.

Miss Sheppard was discreetly accompanied throughout the recital by her husband, Robert Elliott, who also revealed a nice touch as a composer in "A widow bird sate mourning".

A delightful evening's music was, however, spoilt yet again by the rumblings and hissings of the heating pipes—a matter I have complained about in previous notices. Surely something could be done about this? I sincerely hope that someone will take up Mr Vazquez's offer made elsewhere in these notes.

E.H.M.

UNIVERSITY OF YORK CHAMBER ENSEMBLE

THE threat of power-cuts and the chill of an unheated Abbey church did not deter a reasonable audience from attending an enjoyable concert on 17th February given by the Chamber Ensemble of York University.

The inaudibility of the words in Bach's Cantata No. 84 "Ich bin vergnügt" was the only unhappy feature in this work, for the solo soprano, Yvonne Adshead, otherwise sang with impeccable sensitivity, as also in Seiber's "Four French Folk-Songs". Holst's "Four Songs for Voice and Violin" left one wondering why such beautiful music is performed so relatively infrequently.

The instrumentalists played well throughout the concert but one possible criticism was that in Bach's Suite No. 2 in B minor there was considerable lack of balance between them and the solo flute, though the latter played with great élan in the last movement. The organ pieces by Whitlock, played by Paul Nicholson, failed to arrest anyone's attention and, indeed, seemed unwelcome intruders in an othewise well planned programme.

R.V.N.

ORGAN RECITAL

ON 19th February in the Abbey church, Simon Wright gave an organ recital to an audience of boys and friends of the School. He played a programme of music varying from the seventeenth to the twentieth centuries, from Bach to Dupré.

It has been said that a building with fine acoustics is the best stop on the organ, and indeed it is true that organ tone is greatly enhanced by a building with some reverberation; when, however, the reverberation period reaches the level of that in the Abbey church, intelligible playing becomes a very real problem.

In the Prelude and Fugue in E Minor ("The Wedge") by Bach, the performance was of a high order, the Fugue being taken slower than usual, which was certainly a great help to the listener, in view of the acoustics of the building.

The pieces for a Mechanical Clock by Haydn, were beautifully played on the stops of the positive department of the organ, and were, to me, one of the highlights of the evening.

In the Reubke Sonata, the Franck Chorale in B Minor, and in the Prelude and Fugue in B Major by Marcel Dupré, Mr Wright demonstrated his prodigious technique, but one felt, especially in the Reubke and the Franck, that many of the finer subtleties and nuances had been missed, which does make all the difference between a good performance and a superlative one.

Mention must be made of "Ite Missa Est", a fine new work by Roger Nichols, full of rhythmic interest, and brilliantly played by the recitalist.

Mr Wright is a very able person indeed, and when his playing assumes more maturity, I have no doubt at all that he will become one of our finest organists.

M. W. PHIPPS.

The reviewer is a distinguished organist who possesses a fine Walker residence organ at his home in Castleford.

PIANO RECITAL BY JOHN CLEGG

Nine Variations on a Theme by Duport	*Mozart*
Sonata in B minor	*Chopin*
Nocturne No. 7 in C sharp minor	*Fauré*
Estampes	*Debussy*
Jeux d'eau	*Ravel*
Islamey—Oriental Fantasy	*Balakirev*

This recital, enjoyed by a large and very appreciative audience, confirmed my long held opinion (or prejudice? perish the thought!) that teachers make the most intelligent and persuasive performers, for John Clegg besides being a concert pianist is also a lecturer in mathematics, and if his teaching is as distinguished as his playing he is a very good teacher indeed.

This necessarily rather short programme enabled him to display some, but I suspect not all, of his gifts. He showed, notably in the Chopin and the Balakirev, that he can be exciting when he wants, but he is not primarily an exciting player but something more interesting: a very perceptive and expressive one. He has wrists of steel but also finger-tips of silk—a much rarer gift, most strikingly demonstrated in his introductory piece, the only curtsy to the eighteenth century, and at first sight a perversely frivolous choice. The variation form was a silly confection in the eighteenth century, not a building frame as in the hands of Brahms, but a clothes-horse for embroidered fripperies. The exceptions are well known as exceptional, but this example embodies all its most tiresome features—plainness of subject, monotony of key, triviality of content; Duport's theme is of stupefying poverty and Mozart's variations merely graceful; yet so delicate was the touch and so beautiful the phrasing that even I was almost persuaded that the thing was worth playing; I still think very little of the piece but all the more of John Clegg.

Chopin's sonata, a big splendid work, though, as often with romantics using large forms, failing to match his most sublime music, was given both technical brilliance and nobility of proportion together with a delightful infectious gaiety.

It was in the Fauré, Debussy and Ravel that I felt John Clegg really came home; I think this is where his heart lies, and his insight and love of the music came directly to the listener together with an amicable generosity that pleasantly expanded the rather pursed-lipped sweetness which tends to afflict French romantic music.

The programme ended exuberantly with Balakirev's famous and formidable Fantasy, aptly described by the soloist as a war-horse, which he mounted and rode robustly in a dazzling display of horsemanship enthusiastically enjoyed by everyone. Perhaps only one or two of the music staff felt a twinge of apprehension; were they to be assailed by ambitious pupils with demands to be taught it?

I was left with the tantalising impression that the wealth of versatility we had been shown was only part of a larger fortune. Come back, John Clegg, and play some more.

G.S.D.

THE LOURDES CONCERTS

To raise money in aid of pilgrimages to Lourdes, three performances of a concert arranged by Fr Martin Haigh were given by a group of monks, lay masters, boys and some senior girls from the Bar Convent School in York. The first performance took place in the Ampleforth Theatre on

Sunday, 20th February, and drew an exuberantly vocal audience.

The choral items comprised the final chorus from Mikado, with which the concert began, the Jonah Man Jazz and three songs sung in close harmony by a small group of monks—among them two laymen disguised in habits for this one item—nicknamed by the compère of the Ampleforth performance, Paul Duguid, "the All-Blacks." Individual songs were performed by Simon James and Paul Collard accompanying themselves on guitars and there were two songs sung by the girls of the convent. Fr Martin sang the Ostrich Song by Flanders and Swann accompanied by Simon Wright at the piano and Fr Aelred and Mr Wright joined forces to sing an opera buffa duet for two cats by Rossini. The song "Clementine" was the theme chosen by Simon Wright for a set of variations as they might have been written by various famous composers—a piece of musical wit that was keenly appreciated by audiences at Ampleforth and the Bar Convent.

The sketches in the concerts varied from Pinter's mildly sombre sketch "The Applicant", performed by Frs Martin and Andrew, to a music-hall modification of "Carmen" which caused amusement if only by the dreadful quality of the jokes (" 'Carmen to the garden' or 'Not now, I'm Bizet' "). Ned Clarence-Smith took the part of the voluptuous heroine, wearing high heels and a mantilla and scattering the metal shakers of his tambourine over the stage as he pranced about. Other sketches were "the Return of Sherlock Holmes", a doctor examining his patient and "The End of the World" from "Beyond the Fringe".

The two performances given at the Bar Convent in the afternoon and evening of Wednesday, 8th March were substantially the same in content as at the Ampleforth performance. A Flanders and Swann musical sketch based on Ronald Searle's adventures of the girls of St Trinian's was added to the programme for the performances at the Bar Convent and was greatly appreciated by the audiences there. The afternoon audience was made up of girls and teaching staff of the convent and the smaller audience in the evening consisted mainly of parents. Thanks must go to the headmistress, staff and girls of the Bar Convent for the kind hospitality extended to their guests from Ampleforth. Thanks also to Veronica Cieslik and the senior girls who took part in the performances without whose help the concerts would have been much less enjoyable.

The total amount of money raised by the three performances was almost £300.

R.V.N.

THREE ONE-ACT PLAYS

1st March, 1972

Presented by the Junior Society

Let me start by putting on record that this was the first occasion in my experience that our usually drab theatre presented an attractive appearance as one entered it. Some electrician with imagination is to be congratulated

for picking out the gold border on the stage curtain with spotlights, and casting a warm glow over the whole auditorium. Simple it may be, but I have never seen it done here before.

A sizeable and appreciative audience gave the three plays an enthusiastic welcome, and rightly so. It was a fine standard for the Junior Society to have attained (especially after a week or two of power failures and depressing cold) and Paul Collard must take his share of the credit for supervising this production. In addition, the assistance of Peter Willis in a variety of ways contributed not a little to our enjoyment.

"Boy Dudgeon" was the most ambitious of the three. The producer, John Bruce-Jones, was fortunate in his protagonist, Simon Harrison, who with a little more experience should be a real asset to our theatre. He was well supported by Alan Stapleton, Michael Price and James Simpson in this rather pretentious prison drama. Only the end, with its succession of short scenes, went astray: the lighting changes that punctuated them were too slow, and caused several rounds of premature applause.

But the worst hazard here was the frenzied bombardment of knocks and blows that heralds the nightly awakening of the theatre's very own poltergeist, which threw a dreadful fit of tantrums at Honor Sheppard's recent recital here—I mean the all too audible sound of the heating system careering through the pipes and knocking on the walls, guaranteed to come to life as soon as an examination starts or a recital takes place. Any future producer of plays must make it his business before anything else to have this disconnected. As an ex-sapper of Her Majesty's army, I gladly offer my services to silence this once and for all.

"Perfection City" (producer: Richard Bishop) came off best. It was short, entertaining, and made its points clearly. Mike Weatherall was nicely cast as the hobo who wants to opt out of the rat race, though his pal (Peter Gleadow) was too strong a stage personality to leave us much sympathy for anyone else. Charles Ellingworth and Mark Willbourn ably presented the Indian and Western points of view in this amusing morality play.

The production I liked best of all was the opening one, "Fancy Seeing You, Then". Hugh Willbourn had a big part here, which he played more than adequately: I think he is someone to watch. Kit Hunter Gordon and Tom Carroll supported him well, and I must mention some realistic 'walk on' (and sit down) parts by Paul Marsh, Hilarion Roberts and Chris Moore. If the somewhat subtle (not to say abstruse) dénoument of this play was a little too difficult for its leading players to bring off, yet James Mellon, the producer, still deserves high praise for holding our interest throughout the length of what was, in effect, a long monologue.

It is perhaps invidious to single one person out when so many had a hand in giving us this enjoyable entertainment—not least the stage staff and electricians. But I must be honest, and record that Peter Gleadow's performance as Deadbeat in "Perfection City" was the most natural and assured acting that I have ever seen on the Ampleforth stage. In moving and in standing still, above all in timing, his judgment was infallible.

B.V.

ENDGAME
by
SAMUEL BECKETT

THIS is not an easy play for experienced actors to put across to experienced playgoers. The actors and the audience on Friday, 10th March, at Ampleforth deserve, therefore, great credit for the success of the evening. The audience, who had for the first time paid for their seats at a school production, contributed strongly to this success by their lively attention and enthusiastic reception. (It seems possible that the innovation in the form of galleries being closed and the auditorium seating being arranged in a block down the middle may have helped them to be so appreciative.)

The actors—Roderick Pratt as HAMM, John Simpson as CLOV, Dominic Herdon as NAGG, and Dominic Pearce as NELL—gave impressive performances as these last pathetic, but appalling, remains of humanity. To have learnt the dialogue—with its repetitions and silences—was, in itself, greatly to the credit of all of them, particularly the two chief characters. But they had done more than this, and positive interpretations evolved in the course of their performances. Hamm's harsh and bullying temperament was well portrayed by Roderick Pratt and contrasted convincingly with the egotistical sentimentality of his more pathetic moments. The clown-like quality of Clov, so clearly there in this essentially Beckettian character, was admirably brought out by John Simpson's repetitive movements and occasional bursts of spiteful or indignant feeling. Dominic Herdon's Nagg was splendidly senile (his make-up deserves special mention), and Dominic Pearce's sickeningly coy Nell, who, living in the past as she does, can say from her dustbin when Nagg wakes her, "What is it my pet? Time for love?", was a good match for him.

The mood was appropriately suggested as the house lights went down by a weirdly horrifying electronic sound-track, and the lighting was excellent, emphasizing the chief acting areas but successfully suggesting the gloom of the last remaining 'shelter' on Earth.

There were faults—the set appeared to be unfinished, a lack of speed and careful pointing in delivery was sometimes a little painfully evident, and quite frequently perhaps the timing could have been improved. Nevertheless, I felt it had been a worthwhile experience for those involved in the performance—as many of the audience so clearly were—as well as for those involved in the production. We were, I think, 'moved to compassion as well as to laughter', which is perhaps sufficient justification for the putting on of this, the most totally pessimistic of Beckett's plays.

The Producer would like to express his gratitude to Paul Collard, who not only gave valuable moral support and helpful advice during the production, but also nobly offered his services as prompter for the performance. Only those 'in the know' *can* know just how much this entailed.

A.H.

SOCIETIES AND CLUBS

THE SENIOR DEBATING SOCIETY

THE PRESIDENT *Writes:* For the fifth time now the Society's elected pair has seen the trees burgeoning in May on the Victoria Embankment; and one of these summer days we will again bring back the Observer silver mace as we did in 1963. Run on, sweet Thames, till I end my song . . . for each year the competition becomes heavier, with more schools competing and higher standards at all of them pertaining; and each year we come nearer—in face of judges seemingly more fond of byways than highways—to grasping the mace for ourselves. This year it was the enchanting name of Hereford Cathedral School and the siren voices of the Welsh Marches which inveigled the judges into placing us as runners up. In the early rounds we had proven at Harrogate that the microphone is mightier than the pen; and at Liverpool we had won the right to represent the North against the other directions of England by refusing to deplore the tyranny of social convention ("woe to him", said Tao, "who wilfully innovates while ignorant of the constant."). We represented thirty-six northern schools in coming south to London to compete against our peers from the West (Hereford), the South (Cranleigh) and the East (City of London).

Our team remained a constant pair throughout, as the rules require. As in 1969 when we were placed third (see JOURNAL, Aut '69, 290-4), we had the Head Monitor as our opening speaker, Paul Duguid being well matched by Mark Fitzgeorge-Parker, who had less weight of personal presence but more panache and fire on his feet. They were well matched to propose the final motion, the first speaker having the task of an opening 'set-piece' presentation and a three minute summary, the second the task of replying to the opponents' opening speech with a degree of flexible dexterity.

We now know well the great hall of the City of London School, looking out on the river by Blackfriars bridge— the familiar stainglass east window eulogising English literary genius over against that of the Greeks, and the array of marble wall plaques commemorating those of the School's alumni who achieved Oxbridge 'firsts' (including 1874 H. H. Asquith and 1875 W. W. Asquith, both in Classics, a small link with ourselves who have schooled subsequent generations of Asquiths). It is a hall big enough to need a microphone system from the dais under the east end, and high enough to fit two normal rooms: at the west end is an organ whose pipes reach to the roof.

The Patron, the Right Hon Lord Gardiner (a former Lord Chancellor) presided benignly over both debate and dinner, speaker during the coffee of himself and his great office. The judges were Sir John Foster, K.B.E., Q.C., M.P. who had to hurry his delivery of judgment and his dinner, so to fulfil another obligation as Member for Chester; the Right Hon George Thompson, P.C., LL.D., M.P. who was described as "an expert on the Common Market" by the Patron and was landed with the reply for the guests by the chief judge (he having hurried off by then); Mrs Alison Munro, C.B.E., M.A., High Mistress of St Paul's girls school; Miss Arianna Stassinopoulis, President of the Cambridge Union, so busy with her Finals that she was late for the opening debate; and Kenneth Harris, editor of *The Observer*, who as anchor man modestly has his name put last on the judges' list each year. Mr Harris and another judge were kind enough to vote for our pair as winners of the evening; but the women were not on our side, the way to their hearts being more by eloquence than exactitude.

At Harrogate and at Liverpool, where men of humbler station, more used to giving an account of their actions, had explained how it was that they had graded the teams under their decision—according to prescribed rules which set logic as a premium, then diction, delivery and interest—we had learned much of our strengths and weaknesses and of what was expected of a team by an audience or a panel. But at London, where men who had sat whole years upon the Industrial Relations Act in one of the two Houses, and where supposedly the best debating minds of the nation had come to pronounce upon us (the panel being headed by one of the BBC 'tribunal' judges from

their January programme on Northern Ireland), we were given a swift answer that it had been a high standard of speaking all round and Hereford's audience contact had given them the day. Hereford, it must be conceded, had produced one speaker who opposed replacing student grants with student loans in tones that were chapel-unctious, and another who was chatty to the point of being anecdotal; and their sum up was impassioned by the fluency of conviction: but the great substantial argument was not there. The main contention of the evening assuredly came in the second debate, where Ampleforth fought City of London to insist that *This House would rescind the Industrial Relations Act.*

Probably the best speech of the evening came from the City of London opening speaker, who showed a powerful intellect and a decided presence of person, intermingling reason with appeal and larding both with a dazzling use of sources. His summary, which attacked the proposition at once, was equally able; and we estimated that if we were in trouble, it was from this quarter. But then the judges, who commended us all on our research ("later in life", said Bishop Hensley Henson, "dons retire to that resentful coma dignified by the title of research") gave the mace to the pair who had made the gayest and least researched of the speeches.

Ampleforth's case was presented in these terms

We did not deny that some viable legislation to contend with present industrial relations was essential to the community; but our case was that the precise Act that was furnished to this end failed to meet its purpose—and indeed it is to be wondered whether any formal legislative instrument ever can take the place of the much more subtle processes of conciliation and arbitration.

The Act itself is unfortunate not only in itself but in its genesis. For its conception perversely preempted the Donovan Report. The Royal Commission on Trade Unions and Employers' Associations of 1965-68, *headed by Lord Donovan, was essential reading by* 1968 *to anybody proposing to draft a Bill on industrial relations; and yet, the Conservative Party presented their proposals—which proved to be a ghost version of the Bill they eventually put before the House—*before *waiting for publication of the Donovan Report (only months before, as though they did not care about it). And when this document did come before the House, so little time was given for its examination that it remained no more than a modification of "Fair Deal at Work", the Party's pre-election manifesto.*

After the Bill went to the Statute Book, little change was effected in industrial relations: since 1971 *we have experienced the first national coal strike for a quarter of a century, and at the moment of debating a full-scale rail strike and a serious dock strike hang over our heads. The Act, its own record testifies, has done nothing to improve relations in industry; but indeed has upset the normal channels of conciliation.*

The Act itself, we argued, is bad law; and bad law undermines all law. Its purposes and principles (as stated in the preamble of the Act) are fourfold, but the practice of the Act has not risen to its purpose. In the first place, it hoped to promote freely conducted collective bargaining (bargaining by bodies rather than individuals): and to achieve this, the Act required employers to declare their financial state before Union negotiators. Now, how much must the employers tell the Unions: as much as a shareholder knows—and any Union can know that by buying so little as a single share? More than the shareholder knows—so that the Union negotiators have in their power the control of the stockmarket? In the second place, the Act hoped to promote orderly procedures for settling disputes peaceably: and to achieve this it instituted a 'cooling off period' of 60 days before action by the Unions could begin. Yet already, after a quarter of a century of industrial experience in America, where a 'cooling off period' of 80 days has been the practice, this method has proven bankrupt. The Americans had found arbitrators independent of government or employees to be the most successful way to resolve disputes: and the Act takes no cognisance of this. In the third place, the Act encouraged more effective employers' associations able to meet the Unions on level terms: but in providing a legal court as a coercive instrument, the Government in fact gave to employers a shield behind which their own initiatives were bound to wilt. In the fourth place, the Act hoped to promote freedom and security for workers.

protected by safeguards against unfair industrial practices: but the protection favoured employer rather than employee. It is now often worth a large company paying out the compensation of up to £4000 so that it can remove from the midst of its employees anyone who dares to question management policy.

What the Act failed to incorporate from the Donovan Report was some way of resolving unofficial strikes by clarification of the position of shop stewards. Such strikes amounted to 95 per cent of all industrial stoppages in recent years. The Report had also recommended that the distinction between basic wage and 'informal earnings' (overtime and piecemeal work) should be brought to the negotiating table, so that the basic wage or 'formal earnings' were not taken to be the sole focus of negotiation, masking the fact that a worker was able to earn as much again through his 'informal earnings': the Act failed to bring this forward.

* * *

Within this Act there are some sad injustices, foremost being the demand that all Trade Unions should be blackmailed into registration on pain of forfeiting rights of appeal against judgment; another being that Unions should be subjected to what has been paradoxically termed "a forced contractual agreement"; and another that two clauses of the Act effectively foreclose the power to strike—the ultimate sanction of labour in face of capital. By clause 85 of the Act, to induce a breach of contract (and most strikes inevitably do that) is an unfair industrial practice subject to any penalty that the National Industrial Relations Court may wish to impose, this clause applying only to unregistered Unions. Clause 86 speaks of all Unions, stating that any which aids or abets an unfair industrial practice is committing such a practice! In other words, all Unions, unregistered and registered, which turn an unofficial strike into an official one are transgressing the code of industrial practice (and so the law) in that they are aiding and abetting. Perhaps this course of action may never occur, that clauses 85 and 86 are invoked to break a strike: nevertheless they stand as an unjust threat on the Statute Book.

But this is beside the point, for we are here engaged in relationships between bodies of men, and no law can make or mend such relationships where there is no essential goodwill—and no law can prescribe goodwill. Only recently the Secretary of State for Employment, Mr Maurice Macmillan, virtually admitted the grave inadequacy of the law in this respect, when he granted the Unions' request for independent arbitrary links between employers and employees outside the Act, as recommended by the Donovan Report and the experience of the United States. "What we want," he said, "is a good enough marriage guidance council to make recourse to the divorce court infrequent". That too is what we ask for; since, if the Industrial Relations Court is to be viewed as a divorce court, it is in effect powerless in that there never can be a divorce betwen capital and labour and experience tells us that there never can be a reconciliation by court order, for love does not spring from law. The resentful submission of one party to another is no solution, only peace; and peace can be procured only by the eventual willing acceptance of both parties to an agreement. The debate reduces itself to resentment caused by legal coercion, versus conciliation achieved by independent arbitration.

THE SECRETARY *writes*: At the moment the Society is going through fluctuations, and how it will emerge from its squalls remains to be seen. It really depends on the number of people of the third year, whether regular debaters at present or not, who are prepared to make an active contribution in their fourth year. I might say by way of encouragement that the level of enjoyment was high though the quality of debate may have been low, compared with recent years. This is partly the result of the temporarily enforced absence of our President, Fr Alberic, with whom the Society has long been firmly associated. Full thanks must go to Fr Andrew, who replaced him this term in what must have been a very testing job.

Elected to lead the Government bench for the term was Mr M. E. Walker (not to be confused with JEM), who proved persuasive, loudly incoherent, laughingly incongruous, infrequently intelligent and frequently unintelligible. He tended to substantiate his case by providing evidence from his personal habits. He was opposed for the term by our Vice-President, Mr Mark Fitzgeorge-Parker, who had perpetrated a court revolution by reshuffling the House whips to some success, bringing an aura of enthusiasm to the Debate. Though he lacked Mr Walker's demagogic powers, his speeches had a greater relevance to the business in hand, and were concise and powerful, nay penetrating. His literary style, which interweaves a myriad of euphemisms, metaphors and imaginative figments, was quite unlike anything the Society had seen these past days. Indeed Mr. Paul Duguid (he of rugger and monitorial fame—the Ampleforth Renaissance Man) and our Vice-President have proved perhaps the finest bench pair in many years; and a report on their joint endeavours in the National *Observer Mace* competition underlines this. There can be no doubt of Mr Duguid's maturity as a speaker: he will be long remembered for his strong style, his clarity of mind, his logic in exposition and for his wide intellectual horizon.

The best floor speakers were Mr Sebastian Roberts, whose strength lay in his pungent wit, his cool insults and unobtrusive in-jokes; and Mr Fergusson, who saw sound sense and a no-nonsense ability in himself. By now Mr Dowley's grunts and Mr Hamilton's dalrymples have become a Sunday late night commonplace. Maiden speakers included Messrs. Weaver and Jennings, who hold great promise, displaying historians' abilities. Mr Simon Clayton played his accustomed powerful part, while Mr Sebastian Stainton gained some small notoriety for his attacks alike on peasants and pheasants ("wot's the difference? Only an *h*; shoot 'em both!"). Among the third year speakers Messrs Spencer and Spencer, twinning it, have become an established joke; Mr Heywood can be relied on to say something regularly; and Mr Simon Fmlow shows more promise than presence—we must hear more of him. All of these should come into their kingdom next autumn.

Finally we are indebted to Messrs Bowman and Jardine and the now legendary Mr Derek Jennings of uncertain *milieu* for being guests at the second debate; and the ever luscious girls of Richmond Convent for coming to make speeches of higher than usual standard at the last debate without impairing their femininity. Sadly we were unable to make our visitation to the Mount School, York because of a flu epidemic. The last credits should go to the Tellers, Messrs Lewis and Hall, who both spoke regularly and with increasing success.

The following four motions were debated:

"This House maintains that open air vigour is preferable to indoor intellectualism." Ayes 12, Noes 5, Abstentions 3.

"This House believes that enthusiasm is the bane of civilisation." Ayes 47, Noes 27, Abstentions 9. (Guest Debate).

"This House believes that world peace is more likely to be achieved by politics than by pacifism." Ayes 12, Noes 13, Abstentions 4.

"This House feels that no family in the 1970s has the right to more than two children." Ayes 26, Noes 66, Abstentions 2. (Richmond Guest Debate).

RICHARD NORTON, *Hon. Sec.*

(*President*: Fr Alberic, acting pro tem: Fr Andrew)

JUNIOR FORUM

WITH the advent of Television into individual Houses it soon became apparent that the days of the former *Junior Debating Society* were numbered. In the Christmas term, therefore, after two initial debates at which the attendance was ten it was decided to gather a group of 20 together for the purpose of serious discussion, the themes being chosen well before the date on which they were to be discussed. Four meetings were held in the Christmas term, three of which were attended by Guests to whom the Forum is most grateful, and one was held in the Spring term.

Arranging such discussions is a hazardous business nowadays: in addition to Television, the development of Music in the school means that more concerts take place on Sundays and, therefore, less debates and the increased participation in drama activities has meant that the more able boys—who attend the discussions—are also likely to be engaged in play rehearsals at the same time. There is only one solution to this:

boys must decide what they wish to do at the beginning of term and stick to that decision and if they cannot be in two places at once they must choose one activity or the other but not both. Two of the Forum meetings had to be cancelled because of the small numbers due to play rehearsals.

The five discussions which did take place were all, in their own way, excellent and the standard of discussion high. In each case the discussion was led by two members each speaking for five minutes. A full discussion followed for 1½ hours and there followed a summary by the Secretary for the day who also wrote up the minutes. In this way each boy had a major part in at least one of the discussions.

P. M. Langdale and J. T. Gaisford St Laurence made an outstanding contribution to all the meetings and it is thanks to their interest and good preparation of their material that the Forum got off to such a good start this year. Of the remaining regular contributors R. A. Holroyd, J. Bruce-Jones and D. A. Humphrey—the last two remaining with us next year—discussed complex issues with clarity and determination.

It is sad that enthusiasm for debating has waned but it is now giving way to a greater desire for discussions in depth and it was to meet this need that the reality of the position was accepted. But if this year's standard is maintained and more regular meetings can be held in the future the new structure will have provided a logical development to suit the boy of today.

The one meeting of the Spring Term took the form of a Cabinet meeting called to discuss 'Britain's future role in the context of Europe and Northern Ireland'. Decided upon in January, the meeting was held the Sunday before the Government's initiative in Northern Ireland was announced and there was in the meeting an atmosphere of seriousness and responsibility which was exciting and rewarding. Each member had been asked to take on a Department of State under P. M. Langdale as Prime Minister. J. T. Gaisford St Laurence took the key role of Home Secretary and led the Cabinet into approving measures very like those which were actually announced.

The other four discussions were as follows:—
Pollution and the Environment. Guest: Br Timothy.
Racial Discrimination.
Discipline, Freedom, Responsibility. Guest: Commander Wright.
Beauty. Guest: Mr Shewring.

(*Chairman:* Fr Felix)

THE ARCHAEOLOGICAL SOCIETY

The meetings this term were unfortunately few in number. This was partly the secretary's fault and partly because of the power cuts, as it was planned to show several films. Both meetings were well attended and several new members joined the society.

In the first meeting a film '*Norwegian Art*' was shown. This dealt with the development of ancient art in Norway from the primitive rock paintings of Stone Age man to the beautiful jewellery and intricately carved woodwork of the Vikings. The second meeting was a well illustrated lecture by Mr Spence on the 'North American Indians'. This gave a good general account of the history of the American Indians and their way of life, showing the cultural differences between the various types. This lecture, I am sure, gave everyone an insight into the Indian way of life which dispelled any myths created by the culturally very different Hollywood Indian encountered in numerous Westerns.

Thanks must be extended to the President, Fr Henry, and the Treasurer, Christopher Weaver, for their help in the running of the society.

(*President:* Fr Henry)

PETER GOLDEN, *Hon. Sec.*

THE CURRENT AFFAIRS SOCIETY

On Thursday 3rd February 1972 at about two p.m., this society was conceived. By nine p.m. that evening, there were 26 members. Since then it has continued to flourish under Fr Alberic's chairmanship.

The first meeting of the society was held on Monday 14th February with the chairman giving a well-researched and comprehensive introduction to an intense discussion on "The Explosion of Population, Copulation, Consumption and Pollution". The following week, the society discussed "The Feud between The Trade Unions and The Government"; a completely impartial introduction was given by the colourful figure of M. E. Walker. At the next meeting however our chairman was unable to preside and R. H. Fergusson had to compete with the intolerable ejaculations of M. Cooper and T. MacAdorey's incessant guffawing, as he told us about "The Restriction of Minorities and Individuals for the satisfaction of the Masses". To round off the term, we had a detailed and rather laboured account of "The Role of the United Nations Today" from R. J. Nelson who persevered amid many interruptions. This was followed by a lively if somewhat fruitless discussion. The general formula proved successful, filling a need once catered for in a more formal way by *The Commonweal;* it is, then, hoped that a new society has taken root.

(*Chairman:* Fr Alberic) *Secretaries:* R. J. Nelson, R. H. Fergusson.

THE FOOTBALL SOCIETY

DESPITE extremely wet conditions, some most enjoyable football was played and various developments took place in the Society. Taking the latter first, we acquired a strip after a vote on a suitable colour. Green and black was chosen, striped shirts, black shorts and green socks, and they were used for the last two games. Secondly a provisional Junior section of the society was launched, with some success, and plenty of interest. Finally we sponsored soccer house matches, which in the end after some exciting games was won by St Bede's, one of the houses most dedicated to the game in the school at the moment. A trophy is being produced which will be awarded annually for this.

The seniors had some good games, the best probably against Easingwold School when we were hosts here to another school for the first time. We lost our only match on this occasion, but it was an even game, and with a bit of luck we might have pulled off a win against a side which is always extremely good. Against Ryedale School we ended up with six goals each, an encouraging result as they too always have some excellent soccer players with a great deal of experience behind them. Against Polpack FC and Coxwold FC the society had decisive wins. It was unfortunate that incessant rain made us cancel the game against Ampleforth Village FC, a side we have yet to beat since the Society was constituted. The results were:

A.C.F.S. v. Ryedale School	Draw 6—6
A.C.F.S. v. Easingwld School	Lost 1—2
A.C.F.S. v. Coxwold FC	Won 7—2
A.C.F.S. v. Polpack FC	Won 5—1

There were some newcomers in the side who made valuable contributions. F. Fitzherbert did some excellent and cool work in goal; M. Stapleton played thoughtfully in midfield. Of last term's team members, P. Sutherland had some very good games at centre half, pairing with J. Connolly; W. Moorehouse also was an important member of the defence as was A. Dagnall, while A. Allen and A. Oppe were the link-up men in midfield. C. Oppe, who captained the team, was in the forward line, and he, T. Powell and M. Pritchard were a very effective combination against Ryedale.

The Juniors were captained by A. Wilcox, with N. Forster doing much of the administrative work. J. Macaulay, R. Southwell and J. Ephraums distinguished themselves. They won against Coxwold Juniors, but were beaten by St Wilfrid's of York twice.

In the House matches, the preliminary round was won by St Cuthbert's, who beat St Thomas's, and St Bede's, who beat St Edward's. In the first round, the results were:

St Cuthbert's 1, St Hugh's 2; St Dunstan's 0, St John's 4; St Oswald's 2, St Wilfrid's 0; St Aidan's 1, St Bede's 5.

The semi-finals were won by St John's beating St Hugh's 2—1 and by St Bede's beating St Oswald's 5—1. In the final St Bede's beat St John's 4—0.

In four matches St Bede's scored 21 goals, and had two scored against them.

THE FORUM

For a variety of reasons, including the secretary's regrettable indolence, the Society only met once this term, when Alan Rodger delivered a paper on "Don Juan". He discussed at length various versions of the story, but dismissed Byron with a few words of condemnation. The paper was interesting but unfortunately was only heard by a small (but appreciative) audience.

(*President:* Mr Smiley) ANDREW KERR, *Secretary*

THE HISTORICAL SOCIETY

A notable feature of the term has been the large number of lectures delivered by non-historians. An English specialist, Fr Anselm, opened the programme with a mammoth talk on the history of Civil Defence, entitled "Suppose the Balloon goes up", in which he not only told us of the past with the aid of some remarkable photographs, but also predicted the future. This, the latest in a long series of highly original lectures from Fr Anselm, was followed by a fine dissertation from the Senior Biology Master, Mr John Davies, on "The Vikings—angels or demons?" Scientific in its care for precise detail, his talk gave us in short compass a most vivid account of a remote, difficult but fascinating subject. We were a little disappointed when Mr Davies failed to produce a Viking 'jarl' for dissection.

A Cambridge geologist now made his debut at the Bench, Dr John Cutbill, an Old Boy of St Aidan's. His subject was not so much History but our knowledge of History, the vast store of it packed away in museums. Entitled "Computers as a research tool for historians", his lecture was based on a research project which he is currently leading at the Sedgwick Museum at Cambridge. The last moments of his superb lecture were heard in candle-light, as a power cut plunged the whole school into darkness. An interesting comment on the technological age. A professional historian, Mr Ronald Rohan, gave the fourth lecture of the term: "Disaster 79: the Destruction of Pompeii and Herculaneum". With the aid of graphic contemporary descriptions as well as his own excellent photographs, Mr Rohan recreated most dramatically the background and atmosphere of the famous eruption of Vesuvius in A.D. 79. Finally, the Senior Modern Languages Master, Mr John McDonnell, made a most welcome return to the Bench with a fascinating talk on an Elizabethan cartographer: "Christopher Saxton was here" ('here' being Old Byland in the late 16th century). Mr McDonnell gave us not only an insight into local history and topography but also a shining example of history in the making: since preparing the talk four weeks earlier he had amended the text because of new facts that he had just unearthed.

The Secretary, himself a scientist, would like to thank all the speakers for so kindly coming to address us; and also the Treasurer, John Durkin, whose efficiency and helpfulness were limitless. He would finally like to thank the President, whose unstinting efforts were the driving force behind the Bench and under whose guidance it will doubtless continue to prosper.

(*President:* Mr Davidson) ROBIN SCHLEE, *Hon. Sec.*

NATURAL HISTORY SOCIETY

At the beginning of the term, Mr Richard Bell, the Warden of the North Yorks Moor National Park, outlined the history of the National Parks in America and England and explained their main aims. He then showed a large number of his own slides of the local national park illustrating its wildlife, geology and architecture. Nicholas Georgiadis gave an account of Butterflies in East Africa of which he has a considerable collection and also experience in collecting. Four films were shown on March 1st, Oliver Kite's Fawley, Onycophora and Myriapoda, Pond Life and Animal Movement. At the last meeting on March 22nd, Mr P. E. Grigsby, of Archbishop Holgate's G.S., gave some account of his experience and that of a former pupil in another school in teaching Planaria to travel correctly through a maze under the title "Worm Running"; this might provide a project for a member of the society at a later date.

P.J.R.

THE SYMPOSIUM

The Society remained its usual active self last term, despite the departure from the school in December of the Secretary, Richard Codrington, whose remarkable service to *Symposium* was a constant assurance of its well-being. Meetings were held at the President's house in Ampleforth Village. This change in surroundings since last year, for which the Society is sincerely grateful to its President, has had the most welcome effect in giving meetings a relaxed atmosphere; the supreme comfort of the listeners allowed complete attention to the speaker, furthering a desire to remain as long as possible in vigorous discussion once the lecture has finished.

First was Mr John Vignaux Smyth, giving a lecture with the challenging title "The Bearded Lady and other stories—a lecture with ethical sympathies concerning Oscar Fingal O'Flahertie Wills Wilde". The possible flippancy of the title bore no relation to the seriousness with which he applied his critical sensibility in an impassioned defence of Wilde's creative writing. The way in which Mr Smyth elaborated the critical criterion, in the confines of which he expounded his thesis, caused a certain uneasiness which was to be voiced in the discussion that followed. His lecture, however, enhanced the value of Wilde's work and the pathos of his life with remarkable compassion and style.

Next to address the Society was Mr Christopher Weaver, his subject "Le Grand Meaulnes" by Alain Fournier. This lecture was outstanding for its adroit directness and incisiveness of vision. The lecturer interlinked Fournier's life with the novel in an inspiring manner, emphasising continually its artistic genius and unity. Mr Weaver's sensitive frankness proved ideal in this difficult lecture and he exhibited powerful critical awareness.

The final lecture of the term was given by Mr Jardine on the poet Robert Lowell. With enviable sureness of perception he outlined the significance and originality of Lowell's writing as well as establishing his great stature as a poet in the Pound/Eliot tradition. He included a detailed study of "The Quaker Graveyard in Nantucket" and "For the Union Dead" which gave a sharp penetration to the more general comments which he was forced to make in view of the diversity of Lowell's poetry. It was an excellent lecture.

With these lectures of the highest quality the *Symposium* maintained its tradition. Gratitude must be expressed to the speakers, especially Mr Jardine.

M. E. LISTER, *Hon. Sec.*

(*President:* Mr Griffiths)

THEATRUM MUNDI

Last term's theatre outings escaped serious curtailment (with as many as 130 boys attending one or more performances) and more than compensated for the power cuts and refrigerator temperatures of what must have been the bleakest term since the Dark Ages. "Angels" apart(—a "Moving Being Company" production at the Arts Centre, of which I have only the haziest recollection: Freud and Alice and Billy the Kid mixed up with readings from *Paradise Lost* and angels careering round on bicycles)—we started the term with the Prospect Theatre's production of *The Bacchae* at York University Central Hall. Euripides was made a little too obviously relevant by the reduction of the Chorus to two tigerish representatives of S.C.U.M. (Society for Cutting Up Men) and a Manson/Dionysos wierdie-beardie, but the part of Pentheus was played by James Faulkner with great distinction and, as no parallels were needed to help us foresee the consequences of his tight-lipped vulnerability, the astonishing power and psychological penetration of the original survived what was otherwise a rather heavy-handed modernising. Next came three Theatre Royal productions: *Mrs Warren's Profession* (which we were disappointed not to have seen by candlelight), *The Glass Menagerie* and *The Importance of Being Earnest*. Of these three the Tennessee Williams' was the most sensitively produced. It is a play informed throughout by a delicate compassion, and that final speech—in which the pressure of all that has gone before makes the language almost incandescent—is surely one of the great moments in modern drama. Wilde's

fire-cracker witticisms exploding in quick succession provided a fitting salvo for the end of term, but a few of the faithful ventured out on the last Saturday of term to endure the tirades of that impossible public-school hero, *Coriolanus*. An unsympathetic play at the best of times, but Tim Haunton raged most nobly in the part, (and the more he raged, the more sympathy we felt for the Roman workers and their bumbling Trade Union leaders). Coriolan's one memorable saying, "There is a world elsewhere", might serve as a motto for the B.V. shows. They remind us that there *is* a world waiting somewhere beyond the chalk-and-duster haze, and for this we are most grateful to Bernard Vazquez. They are not just fringe-benefits. The danger is that they will be taken for granted.

I.D.

THE MOUNTAINEERING CLUB

Isle of Rhum: Autumn 1971

The expedition arrived at Mallaig at 1.30 a.m. on October 28th. We had a short, uncomfortable sleep on a concrete pier waiting for the "Loch Arkaig" ferry to sail. During the cold, 30-mile journey to Rhum via the island of Canna, we were lucky to see a spectacular dawn over the North-West Highlands, before landing on Rhum in warm sunshine at Loch Scresort. We pitched our camp near Kinloch Castle, and taking advantage of the exceptional weather, we walked west across Rhum and climbed Orval and Ard Nev. The cold clear sky enabled us to have good views of the main range of peaks in southern Rhum, whose jagged ridges are only second to the Black Cuillin mountains of Skye. There were also panoramic views of the rugged coast, nearby islands, and the remote Outer Hebrides.

The following day was cloudy and windy; we decided however to attempt a traverse of the main ridge, and so we crossed the brown, barren moorland to the first summit of Barkeval. The ridge became rockier and narrower now, as we ascended Hallival, frequently being blown off balance by the hammering gusts. The ridge was riddled with burrows of the Manx Shearwater. The summit of Askival (2663 ft.), the highest peak on Rhum, reared up in a great wedge of rock above us, and after an exposed pitch on the Askival pinnacle where we used the rope, we reached the summit, which is one of the finest viewpoints in Scotland. Cliffs plunged into deep glens on all sides, with the sea and rocky islands all around. We continued on to the sharp summit of Trollaval, then descended steep cliffs to Glen Harris, and had a long march back to camp, since it was too late to complete the ridge that day.

The day after we walked six miles along the cliffs to the bothy at Dibidil, and from there intended to climb the three remaining peaks at the south end of the ridge. The bothy is perched at the foot of a glen, with peaks all around towering out of the sea, and it is certainly a place of rare beauty. The coast is magnificent, with vertical cliffs scarred with ravines from the perpetual battering of the sea. That night, the bothy was buffeted by gales and torrential rain; next morning, mist enveloped the peaks, and in the inclement weather we decided to walk a further three miles to a derelict shooting lodge at Papadil, rather than attempt any climbing. Papadil is even more isolated and remote than Dibidil with deer and wild goats in abundance. After climbing on the cliffs and sea stacks nearby, we made the long walk back to Kinloch in pouring rain, and arrived soaked to the skin.

Our last day there was one of low mist and driving rain, but the ferry arrived in the afternoon, and we sailed for the mainland, leaving Rhum brooding in the swirling clouds. The trip was most enjoyable, and we returned enchanted by the timeless isolation and wild beauty of the Western Isles.

Members of the expedition were: Richard Gilbert, Paul and Peter Hawksworth, Fr Michael, Roger Guthrie, Ben Osborne and Simon Fraser.

Western Ross: April 1972

The expedition arrived by the shores of Loch a' Chroisg in Ross and Cromarty late on April 18th. The morning dawned fine and clear, with good views of the majestic Torridon peaks, and after driving to Kinlochewe, we shouldered our heavy rucksacks and began the march in, aiming to spend five days crossing a wild area of mountains to the north, ending up at Gruinard Bay. After walking to the head of Loch Maree, we turned up Gleann Bianasdail, and leaving our gear, set off up the steep slopes of Slioch. Arriving at a high corrie the party split: Paul and Peter traversed the ridge above, and the rest of us climbed a snow gully up the centre of the face. The sun had softened the snow but we climbed up loose rock at the side and arrived on the broad summit at 3217 ft. We then continued along an attractive ridge to Sgùrr on Tuill Bhàin before descending to collect our gear. A strenuous and thirsty walk over a pass brought us to the very remote and picturesque Lochan Fada where we camped. The sunset was magnificent and next morning the weather held fine. A hot, sticky ascent brought us to a high col under our next objectives. We struck up the broad, rocky flanks of Mullach Coire Mhic Fhearchair (3326 ft.) and reached the fine summit quite quickly. A steep descent over a ridge of hard snow and rocks, followed by another hot climb brought us to the summit of Sgùrr Bàn (3194 ft.). After lunch, we traversed along steep rocky slopes back to our rucksacks, which we then carried over Beinn Tarsuinn (3080 ft.). Beyond this particularly fine summit stretched a jagged rock ridge which we traversed for some way before descending to another high col where we camped.

It had been sunny for two days, but unfortunately we awoke next morning with a thin drizzle, and mist at 2000 ft. Richard and Peter set off for the Shenavall bothy in Strath na Sealga, while the rest of us climbed A' Mhaigdean (3060 ft.). There was little to see in the mist, so we descended and set off on the rough six-mile walk down the glen to the bothy. That evening the weather cleared and we saw many deer which came quite close at sunset.

The climax of the expedition was an ascent and successful traverse of the An Teallach massif, one of the most formidable ridges on the mainland. The following morning we left early and made the strenuous 3000 ft. ascent of Sàil Liath in only 80 minutes. The summit was coated with frost and freezing mist engulfed the higher peaks, which cleared later. We were now on a narrow ridge with vast drops to the corrie on the far side. Soon we were under the imposing tower of Corrag Bhuidhe Buttress, and we made a direct ascent to its summit, with occasional patches of verglased rock. The rock was excellent, the holds good, and the exposure sensational. We had a snack on the sharp pinnacle of Lord Berkeley's Seat, which overhangs in one vast sweep of rock to the corrie floor, 1800 ft. below. By the time we reached the highest point, Bidean a' Glas Thuill (3484 ft.), the air was so clear that we could see from Ben Nevis almost to Cape Wrath. Other climbers, the first people we had seen for four days, arrived shortly after from the other direction, and then we carried on to Glas Meall Liath with superb views of the pinnacles, looking very alpine in their steepness with steep ice sheets in the gullies and a deep blue sky behind. A tortuous descent over quartzite boulders brought us down to the Loch Toll an Lochain, sparkling in the sunlight, where three of us had an icy swim. After a long rest, hemmed in by the colossal buttresses of An Teallach, we walked the last three miles back to the bothy in hot sunshine. The next day, Paul and Richard left early to hitch-hike back to Kinlochewe to collect the vehicle. The rest of us followed later and met them at Gruinard after the 11-mile march out. We then drove along the beautiful coast of Western Ross and stopped at an hotel in Glen Shiel for dinner before camping. The next morning we drove south again with terrific views of the north face of Ben Nevis and the rock peaks of Glen Coe. The expedition had been most rewarding, and with such perfect weather conditions, we returned even more enthusiastic than ever.

Members of the expedition were: Richard Gilbert, Paul and Peter Hawksworth, John McDonnell, Richard Skinner, Andrew Hamilton and Simon Fraser.

S. J. R. Fraser

AMPLEFORTH COLLEGE KINEMA

We started the term with a film of Len Deighton's novel *Only When I Larf*. It was an entertaining film about confidence tricksters with rather an unexpected ending. This was followed by *The Molly Maguires*, a film about Pennsylvanian Irish coal-miners in revolt which was received with enthusiasm, except by a few who watched it

shivering, since it was shown in the middle of the coal-strike. *The Raging Moon* was a beautiful film about a romance in wheel-chairs, in fact a "weepy" though nonetheless acceptable for that. On the whole holiday, we had Richard Attenborough's *Oh, What A Lovely War*. It was rather a sophisticated film and did not deserve to be subjected to a showing on a whole holiday, when most people were in a mood for something rather more cheerful.

Swan Lake was a film for the minority, but who can deny the brilliance of Margot Fonteyn and Rudolf Nureyev dancing to Tchaikovsky's masterpiece? The next two films were two of the greatest ever to emerge from the Orient: *Pather Pachali* was a magnificent portrayal of the strifes and joys of a poor Bengali family. It was slow moving for many but that is a small price to pay for brilliance. *The Seven Samurai* gave the majority of the School a first look at the astonishing Japanese acting which, although too lively in parts, came across well on the whole. *The Battle of The Bulge* was what is classified at Shac as a "Trash Mag" film. Only its historic significance made it slightly interesting. *The Games* was a pseudo-survey of the lives of four contestants before and during the Olympic Games. It was well acted but Charles Aznavour had the well-nigh impossible task of portraying a forty-two year old returning to running after having retired. *The Sicilian Clan* was an entertaining film but certain sequences seemed rather unrealistic. Alain Delon played his usual role of an isolated tough. The ending of this film was remarkably similar to that of Fellini's *Il Bidone* with its final scene set on a piece of waste land. The last film of the term was *Rio Lobo* with the famous combination of Howard Hawks and John Wayne. Although a typical Western with the usual gun battle at the end, it was enjoyed by most.

ROBERT NELSON.

RUGBY FOOTBALL

THE "A" XV

THE "A" XV showed in their five matches this term that they may well be a force to be reckoned with next September. The pack lack height but they hunt together ferociously in the loose, and it was agreeable to see reserves coming into the side and demonstrating that aggression and spirit which can turn the fortunes of a match. J. Stilliard was the best example of this but there were others. Clayton led the side most capably, firing them with his own enthusiasm and spirit, and hence every player improved out of all recognition, particularly those in the back row. S. Finlow showed great courage and potential in the threequarter line and the speedy de Guingand gave us hope that his tackling and handling problems are now behind him. What a player he could be! All in all then, a satisfactory start to a new campaign.

v. HEADINGLEY COLTS (at Ampleforth, 29th January)

THE XV started well, being 3—0 up in ten minutes through a Mangeot penalty and adding to this a few minutes later when de Guingand picked up a misdirected kick and scored a fine try in the corner. The School continued to press and were unlucky not to be further ahead at half time. After the interval, Headingley came more into the game but some heavy tackling by the two Coopers ruined their advance and gave the School opportunities to relieve the pressure. Although Headingley kicked a penalty and missed two more, Mangeot was very near with a long one before the School increased their lead with a fine try by Finlow. They maintained their superiority to the end and continued to ruck well. Doherty had a fine game and others who showed promise were Mangeot and Finlow.

Won 11—3.

v. HARROGATE COLTS (at Ampleforth, 6th February)

THE very heavy ground conditions made handling a hazardous enterprise and the School took great advantage from the mistakes made by an enterprising Harrogate side. The back row were a tremendous scourge on their opponents and rushed the ball through time and again. The pack, badly beaten in the tight, played with a fire and ferocity seldom seen at Ampleforth and by half-time had taken the measure of their opponents in the loose. H. Cooper had scored a fine try after a ruck and good work by Marsden and when Durkin crowned a promising first appearance with the second, the School seemd safe. Harrogate replied with a few minutes to go, but it made no difference to the School's insistent pressure and the XV ran out worthy winners.

Won 8—4.

v. NEWCASTLE (at Ampleforth, 9th February)

THE School started promisingly but an early exchange of attempted penalties saw Newcastle establish a 6—0 lead rather against the run of play. This inspired the School to their best efforts and they spent long periods thrusting at the Newcastle line. But the finishing was poor and it was left to H. Cooper to feed Doherty for the vital try just before half-time which brought the scores level. It was Newcastle's turn to attack in the second half although they did not look like adding to their score. The long pressure was finally relieved by H. Cooper who, again playing an excellent game, intercepted and ran 70 yards before Doherty set up a ruck from which Nelson scored. It was inevitable that H. Cooper should back up to score a try himself in the closing minutes.

Won 16—6.

v. POCKLINGTON (at Ampleforth, 15th February)

CONSIDERING the almost impossible conditions, the XV played extremely well. Heavy rain had persisted throughout the morning and continued for much of the first half, in

which the School, with the wind at their backs, pressed continuously. H. Cooper kicked a fine 35-yard penalty and added two conversions to his brother's two tries, the first of which was a marvel of sleight of hand in which Durkin did the work. The latter played well throughout the game and his persistence, aggression and work-rate were of the greatest value. Leading 15—0 at half-time, the XV found it harder against the elements but still managed to carry the battle to their opponents. Foll's aggression and determination put him frequently in the picture while Clayton is rapidly becoming an outstanding forward. M. Cooper added two more tries and the XV were still bent on attack after Pocklington had kicked a consolation penalty.

Won 23—3.

v. YORK UNIVERSITY 2nd XV (at Ampleforth, 23rd February)

THE first half produced little imaginative football and a variety of errors from both sides. While York contrived to miss two penalties in front of the posts, the XV cast their chances away with a prodigality that had to be seen to be believed. If some of the approach work was good the finishing was diabolical, and they could only achieve one try by H. Cooper up to half-time. In the second half they immediately found more rhythm and confidence against heavier opponents who were finding it difficult to sustain the pace of the game. Moroney's brilliant support play gave him two early tries and this started something of a landslide. The pack continued to play well with the back row, Foll, Clayton and Lewis outstanding and they achieved enough quick possession to enable de Guingand to run in three times.

Won 26—4.

THE SEVENS

THE AMPLEFORTH SEVENS (at Ampleforth, 5th March)

ALTHOUGH these had to be cancelled at the last minute because the pitches were waterlogged, three matches were still played in atrocious conditions against Q.E.G.S. Wakefield, of which two were won and one lost. With the disappointment of the cancellation of the tournament fresh in their minds, the Seven never looked the part in the first game and went down 4—10; in the second game the return of Ryan added bite to the team and they struggled manfully to a 6—4 victory without ever being convincing. In the final game, they began to play sevens properly against a tiring Wakefield and ran out worthy winners 10—0.

THE MOUNT ST MARY'S SEVENS (at Mount, 12th March)

A FIERCE east wind ensured that plenty of mistakes would be made in all matches: this was seen in the School's first big match against Silcoates, whom they beat with some ease. In the second round a big Leeds side kept Ampleforth at bay when the Seven had the advantage of the wind, and at half-time the score was 0—0. Leeds looked impressive with the wind and took the lead with a try in the corner. The School reacted and with seconds to go scored near the posts through a very good try by P. Gaynor. When H. Cooper contrived to miss the kick, extra time had to be played but the School this time made no mistake and soon scored a fine try by R. Ryan after M. Cooper had put him away.

The final was a good match, in which the Seven performed spiritedly against a composed and efficient Belmont Seven. The tackling was swift and sure and Belmont became rattled so that the School led 6—0 at half-time through a good try by C. Harris and an equally good kick by H. Cooper. But when Belmont played with the wind the School's tackling on the flanks was not quite as certain and Belmont quickly scored two goals. This inspired the Seven and they fought back again to 12—12 with an excellent try by H. Cooper which he himself converted. With seconds to go, it looked as though extra time would again have to be played and the School would have had the chance to score first with the wind behind them, but Belmont managed an unconverted try in the corner as the final whistle blew.

Results: v. Silcoates Won 20—0.
v. Leeds G.S. Won 8—4 (extra time).
v. Belmont Lost 12—16.

RUGBY SEVENS

P. B. Duguid receiving trophy for Rosslyn Park Festival Sevens Competition from His Excellency Sir Denis Blundell, K.B.E., High Commissioner for New Zealand.

Standing, Left to Right: J. Potez (Reserve), W. Doherty (Reserve), C. Bowie (Reserve), M. R. Cooper, H. P. Cooper, P. S. Gaynor.
Sitting, Left to Right: C. J. Harris, P. B. Duguid (Capt.), R. J. Twohig, R. J. Ryan.
Winners of the Rosslyn Park Festival Sevens Competition, March 1972

CROSS COUNTRY 1ST VIII 1972

Standing, Left to Right: R. Ryan, E. P. Clarence-Smith, N. St C. Baxter, P. Grace.
Sitting, Left to Right: N. O. Fresson, H. R. Hamilton-Dalrymple, J. D. Pratt, P. S. Gaynor, S. C. Murphy.

BOXING 1972

Standing, Left to Right: I. Millar, G. Knight, M. Macauley, J. Neely, F. Beardmore-Gray, J. New, R. Blackledge.
Sitting, Left to Right: Hon. T. Fitzherbert, C. Foll, D. M. Harwood-Little, C. M. Bowie (Capt.), Hon. F. Fitzherbert, P. Garbutt, J. O'Connor.

THE WELBECK SEVENS (at Welbeck, 14th March)

THIS was as bad a day as the previous Sunday had been good. The School were drawn in the first round against Nottingham H.S. and made very hard work of beating moderate opposition 16—15 in the last minute. The Seven showed little determination and had seemingly forgotten how to play the game, throwing wild passes, dropping simple ones and never attempting to seek an overlap. Such mocking at fortune was not to go unpunished and Oakham put the School out by beating them 11—4. The Seven made presents to Oakham of two tries and although they played better than in the previous round, it was an ignominious end, the more so as Oakham went down in the final to Q.E.G.S. Wakefield by 20 points.

Results: v. Nottingham H.S. Won 16—15.
v. Oakham Lost 4—11.

THE ROSSLYN PARK SEVENS

THE FESTIVAL SEVENS, 27th/28th March

THE School were only to play two teams of their group on the Monday, and they made short work of Colfe's in the first match, with Twohig, who was indulging in Sevens for the first time in his life, making an impressive debut in scoring three times at enormous pace. The confidence the team gained from this victory and from the way Twohig had started seemed to increase hourly and when the second match coincided with the arrival of torrential rain and gale-force winds, the Seven were bubbling over. They ran in tries with bewildering speed and brilliant ball handling to score 56 points in 14 minutes: whatever the quality of the opposition, this would take some doing, but to do it in those conditions as well defied belief. Not a single pass was dropped and every boy backed up as though his life depended on it. The following day, with the group leadership in their pockets, they were more sedate in the first match and were content with a 24—0 victory. In the first of the knock-out matches they disposed of Stowe rather efficiently, playing gentle sevens with massive calm and even managing to miss two kicks under the posts: it was all most impressive apart from that. It was thought that the fast powerful Blundell's side would tax their ability to get the ball but by this time the Seven were becoming inspired: Harris had been good throughout but now he was a human dynamo, the aggressive Ryan began to tear the ball out of static situations, Gaynor with his incredible fitness was always there to tidy up anything loose, the Cooper twins in their talent for competition were catching fire and loving every moment, Twohig was running ever faster and the impressive and powerful Captain was not only controlling the whole thing but hurting the opposition with bursts of fierce running which brought him several tries. The use of space, the backing up and the tackling became sharper and sharper, and if Blundell's were outplayed, the hapless Ipswich were taken apart in the semi-final. Downside had looked an efficient and speedy Seven throughout but they could not match the all-round pace of the School Seven nor their determination to overcome this last obstacle. Cooper, M., came even more into his own and saved three tries by his speed as sweeper, and his brother's crash tackling destroyed movement after movement. But it was appropriate that when the School attacked, Harris made the first try for Ryan, and Duguid scored the second. With the School leading 12—0 at half-time Downside were very unlucky to lose a key player with a torn hamstring but not a wit put out, they bravely scored a fine try from 50 yards. But with only six men they soon became exhausted and the School were in no mood to relax: M. Cooper and R. Twohig ran in two more tries against skilful, courageous and generous opponents to complete a most wonderful two days. This must be the finest Seven ever to have worn the red and black: it was a privilege to be there, to watch their spirit, and to see their immense enjoyment of it all.

Results: v. Colfe's Won 22—6 } Group
v. Churcher's Won 56—0 } Group
v. Berkhamsted Won 24—0 } Group
v. Stowe Won 12—4
v. Blundell's Won 14—6
v. Ipswich Won 18—4
v. Downside Won 20—6

THE OPEN SEVENS, 29th/30th March

MENTALLY and physically shattered after their success of the previous day and the celebrations that followed, the boys suffered from the inevitable reaction and went down in their first match 15—14, scoring more tries than their opponents, but not really having much interest in getting the ball or tackling the opposition. The long wait before the first round of the plate competition and a certain lack of interest did not help either, and with Bowie filling the place of the injured Ryan, the School made extremely hard work of beating very moderate opposition 14—10 in extra time. Only the lion-hearted Harris approached his normal form and Bowie tried hard in his first game as hooker. Twohig was by this time exhausted and several others were not in much better case. The thought of playing the big fast Plymouth side did not appeal to the Ampleforth spectators but it was meat and drink to this magnificent set of boys. Although not playing with the same skill as the day before, they set about their bigger opponents in no uncertain manner and an exhausted Plymouth were fortunate to go off with the spoils by two lucky tries from charged down kicks. It was a most courageous ending to a wonderful three days.

Results: v. Westcliffe Lost 14—15
v. Shene Won 14—10 (after extra time)
v. Plymouth Lost 0—10

The team was: P. B. Duguid (Capt), C. J. Harris, R. J. Ryan, P. S. Gaynor, M. R. Cooper, H. P. Cooper, R. J. Twohig.
Reserves: C. M. Bowie, W. M. Doherty, J. A. Potez.

After the tournament the Captain awarded School Rugby Colours to P. S. Gaynor.

Congratulations to P. B. Duguid, who played for the North of England in the final England trial and became reserve for England in the matches against Wales, France and Scotland; and to C. J. Harris, who played for Yorkshire against Durham.

CROSS COUNTRY

BOTH cross country teams had a goodish season. In terms of results, the 1st VIII won six out of nine matches and came fourth out of 14 schools in the Midland Public Schools meeting at Welbeck. The 2nd VIII won four of their six matches. In the Northern Schools meeting at Disley at the end of the term we came eighteenth and twenty-second in the senior and junior races respectively, in each case out of about 75 schools.

The 1st VIII, well led by J. D. Pratt, was an evenly balanced team and packed well. P. S. Gaynor, H. R. Hamilton-Dalrymple, S. C. G. Murphy, N. O. Fresson, J. D. Pratt, E. P. P. Clarence-Smith and N. St C. L. Baxter rarely had much between them, and by the end of the season P. Grace had recovered something of his old form. Once again we had to make an alteration in our own course (although we only raced it on one occasion!) because "the shute" was impassable because of work by the Forestry Commission. The term produced some interesting matches. After an easy race against Pocklington we had a quadrilateral at Denstone, beating Denstone and Stonyhurst and coming second to Newcastle-under-Lyme H.S. We ran very well at Barnard Castle, in atrocious conditions with six inches of melting snow, to beat both Barnard Castle and Durham. Against Leeds G.S. in a race fought hard all the way the scores were level at the finish but we won the match by virtue of our sixth counter beating theirs. R. J. Ryan, our seventh man on this occasion, had done an excellent job in beating their sixth runner. There followed two defeats, one by Queen Elizabeth's G.S., Wakefield, on their rather short course, the other against a strong Sedbergh side on the only occasion we raced on our own course. The following week we had our best run of the term in the Midland Public Schools meeting at Welbeck over a hard but excellent six-mile course. Here our packing stood us in good stead and our whole scoring six were in between 15—37 in a field of 112.

J. D. Pratt awarded colours to P. S. Gaynor, H. R. Hamilton-Dalrymple, S. C. G. Murphy, N. O. Fresson, E. P. P. Clarence-Smith and N. St C. L. Baxter. P. Grace was the other regular member of the eight, but R. J. Ryan and J. G. McDonnell also ran.

The results of the 1st VIII matches were as follows:

v. Pocklington. Won 24—62.
Ampleforth placings: 1 Gaynor, 2 Hamilton-Dalrymple, 3 Fresson, 4 Murphy, 6 Clarence-Smith, 8= Pratt & Grace, 10 McDonnell.

v. Denstone, Stonyhurst and Newcastle-under-Lyme H.S. 1st Newcastle 53, 2nd Ampleforth 82, 3rd Denstone 94, 4th Stonyhurst 98.
Ampleforth placings: 5 Gaynor, 9 Hamilton-Dalrymple, 11 Fresson, 16 Pratt, 19 Murphy, 22 Clarence-Smith, 29= Grace, McDonnell.

v. Barnard Castle and Durham. 1st Ampleforth 36, 2nd Barnard Castle 48, 3rd Durham 95.
Ampleforth placings: 2 Gaynor, 4 Hamilton-Dalrymple, 5 Fresson, 6 Pratt, 8 Clarence-Smith, 11 Murphy, 13 Grace, 20 Baxter.

v. Leeds G.S. Won 40—40 (on 6th counter).
Ampleforth placings: 3 Gaynor, 5 Hamilton-Dalrymple, 6= Murphy, Fresson, 9 Baxter, 10 Pratt, 11 Ryan, 14 Grace.

v. Queen Elizabeth's G.S., Wakefield. Lost 50—30.
Ampleforth placings: 3 Gaynor, 5 Fresson, 8 Murphy, 9 Baxter, 12 Pratt, 13 Grace, 14 Ryan, 15 Hamilton-Dalrymple.

v. Sedbergh. Lost 47—31.
Ampleforth placings: 3 Gaynor, 5 Hamilton-Dalrymple, 8= Fresson, Baxter, 10 Murphy, 12 Pratt, 13 Clarence-Smith, 15 Grace.

Midland Public Schools meeting at Welbeck. Ampleforth placed 4th out of 14 schools. Placings: 15 Hamilton-Dalrymple, 19 Baxter, 31 Clarence-Smith, 35, 36 Murphy, Fresson, 37 Pratt.

The results of the 2nd VIII matches:

v. York Youth Harriers. Lost 45—35.

v. Scarborough College 1st VIII. Won 38—45.

v. Stonyhurst. Won 194—201 (this match was run jointly with 1st VIIIs).

v. Barnard Castle and Durham. 1st Ampleforth 37, 2nd Barnard Castle 42, 3rd Durham 107.

v. Queen Elizabeth's G.S., Wakefield. Lost 40—38.

The following ran for the 2nd VIII: R. J. Ryan, J. G. McDonnell, T. N. Clarke, R. G. Killingbeck, B. J. Caulfield, C. V. Clarke, C. P. Molloy, J. N. Wakely, J. Q. Knock, C. M. Bowie, P. J. T. Golden and M. J. Macauley.

The rest of the Inter House races were as follows:
Senior: 1st St Edward's 52, 2nd St Thomas's 93, 3rd St Aidan's 138.
Junior A: 1st St Oswald's 102, 2nd St Thomas's 108, 3rd St Hugh's 124.
Junior B: 1st St Bede's 30, 2nd St Edward's 39, 3rd= St Hugh's and St Thomas's 54.

The individual results were:
Senior: 1st H. R. Hamilton-Dalrymple (E), 2nd S. C. G. Murphy (E), 3rd J. D. Pratt (E).
Junior A: 1st J. F. Buxton (W), 2nd H. P. Swarbrick (T), 3rd E. F. Caulfield (E).
Junior B: 1st B. L. Bunting (E), 2nd T. M. Lubomirski (E), 3rd McKechnie (H).

ATHLETICS

THE ATHLETIC MEETING

TEN windless and sunny spring days made this meeting one of the best of recent years in spite of the lack of training caused by firstly the miner's strike and then the foul weather immediately prior to the meeting. The new 400 metre track was used and the fast times produced without any training at all serve to illustrate our happy first impressions of it. All meeting records of previous years had to be converted to conform to metric measurements except in the Hurdles events in Sets 2—3 inclusive, where the distances involved were changed anyway to relate more closely to standards required by AAA age groups. Discounting these hurdle records then, two new records were created : these were in the Triple Jump, a new event for this meeting. Four others were improved, two of them being records in the Discus, an event only introduced in 1971. The achievement of the meeting was perhaps P. de Zulueta's record in the Set 3 Javelin : he outthrew the old mark by nearly 4 metres, thus breaking a record which had stood for 12 years : and St Oswald's set new figures for the 4 x 100 metres record which had stood for 25 years. But there were plenty of other fine performances. De Guingand's 400 metre running was of the highest class and he came very close to setting new figures as did S. Murphy in the Set 2 400 metres and H. Hamilton-Dalrymple in the Set 2 1500 metres. T. White's hurdling gives us high hopes for next term, while that of A. Marsden in Set 3 also showed great ability. He, N. Plummer and F. Beardmore-Gray were the winners of their respective sets and all three demonstrated their all-round capability.

St Edward's and St Thomas's again showed their aptitude for this form of competition although the former eventually ran away with the Senior Cup. St Oswald's won the Junior but how pleasant it was to see St Wilfrid's so hot in contention for so long ! Congratulations to the two winning Houses and to the five boys who did so well in winning the cups for the best athletes in their sets.

RESULTS OF THE SCHOOL ATHLETIC MEETING

Best Athlete

Set 1	-	T. M. White
Set 2	-	H. R. Hamilton-Dalrymple
Set 3	-	A. P. Marsden
Set 4	-	N. D. Plummer
Set 5	-	F. Beardmore-Gray

SET 1

100 metres.—(11.2 secs, G. A. Belcher 1957, A. N. Stanton 1960, N. O'Donnell 1965)
1 B. C. de Guingand, 2 R. F. Hornyold-Strickland, 3 C. J. Harris. 11.5 secs.

400 metres—(51.7 secs, J. J. Russell 1954)
1 B. C. de Guingand, 2 C. M. Bowie, 3 P. J. Golden, 53.8 secs.

800 metres.—(2 mins 2.5 secs, M. G. Tolkien 1961, A. G. Milroy and P. C. Karran 1965)
1 C. M. Bowie, 2 G. W. Daly, 3 C. Williams. 2 mins 9.5 secs.

1500 metres (4 mins 16.0 secs, R. Whitfield 1957)
1 P. S. Gaynor, 2 G. W. Daly, 3 P. Grace. 4 mins 30.2 secs.

Steeplechase.—(3 mins. 42.8 secs, R. Channer 1956, S. E. Brewster 1960)
1 P. S. Gaynor, 2 P. Grace, 3 J. D. Pratt. 3 mins 52.6 secs.

Hurdles (110 *metres*).— (15.4 secs, A. N. Stanton 1960)
1 T. M. White, 2 C. F. Oppe, 3 A. D. Fitzgerald. 16.5 secs.

High Jump—(1.78 metres, J. G. Bamford 1942)
1 T. M. White, 2 J. A. Potez, 3 P. C. Willis. 1.52 metres

Long Jump.—(6.66 metres, M. R. Leigh 1958, V. Tang 1965)
1 R. F. Hornyold-Strickland, 2 A. V. Allen, 3 P. C. Willis. 5.68 metres

Triple Jump.—(11.82 metres, C. F. Oppe 1972)
1 C. F. Oppe, 2 A. D. Fitzgerald, 3 K. W. Cobb. 11.82 metres

Weight.—(14.30 metres, C. B. Crabbe 1960)
1 P. B. Duguid, 2 M. E. Henley, 3 S. A. Hall. 10.00 metres

Javelin.—(53.33 metres, P. J. Carroll 1965)
1 P. D. Garbutt, 2 Hon. F. M. Fitzherbert, 3 P. King. 41.06 metres

Discus.—(31.85 metres, S. M. Clayton 1972)
1 S. M. Clayton, 2 D. G. Unwin, 3 M. T. Stapleton. 31.85 metres

SET 2

100 metres (11.4 secs, T. Howard 1968)
1 A. P. Oppe, 2 S. R. Finlow, 3 J. C. Gosling. 12.2 secs.

400 metres.—(54.2 secs, F. H. Quinlan 1957)
1 S. C. Murphy, 2 J. J. Hornyold-Strickland, 3 S. R. Finlow. 54.5 secs.

800 metres.—(2 mins 4.3 secs, P. C. Karran 1964)
1 S. C. Murphy, 2 C. H. Ainscough, 3 J. E. Ryan. 2 mins 10.7 secs.

1500 metres.—(4 mins 23.5 secs, H. C. Poole 1966)
1 H. R. Hamilton-Dalrymple, 2 C. V. Clarke, 3 T. N. Clarke. 4 mins 24.0 secs.

Steeplechase.—(3 mins 49.0 secs, H. C. Poole 1966)
1 H. R. Hamilton-Dalrymple, 2 T. N. Clarke, 3 J. N. Wakely. 4 mins 4.0 secs.

Hurdles (110 *metres*).—(19.2 secs, A. A. Hamilton 1972)
1 A. A. Hamilton, 2 R. A. Harrison, 3 D. M. Harwood-Little. 19.2 secs.

High Jump.—(1.67 metres, D. B. Reynolds 1943, P. D. Kelly 1952)
1 N. F. Woodhead, 2 J. J. Hornyold-Strickland, 3 A. H. Davenport. 1.58 metres

Long Jump.—(6.40 metres, A. D. Coker 1968)
1 A. R. Mangeot, 2 P. D. Fazackerley, 3 H. G. Buckmaster. 5.35 metres

Triple Jump.—(11.12 metres, N. F. Woodhead 1972)
1 N. F. Woodhead, 2 ———, 3 ———. 11.12 metres

Weight.—(12.93 metres, G. B. Crabbe 1959)
1 N. Moroney, 2 Hon. W. H. Smith, 3 J. P. Townsend. 9.37 metres

Javelin.—(49.86 metres, M. R. Hooke 1946)
1 A. A. Hamilton, 2 R. H. Ferguson, 3 C. A. Sandeman. 38.04 metres

Discus.—(27.40 metres, C. V. Clarke 1972)
1 C. V. Clarke, 2 C. A. Sandeman, 3 ———. 27.40 metres

SET 3

100 metres.—(11.4 secs, O. R. Wynne 1950)
1 A. P. Marsden, 2 G. L. Vincenti, 3 J. P. Pickin. 12.6 secs.

400 metres.—(56.1 secs, G. R. Habbershaw 1957)
1 A. P. Marsden, 2 S. D. Mahony, 3 J. Jennings. 57.6 secs.

800 metres.—(2 mins 11.5 secs, G. R. Habbershaw 1957)
1 A. P. Marsden, 2 J. D. Ryan, 3 P. D. Macfarlane. 2 mins 19.0 secs.

1500 metres.—(4 mins 31.0 secs, H. C. Poole 1965)
1 J. D. Ryan, 2 J. F. Buxton, 3 M. J. Macauley. 4 mins 54.5 secs.

Hurdles (100 *metres*).—(15.2 secs, A. P. Marsden 1972)
1 A. P. Marsden, 2 J. D. Ryan, 3 A. G. Yates. 15.2 secs.

High Jump.—(1.63 metres, A. R. Umney 1955)
1 J. P. Pickin, 2 N. W. Price, 3 J. Murray-Brown and C. M. Woodhead. 1.54 metres

Long Jump.—(5.89 metres, D. R. Lloyd-Williams 1960)
1 J. D. Ryan, 2 J. P. Pickin, 3 K. E. O'Connor. 5.27 metres

Weight.—(11.55 metres, F. C. Wadsworth 1946)
1 C. J. Simpson, 2 N. G. Wadham, 3 B. M. Allen. 9.48 metres

Javelin.—(44.17 metres, P. G. de Zulueta 1972)
1 P. G. de Zulueta, 2 N. M. Baker, 3 J. P. Pickin. 44.17 metres

SET 4

100 *metres*.—(12.2 secs, A. B. Smith 1952)
1 N. D. Plummer, 2 N. A. Mostyn, 3 M. Ainscough. 13.0 secs.

400 *metres*.—(58.6 secs, O. R. Wynne 1949)
1 N. D. Plummer, 2 N. A. Cherbanich, 3 H. P. Swarbrick. 62.1 secs.

800 *metres*.—(2 mins 16.8 secs, R. C. David 1951)
1 N. D. Plummer, 2 E. F. Caulfield, 3 R. M. Plummer. 2 mins 26.5 secs.

Hurdles (100 *metres*).—(19.0 secs, N. D. Plummer 1972)
1 N. D. Plummer, 2 N. A. Charbanich, 3 M. Ainscough. 19.0 secs.

High Jump.—(1.5 metres, I. R. Scott-Lewis 1954)
1 N. A. Cherbanich, 2 R. J. Bishop, 3 C. B. Moore. 1.39 metres

Long Jump.—(5.38 metres, O. R. Wynne 1949)
1 N. D. Plummer, 2 M. Ainscough, 3 H. M. Roberts. 4.80 metres

Javelin.—(34.29 metres, P. G. de Zulueta 1971)
1 G. S. Elwes, 2 N. A. Cherbanich, 3 J. R. Sykes. 29.00 metres

SET 5

100 *metres*.—(12.5 secs, A. D. Coker 1965, T. E. Howard 1966)
1 F. Beardmore-Gray, 2 M. W. Tate, 3 C. N. Hunter Gordon. 13.0 secs.

400 *metres*.—(60.3 secs, R. R. Carlson 1960)
1 M. W. Tate, 2 F. Beardmore-Gray, 3 C. N. Hunter Gordon. 61.1 secs.

800 *metres*.—(2 mins 24.0 secs, J. M. Rogerson 1957)
1 M. W. Tate, 2 J. H. Misick, 3 M. T. Wood. 2 mins 30.1 secs.

Hurdles (100 *metres*).—(17.7 secs, E. J. Stourton 1972)
1 E. J. Stourton, 2 J. H. Misick, 3 F. Beardmore-Gray. 17.7 secs.

High Jump.—(1.45 metres, G. E. L. Halsam 1957)
1 E. J. Stourton, 2 J. H. Misick, 3 C. N. Hunter Gordon. 1.41 metres

Long Jump.—(5.03 metres, R. R. Boardman 1958)
1 F. Beardmore-Gray, 2 E. J. Stourton, 3 C. N. Hunter Gordon. 4.95 metres

Javelin.—(32.69 metres, A. G. West 1964)
1 C. M. Lomax, 2 S. B. Harrison, 3 S. P. Low. 28.08 metres

INTER-HOUSE EVENTS

SENIOR

4 x 100 *metres Relay*.—(47.9 secs, St Oswald's 1958)
1 St Thomas's, 2 St John's, 3 St Cuthbert's. 48.5 secs.

800 *metre Medley*.—(1 min 40.3 secs, St Hugh's 1965)
1 St Thomas's, 2 St Edward's, 3 St Aidan's and St Oswald's. 1 min 44.3 secs.

JUNIOR

4 x 100 *metres Relay*.—(52.5 secs, St Oswald's 1972)
1 St Oswald's, 2 St Thomas's, 3 St Wilfrid's. 52.5 secs.

Half-mile Medley.—(1 min 50.6 secs, St Aidan's 1957)
St Oswald's, 2 St Aidan's, 3 St Thomas's. 52.1 secs.

4 x 400 *metres*.—(3 mins 57.0 secs, St Edward's 1961)
St Oswald's, 2 St Thomas's, 3 St Wilfrid's. 4 mins 7.1 secs.

800 *metres Team*.—(6 points, St Cuthbert's 1931)
1 St Oswalds, 2 St Thomas's, 3 St Edward's. 22 points

1500 *metres Team*.—(6 points, St Wilfrid's 1935)
1 St Oswald's, 2 St Wilfrid's, 3 St Hugh's. 19 points

High Jump Team.—(4.38 metres, St Wilfrid's 1939)
1 St Oswald's, 2 St Bede's, 3 St Dunstan's. 4.1 metres

Long Jump Team.—(15.69 metres, St Hugh's 1962)
1 St Thomas's, 2 St Wilfrid's, 3 St Oswald's. 14.48 metres

Weight Team.—(30.23 metres, St Dunstan's 1961)
1 St Cuthbert's, 2 St Oswald's, 3 St Wilfrid's. 27.73 metres

Javelin Team.—(108.23 metres, St Cuthbert's 1953)
1 St Wilfrid's, 2 St Bede's, 3 St Thomas's. 99.06 metres.

32 x 200 *metres* (6400 *metres*).—(14 mins 27.0 secs, St Bede's 1957)
1 St Thomas's, 2 St John's, 3 St Aidan's. 15 mins 15.1 secs.

SWIMMING

THE Swimming Club has now divided its activities into two seasons, following the new national pattern, from September until March and during the summer term: this enables it to compete throughout the year. In October and November 1971, individual swimmers entered for the York and District Championships with some success: S. J. Hampson gained a bronze award and there were one fifth and two sixth places (M. Ritchie, D. M. Wallis, S. J. Hampson).

Although the two matches in March were not won, the standard of the team is improving and the gap between ours and those of other schools is narrowing. Against Newcastle R.G.S. two school records were set by M. T. Ritchie (50 yards butterfly 29.5) and S. J. Hampson (100 yards back 69.0) while D. M. Wallis won the 100 freestyle in 61.4, later taking this to 60.8 against St Peter's. The senior score was a close 40½–46½, the Juniors being beaten 27—49. Two days later against St Peter's, the seniors lost 32—55 and the juniors 30—46, but times were improved. On this occasion the juniors played their first water polo match, which they lost 1—4. We have been playing water polo in an organised manner only since last October. The seniors lost to both Newcastle and St Peter's, but at least their games were played in an orthodox manner—it was just that their opponents were more orthodox.

In spite of the results on paper, the first half-year's activities have been very successful, due to the encouragement of Fr Anselm, who has trained the Club on Saturdays in York and in Thirsk on Monday evenings. Two school records were broken in the inter-House 200 metres Freestyle and Breaststroke. The season ended with S. J. Hampson and D. M. Wallis being awarded colours by the Captain, M. T. Ritchie.

M. B. GOULD, Secretary.

Results: 200 metres Freestyle Senior S. Hampson, 2 mins 37.6 (R)
Junior N. Mostyn, 3 mins 5.4
Breaststroke Senior B. Gould, 3 mins 19.0 (2nd: H. Hatfield, 3 mins 19.0)
Junior S. Ashworth, 3 mins 19.6 (R)

The explanation of the 200 metres is that we wanted to lighten the summer term programme, which is rather congested with competitive events, and to ease pressure on the GCE period. As there were more competitors than in the same events last June, the experiment seems to have been successful.

We have now constituted the Club with defined rules and officials, this has enabled us to affiliate to the Yorkshire Amateur Swimming Association, which entitles us to swim members—provided they have not turned professional—in local competitions, and indeed in national ones when we are good enough. (One of our opponents in the St Peter's match was swimming for Great Britain in the previous week.) Furthermore, a good deal of time and thinking is going into the planning and design of our proposed new sports building, which includes a pool. Roll on the day, for it is asking a lot to call on boys to travel to York *and* train hard: but I would like to add that their response is splendid, and largely explains the improvement.

A.C.

BOXING

Our only fixture against Newcastle R.G.S. was held at Ampleforth on March 1st. The small nucleus of Club members, despite power cuts and lack of heating, was very loyal in attending the limited training sessions.

In the first bout Blackledge met a tall and competent opponent and although he boxed above expectations the task was just too much for him. Millar hardly gave us time to see his real worth when the bout was stopped at the end of the first round, his opponent suffering an injury. New had a very interesting and skilful contest against Brown-King and did enough to earn the decision. Holt, meeting Milburn for the second time, had a very close match, the latter gaining victory and thus reversed last year's outcome. Macauley found Clare rather too strong and the bout was stopped early—a very sensible decision. Neely followed and immediately was under heavy pressure from a very aggressive opponent but he kept his cool and by jabbing a model left hand he gradually wore down his opponent to win a splendid bout—undoubtedly the best of the afternoon.

Three bouts each and three to go left the match delicately poised but though on known form we had every chance of winning, this was not to be. Fitzherbert, whom we know to be one of the best boxers, was unprepared for the task of coping with the unorthodox style of his opponent English, and from one of the many wild swinging blows he sustained a damaged nose and had to retire. This was cruel luck and emphasises the absolute need that boys should box in the ring rather than fight, for this type of outcome where strength beats skill does no good for boxing. O'Connor had an absorbing and close bout which was very good to watch in which he lost narrowly. The final bout between the two captains was nearly a replica of last year—each probing but seldom exploiting the opportunities to attack; and though Bowie looked the more composed and better boxer he lost because he did not make a more spirited offensive. The match thus ended 6—3 to our opponents but I think that the result should have been closer than that—possibly 5—4.

In retrospect there is possibly one lesson our team should learn; defence reaps its own reward in avoiding punishment. But to win one must attack and score and endeavour to sustain attacks longer and more often to ensure victory in the end.

Ampleforth		Newcastle R.G.S.
Blackledge	lost to	Waugh
Millar	beat	Horrill
New J.	beat	Brown-King
Holt	lost to	Milburn
Macauley	lost to	Clare
Neely	beat	Miller
Fitzherbert T.	lost to	English
O'Connor	lost to	Doyle
Bowie (Capt)	lost to	Gordon (Capt)

Half colours were awarded to: Fitzherbert T., O'Connor.

SQUASH

It is clear that squash is becoming increasingly popular throughout the School. The team of G. Daly, C. Ainscough, P. de Zulueta, N. Plummer and C. Holroyd played two matches, losing one heavily at Pocklington and winning the other against the Laymasters by the narrowest of margins. The Davies Squash Rackets cup was won by the Captain. We would like to thank Major Shaw once again for his kindness in giving us the use of his court at Welburn Hall, and also St John's College, York who allow us to use their courts every Saturday. We would also like to express our sincere gratitude to Mr Willcox and Mr Gilbert, who ensure that we practise regularly by transporting us to and from Welburn, and who give up much of their valuable time in playing against us.

Results: *v.* Pocklington Lost 1—4
v. Laymasters Won 3—2

G.W.D.

SHOOTING

In spite of reduction in numbers within the C.C.F. the Small-bore Rifle Club thrives and applications for membership remain restricted. Such a flourishing state reflects the interest stimulated by Mr Baxter and also the keen leadership of M. Henley, the School captain.

Power cuts during term curtailed practice yet the two teams fired with considerable accuracy in several inter-school postal matches and then finally at the Country Life Landscape target. A score by the first eight of 228—H.P.S. 240—should place them high up in the competition and they might again have won the Cup had not three members failed in correct setting of sights. How foolish can we be!

INTRA-SCHOOL RESULTS

Inter-House Classification Cup.—Won by St Hugh's. Average 75.4/100. Runners-up: St Edward's.

Inter-House Competition (Hardy Cup).—Won by St Oswald's, 578/600. Runners-up: St Edward's.

Country Life (Stewart Cup).—S. D. Mahony, 78/80.

OLD BOYS

With the greatest of pleasure we acknowledge and thank the donors of two additional Cups. The gift of Michael Pitel, his second, has been made for encouragement of boys in the School and will be awarded annually to the competitor who produces the highest aggregate score during the Ashburton meeting. Michael Gibson, together with Peter Kassapian, have donated the "Rosary Garden Cup." This too will be an annual award to the member of the Veterans who claims the top score in any of the "B", "C" or "D" teams.

Please make a note of Thursday, July 27th and write to: Michael Pitel, 9 Blomfield Road, London, W.9 Tel: 01-286 1543 informing him of your intention to shoot for the Veterans and to dine the same evening in Guildford. It is not just a "Stag Party" and all will be most welcome. But please write early, thereby saving our Secretary much arduous work.

THE BEAGLES

R. A. Fitzalan Howard was Master, S. A. Stainton and T. C. Bidie Whippers-in and N. J. Leeming Field Master. Some enjoyable early mornings preceded the Opening Meet at East Moors, a lovely day—typical of many that were to follow—but much too hot and dry for hunting. Only a few days later Jack Fox was taken ill and has had to give up hunting hounds. All who know him will have been delighted to learn that his quick recovery has enabled him to continue to look after hounds in kennel. The Master has been hunting hounds—most successfully—since October 13th. Until Christmas kennel work was done by the boys, with much appreciated help in the mornings from Mr Callighan.

The meet on the 13th was at Elleron Lodge by kind invitation of Mr and Mrs Morris, for whose unbounded hospitality we are deeply grateful. A lovely bit of country, but not an easy place with so much woodland around for a first day hunting hounds. The Master did very well to provide an enjoyable day's hunting. Lastingham on the 20th was a red letter day with two very good moorland hunts, hounds already going well to their new huntsman. Beadlam Rigg, Carlton Towers and Goathland were all good days with the usual kind hospitality.

A very hard day for the officials on the holiday at Ousegill Bridge, hounds hunting until dark, ending in Farndale. All on bar Atlas, who came to the horn more than a fortnight later over by Potter House. She had been as far as Bilsdale after being seen around Hagg Wood and the Quaker burial ground. Of the other enjoyable days of the term that at Blansby Park must be singled out in order to pay tribute to the usual great hospitality of the Harrisons at the farm.

There was only one meet during the holidays, at Bonfield Ghyll, when the Master and his brother, Tom (now Master of the New College and Christ Church hounds), came over for the day. A difficult spell of snow, frost fog and 'flu saw January out, S. A. Stainton deputising very well for the Master at Grouse Hall and Lastingham, both good days.

The rest of the season saw a succession of really first-class days hunting, a dry spell towards the end spoiling scent but not the enjoyment of watching some good hound work. Since there is no space for detailed accounts, a summary must suffice. Notable among February's meets were Shaw Rigg (snow on the high ground), Monket House (the usual pleasing turnout of Farndale farmers and others), Beadlam Rigg (a grand-stand view of a good hunt along the bottom of the bank), Levisham (a hard day ending with a run along the top of Newton Dale to Saltersgate) and Potter House.

March always brings interesting days and this year was no exception. Some fog at Fangdale Beck, blizzards and an outstanding hunt over to West Ghyll, Farndale, and back at Ousegill Bridge; great hunts at Goathland (over to Hunt House) and East Moors (in and around Hazel Ghyll); Fair Head, Rudland, Bonfield and Goathland ending the season, with a final day at Ash House, five hours hunting on a wild day with blizzards from time to time. All credit for a memorable season to Jack, for having hounds so fit, and to the Master and Whippers-in for their untiring work.

In the Point-to-Point the Master led from the start and won convincingly from S. A. Stainton, R. G. Faber and T. C. Bidie. J. F. Buxton, B. L. Bunting and S. J. F. Dessain led the Juniors in that order. T. M. May and A. H. Fraser, starting at the top of the Yearsley hill, were the first two from the Junior House to run in this race.

THE VENTURE SCOUTS

As USUAL, we have had a very full and varied programme of activities this term. The first, on the second Sunday of term, was a pot-holing trip to Eglin's Hole. With a heavy fall of snow, this was combined with some good skiing by Andy Hamilton and Julian Barber.

In mid February, a weekend was spent in the Lake District with the Middlesbrough Venture Scouts. A hut belonging to the Yorkshire Ramblers' Club was used but five of us slept in a disused slate mine (Fr Thomas was certain of its location: we set out at midnight, found it at 2 a.m.). The walking conditions on the Saturday were good but Sunday was rather disappointing for the walkers though not for the rock climbers.

There has been more enthusiasm for climbing this term: with the Middlesbrough Venture Scouts in the Lake District and at Hasty Bank and by ourselves at Peak Scar near Hawnby.

As usual, the Three Peaks Walk took place this term in conjunction with a trip to Sunset Hole, Long Churn and Browgill—Calf Holes. Both were successful trips, with only one person not completing the walk (over Pen-y-Ghent, Ingleborough and Whernside) in the required twelve hours—and he had done it before.

Once again, the unit won the Sir William Worsley Award for the best Venture Scout Unit in the North Riding. This time we were first equal with Derwent Unit of York. The presentation of £25 by the County Commissioner took place at Peak Scar with climbing afterwards. On the same day, Fr Benedict was presented with the Silver Acorn and Fr Alban with the Chief Scout's Commendation for Good Services. We have spent part of the money on making two electron ladders and will spend the rest on other Unit equipment such as climbing ropes.

In addition, Charlie Rigby has done much work in the organisation of help for Fr Piers' and Fr Bede's "Cubbing" at Gilling on Sundays. Unfortunately Sunday is the most convenient day for our other activities and this, together with flu epidemics and power cuts, combined to frustrate most of our efforts. One visit was made to help in the Oxfam Shop in York and Nick Higgins organised a visit by the children of Welburn Hall one Saturday to see the film and be entertained to tea. However, this had to be called off at the last minute because too many of the children were being

visited by their parents but it made possible, even necessary, a rapidly arranged Unit party that evening.

Finally, thanks to Fr Thomas and Br Richard for good advice and to the Committee and indeed the whole unit for organising everything for themselves. The Committee last term was Julian Barber, Nick Higgins, Andy Hamilton and John Rochford.

A.A.D.H.

THE SEA SCOUTS

THE term's activities began with a fireworks party and barbecue at the lake; this was very successful in all respects except the financial one; only sixty tickets were sold and so some food and debts were left over. In early February a small party spent a week-end in the Lake District mountain walking. The camp was based in a climbing hut in Derwent Fells and on the Saturday Dale Head Crag and Robinson were climbed; the combination of deep snow and brilliant sunshine made it a superb hike. The next day Skiddaw was climbed; the weather was good until the last two hundred feet but the final quarter mile was accomplished in the teeth of a 50 m.p.h. wind and cloud which had deposited freezing fog on the trig. point in the form of icicles growing horizontally into the wind. However in another quarter of an hour the party was back below the cloud level and in half an hour below the snow line.

Two caving trips were made during the term: one to Skoska cave. This was the most monotonous and uncomfortable two hour crawl the writer has ever experienced. However this unexciting trip was more than compensated for by the very successful trip into Dow cave as far as the top of the waterfall just before the "Hanging gardens" of stalactites.

The latter part of the term was devoted to preparations for the Easter holidays sailing and mountaineering camp. These included practising dinghy capsize drill in the lake at a temperature of just over 40°F; a bracing experience which was not repeated on the camp; further training in map reading and compass use; sailing and, of course, repair and renovation of equipment; this included the complete rebuilding of a boat trailer which was very efficiently done by D. Wray and M. Willbourn.

The camp, 8th—18th April, was based on the village hall Plockton, N.W. Scotland. The hall, lent to us by courtesy of the village hall committee, made an admirable warm dry base for sailing and climbing expeditions. Further, the five-star catering organised by L. Ciechanowski made it into one of the better hotels in the area. There were thirty one boys on the camp and a staff of four; Comdr Wright, Mr Musker, Fr Jonathan and Fr Jeremy.

It had been planned to trail up three dinghies from Ampleforth but the breakdown of the Land Rover in Stirling meant that one Alpha had to be left there. However R. Francis (H71) had brought his Merlin Rocket and this, together with the Alpha and Wineglass, gave almost all the dinghy space that was needed. A powered boat was hired in Plockton and by the end of the camp most had gained much crewing and helming experience and many had become proficient in the safe handling of a powered safety boat. Although it had been planned to sail to Skye, Applecross and Lock Carron village, lack of time and uncertain weather conditions kept the dinghies within a 1½ mile radius of Plockton.

Each day there was not only sailing but also one and sometimes two climbing trips. We were much helped in the planning of these trips by the former leader of the Kintail mountain rescue organisation, The Rev. Tom Cant, and his successor Ray Burnett. The latter led a small group up the Cluanie Hills to practise the use of ice axes; poor snow kept them off the planned ascent of one of the sisters of Kintail but the alternative gave all the experience of snow climbing that could have been wished for.

As well as day hikes to the Falls of Glomach, Sgurr Ruadh, A Glass Bheann and other mountains, one two-day trip up Ben Attow was made and a second, planned to take in two Munros, had to be shortened because of weather conditions. A trip to Skye was made but low cloud restricted the view of the Cullin hills. The expedition was, to judge from weather records of previous years for the area, unlucky with the weather; but except for two hikes the programme was not affected.

COMBINED CADET FORCE

BASIC SECTION

The aim of this section is to get cadets through the 3 compulsory subjects of the Army Proficiency Certificate by the end of the year. Most had passed the Weapon Training last time, so this term was largely devoted to Drill and Orienteering. Both were tested towards the end of the term and nearly all candidates were successful. The Orienteering took place on the Field Day using the new maps of the Gilling Woods which had been made by Mr Simpson and his team. Mr Simpson also organised the meeting on the Field Day and quite a number of others in addition to Basic Section took advantage of the excellent course. The best times in the Basic Section were by H. R. Willbourn (1.19.45) C. P. Newsam (1.23.35) and C. H. W. Soden-Bird (1.25.50); of the others N. D. Pitel (1.16.35) was best, with R. T. J. Kevill (1.20.07) second and H. M. L. Roberts (1.24.07) third. The house competition was won by St. Bede's with St Hugh's second and St Cuthbert's third. We would like to thank Mr. Simpson and his assistants for all the hard work they put in to make a success of the day.

The New Boys this term were trained by Mr. J. Dean who has just been commissioned into the C.C.F. We welcome him and wish him success. He certainly got his squad off to a good start; with the assistance of Cpl M. N. Martin he trained them up to the standard of the Recruits' Test which they passed; they also romped through the Orienteering test on the Field Day.

ARMY SECTION

In spite of dismal weather which cut down the amount of outdoor training which was possible, quite a number of cadets completed all the requisite stages and obtained an Army Proficiency Certificate. Most of the work was in preparation for the Battlecraft and Night Patrol tests which took place on the Field Day, but time was found to prepare for and test some in Drill and Weapon Training.

The Field Day was spent on the south bank of the Rye near Antoft's Farm. First, there was a night patrol, tested by No. 12 C.T.T., which was successfully carried out largely thanks to the industry of Cdt B. Corkery who devoted a good deal of his spare time to preparation for his task. A slightly larger group was tested in Battlecraft, and this too was successful. There were other small tactical schemes, and then after lunch all groups came together for an enterprising exercise involving British guerillas in Russian-occupied Ryedale. The scheme had been planned and prepared by U/Os Garbutt and Hughes, CSM Broun-Lindsay, W/O Boursot, L/S Fazackerley, and Sgt Scrope. They deserve congratulations on their success. It was unfortunate that such an excellent day was marred by what might have been a fatal accident when the Landrover driven by Cpl D. Scott, Northumbrian Volunteers, ran into an unseen hole in the ground when travelling at speed. Happily his injuries were not as bad as at first they seemed. We hope he is now fully recovered and thank him and other members of the regiment for their generous assistance.

PROMOTIONS

To be U/O: C.S.M. Garbutt P.D.
To be C.S.M.: Sgt Broun-Lindsay L. D.
To be W/O: Sgt Boursot G. R. P.

The following obtained the qualification of Assistant Signalling Instructors:
W/O Boursot, Sgt Clarke, Sgt Scrope.

The following passed the Signals Classification test:
Cdts Anderson J. F., O'Connor K. E.

As a result of tests during the term the following obtained complete Army Proficiency Certificates:
Cpls: Faber R. H. G., Rigby M. P., Cdts: Bailey H. J., Campbell M. A., Corkery B.R., Danvers A. P., Fitzherbert Hon. T. A., Langley R. M., Norvid M. A., Plowden F. R. P.

ROYAL NAVY SECTION

At the end of the Spring Term U/O Hughes, L.S. Faulkner and Peacock were successful in the Advanced Naval Proficiency examination. They are much indebted to P.O. Bryce from our Parent Establishment for his help and while congratulating the latter on his selection for training for a commission it is with much regret that we say goodbye to him and thank him for all his efforts on our behalf. We welcome his relief, P.O. Jordan. At the same time a number of A.B.'s passed Naval Proficiency and are eligible for promotion to L.S.

Our Parent Establishment at Church Fenton entertained a number of the Section on Field Day and we are grateful for the entertaining programme they provided and for their hospitality. The remainder of the Section enjoyed a joint exercise with the Army Section in Rye Valley.

ROYAL AIR FORCE SECTION

The term began with 3 courses running concurrently at R.A.F. Topcliffe. The first was Electronics in which the fundamental principles were absorbed by making simple transistors amplifiers. These were then submitted to tests using the large range of equipment available at Topcliffe. The Second was Communications training—namely ground to air R/T, and finally Advanced Navigation. The success of these courses was assured by the efficiency and co-operation of Flt Lt Drummond and the personnel of R.A.F. Topcliffe. The Field Day was a period of training with the Proficiency examination in mind, also conducted at Topcliffe. The small numbers in the Section made it possible to organise varied and interesting training. N. Baker was assisted by J. Mellon and G. Lardner as the elected members of the Executive Committee of the Section.

THE JUNIOR HOUSE

LAST year the Spring Term was affected by the postal strike; this year we had the power cuts. The emergency did not last long but there was always the remote possibility, not unnoticed by the boys even at the beginning of the term, of the House closing down for a period owing to lack of fuel. Since our kitchens run on gas and our heating on oil, however, the only problem was that of lighting. We got round this by means of a gas flood-light which, fitted with a set of wheels, did the rounds and lit up chapel or refectory or library or dormitories at the required times. The horarium had to be changed on Tuesdays and Fridays when cuts of nine hours took place but this could hardly be called more than an inconvenience. In every other respect another short Spring term went by successfully and predictably enough. The health of the boys remained good and so did their standard of work and sport.

THE response of parents to our appeal for money with which to buy books for the library was most encouraging. There was one large anonymous present, for which we are especially grateful, which took us well over our hoped-for target figure. Many books were bought on the spot, in York. Many more are still on order. It seems that we shall have these, and the shelves to go with them, in position by the end of May. The creation and growth of the library is a development of the greatest importance to the House and we do thank our benefactors for taking such an interest in it.

WE were very grateful to the the fourteen members of the House who stayed on at the end of term to allow the *Schola* to sing during Holy Week. The boys lived in St Oswald's House, enjoyed themselves, and earned the congratulations heaped on them by our many Easter visitors for their fine singing. On the Tuesday of Holy Week the *Schola* recorded some hymns for the B.B.C. so it seems that the boys have established some sort of public reputation. They are due to sing in Lincoln Cathedral during the Summer Term and they will, of course, be singing at Exhibition; so will the much larger Choral Society which spent the Spring Term rehearsing one of the main items of the Exhibition concert—Fauré's *Requiem*. Much good work was also done by the House artists and carpenters and we expect their work, too, to be on exhibition in June.

DURING the term members of the House were able to attend concerts by Honor Sheppard, the York University Chamber Ensemble, John Clegg, the pianist, and the Ampleforth Ensemble. Illustrated lectures by the Green Jackets on Nepal and by Wilf Paish on athletics were much appreciated. Our thanks, of course, go again to Fr Geoffrey who continued to project our films so efficiently; they included *Dad's Army, Born Free, The Battle of Britain* and *Zulu*.

FIELD Day for the Upper School means the Billingham Forum for the Junior House. All 104 members of the House footballed, swam, skated and ate their way through six hours of non-stop activity on 6th March. The Forum is generally regarded as a good thing.

SCOUTS

Two major hikes were the milestones of the Easter Term's scouting. The first took place by night early in February when 20 second-year scouts covered ten difficult miles across the moors from the west side of Bransdale down into Riccaldale. Skilful compass work brought them accurately across the heather while steady determination brought about the completion of the journey along more easily identifiable ways. It must be admitted that suitable refreshment played its part too.

The second big hike was towards the end of the term when no less than 47 scouts set off from the head of Farndale on a Saturday afternoon. They were chased north to the Youth Hostel at Westerdale by a mini-blizzard which was just nasty enough to be exciting without being alarming. A night at the hostel gave way to a sunny Sunday and a fine hike west to the Watson Scout Centre at Carlton-in-Cleveland. The snow that had fallen on the Saturday made the views even lovelier. After spending Sunday night at the Watson Centre, the troop moved on to join the rest of the House for the outing to Billingham.

On the ordinary Sundays of the term there was a rota of activities in which bridge building over the Holbeck played a prominent part. The County Commissioner saw these activities in progress when he visited all the scout sections of Ampleforth College on 20th February. Towards the end of the term Mr Thompson, of the North Riding Branch of the British Red Cross Society, kindly gave up a Sunday to instruct every member of the troop individually in the technique of respiratory resuscitation.

A satisfactory amount of work for the scout awards and badges took place during the term. Dominic Dobson, Sebastian Reid and Jonathan Page are to be congratulated on completing the Advanced Scout Standard Award. The troop excelled itself in Scout Job Week during the Easter holidays and raised about £100. As well as paying our membership subscription to the Scout Association, this had made possible some improvements in equipment.

SPORT

THE 1st XV won their last two rugger matches, with Red House and St Olave's, and so completed a satisfactory season in which the team played 10 matches, won 10, scored 158 points and conceded only 10. Enough has been said about the team in last term's notes and it is sufficient to add here that it was a real team, less dependent on individuals than in the previous year, and surprisingly knowledgeable about the game.

The 1st year XV lost its remaining match at St Olave's. It is a different kind of team from the senior one; it has some very accomplished backs and a comparatively light though mobile pack. If it can get its share of the ball next year we shall see some good running.

An "A" XV had an excellent game with Howsham Hall in March and won by a single try to nil.

A soccer team won two games with St Martin's with a combined score of 8—2. A younger team of enthusiasts went over to Gilling and lost a close game.

The cross country runners were in good form and, even though there were no matches, were better than last year. Nicholas Gaynor was the first man home in the main race of the season, Paul Moore was second and Michael Peters was third.

The Gosling Cup for indoor shooting needed a score of 98 before Kevin Evans could win it. Duncan Moir scored 96 while Mark Bailey and Marcus May tied for third place with 95. Two more competitors had scores of over 90. This was shooting of quite outstanding quality and we thank Mr Baxter for his invaluable coaching.

Fr Simon operated his indoor cricket school on a large number of evenings and Mr Callaghan produced another successful boxing competition. We thank them both for their hard work.

We also thank Fr Anselm for organising a quick spring competition for swimmers.

FACTS AND FIGURES

THE names of House officials, of those in the two main rugger sides, of those in the *Schola* and Choral Society were recorded in last term's notes and are not repeated here.

THE following finalists competed for the Gosling shooting cup: K. M. Evans (98), D. J. K. Moir (96), M. C. F. D. Bailey (95), M. G. R. May (95), E. C. Gleister (93), M. F. W. Baxter (92), N. J. P. L. Young (86), J. M. D. Murray (86), E. A. A. Beck (75).

IN the boxing competition the following took part (winners' names first): A. J. Nicoll and A. R. Goodson, J. F. Lennon and L. R. Dowling, T. B. P. Hubbard and D. R. Ellingworth, C. P. Watters and A. C. A. Quirke, J. C. B. Tate and M. P. Trowbridge, K. M. Evans and C. W. E. Graham, P. R. Moore and N. W. O'Carroll FitzPatrick, M. P. Peters and N. J. P. L. Young, M. J. Craston and P. D. M. Tate, P. D. Sandeman and S. P. S. Reid. C. P. Watters was judged to be the best boxer in the first year; M. J. Craston the best in the second year.

THE first eight competitors in the House cross country championship race were: N. J. Gaynor, P. R. Moore, M. P. Peters, J. M. D. Murray, P. A. J. Ritchie, R. D. Grant, T. M. May, D. A. Houlton.

THE PREPARATORY SCHOOL

THE Officials for the term were as follows:
Head Captain: P. C. B. Millar.
Captain of Soccer: D. H. Dundas.
Captains: D. W. R. Harrington, D. H. N. Ogden, M. E. M. Hattrell, D. R. L. McKechnie, G. E. Weld-Blundell. C. M. Waterton, M. J. Caulfield, D. P. Richardson.
Secretaries: H. N. B. Hunter, C. P. Gaynor, J. M. W. Dowse.
Sacristans: P. M. Graves, A. M. G. Rattrie, M. R. A. Martin, M. C. Schulte.
Librarians: E. J. Beale, T. A. Herdon, C. E. B. Pickthall.
Ante-Room: R. S. J. P. Adams, G. P. Henderson.
Art Room: T. J. Baxter, P. W. Howard, I. A. Buchanan.
Bookroom: P. A. Cardwell, P. J. van den Berg, C. E. Pagendam, F. J. Connolly.
Hymn Books: J. C. Doherty, R. G. Elwes, C. J. Twomey, J. R. C. Meares, R. P. Ellingworth.
Dispensary: M. H. Sutherland, G. C. J. Salvin.
Office Men: E. T. Hornyold-Strickland, P. W. G. Griffiths.
Model Room: F. Howard, W. P. Rohan.
Woodwork: J. I. C. Stewart, R. M. Glaister.

FOR a Winter Term it has been remarkably mild and we have scarcely had any illness. We were, however, put on our mettle by the power cuts. These scarcely inconvenienced the boys but they added an extra burden to our matron and her staff, who continued, it seemed effortlessly, to produce all the usual meals and treats we enjoy so much at Gilling. They should know we are very grateful to them.

IN spite of the power cuts Mr Buxton's historians again produced beautifully illustrated family trees of the kings of England. These were very kindly judged by Mr T. Charles-Edwards and family, who at the same time judged the scrolls of the heraldry group. The latter, along with the chess enthusiasts, worked in the Modern Language Room, formerly the Library. The Library has moved to new and more convenient quarters where its quiet will no longer be interrupted by other activities.

IN the Chapel we have moved the Lady Altar to the front of the predella and Mass is now said facing the people. This is an experimental change so that we can gain some idea of how to unite the needs of the liturgy with the traditional beauty of our chapel.

DURING Lent we had three notable events. Firstly some 20 boys, who had not yet received the sacrament of penance, made their First Confessions. Then on the feast of St Aelred we had a whole holiday. Fr Edmund Hatton came over to celebrate Mass for us and to preach, and the Third Form had their traditional outing to Rievaulx, where we said a prayer to St Aelred in the Chapter House. Finally, on Palm Sunday we had the blessing of palms in the gallery and then processed to the Chapel, where we were all absorbed by the reading of the Passion, which was done beautifully by M. E. M. Hattrell, T. A. Herdon, F. Howard and P. C. B. Miller.

THE film programme was well up to its usual standard, with *Zulu* and *Born Free* perhaps deserving special mention. We are very grateful to Fr Geoffrey for the endless time and trouble he continues to give to ensure our enjoyment. D. H. Dundas together with R. M. Glaister and A. M. G. Rattrie have been a very efficient team of operators.

WE broke new ground this term by entering the Senior as well as the Junior I.A.P.S. No. 8 district Spelling Competition. We did better than last year, coming 6th in the Junior, and in the Senior, competing with boys two years older than us, we came eleventh. D. W. R. Harrington, T. A. Herdon, P. C. B. Millar and R. S. J. P. Adams scored over 75% in the Seniors In the Juniors the School was represented by C. E. B. Pickthall, M. E. M. Hattrell, J. G. Gruenfeld, M. N. R. Pratt, P. W. G. Griffiths, T. J. Baxter, A. C. E. Fraser, H. J. Young, the Hon. J. F. T. Scott, P. A. B. R. Fitzalan Howard and M. J. Caulfield.

ART, literature, music and drama at Gilling will benefit by Capt Jeremy Elwes's magnificent gift of a beautiful silver trophy, designed by Derek Birch, the Lincoln silversmith, to be awarded to whoever is pre-eminent in these fields. The trophy is in memory of Fr William and we are most grateful to the Elwes family for their generous gift.

MUSIC

IT was pleasing to see the progress made recently by various instrumentalists in the informal concerts held during the term. Among the violinists J. G. Gruenfeld, D. H. N. Ogden, D. Rodzianko and R. Q. C. Lovegrove are forging ahead, and P. Ainscough and J. A. Raynar also played solo pieces well. The recorder groups also produced attractively played pieces, A. T. Steven being the outstanding player. The pianists, too, showed improvement, especially D. G. G. Williams, T. A. Herdon and M. E. M. Hattrell.

The last concert included "Let the Bright Seraphim" by Handel, and the Lewis Bridal Song, sung by the Gilling Singers, admirably trained by Mr Lorigan, and ended with a display of Highland Dancing by R. K. B. Miller, D. G. Forbes, S. C. Bright, C. D. P. Steel and P. A. B. R. Fitzalan Howard.

ART

THE term saw improvement in the Third Form in the way powder colour was used and there was a consequent change and improvement in the pictures that resulted from bolder colours and thicker pigment. The "art-roomers" kept the high standard of tidiness one has come to associate with the Gilling art-room notwithstanding power cuts and snow. Both of these provided subjects for pictures as did coal mining, stained glass and the sea. Of these perhaps the stained glass window designs provided some of the most satisfactory works suited to the vigour and simplicity associated with this medium as well as to the talents of this age-group.

J.J.B.

The Second Form worked at their art lessons with enthusiasm and success. The best work in the term was done by S. G. Bright, C. D. P. Steel, J. G. Gruenfeld, J. F. T. Scott, D. Rodzianko, R. Q. C. Lovegrove, A. J. Bean, S. C. E. Moreton, T. C. Dunbar, G. B. Fitzalan Howard, S. D. Lawson, M. T. B. Fattorini and A. C. Walker. W. M. Gladstone and R. J. Micklethwait used their skill to win the History competition for the best Royal Family Tree.

In the First Form the most improved artist was E. L. Thomas. The leading artist is probably C. B. Richardson, with L. David not far behind him. Another boy with real ability is C. R. N. Procter.

SCOTTISH COUNTRY DANCING

AFTER many hours of hard work practising in the Gymnasium, Steel, R. Millar, Bright, D. Forbes and P. Fitzalan Howard reaped the fruit of their labours when they did a very successful Gay Gordon dance in front of the School in the concert at the end of the term. Matron very kindly provided the boys with orange squash for drinking as a refreshment at the end of dancing practices.

CHESS

FOLLOWING on the Third Form Chess Ladder of the previous term, a Chess Tournament was organised during February to discover the School Champion. It was a ten round Swiss Tournament, open to Third and Second Forms, and twenty-eight entered.

After four rounds P. M. Graves was in the lead, only to lose it to T. A. Herdon in the fifth. But G. P. Henderson, having lost to Graves in the second round, was in no mood to make another slip, and by the seventh round he was clear of the field with Herdon lying second. The last three rounds saw the emergence of P. C. B. Millar as third and Graves as fourth. E. T. Hornyold-Strickland was fifth in the Third Form, and the best of the Second Form were H. J. Young, R. A. Robinson, G. L. Forbes, A. J. Bean and P. Ainscough.

SKI-ING

AT the end of January and at the beginning of February there was just enough snow for the boys to enjoy four days skiing. About 47 young skiers learnt how to do some gentle down hill running on the slopes of the golf course. On the feast of St Alban Roe 25 boys went on a ski tour with Fr Piers behind Gilling village; it turned so cold at the end of the day that all the boys had to leave their skis behind and run back to school. The best group leaders were A. M. G. Rattrie, R. A. Robinson and S. C. Bright.

MODELLING

ALTHOUGH the spring term is only a short one, no less than 20 first class models were built by the boys; 8 boats of 24" length electrically powered, and 12 gliders.

Some built the newly designed Falcon glider, and others the Super 60 or Sky King. A slightly smaller sports boat of 18" length is now available for the summer term. J. B. Blackledge built a good 24" sea cruiser. S. D. Lawson, D. G. G. Williams, and J. G. Waterton made creditable Falcon gliders. P. J. van den Berg's Super 60 was well made and W. M. Gladstone is a promising pilot who is obtaining consistent flights from his well made model. The term ended with a very successful tea party in Fr Piers' room at which he was able to thank Mr David Collins for his work in the model room on behalf of the School.

GAMES

Association Football is easily the most popular game in Great Britain; it is also the most widely played game in the rest of the world, and one of the oldest: it was certainly played in the Roman times. The Gilling boys have only been playing the game seriously since the spring of 1969, when Fr Justin, who was the games master, introduced the game into the school. Because of its age and popularity soccer has reached a high stage of development; Gilling therefore, after playing the game for such a short time should expect to find it difficult to win their matches against schools which have been playing the game for a large number of years. Like last season we only managed to win one match which was against an under twelve team from the Junior House; score: 3-2, with goals by Forsythe, Lovegrove, and Dundas. Also like last season we scored 14 goals against other schools, and never a match was played without our team scoring at least one goal. Our highest score was against Bramcote away, 5-4; Dundas scored twice, with Henderson and Hattrell giving us the other two goals. When one thinks that in this match at half time the score was 4 nil to Bramcote, the Gilling team did very well indeed to bring the score up to 4 all before being beaten in the last minute of the game. The Gilling team's greatest defeat was against St Martin's away, score: 7-1, but even in this match which was our darkest hour, the team played with great courage and determination right on to the end of the game. The match at home against Marton Hall was a good game; after a five goal lead to Marton Hall, the Gilling forwards began to play an attacking game with Lovegrove scoring twice and Dundas once; the final score was 6-3 to Marton Hall. In our first match against St Martin's Caulfield did very well to score a goal with a well aimed kick at the ball from the corner of the penalty area; this was our only goal in the match which we lost 5-1. Dundas scored a good goal in the game against Bramcote at home; final score 8-2 to Bramcote. The last match of the term was the hardest fought game of the season against Marton Hall away. Except when Dundas scored our only goal, almost the whole game was played in our own half of the field. By the end we had six goals scored against us; there would have been many more than this if we had not played so well in defence. Graves the goalkeeper won the praise of all spectators for playing so well. Colours were awarded to Caulfield, C. Waterton, Young and Lovegrove. Graves, Henderson, D. Richardson, Weld-Blundell, Hattrell and Forsythe were the other regular members of the team.

BOXING

The boxing competition took place during the last week of the Spring term. A total of seventy-eight boys entered the ring. We were most grateful for the assistance of Mr Henry Fitzherbert and Bowie for judging the senior competition. Mr Lorigan, assisted by Majors Blake-James and Macmillan, controlled the second and first forms' competitions.

Mr Henry had no hesitation in confirming that he had not met a higher standard in twenty years refereeing of the competition. Mr Calligan must be congratulated for his customary skill and expertise in presenting such an exciting competition and for pairing the individuals so fairly. There was hardly a single bout in which the result was a foregone conclusion.

For the record, the senior (third form) competition was won by D. H. Dundas, with C. J. Twomey being awarded the prize for the best loser. In the second form H. J. Young could not be matched and was awarded the cup. The second form prize was awarded to S. C. Bright, J. J. D. Soden-Bird was judged the best loser. In the first form competition J. T. Kevill was outstandingly good and was awarded the prize.

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CHARLOTTE FITZROY
(PETER LELY, 1618-1680)

Reproduced by kind permission of the City of York Art Gallery. See Community Notes, "The Noble City of York".

ST JOHN THE EVANGELIST

A GROUP OF THE APOSTLES

These are both from the Great West Window between the West Front towers. It was the gift of Archbishop William de Melton in 1338 and has remained from then unusually well preserved. It was removed for safety during the War and was the last of the glass to be restored to its place, in 1967. It stands 54 feet high and 25 feet across, 958 square feet of medieval glass in eight tall lights surmounted by 53 magnificent curvilinear panels forming a central motif known as "the Heart of Yorkshire". The bottom row of panels in the eight lights depict Archbishop Melton and his predecessors; the next row up the Apostles, of which the one of John (here shown) is the finest; and the next row up scenes of Christ's life, the one of the Ascension (here shown) containing fine figures of the Apostles.

ST LAWRENCE

York Minster Choir, north aisle window No. 2, dating from c. 1380.

Detail from a window now in St Stephen's chapel (NE end), which includes the figures of St Stephen and St Christopher. The figures of the two deacons, dressed in dalmatics, the latter holding the grid-iron on which he was martyred, are boldly executed and stand eight feet high.

York Minster from the North

THE AMPLEFORTH JOURNAL

Volume LXXVII Autumn 1972 Part III

EDITORIAL: THE NEURALGIC POINTS

Four years ago these pages were filled with an account very similar to what follows. In mid July Fr Columba Cary Elwes had gathered together at Ampleforth a remarkably diverse collection of remarkable men and women for a monastic ecumenical meeting: it included half a dozen abbots and several superiors of religious communities.

In mid July this year, Fr Columba repeated the process, but this time widening his conference beyond the monastic milieu while narrowing it to a two-confessional meeting, Anglican and Catholic. It is interesting to notice how much the conference, though planned anew without recourse to the previous programme, had cause to face the same issues a shade further advanced—there appears to be an element of inevitability, of necessity about it. At each of the conferences the series of lectures was begun with an examination of authority to rule or teach in the New Testament, and was followed by papers on the vicissitudes of the papal claims or of episcopal powers developed down the centuries, ending with studies of Authority today. At each there was a paper covering recent thought on the Eucharist; and this in each case prompted studies of the Ministry, and more specifically of *Apostolicae Curae* and Anglican Orders. At each the subject of Our Lady and Ecumenism was aired. Where the two conferences differed was in this: that at the first papers were delivered on *Sobornost* by a Chevetogne monk, and on the vexed question of mixed marriages by a Louvain graduate; while at the second a paper was given by Chancellor Garth Moore on the Royal Supremacy as related to Full Communion, and the late Lord Fisher's joint tractate (worked out with a Catholic layman) was presented arguing for Full Communion. At the last moment his health disallowed him from presenting it himself.

This is the place to pay tribute to Archbishop Geoffrey Francis Fisher (1887-1972), the first Archbishop of Canterbury since the Reformation break ever to visit a Pope and the first Primate of All England to make the journey to Rome *ad limina Sancti Petri* since Thomas Arundel in 1397. Neither statesman nor scholar-prophet as his predecessors immediately before him, he was neither yet the partisan, but rather a natural reconciler who never let the fire of the moment burn his bridges. His temperament and purpose were always to unify, to put to rest the hostilities of the centuries. Perhaps his greatest single moment, epitomising his ideals, came in December 1960, when by the short hour he spent with Pope John he opened the Vatican to new influences from all mankind. His greeting to the Pope has proven right: "Your Holiness, we are making

York Minster from the North

history". His comment afterwards characterised him, ever light of heart: asked if he was received at the Vatican with any particular ceremony, he replied, "*Particular*? I don't know—you'd better ask the Vatican. I've never called on the Pope before". Asked if his visit might lead to relaxation of coldness between the Churches, he replied, "I don't know—good example is sometimes taken". The next time an Archbishop of Canterbury visited a Pope, in 1966, he came away with the fisherman's ring.

After retiring in 1961 with a life peerage, Lord Fisher made his home in the Elizabethan Rectory of the little Dorset village of Trent for all but one of the eleven years remaining to him. There he acted as "honorary assistant" (his own designation) to the Rector at St Andrew's—who sometimes found himself preaching to a congregation which included a former Primate sitting humbly receptive. He is remembered in Trent for bringing thrilling insights about religion and Church affairs into a small world, for his personal inspiration and his still amazing grasp of affairs, for the acuteness of his ever turning intellect; but more so, for his human interest, his responsiveness to people of the most ordinary kind, for his concern with the daily detail and his love of people without discrimination. It was characteristic of him that he should ask to have his funeral arrangements made by a local man of Nether Compton, the next village. At his burial in Trent village church on 20th September, the Bishop of Bath and Wells, giving the bidding and thanksgiving, spoke thus: "Thank God for the life and work and discipleship of Geoffrey Francis Fisher; for the richness and fullness of his ministry as archbishop, headmaster, ambassador and friend; for his happy early life in a country rectory and his call to the ministry; for his happy later life in another country rectory, here in Trent, and his part in the village; for his wonderful pastoral care of his pupils at Marlborough and Repton, and for his understanding affection for young people right to the end of his life; for his happy family life and marriage and for the devoted care and companionship of each other; for his zeal and unsparing energy and industry with which he served, in ways reformed and led the Church, in particular the Anglican Communion, throughout the world; for his wisdom and vision and all his great gifts of heart and mind dedicated fully to the service of Christ; for his part and voice in the Coronation of our Queen; for his influence in the nation and its councils; for his concern for Christian unity and outreach among all Christians and for his tenacity of purpose; for his zeal in living, his friendliness with all sorts of people all over the world, his good nature, unaffectedness, wit and humour, and hope; for his simple true faith and devotion to Jesus Christ and his trust in the Holy Spirit."

The Archbishop's trust in the Holy Spirit was fruitful indeed in the work he shared with his Catholic associate, John Todhunter, culminating in the composite paper on Full Communion printed in these pages. We have seen much of the correspondence between them, and have been able to comment *currente* upon the efficacy of the various proposals. It is a blessing of the Spirit that the final stage should come to us for print at the hour of the Archbishop's death, as a legacy of love. May he rest and his work go on, both in peace.

There were at the conference several members of the Anglican/Roman Catholic International Commission, which had reached the agreement on the Eucharist at Windsor and were shortly going on to another Gazzada conference to begin searching for an agreement on Ministry. These included Bishop Alan Clark (the Auxiliary Bishop of Northampton) and Dean Henry Chadwick of Christ Church, Oxford, who both delivered papers; and Bishop John Moorman of Ripon. At various times the Archbishop of York, the Anglican Bishop of Selby and our own Bishop of Middlesbrough were present. The Anglican Bishop of Barking was present throughout and delivered a paper. Among theologians present, we should single out Professor Eric Mascall of King's College and Fr John Coventry, S.J., of Heythrop College, both of London University; and Chancellor Garth Moore of Corpus Christi College, Cambridge. Among representatives present, we should single out the Reverend Michael Hammond Moore, Secretary to the Archbishop of Canterbury's Commission for Foreign Affairs, and Fr R. L. Stewart, Secretary to the Roman Catholic National Ecumenical Commission. There were present several religious superiors, including the Abbot of Nashdom and the Superior of the Society of St John the Evangelist (the Cowley Fathers); and several religious from Ampleforth, Belmont, Buckfast, Glenstall, Mount St Bernard, Nashdom, Prinknash, Quarr and St Gregory's Abbeys, Kelham and Ushaw Colleges, the Mirfield Community and Wonersh Seminary. The women were duly represented from the Harrogate, Richmond, Whitby and Whitney communities; and there was a sprinkling of layfolk, men and women.

Every ecumenical gathering faces the same essential problem. The essence of ecumenical enquiry lies in a desire to discover and adhere to the truth concerning the deepest realities about revelation and religion; and with it a desire to share all truth in love with one's brethren, as did Christ who died for our salvation and that of all men (the words of the consecration of the wine tell us as much). These are the piers of the ecumenical bridge which we must span—all truth, for all men. The one may be amplified by the conclusion St Gregory the Great reaches: "Theology does not receive her first principles from any other science, but immediately from God by revelation. And therefore she does not receive of other sciences as from a superior, but uses them as her handmaids." (*Moralium*, XX.9). The other may be fairly represented in the counsel of St Ignatius of Loyola: "It is necessary to suppose that every good Christian is more ready to put a good interpretation on another's statement than to condemn it as false. If the orthodox construction cannot be put on a proposition, the one who made it should be asked how he understands it." (*Spiritual Exercises*, 22). For he who humbly searches has found, he who is willingly baptised is in Christ's Church, and he who is of Christ is not far from God in whom we live and move and have our being. Baptised Christians must know that they begin by speaking to one another as brothers, sharing all but sacramentality, ministry and authority —those neuralgic points of chronic disagreement. That is the area of their investigation, and it lies within the base of the Church that Christ founded.

BISHOP BUTLER ON THE STATE OF THE CHURCH

by

ALBERIC STACPOOLE, O.S.B.

DURING Easter Week, in place of the annual parish fathers' retreat, a conference of the whole Community was held at which Bishop Christopher Butler, O.S.B. delivered four talks and acted as consultor at the subsequent plenary discussions after the Community had broken up into groups to discuss the implications of his talks. The opening talk was of a general nature, posing the question: is it the same Church? The three days that followed (4th-6th April) were devoted to an answer in three areas—Conscience & Authority, the Crisis of the Priesthood, and Developments in Eucharistic Thought. The account of these talks which follows has the approval of Bishop Butler.

As to the general question, the Bishop began by a distinction between the idea of *event* atttributed to the Protestant ethos, and *institution* stressed by the Catholic religion. Inherent in the first is the insistence that no man can come between my soul and God, that religion is my instrument in my finding God. Where that religion has a corporate content, it stems from mutual religious need and results in a kind of Church issuing from common concern ("birds of a feather . . ."); and that in turn issues in corporate missionary endeavour. The second presupposes a sacramental ministration by men and a visible, hierarchical, sacerdotal, authoritative institution, which is a guaranteed channel of grace. For it, the Church is the sacrament of Christ, conveying what it signifies. The Church is prior to the conversion of its members, and is indeed causative of that conversion. It claims a direct identity with its original state.

What has occurred in recent times is that the institution of the Catholic Church has taken unto itself many of the insights implied in the idea of event, especially that sense of living change and human response to the present. In the years before the Second Vatican Council, there was little sense of change: dogma seemed safely defined, Canon Law finally gathered up into Cardinal Gasparri's compact little book, and liturgy set by the customs of the ages. Newman, in his 1845 "Essay on Development", had spoken of change as consolidation and adaptation. And yet the signs were there, most clearly in the liturgical movement as it blossomed in the 1950s: one remembers the modifications in the fasting laws, the coming of the Easter vigil and of evening masses and dialogue masses. Then came the momentous years of the Council, 1962-4 which swept away that static, stable and immobile model of the Church which we had lived with till then. What followed was a temporary euphoria giving way to a cautiousness, at least at the centre, which accepts the conciliar spirit but seeks to slow up the impetus of change (the Bishop used the term "damp down"). Elsewhere too the urge for renewal became inhibited, as in the religious orders who turned more to renovation, accommodation and adaptation. Yet daily the Church sought something deeper, a real renewal through recourse to Scripture, and through it to the inner mind of Christ and his mission. It was found that in some ways Christ spoke as a prophet against institutions and their members (cf. Mt. 23 indicting the scribes and Pharisees): Christ was rejected by institutional religion, dying as an excommunicate handed over to the secular arm. It is one of the dangers of institutions, necessary as they are, that they come into being to embody a revelation or enlightenment, and then remain in being to maintain themselves even at risk of obscuring the idea which was their raison d'être. So we must ask of the institutional Church which Christ founded what it is that makes it different: is it that it is the one convenanted body, guaranteed by Christ? Is it that it rests on the principle of infallibility given by Christ? Christ clearly is the centre of the life of the Church, and it is to this centre that we have to be faithful. And from here we may say that the institutional principle rests on the Apostolic College (the Twelve headed by Peter) and the Mass (the Last Supper/Calvary action).

THE FIRST FULL DAY was given to the interplay of conscience from within and authority from without the individual. At the outset Bishop Butler insisted on a distinction between *should*, which involves only the means appropriate for the attainment of an end, it being an inference from the goal once established; and the more mandatory *ought*, which is a directive towards a moral duty and is goal forming in itself, or rather categoric in its verdict. Elizabeth Anscombe confuses these two, holding that 'ought' cannot operate until a God-ordered duty is present: but surely then she is using 'should' in a moral context, inferring an achievement pattern once the goal of a moral obligation is discerned, once 'ought' is present?

The element of moral imperative does not necessarily require to be explained. Bertrand Russell was a man of intense, if randomly misguided, moral concern; he needed to be pursuing his areas of concern: yet he admitted that he could not justify his need by his philosophy. Professor Ayer likewise; and were he not to grant the moral imperative, no discussion could force him to expressed agreement since it is something immediately intuited. One wonders, then, whether it is more important to transmit moral codes to others (such codes, as Herodotus was not the first to notice, differing from one civilisation to another); or whether the right course is not to foster and sensitise a more generic moral 'oughtness' which is a subjectively personal force. What is morally interesting is not the code or content, but the form, the private intentional area: there lie the springs of moral action, not in social habit.

Newman used the word Conscience where medieval theologians used the word *synderesis*, i.e. the innate desire or urge or awareness of responsibility to do good and avoid evil. He spoke of it as a "feeling" which excites painful emotions, confusion, foreboding, self-condemnation—but also a deep peace, a sense of security, resignation and hope (cf. "The Grammar

of Assent", 107-110). He referred to it as a moral sense, a sense of duty, a judgment of the reason and a magisterial dictate. He said of it in his Occasional Sermons that it is "not a mere sentiment or opinion or impression or view of things; but a law, an authoritative voice bidding man do certain things and avoid others. It commands, it praises, it blames, it promises, it threatens, it implies a future, and it witnesses the unseen." In his Open Letter to the Duke of Norfolk, Newman wrote of it: "Conscience is the aboriginal Vicar of Christ, a prophet in its informations, a monarch in its peremptoriness, a priest in its blessings and anathemas, and, even though the eternal priesthood throughout the Church could cease to be, in it the sacerdotal principle would remain and would have sway. Did the Pope speak against conscience in the true sense of the word, he would commit a suicidal act. He would be cutting the ground from under his feet. On the law of conscience and its sacredness are founded both his authority in theory and his power in fact."

All that Newman says illustrates the awareness of oughtness. The magisterial dictate does not argue with us, nor expect us to argue with it. It falls rather on the side of Kant's categorical imperative (Newman's "voice imperative, like no other dictate in the whole of our experience"), than on the side of any hypothetical 'should'. Attached to it are such phrases as "you are bound" and "moral necessity". And yet this 'oughtness' does not restrict or diminish our freedom, but rather appeals to it; for only when we are free are we moral, no moral act being possible under coercion. Newman says in this regard that man "may silence it in particular cases or directions, he may distort its enunciations, but he cannot emancipate himself from it. He can disobey it, he may refuse to use it; but it remains." Where Socrates saw it always negatively as counter-impulsive, we can see it as also affirmative, as opening the fields of higher morality, even as vocational openings drawing men to higher moral concern and ultimately inviting the saints to higher mystical experience.

Of course conscience drives us on from itself to the truths it needs to give a content to its mandates, to the positive forces of grace and divine enlightenment—these being the real motivations beyond the principle *conscienta sequenda est:* "the Christian's faith and obedience are not the same as that of natural conscience", writes Newman, "as being some way beyond it." Elsewhere he wrote: "since the inward law of conscience brings with it no proof of its truth", habitual obedience to it "implies the exercise of a vigorous faith in the truth of its suggestions, quieting the murmurs of reason" (University Sermon 19). And again: "conscience raises a desire for what it does not itself fully supply—inspiring the idea of authoritative guidance, of divine law." So we must inform it, nurture it, give it full access to revealed religion, which will draw its possessor into the Catholic communion. As to that, the Bishop said in an autobiographical tone that the convert to Catholicism has this advantage over the cradle Catholic, that he is aware of the deep adult experience of moving from "*a* true religion" to "*the* true religion", i.e. he is aware of his subjective response to that objective religion which is the Catholic experience.

That took the Bishop to his views on Authority. At once he made the distinction between *power*, which narrows horizons, restricting freedom of decision and operation by external restraint (e.g. by a policeman); and *authority*, which, though it may have to call on the sanctions of power in a fallen world, appeals essentially to free moral response of the kind that always enlarges horizons. For his example he took the *Osservatore Romano* statement of Père Martelet S. J. in regard to the Encyclical *Humanae Vitae*, that it was an authoritative document demanding not blind obedience, but a considered and reflected response. Authority, then, of its very nature rests on conscience just as conscience listens always to authority, the two being external and internal principles of a man's conscientious decision making.

What of ecclesiastical authority? There is first the legal aspect, always present in man's socio-political state on earth. But beyond that the Church has authority to speak in doctrine, rarely infallibly and usually in a non-infallible way; and also as to morals, as when it proclaims such a doctrine as "to kill the innocent is gravely sinful". In the field of morals it is much more inclined to avoid the prohibition and to assert the imperative by exhortation, telling us to be hopeful, or brave, or persevering—for its urge is that we should become good, and then saintly, and then even move into the higher mystical regions. The task of ecclesiastical authority is to encourage us to practise virtue, as when the Encyclical *Populorum Progressio* stirred the consciences of the rich world. It would be less characteristic of it to discourage specific acts; as in condemning warfare when the development of weapons made the possible carnage too horrific. The OT tendency is symbolised by the Decalogue, the NT by the Beatitudes.

Subsequent questions brought out the synthesis of Conscience and Authority well. The important reality is the truth or right action that lies at the end of the process; not either inner conscience or outer authority, which are principles of the process leading to the end. But what of the man who makes conscientious or obedient acts involving wrong truth assumptions or truth goals? He is right to follow his conscience (not blind but informed) for it will lead to the authoritative search for truth, and that will determine right action: conscience is transitive towards truth, seeking truths of ever greater precision and perfection.

THE SECOND FULL DAY was devoted to the present crises in the priesthood. The Bishop began with his judgment that the Council was the greatest institutional event since the peace of Constantine, and possibly since the Council of Jerusalem in about 50 AD. It had brought in its wake enormous changes, not least in the nature of the esteem in which the priesthood was held by the world at large. Until 1962 the priest had been in his locality the point at which authority and life met. After that the priestly role, to use the language of sociologists, had shifted. (By role is meant the social suppositions or external pattern, expectations and requirements made by a community, inducing a particular kind of response). Granted that man responds appropriately and without over much reflection to those situations which are put upon him, both priest and people knew

what was asked of the priesthood before 1962, and how to act accordingly: they were both secure in their response and the role became mildly ritualised—Father dressed distinctively and spoke in recognised terms. But now there is a plurality of expectation and of behaviour. Its roots in England, at least, do in fact go back to the War: for instance, the 1944 Butler Education Act opened the way for a new kind of educated layman and priest, and their relationship was bound to be very different one to another than in the past. Then in the years that followed, the coming of the welfare state progressively eroded the traditional role of the priest as amateur lawyer and doctor and leader of the parish community. Now priests, bereft of their former tasks, are liable to suffer very searching crises of personality as they try also to adapt to those internal changes the post Vatican Church has brought upon them: they wonder what talent it is (in the Gospel story sense) that they have been given to fructify, appearing not wanted in the way they once were. The uneasiness engendered can run very deep: for instance, if the definition of the priesthood changes, then the whole inherited doctrine of the priesthood may be—at least psychologically—undermined, and the basis for the criticism of the inadequacy of form and intention in Anglican ordinations may be weakened so that it is no longer clear where the Catholic and Anglican concepts of priesthood differ.

What does the term 'priest' mean? It is the scriptural word 'presbyter' writ short, referring to one of the three orders—bishop, priest, deacon. In the early Church care was taken not to confuse the role with that of pagan cultic sacrificers whose sole task was that, though they were called 'priests'. Presbyters were not very clearly determined in relation to bishops till the time of Cyprian (about 250) when the titles *hiereus* and *sacerdos* were given only to bishops. At the last Council it was agreed that at the episcopal ordination (formerly called 'consecration') the fullness of the *sacerdotium* was given to a bishop; and it has been suggested that the Council fathers squeezed out priests between the upper episcopacy and the nether laity.

The whole conciliar stress was on the bishops. The fathers insisted that the Apostolic College survives in the Episcopal College, beginning with the aggregation of St Matthias into the College in place of Judas. As baptism (the layman's ordination) is interiorly orientated of its own nature towards the *plena communio* of the Catholic Church, so also is episcopal ordination orientated towards the Episcopal College, which has within it as an intrinsic part the Papacy: every bishop, so to say, carries a tiara in his knapsack. Mark 3.13 shows the nature of the episcopal commission: "Jesus called the men he wanted; and they went and joined him. He appointed twelve as his companions, whom he would send out to proclaim the Gospel, with a commission to drive out devils." This College has since continued in existence, not the way that MPs are replaced in Parliament from an external vote without power of consent or rejection by fellow MPs, but by collegial co-option, the bishops under the guidance

of the Holy Spirit calling a priest to join their numbers and juridically authorising their power (the power of *ordo*).

That process applies in a less evident way to the priesthood. In both cases, it is a sacramental rite, the human minister being but an instrument, the true agent being Christ himself, author of all sacerdotal vocations. It is for the priest to respond in a very final way to the call. None, be it noted, can unmake a priest, not even the Church; and therefore there is no sacrament of 'disordination'. Only Christ can unmake a priest. Yet he is essentially dependent upon his bishop, for it is to the members of the Apostolic College in their own right (and not as papal vicegerents) that ultimate local Church authority is entrusted. Priests are therefore responsible to their local ordinaries to whom they have promised obedience at their ordination. This can raise problems, for instance where the Maude Report is causing diocesan boundaries to be redrawn; and problems of a different nature when we come into dialogue with Lutheran and Presbyterian Churches some of which have no bishops as such and do not subscribe to the episcopal hierarchic principle.

How closely priests should depend on their bishops is not wholly clear. We know that it is the diocesan bishop who has the care of the eucharistic celebration, and it is not for priests to experiment or take liberties beyond the mind of their local ordinary. But it is hard to look back to the early emergence of institutions to discover the precise character of the pristine relationship, for—to use those biological terms which Père Teilhard offers—our awareness and consequent records never allow us to reach back to the 'peduncles' of most embryonic species. At the outset there must have been many mutations of form, till the Church settled to the single relationship we have come to accept.

How close is the laity in its baptismal priesthood to the presbyteral ministry? Laity is strictly the wrong term, for it is exclusive: the hierarchy share the rights and duties of baptism too. Traditionally the terms "the faithful" (Acts 4) and "the people of God" (1 Peter 2) are more rightly used. They can speak with their own authority—as does a monk or nun, being of that state—with a prophetic role and a stake in the community. But a ministerial priest represents Christ more fully, not as in but as head of the mystical body, presiding at the liturgy, governing with special grace of state, and confecting the eucharist by a power never within reach of the faithful. When a bishop or priest delegates to a lay catechist, he retains the responsibility for teaching and for what should be taught, since he retains responsibility for the life of the whole body.

How do monk-priests relate to bishops? It was suggested in discussion that monks should not be ordained unless they do have pastoral tasks to do; that a monk can be present to the Mass and the sacraments as well in his monasticism as in his priesthood, since the priesthood is not for the dignity of the person ordained but for the faithful. When monks are sent out onto missions, then they should be ordained for it. A monk, by his training, should be more available more swiftly for ordination. When monks do become ordained, as the conciliar document on the Episcopate

states, "religous priests are consecrated for the office of the presbyterate so that they may be the prudent cooperators of the episcopal order. Today they can be of even greater help to bishops in view of the mounting needs of souls. Therefore in a certain genuine sense they must be said to belong to the clergy of the diocese in as much as they share in the care of souls and in carrying out works of the apostalate under the authority of the sacred prelates." (sec. 34). *Christus Dominus* continues: "Religious should always attend upon bishops, as upon successors of the apostles, with devoted deference and reverence . . . being available and docile helpers of bishops, complying promptly and faithfully to the requests and desires of the bishops." (Sec. 35). But that does not put monks out of the control of their abbots, nor does it skirt the fact that exempt religious come under direct papal control. Can a bishop then refuse to ordain a religous not available for pastoral work? It would be possible, but unlikely; for a monastery could apply to the papacy for a dispensation from the bishop's dimissorial letters, which would allow another bishop to be called in to ordain; and there would be an unfortunate loss of working harmony in the diocese.

THE THIRD FULL DAY was set aside for the Eucharist, and Bishop Butler, who had been one of the signators of the recent Windsor agreement (7 Sep. 1971) between the Catholic Commissioners working under the Secretariat for Christian Unity (Rome) and the Anglican Commissioners (involving the whole Anglican Communion, not just the Church of England), spoke with particular authority. The International Commission, he said, was not plenipotentiary in speaking on behalf of its two Communions, but was responsible to Rome and to Canterbury. He observed that the agreed statement says nothing explicity on either the extra- or intra-liturgical cultus of the Blessed Sacrament. He remarked on the importance of the way in which the celebration of the Eucharist is becoming central to the devotional life of the Church of England, for example in the practical signs of belief in the Real Presence—tabernacle veils, curtained aumbries and sanctuary lamps: what Anglo-Catholics once did, Anglican clergy now do, and the Anglican laity will do soon.

The Bishop singled out for special comment a recent Roman document *Mysterium Eucharisticum;* and the recent theological writings of one of the signators of the Windsor agreement, Rev Fr Jean M. Tillard, OP (Dogmatic Professor in the Dominican Faculty of Theology, Ottawa and in Brussels), especially in the *Nouvelle Revue Théologique*†. It is expected that all the material leading up to the Windsor agreement is to be published in English in a collection very soon.

† J. R. M. Tillard, "Catholiques Romains et Anglicans: L'Eucharistie", *Nouv Rev Théol* 93, Jun-Jul 1971, 603-56. He stressed that in the light of historical development in the two Churches, they had been able to come to, not full agreement, but substantial agreement; and in the light of the principle of doctrinal pluralism that should be enough. But see J. W. Charley (a Commission Member), "The Anglican-Roman Agreement on the Eucharist", representing a more guarded view from the Evangelical wing of the Church of England.

There is a difference in aspect between the series of Denzinger statements on the Eucharist over the centuries, statements provoked by random error; theologians' insights, sometimes organising insights which have their a priori slant; and the faith of the Church which was firmly held and understood even in 300 before the first "dogma" ("consubstantial") was defined. The Bishop held that in eucharistic matters the ruling theologian is still Aquinas, and possibly his best modern expositors have been the Jesuit de la Taille (1915) and Abbot Vonier of Buckfast (1925), both utterly docile at the Angelic Doctor's feet, renovating his view of Sacrament. Aquinas said of the Eucharist, "this sacrament is also a sacrifice", a sacramental sacrifice in which Christ is "daily immolated" (he is quoting Augustine): it is a representative image of the Passion—there is one victim, one Passion, one sacrifice, the altar re-presenting the Cross of sacrifice. (ST III.83.1; cf. ST III.22.3).

The Eucharist, as all the sacraments but this especially so, is directed towards and finalised in the salvation of men: indeed the whole sacramental order is an interim state between the Ascension and the Parousia, the first and last coming of Christ. Sacramentality falls into that category of history and eschatology enmeshed, which is evident in the OT prophets, passages of NT (notably Mk. 13, Mt. 24-25) and of course in the Book of Revelation. This category is characteristically Jewish; for the Greeks, who so profoundly influenced the subsequent working out of the Church's thought and life in hellenistic terms, had no proper sense of history as orientated to a *telos* or *finis* or necessary climax. They saw history as cyclic, with nothing new under the sun. They were driven to a platonic world of timeless essences and body/spirit dichotomy—which has issued in all those Lenten liturgical prayers about the *ergastulum carnis*, "the prison of the flesh". In contrast the Jews had a very proper sense of historical finality which issued in their prophetic outlook and expressed itself in the building up of the Temple, the need to rebuild Jerusalem, and the fierce expectation of a Messiah of the davidic royal lineage. For them, unless history was reaching out to and being drawn on to a worthy goal it was futile. Karl Rahner describes it as the sense of human future and absolute future beyond the human compass. In apocalyptic terms, he who was to come would introduce the escaton—and they still believe in the coming Parousia, though they failed to apprehend in faith the first coming. Christians draw on both of these traditions, and must recognise in the sacramental dimension that the Jewish is the richer: sacramental realisation is a true though non-natural realisation done "until Christ comes in glory"; and this realisation of revelation needs to be made everywhere, all the time, until then.

The place/time dimension has been poetically expressed as well as anywhere in the second vespers magnificat antiphon of the Corpus Christi feast drawn up by Aquinas. In it is a sense of ecclesia, of communion, of anamnesis, of present effect, of prescription for immortality. It reads—

O sacrum convivium	O holy banquet
in quo Christus sumitur	wherein Christ is received
recolitur memoria passionis ejus	wherein his Passion is renewed
mens impletur gratia	wherein the soul is filled with grace
et futurae gloriae nobis pignus datur.	and a pledge of future glory is given us.

Anamnesis/memoria/recall-by-reenactment is a concept which modern scholars have traced back to Hebrew roots, linked with the efficacious memoria of the Exodus in the Passover feast. It is too weak to call it merely a subjective recollection present to the minds of those engaged in it, or merely a *nuda commemoratio:* for it is precisely a renewal-by-reliving, a revivification of a reality remaining present to those involved, a cultic recall to the here-and-now of an event which happened a long time ago but with a permanent effect. This anamnesis is of course brought to its highest point by the Real Presence which gives immediate reality to the memoria: the fullness of Calvary is made present to us through a cultic medium. And similarly the bread and wine that symbolise the Last Supper become the body and blood of Christ, crucified and risen. (the Windsor document carefully avoided the words "sacrifice" and "transubstantiation" when engaged in those concepts, for the words have too emotive and complex a history).

What of the vexed problem of the nature of the substantial change that gives the Eucharist such an intense present reality and meaning? The moment it is agreed that the elements *become* Christ's body and blood, the moment one accepts the Christian interpretation of fifteen centuries and the Catholic interpretation of twenty centuries that Christ's Aramaic words over the bread and wine in his own hands—"this my body/this my blood" (the word "is" does not emerge in Aramaic)—was not metaphorical or poetical or symbolic but was effectively intended in the real order, then all is virtually resolved. Zwinglian-Calvinist *nuda signa* and Lutheran consubstantiation cannot stand. Indeed the concept of consubstantiation is (and I quote the Bishop's own words) *salvo meliore judicio* one of the most nonsensical doctrines ever propounded; for it proposes a synthesis of two different presences, the substance of bread and the substance of Christ's body indissolubly synthesised—for which there is no shred of support in scripture.

What of "the blessed word transubstantiation"? It first officially appeared in a conciliar definition at Trent, in the phrase that the eucharistic change might be "aptly denominated as transubstantiation". At Windsor it was relegated to a footnote which read as follows—

> The word *transubstantiation* is commonly used in the Roman Catholic Church to indicate that God acting in the Eucharist effects a change in the inner reality of the elements. The term should be seen as affirming the *fact* of Christ's presence and of the mysterious and radical change which takes place. In contemporary Roman Catholic theology it is not understood as explaining *how* the change takes place.

Needless to say, despite the memory of Bishop Barnes of Birmingham some

forty years ago and his uncomprehending challenge, there is no physical, chemical nor material evidence of change which any scientist could locate, for the change occurs in another order of being. In the species (what Aristotelians call the accidental categories) there is no change: so the change must occur in the substantial category, in that order of being which is substance. The Windsor talks tried to avoid explaining the mode of that presence, while insistently denying any crude material presence of the kind which Aquinas had had to counteract in dematerialising the Berengarius controversy.

* * *

Perhaps an Editor may venture to add his view at the end. There are new interpretations of eucharistic theology which draw upon Heideggerian existentialist theology: it is a matter of one's account of *being*. Modern theologians hold a picture of being not as "state" but as "dynamism", as becoming its full self, as being drawn to total self-realisation, as being attracted to final fulfilment. So instead of speaking of *The Mass* as a concept conceived as an isolated whole "as-it-is", they will want to speak of the *action* of the Mass, of a flow through, a dynamism towards, a purpose beyond itself, a culmination unfolded in stages and in depths. And there is another aspect of being which modern theologians want to invoke in speaking of the Eucharist, viz the relational aspect where it concerns persons. In such a moment, it is of the essence of the action that our persons are becoming engaged in the person of Christ, who is at once our brother, first-born of all creation, the mediator between man and God, and the Second Person of the Trinity; and of course it is the Risen Christ (not the Christ of Calvary), he who is at the right hand of the Father, whom we are encountering sacramentally in the action of the Mass. It is the fusion of these ideas that is new to our minds and exciting to our ears: the dynamism of becoming, the interrelation of persons and the sacramental form of Christ's being present.

That is not all, for the whole purpose of this sacramental interpersonal action is subject to new expressions of thought. Relation can be expressed in man's mind as signification: man's mind can perceive or confer upon a thing or an action a meaning, a significance which points beyond itself; and of course the very existence of most objects and actions is not static, immanent, self-expressive, but purposive, transcending their own reality-as-it-is as a contributive interrelational part of a higher or more ultimate reality. So we expect to find dynamic being—indeed all being outside the Trinity—in some sense as a sign or symbol (*sacramentum*) representing and presenting greater reality beyond itself, and that in a purposive way which moves man's mind, not to say whole spirit or inner selfhood, on to the more fundamental reality. It expresses more than it is.

To complete the aspect of thought, we must keep in view that what is done in the Eucharist is done *propter homines et propter nostram salutem*, that the Sabbath is for man and man is for God, that there is no reason for the eucharistic action except to bring men to God. So the change of substance lies in its vital (i.e. life providing) relationship to men being led to God; it is a change of substance in its essential purpose for men orientated to salvation, and more immediately to their relationship with God-or what

we may more specifically refer to as the building up of the mystical body of Christ. There is, then, a change of sign which points to a change of reality which points to a change of purpose which is the spiritual sustenance and edification of the souls of each member composing the body of Christ. Bread and wine are instrumental to God's purpose for mankind, instrumental in the sacramental order—an order of being neither material nor local, and yet substantial. What should most engage our concern is not the fact of the change but the final end to which the action of the change is directed.

The theological terms in which such thought as this has been clothed came under criticism from Rome shortly after the Council, largely because it was not at once understood in its total context or because it was studied out of context. It was thought that theologians were speaking of the Mass action as if it were only an omni-presence of the "pneumatic" nature of Christ's body in glory, or merely an efficacious sign of Christ's spiritual presence and union with his faithful as members of the mystical body. While symbolism is an apt indication of the peculiar effect of the eucharist, viz the unity of the mystical body, yet that does not properly explain nor analyse its distinctive nature. For Christ, it must be established, is present according to his risen humanity at the right hand of the Father in his natural mode of existence and at the same time in the Eucharist by that form of existence uniquely possible to God and virtually inexpressible by us, though our minds can intuit it through faith.

So the theologians who spoke of "transelementation", "transfiguration", "transignification" and "transfinalisation" came under initial censure. A debate of some vehemence ensued and the outcome was the 1965 Encyclical Letter *Mysterium Fidei*. What is interesting is that, when the full context was granted, the theology behind such terms was then accepted. The vital paragraph reads as follows:

> "When transubstantiation has taken place, there is no doubt that the appearance of bread and the appearance of wine take on a *new expressiveness* and a *new purpose* since they are no longer common bread and common drink, but rather the *sign* of something sacred and the *sign* of spiritual food. But they take on a new expressiveness and a new purpose for the very reason that they contain a *new "reality"* which we are right to call *ontological*. For beneath these appearances there is no longer what was there before but something quite different. This is so in very fact and not only because of the valuation put on them by the Church's belief."
>
> (AAS 1965 p. 766; CTS Do. 355, "The Holy Eucharist", sec. 46; italics mine).

There is, then, a real change of the nature of the species in the ontological order, the most ultimate order of being. That change has implications in the orders of relation and purpose. What is most interesting is not the first, which is not denied but is not very illuminating; but the second which is fascinating because it concerns our most intimate movement to God through his main gift to us as a channel of grace. The great question is not "What?", but "For What?"

FULL COMMUNION

A Tractate Towards Church Unity

by

The Late Lord Fisher of Lambeth
Former Archbishop of Canterbury

and

John Todhunter, M.A.

The late lamented Archbishop Geoffrey Fisher, ninety-ninth of Canterbury, possibly did more for the unity of Christ's Church than any former incumbent of the primatial see except the monks St Theodore and St Anselm. It fell to him to break the four hundred years of silence between the papacy and the Anglican Communion, when, on a visit to the Holy Land, he asked to be received en route home by Pope John XXIII. This visit, warmly made and hotly criticised, presaged another even more fruitful when the present Archbishop, as father in God of the Anglican Communion, went to visit Paul VI.

On his retirement in 1961, three matters filled Lord Fisher's interest, the pastoral care of the people of Trent village in Dorset, the Anglican-Methodist negotiations which he regarded as theologically misconceived, and the movement of the Roman Catholic Church and the Anglican Communion towards a form of unity which he sets out in the paper below. In these last two matters he has been at pains to distinguish between the organic unity of the Body of Christ (a theological concept) and organisational union as the term of the ecumenists' dream (a social concept). What he proposed was that the two sister Churches—Pope Paul's own phrase, *sorella chiesa*—need achieve only a substantial or sufficient agreement, a harmony not necessarily an identity of doctrines and doctrinal expression, and this only in what is held to be essential; while in what is judged less than essential he proposes theological plurality and respect for the traditions of the other. His case requires no organisational restructuring to produce "union", only restructuring of heart and mind to produce "unity". The sister Churches would go on together, united but not identical, and grow together in God's good time.

For some years now a Roman Catholic layman, Mr Todhunter, a former scholar of Trinity College, Cambridge, whose working life has been spent at the Ministry of Education, has been conferring with the Archbishop on their tractate, meeting at what they called "mini-Councils of Trent". The result was their paper published in the December 1971 *Theology*, which is presented here in shortened form but with subsequent development and with some commentary by the joint authors.

John Todhunter writes:

The learned are working on many doctrinal points between Rome and Canterbury: the clergy and people do more and more together, fostering the best of relations. This last is necessarily a bit patchy, even making allowance for places where Roman Catholics are thin on the ground. Progress over the last twelve years has been immense, and for this very reason the question arises: so what?

The thought behind the tractate was to bring the question down to earth in two main propositions which appeared to us to cover all the main issues in a compendious way, bringing them to a focus. When later

we noticed first that Full Communion does not *of itself* require legislation and from that drew the conclusion that the Establishment and the Royal Supremacy should remain untouched and this was not only harmless in any point of view but actually advantageous, it became evident to us that our attempt to bring matters to a focus had suddenly become a plan: and a plan inviting action.

Full Communion between Rome and Canterbury suddenly presents itself in terms of extraordinary simplification. We ourselves were surprised by what we were saying. Others can hardly be less so. To that extent our plan is premature; but is not what is novel always in a way premature? Unless the move is made there is no great likelihood that a time will come when it is not premature. We are sure that the general Church public would welcome Full Communion provided that there is no doctrinal compromise, and that is enough.

The question of the Ministry and Anglican Orders remains for solution, but the plan on which, truly, we have stumbled, avoids a host of difficulties by steering clear of all questions of temporalities however these may arise. No merger, no take-over bids, no interference with either communion.

It is our hope that the question is no longer "so what" but "what next?"

Archbishop Fisher's introductory speech for the Ampleforth Ecumenical Conference:

Before I come to the document before us, I must say a brief word about the Anglican approach to this problem. In the thirties the Church of England and the Free Churches were at work together, trying to make a convincing sketch of "A United Church" to which they could all visibly belong. I felt quite sure that the sketch which they produced had no attraction for anyone, and that to call on the post-war Churches to start working again on this kind of model would lead nowhere. Meanwhile, in the United States the Anglican and the Presbyterian Churches there had produced a complete plan by which they might become one Church. I reckoned that if it ever came to birth, it would be misunderstood from the start, and would be hopelessly muscle-bound. So when I became Archbishop in 1945, I was wondering what kind of lead in this matter of Church relations I could possibly give. It was obvious that the greatest existing division in Christendom was that between episcopal Churches and non-episcopal Churches. It was to meet that structural division that I preached a sermon advocating Full Communion between the Churches for which purpose, as I thought and think, they must all be or become Episcopal Churches. I called it the next step forward—to what? I did not ask. Like Newman, I felt that one step was enough for me. Ten years later the Methodist Church agreed to seek this way forward with us. Last May that attempt came to final grief. Why? From the Church of England side, for two visible reasons. The lesser one was about the

reconciling of existing Methodist Presbyters with the Anglican Presbyter-priests; the greater was about the changing of the goal of the whole enterprise from that of Full Sacramental Communion to a very different thing, that of universal unification bringing all the Churches under one control—which means in secular terms a series of mergers until all the Churches are united in one Church, one firm, one "going concern", which I was quite certain from its nature would never be able to go anywhere. So I am thankful that along that line the Church of England has got nowhere and the scheme is dead.

But the question is still—Where is the next uniting step forward to be found? Todhunter and I found ourselves prospecting for it almost by accident from casual conversation about the common interchurch or rather the common inter-theological problems. If I am going to step out securely with any other churchman I must have a firm foothold to step off from and to step on to doctrinally. When after my retirement I became free to start from the beginning again, I found that there was no general agreement as to the meanings of the word "Church". Church leaders would use the word in very different senses in the same utterance, almost in the same breath. The word might mean the universal Church or "our" Church, an abstract idea or an existential fact. Here I was greatly assisted by the then Abbot of Downside, who in the preface to a book of his[1] said that for the purposes of interchurch discussions, "Church" must be taken to mean primarily the Church militant here on earth, the visible Church in visible operation. The Church in this sense must clearly have some kind of visible structure; and there could be no doubt what the minimum structure must be. The Church is a society, a society entered by baptism; a fellowship, the fellowship of baptised Christians, which was named by St Paul in an inspired moment the Body of Christ. It is on that foundation that Todhunter and I have built. When Pope John XXIII received me in December 1960 to visit him in the Vatican, as we discovered, we were already at one in this basic fact, this basic truth. It is one not universally accepted in Christendom. The Anglican Methodist scheme offended against it, saying that the end of a process of unification was to be organic unity, when in fact baptism brings every baptised person into the organic unity of Christ's Body, the Church Militant. The Abbot of Downside in the same preface to which I referred just now said that the word Church was one that could have no plural. From one point of view this is, of course, necessarily true: but St Paul with the great idea of the Church growing up into the perfected manhood of Christ in his mind, could still speak freely of his care for all the Churches. The Anglican Methodist scheme and the ecumenical movement in general, carried away by devotion to the spiritual ideal of unity, thought of the final goal of the Church Militant as that of a single undifferentiated united Church.

[1] B. C. Butler, O.S.B., "The Idea of the Church" (London, 1962).

Todhunter and I, taking our stand firmly on the New Testament witness to the Church as a visible society entered by baptism,[2] were enabled to see where the will to advance from baptismal union should direct our steps. We must find the way forward from all existing baptismal fellowship to the deeper fellowship of Full Communion, Full Sacramental Communion. What hinders progress from the one to the other? Two things; differences about ministerial structure, especially in the administration of the second of these Sacraments, and differences about the definition and direction of the two essential gifts of Christ, Faith and Grace—conveyed and interpreted to us by the Holy Spirit and especially through the second Sacrament. In our tractate Todhunter and I have not concerned ourselves much about differences of ministerial structure. The problems of structure are now under discussion and examination in most of the Churches. We are satisfied that if the differences concerning Faith and Grace can be tackled hopefully, those concerning structure will begin to melt away. So we had to consider how the problems of essential beliefs should be tackled. How can two or more Churches be in Full Sacramental Communion with one another unless they are at one in all their essential credal beliefs?

In the tractate we suggest that it is not nearly as difficult as it appears —or rather as it once appeared to be, to answer this question. The intellectual climate which so greatly affects growth and fruit-bearing has changed out of all knowledge. We all know that it is impossible to define which beliefs are essential and which are not in abstract terms. We must begin now by asking what is meant by saying that we want to be *at one* in our chief credal beliefs. Are our two Churches now "at one" in the doctrine of the Eucharist because a joint conference has produced a joint statement? Even if not, the joint statement helps enormously to mutual understanding and is to be gratefully welcomed; and the more so because it omits (with no more than a footnote) the reference to "substance" which has been for so long such a cause of conflict in the past and which now does not really stand for anything but a conflict of old philosophies. Between friends the phrase "at one" is capable of a more sensible and simple meaning—

[2] There are modern authorities to support this from both Churches:

a. "An appeal to all Christian people", Lambeth Conference, 1920.
para. 2: We acknowledge all those who believe in Our Lord Jesus Christ and have been baptised into the name of the Holy Trinity as sharing with us membership in the universal Church of Christ, which is his Body.

b. The Assembly of the World Council of Churches, New Delhi, 1961.
We believe that the unity which is both God's will and his gift to his Church is being made visible as all in each place who are baptised into Jesus Christ and confess him as Lord and Saviour are brought by the Holy Spirit into one fully committed fellowship. . . .

c. The Vatican Council Decree *Unitatis Redintegratio* on Ecumenism, 1964.
para. 22: By the Sacrament of baptism, whenever it is properly conferred in the way the Lord determined, and received with the appropriate dispositions of soul, a man becomes truly incorporated into the crucified and glorified Christ . . . Baptism therefore constitutes a sacramental bond of unity linking all who have been reborn by means of it. But baptism of itself is only a beginning, a point of departure, for it is wholly directed towards the acquiring of fullness of life in Christ. . . .

"at one" not in accepted definitions of officially agreed beliefs but at one in certain areas of intellectual and devotional interest wherein differing descriptions of a common attitude of belief are tolerated and welcomed because they are spiritually compatible and intellectually not contradictory, leaving to Churches a legitimate freedom of movement both in intellectual definition and in spiritual apprehension. In short, a solution can be found in a common sense slogan like this—Full Communion made possible by a gracious plurality of theologies combined with a trustful harmony of practical Church doctrines. We have got the plurality of theologies already, and the Churches very wisely leave the theologians to work out their own salvation with the help of all kinds of specialist mysteries and metaphysics. They are interesting to those who can follow them profitably, but the ordinary churchman need not attempt to grapple with what will certainly pass his understanding. There remains the practical task for each Church of providing itself with a decent profession of its own doctrines in general harmony with that of the whole Church Militant. It is the purpose of the tractate to assist to this end, the attainment of Full Communion between our two Churches and with many other Churches as well and as soon as possible; all of us with our different histories and traditions and yet all of equal standing and of one mind and spirit in the fellowship of the Church Militant here on earth; all prayerfully seeking a fuller measure of God's Truth, God's Unity and God's Concord.

Todhunter will speak in more detail of the problem of the harmonising of our Church doctrines without requiring identity of form or shape in the definition of them as proposed in the Tractate.

A SHORTENED VERSION OF AN ARTICLE PUBLISHED IN "THEOLOGY" FOR DECEMBER 1971, WITH A SUPPLEMENT

At John 17:21 "Our Lord prays that all may be one, as you, Father, are in me and I in you, so may they be one in me that the world may believe that you sent me."

That one-ness can only be truly exemplified when we are in Full Communion: Full Eucharistic Communion, Full Church Communion.

In Full Communion: by Baptism we are already in Organic Union because it is by Baptism that we are brought into the mystical body of Jesus Christ, and however we may be divided, we cannot break that organic union because we cannot be debaptised. What has been broken is Communion. That is in accord with what Vatican II has to say, and it is of fundamental importance, for we are not seeking to unite disparate bodies. Vatican II always speaks in terms of re-establishing Communion and implies thereby a common base in which all share.[3]

[3] Vatican Decree on Ecumenism, Introduction: "Almost everyone, though in different ways, longs that there may be one visible Church of God, a Church truly visible and sent forth to the whole world that the world may be converted to the gospel and so be saved, to the glory of God." Cf. sec. 5 and 22.

Full Communion does not, however, require uniformity. We can have parallel rites, parallel systems of Theology, parallel methods of spirituality. We have these indeed, but for reasons geographical, historical, even political, they have become divergent. To restore parallelism we have to work out a process of harmonisation so that all may express the one truth of Jesus Christ, but not so as to seek the absorption by one or more of any of the others. In other words we must not seek to force into one mould what seeks to be different. In this view Vatican II is in point, and it seems to fit in well with the allocution of Paul VI on the occasion of the canonisation of the Forty Martyrs.[4]

As there is one Lord and one Baptism, so there must be one Faith, but not expressed by all in just the same words or in just the same mental categories. Our Lord's words at John 17:21, expressing a truth about the Divine nature, also indicate a doctrine which concerns the nature of His Church. All understand that now, far better than ever before. With that thought in mind we may believe that, in England, our thought should be to re-establish Full Communion between Rome and Canterbury. This must not however imply forgetfulness of other Churches.

What is needed and what is available at this very moment, is the unselfconscious expression of normal Christian friendship between Churches in the ways now open to all Churches within the embrace of one Baptism. That we have in increasing measure, and it makes the need for Full Communion urgent for the very practical reason that without it confusion will set in. To that end there must be a deliberate movement from both sides.

In search of Full Communion soon—for if not soon we face ultimate failure from frustration—we come on two practical propositions.

PROPOSITION I.

It is chimerical for the Roman Catholic Church to insist, as a prerequisite of Full Communion, that the Church of England and all Anglicans shall profess every doctrine now professed in the Roman Catholic Church. This requires an impossibility. It follows that the essential doctrines must suffice and these must include Eucharistic doctrine also in its essentials.

The concept of essential doctrines is a familiar one, and it is clearly known to Vatican II as in Sections 14 and 20 of the Decree on Ecumenism[5]

[4] "There will be no seeking to lessen the legitimate prestige and the worthy patrimony of piety and usage proper to the Anglican Church" when the sister Churches embrace "in the one authentic communion of the family of Christ." Cf. JOURNAL LXXVI.1 (Spring 1971), 94f.

[5] Sec. 14: "The heritage handed down by the Apostles was received in different forms and ways, so that from the very beginnings of the Church it has had a varied development in various places. . ."
Sec. 20: "Among [those Christians who openly confess Jesus Christ as God and Lord and sole mediator] views are held considerably different from the doctrine of the Catholic Church. . ."

and in the allusion to a hierarchy of doctrines in Section 11.[6] One might also note the second part of Section 8 on *Communicatio in Sacris*.[7] There is no reason to doubt that these essential doctrines are indeed shared.

Bishop B. C. Butler has said: "Full Communion pre-supposes that dogmatic issues have been successfully settled. Throughout Church History visible unity has been the expression of a shared Faith". This is unquestionably true. But how are we to apply it?

In old days the second of these sentences was so true that the abandonment of a shared Faith killed the desire for unity, and the breaking of unity prevented the generation of any real desire for a shared Faith. Now the situation is the opposite, both unity and shared Faith are desired. If it is possible to think that a shared Faith can best be attained in two stages, one before and one after the establishment of Full Communion, it would seem that the need for a successful settlement of dogmatic matters is fulfilled.

It is not therefore proposed that any doctrine which has been defined by the Roman Catholic Church shall be counted as erroneous or defined in vain: it will be the case simply that some of these are not taught in the Church of England at the present time. There is no doctrinal compromise at all, instead it is postulated that all these matters must be worked on ecumenically with a view to harmonisation in the general renewal of theology.

In the *Summa Theologiae*, St Thomas Aquinas shows how this may be supported. Merely to be in error is not heresy unless it is coupled with discord and schism, in other words with that repugnance to unity which is not now present among Anglicans. Going on from there St Thomas explains how the Act of Faith may be present in one who believes in a less number of doctrines, for the Act of Faith is believing in Divine Truth.[8] The Anglicans are safe as regards this formal object of Faith. They just do not require so large a range of docrines. The Key is possession of the Formal object of Faith in which St Thomas says all are equal.

What, in a striking metaphor has been described as "The Mountain of Catholic Truth" is a definite existent thing, a study of which can and should lead to results unanimously agreed to if the work is done properly, with due regard to the several cultural and theological traditions and modes of expression.

[6] Sec. 11: "When comparing doctrines [Catholic theologians engaged in ecumenical dialogue] should remember that in Catholic teaching there exists an order or 'hierarchy' of truths, since they vary in their relationship to the foundation of the Christian faith."

[7] Sec. 8: "*Communicatio in sacris* may not be regarded as a means to be used indiscriminately for the restoration of unity among Christians. Such worship depends chiefly on two principles: it should signify the unity of the Church; it should provide a sharing in the means of grace. The fact that it should signify unity generally (*plerumque*) rules out common worship. Yet the gaining of a needed grace sometimes commends it."

[8] *S. Theol.* II.II q. 5.

Further confirmation of our proposal can be adduced from Section 4 of the decree on Ecumenism from the position of those who wish to join the Roman Catholic Church as individuals. It says there is no contradiction.[9] Now in the case of an individual, instruction is given in all the doctrine of the Church and he is required to accept them as a prerequisite of reception, and this is possible in the practical sphere. If the same were required of the Church of England as a whole as a prerequisite of Full Communion, it would follow that all would have to be subjected to the same conditions as those which apply to individuals, and the distinction made by the Council would be meaningless. It follows then that the Council *does* know of some other method, though it does not actually name it. What it must be tending to, it seems safe to say, would be something of the kind which we propose.

Accordingly it is submitted that what we propose under this proposition should be acceptable on both sides.

PROPOSITION II.

A. *It is chimerical* to suppose that the Roman Catholic Church will ever abandon the Doctrines of Papal Primacy and Infallibility defined by Vatican I and reiterated by Vatican II, nor the infallibility of the Church of which Papal infallibility is an aspect.

B. *It is chimerical* to suppose that Anglicans will ever accept these doctrines in the sense in which they have been commonly mediated, at least to English Roman Catholics, in the past.

While these doctrines do not merit the name of essential doctrines in the same breath as do those concerning, say, the Incarnation, they do attain to a certain essentiality in the practical field.

It must therefore follow that as a prerequisite of Full Communion these doctrines must find a suitable measure of acceptance by Anglicans.

These are large subjects, and for present purposes we confine ourselves to a few remarks; perhaps disjointed, but they may come to illustrate the bearing of the words "a suitable measure of acceptance".

(1) Papal Primacy has a long history going back to the earliest period of Church history: inchoate no doubt to begin with, but quite recognisable by hindsight as the beginning of the Papal position as we know it today. The same as regards Papal Infallibility, but we must remember that while the primacy was constantly exercised the infallibility came into play much more rarely.[10]

(2) Papal Primacy has presented itself in varying ways in the course of history in accordance with the mental climates and needs (sometimes

[9] Sec. 4: "The work of preparing and reconciling those individuals who wish for full Catholic communion is of its nature distinct from ecumenical action. But there is no opposition between the two, since both proceed from the wondrous providence of God."

[10] Cf. "Infallibility in the Church: An Anglican-Catholic Dialogue", DLT, 1968.

political) indicated by the passage of time. Hence, in the later ages, it assumed a legal complexion, in the later sixteenth century a civil service or official form which in large measure it retains today. Thus the concept of a Papal Primacy exists in itself in distinction from the various modes of exercising it. These have changed and may change again.

(3) In the nineteenth century both the concept and the mode of its exercise were strongly coloured by Ultramontanism which is best described by the Jacobinism, Liberalism, Rationalism and Nationalism to which it was a reaction. The impetus towards it, creating a mental climate, came as much or more from the body of the faithful as from Rome itself. Sympathy with Pius IX in his misfortunes had raised sentiment to its highest pitch at the time of Vatican I, and in its popular presentations could take extravagant forms. Cardinal Manning, returning from Vatican I, wrote a Pastoral giving an extreme range to Papal Infallibility, making his wish father to his thought. In spite of Newman's "Letter to the Duke of Norfolk"[11] the work on the Vatican Council written by its secretary, Mgr Fessler,[12] and the "Declaration of the German Bishops" which was approved by Pius IX,[13] the views of Cardinal Manning, though in a gradually reducing form, have persisted in England until recent years. For this reason, assisted by the intransigent attitudes adopted by a majority section of English Roman Catholics, Anglicans have tended as a rule to treat as Church teaching a strongly exaggerated Ultramontane view sometimes even exceeding former extravagances. This is an important point to note.

(4) It is with such thoughts in mind that the decrees of Vatican I should be read, especially in regard to the Papal Primacy. Superficially the expressions point to the Council having defined Papal Primacy in a strongly absolutist and juridical way, but it becomes apparent on closer consideration that this is not the way to find its deeper meaning. This is notable in the reservation of the position of Bishops which was to have been considered in a later session which never took place. Taken up again in Vatican II, there arose the concept of the collegiality of Bishops with the Pope, which some complain sets up two subjects of supreme power in the Church. This concept is hardly a legal concept at all and any attempt to make it one is going to run into difficulty. It is in fact going to be a matter of exercising generous common sense whereby the episcopal and papal powers will not come into collision. Generous common sense, prudence, charity, these seem to be the true basis of Papal Primacy. "Feed my lambs, feed my sheep." It is probably a just appreciation of history to say that although Peter may have turned barrister, bureaucrat or policeman on occasion, through all the facets of human error, it is a shepherd that Peter has been.

[11] "A Letter Addressed to His Grace the Duke of Norfolk on Occasion of Mr Gladstone's recent Expostulation", London, 1875.

[12] Bishop Joseph Fessler of Sankt Polten, Austria. He was General Secretary of the Council, and there issued a tract, "The True and False Infallibility of the Popes".

[13] Collective Declaration by the German Hierarchy, February 1875; it was approved in a solemn form by Pius IX in an Apostolic Brief the following month. *Denzinger-Schönmetzer*, 3112-7, *Neuner-Roos*, 388a.

(5) When we speak of indefectability and Infallibility in the Church, we must consider carefully what we mean. The barque of Peter has not sailed down the ages in majestic disregard of storms. It is much more like a lifeboat so constructed that, even if thrown on its beam ends by winds and waves, its self-righting characteristic will come into play.

To say that in Christendom there is a potentiality of ultimate complete failure and corruption, so that Christ would no longer be represented by his mystical body on earth, would be unscriptural. But this does not mean that the process whereby doctrine is gradually developed and elaborated from Scripture under the power of the Holy Spirit, is an instant one. History shows that it is not. While certain heresies have been recognised as such and have been excluded, beliefs have been held for centuries, and by many, supposed to be Church teaching, which have in fact been off beam. Opinions concerning Tradition and its relation to Scripture might be instanced but there are many others which could be quoted, and no doubt others again which flourish today undetected.

(6) The stark opposition between Anglican and Roman Catholic thought on these matters is due chiefly to interpretations given, especially in the exaggerated form in which some on both sides have given expression to them. It can hardly be that the concept of the infallibility of the Church seen in some such way as we have indicated is out of harmony with Church of England beliefs.

(7) A feature worth noting is the enormous preponderance of the Latin Church in the Roman Catholic Communion. A question must arise, which of the Papal activities arise in connection with the Latin Church, of which he is the Patriarch, and which relate to the Church as a whole? This is very obscure, but it would appear that the former are preponderant and that it was these which Article XXXVII of the Thirty-nine Articles had chiefly in mind.[14] At the Canonisation of the Forty Martyrs Paul VI seemed to have in mind that the Church of England should be exempt from them when Full Communion comes.

(8) The hurried closure of Vatican I and the interval of over ninety years before the opening of Vatican II, probably increased the tendency to present the Pope as (if one might so put it) a kind of conglomerate being. Apart from his dual position as Patriarch of the Latin Church and Primate of the whole Church, his Primacy and his Infallibility have got jumbled in confusion: and this in spite of the fact that Vatican I defined them separately. A distinguished theologian, noting that a papal encyclical is expressed to require internal assent, could not doubt that it must be regarded as infallible. Yet Vatican II at least in part reversed Pius XII's Encyclical *Mystici Corporis* which still regarded communion rather than baptism as the ground of Church membership.

(9) Further development of thought on the Papal position is not a dogmatic matter only but a practical and pastoral one. What is practical

[14] Article XXXVII. *Of the Civil Magistrates.* ". . . The Bishop of Rome hath no jurisdiction in this Realm of England. . ."

and pastoral cannot be well dealt with otherwise than in the concrete. Put another way, so long as what has to be considered is seen in terms of a Communion in which the Latin Church is enormously preponderant, consideration of Papal Primacy in relation to Churches which are not Latin must remain abstract, and preparations for Full Communion with those Churches may well be unsuitably devised simply from lack of any real appreciation of their mentality.

(10) A proposal that the Church of England should accept the Papal position certainly does not include a suggestion that the Ultramontane interpretation should be accepted. What can be included instead is a share in the theological and practical working out of the Papal position as we look ahead to a new age of the Church. The help of Anglicans will be an important means of ensuring that the new age begins auspiciously.

(11) It might be suggested that the approach to full dogmatic agreement (in two stages, as we have proposed) is inconsistent with our proposals in respect of the Papal position. For surely the acceptance of this logically implies an instant acceptance of all doctrine which has been defined. No. If it were so it would imply that Church Infallibility and Papal Infallibility which is an aspect of it, is the sole object of Faith. That would be wrong. Church teaching points towards propositions which are to be believed as coming from Revelation but the receiving of them requires as many acts of Faith.

It does not appear to be essential to elicit all these acts of Faith at once, for besides being acts of Faith, they are intellectual operations which require time to appreciate and this by processes which are not mere logical deductions.

* * *

This completes our account of two propositions which seem to us to include in a compendious way all other possible ones. They are obvious realities and unless they can be dealt with, it is to be feared that Full Communion must be long deferred. And if it is deferred, Anglicans must be left, as before, to hope that in some way and some day Rome may change, while English Roman Catholics in their turn must hope that Anglicans, as individuals, will find their way into the Roman Catholic Church through the presbytery parlour.

It may be thought strange that no mention has been made of the question of Anglican Orders.[15] That is not a problem which should divide the Churches indefinitely. The Holy Spirit will help towards a solution in due time, and it would seem that due time will be when Full Communion is imminent.

[15] The subject was discussed in the JOURNAL, LXXIII.1-3 (1968), 1-2, 16-24, 210-32, 358-74, 406-9 and in the Summer 1972 issue, 8-30, a paper by Edward Echlin, S.J., which was a preamble to his Conference lecture.

SUPPLEMENT

When we had completed our labours on the Tractate and could look at it as a whole, we made the remark that Full Communion seen as we see it does not *in itself* require legislation.

From what we could deduce that anything which does require legislation should not be attempted, and that means that the Establishment should be left untouched. To Roman Catholics, we thought, this proposal would look very strange, but so far as we can at present judge it does not seem to disturb them.

1. Several Commissions have sat to deal with this matter, the latest reporting in 1970. No results in the way of change have as yet been received and to make Full Communion depend on them would be to court indefinite delay, especially if it were made to seem that what was being done was at the behest of the Pope.

2. The practical meaning of Establishment is in effect reduced to two main matters:

The Downing Street method of appointing Bishops and certain other dignitaries and the Parliamentary veto on Church Synod legislation. Of these the first can be regarded as harmless and has many parallels in Church history, while in the initial stages the Parliamentary veto has positive values: it has been, and is only likely to be operative if the Church Synod sends forward legislation which is rash or devisive. That is a warning to the Synod not to go in for such legislation.

In the first stages of Full Communion this will be all important, and likewise it will be a kind of warning to the Roman authorities not in any way to try to go too quickly.

Full Communion must first be *lived*. We must get used to one another and to our new situation.

At the start the Catholic Church of England will have two hierarchies, two systems of parishes, two liturgies and each will cover the whole land, but none will be denied access to the churches of the other. This presents problems, but the time to solve them will come, not now, but later when we know what they really are. To attempt them in advance will make for confusion and waste of time.

What is the upshot? Full Communion on the terms of what we call our tractate, but no outward changes. Is Full Communion then to be nothing? Far otherwise we believe: it will be on the contrary one of the very happiest incidents in the life of the Church: if nothing is visibly changed, yet all things will in fact be changed. We pray for a wonderful outpouring of grace, we expect the return of many now alienated from Church life.

The Churches will signify their adhesion by the decision making processes to which they are accustomed and in the Anglican communion this implies that each of the constituent Churches will make its own decision.

May we end by reiterating that we propose no doctrinal compromise, nor do our proposals envisage the dismantling of the Church of England. On the contrary what Paul VI has called his sister Church shall flourish—in full communion with him.

WINDSOR AND AFTER

by

THE RIGHT REVEREND ALAN C. CLARK, D.D.

Bishop of Elmham, A.R.C.I.C. Co-Chairman

For two years since January 1970 the Anglican-Roman Catholic International Commission has been working towards an agreed statement on Eucharistic doctrine, and this was achieved at the third plenary meeting at Windsor on 7th September 1971. The document that the Commission fathered was then presented to the official authorities at Rome and Canterbury, and was printed in *The Tablet*, 8th January 1972, p. 18-19, and *Theology*, LXXV.619 (January 1972), 4-8. The members of the Commission, whose Anglican Co-Chairman is Bishop Henry McAdoo and whose Catholic Co-Chairman is the author of this article, were officially appointed and drawn from many countries and a representative variety of theological background. Their intention was to reach a consensus at the level of faith so that—within the limits of the Statement—all could say: this is the Christian faith of the Eucharist. The term is used in its fullest sense, embracing Mass, Lord's supper, synaxis, holy mysteries, liturgy, holy communion.

The Statement is in three parts: the Mystery of the Eucharist, the Eucharist and the Sacrifice of Christ, the Presence of Christ. Its concern is with the whole eucharistic action: "when his people are gathered at the eucharist to commemorate his saving acts for our redemption, Christ makes effective among us the eternal benefits of his victory and elicits and renews our response of faith, thanksgiving and self-surrender: Christ through the Holy Spirit in the eucharist builds up the life of the Church, strengthens its fellowship and furthers its mission". However, inevitably attention among Catholics will be drawn to the Real Presence, where they will expect to find the word *transubstantiation* safeguarded. It is a word which became current among theologians only as late as the twelfth century, being first incorporated into a conciliar statement at the Fourth Lateran Council (1215). In the decree on the Eucharist at the thirteenth session (1551) of the Council of Trent, chapter IV ends: "a change is brought about of the whole substance . . . This change the holy Catholic Church properly and appropriately calls transubstantiation". What is *de fide* is the fact of change, not the word (with its philosophical presumptions) which was selected to describe that change. We must remind ourselves that the change happens in reality, that truth is the perception of it in the mind, and that words are the expression of that perception of reality in mutual communication: what matters is the reality, not just words.

At this stage of dialogue it would tend to be repetitious to go over once again the structure and content of the Windsor Agreement. It has, after all, received a rather surprising amount of attention at every level in the Churches over the last six months. This is not the end of a chapter but only the beginning. The Windsor Statement represents a significant step in our growth towards "full communion in organic unity".[1]

What is of considerable interest, however, is to give a provisional appraisal of the reactions to this Statement. I say "provisional" because an assessment of these reactions is a work that demands considerable discernment and is, in any case, reserved for a Sub-Commission due to meet at the end of August. [This talk was given in July.—Ed.] But it may well be of interest to analyse the comments I myself have received, usually

[1] Cf. "Malta Report", No. 17.

in personal letters but sometimes in the question time that follows a parish meeting or a clergy gathering. In this way I will not compromise the opinions of other members of the Commission, but give an account of what has been said to me and give my own interpretation of such comments.

* * *

The Statement was published on 31st December 1971, even though it had been fully written by the end of the third meeting of the Anglican/Roman Catholic International Commission at Windsor in the September. Some reactions came swiftly, and these were necessarily of varied value. Others were more mature reflections on the text after the free-flowing debate which appeared in the press. All in all, one has amassed a fairly rich dossier of pastoral, personal and theological reactions, and it would be fair to classify them in three groups.

* * *

The first group covers the comments of those who reacted violently against the Statement. It is not unfair to say that one wondered whether some of those who bothered to write had even read the text. Many had read it only superficially, crudely unaware, it would seem, of the prejudices that distorted their words. There was, therefore, not a little abuse.

Abuse must always be taken seriously, in the sense that frequently, behind the angry words, something deeper is being said or some ill-defined emotion expressed. The predominant emotion was a sense of betrayal. Not a few Catholics felt strongly that their traditional and strong faith in the Eucharist was at stake. The unfamiliar language of the Statement seemed to them to cover a furtive denial of the Mass and especially of the Real Presence. Much of this very emotive reaction must be attributed to panic and uncertainty. After all, the years since Vatican II have witnessed notable changes in the presentation of Catholic faith and in what had become the routine of Catholic life. Ecumenism is still misunderstood, and in the face of the assertion that a high ranking group of Anglicans and Roman Catholics hold substantially the same faith regarding the Eucharist, some resorted to violent and vituperative attack. There must be a lesson for the Commission here, because, for the most part, the abuse arose out of misunderstanding the kind of document we felt should be produced.

A far more valuable reaction came from those who showed some anxiety that their belief had been formulated in terms which seemed to them inadequate or confusing. Certain points—later to be listed—caused considerable anxiety. Nevertheless, there was sympathy for what had been done and a deep charity in the comment. The critics took it for granted, for instance, that the members of the Commission, even if mistaken, were expressing their honest appraisal of what constituted the central doctrine of the Eucharist. One felt they were asking for explicitation and explanation, accepting that perhaps they were at fault in their lack of full understanding. This, of course, was the reaction we were hoping for.

It goes without saying that the Statement is not perfect, and there will be later documents from the Commission regarding those areas of the faith that still require consensus before we can say that full agreement has been reached.

Finally, those who are completely happy with the Statement. Some of these reactions are very valuable and encouraging because the writers accept the Statement for the same reasons as the Commission. Nevertheless, one is not altogether happy with others who profess their joy at Windsor II. There emerges an uneasy impression that this reaction could be based, in some cases, on the unreal assumption that we are all one anyway and at last, thank God, we are beginning to see it!

The majority of the letters fall into the second category, and it is the content of these that merits our attention.

* * *

The Agreement is based on what has been called the axis of Christian faith in the Eucharistic mystery,[2] namely, its sacrificial aspect and the actuality of Christ's Real Presence under the signs of bread and wine.[3] Not surprisingly, therefore, a considerable amount of comment is centred on these matters. To many the omission of "sacrifice" in the Statement seems an attempt to minimise the sacrificial character of the Mass and to replace it with a community-celebration-meal interpretation. It is true that the Statement never says explicitly "the Mass (the Eucharist) is a sacrifice". The reason was that the word itself is open to a distressing ambiguity and, in any case, is applied in different senses even in religious contexts. Trent never gives a definition of sacrifice. The oneness and uniqueness of Christ's sacrifice on the cross, through which the world is redeemed, constrains the theologian to apply the word "sacrifice" to the Eucharist with reverential care. There can never be any question of Christ being immolated anew on our altars. At the same time the totality of Christ's sacrificial action is present "in sacramento" each time the Eucharist is celebrated. In that sense one might call the Eucharist a "sacramental sacrifice" after the manner of Odo Casels, but this remark is a gloss on the Statement. It was through the use of the rich and traditional notion of "memorial" (*anamnesis*) that a reconciliation was effected and an agreement reached regarding the relation of the Cross to the Eucharist.

Not unnaturally the relegation of transubstantiation to a footnote offended some, though others rejoiced at the explanation given. One might quote Rahner here, not because his authority was invoked at the Com-

[2] J. M. R. Tillard, O.P.: "Deeper Implications of Anglican-Roman Catholic Dialogue". "One in Christ", 1972, No. 3, p. 246. Père Jean Tillard, a member of the Commission, is Professor of Dogmatic Theology in the Dominican Faculty of Theology (Ottawa) and in Brussels.

[3] For a full discussion on this point see the writer's commentary in his booklet " 'Agreement on the Eucharist', with an Introduction, Text and Commentary by the Right Rev Alan C. Clark, D.D.", Roman Catholic Ecumenical Commission, 44 Grays Inn Road, London, W.C.1, and "The Anglican-Roman Catholic Agreement on the Eucharist" by Julian Charley, Grove Booklet on Ministry and Worship No. 1.

mission but because his words express the Commission's thinking:

"The doctrine of transubstantiation tells me no more than do the words of Christ when I take them seriously. The function of this doctrine is not to explain the real presence by accounting for *how* it takes place, so that the manner of its coming, understood in itself as *another* process, would explain how the real presence came to be. Transubstantiation, as a dogma, means more than just any sort of real presence, but it does not assert anything more than the real presence which is there when what is given is understood as the presence of the body of Christ. It is a way of formulating the truth that the body is present, and it is correct and significant so far as it explains and defends the truth."[4]

In fact, the Note attached to the Statement is a more succinct presentation of this understanding:

"The word *transubstantiation* is commonly used in the Roman Catholic Church to indicate that God acting in the eucharist effects a change in the inner reality of the elements. The term should be seen as affirming the *fact* of Christ's presence and of the mysterious and radical change which takes place. In contemporary Roman Catholic theology it is not understood as explaining *how* the change takes place."

Many people have felt that this note was long overdue, because the explanation of the dogma, given in many theological textbooks, goes beyond what is certainly defined, and introduces particular philosophical categories.

One got the impression from the correspondence that there is considerable confusion in the minds of people between transubstantiation, used as a philosophical explanation, and the Real Presence. It is noteworthy that St Thomas prefers to use the word "conversion". The Commission, by the use of "become" on four occasions, is of the same mind.

However, there would appear to be a serious omission, in the view of many Catholics, in a statement which asserts substantial agreement—no reference to the Reservation of the Blessed Sacrament, and no mention of the adoration due to Christ present in the Eucharist. One needs to remember that the latter has become for many the touchstone of a genuine belief in the Real Presence. The underlying doctrine is, of course, the PERMANENCE of Christ's presence under the sacramental signs. Not to treat of this might well seem a serious omission and must be justified if the "substantial agreement" is to stand. For we are not speaking here of liturgical practice or a particular piety but of a traditional datum which belongs to the area of *faith*.

This is not the moment to go into questions which are the result of belief such as the practice of Reservation[5] but some comment is demanded as to why the Commission omitted what would appear to be central to the Eucharistic faith of the Church. It comes to this. The positing of the permanence of Christ's presence in the elements is something which flows from the central mystery and hinges upon the fact of what really occurs

[4] K. Rahner, S.J., "Theological Investigations", Vol. IV, p. 302.

[5] Cf. the two Appendices to my booklet, *op. cit.*, p. 17-18.

in the celebration of the Eucharist, i.e., the bread and wine truly become the Body and Blood of Christ and this independently of the faith of the communicant (even though that faith is demanded by the nature of the mystery). If such be the case then a further intervention of the Spirit of God would be required if the elements were to revert to their former state. It is obvious that more discussion is required in this area, for the Eucharist has been reserved for the sick from time immemorial.

Another area of concern, and one which demands the Commission's attention, is the very exiguous inclusion in the Statement of the participation of the Church in the offering of Christ. It is said, it is true, that "we enter into the movement of Christ's self-offering", but who can doubt that it is a part of tradition to see the Church as fully associated with Christ, its Head, in the offering of his own sacrifice. Some people feel that the Statement leans far too much towards an over-emphasising of the downward movement from God to man, to the apparent exclusion of the movement of man to God.

* * *

It may be felt that there are other doctrinal issues that need to be raised. I have confined myself to the reactions I have received personally. The Secretariat of Unity in Rome has an even larger dossier, but it would be improper to analyse these comments without reference to the authorities. Even so, one feels justified in mentioning the strong opinion that the publication of a dense and compact text of agreement, with nothing more than a short introduction, runs the risk of provoking negative rather than positive reactions. Some method must be found whereby the argumentation that produced the agreement should also appear in a future document.

It has frequently been said that many of our divisions find their source in non-theological factors. It could equally be said that some of our agreements may be based on the same source.[6] However, there is a recurring note in my correspondence, namely, a nagging pre-occupation of many Catholics with the problem of unity within the Anglican Church itself. This view is not stated in a polemical spirit, but it is argued by several that it would seem impossible to produce a joint statement on the Eucharist when there are such differing and elusive views *within* the Anglican Communion. The problem is obviously one of the limitations of "comprehensiveness", but at the same time it introduces the question of pluralism in theology. My own reply is always to request the writer to interrogate his Anglican brethren and not to pre-judge the issue. After all, this is precisely the method we followed at Windsor.

A further difficulty is the persisting problem of "Anglican Orders". Some people think that the Commission is going too quickly, and feel that other urgent problems such as this should be solved before we approach the question of the Eucharist. Some critics go further and suggest we appear to be assuming that the problem of Orders is already

[6] Cf. Joseph Ratzinger: "What Unites and Divides Denominations": *International Catholic Review*, March/April 1972, pp. 116/117.

solved. There is confusion here which should be avoided. It is one thing to state that we share an authentic faith in the Eucharistic mystery, it is another thing to say that both of us celebrate the authentic Eucharist that Christ gave to his Church. It is because of this that none of the Commission felt that the issue of intercommunion has been settled by the Agreed Statement.[7]

These, then, are some of the reactions I have received. I have tried to indicate how they can be evaluated, without suggesting that such answers are conclusive. A special meeting of the Sub-Commission on the Eucharist is due to be held in late August (1972) to study these and the many other reactions that have come from all over the world. In general these reactions follow the same pattern as those already discussed.

* * *

People are asking: what now? What is the next step? In a way there is no choice here. The Eucharist leads straight into Ministry. However, it is worth noting that it has never been possible for the Commission, in its studies of the Eucharist, to ignore the cognate area of Ministry. Nor, for that matter, do the issues of Authority and Magisterium cease to bear on these discussions. It is as though we are always working on three levels, even when our concentration is fully engaged on one of them. Even so, the programme of the dialogue is almost forced on us by the logic of our divisions. In the light of these we now approach the question of the Ministry which Christ gave, and gives, to his Church.

Merely to concentrate our efforts on the thorny problem of the recognition of Anglican Orders could easily lead us to an impasse. There is nothing furtive about this, or any refusal to face the difficulty, but the question of Order requires that we reflect on how the Church from the beginning regarded her mission and her ministry, on what sort of freedom of decision and choice she felt was hers in the structuring of that ministry, on what she was forced, by historical circumstances, to adopt for a particular period and, therefore, could shed when those circumstances no longer obtained, and so forth. In the light of answers to these questions we will need to interrogate one another as to what we consider to be the ministry which the episcopate (and presbyterate) *must* exercise if the Church is to be faithful to the demands of Christ. One gathers it is no secret that this was the general line of argument followed at the meeting in May of this year at Woodstock, New York, by those deputed to draw up the agenda for the gathering of the full Commission at Gazzada in September. The theme of Ministry dominates the New Testament writings, and the language of priesthood is notably absent, except with reference to Christ himself. This fact is not meant to prejudice the "traditional" Catholic view of the priesthood, but to accept the present need to analyse its antecedents in that tradition. It would be very unwise to jump to polemical conclusions. One senses that there may well be a reconciling factor embedded in these considerations.

[7] Cf. "Instruction concerning cases when Christians may be admitted to Eucharistic Communion in the Catholic Church", Secretariat of Unity, 7th July 1972.

Now some people are very optimistic that an agreement will be reached. I personally have my reservations, not because I do not think that agreement is possible, but because of the multiplicity of the problems involved. In fact, the Woodstock Sub-Commission took it for granted that it would be profitable to draw up an agenda for the next *two* meetings of A.R.C.I.C. on the subject of Ministry. The preparatory position papers, for the moment confidential, show how great is the promise for the future, without obscuring the difficult terrain. It seems clear to me that the Commission will want to off-load many facile attempts at reconciliation.

* * *

I would like to conclude this paper by returning to the ecumenical stage and the variety of problems that are emerging as our dialogues progress. Ecumenism has had to work with rough and ready tools. It has had to deal with both over-enthusiasm and a distressing apathy. For this reason alone it seems to be imperative that we constantly examine the methods we follow. It could be that the method followed at Windsor will not be adequate to the demands of Gazzada. Fr Tillard in his recent paper[8] has analysed what a "substantial agreement" implies, but he has not analysed what exactly is the meaning of an agreement "at the level of faith". This latter distinction requires a much deeper study, and the issues provide the matter of considerable reflection in the second issue of the "Communio" Review.[9] The dividing line between faith and theology is not nearly so clear cut as some imagine, for the very expression of faith would seem to require the language of theological discourse. The distinction implied in the phrase "hierarchy of truths", which made such a humble entry into the *Decree on Ecumenism*, is obviously influencing the whole thrust of our dialogue, but it has not received sufficient attention by the theologians. The experience of a partial but increasing communion between members of our respective Churches cannot be gainsaid, and it requires theological expression. The insistence on our unity in baptism also requires more careful analysis, for baptism is only an initiation into communion, not the consummation of unity. All these and other such problems press on those who are privileged to be appointed to dialogue at the level of the International Commission, but they also provide the problematic for all those who generously respond to the many levels of dialogue that our present situation demands. Nevertheless, because all ecumenism is grounded in hope, one detects a solid but humble optimism that the Spirit of God will guide our deliberations and forestall our mistakes. We have a programme and we must be consistent in keeping to it. This programme is controlled by the goal we have set ourselves: "full communion in organic unity".

[8] "One in Christ": *op. cit.*, p. 246ff.

[9] *International Catholic Review*, Rodenkirchen: March/April 1972 (English edition). Cf. especially the articles: "Unity of Faith, Multiplicity of Theologies", Louis Bouyer, pp. 86-93, and "What Unites and Divides Denominations", Joseph Ratzinger, pp. 115-119.

THE MINISTRY: A NEW APPROACH

by

EDWARD P. ECHLIN, S.J.

Having reached an agreement on eucharistic theology, the Anglican/Roman Catholic International Commission, and indeed all working ecumenists, are forced on to the next problem concerning the human agents of the eucharistic action, ordained priests. Preliminary to the Ampleforth Ecumenical Conference, Fr Echlin's study entitled "Towards a Contemporary Appropriation of *Apostolicae Curae*" was printed in the Summer JOURNAL, p. 8-30. This was used as the basis of the author's lecture in July; that lecture aroused interest, and some points from the subsequent discussion are printed here. Fr Echlin is now teaching theology at Ushaw College, Durham.

THE main tendency of my paper may be summarised briefly under three headings. (1) A pursuit of the traditional historico-sacramental arguments for and against the "validity" of Anglican orders can result at best in a decision of "doubtful validity"; (2) Considering the unity in essentials that already exists between Roman Catholics and Anglicans it seems possible to acknowledge the reality of Anglican orders along the lines of a legitimate pluralism of apostolic ministries such as existed in the primitive church; (3) When the Roman Catholic Church acknowledges Anglican ministry it must appropriate (make our own) the encyclical *Apostolicae Curae* for a wholly different context than that which prevailed in 1896.

The following comments are proposed in response to several questions which were raised during the conference.

1. It is methodologically sound to reassess Anglican orders not in isolation but in the wider perspective of the mystery of ministry within the mystery of the Church. But sooner or later any representative study of Anglican orders must come to terms with *Apostolicae Curae*. This fateful encyclical cannot be bypassed, it cannot simply be declared "wrong", and it cannot be presented as one stage in an alleged organic growth of Catholic doctrine.

The encyclical cannot be bypassed as other decisions have been bypassed because *Apostolicae Curae* has assumed the status of a symbol, a battle cry, a widely recognised declaration of Rome's perennial attitude to the Anglican succession. In my opinion neither Anglicans nor Roman Catholics would ever be comfortable with an acknowledgment of Anglican ministry which did not come to terms with *Apostolicae Curae*.

The encyclical cannot simply be declared "wrong" for two paramount reasons. First, it is not historical to say past teaching is "wrong" when this teaching was put forward in response to different questions than are being asked today. The only logical corollary to such a historical thinking would be that all Church teaching becomes wrong when different data and/or different questions are subsequently educed. Early synods that confessed the Trinity was of one hypostasis were not made wrong by later synods that proclaimed three hypostases in God. Secondly, the encyclical

cannot be declared "wrong" because Rome would be less than enthusiastic about contradicting an encyclical as weighty as *Apostolicae Curae*.

2. The argument for a pluralism in primitive Christian ministries, as Dr Mascall rightly observed, is partly from silence and should be used with caution. Nevertheless the evidence does seem to admit the verdict that the Pauline churches, when they were under the care of the apostle, enjoyed a more loosely structured ordering at the local level than did the Palestinian communities.

3. When new evidence or insights or questions are introduced there exists a wholly new problematic which cannot be resolved by appealing to past decisions based on different evidence and insights and data. Recently it has been argued that the decision of *Apostolicae Curae* can be reversed within the traditional historico-sacramental line of argumentation because of new data provided by Vatican II. I would deny that such a "reversal" is a real reversal or that such an argument is within traditional lines. To introduce data from Vatican II is to create a wholly new problematic than that which engaged Leo XIII. We cannot have it both ways—we cannot claim to be "reversing" Leo XIII's decision when we are asking questions about ministry which he never asked and assessing data which he never considered.

Therefore I share the hope recently expressed by Cardinal Willebrands "that the (A.R.C.I.) Commission will not look back to the past for its own sake but will try to ascertain if *at present* Catholics and Anglicans are able to profess in conscience the same faith on the Sacrament of Orders".

On the other hand it cannot be claimed that Roman Catholic recognition of Anglican ministry would be the organic development of *Apostolicae Curae's* teaching. A decision of "validity" would be *discontinuous* with *Apostolicae Curae* because the whole problematic has been changed by different circumstances, data, insights, presuppositions, and questions.

4. Magisterial teachings, following the principle of *tutiorism*, tend to focus the *sensus fidelium*. Today there are signs of the times that may indicate the faithful are more open to the reality of non-Roman ministries than was the case in 1896. There is the whole context of Vatican II's teaching on the status of other Christians and ecclesial communities; this teaching is gradually being absorbed by Catholic Christians. There is also a yearning for intercommunion among many Catholics, a yearning that implies some reality in non-Roman ministries. There is, moreover, the unprecedented step taken by Rome in releasing for discussion and discernment the consensus reached by the international Anglican-Roman Catholic commission. Admittedly a better integration of theologians into the teaching magisterium is mandatory as is more study and better informed preaching by priests who are the primary and immediate teachers in local communities. But despite some deficiencies in these two aspects of the Church's prophetic thrust it does seem that the Roman Catholic faithful are engaged in the process of discernment of other ministries, a discernment that could result in a yearning for official recognition of Anglican and in some cases even non-episcopal ministry.

THE CHURCH'S AUTHORITY TO TEACH TODAY

by

JOHN COVENTRY, S.J.

with a reply by

REV DR E. L. MASCALL

Three speakers delivered papers at both the 1968 and 1972 Ampleforth Ecumenical Conferences, two monks and this Jesuit father, who spoke last time on "Authority Today". He began by an analysis of Authority as Responsibility and Dependence, Power and *Maiestas*. He then discussed Church Authority as hierarchic and charismatic, under the aspects of Christ: prophet, priest and king. Here he discusses the relationship of words such as "infallible", "indefectible", "irreformable", "definitive", "reliable" in the teaching office of the Church. Dr Mascall takes him up on the subjects of words and of infallibility.

Fr John Coventry has been Rector of Beaumont, Provincial of the English Jesuits and Secretary of the Ecumenical Commission for England and Wales. He is now in the Doctrine Department at Heythrop College, London University. Dr Eric Mascall, who provides a response, is Professor of Historical Theology at King's College, London University; and is the author of many books of which perhaps the best known to Catholics is "*Corpus Christi:* Essays on the Church and the Eucharist". He was the Bampton lecturer in 1956.

THIS paper should really be entitled "Some Aspects of . . ." The subject tends to ramify in many directions, and one could not try to cover it all in one paper. One cannot begin by tackling the special questions raised by the idea of *papal* infallibility, as they can only be considered against the background of the Church's infallibility. Vatican I was, after all, of the same mind, defining that, in the carefully stated conditions, the Pope had "that infallibility with which Christ wished his Church to be endowed". So we must first ask, With what infallibility did Christ endow his Church? I would like to approach the subject by consideration of the word *magisterium*.

MAGISTERIUM

It mean "teaching office", and must basically be seen as a gift from Christ to the whole Church—a participation in his own function as Teacher.[1] It is a function of witness exercised in the Church in a great variety of ways, basically by Christian mothers, Christian parents[2]: teachers of the young are always in a sense "in loco parentis", and more official teachers can never do more than teach the faith their mothers taught

[1] Christ the only ultimate Teacher. Mt. 23.8: "You must not be called Rabbi for you have one Rabbi, and you are all brothers". But cf. 1 Cor. 12.28.

[2] "Christian Marriage" (Pius XI's 1930 encyclical *Casti connubii*) CTS Do. 113, sec. 16-18 "Parents as educators".

them. It is a function exercised by parents, teachers, theologians, charismatic speakers, priests, bishops. It was not, I think, until the nineteenth century that the word *magisterium* came to be limited to the hierarchy. Traditionally, men were more likely to be made bishops because they were already thought of as great teachers than vice versa. The *doctores ecclesiae* include Jerome, Aquinas, Teresa of Avila.[3]

How, then, within the teaching office exercised variously throughout the Church, does one understand the episcopal function? I do not see it as necessarily a more valuable witness, but rather as guiding, as normative in senses we shall discuss. I do not see it as initiating, launching the ideas that throw new light and assist the Church to grapple with new problems, but rather as testing, sifting, authenticating. I see it rather as the episcopal function to assist and support the other teachers in the Church in their function and their efforts, and only after due time and due assessment perhaps to sift and authenticate. And, of course, I do not see the bishops' function as one from above downwards, as if they could teach to the Church a faith or a doctrine it would not otherwise have, or would not know. I see the episcopacy as a sign of Christ's gift of his Teaching to the whole Church.

Finally, before tackling our main subject direct, we need to recall that the truth is not something the Church ever simply "has". By "the truth" I mean the adequate expression in human words, as a result of a total human grasp, of God communicating himself to us in Christ. The Church is ever striving to grow into the truth. It is an eschatological goal. Here we see dimly, as in a reflection. . .

HOW AUTHORITATIVE CAN TEACHING BE?

As most people now agree, the word "infallibility" is an unhappy one because of all the wrong and unintended meanings it can so easily convey. But the word "indefectibility" will not do in its place: it does not face the questions that are raised by "infallibility". All Christians would agree that the Church is preserved by the Spirit from total, or even from substantial defection from Christian faith. But the question raised by "infallibility" is that of reliability in her teaching. One must believe that the Spirit guided the apostolic Church reliably in its teaching from the day of Pentecost onwards; guided the Church in the writing of the New Testament; guided the Church in the subsequent two hundred years progressively to recognise New Testament Scripture as Scripture, to recognise which writings truly expressed the faith of the Church and the apostolic teaching. But if the same Spirit continues to guide and protect the Church, so that she remains indefectible in her faith, then surely there must be some visible trace in history of that indefectibility, namely reliability in her teaching. It would be impossible to believe in a merely interior continuity and guidance in the experience of faith, which did not manifest itself in outward expression. This is the basic ground for search-

[3] Cf. Aquinas's *opusculum Contra impugnantes Dei cultum et religionem*, where he defends the right of religious (the Friars) to exercise the magisterium at Paris, against the Paris clerical Establishment.

ing for reliability in the Church's teaching after the formation of the New Testament canon.

Other grounds arise from the inadequacy of *sola scriptura*, i.e., of Scripture as the sole and all-sufficient criterion of Christian truth. One of these is historical: though normative for Christian truth, Scripture has never in fact proved decisive, from the controversies about the divinity of Christ onwards; all views have sought their basis in Scripture. Another reason arises from the realisation that Scripture can in fact only be received and understood within a living spiritual and theological tradition. This is not to underrate Scripture. A vast number of problems arise about the understanding of Scripture, particularly perhaps about the understanding of Old and New Testaments as one Christian Scripture. But we would all agree that it remains normative, even if not decisive, for all Christian truth. Indeed all new forms of Christian expression, all would-be traditions, remain under the judgment of Scripture. But the question of the Church's reliability in teaching, in matters not in fact decided by Scripture, or in totally new questions not adverted to by Scripture, remains.

However, before going on to consider when or where any such reliable teaching of the Church might be found, we must first consider how reliable or authoritative it is possible for any of the Church's teaching to be.

Any formulation of Christian faith in words, including Scripture, suffers very considerable limitations. First because of the subject-matter, the mystery of God's self-communication in Christ, which can never be adequately grasped by human minds, nor ever deployed without remainder into human statements. Secondly, because all human statements are historically and culturally conditioned. Dr Hans Küng[4] is barking up the wrong tree in his assertions that Vatican I put forward a doctrine of inherently, or *a priori*, infallible statements. But he is basically right about the philosophical presuppositions at the time of Vatican I, and the cartesian or camera-like theory of concepts and statements, which attributed to them both an adequacy and a timelessness that they cannot possess. Yet our very limited powers of statement are all we have got. And Küng's total relativising of all human statements would make it impossible for the Church, or indeed for anyone else, ever to state the simplest truths, and to make definitive and reliable statements, such as: the mortal Jesus is the same being as the risen Christ; he is both God and man; he did not merely pretend to be man in his mortal life and become God at his resurrection; hence Mary is the mother of God. To say that a statement is infallible, i.e., that it is reliable and definitive, is not to say that it is the best possible statement of the reality in view; nor that it says all that there is to say; nor that it uses timeless words. Indeed, to say that a doctrinal definition is infallible, is not *of itself* to say that it is a very important statement; only that it is reliable.

[4] "Infallible? An Inquiry", Collins (1971); reviewed by Rev Dr J. J. Hughes, "Catholic Anti-Infallibilism", JOURNAL LXXVI.2 (Summer 1971).

So, even within all these limitations, there is room for the reliable doctrinal statement, the definitive acquisition in doctrine, in the Church's history.

Many Roman Catholic theologians today would wish to limit the subject matter of such statements in various ways: either to matters seen to be so central to the Church's faith as to be called *stantis et cadentis ecclesiae* and to involve the central fidelity of God to his covenant and promises; or to matters that arise directly out of the interpretation of Scripture. Here again is another large matter which this paper cannot treat. But, however limited they may or may not be both in their subject matter and in their adequacy, there still remains the need for the Church to make definitive and reliable statements. This itself is a promise of Christ: it was in her teaching that he said he would be with her till the end of time.

So we need at this point to realise that the fact, or truth, that the Church *has* such reliability in doctrine, can itself only be a matter of faith. A Roman Catholic must reflect that Vatican I defined papal infallibility via the infallibility of the Church, saying that the Pope had that infallibility which Christ wished his Church to have. The Council did not define what infallibility Christ wished his Church to have. Hence it is quite legitimate to speculate about its limitations. But in order to be able to accept even this very general indication from Vatican I of the Church's reliability in doctrine, one would have to believe it already—otherwise it would be logically circular to make it depend on a statement of Vatican I. *Aliter*, Vatican I was not trying to tell the Church what to believe, but to define what the Church already believed. One would also have to believe that at Vatican I the Church was speaking, and speaking definitively. And to this question we must now proceed.

When does the Church teach reliably?

The Orthodox tradition exhibits and holds fast to this fact, that one can only believe, and not prove, that the Church is able to teach reliably; it goes further and maintains that it can only be a matter of faith *when* the Church is in fact so teaching. For the Orthodox, an ecumenical council teaches reliably, but it is only *post factum* and *ex consensu ecclesiae* that a council is known to be ecumenical: if and in so far as its teaching is accepted as a true expression of the Church's faith, then the council is seen to be ecumenical. This would align authoritative Church teaching with the process by which the New Testament came to be canonised, as I understand this process: i.e., just as it is the gradual and eventually firm acceptance of these books by the Church that gives them canonical status, so with conciliar statements.

The difficulty with this position is that, if a large body of Christians such as the Arians or Nestorians do not in fact accept the teaching of a council, can you ever say that it has acquired the consent of the Church? No doubt the Orthodox would reply that it always remains a matter of faith, not of any firm empirical criterion: one believes that the Church spoke, and spoke reliably, at Nicea, Chalcedon. Yet the argument might

be pressed further: the sign of the Church's consent can be discerned when the dissident bodies are relatively small, but what if doctrinal issues split the Church into large bodies that continue to exist with counter-claims? Perhaps in logic the answer should be that then Christians must work for a reconciling council, whose voice would in time come to be seen as that of the Church, and that only such a council could decide the issues. But in fact they have maintained that their own tradition is decisive.

A further point that calls for reflection is the position in Orthodox tradition of the Ecumenical Patriarch. If I have understood the matter aright, the Orthodox Churches would not regard any council as ecumenical without the participation and/or consent of the Patriarch of Constantinople. If so, then the criterion, or process of recognition, of the Church's reliability in doctrine is not purely the subsequent consent of the Church, and the Orthodox position may in its principles be nearer to the Roman Catholic than has usually been supposed.

Roman Catholicism has endeavoured to assert a constitutional criterion for the ecumenicity of a council: such a criterion would be external to whatever a council might or might not say; the council would be known to be ecumenical by constitutional criteria, and therefore its teaching would carry authority *ex sese*, not from the subsequent consent or acceptance by the Church. The constitutional criterion asserted has been the position of the Bishop of Rome: that council is ecumenical which is ratified by the Pope.

The difficulties that can be urged against this position are both historical and logical. All would agree that the advocacy of such a constitutional criterion was a comparative latecomer in history. In the case of some earlier councils there is doubt whether they received papal ratification, even if this is quite clear in more recent history. There does not seem to be any theological objection in principle to the idea of a constitutional criterion emerging in the course of history. The function of the papacy as the central sacramental sign of Christ's *episcope* and teaching within his Church could come in the course of time to be recognised by the Church under the guidance of the Spirit. The theological objection would rather be, not to a gradual emergence in history, but that such recognition has never been given by the whole Church.

I have said that the difficulty against the position is also logical. Perhaps it is the same difficulty put in another way. If the See of Rome and the bishops in communion with the See of Rome say that papal ratification is what makes a council ecumenical, I cannot logically accept this simply because they say so: this would be circular. I can only accept it if I believe that this is the faith of the Church. So the ultimate theological principle for accepting any constitutional criterion must remain the consent of the Church. Hence one begins to see that the Roman Catholic position is not so different from the Orthodox as has generally been supposed!

Ordinary magisterium

The ordinary *magisterium* of the Pope and bishops is another area in this complex field. To assert that the ordinary teaching of the bishops is a reliable guide to Christian truth is basically to assert that God is faithful to his promises, and that the episcopacy is the sure sign of this enduring care by Christ, the one Shepherd and Teacher. It is also to indicate a fact, that the bishops at any given time reflect and manifest the current doctrinal expression of the Church's faith and are regarded as doing so reliably by the faithful.

But to regard the ordinary teaching of the bishops as strictly definitive for theological purposes in doctrinal issues presents insuperable difficulties. Without a council, which by its pronouncements would convert ordinary into extraordinary teaching, it is in practice impossible to discover what the accepted current teaching of the bishops is.[5] Nor would theologians understand ordinary teaching simply in terms of accepted current teaching. To believe in the doctrinal reliability of the ordinary teaching of bishops does not entail that their current teaching, if it could be adequately assessed, would be at all points irreversible; it does not exclude periods of greater and periods of more limited understanding. "Ordinary teaching" is too loose a concept to use as a definitive guide. Only the eventual, and perhaps continual, assessment process by the Church (the consent of the Church once more) could establish what the ordinary teaching is. Finally, Roman Catholic theology needs to be more aware that it cannot at the same time insist on the ordinary teaching of bishops as a reliable guide, and ignore the teaching of leaders in other Churches whom it recognises to be true bishops. Indeed, one must look beyond episcopacy, if the assertion that the Holy Spirit works in other Christian Churches is to be taken seriously.

The ordinary teaching of the Pope, in the form of an encyclical or similar pronouncement, certainly carries for Roman Catholics a certain authority *ex sese*, an authority which can best be described as spiritual authority. A papal statement will attract more notice and respect, it will enter more fully into discussion, than the statement of another bishop. But its eventual and ultimate doctrinal value can be assessed only *ex consensu ecclesiae*, a process to which it is not possible to put any particular term. One might take as examples the 1864 Syllabus of Errors of Pius IX or the 1891 social encyclical *Rerum Novarum* of Leo XIII. Both attracted a great deal of attention from teachers and thinkers in the Church. Both entered for long afterwards, and perhaps still do, into the "authorities", the doctrinal statements of importance, considered by theologians. But the place that they will eventually take within the doctrinal self-expression of the Church, their ultimate doctrinal authority, can only progressively be discerned in the Church's long, and perhaps unending, process of doctrinal assessment.[6]

[5] One only has to recall the divergence of views and compromise formulae during the Second Vatican Council.

[6] On this subject, see the article by Fr Edward Echlin, S.J. [Ed.]

Extraordinary magisterium of the Pope

It is only against such a complex background that one can approach and attempt to set out in the most summary fashion the main questions raised by the doctrine of papal infallibility.

In view of what has been called "the ideology of infallibility" it is necessary first of all to indicate some of the things which Vatican I did *not* say. It says the Pope has infallibility, not his statements: these are *irreformabiles*. This does not imply that they are the best possible statements doctrinally, or have the most felicitous wording; only that they are definitive acquisitions and cannot be jettisoned. The Council adopted a commonsense attitude to statements, not a peculiar epistemology; hence irreformable statements are still human statements, subject to all the limitations we have considered. "Infallible" is a negative word: it connotes protection from error, not some positive quality of wisdom. There is no assertion of special guidance of the Pope's thinking by the Holy Spirit.

But above all Vatican I stated that the Pope has that infallibility which Christ wished his Church to have. Hence theologians legitimately discuss the possible subject matter of statements covered by the phrase *doctrina de fide vel moribus:* when a doctrine can be said to be *de fide;* whether the field of morals can in any way be separated from that of faith. For a doctrine cannot become a doctrine of faith by the fact of the Pope's defining it—rather, it is only doctrines of the faith that the Pope can define. *Lumen Gentium*, n. 25, stated that infallibility extends as far as the deposit of divine revelation.[7]

Let us, however, leave aside all these complex questions about the precise scope of papal infallibility, and consider simply the question whether, within the total teaching function of the Church, the papacy has a particular role to play as a sure sign of reliable teaching. The historical and theological difficulties against accepting this idea are the same in principle as those we considered in the case of the criterion of ecumenicity of a council, but are sharper. Recent studies by Hans Küng and Brian Tierney[8] have argued that the idea of papal infallibility emerged suddenly, and almost by accident, in the course of controversy between 1150 and 1350; the theologians who supported it did so *bona fide* but mistakenly on inaccurate historical information drawn from the False Decretals. Thus was founded a theological tradition within Roman Catholicism, and the doctrine was eventually defined on the basis of the existing theological tradition. Once more, it is not in principle impossible for a doctrine concerned with the Church's self-understanding to emerge in the course of her history and to gain the acceptance of the Church, though the theological basis of the doctrine would in this case remain disquieting. The

[7] "The divine Redeemer wanted his Church to be equipped with this infallibility in the definition of doctrine on faith and morals. It is commensurate with the deposit of divine Revelation, which is to be sacredly guarded and faithfully expounded." The phrase *doctrina de fide et/vel morum disciplina/moribus* appears in the documents of the last three Councils.

[8] "The Origins of Papal Infallibility, 1150-1350", Leiden, E. J. Brill, 1972.

real question is, rather, whether it has ever gained the acceptance of the Church.

Once more, too, we are faced with the logical difficulty. One could not accept the infallibility of the Pope on the grounds of the Pope defining it. So the grounds for acceptance could only be the statement of an ecumenical council. And thus we are back on the previous question of knowing when a council is truly ecumenical and defines the faith of the whole Church. It is certainly possible to believe that Vatican I spoke for the whole Church. I do not think it is possible to advance a theological proof that it did.

Conclusion

I am deeply conscious that this paper has treated mainly of such questions as criteria, guarantees, logic, and that it therefore has that "rationalistic" flavour which may be the besetting sin of western theology. I think an attempt to think as clearly as possible has its place in theology as elsewhere. But I would much rather have been able to spend time on more positive reflections.

I think that the idea of the consent of the Church, her emerging recognition of what truly states her faith, has come out as the dominant theme in these reflections. If you were to go into a church and hear a sermon that really lit up your mind and heart, that made Christ and the promise of his life really vivid and meaningful to you, it would be pretty irrelevant to say of the preacher either "he is infallible" or "he is not infallible". Beyond all attempts to define possible criteria for the Church's reliability in teaching must lie the spiritual quality and authority of her statements, which make us say, "Yes, that is indeed our faith". This *sensus fidelium* has always held a high place in the Church's tradition, and is given recognition by the Vatican Council in a remarkable passage:

> "The holy People of God shares also in Christ's prophetic office. It spreads abroad a living witness to him, especially by means of a life of faith and charity and by offering to God a sacrifice of praise, the tribute of lips which give honour to his name (cf. Heb. 13.15). The body of the faithful as a whole, anointed as they are by the Holy One (cf. Jn. 2.20, 27), cannot err in matters of belief. Thanks to a supernatural sense of the faith which characterises the People as a whole, it manifests this unerring quality when 'from the bishops down to the last member of the laity' (Augustine, PL. 44.980), it shows universal agreement in matters of faith and morals."[9]

We reflected at the outset that Christ gives his teaching office to the whole Church, to be variously exercised. It would not be normal, or indeed helpful, to speak of the infallibility of the whole Church. But when the Council asserts that the whole People shares in Christ's prophetic office, it is saying more than that they have indefectibility in faith: they manifest

[9] *Lumen Gentium* (Dogmatic Constitution on the Church), sec. 12.

this unerring quality when they show universal agreement. Hence the consent of the Church enters into the process by which the Church endeavours under God's guidance to teach reliably.

My final reflection is on the ecumenical dialogue. The history of the Church's councils shows that they have been concerned with statements of faith that are seen as necessary to preserve unity; they have tended towards the minimal necessary statement for this purpose and have tried to avoid the appearance of settling or limiting legitimate theological discussion. I think it is fair to say that Protestantism, in witnessing to the primacy of Scripture, has never fully faced up to the question of the reliability of the Church's understanding of Scripture. It seems to me that Roman Catholicism and Orthodoxy are nearer to each other on this question than is generally supposed, and yet neither in isolation from the other is capable of reaching an adequate self-understanding of the Church. I therefore see both the need and the possibility for these three great theological traditions to enter more fully into discussion with each other and move towards a common understanding, out of which could grow a greater understanding of the nature and the signs of the Church's reliability in teaching than the Christian people as a whole have ever yet possessed.

REPLY BY DR MASCALL

Fr Coventry's courageous and penetrating paper raises a number of important and difficult questions, to which he has wisely refrained from trying to give tidy and definitive answers, though he has provided valuable pointers to the directions in which the answers may ultimately be found. I shall not be so foolish as to try to give those answers myself, but shall limit myself to making a few comments which his paper has suggested to me.

There is first the matter of the inadequacy of human language to provide an exhaustive and exact account of the reality which it describes, an inadequacy which is evident even when the reality in question is finite but which becomes even more glaring when the reality in question is the mystery of God and his dealings with his creatures. As I have written elsewhere, "so far from consisting of atomic facts which can be put in one-to-one correspondence with atomic linguistic statements, the world (at least as it appears to us) is a continuous, multidimensional dynamic entity, while language is discrete, unidimensional and static".[10] And to this *structural* inadequacy of language there is added a *contentual* or *semantic* inadequacy, arising from the fact that the meanings of words change from time to time, so that in order to understand the meaning of a word or a statement we have to place ourselves in the original context in which it was first used or formulated, a task which can be much more difficult than might be supposed and which requires not a mere lexicographic acquaintance with the original context but an effort of sympathy

[10] "The Openness of Being", p. 27.

and psychological identification of great sensitivity and delicacy. This, I must emphasise, does not leave us in a condition of complete relativism as regards the linguistic expression of belief, either in the commonplace or in the religious realm, such as is expounded in part in Hans Küng's "Infallible?" and more radically in Leslie Dewart's books "The Future of Belief" (1967) and "The Foundations of Belief" (1969). Such relativism is in fact suicidal, for it makes its own truth as impermanent and ephemeral as the position which it attacks. Language and concepts as well have not a merely one-to-one pictorial relation to the realities which they help us to know, in the way in which the elements of a code are related to the objects for which they stand. Words and concepts do not function in their own right as if they carried meaning apart from the minds that use them. The human mind, at least in this life, cannot carry on its activities of knowledge and communication without them, but they are not the ultimate objects of human knowledge in a quasi-Cartesian way. They are *objecta quibus*, not *objecta quae;* they are media through which, and instruments by which, the mind knows realities. This basic constitution of the mind as that which *has insight* and *understands*, which, intentionally though not entitatively, *becomes* the reality which it knows, has been given monumental exposition by Fr Bernard Lonergan in his book "Insight",[11] which, for all its ruthless determination to leave no stone unturned and no avenue unexplored, is, in my view, one of the greatest philosophical works of this century. It is, of course, true that the conceptual linguistic context of any time and place will frame and limit, will colour and pattern, our discernment and expression of truth; here we see through a glass darkly, and through very different glasses at different times. This, however, does not prevent us from knowing the truth, however imperfectly and partially we know it. And in spite of this relativity of words and concepts there are in point of fact certain basic levels of expression on which relativity is null or minimal. "Cats have claws", "Water is wet", such expressions as these need no revision when we pass from the world of second-century neo-Platonic Alexandria to that of eighteenth-century post-Newtonian England; and, whether or not we dismiss as outmoded the categories that came naturally to Leontius of Byzantium, "Jesus is both God and man" is as intelligible to us as it was to him.

My point is simply this, that the fullest recognition of the relative and contextual character of human words and concepts is entirely compatible with the fullest confidence in the unrelativity of truth, And it is only if we have the basic conviction that the human mind has an inherent and inalienable power to *know* that we shall, with any likelihood of even partial success, be able fruitfully to investigate the relative and transient forms under which that knowledge has taken place. We shall thus be saved from superficial confrontations and dismissals. We shall neither, to mention specific examples, dismiss Denzinger 714, 1839

[11] On this subject, see the article by Fr Michael Sharratt. [Ed.]

and 1966 as relics of barbarism nor, on the other hand, treat them as if they were statements of Vatican II. There can be no cut-and-dried recipes for the insight and sensitivity which are needed for this task; only a basic conviction that the fallen human mind, just because it is mind, can know the truth and that, just because it is fallen, it can know nothing as it should without the grace of God and the guidance of the Spirit, will suffice.

Passing to the question of infallibility, I am grateful to Fr Coventry for his clear demonstration that infallibility, *as it is often understood*, cannot apply either to the Pope or to the Church, since, *in that sense*, it could not, for purely logical reasons, apply to anything or anybody. I am doubtful, however, whether his interpretation of it in terms of reliability, is fully satisfactory without a good deal of further development. For what troubles many people outside the Roman Communion is that, in a number of instances, declarations of the magisterium which were made in a way which would seem to indicate reliability if anything could, have later on been quietly ignored or bypassed. This being so, it seems to me that we must either hold to the notion of indefectibility, in spite of Fr Coventry's dislike of it, or else abandon any belief in the guidance of the Church by the Spirit. There is, I think, a valid, though as with all analogies an imperfect analogy between the guidance of the Church in its life and teaching by the Holy Spirit and the cybernetic mechanisms which are such an important feature of modern technology and are a built-in feature of all living organisms, including man. That is to say, the Church is not prevented from divagations from the central path of right development and progress, but, when the divagations occur, they are corrected, usually at the cost of divagations in an opposite direction which need to be corrected in their turn. The divagations may sometimes be large and to all appearance catastrophic, but complete catastrophe never occurs; the car which is the Church may sometimes swerve wildly but it never in fact ends up in the ditch. It is not, I suggest, either irreverent or untrue to suggest that history shows the indwelling of the Spirit in the Church to be of this cybernetic kind. But how difficult a notion that of infallibility is may be seen from the massive volume "L'Infallibilité: son aspect philosophique et théologique", which emerged from the Colloquium organised in Rome in January 1970 by the International Centre of Humanist Studies and the Institute of Philosophical Studies of Rome.

Finally, on the question of ecumenical councils, without agreeing with everything in Fr Brocard Sewell's book, I would suggest that there may be something in his suggestion[12] that there has been no truly ecumenical council since the Second Council of Nicaea in A.D. 787. For both the documents of Vatican II and subsequent relations between the Pope and the Eastern Churches suggest that the latter are viewed not as schismatic bodies outside the true Church, but as parts of the true Church

[12] "The Vatican Oracle" (1970), 182.

which, through unfortunate historical circumstances, have become separated from the Petrine see. Indeed, in view of Pope Paul's charitable and moving remarks about his sister Church at the canonisation of the English and Welsh martyrs on 25th October 1970, one may wonder whether, *toutes proportions gardées*, a similar judgment might not apply to the Anglican Communion as well. May not conciliar ecumenicity be perhaps a matter of degree?

This is nothing like a complete discussion of Fr Coventry's most valuable paper. But perhaps these reflections of an Anglican hearer may not be without interest.

EDITORIAL NOTE: Dr Mascall refers to Denzinger-Bannwart 714, 1839 and 1966 in the editions previous to *Editio* 33 (Denzinger-Schönmetzer, *Enchiridion Symbolorum, definitionum et declarationum*, Freiburg 1965).

DB 714 = DS 1351, the Decree for the Jacobites (1442): the Roman Church "firmly believes, professes and teaches that outside the Catholic Church no one, neither pagans nor Jews nor heretics nor schismatics can share in eternal life, but will depart 'into everlasting fire prepared for the devil and his angels' (Mt 25.41), unless before the end of life they have been received into it. Of so great value is the unity of the Church's body that the Church's sacraments are useful for salvation only for those who remain within; and that only for them do fasting, almsgiving and other pious works and the exercise of militant Christian life earn the eternal rewards. For no one, however much he may give in alms, even should he shed his blood for Christ, can be saved unless he has remained in the bosom and unity of the Catholic Church."

DB 1839 = DS 3073-4, the definition of papal infallibility, Vatican I (1870) first dogmatic constitution on the Church of Christ, Chapter IV.

DB 1966 = DS 3319, Papal Bull *Apostolicae Curae* of Leo XIII, 1896: "We pronounce and declare that Ordinations carried out according to the Anglican rite have been and are absolutely null and utterly void."

THE ROYAL SUPREMACY AND FULL COMMUNION

by

THE WORSHIPFUL CHANCELLOR THE REV E. GARTH MOORE

By a writ of William the Conqueror probably dated April 1072, almost exactly nine centuries ago, the spiritual and temporal courts of England became separated. The operative wording is this: "No bishop or archdeacon shall henceforth hold pleas relating to the episcopal laws in the hundred court; nor shall they bring to the judgment of secular men any matter which concerns the rule of souls; but anyone cited under episcopal laws in respect of any plea of crime shall come to the place which the bishop shall choose and name, and there he shall plead his case and answer for the crime. He shall not be tried according to the law of the hundred court, but he shall submit to the justice of God and his bishop in accordance with the canons and the episcopal laws" (Stubbs, "Select Charters", 99f; "EHD", II.604f). When the Priest lost to the Prince the supremacy over the Church in England, then an Erastian Church was brought into being, complete in its parts and in its law. That situation has pertained to this day, and there are those who find it a major ecumenical stone of scandal.

The problem is here discussed (it is an abbreviated synopsis of the lecture given at the Conference) by a barrister who is at once Chancellor, Vicar-General and Official Principal of the Dioceses of Durham, Southwark and Gloucester, and a lecturer in law studies at Cambridge. Called to the Bar in 1928, he was called to the priesthood in 1962.

THE Royal Supremacy is marginal to our talks, but it is an occasion of impediment over which to stumble.

Royal Supremacy is closely linked with Establishment which is not popular in all Anglican circles: but how can it be got rid of when people can't agree even as to what is the worst of it? Protestant dissent at one time, at least, deplored it and perhaps it is disliked in Roman Catholic circles.

The effect of Establishment has been misunderstood. What matters is whether a Church is free or shackled and this has little to do with Establishment. The amount of interference which a Church suffers depends on the power and attitude of "the Prince" whoever the Prince may be, and he may be a republic or a parliamentary democracy or even a Soviet. Whether one likes it or not, it is quite impossible for any Church to escape the attentions of the Prince.

We are now discussing three things, not two, namely:

(1) Establishment,

(2) Non-establishment, with, in between,

(3) Disestablishment.

As regards Establishment, we can do no better than look at ancient Jewry in which the identity of Church and State was complete. In the Law, divine in origin, you find embraced, without any distinction of religious

and secular, matters of religion, social affairs, protection of animals, sexual morality, murder, larceny, perjury and more besides. Is there perhaps something like this in the modern tiny Vatican state?

At the other extreme is Non-establishment. Look for this in the U.S.A. There, subject to general law, you may associate for any lawful purpose or object, just as you like. It may be for religion, but the relationship of those who join in the association is purely contractual.

The Church of England claims to be that Branch of the Catholic Church which came gradually to be established here between 597 and 686. At first the situation was nearer to the Jewish than to the American situation. But after 1066 the identification of Church and State approximated less closely to the Jewish concept. When William the Conqueror came, he found that the Shire Court manned by the Shire Reeve (or Sheriff) and the Bishop administered temporal and Church Law alike, while in the Hundred Court the Archdeacon and the Earldorman together administered both Laws. It is thought improbable that there were, in fact, no specifically Church tribunals; but no one now knows anything about them.

William the Conqueror put a stop to this in 1072 and my jurisdiction as a diocesan chancellor is traceable back to that date. From that time on there were Church Courts and Secular Courts. Kings, however, treated matters of Church Patronage as civil while defamation was a matter for Church Courts. The division of jurisdiction was more or less what one might expect. The division of function between them was not quite what we should expect, for patronage went to the Secular Courts while defamation went to the Spiritual Courts. But, on the whole, probate and matters matrimonial fell within the ecclesiastical jurisdiction.

One can argue as to whether Canon Law was or was not part of the Law of England: but the two systems were fully recognised and were fully enforced, and the interchangeability of much of the personnel concerned operated to bridge the gap between them. One could say that William the Conqueror took the first step towards disestablishment, bringing the Church/State relation from complete identity down to a kind of marriage. The Reformation period emphatically altered the Conqueror's tentative step. Church and State again became one under the Royal Supremacy. The old Church Courts continued to operate, but without doubt as the King's Courts; and today I am as much a Royal Judge as any other Judge and the Law is the Queen's Law.

There was, however, no great break with the former Law. The Canon Law, the *Jus Commune* of the Church went on unchanged save where it was directly changed by the Reformation settlement or by legislation springing therefrom. But when Rome was cut off the former source of new Church legislation was cut off with it. There remained the Royal Supremacy; and what had begun as the personal supremacy of Henry VIII, became by the end of the seventeenth century a Parliamentary Supremacy—a victory for Parliament won on the field of battle.

What does this mean?

It means that Parliament, that is, Queen, Lords and Commons, is the Supreme legislative authority; it means that many important things are done in the name of the Crown; it means that the Church Courts are Royal Courts. But until 1857 they functioned in the old way. In that year Matrimonial and Probate matters were taken away from the Queen's Church Courts and given to the Queen's Secular Courts. But what was more important was that this was the occasion for the State to depart from the western Catholic position on the indissolubility of marriage. It is, of course, true that the seeds of this departure had been sown in the seventeenth century, when an Earl successfully promoted a Private Bill to get his marriage dissolved by a Private Act of Parliament, the first of many such which were obtained by the rich.

In this century a great measure of freedom has been bestowed upon the Church of England. By the Enabling Act the Church Assembly (now replaced by the General Synod) can pass Measures which operate in all respects as Acts of Parliament and, like other Acts of Parliament, can even repeal earlier Acts.

But Parliament is jealous of its Sovereignty and before a Measure can receive the Royal Assent there must be a motion in both Houses for it to go forward. Since 1928 when the Revised Prayer Book measure was rejected, some care has been taken to avoid putting forward measures likely to provoke rejection in Parliament, which, in turn, has shown little inclination to reject what the Church wants.

That is the reality of the Royal Supremacy, the ultimate control of Parliament over the Church. But it is not Establishment which places a Church in shackles. In a Church where there is no establishment there may be far more state interference. It all depends entirely on the power and policy of the Prince. Compare the situation in Russia, where not merely the Orthodox Church but the Baptists, too, are completely at the mercy of the State. There is no resemblance between that situation and the one which prevails in England. Or take Turkey where, as we have recently seen, the names of possible Ecumenical patriarchs have to be vetted by the Government before an election can proceed.

Then there are countries where it is the other way round: in Spain, Ireland and Malta the Church exercises an influence on the State which some claim is oppressive and detrimental.

Thus the basic character of Church/State relations is not a matter of Establishment. The question is what is the attitude of the secular power which will do what it wants so far as it has the power to do so, regardless of whether the Church which is affected is established or not.

Coming now to disestablishment, you get the curious paradox that a disestablished Church can be more fettered than a non-established Church or an established Church. This is evident in the cases of the disestablished Irish and Welsh Churches. To break the Church/State bond it was necessary to have an Act of Parliament, which, unless and until some further legislation is passed, constitutes a framework within which the disestablished Church must act.

Even in an Established Church there can be subtle changes as a country becomes more or less Church-minded. One instance is the matter of divorce, where the residuary one-ness of Church and State gives an untidy look where they are in conflict. There has ceased to be Church/State agreement in this matter, with the anomalous result that a priest need not marry divorced persons, though he cannot be prevented by the Church from doing so.

It should perhaps be added that, although in England there is an Established religion, the State recognises the existence of other religions. At one time it tended to suppress and hamper them. Today it often goes out of its way to assist them, both by consulting with them and conferring privileges on them, such as relief from rates.

Time does not permit of an examination of the recent Report of the Commission on Church and State. Suffice it to say that the various views held within the Church of England as to what that relationship should be are reflected in the disagreements manifested among the members of the Commission.

Discussion

Chancellor Moore did not foresee any reason for thinking that the Royal Supremacy will be likely to make for trouble today or in the future, or that many now will be likely to want disestablishment.

Chancellors are barristers, yet they have to give rulings on certain matters which touch theology; but in his judgment the Judge does not claim to state what is theologically true in general, but what in a given case is consonant with the actual doctrine of the Church of England.

There is this distinct advantage in the Establishment that the Church has a say in the appointment of her judges; but, where a Church is not established, in matters of an ecclesiastical kind the judge is secular.

The feeling of outrage over the action of Henry VIII is still felt by some. But these shabby events are past history and we are thinking of today. They show that you cannot stop the Prince where he has the will and the power. In Russia the will and power are present, and if the Prince has the will and the power he can choose Mormonism and imprison those who refuse to conform. In every country the State can give orders to all and they must obey or take the consequences.

It was suggested that where the machinery of the Church is in State hands, the State can that much more easily control it—it could make it a branch of the Civil Service. But, it was replied, this is really a moral question; how much should the Church take advantage of State benevolence, and also a practical one of involvement. The Russian Baptists know that involvement cannot be avoided. In the last resort the Church

in effect can disestablish itself by refusal of State control but it must take the consequences.

It was then suggested that, in the case of the Church of England, Establishment presents a false picture and the Church cannot witness because of it. It shares the opprobrium that some attach to the general "Establishment". Chancellor Moore said he doubted whether this was much felt in the average parish. Father Rand remarked however that anti-establishment views prevail in Durham from the Irish and Free Church element for reasons which although not quite the same add up to one. He took it for granted the disestablishment would have to come if the Church of England were to be linked to the Free Church.

It was remarked from the Orthodox side that in Russia there is an insidious attempt to make the Church look established even though it is not. The Church has to live so controlled by the State that a visible separation is what the faithful desire and the same is true of the Baptists.

Questions were raised about the XXXIX Articles, of which it was said one vicar believed at most in three or four. Chancellor Moore remarked that all sorts of people taking office must give a general assent to the XXXIX Articles: they should read the preface, namely, "His Majesty's Declaration", which directs that Articles are to be taken in their literal and grammatical sense. So taken, many of the difficulties disappear. The Bishop of Barking said that the Articles do stand for something and they allay suspicions. An attempt to change or to abolish the XXXIX Articles may be the desire of (among others) persons who wish the Church to teach nothing. Bishop Clark asked if the Articles should not be regarded as a protest now outmoded, to which the Bishop of Barking said that if there were to be new Articles today they would be very different.

MARY AND ECUMENISM

by

THE RIGHT REVEREND WILLIAM CHADWICK

Anglican Bishop of Barking

When a major ecumenical conference was held at Ampleforth four years ago, this subject was duly represented by the late Dom Ralph Russell of Downside in conjunction with Canon John de Satgé of Sheffield, a Catholic and an Anglican who came out strongly in defence of Our Lady's place in ecumenical encounter. The Blessed Virgin presents both a cultural hurdle to be surmounted and a spiritual growth point to be shared, and it is right that she should appear at ecumenical discussions. She was called by the early Christians *sancta purissima, immaculata*. The feast of her Conception came from the eighth century Eastern Church by way of Naples to Ireland and England, where it was kept in the Saxon monasteries of the Ethelwold-Oswald Reform. Of the Immaculate Conception Friar John Duns Scotus pronounced the phrase which confirmed the doctrine—*potuit, decuit; ergo fecit*. The feast of her Assumption has an equally long and substantiated history, appearing in sermons of the early fathers "*in dormitione SS. Deiparae*". The Council fathers reiterated her place in the economy of salvation and as a sign of hope and comfort to a pilgrim people. She is no longer the prerogative of the Catholics. As the Bishop of Barking put it, the Churches are saying "give us a share of the Virgin's prayers", she who is caught up into the power of the Resurrection.

WHENEVER the doctrine of the Virgin Mary is mentioned in the context of Ecumenism the immediate reaction is that this is not a very fruitful field for ecumenical discussion.

Karl Barth has declared that Marian doctrine is the central doctrine of Roman Catholicism and represents the heart of its distortion of the Christian revelation. It represents the humanisation of religion and man's assertion of the possibility of salvation by his own effort. Mary the *homo cooperator* emerges and takes over the task of salvation. Hardly it would seem an auspicious point at which to begin ecumenical discussion.

But just in so far as this is in fact a parody of all that Rome means by its Marian doctrine it reveals the need for explanation and understanding and may indeed prove to be a most fruitful area of discussion. True ecumenism is not mere fraternising. It is a genuine seeking together what God is saying to us today. It is marked by a deep concern for the Church and its mission. In such a context there is little room for polemics and every need for understanding. It is precisely as we have developed a deep sense of the Church and its mission in the world that we shall feel the pressure to come to terms with the deep spiritual instincts of the Christian community through the ages. A high seriousness in regard to the Church will not allow us to ignore anything which we are convinced has been important to the majority of Christians through the centuries. Speaking for Anglicans, I can say we have never felt it easy or proper to ignore what we have felt to possess genuinely "Catholic" authority.

Secondly, our discussions about Mary are important to us all because of their Christological significance. A right understanding of Mary, as a right understanding of the Nicene creed, is a bulwark defending the

true appreciation of the Incarnation. The title *Theotokos* speaks in the first place of the Child Jesus and only consequently of His Mother. A right approach to Mary is a safeguard against Christological distortions both ancient and modern.

Such understanding is an encouragement to a true Christian anthropology. Michael Schmaus justly writes, "it is to be hoped that all who meditate upon the glorious example of Mary may appreciate with ever-increasing force the worth of human life when this is totally integrated in the fulfilment of the will of our heavenly Father and the well-being of our neighbours".

Lastly, I would wish to stress the importance of Mary for the Church's understanding of herself. We are all grateful for the emphasis placed by Vatican II on the understanding of Mary as "Mother of the Church". This is a title which demands and repays careful theological reflection. Martin Luther said of the Old Testament that it is the cradle of Christ. It may not be too much to carry this notion further and see in Mary the goal of the Old Covenant. "Behold, the handmaid of the Lord. Be it unto me according to thy word", represents the summit of the Old Covenant, the anticipation of the New Covenant and the condition by which God in the New Covenant may enter His world in the fullness of His grace. Mary in her response is the type of the Church when it is true to its nature, "the complete emptying of the human element in the face of God".

All this gives hope that the careful discussion of this doctrine may give us both new understanding and new unity.

I believe that this is further helped by developments within the Roman Catholic Church itself. Since the beginning of this century and culminating in the most recent thought there has been a steady process by which this doctrine has ceased to be considered in isolation and has been reintegrated into the body of Christian doctrine.

What made dialogue in regard to Mary so difficult was its former isolation and absolutisation. At the time of the Reformers this had resulted in distortions which Roman theologians now accept the Reformers were right to oppose. Such distortion could only be corrected as the doctrine in regard to Mary was considered in its proper context and ceased to be isolated. That has largely happened today. A Roman Catholic theologian has written, "An imperious necessity has revealed itself to study Mariology in the total context of theology. Such a procedure results in fresh illumination not simply of Marian but of all doctrine". Marian theology throws light on our doctrine of God, Man, Sin, Salvation, Grace and the Holy Spirit. When it is so understood it must be a rich mine for ecumenical delving.

Further encouragement may be derived from the appreciation which is now being shown for biblical theology. It is true that in some Roman Catholic circles "a certain similarity of inspiration to the fundamental attitude of the Reformers has attached to the biblical revival some

suspicion of Protestant tendencies". But ecumenical dialogue means precisely that this will not prevent careful consideration of its value.

Still further encouragement to ecumenical dialogue is to be derived from the results of Vatican II. In *Lumen Gentium* Marian doctrine was firmly placed in the context of the Church.† The emphasis is undeniably Christ-centred so that any suspicion of a "Christomariological redemption" is avoided. Its emphasis is more biblical than scholastic. Of its Marian quotations some 27 come from Scripture, 33 from the Early Fathers and only 13 are Papal.

All this means that a climate favourable to ecumenical discussion has been created.

If this is to be as fruitful as it needs to be Protestants on their side must recognise a need to face what Scripture says about Mary and must no longer dismiss the whole subject with caustic references to devotional excesses. Given this readiness, the possibility arises of a new enrichment in dialogue.

At this point I should like to underline two specifically Anglican concerns. The first is the importance of genuine scholarship. An indication of this was given by Canon Charles Raven who in his day was something of a radical. "Gentlemen," he said to a class of newly ordained clergymen of whom I was one, "it would have suited my way of thinking far better if God had brought his Son into the world in the normal way. But the evidence is such that I feel bound to accept the Virgin Birth." Similarly, the present Dean of York has declared his conviction in regard to the same doctrine on historical grounds. It appears in our documents (the New Testament). There is no real parallel to it in the pagan myths. It was not used to prove anything. It might actually have been a hindrance at the time it was proclaimed. The only reason for asserting it seems to be that it was true.

The second Anglican concern is that whatever we are asked to believe should have a genuine foundation in the teaching of Holy Scripture.

What has been said so far has, I hope, been strongly positive. I turn now to notice some of the difficulties that may arise in ecumenical dialogue. To begin with I take the well-known combination, *solus Christus, sola Scriptura*, and *sola gratia*. It seems to me that Roman Catholic doctrine should pass the ecumenical examination in regard to the first. Marian doctrine clearly does not compromise the uniqueness of Christ. Mary is "at the side of", never "in place of" Christ. She is not a Goddess or a Co-Saviour. Rome knows well enough that "humanity cannot save itself out of its own resources. This is a fundamental dogma of revelation".* Protestants should meet the delicacy with which Rome has avoided the use of co-redemptress (although without rejecting it) with a generous acceptance of the fact that *solus Christus* is not impugned. *Sola Scriptura* is more

† Dogmatic Constitution on the Church, Ch. VIII: The Blessed Virgin Mary, Mother of God, in the Mystery of Christ and the Church.

* M. Schmaus, "Teologia Dogmatica" (Spanish ed., p. 300).

difficult. Rome has not helped by inventing proof texts for the Assumption. They are not convincing and this is not the way to use the Bible. Roman Catholics will help us—and themselves—by accepting that there is surprisingly little explicitly Marian datum in the Bible, or indeed in the Early Fathers. What we have to do is to examine with care, and in the light of the development of dogma, what the Bible has to say about sin, grace, salvation, man, the Holy Spirit and the Body of Christ and see how Marian doctrine relates to it all. It will be of the greatest help if we can do this together. Implicit in this is our readiness to talk together also about the development of dogma. It is of some significance that the birth of Marian doctrine appears to lie in the Eve-Mary parallel, that is, in the context of the doctrine of the Church.

With regard to *sola gratia*, I would only say that Anglicans would find themselves on the issue of man's co-operation with God very much nearer to Rome than to Karl Barth.

More serious difficulty arises over the approach to historicity. This is a difficult matter in philosophy and no less so in theology. Historicity is an important element in human existence and it is vital that we should get it right. In one sense Marian doctrine is a guarantee that we are seeking to do so. But there are elements in the Roman Catholic teaching which seem to raise the same issues as are raised by the theology of Bultmann. Bultmann affirms emphatically the historicity of Christ but this historicity seems to be limited to what is needed to call forth existential decision and apart from that is devoid of content. It is from the standpoint of the content of its historicity that Marian doctrine raises questions. The Immaculate Conception is a statement about history. What is the historical evidence that supports it? The biblical evidence is limited to the words "Hail thou that art highly favoured". On this foundation a vast amount is built. But is the foundation strong enough to carry it? *Plena gratia* is a translation of a Greek word which is itself presumably a translation of some unknown and unknowable Aramaic. Can we build a doctrine of the Immaculate Conception on this? If not, we are left with the Papal decree and the Pope is allowed to manufacture history!

Even greater difficulty arises in regard to the dogma of the Assumption if it is regarded as an earthly as well as heavenly fact. There would appear to be no explicit evidence for it in or out of Scripture. Can we in such a matter simply ignore history?

Again, much weight is placed in Marian doctrine in our understanding of the significance of Mary's presence at the foot of the Cross. Invariably what is told us in St John's Gospel exercises a primary influence in this. Can we ignore the question of how far St John can be accepted as enshrining history? Personally, I take a maximising view in regard to this. It would not be shared by all.

This leaves a heavy weight to be carried by the magisterium and it is precisely here that the most vexed question will arise for an ecumenical debate.

One last issue must be raised, that of prayers to the Saints. It is clear to the writer that if these are legitimate at all, they must be specially so to Mary. No other human being was ever so closely concerned in the divine plan of salvation, no other was called to be what Mary is (not only was) as the Mother of the Lord. Scripture stresses the mediatorial function of chosen people during their earthly life. St Paul, for example, says "Strive together with me in your prayers to God for me". But nothing is said about the continuance of this after death. Only God is omniscient and such prayer raises the question of how the dead can know. Michael Schmaus is well aware of the difficulty when he writes, "This pious faith is not easy to explain".

Perhaps the best we can do is to recognise that for many in and beyond the Christian Church such prayer is a self-authenticating instinct. In any case, it would be fair to remember that in any form of prayer if we wait until we are convinced by logical or philosophical arguments we may be a long time starting. But the urge to pray is not to be denied, nor can the experience of the Church fail to carry weight.

It is perhaps of more significance for the ecumenical dialogue that there is a growing number of people, among whom I would wish to be included, deeply concerned to restore Mary to the entire Church. This will not happen apart from continued ecumenical dialogue.

"It seems to me," says John McQuarrie, "that it is precisely renewed theological consideration of the issues involved that will increasingly lead Protestants to abandon their negative attitude to Mary and join with their Catholic brethren (and the New Testament) in a glad *Ave Maria*."†

I would wish to support this and at the same time join wholeheartedly with Max Thurian's prayer that Mary may be to us all "a cause for rejoicing and a source of prayer".

† "Principles of Christian Theology", p. 357.

THE PROCESSES OF THEOLOGY

A Review Article

by

Michael Sharratt, ph.d., s.t.l.

As Père Teilhard, s.j., wrote essentially two complementary books, "The Phenomenon of Man" about the natural world and "Le Milieu Divin" about the spiritual, so Fr Bernard Lonergan, s.j., has written two essentially complementary books, "Insight" in 1957 dealing with human understanding and the philosophical presuppositions of theology; and now "Method in Theology" dealing with the intelligent procedures of theologians. As his title suggests, he has largely rejected the concept of "capturing truth for all time" by defining its nature, in favour of repeatedly understanding the fructifying pluralism of constant growth in experience. He is classical in much of the Thomistic structure of his thought, yet modern in his refusal to be bound by categories or immutabilities. He prefers to speak less of necessity or knowledge, than of hypothesis or verified probability. His search takes him on to moral and then religious conversion, self-transcendent love and faith as the knowledge of the seeking lover—for in religious matters love, God's gift, precedes knowledge: *nihil cognitum nisi praevolitum*.

Fr Lonergan, a Canadian Jesuit, was ordained in 1936. He studied at Montreal, Heythrop College and London University before obtaining his S.T.D. at the Gregorian University in Rome, where he was for a number of years Professor of Dogmatic Theology before returning to Canada. Fr Sharratt teaches philosophy at Ushaw College, Durham.

Bernard J. F. Lonergan METHOD IN THEOLOGY Darton, Longman & Todd 1972 xii + 405 p. £4.50.

Fr Lonergan is a theologian who is best known for his study of human understanding, "Insight". But he is not a philosopher whom circumstances have forced to spend his teaching career lecturing outside his own field. It was because he thought it essential to his work as a theologian that he undertook his large-scale study of human understanding. This gives a clue to what he is attempting to do in his latest book, "Method in Theology". What this clue is I shall explain in a moment.

The title of the book will raise different expectations in different people's minds, if only because there is no general agreement on just what theology is. But there is no escaping the fact that "theology" is nowadays an umbrella term which covers a diversity of disciplines. This is by no means the sole reason which led Lonergan to embark on his present work, but it is an important one, for the fact that many disciplines are relevant to theology, indeed are *part* of theology, is itself sufficient to indicate that some consideration of method is called for. In very general terms one can say that being methodical is simply a matter of knowing what one is up to when doing whatever it is one is doing. It would no doubt be silly to suggest that the textual critic or the historian or the systematic theologian does not know what he is up to in his own work; if he doesn't know, nobody does. But this, as Lonergan shows, does not rule out the need for consideration of method, for reflection on the procedures of this or that specialist will make explicit the norms implicit in those procedures as they are habitually carried out by competent workers. Such explicit clarification

can benefit the specialist himself; if it can be attained then there is some hope of arriving at a general framework which will enable specialists and laymen alike to know in broad outline just what part each specialised set of intelligent procedures has to play in the whole collaborative process of theology.

It should be noticed that what is at issue here is not just a practical problem arising from the fact that nowadays no one is likely to master all the skills of all the specialisations that go to make up the whole of theology. The problem arises not because skills so many and so varied are hardly likely to be within the competence of a single person, but because the skills have their application to different tasks. The question to be answered is: how are these tasks related to each other and how do they function as parts of the whole of theology? The omnicompetence of a master of all trades would not automatically supply an answer to this question; it would simply make the task of finding an answer slightly less arduous than it is for someone like Lonergan who makes no claim to be omnicompetent.

To find a way through this labyrinth is certainly difficult but, as I suggested earlier, a clue can be found. Varied though the activities are which go to make up theology, still all these activities are activities of alert, inquiring, critical, responsible human beings. The skills of the exegete or the doctrinal theologian may be strange to us and to each other, but there is one thing we all have in common as human beings: when we use our minds we use them in what is fundamentally the same way. This is the clue Lonergan offers to guide us through the labyrinth which theology at first sight presents.

He insists, of course, that one needs far more than just a general grasp, however sound, of the fundamental pattern of all human inquiry. But such a grasp is not only useful, it is essential. In other words, if one thoroughly understands what human understanding is, then one has a basis for understanding all its varied activities, including theological activities. Now any normal person can come to understand what understanding is, provided he is prepared to reflect long and hard on his own intelligent procedures. This is the burden of "Insight". Lonergan's conviction is that one can thus arrive at a basic grasp of the broad lines of all there is to be understood and acquire a fixed basis or invariant pattern which opens out on all further developments of understanding (cf. "Insight", p. xxviii). The claim is large; some will find it platitudinous or vacuous; others will think it plausible but insufficiently supported by the contents of "Insight", while others will be in fundamental agreement with Lonergan. But it is in any case necessary to grasp that the main theme of "Insight" is an essential part of the strategy further developed in "Method".

This is clear enough from "Method's" table of contents, where the first five chapters are grouped together as "background". Of these, the first is a summary, inevitably highly compressed, of what Lonergan expounded at great length in "Insight". The reader is explicitly warned (p. 7) that he will have to familiarise himself with Lonergan's terminology;

but it is also made plain that more than a strange terminology is involved. Lonergan frequently uses a sort of shorthand where he reduces the findings of "Insight" to neat patterns or structures. He refers repeatedly, for instance, to the four levels of human consciousness: the empirical, the intellectual, the rational and the responsible, that is, the levels of experience, understanding, judgment and decision. In chapter one some indication of what is meant by this pattern or structure is conveyed in a summary which is masterly—no idle compliment since not everyone can summarise his own ideas—but without the lengthy original investigation contained in "Insight", the pattern may well seem to be an over-simplification of intractable material. The difficulty is increased when these four levels of consciousness are made to play a crucial role in the allocation, description and explanation of the various specialisations which make up theology. But the reader is certainly given notice that to understand "Method" a grasp of one's own understanding is essential and that this demands a process of self-appropriation which "occurs only slowly, and, usually, only through a struggle with some such book as 'Insight' " (p. 7, footnote); a fair warning and a neat advert in one. Anyone not willing to tackle "Insight" might get some of the way by studying, say, Plato's dialogues or the collected works of Aquinas.

The invariant pattern of all cognitional activity may be indicated very summarily as follows. Knowledge, whether certain or probable, is arrived at when one verifies whether one's insight into the data under discussion provides a sufficient answer to all the questions that are relevant in the context of that particular inquiry. Without data of some kind there would be nothing to be understood; without a guess or hunch or hypothesis there would be no attempt to understand the data; and without the controlling function of judgment there would be no way of separating merely bright ideas from conjectures which prove to be directly or indirectly verified with a greater or less degree of probability.

If this basic pattern of operations (experiencing, understanding and judging) seems tailor-made for the procedures of natural science, Lonergan would contend that any cognitional enterprise would show something similar. It is this conviction that leads him to talk of "transcendental method", meaning by this formidable term the exploitation of the fact that all man's knowledge will be the product of operations which, despite characteristics proper to this or that kind of study, fit together in what is recognisably this three-tiered structure. If one bears in mind that his account (even in the summary given in "Method") is much fuller than that given here and if one further notes that it is put firmly into the context of human living with its manifold forms of linguistic and non-linguistic communication, then one can see how Lonergan will be able to make use of this transcendental method in ordering the parts of theology into a coherent whole. One can also see why he thinks that the diversity of cultures, religions and theologies is not so bewilderingly disparate as appears at first sight. Nor are quite specific applications of transcendental method unusual. There is an example in chapter twelve where the

permanent meaning of dogmas is discussed, though this happens to be a discussion which will almost certainly come in for extensive criticism.

I have devoted what is perhaps a disproportionate amount of space to discussing the transcendental method but, as I have said, it is not meant to be enough for a methodology of theology (or of any science or discipline). To advance from general considerations to ones concerned with theological method, one has to take into account the specifically religious component of theology. To provide the necessary background to his chapter on religion Lonergan first includes one chapter on the human good and another on meaning.

It will be remembered that there is a fourth level of human consciousness, that of responsibility or decision. If we really understand the first three levels, if we recognise them as objectifications of the way we arrive at knowledge, then we are, in Lonergan's terminology, "intellectually converted". But we are not simply beings who want to know, we are beings who have to act and act responsibly in accordance with what we know. Moral conversion is even more difficult to achieve than intellectual conversion from which it by no means follows automatically. But without moral conversion we are incomplete, inauthentic human beings. This theme is dealt with in "Insight" though in slightly different terms. Not surprisingly it recurs here. What is noticeable is that the present treatment of moral values is less schematic and smells less of the lamp than the chapter on ethics in "Insight". But it is natural that moral (and religious) conversion should receive fuller treatment here. If the God of "Insight" had to be approached by a careful study of human consciousness culminating in a natural theology which did not have a premature recourse to revelation, the God of "Method" seems to reach us by more frequently used paths. This contrast need not point to any great development in Lonergan's own thought, though doubtless there has been such development. And these two Gods are not two Gods; there is simply a difference of approach which is largely accounted for by the contrasting purposes and plans of the two books. It should also be said that "Insight" deliberately avoided anything beyond a skimpy treatment of personal relations, with a view to allowing them to be discussed more adequately in the larger context of faith (cf. "Insight", p. 731). Something of that promise is fulfilled here, though doubtless Lonergan would have more to add in his capacity as a systematic theologian.

Though chapters two, three and four are essential to the plan of the book, I dispense myself from further comment on them in order to use chapter five as a basis for saying something, however brief, about the rest of the book. Since the method of theology cannot be deduced from general considerations about human knowing or about moral self-transcendence or even about religion and religious conversion, we have to come at last to the various tasks of theology; hence the chapter "functional specialties". To give a preliminary notion of what Lonergan offers, I shall make a few introductory comments to the rest of the book.

Lonergan is not attempting to provide a list of rules which, if followed carefully, will inevitably lead to success. There will never be any set of

rules which would put all wits on a level. What then does he mean by method? The general notion which is applicable to all methodical inquiry is as follows:

> A method is a normative pattern of recurrent and related operations yielding cumulative and progressive results. There is a method, then, where there are distinct operations, where each operation is related to the others, where the set of relations forms a pattern, where the pattern is described as the right way of doing the job, where operations in accord with the pattern may be repeated indefinitely, and where the fruits of such repetition are, not repetitious, but cumulative and progressive (p. 4).

Lonergan's purpose is to show what this might mean in theology in order to provide a framework which will facilitate the on-going collaborative process of theology. Such a framework will be open to criticism. It is in fact crucial that it should be criticised by people working in the various specialisations of theology. Unless such specialists can recognise the framework as including an adequate account of their way of contributing to theology then Lonergan will have failed to achieve his main object. He will be in the position of saying that theology is "really" of such and such a nature, while those actually working in the various parts of theology will be saying that it is something significantly different.

One issue which has to be faced is how to divide up theology. Lonergan is clearly correct in seeing this as a division of labour, the sharing out of a task with successive stages rather than as something on the lines of redrawing national boundaries after a continental war. This means that within the whole of theology various specialisations are distinguished, one succeeding the other as part of the same process, the earlier parts or functions being incomplete without the later, the later functions presupposing the earlier and complementing them. Lonergan lists eight such functions or specialisations and discusses each in turn in the second part of the book, that is in chapters six to fourteen. They are: research, interpretation, history, dialectic, foundations, doctrines, systematics and communications. His confidence about the exact number of these specialisations and about their respective functions comes from his conviction that human consciousness has the four clearly discernible levels mentioned earlier. One might expect this to lead to only four main specialisations and so perhaps it would but for the fact that theology is said to have two distinct phases. The first phase tells us what Paul or John or Augustine or anyone else had to say about God and the economy of salvation, while in the second phase the theologian, enlightened by the past, confronts the problems of his own day.

So we have two four-fold phases with each of the eight specialisations having as its characteristic concern results proper to one level of consciousness. Thus the researcher, for instance, though he himself operates on all four levels of consciousness, is concerned to produce data which can be taken up in the next stage of theological inquiry. (I am not sure that the correspondence between the "levels" and the "functions" is as convincing in all the other cases.) It should also be noted that in the second phase one has to invert the order. To make this summary sound a bit less like a party game I give the complete list of how each function is said to belong to one level of human consciousness: research (experiencing), interpretation (understanding), history (judgment), dialectic (decision), foundations (decision), doctrines (judgment), systematics (understanding) and communications (experiencing). Even the bare list may give an idea of the neatness of the pattern, but it cannot, of course, suggest much of Lonergan's detailed investigation of each pattern. Nor can I fill in this bare outline here, since to do so would mean summarising two-thirds of the book.

It is, however, largely on its detailed application to the various specialisations that the adequacy of the framework outlined here will be judged. This is an important point. "Method" is not a philosophy of theology on the lines of the kind of philosophy of science which, whatever its interest to the epistemologist, has very little to do with how scientists actually arrive at their conclusions. The occupational hazard of such philosophies of science is that they seem at best to be providing a justification of scientific procedures, though scientists seem quite happy to manage without the kind of justification which is being offered them. It is understandable that preference should be given to what actually happens in scientific activity. Hence the tendency for philosophers of science to pay increasing attention to the interpretation of the history of science, doubtless in the hope that in this way the philosophy won't stray too far from the science. This fits in with the aim of Lonergan's method. His whole point is that second-order accounts, whether of science, common-sense or theology, should be firmly based on the intelligent first-order activities of scientists, men of common sense or theologians.

More than that, "Method" is programmatic. It is meant to have some effect, even if only a long-term effect, on how theologians do their work. Perhaps this programmatic writing cannot have the punch or pre-lapsarian simplicity one can find in Bacon, Descartes or the early Royal Society. But Lonergan's reputation as a speculative thinker who takes the whole of knowledge for his province, should not obscure the fact that he, too, is concerned with the advancement of learning in order to change the world. If his approach seems roundabout, he would probably say that it is as direct as it can be if disastrous short-cuts are to be avoided.

So, though I have not said anything about how the specifically theological part of theological method is worked out in this book, I hope to have indicated at least the general strategy. This strategy is itself sufficient to make the book remarkable and the outline I have given may provide some sign-posts to the discussion which we can reasonably expect to follow in the next year or two. In the meantime it is reasonable to hope that, whatever form the discussion takes, it will make a significant contribution to the ecumenical understanding which Lonergan is so evidently concerned to further. Perhaps one may even hope that "Method" will provide a basis for discussion between theologians of all faiths and also provide a new and more congenial meeting-ground for believers and non-believers alike.

BARON FRIEDRICH VON HÜGEL AS A RELIGIOUS GENIUS

A Review Article

by

Lawrence F. Barmann, s.j.

The thought of von Hügel (1852-1925) and the forces of the Modernist "Movement" (1890-1910) have attracted a good deal of scholarly interest of late, as Dr Barmann's nineteen pages of bibliography in his own book on the Baron (reviewed in the Journal, Summer 1972, 40-47) and other recent reviews and articles in these pages indicate. In an age of questioning and of increasing lay participation, this lay theologian and spiritual director of the recent past has a renewed appeal. It is not his Modernism nor his theological authority which is under review, but his spirituality.

Dr Whelan, s.j., took a doctorate at London University under the supervision of Rev Professor E. L. Mascall, his book being the fruit of his doctoral dissertation. He is now Professor of Pastoral Theology at Woodstock College, New York City. Dr Barmann, s.j., who presently has in his possession the forty-three volumes of the Baron's manuscript diaries covering the years 1877-1924 (except 1880-3, 1901), is an assistant professor at St Louis University, Missouri, and a specialist in the Modernist period.

Joseph P. Whelan THE SPIRITUALITY OF FRIEDRICH VON HÜGEL Collins 1971 320 p. £3.75

When a man has personally discovered unusual depths and dimensions of spiritual reality, and when he is seen to live by these discoveries and known to speak of them, he will inevitably attract other seekers. Such a man was Baron Friedrich von Hügel. He was a striking leader among his contemporaries who sought the truth of religion, and he continues and will continue to attract pursuers of such truth in each generation. Von Hügel died in January 1925, and since his death men in each succeeding decade have tried to pin-point what it was that von Hügel found, and what it was that he lived. They have turned to him as a religious genius who dealt with realities and truth rather than with words, who lived rather than preached. They have sensed in him a man who could help them understand themselves as religious beings, as men who cannot ignore that whole area of reality which transcends the material and, indeed, transforms it.

Three years after von Hügel's death his friend and neighbour, Algar Thorold, published an anthology of spiritually stimulating passages from von Hügel's writings, with a significant Introduction, entitled "Readings from Friedrich von Hügel" (London: J. M. Dent and Sons). This was the same year which saw the publication of the little volume of "Letters from Baron Friedrich von Hügel to a Niece" (London: J. M. Dent and Sons) by that same niece, Gwendolen Greene. In 1929 Albert Cock, who had known von Hügel in the London Society for the Study of Religion, published a chapter in F. C. Burkitt's "Speculum Religionis" (Oxford: The Clarendon Press) entitled "Friedrich von Hügel and His Work". This was later followed up with his own published essay, "A Critical Examination of von Hügel's Philosophy of Religion" (London: Hugh

Rees). In 1933 L. V. Lester-Garland published "The Religious Philosophy of Baron F. von Hügel" (London: J. M. Dent and Sons), and in 1934 came "Von Hügel and the Supernatural" (London: S.P.C.K.) by A. Hazard Dakin, Jr., of Princeton University. The year 1935 saw the publication of what was then, and probably still is, the most significant study of von Hügel as a religious genius—Maurice Nédoncelle's "La Pensée religieuse de Friedrich von Hügel" (Paris: J. Vrin). An English translation of Nédoncelle's book followed two years later, though the impact of the original was vitiated by the addition of fatuous footnotes which were not in the French edition, but which were insisted on by the modernist-fearing ecclesiastical authorities in England and which were not attributable to the author. In the year which saw the end of the Second World War Franklin P. Chambers published another anthology of passages from von Hügel's writings (currently available in a Fontana paperback) which he thought would furnish material for reflection for the religiously concerned, and he entitled it "Baron von Hügel: Man of God" (London: Geoffrey Bles). In 1949 the sometime Oriel Professor of the Philosophy of the Christian Religion at Oxford, and the long time friend of von Hügel, Clement C. J. Webb, published in the *Harvard Theological Review* (vol. XLII, no. 1, Jan. 1949, pp. 1-18) his article on "Baron Friedrich von Hügel and His Contribution to Religious Philosophy". Two years later Michael de la Bedoyère published his popular "Life of Baron von Hügel" (London: J. M. Dent and Sons) which furnished much of the material and interpretation found in Jean Steinmann's "Friedrich von Hügel: Sa vie son œuvre et ses amitiés" (Paris: Aubier) published eleven years later. In 1964 yet another anthology of passages from von Hügel's writings was published, this time under the title "Spiritual Counsels and Letters of Baron Friedrich von Hügel" (London: Darton, Longman and Todd), and by the Quaker scholar Douglas V. Steere who many years before had made von Hügel the subject of his doctoral dissertation at Harvard. "The Modernist Crisis: von Hügel" (Washington, D.C.: Corpus Books) which was published in 1968 by John J. Heaney contributed little to a further understanding of either von Hügel or the modernist crisis. And now we have this book by Father Joseph P. Whelan, s.j.

Two basic approaches to a religious genius of the past seem to be available to those who would write about such individuals. The spiritual giant can either be approached historically or he can be approached in quarry fashion. The former method is the more scholarly and requires serious research and disciplined procedure. By it the life and thought of the religious genius is reconstructed from existing data in such a way that the man, the problems with which he concerned himself, and his personal confrontation of these problems in the setting of this confrontation, is reconstructed as thoroughly as historical method will allow. The latter method, that of the quarry worker, is much less demanding than the other. It is at bottom a method of picking and choosing, one in which the questions asked are dictated by the personal attraction and needs of the writer and his time and not entirely by the historical data. When one approaches a religious genius in this way, the lapidary results may furnish

much material for the reflection of the pious, but they do not *necessarily* tell one a great deal about the historical figure and his lived spirituality. And it is, after all, the personal achievement of the historical personality of the religious genius which is important to succeeding generations of religious seekers, and not the ideas and mental constructions of later systematisers of that genius's writings. In his "The Spirituality of Friedrich von Hügel" Father Whelan has preferred the quarry method to historical methodology, and the real value of his book has suffered as a consequence.

What the early Middle Ages did to St Augustine and his thought, and what some writers have done to religious geniuses ever since, surely, in the present age of sophisticated reflection upon the spiritual dimensions of reality is no longer satisfactory when approaching a man of Friedrich von Hügel's stature. He deserves better than this. The question which Father Whelan puts to von Hügel as a religious genius is not the question which would be put by an *historian* of spirituality. The question which Father Whelan has posed for himself in this study is: "What is Friedrich von Hügel's judgment as to the nature and adventure of sanctity—and of *great* sanctity too—for a fully Christian, yet also fully worldly modern man?" The question no doubt is legitimate. It is, however, Father Whelan's question, not von Hügel's, nor one demanded by the historical data remaining from von Hügel's life and thought. In order to get an answer to his question Father Whelan has had to pile up passages from von Hügel's writings (usually taken without adequate regard for the context or the historical problem that called forth the passage) and from this heap to distil an answer in the form of a framework of "spiritual doctrine". This "spirituality", as he terms it, is said to be a "Christologically structured theocentrism" in which the Christian individual moves into full person-hood through participation in the ecclesiastical structure and through other disciplines, and thus becomes a potential vehicle for upward development in the true civilisation of the world. Such a definition would fit many other Christian thinkers and holy men as well as von Hügel, and it is only the very individualistic flavour of von Hügel's expression and emphases in the passages from which Whelan's generalised definition is distilled which connects the "spirituality" of this study to the Baron.

The problem of the relationship of piety to scholarship is really what is at issue in justly evaluating this book. The two need never be divorced, and in von Hügel's person never were. Father Whelan's approach and appeal is to the pious rather than the scholar, though the pious might have been better served if he had been more exacting and scholarly. He has given us a structured volume of quotations from von Hügel together with Whelan's own reflections on these, and this contribution can and probably will nourish much reflection and prayer for quite some time to come. However, Father Whelan has not given us much of a glimpse of von Hügel the person, and this might even have been of more value to the pious as well as to scholars and others who are interested in the full dimension of this extraordinary man himself. Spirituality is not the same thing as a theological system or a philosophy of religion. Spirituality is not separable from the historical personality of the individual whose

spirituality is in question. The more one can focus on the real historical person the more one sees in the concrete whatever is seeable of his spirituality. By not concerning himself with a careful historical study of von Hügel's thought and action in so far as these resulted from problems calling forth a response which gave a measure of his true spiritual depths, Father Whelan has given us a mannequin instead of a man, a manual of ideas rather than the mind of a man. By taking ideas from von Hügel's writings without due regard for their personal and historical context Whelan has given us a "spiritual doctrine" which is a hybrid construct of his own mind, though based on von Hügel's thought. Such a construct may have a certain inherent consistency and even validity, but its relationship to the real von Hügel is tenuous. It is, after all, the manifested phenomena resulting from von Hügel's *personal* relationship to God through Jesus Christ which is all we can grasp of the reality and content of his spirituality, and consequently the understanding and impact of that spirituality can only really be had and felt when one is somehow in contact with the genuine *historical* personality.

Father Whelan's treatment of von Hügel's modernist involvement serves as a striking example of the basic weakness of this book. Von Hügel's relationship to what came to be called "modernism" and "modernists" was not something casual nor merely solitarily episodic in his life. Whelan senses the importance of this relationship but fails really to examine it. He even writes that "much of the excitement of his [von Hügel's] spirituality arises precisely from the circumstance that the more than 800, wholly *non*-modernist pages of 'The Mystical Element of Religion' are written during 1898 to 1908, the very years of the crisis and of von Hügel's major participation in its questions and affairs". Whelan tries to divorce the whole modernist affair from the real texture and depth of von Hügel's life, and he does so by a misuse of the Baron's well known letter of 1918 to Maude Petre, and by calling upon the Roman Catholic historiographical tradition which has grown up around von Hügel's name over the past fifty years. These are weak evidences indeed. Any Catholic writing about von Hügel until just recently, and presumably sympathetic to him, had little possibility for his book being published with the required ecclesiastical *imprimatur* unless he dissociated his subject from "modernism" (at least in intent) and roundly condemned what Pius X had condemned (whatever that was). As to von Hügel's letter to Miss Petre, he does not in that letter refer to the activities of himself and his "modernist" friends in any "pejorative" sense (as Whelan would have us believe). Von Hügel merely states that the spirit of perennial reform in the Church which found in the first decade of the twentieth century its expression in the men and undertakings later called "modernist" was unable to achieve its goal, that it had been an effort (like all human efforts) containing both good and bad, filled both with insight and the lack thereof, that it had played out its specific possibilities, and now one could only wait for this same unquenchable reforming spirit to recover its balance and strength and to express itself again in new forms and new times. Von Hügel never repudiated his

involvement with modernism and modernists. He came to see the mistakes as well as the positive side of the movement and men, and he acknowledged these. He accepted the ecclesiastical discipline imposed upon himself and upon the whole Church by Pius X and his Secretary of State, but he never accepted as good Rome's inveterate habit of condemning before understanding, nor did he ever reject the positive side of the ideas and efforts which he, Tyrrell, Loisy, LeRoy and others had worked so hard for, and which Pius X and Merry del Val condemned as well as the negative aspects. The Vatican's lumping-together method of condemning men and ideas has never served it well, nor does it yet!

Father Whelan's unwillingness to come to historical grips with von Hügel's modernism vitiates his study of the Baron's spirituality and indeed throws into question his understanding of spirituality in itself. If von Hügel's modernist involvement has nothing to do with his spirituality, then it is difficult to imagine anything that does concern it. Von Hügel's work in the modernist cause in the 1890s and in the early years of this century was precisely the framework for his lived faith and his religious search. It was not peripheral to these. His "Mystical Element of Religion" is not only not "*non*-modernist", but it is to some extent as it is because von Hügel was experiencing in Loisy an overweighting of the intellectual element of religion (to use the Baron's own terminology) to the detriment of the mystical, and he was experiencing in Tyrrell the frustrating of the full development of the mystical element because of excessive entanglements with the institutional element. Moreover, some of the book's key ideas, ideas such as "creatureliness", "costingness", and "ecclesiastical appurtenance", were ideas which found their way into the book partly, if not entirely, because of von Hügel's experiences in the modernist crisis. He himself acknowledged this experience in an obituary notice of Louis Duchesne which he wrote for the *Times Literary Supplement* in 1922 and which, among other relevant data, Father Whelan overlooks in his notes and bibliography. Von Hügel's spiritual achievement was not in spite of, or aside from, his modernist activities, but in and through and partly because of these. Until Catholic writers can acknowledge, without excuses, that the blanket condemnations of *Pascendi dominici gregis* were excessive and unjust, until they can look objectively, critically and historically at each so-called modernist and indeed at the movement as a whole, we shall continue to have little but a reframing of predetermined conclusions which are largely unhistorical about some of the most important religious seekers of the past one hundred years. Certainly von Hügel is one of the most attractive of the group. But until his religious achievement and personality are approached with the severe discipline and objectivity which is the best that historical method can muster, we are little likely to come into historical contact with his massive and enlightening person. And it is only the real historical person who was, and who can be yet, a genuine spiritual guide to religious seekers.

BOOK REVIEWS

In this issue, reviews have been arranged under headings in the following order: the World of the New Testament; Religious Protestations and Practice; the Protestant Reformation; Victoriana; Books by Old Amplefordians; Convictions of Clever Women; General.

I. THE WORLD OF THE NEW TESTAMENT

ed. James H. Charlesworth JOHN AND QUMRAN Chapman 1972 231 *p* £3.75

This is a companion volume to "Paul and Qumran" produced by the same publishers in 1968 and edited by Jerome Murphy-O'Connor, O.P. This present collection of essays is no less valuable and offers a wide glance at the considerable research that has been made anew into the Johannine sources and their relationship to sectarian Judaism of the type exhibited by the Dead Sea Scrolls. Two of the essays, "The Dead Sea Scrolls and the New Testament" by Raymond E. Brown, S.S., and "A Critical Comparison of the Dualism in 1QS 3:13—4:26 and the 'Dualism' Contained in the Gospel of John" by the editor, James Charlesworth, have appeared previously in the "Expository Times" (1966-67) and "New Testament Studies" (1968-69) respectively. The first of these articles forms an introductory essay to the whole book, and the author's belief that "John's pervading ethical and eschatological dualism with its contrasts between light and darkness, truth and falsehood, finds a very plausible background in Qumran dualism" sounds the keynote of much of that follows. We are warned against the dangers of over-simplification of issues of dependency or direct influence, and left in no doubt that there is still much we cannot yet know for certain about why the relationship between sectarian thought like that of Qumran and the Johannine writings should be so much closer than that between the Scrolls and the other Gospels. Suggestions of a personal relationship between the author of the Fourth Gospel and his "school" and the Essenes can only be guesses. One must conclude that the critical import of the parallels between the Scrolls and John is that one can no longer insist that the abstract language of Jesus in John must necessarily have been composed in the Greek world of the second century. Such ideas and words would have been quite intelligible in the sectarian background of first-century Palestine. The essays now collected, we are told, reflect the past twenty-five years of research into the relations between the Scrolls and the New Testament and open up promising vistas for future work. Professor Brown concludes: "Not until much more of such investigation has been completed will the Dead Sea Scrolls have told their story." One would add that not until all the mass of material from the caves has been published can even the most energetic and resourceful researchers be expected to achieve definitive results.

It must suffice in recommending these studies to the notice of anyone interested in the present stage of research into the sectarian background of the Johannine writings to list the other essay titles with their authors, each eminent in his or her field: James L. Price, "Light from Qumran upon Some Aspects of Johannine Theology", particularly interesting for the discussion on dualism in Qumran and John; "The Johannine Paraclete and the Qumran Scrolls", by A. R. C. Leaney of Nottingham; Mlle. Jaubert's "The Calendar of Qumran and the Passion Narrative in John" (her "La Date de la Cène", Paris, 1957, was an early major contribution on the so-called Zadokite Calendar of Qumran and its biblical origins); "Qumran, John and the Odes of Solomon" by the hand of the editor; "Qumran, John and Jewish Christianity" by Gilles Quispel, a famous authority on Gnosticism and well-known for work on the Nag Hammadi papyri; "The First Epistle of John and the Writings of Qumran" by Marie-Emile Boismard, O.P.; and the American scholar William H. Brownlee's essay, "Whence the Gospel According to John?", an attempt in conclusion to suggest "how Qumran ideas may have been mediated to this Gospel". The volume contains a useful select bibliography and indices of names and subjects, Scriptural and Dead Sea Scrolls references.

JOHN M. ALLEGRO.

Craigmore, Ballasalla,
Isle of Man.

Yigael Yadin. BAR-KOCHBA Weidenfeld and Nicholson 1971 271 p £3.70

This is a gripping account of discoveries in a cave in the Judaean Desert by an archaeological team of which the author was the leader. It is clear throughout that the author, besides being Professor of Archaeology at the Hebrew University of Jerusalem, has also been the Chief of the Israeli General Staff, for the expeditions were mounted like a campaign and with full use of both civilian and military resources: mine-detectors were used to find metal objects in the caves, and a leading Jerusalem surgeon called in to "operate" on one of the scrolls. The dramatic story of the probings into a cave hundreds of feet up an almost vertical cliff, the discoveries and disappointments of the search (few of the latter) is told with a vividness which recreates the excitement while not obscuring the technicalities of archaeology.

The interest of this particular expedition, which makes it worth such a lavishly illustrated and colourful coffee-table book, lies not only in the wide range and excellent preservation of the finds, but also in the period and subject matter of the discovery. Bar-Kochba has long been a legendary figure as the leader of the last Jewish revolt in 132 A.D., a messianic figure recognised even by the great Rabbi Aqiba. In this niche high above the Dead Sea was found a bunch of letters from him which had been in the possession of a group of his followers who were starved out there by the Romans. They had with them a profusion of objects which throw valuable light on everyday things of the period, the languages, clothes, utensils and even glassware of the time. One woman had with her a bundle of title deeds and marriage documents, which enables Yadin to reconstruct fascinating details about her.

As an introduction to the thrills and techniques of archaeology there could hardly be a better book.

HENRY WANSBROUGH, O.S.B.

Ronald Brownrigg WHO'S WHO IN THE NEW TESTAMENT Weidenfeld and Nicholson 1971 448 p £4.75

As one may judge from the price, this is a handsome coffee-table book, lavishly illustrated. Some of the photographs of the Holy Land would arouse *Wanderlust* in any enclosed monk. The text is very competent at a certain level, but definitely pre-scientific; the author does not show much awareness of the movements of modern biblical scholarship and accepts the texts unquestioningly at their face-value. For scientific but readable coverage of most of the same matter one would do much better with J. L. McKenzies's "Dictionary of the Bible".

J.H.W.

II. RELIGIOUS PROTESTATIONS AND PRACTICE

Avery Dulles, S.J. A HISTORY OF APOLOGETICS Hutchinson, London, and Corpus, New York 1971 xix + 307 p £4

After the collapse of "Corpus Instrumentorum", the ambitious plan for a new "Dictionnaire de Théologie Catholique" in English, many valuable pieces of scholarship were salvaged from the wreck. Some of the most substantial of these are being published as separate books in the "Theological Resources" series.

Fr Dulles's "A History of Apologetics" forms part of this series. In its scrupulous care to include a mention of everybody who is somebody in the field (as well as some who are scarcely anybody), it bears the unmistakable marking of an article for an encyclopaedia. But the book is never in danger of becoming a catalogue of names. Fr Dulles not only manages to tell us what the books are about; he frequently finds space for the criticism and evaluation of them, and, even more important, he succeeds in showing us that this multitude of trees has the firm outlines of a wood.

Fr Dulles's sense of outline is most apparent in a passage in the Preface that deserves to be quoted at length:

"The goals and methods of apologetics have frequently shifted. The earliest apologists were primarily concerned with obtaining civil toleration for the Christian community—to prove that Christians were not malefactors deserving the death penalty. Gradually through the early centuries the apologies for Christianity became less defensive. Assuming the counter offensive, they aimed to win converts from other groups. Some were addressed to pagans, others to Jews. Subsequently apologetics turned its attention to Moslems, then to atheists, agnostics, and religious indifferentists. Finally apologists came to recognise that every Christian harbours within himself a secret infidel. At this point apologetics became, to some extent, a dialogue between the believer and the unbeliever in the heart of the Christian himself."

Landmarks stand out from the general terrain. Tertullian not only invoked the *testimonium animae naturaliter Christianae*, but based an argument on the empirical facts of the life of the Church—"see how they love one another". Eusebius appealed to the moral stature of Christ. Augustine raises the question of the connection between faith and reason, and in the "City of God" links apologetics with a theology of history. Anselm holds that all Christian truth is demonstrable by reason, if one seeks the truth in the spirit of faith. Abelard sees more clearly reason's contribution to the supernatural act of faith, in providing what came to be called the "motives of credibility". Similarly, but with the opposite emphasis, Olivi in the thirteenth century regards arguments as mere preparations for the experimental certainty of God's presence. Thomas Aquinas composed his *Summa Contra Gentes* to confute the Averroists, and relied on an Aristotelian metaphysic; but he remained careful not to neglect the need for grace and revelation, and was scrupulous in distinguishing between certain and merely probable arguments.

Calvin concluded from the Fall that man, though in theory able to know God by reason, in practice can get nowhere without revelation. The seventeenth-century Jesuit Elizalde held that the fact of revelation can be rationally demonstrated without an appeal to faith. Pascal based his apologetic on the "reasons of the heart". By contrast, the deist Herbert of Cherbury turned to universal consent as evidence for the truths of natural religion; and in that rationalist age thinkers like Bentley and Newton worked out proofs based on recent scientific discoveries. There became a need for an apologetic aimed at refuting the deists; Joseph Butler, for example, confronted them with his arguments based on analogy, and saw that apologetic arguments must be cumulative, and aim at producing moral certainty, not at eliminating all doubt. Hume questioned the probative value of miracles; Paley attempted to reinstate them, and his "Evidences" remained a standard text-book in three centuries. Leibniz, like the Catalan missionary Lull four hundred years before him, tried to construct a universal logic, and in his "Theodicy" attempted to answer the arguments against God's existence based on the fact of evil. Lessing refused to leap "the broad, ugly ditch" that separated historical truth from truths of faith, and relied instead upon the certainty of the heart. Kant's theory of knowledge sowed the seeds of a persistent crop of Protestant attitudes to apologetics, including Schleiermacher's appeal to the religious sense, and Kierkegaard's belief that to attempt to "make Christianity plausible" was an affront to God and a distortion of the truth. In our own century this development has led to the various shades of Germanic dialectical theology. The most extreme exponent of this school was Karl Barth, who held that Christianity must be thrown "like a stone" at unbelievers; but not all of the group were so extreme, and some, like Brunner, Bultmann and Tillich, believed that there is in human nature a "point of interaction" for the Gospel.

During this time Catholic apologetics had been developing in different directions. In the golden haze of the Romantic movement Chateaubriand wrote "The Genius of Christianity, or, Beauties of the Christian Religion". De Bonald and de Lammenais, on the other hand, appealed to a revelation handed down from the first days of the human race. Meanwhile at Tübingen Drey was designing the shape of fundamental theology that was to become the standard of Catholic apologetics for the next century, especially in the form elaborated by Newman's Roman mentor Perrone. Newman himself was to deny the cogency of the traditional "argument for Catholicism" and to prefer an apologetic in the style of Butler: an appeal to the power of the illative sense to construct a practical argument from convergence, based primarily on man's moral aspirations and his sense of sin. In contrast with the mean-minded anti-Jewish polemic

current at various times, it is cheering to see Newman basing an argument on the truth of Judaism. Vatican I erected into a dogma the power of natural reason to know God. Blondel and Rousselot showed the other side of the coin: one cannot recognise the cogency of the evidence for God's existence without proper moral dispositions and the action of grace. The modernists Loisy and Tyrrell held that we believe simply because religion fulfils our aspirations: rational arguments are only "after-justifications". Chesterton, on the other hand, found the greatest argument for the Church in her authority.

Fr Dulles continues his study up to the most recent times, so as to include not only Teilhard de Chardin, C. S. Lewis and Austin Farrer, but even J. A. T. Robinson, Karl Rahner and Alan Richardson. We are left with an enormous admiration for the breadth and detail of his knowledge, the lucidity of his powers of exposition, and his sure touch in marshalling facts.

Such an achievement pre-empts criticism. But perhaps I may be allowed to point out a significant passage he overlooks. It appears from a pre-baptismal instruction, given in the mid-fourth century by Cyril of Jerusalem, that every new Christian in those parts was given a course in apologetics:

> Be regular in attending the instructions. If I happen to speak for too long, don't let your concentration waver. For you will be furnished with weapons to use against the hostile power, weapons to use against heresies, Jews, Samaritans and pagans (*Procat.* 10).

Apologetics is simply commending the faith to unbelievers; and this duty can fall to any baptised Christian.

EDWARD YARNOLD, S.J.

Campion Hall,
Oxford.

ed. G. J. Cuming and Derek Baker POPULAR BELIEF AND PRACTICE CUP 1972 331 p £6.40

ed. Derek Baker SCHISM, HERESY AND RELIGIOUS PROTEST CUP 1972 404 p £7.40

An account has been given of the first seven volumes of this series of Studies in Church History, the Proceedings of the Ecclesiastical History Society during 1961-1970, in this JOURNAL, Summer 1971, 88-90. The books under review are volumes 8 and 9, the third and fourth to be so beautifully published and printed by the Syndics of the Cambridge University Press, who have now established with the Society the basis of what is hoped will be a long and fruitful collaboration. With Volume 8, Canon Cuming ends the editorship he took up from Professor Dugmore and Dr Duggan in 1963, after working with three publishers and seeing seven volumes through the press. The new editor, an energetic young lecturer from Edinburgh University, who writes in our pages and has been made a Fellow of the Royal Historical Society, is now firmly in place.

The theme of the ninth summer meeting at Fitzwilliam College, Cambridge, in 1970 was "Popular Belief and Practice". It was examined through the eyes of the late Roman historians by Professor Momigliano, down the Christian centuries to French piety and English puritanicalism, and the Welsh revival, in our own century. The first paper discredited the idea that there was any real separation between upper and lower class culture in the fourth and early fifth centuries. Professor Frend next showed that in the fifth and sixth the tendency of the masses, at least in the East, was to plump for Christ's one nature and a vicarious worship of the emperor as his one vice-gerent (all nice and tidy). Derek Baker dipped into tenth-century secular sanctity by examining Abbot Odo of Cluny's "Life of St Gerald of Aurillac", translated and annoted by Fr Gerard Sitwell when he was Master of St Benet's Hall in 1958: what he finds is primitive observance larded with superstition, austerity bereft of human warmth. Professor Colin Morris examines Guibert of Nogent's "The Relics of the Saints": he disliked the rapidly growing relic cult, stressed inward spirituality, and recommended preaching and the confessional as the universal panacea. Denis Bethell then examined the Reading Abbey relic collection, showing how it was gathered

Brenda Bolton shows how Innocent III institutionalised the *Humiliati* and so "defused" them, breaking their inspiration. Alexander Murray looked at the pieties and impieties of the warring Guelfs and Ghibellines in an age of belief and immorality. Marjorie Reeves dabbled in popular prophesies during the fourteenth to the seventeenth centuries, showing how the hope of a spiritual revolution led by hermits never died. Professor Gordon Rupp tackled Protestant spirituality in the first age of the Reformation, and characteristically allowed Luther to have the last word. Marc Schwarz analysed the rise of a lay religious consciousness in pre-Rebellion England, laymen moving from pew to pulpit and throwing up such as Milton and Hobbes; and Professor Yule looked at the puritan piety of the Members of the Long Parliament, Claire Cross looking at women during the Civil War. John Walsh tackled early Methodism and Michael Hennell a century of Evangelicalism; and President W. R. Ward discussed the problem of controlling popular religion before 1830. A research student, S. Gilley, showed how the Catholic "Second Spring" and Gospel Evangelicalism each affected the prolaterian Irish immigrants to London; and David Thompson looked at the Victorian countryside. The medievalists had the Continent for their oyster, the modernists the United Kingdom.

The theme of the tenth summer meeting at University College, Durham, in 1971 was "Heresy, Schism and Religious Protest". The volume opens with four papers up to the Council of Nicaea, wide-ranging surveys of heresy, schism and dissent in the Roman Empire, by R. A. Markus and Professors Greenslade, Frend and Ferguson. Janet Nelson continued with a survey of the medieval evidence under the title "Society, theodicy and the origins of heresy"; and Brenda Bolton traced through 1159-1216 the papal attitudes to deviants, showing how these were contained in the Church rather than rejected. The editor then showed how learning won through against the admonition against "making books" among the early Cistercians. Wyclif, Huss and the Lollards are then dealt with in four papers; and the Councils of Pisa and Florence tangentially through the persons of Master Luke of Oxford and Dom Rudborne of Winchester. Professor Ullmann brings his juristic thought patterns to bear on the schismatic cardinals of Pisa on the eve of the Reformation when the hierocratic theme of papal monarchy was collapsing. The Lincolnshire rising which heralded the Pilgrimage of Grace is examined by Margaret Bowker, who finds the main source of unrest frustrated expectation of advancement—ex-religious waiting vulture-like for their benefices. (This is perhaps the best paper in the book.) From Lincolnshire we are taken to Ely for two papers, and on to Recusancy: Dom Maurus Lunn discussed Dom Thomas Preston (1567-1647), a Shropshire lad. The Orthodox priest K. T. Ware then gives a valuable survey of the later stages of the estrangement between the Greek and Latin Churches, up to the present. This is followed by Professor Ward's "Swedenborgianism", and two Irish papers (the Irish had their Arian schism in 1830), and then a look at German Catholicism in 1844-5 and New England educational piety before the Gilded Age. Before we end with African separatists in our own time, we are given a valuable study by Stuart Mews on reason and emotion in working class religion during 1794-1824; and from P. G. Scott a study in Victorian doubt, Arthur Hugh Clough being taken as the case specimen—"the Papists do their Ave Mary's, and yet they say they know; while Newman falls down and worships *because* he does not know and knows he does not know". Perhaps some historians should worship more.

R.E.

Sister Laurence Murray, S.N.D. CONFESSION: OUTMODED SACRAMENT? Chapman, London 1972 191 p £2.00

What do the young expect from the sacrament of penance? How do they expect it to be performed? These are the questions raised by this book, a brave attempt to see the sacrament of penance in the Church after Vatican II. The author employs the method of a questionnaire answered by some 2,000 sixteen-year-old girls in America, England, Scotland and Lesotho. The weaknesses of such a method are apparent. Firstly, it is too thinly spread over very different groups (the author fails to give any consideration to the marked difference between the answers from the African girls when they are compared to the others). Secondly, it is questionable

whether these same people would have answered the questionnaire in the same way at the age of eighteen, when, I suggest, their reactions to the sacraments would have been radically altered. Nevertheless the statistics can give some help to teachers.

Having embarked on this process, however, the author seems to fail to make full use of the statistics in the second part of the book where she sketches a picture of the understanding of the sacrament in the modern world. The centrality of penance for Christians is stressed (p. 131) and she does not fail to note the fact that many young people realise that general confession can be used as an escape (p. 136). Although the question of the nature of the sacrament is not discussed it is clear that there is a distinction between counselling and the sacrament (p. 130), which ensures that penance is transferred into the situation of faith (p. 116). This section also contains some interesting and useful ideas on the use of penance within the liturgy.

The third section on the history of penance serves to bring out the fact that there was in the past a greater diversity of rite than we now enjoy. It shows the clear need for differing forms of penance including not only a private ceremony but also a communal, social and ecclesial celebration.

One of the most attractive features of this book is the detailed bibliography which appears at the end of each section. It will certainly be a useful tool for those involved with the question of penance even if it does fail to answer any really crucial questions.

BASIL POSTLETHWAITE, O.S.B.

III. THE PROTESTANT REFORMATION

Brian Byron LOYALTY IN THE SPIRITUALITY OF ST THOMAS MORE B. & M. E. de Graaf, Nieuwkoop 1972 165 p n.p.

Fr Byron here presents us with a solid, compact, carefully written book. His own definition of the work is that it is a study of "the policy More adopted when he found himself confronted with conflicting demands on his loyalty". Its purpose, admirably fulfilled, is to "discover the extent to which the concept of loyalty played a conscious part in More's spiritual life". The specific kind of loyalty for which he is looking is a complex notion embracing, in a distinctly Christian dimension, fidelity, obedience and devotion to duty.

He divides the book into three parts in which he first describes the historic phases of law, particularly in relation to religion; next he deals with More's idea and practice of duty, and finally treats of the great problem of conflicting laws and duties which led to More's downfall and execution.

The author does not claim to bring fresh evidence but behind the actual events and with the help of More's extensive writings (the estimate is about 900,000 words during the four and a half years alone when More was writing in defence of the Church) Fr Byron discerns the elusive spirit of the age and the extent to which More was involved and influenced. Although it is mainly familiar ground nothing is blurred or exaggerated, the sources are all made clear and the evidence is assembled in a way which points up things one had not noticed or had too casually passed over. It is a highly competent sorting out and gathering together of well-remembered threads.

Each of the three sections has numerous sub-divisions in which every area of More's life and every known incident is brought forward to attest the main theme of the work. The author makes an illuminating observation with regard to More's attitude to law in relation to Christian liberty when he says: "The force of his argument is that this duty to confess Christ is a law, a command, a strict obligation binding under pain of eternal damnation, and it is imposed by Christ himself. It is not a counsel proposed for free acceptance or rejection by Christians. So the law of Christ can be the hardest thing a man can be called upon to obey. . . The only rights he seems to think important are God's claims on our service—our being bound by a prior law of God." And later Fr Byron points out the importance of the word "and" in More's last words on the scaffold, that he died "the King's good servant *and* God's first", showing his position clearly in that true service of God and King are not opposed but complementary.

Every point he makes Fr Byron illustrates with quotations and analyses. He writes quietly and in a rather old-fashioned style, yet achieves his purpose in presenting a detailed and objective study which, though it is a thesis on a specialised aspect, will certainly contribute to our understanding of More the man and the inner springs of his actions, bringing out as it does the shining candour of his nature and the iridescence of his personality. It is a welcome study and would undoubtedly have been approved by Professor Chambers and even by Roper himself.

Stanbrook Abbey,
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SR BEDE FOORDE, O.S.B.

Gordon Donaldson THE SCOTTISH REFORMATION Cambridge University Press 1972 242 p £5 ($17.50 in U.S.A.).

This fine series of lectures, delivered as the Birkbeck Lectures in Ecclesiastical History in the University of Cambridge in 1957 and first published in book form in 1960, merits a second printing. This book may be read in unison with Donaldson's classic "The Making of the Scottish Prayerbook of 1637" as a good overview of ecclesiastical events in Scotland from John Knox to the eruption at St Giles in 1637.

Two background chapters on the pre-reform period are of singular value for a good picture of the late medieval Scottish Church. In the remaining seven chapters Donaldson traces the Scottish reformation from 1560 to the revival of episcopacy by James VI in 1610. Throughout one is impressed by the "non-theological" factors involved in the Scottish search for polity and by the relatively conservative positions of Knox and the early reformers. It was only under the influence of Theodore Beza and his missionary Andrew Melville that Presbyterianism was proclaimed as the only form of government for God's kirk. Also of interest is Donaldson's demonstration of the durable coexistence of two unfixed polities throughout the entire period covered by his book.

The early reformers sought to reaffirm superintendency against encroachments by Rome, to acknowledge magistratal supremacy, and in brief to conform extensively to the Church of England. As Donaldson wryly observes, "There is little enough evidence at this stage to support the notion, so dear to later generations of Scots, that their country had received a special revelation." (p. 182).

On rare occasions Donaldson lapses from detached objectivity (insofar as such is ever attainable) and does a wee bit of special pleading for Scotland and its reform. "Scotland has no monopoly of ruined abbeys." (p. 99). True enough, but barbarism is barbarism be it defacing English chantries, ruining Scottish abbeys, or savaging a landscape with motor roads. Fortunately, for the most part Donaldson is admirably objective and we prefer him that way.

This book is highly recommended for anyone interested in the reformation. But the price, alas, is prohibitive—£5 for 250 pages of text. And why the further mark-up for America? The publishing industry should recognise its responsibilities to the reading public. For restraint in wage demands a new "book of discipline" is desperately needed.

EDWARD P. ECHLIN, S.J.

Ushaw College,
Durham.

Hans J. Hillerbrand CHRISTENDOM DIVIDED: THE PROTESTANT REFORMATION Hutchinson 1971 x + 344 p £4

Concerning this book four questions arise: Is its author a good scholar? Is it a good book? Is it worth buying? Is it worth reading? The answer to the first question is "Yes", to the second "Fairly good", to the third "No, unless you have a lot of money", and to the fourth "No, unless you have a lot of time". When for thirty-six New Pence you can have theological perceptiveness, historical mastery and lightness of touch in Owen Chadwick's Pelican, "The Reformation" (there is also James Atkinson's recent paperback, "Martin Luther"), why pay more for a book which, though good, is

not so good? "Christendom Divided" is one of the first four volumes in the new venture, "Theological Resources". According to the brochure programme of this new series, the book aims to isolate and analyse the theological, religious (popular) and political aspects of the Reformation, as well as examining "the scope and spirit of Luther's, Calvin's and Hooker's major writings". In fact, however, we are told very little about how "the religious Reformation translated the theological vision into popular tracts and pamphlets, sermons and hymns", and the summaries of the theology of Luther, Calvin and Hooker, though competent, are very brief. The attempt to keep separate the theological and religious elements leads the author into technical difficulties and sometimes confuses the reader. The author has an imperfect command of the English language; sentences like "therefore [since the New Testament had already been translated into German] Luther's work was neither philologically nor linguistically a pristine feat" abound. But the author, a German Lutheran, gives the impression of knowing his subject very well; he is as accurate as he is irenic and impartial—yet it is an impartiality that, bordering on historical agnosticism, is not very illuminating. If there is a moral to this oft-told tale, is it perhaps the disastrous influence of the Papacy, the guardian of unity, which—concerned for its own authority—though conciliatory forces were quite strong, first delayed a General Council and then ensured that it reject concessions and theological pluralism (cf. Chadwick, 274-5)?

Department of Theology, A. A. STEPHENSON.
University of Exeter.

ed. John Chandos IN GOD'S NAME: EXAMPLES OF PREACHING IN ENGLAND, 1534-1662 Hutchinson 1971 xxxi + 586 p £6

This is, one presumes, a "lead-in book", and as such it must be applauded. When the history of twentieth-century England comes to be written it will be impossible to ignore the evidence from the press and from broadcasting and television. All these and more was the pulpit in the sixteenth and seventeenth century. And yet how little aware of this is even the average professional practitioner in the History of Tudor and Stuart England. To follow preaching into the seventeenth and sixteenth centuries is to find the pulpit, though drenched in blood and bigotry, superstition and intolerance, yet in the thick of the melée, in the van of controversy, leading and influencing, and enduring a high rate of casualties": Mr Chandos has hit the right nail very squarely on the head. Superstition and bigotry are, of course, equally alive and kicking in our own day, and Mr Chandos's readers can compare those of seventeenth-century England with the current superstitions and bigotries of their own day.

At the same time it may fairly be argued that the arrangement of the extracts quoted in the book leaves something to be desired. The preacher, rather than the purpose of his preaching, is too often allowed to bulk too large. What the reader needs to know is the controversy or the issue which drew the crowds and provided the demand for the sermon to be printed. A great part of the passionate interest in the pulpit of that day lay in the fact that the preacher was an acknowledged champion of a particular school of thought and, therefore, an opponent of its rival. It is, perhaps, a consequence of this that when one turns, for example, to Chillingworth all one gets in "Blind Zeal and Deserved Confusion" is a polished sermon on the dangerous consequences of participation in warfare. The sentiment is admirable; but it was not for this that Chillingworth was justly famous. Again Mr Chandos is scarcely accurate in his account on page 547 of the attitude of "Baxter and his kind" to the affairs of this world. Perhaps the most effective part of the book is the selection of sermons on the occasion of the Restoration of 1660.

T. CHARLES EDWARDS.

IV. VICTORIANA

Standish Meacham LORD BISHOP: THE LIFE OF SAMUEL WILBERFORCE, 1805-1873 OUP 1970 328 p £6.50

Samuel Wilberforce was a man about whom it is difficult to be dispassionate. Born into a leading Evangelical family he alone of four brothers remained in the Church of England. His religion combined a strong personal faith often expressed in irreproachably evangelical language with a firm conviction of the importance of apostolic order and the role of the Church as teacher and guardian of orthodoxy. He attempted to remain neutral in the theological "in-fighting" of mid-nineteenth century Anglicanism but a practical nature and his own clear conception of the office of a bishop in the Church led him to step firmly where more cautious angels trod most carefully. Such well-motivated involvement was demonstrated in 1847 during the [second] Hampden *affaire*, in 1860 over "Essays and Reviews", and most disastrously, at least as regards his subsequent reputation, in the same year when he clashed with Huxley in the controversy raised by Darwin's "Origin of Species".

The elements of deviousness and hypocrisy in his character and their relation to his anxiety for worldly success add to the complexity of this fundamentally sympathetic and courageous man, but the balance of these various elements is carefully weighed by Mr Meacham in a scholarly and readable biography. The author is meticulous in his references and achieves a remarkable degree of objectivity and insight. He discusses at length Wilberforce's pastoral care, first for his parish and later for his diocese. The latter was considerably enlarged in 1845 but was still dominated by its Cathedral city. Oxford remained a Pandora's Box of theological troubles which had not by any means been closed with the departure of Newman in the year of Wilberforce's enthronement. He was to remain Bishop of Oxford for twenty-four years owing to a loss of royal favour and suspected high churchmanship coupled with a private quarrel with Palmerston dating from 1837. However, during those years he set a pattern for the administration of a rural diocese that corresponded to the work of Bishop Blomfield in London. His energy and his concern were apparently limitless. There was no part of diocesan or national life in which he was not interested. It was, indeed, his real interest in science which led him to so active a concern with evolutionary theory. He dominated the English Church during the middle years of the nineteenth century although this meant that he sometimes failed to achieve his object where a more cautious and less conspicuous man (e.g., Ellicott or Longley) might have succeeded. Mr Meacham's book is especially valuable because Wilberforce illustrates a particular response, but usually that of the "silent majority", to the challenges which the Church was having to face and which it could only ignore at the risk of becoming incredible. The Church's response was not always that advocated by Bishop Wilberforce but his reactions and an understanding of them is vital to a study of both the ecclesiastical and intellectual history of the Victorian period. This book goes a very considerable way towards enabling us to come to such an understanding.

DEREK JENNINGS.

The Travellers' Club,
Pall Mall, S.W.1.

Mark Girouard THE VICTORIAN COUNTRY HOUSE OUP 1971 218 p 420 plates 35 figures £12.

When we are told that Dr A. L. Rowse drew most of his material on architecture, in "The Elizabethan Renaissance: the Cultural Achievement", from Girouard, Sir John Summerson and Clifton Taylor (in that order), we can presume that Mark Girouard (C 49) has arrived as an authority. Any doubt remaining will be dispelled by this volume, if not by the broadcasts and *Listener* articles which were a spin-off from it. *Country Life* writer turned architect and antiquarian, he is now unfolding his wings to full span.

This is the first full length study of Victorian country houses, built in an age when society's agrarian paragons and industrial parvenus vied in splendour. It was an age of emergent technology and divergent taste, both reflected in the enormous edifices of the enormously rich—some of them building machicolated castles, others cottage palaces, others gothick mansions or pseudo-chateaux, all of which were plumbed, heated and ventilated, and lit at first by gas mantels and then by electric filaments. It was an age of complex social stratification, as many ranks being evident below stairs as above, and this too is reflected in the ladies' drawing rooms and gentlemen's libraries or smokerooms and in the warren-like planning of corridors to separate marrieds from

unmarrieds, males from females, gentry from servants—what might happen if the post-billiards bachelors were asked to tiptoe past the tweenies' sleeping quarters unguarded by separate stairs?

It was an age of follies, extravaganzas, pretensions and houses of the highest cultural importance. It was the age of Augustus and Edward Welby Pugin, Norman Shaw and W. E. Nesfield, William Burgess and E. W. Godwin ("the Castor and Pollux of architecture in the 1860s"), Anthony Salvin and G. E. Street, not to say Barry, Blore and Burn. In that age Ruskin pontificated on "The Seven Lamps of Architecture" and Pugin on "Two Principles of Pointed or Christian Arch", while Scott contented himself with "Secular and Domestic Architecture". In that age Scarisbrick Hall (1837-45), Osborne (1844-48), Woodchester Park (1854-68), Cardiff Castle (1868-85) and Wightwick Manor (1887-93) got built, and many got no further than the drawing board—like Edward Pugin's additions to Carlton Towers. Of that age the author pronounces the epitaph: "seldom can so much money and such exhaustive study have produced a group of buildings that as private houses became so soon and painfully obsolete . . . it is thanks to the English system of private education that so many remain in existence at all."

It is rich, intelligent, coffee-table stuff, even with the Catalogue and other apparatus. Those who enjoyed the Girouard tour of Hardwick Hall in his book on the Smythsons can now enjoy his tour of such as Highclere, a neo-Hardwick from outside, in this lavish *omnium gatherum Victorianarum*.

ALBERIC STACPOOLE, O.S.B.

Anne Louis-David GEORGES TYRRELL: LETTRES A HENRI BREMOND Aubier 1971 332 p n.p.

During the first half of the present century our knowledge of Catholic Modernism largely rested on the Modernists' published writings, whether in book form or as articles in various journals; and these, in view of the ecclesiastical situation, were as a rule tentative and circumspect, for the censorship then was a powerful institution. Much more can be learned about the Modernists' real opinions and attitudes—often assiduously concealed from all but intimate friends—by delving into their private papers, diaries and correspondence, which for some years now have been steadily making their appearance in print. The latest collection is of Tyrrell's letters to his deeply Anglophile friend, the scholar Henri Bremond (1865-1933), who like Tyrrell had begun his clerical career as a member of the Society of Jesus, which he was to quit two years before his English correspondent. Tyrrell began his correspondence with Bremond in 1898, at a time when the Frenchman, like his English contemporary and fellow-Jesuit, was "suffering, in the same way", to quote Mme Louis-David, "from a sense of intellectual repression". It was Bremond indeed who opened the correspondence, prompted by articles of Tyrrell's which had appeared in *The Month*. Unfortunately Bremond's side of the exchange has not survived; Tyrrell was not much in the habit of keeping letters and Mme Louis-David surmises that even if he had preserved Bremond's it is likely that Maude Petre would have destroyed them in order to spare Bremond further embarrassment before the ecclesiastical authorities. Tyrrell's correspondence, on the other hand, passed into the possession, first of Henri Bremond's brothers, André and Jean, then of the Society's provincial archives at Lyons, and then of Père André Blanchet, S.J., its last and presumably final resting-place being the Bibliothèque Nationale.

In all the collection consists of 115 letters and postcards in a French translation. Some items appeared in Miss Petre's "George Tyrrell's Letters" (1920), others, again, in the "Autobiography and Life", but most are here published for the first time. It is not quite a complete collection. Some letters went astray, others have a page missing, whether at the beginning or the end, while that given as No. 15 in the present volume (p. 19) and dated December 1900 does not exist in the original English, though for no obvious reason. The first of the letters was written from Mount Street on 6th July 1898, the last (according to the postal stamp) from Clapham on 29th June 1909, only a fortnight or so before Tyrrell's death from Bright's disease. Certain changes of tone or mood occur at intervals. Thus there is a noticeable difference between the

letters written before 1900 and those of the ensuing six or seven years—until, that is, Tyrrell's own departure from the Society. The mood shifts again during the last period, when the writer can now speak of himself, with rueful irony, as "a vagabond". The earlier letters are those of one Jesuit to another. As Mme Louis-David observes, "they testify a mind inquiring (*curieux*) and open, as much in him who wrote them as in their recipient, in the literary sphere as in that of ideas". Criticisms of the Society soon obtrude, but they are in no wise severe, being it would seem, more intended to meet his correspondent's disquiet and impatience than to voice any special disaffection on his own part. From 1900 onwards, however, Tyrrell's comments acquire a new edge. Bremond's "case", of course, had by this time become more serious (he was even thinking of renouncing the priesthood altogether), whilst his English correspondent was also feeling the growing pressure upon him of an authority whose claim to unqualified respect and loyalty appeared more and more questionable. In fact the later letters show Tyrrell "underneath the skin", and a skin moreover that had always been pretty thin. The letters (or postcards, in many instances) of this last phase are mostly brief, the written utterances of a man now on terms of profound intimacy with one with whom much time has been spent in close personal contact. No need was there now for this "vagabond" priest whose priestly functions, dearer to him yet, probably, than ought else, were nevertheless denied him, to express his views and sentiments at length in epistolary form. But besides being a disillusioned and—inevitably, in some measure—an embittered man, he was also now a sick one. George Tyrrell had a natural gift for words, united with a warm-hearted impetuosity that moved him, at least when in congenial company, to say exactly what he thought as pungently as he liked. Such men always make the best letter-writers and the present volume ought to be brought out in English without delay. Mme Louis-David has done her work well, rendering Tyrrell's original most faithfully into the Gallic tongue, and her introductions and annotations are fully informative. Mgr Maurice Nédoncelle contributes a judicious preface, which is, in effect, a brief and authoritative postscript on the English Modernist by one whose knowledge and sympathy with all things English has long been appreciated on this side of the Channel.

University of Newcastle upon Tyne. BERNARD M. G. REARDON.

V. BOOKS BY OLD AMPLEFORDIANS

Desmond Seward THE MONKS OF WAR: THE MILITARY RELIGIOUS ORDERS Eyre Methuen 1972 viii + 346 p £4.95

The twelfth century witnessed the growth of a new kind of religious vocation, that of the warrior monk. This way of life which now seems paradoxical appeared to contemporaries to be a natural expression of Christian piety. St Bernard of Clairvaux gave his enthusiastic support to the first Military Order, the Poor Brethren of the Temple, and the popularity of this new kind of monasticism soon became apparent when, later in the century, the Knights Hospitallers, whose original function had been to care for sick pilgrims, evolved into a Military Order, three Military Orders were founded in Spain to help the Christian kings in their fight against the Moors and, at the end of the century, the German Hospital in Jerusalem gained independence and developed into the Teutonic Order. The growth of the Military Orders was an index of the Church's success in imposing Christian values on the feudal nobility of Western Europe in the post-Carolingian age. Throughout the eleventh century the aggressive instincts of the warrior class had been directed, when possible, by the Church authorities into fighting the common enemies of Christendom, the Saracens of Spain and Sicily and the Seljuk Turks. Men who took part in these Crusades were bound by religious vows which lasted only for the length of the campaign, but the Crusade ideal was perfected in the professed members of the Military Orders who vowed their swords to the service of God for life.

The importance of these Orders in the history of Western Europe was considerable. The Crusade States could not have been held for so long without the manpower and economic resources which the Temple and Hospital provided; the Christian Kings of

Spain relied heavily on the Military Orders in their wars against the Moors; while the Teutonic Order, by using methods similar to those which Charlemagne had used in Saxony, imposed Christianity and German rule on the pagan, barbarian peoples of Prussia and the Baltic States. The Military Orders also remained an effective force in European politics long after the Crusading fervour which had first inspired them was dead. The Hospitallers held Rhodes as the most easterly Christian outpost in the Mediterranean until 1522, and subsequently transferred to Malta which they governed until Napoleon evicted them in 1798.

It may seem surprising that, given their importance in Spain, Prussia and the Levant, which was decisive for a period of four hundred years, no modern systematic history of the Military Orders existed before Mr Seward wrote this book. There are, of course, many studies of the work of individual Orders (though a good history of the Templars still needs to be written), and attention is paid to the work of the Orders in histories of Prussia, Spain and the Crusade States, but what has hitherto been lacking is any work of synthesis. Mr Seward has made good that lack. His work covers the history of all the main Military Orders from their inception to the Battle of Lepanto (with a concluding sketch on their subsequent fortunes) and deals with all three main theatres of war, the Levant, the Baltic and the Iberian peninsula.

The author is primarily concerned with the military achievements of the Orders: he gives a good deal of incidental information about their Rules of life, peacetime pursuits and intellectual activities, but he concentrates on their military exploits. The result is a narrative history which is eminently readable, but which suffers from one defect: because he is anxious not to interrupt the flow of his narrative, the author does not always indicate how controversial some of his interpretations are (his description of the rôle of Cardinal Pelagius in the Fifth Crusade is an example of this). However, it would be ungenerous to apply critical standards appropriate to a specialist work too strictly to a book which is so wide-ranging as this. The author has a good knowledge of the printed sources relating to the Orders, but his general historical knowledge is sometimes rather uneven. This is not really a cause for criticism: it is inherent in the nature of a work which ranges in scope from twelfth-century Cairo and Sis to fifteenth-century Novgorod and Granada. It would be unreasonable to expect the author to have an equal competence in all fields. It is, nevertheless, a cause for regret that Marco Polo's legend of drug-addicted assassins should be repeated once again although it has been conclusively disproved by Professors Bernard Lewis and Marshall Hodgson. The same unevenness is reflected in parts of the general (though not the specialist) bibliography: it seems surprising that Hilaire Belloc should be cited in the section on Latin Syria and the Pennsylvania "History of the Crusades" be excluded.

Despite these criticisms this is a valuable book. It will be enjoyed by the general reader with an interest in Crusade history; it will prove useful to the student of medieval history; and it can be read with profit by the specialist, since few scholars have detailed knowledge of all the fields which it covers. Mr Seward is to be congratulated for his courage in tackling so large a subject and for producing such an interesting and useful account of it.

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Christopher Tugendhat THE MULTINATIONALS Eyre & Spottiswoode 1971 242 p £3.25

Multinational companies are familiar names: Ford, Unilever, Alcan, Agfa-Gevaert, Philips, Olivetti, Shell. Their numbers and importance have grown impressively since the war. There is no doubt that their share of world trade and industrial production will continue to increase.

Overseas activities were a common feature of company operations even in the nineteenth century, but conditions in the inter-war period were not as favourable to the growth of multinational companies as in the last twenty-five years. The author indicates the factors which have encouraged the extension of overseas activities and also the dominating rôle played by American companies. Multinational companies

conduct operations of such a size and extent that they cannot but be a major concern for any government in whose territory they operate. The sales of Shell are roughly equal to the national income of Norway. The combined liquid assets of multinational companies in 1970 were about three times as great as the monetary reserves of the United States. The exports of Ford account for about one-sixth of the total exports of Belgium.

Governments are concerned on many fronts. The production policy of one of these companies will affect national employment levels and incomes: Great Britain is obviously concerned at the intimation that Ford might transfer production to Germany. The research policy for computers controlled by IBM arouses concern for matters of defence. The financial operations of these companies (understandably seeking their own commercial interests) have important effects on distribution of dividends, trade balances between countries, and exchange rates. The siting of new plants is of considerable importance to any economy. Trade Unions have been faced with new problems. There is that of multinational Unions and even of multinational bargaining.

Companies of this type are much concerned with their image and take great care not to provoke host governments. There is considerable consultation and co-operation. It is inevitable that commercial interests will not coincide at all points with national policies and priorities and governments obviously have anxieties. There is no doubt that world markets and world production are becoming increasingly interdependent and unified and that there are great benefits to be derived for mankind from the operations of multinational companies.

This book examines the problems mentioned above. Fascinating case histories are discussed which alert the reader in untechnical language to the realities and problems of our contemporary world and to the probable direction in which big business organisation may take in the near future.

EDMUND HATTON, O.S.B.

See also the review of Mark Girouard's book, p. 77-8.

VI. CONVICTIONS OF CLEVER WOMEN

Simone Weil FIRST AND LAST NOTEBOOKS translated by Richard Rees OUP 1970 368 p £3

Once, certainly, Simone Weil seemed to numbers of seminarians to speak properly of the mechanical age and the demands of faith. Twenty years, as Telemachus said, is a long time, and it is a matter of some interest to discover if Simone Weil's talk is still immediate. "La Condition ouvrière" is certainly worth reading even now as an honest piece of writing, and there are folk who find in "Attente de Dieu" an account of the margins of conversion which is strangely moving, but what of these "Notebooks"?

Some things in her early papers have an evident relevance to "La Condition ouvrière", like the account of a business possessing fixed capital of 3,000, the speculation of the Auxerre vine-grower, the suggestion that "the decline of skilled craftsmanship is the end of civilisation", and that happy phrase, "the employer is the man everyone hates", but none of these is necessary for an intelligent reading of the better book. And in the later New York and London notebooks, rescued here from that absurdly pompous title "La Connaissance surnaturelle", the great range of content from publishers' addresses to metaphysical contemplations offers very little that a good plain chap might find helpful in the daily threshing of Christian life.

The good plain chap has often found much to interest him in the notebooks of Leonardo, Coleridge or Virginia Woolf and has no delicate sense of intrusion upon the private mind, but those other notebooks have elucidated for him the ways of a creative mind, these little rhetorics merely obscure what is clearly expressed in Simone Weil's already published writing. But of course, these things are not set down for the good plain chap. If they are meant to be read by any chap at all then it must be by one more mystic and allusive.

Those who enjoy a familiarity with the transcendent may get a deal of complacence from those grand passages, which recommend the "urgent essential task" of making "a logic of the absurd", or tell us how to deal with "those animals within"

whose cries "prevent God from hearing or speaking to me", or reveal that human love is always anthropophagous; historians of culture and their attendant journalists may like to speculate on her theory that "the Jews were persecuted because, once the Church had annexed their privilege, their claim that they had still kept it made them too embarrassing"; those who like to worry matters biblical may enjoy the suggestions that *Job* "must be a story of God" and his sufferings put into human terms by a pious Jew, that "the devil who came to Christ, offering to accomplish for him the centuries-old promises to the Messiah" must be Jehovah, and that "the name Ἰησοῦς makes 888, 8 is 7 + 1, Humanity and God", but it is difficult to read such gallic flourishments with appropriate high seriousness.

Though some fun is to be had in the recognition of glancing references to the Pouilly ox, the *Oedipus* of Seneca , and the Peace of Frodi, the best things here are the comfortable retellings of those old tales we all heard in our knee-high days of "The Almond Tree", The Parable of the Sower, Yggdrasil and the horse Falada, but it is best to hear these from our mothers. The notes here have pretensions, her translator assures us, "to form the material for a comprehensive and scholarly study of comparative mythology" which would enable us to discern as she discerned in the folk tales of every continent "an incalculable treasure of supernatural wisdom". If men and their mothers allow such discernments what will poor robin do then, poor thing? Certainly not wait upon the sparrow.

English readers, remaining in proper admiration of so extraordinary a lady, may find yet another cause for hesitancy before the Common Market in the French editors' inability to appreciate how precious an enterprise is the preservation of these oddments.

Boston College, HAMISH F. G. SWANSTON.
Chestnut Hill, Massachusetts.

Rosemary Haughton THE KNIFE EDGE OF EXPERIENCE Darton, Longman and Todd 1972 168 p £2.75

Contributing to "What I Believe" eight years ago, Rosemary Haughton wrote: "The quest for human truth, for what Christ called 'the kingdom of heaven' is the concern of every human being. It is to be pursued . . . in relationships, and this is what Christianity as a way of life is about . . . We must say 'yes' to experience". Indeed bringing the Christian spirit into daily living is the central theme of nearly all Mrs Haughton's considerable harvest of authorship. Therefore, when confronted by her most recent title, "The Knife Edge of Experience" and its fly-leaf elucidation—"Just as a healthy and living theology must grow out of actual experience, so too our own experience cannot make ultimate sense without God, because experience drives us continually to new ways to express what God is doing to us"—one wonders what extra rays of the author's guiding light are still to be revealed.

The answer is very few. Her convictions and prejudices are tramped out in the familiar style. But it is a style sufficiently lucid and compelling to lead us through her six new essays—*the Theology of Experience, the Experiences of Community, Ministry and Family, the Intuitive Experience of Sexuality and the Experience of Spirit* —to at least a fresh perspective of revelation on Christ's message about inter-personal relationships.

To illustrate a community's need for humility and acceptance of judgment by the rest of society she skilfully draws comparison between two human units: an imaginary middle-class family and that astonishing "family" of drop-outs, the "Community of Emmaus", who were brought together by Abbé Henri Pierre at his Paris hovel in 1950. The first, cultured, superiorly-educated, snobbish, aloof and unable to accept judgment from any quarter, cracks up under real adversity; the second, all the time cohering, though despised and abhorred, and the bane of the authorities, is indestructible. The contrast makes a stark and illuminating lesson for community living.

If Mrs Haughton displays a major limitation it is perhaps her failure to perceive much beyond her Christian citadel. She is inclined to write off the "non-believers". It may be readily conjectured what certain members of the multi-racial and multi-religious communities that have become—for practical purposes—integral portions of our modern western world, would make of this: "For the non-Christian death is simply an inevitable end, to be accepted with what dignity and courage one can muster . . . (if and when death is more for such outsiders) they are unconsciously making use of myths with a Christian background". One gathers that she accepts as a forgone conclusion that Christianity will predominate on the Western spiritual scene to such an overwhelming extent that its adherents need not even try to understand those others whose search for God and the meaning of life and the life hereafter, is through the faiths of their respective ancestors, or through newly-acquired faiths. It may be hoped her next book will show us why and how. Meanwhile "The Knife Edge of Experience" could scarcely disappoint this engaging author's multitude of admirers.

J. N. P. WATSON.
Pannetts,
Shipley, Sussex.

Michael Deakin THE CHILDREN ON THE HILL: THE STORY OF AN EXTRAORDINARY FAMILY André Deutsch 1972 125 p £1.45

The book has already attracted considerable interest among professional educators and those who are bringing up families. It was prompted by researches for a television programme on child prodigies. The author was given a usual shallow assignment and stumbled on circumstances of deep human interest.

The family was living, of set purpose, deep in the heart of Wales about half an hour off the beaten track. They had no television and minimal communication with the outside world except for work, shopping and some schooling. There are four children and at the time the eldest, Christian, was eleven years old. The book gives chapters to the family, the two parents, "The Process" and then each child; and it seems best to begin with the middle chapter on Christian, going on to his brother Adam. Christian "burns with a cold blue flame of pure intellect" as a mathematician with fierce inquisitive intelligence and the capacity to handle an 'A' level course at once. He has almost total concentration when studying, and can read a book in two hours. He reads science fiction, not for fun but for the fun of pointing out the authors' absurdities. He is wholly without guile and without aggressive spirit, and fearless in the pursuit of truth—so much so that this overrides any effort to please others, for his cold logic is unforgiving even to himself.

Adam, aged nine, "burns with a pure and passionate flame of will, so strong that nothing will turn him from his chosen aim to become a concert pianist". He entered a national junior (i.e. under eighteen) piano-playing contest with the first intention of listening to other children playing: "I want to hear them make proper music". He did not: he was kept in the wings till his turn came, and ultimately entered the finals at the Festival Hall. There he was kept out of sight and hearing till he was catapulted on to the rostrum to play, and all unconcerned about the audience in evening dress he played and won. That did not interest him, for he had come to hear proper music made, not to win. It has been said of Charles Morgan that he failed to become a great artist because he missed the essential point, rather to become a good artist: and that point has already been learned by this child.

The other two children seem equally remarkable as individuals, though as yet in a less measurable way. The parents, a London born Jew and an Italian girl, are both of them, after a miserable beginning to their lives, self-possessed in a way that is rare and capable of the deepest love towards each other and their offspring. Confident of one another, each fully able to accept the judgments of the other, they are gentle and generous to a degree which can only be called heroic. Or course the mother is at the centre of the book, and her qualities can be gauged in the telling of her day: for she takes only four or five hours of sleep and does the household chores when the children are in bed, so that she can give all her attention to playing and working with her remarkable progeny, watching for those break-through moments of wakening understanding and renewed curiosity so that she can feed the flickering flame of

creativity. It has cost her much, not least in her own life interests, but the reward has been commensurate.

In fact it is "The Process" which is at the centre of the book, a compound of love, environmental setting, Montessori teaching and super-social behaviour designed to cast out all violence, spite or jealous competition. The author offers, after a long description of the family's life, four factors: a cocoon providing freedom from outside pressure during early development; a release from achievement goals, so that a child may grow where he will at the speed he chooses; a reciprocal approach which eschews authoritative "punishment" and accepts the innate egocentricity of a child whose energies are canalised instead of dammed; and an inner surrender by the parents to the self-sacrifice demanded by child rearing, a surrender so complete that it leaves neither tensions nor guilt. The concepts of "wrong" and of "discipline" are simply circumvented by an emphasis upon the more powerful positive concepts of social love and non-violence, the opposite being shown on each occasion to lead to interrelational sterility. As patience and love are poured on each child, creativity comes to triumph over chaos after both states have been roundly explored.

These parents have spent a decade in providing a shield of serenity between their unusual offspring and a greedy, combative world. They have suffered for the sake of these souls in their stewardship, and of that the mother has written: "Love is the intuition of the unity of all reality—we must foster this faith in ourselves—love in action is to act out this intuition to the end". But the real test is yet to come when the children are launched into a pitiless world; will they then, who have never tasted a rebuff, have the emotional resilience and the sheer knock-about toughness to weather it?

A.J.S.

VII. GENERAL

THE DAILY POCKET LECTIONARY AND MASS BOOK 2 volumes Chapman 1971 880 p each £3 each

Peter Coughlan and Peter Purdue COMMENTARY ON THE SUNDAY LECTIONARY: YEAR 1 Chapman 1971 201 p £1 paper

Article 51 of the Constitution of Vatican II on the liturgy says: "The treasures of the Bible are to be opened up more lavishly, so that richer fare may be provided for the faithful at the table of God's Word. In this way a more representative portion of the holy scriptures will be read to the people over a set cycle of years." For some the fare has proved a little too rich—almost sickly. But there are many who enjoy beefy joints of Jeremiah served in a sauce of demotic English, or the duckling of Deutero-Isaiah, followed by junkets of Job topped off with the crystalized cherries from the Song of Songs. For such as these, the portions of holy scripture presented in the new lectionary are the helpful, digestible and practical outcome of this constitution.

Until now, only the priest or reader at the lectern has been able to see a copy of all the readings for every day of each year. Now in two volumes of reasonable size, with big print and plastic bound, we have all those readings readily available. It will be valuable for those who wish to make their own the Bible as experienced in and through the liturgy. It omits readings for saints' days, but it is the nearest thing we are likely to get to the old Roman Missal for the layman and, as such, makes a suitable gift.

It can be hard to see the relevance of some Sunday readings, let alone those on weekdays, but to help us Frs Coughlan and Purdue have written one-paragraph commentaries on each reading for each Sunday. There are also suggested homily points, which, if not helpful in themselves, serve to remind preachers that when feeding the flock "all the preaching must be nourished and ruled by sacred scripture". (Constitution on Divine Revelation, art. 21.)

D.A.B.

COMMUNITY NOTES

FATHER BERNARD McELLIGOTT, O.S.B.

II. THE LITURGICAL YEARS, 1927-1971

IT is always a shock of adjustment for a monk who has been nurtured, professed, ordained and worked in his abbey enclosure, to be sent out on to "the mission", to a parish life which is at once smaller in itself and set in a world altogether larger. The monk, dependent on his brethren for the warmth of community prayer and activity, is summarily thrust back on to his own spiritual resources in a parochial tradition which is necessarily functional rather than perfectionist. He finds that the leisure which a monastic and school horarium provides as a feature of its pursuit of culture (leisure for seeking, not idleness of soul) is suddenly diminished by the insistent urgency of sacramental calls or the stiff steady routine of house visiting. This mundane routine may indeed be sanctifying, but to some it can be very fatiguing. So it was for Fr Bernard when he was sent out to Cardiff in 1927: he used to murmur to his brethren about visiting, "I don't know what to talk about". He never quite adjusted to Cardiff on either of the occasions he was there, in the late 1920s or in 1941.

What was missing, in his view, and he had found it so in his noviciate days at Belmont too, was the dimension of love which should have tempered the exhortations to duty. So important was this to him (and to whom is it not?) that he took for the motto of the Society he was to found an instruction to chanters in the old Worcester Gradual: *non clamor sed amor cantat in aure Dei.*[1] In his writings he was to remind us that "*pietas*, the Latin word which gives piety its true significance, means the loving fulfilment of a duty, with more emphasis on the love than on the obligation: *non obligatio sed delectatio* . . . as knowledge and love grow together, religion becomes less an *obligatio* and more a *pietas*." Obligations there were in abundance: even the divine Office was construed as an obligation to be "done", not a daily song to the Lord to be sung. That balance which the soul needs, the *anima* of living, the gentle femininities of response to the loveliness of moments, was insufficiently allowed to him.

[1] An essay on this phrase by Dame Laurentia McLachlan of Stanbrook Abbey was printed in *Music and Liturgy*, July 1930, and partially reprinted in *Liturgy*, January 1952. It is the conclusion of a set of versified directions in a fifteenth century Worcester hand, ending thus:

Cum Domino psalles psallendo tu tria serves:
Erige cor sursum, bene profer, respice sensum,
Non vox sed votum, non musica chordula notum,
Non clamor sed amor sonat in aure Dei.

This may be aptly rendered:

Lift up your hearts to God in love and fear,
Lift up your voices resonant and clear,
Lift up your minds by thinking what you say:
Not noise but prayerful music be your way.
The cry that to the ear of God doth dart
Is cry not of the throat but of the heart.

So he languished. While he was on a visit to Vienna in 1928, staying with Tom Welsh (an old pupil of his who went into the Indian Army), he became so ill that at the advice of a doctor—who incidentally as a youth had accompanied Stanley's African search for Livingstone—he was taken into a sanatorium at the foot of the Dolomites for a while. It was a definite breakdown, the first of several, and he later referred to it as such.

This needs some explanation, and it can be found in the antagonism he sensed among his brethren towards his values, in the face of which he felt (perhaps wrongly) defenceless. He suffered long from this antipathy, judging himself the subject of distrust; but he kept his sufferings to himself till later years when he became able to speak dispassionately about them, time having freed him. What were these values? At the centre of them was a belief better voiced by Francis Thompson, who suffered more for it, that the Church had of late separated holiness from beauty: "she had retained the palm but forgotten the laurel."[2] "Poetry in the widest sense," wrote Thompson, using the word to mean the general animating spirit of the fine arts, "has been too much and too long among many Catholics either misprized or distrusted; too much and too generally the feeling has been that it is at best superfluous, at worst pernicious, most often dangerous. Once poetry was, as she should be, the lesser sister and helpmate of the Church; the minister to the mind as the Church to the soul. But poetry sinned, poetry fell; and in place of lovingly reclaiming her, Catholicism cast her from the front door to follow the feet of her pagan seducer. The separation has been ill for poetry; it has not been well for religion."[3]

Here lay the seat of the antagonism (as he saw it) from which Fr Bernard obscurely suffered, an antagonism which Hopkins had had to combat at Manresa two decades earlier and Claudel was to labour with in Paris a decade later. All of them believed so sincerely in the union of art and religion, that they gave their peace of soul and much of their lives to striving for it: they gave their energies to liberating and fostering

[2] Cf. Francis Thompson's posthumous essay on "Shelley", *Dublin Review*, CXLIII (July 1908), 25-49; reprinted as a small book by Burns & Oates, 1923. It says much that in his lifetime, in 1890, Thompson had submitted this essay to the same periodical and had had it rejected. [I am grateful to Mr Harman Grisewood for this note: it was Bernard McElligott who introduced him to this essay.]

[3] The poet went on as follows: "Fathers of the Church (we would say), pastors of the Church, pious laics of the Church: you are taking from its walls the panoply of Aquinas; take also from its walls the psaltery of Alighieri. Unroll the precedents of the Church's past; recall to your minds that Francis of Assisi was among the precursors of Dante; that sworn to Poverty he forswore not Beauty, but discerned through the lamp Beauty the Light of God; that he was even more a poet in his miracles than in his melody; that poetry clung round the cowls of his Order. Follow his footsteps; you who have blessings for men, have you no blessings for the birds? Recall to your memory that, in their minor kind, the love poems of Dante shed no less honour on Catholicism than did the great religious poem which is itself pivoted on love; that in singing of heaven he sang of Beatrice—this supporting angel was still carven on his harp even when he stirred its strings in Paradise. What you theoretically know, vividly realise: that with many the religion of beauty must always be a passion and a power, that it is only evil when divorced from the worship of the Primal Beauty. Poetry is the preacher to men of the earthly as you of the Heavenly Fairness; of that earthly fairness which God has fashioned to his own image and likness. . . Beware how you misprize this potent ally."

certain perceptions which they believed to be a crucial part of our human inheritance. For them, distrust and suspicion were painful not in themselves but in that they blocked the channels through which these perceptions were vouchsafed. Even when distrust became merely tolerance in a gentler age, that was insufficient—and is still proving so—to remove the obstacles to artistic perception in religion, as in life.

So it was that Bernard McElligott, a parish curate with a love of polyphony and an aptitude for the cello (but self-confessedly without a voice) founded the Society of St Gregory on 12th March, 1929. His aim was to foster and promote the liturgical apostolate—to teach a clearer understanding of the Mass and other sacred rites of the Church, and to help people to take a fuller part in them in mind and heart, and by voice and gesture. The Society's final aim, "in accordance with the teaching of the popes, is to lead people to draw their spiritual life from (the Church's) primary and indispensable source, which, as St Pius X said, is ACTIVE PARTICIPATION IN THE LITURGY." The Society at once began a series of summer schools at which the principles of Christian worship were studied and members were initiated into liturgical practice, including the teaching of sacred music. A quarterly entitled *Music and Liturgy*[4] (renamed *Liturgy* in the summer of 1944, and retitled *Life and Worship* in 1970, reflecting its increasingly wide shift of emphasis) was begun to continue the teaching of the summer schools and provide information about the liturgical apostolate throughout the world. A few books and pamphlets were later published by the Society and much private correspondence was fostered among its members. Fr Bernard was concerned from the outset that his Society should "not be confined to specialists in rubrics or music, but is for all Catholics" since the public worship of God in Christ's Church is of its nature the concern of all Catholics. The Society of St Gregory (S.S.G., as it came to be called by its many members) was founded for the promotion of the liturgical apostolate in its widest sense.

Backed by the English hierarchy, the venture was an immediate and astonishing success. By mid September the roll of its members stood at 223, many of whom had attended the opening summer school held at Oxford, Fr Bede Jarrett, O.P., providing the hall at Blackfriars for its meetings. Added to this, over a dozen convents and choirs sought affiliation to the Society; and four convents (among them Stanbrook Abbey) became "praying members", promising their intercessions on the Society's behalf.[5] The founder members included Fathers Laurence Bévenot, Stephen

[4] No. 1, October 1929, jointly edited by Rev J. B. McElligott, O.S.B., and Donald J. S. Edeson, B.MUS. (Oxon), F.R.C.O., 42 p., 1/6. The title page lists the patrons as Cardinal Bourne, two archbishops, eight bishops, the Vicar-Capitular of Edinburgh and Mgr C. L. Duchemin. The committee of ten included doctors of music.

[5] In *Music and Liturgy*, April 1930, Dame Laurentia McLachlan contributed, as did another Stanbrook sister. Within two years Stanbrook had consented "to deal with enquiries involving technical knowledge of plainsong, polyphony, the organ, hymns, palaeography and similar matters".

Marwood, Martin Rochford, Oswald Vanheems, Dominic Willson[6] and his two brothers, Philip and Wilfrid. It also included Dom Hébert Desroquettes of Quarr Abbey, a Solesmes chant expert who from year to year was to make considerable contributions to the Society's writings and lecturing. By January a further 120 had joined, and the roll of the new members for July 1930 was headed by the Abbots of Solesmes and Farnborough. By the time the S.S.G. had been going two summers, it was able to boast thirty choir affiliations and a steadily rising membership.

The Society had been conceived very soon after Fr Bernard's return from his Austrian sanatorium; and one's mind goes to that chapter in "The Seven Pillars of Wisdom" where Lawrence on his sickbed suddenly sees his life and his proper future in perspective. An illness can be a marvellous breeding ground, for it provides an enforced brooding ground which can lead to action. A letter from Dom Bernard McElligott appeared in *The Universe* of 2nd November 1928 which gave the impetus to the foundation of the Society of St Gregory. Remembering the public schools' Music Masters' Association[7] at which he had for a time represented Ampleforth, and where he had seen what a stimulus such societies can be especially for the smaller and more isolated schools, he reckoned that the basic formula was transposable. "I believe that many priests and choirmasters who are working to establish liturgical music in their various churches would welcome an opportunity of meeting together to discuss and perhaps find solutions for their difficulties. Things that cannot be done by fifty men working alone can be done by the same fifty men working together." He went on to discuss the problems of the ordinary choirmaster, principally these:

1. "How am I, with my choir, to sing the Proper of the Mass?"
2. "Here am I, the rector of a parish, anxious to promote true liturgical music in my church, though no musician myself. My choirmaster does not understand plainsong or polyphony. How can I get him in touch with those who do?"

Lightheartedly, as he unfolded his plan, he told of an eminent pioneer who thought all choirmasters ought *ipso facto* to be canonised—though it would hardly be by the old method of popular acclamation! "But," he added, "with no desire to anticipate the decisions of posterity, it may safely be said that many men are ploughing lonely and stony furrows with much courage but without much terrestrial hope." What he offered was immediate hope, and in response eighty interested people wrote to

[6] He had been choirmaster at Ampleforth before Fr Bernard. In 1923 he was appointed to St Anne's Priory, Liverpool, and became diocesan examiner to the religious music taught in the schools. Under the auspices of the Society of St Gregory and with the co-operation of Stanbrook Abbey he inaugurated regular courses in the chant for teachers. In 1931 he was appointed, partly at Bernard McElligott's recommendation, Director of the newly constituted Archdiocesan School of Music. He was an editor of "Plainsong for Schools" and a member of the "Westminster Hymnal" revision committee. He was till his death in March 1943 a tireless propagator of liturgical music.

[7] It began with the unattractive title of "Union of Directors of Music in Secondary Schools".

the Editor. Fr Bernard's illness prevented any action till the spring of 1929; and on St Gregory's Day, 12th March, with approval from Westminster, he called his foundation meeting at St Benedict's Priory, Ealing. Thirty people came from all over England and it was agreed at once to hold a summer school at Oxford during 7th-9th August. It was planned accordingly, and as the days grew near interest rose: at the end of April there were 29 members, May 57, June 85, July 147, August 223. After five months of existence a summer school of 85 members[8] met at Blackfriars, Oxford, Pius XI and the sister Society in America sending cables of goodwill. Of it the Secretary afterwards wrote: "All seemed to enjoy themselves and to feel that here at last they had found something tangible . . . then passed, for many of them, that feeling of loneliness and depression, the consequence of many years of uphill fighting on their own in places far removed from others with similar aims. They had found at Oxford new friends, new hopes, and a fresh fount of inspiration in the person of their leaders, Fr McElligott and Fr Burke."[9] The programme had included papers by the Editors of *The Tablet* and *The Universe*, and a series of plainsong studies by a choir of half a dozen Ampleforth monks—"it was a revelation to many, who had not heard plainsong sung properly before".

For the next forty years the S.S.G. became the central interest of Fr Bernard's life, an institutional anchor which largely replaced the drifting anchor of his dependence on monastery and parish. His monastic contemporaries testify that it changed him, deepening his involvement in prayer. They say that his switch of interest from polyphony, with its tendency to flamboyance, to plainsong, with its austere dedication to the *verbum Dei*, brought about an interior change, a move from mild congeniality with the world to commitment to another world: his *conversio morum* was achieved not by living in his cloister but by propagating claustral music outside it. The evidence of this is very striking from the outset. His Opening Address at the first summer school was devoted to "Plainsong and the Singer", and he began it characteristically —"Plainsong is prayer". He said of it: "Plainsong has a sublime elevation . . . it carries on the stream of its melodies the rich freight of prayer, expressing the soul of the people in the highest of human rites. The words of prayer which it uses are not the words of a human author expressing his own individual feeling or thought, but the solemn words of the universal Church in her public worship of God. These are for the most part words inspired by God himself, and this very thing clearly shows the responsibility and splendour of this music, that it is a setting of words inspired by God. Now, nine centuries after most of it was composed, it is

[8] 24 priests and religious (including 9 Ampleforth monks), 30 nuns and 31 lay people. There followed a drop in numbers before a rise: in 1934 there were 40 members present, in 1935 80, in 1936 130. All of these, it should be said, were more than idle spectators.

[9] Rev John Burke, Dean of University College, Dublin, Vice-President of the Society of St Gregory. He gave a paper on the work he was currently engaged on for liturgical music in Ireland.

still found, judged by the highest standards of musical art, to be not unworthy of that tremendous partnership. No nobler tribute can be paid to any extant musical composition. Plainsong then is the setting for unison voices of the prayer of the universal Church in her solemn public worship of God." This was one of the most cogent addresses on behalf of plainsong ever made, fit to stand beside the chapters of Guardini's "The Spirit of the Liturgy".[10]

The annual summer schools became not only meetings of musical friends and liturgical enthusiasts, but prayerful gatherings judged by many to be "as good as a Retreat". With the presence of this choirmaster-priest insisting that "plainsong is prayer", insisting on professional standards in rehearsals with a meticulousness which was saved by his charm of manner, it was bound to be so. He made it prayerful and playful both together, as Guardini had established that it should be—*ludens in orbe terrarum*. He interwove joy, and praise and sheer prolonged musical sweat to produce that lifting of the spirit which is the purest leisure, however exacting the play may be. He insisted that the attitude of mind of those rehearsing—or listening—should be to want to express adoration or gratitude or petition; that the music was not a virtuoso performance but a personal expression of religious feeling corporately enacted. His prayerful, playful, utterly absorbed ways of teaching Church music opened the eyes of his subjects to what liturgy and choir work were really intended to be. His rehearsals became a spiritual experience, for his subjects found themselves in the hands of a musician who was a priest to his finger tips. Insistent as he was when rehearsing, he afterwards returned to being the smiling, slightly shy, self-effacing cleric at the table of the humbler members—"Who is that quiet priest over there?" "Him? He is our President!"

The years of the 1930s were fuller of *clamor* than of *amor* for this frail Benedictine. Like St Gregory, of whom it was said that it was a marvel he accomplished so much for one of such weak health, he had many issues to stand on. All of them found him resolute, willing to listen but persistent in what he believed, and devoid of any personal ambition. He had a loving character, which attracted love. The S.S.G.'s work took him up and down the country to schools and festivals and competitions, to train religious and college choirs, to attend meetings on Church music and to promote what had become his life work, the apostolate of the

[10] This slim seminal volume appeared in 1930 and was greeted as a masterpiece. It was reviewed in *Music and Liturgy*, II.1 (January 1931), 32-4, by Dom David Knowles. In his review he touched on a subject near Fr Bernard's heart. Guardini had said of beauty that it was valid of itself, entirely independent of truth and other values. Dom David corrected him: "Yes, but there is no chasm between aesthetic and moral perfection. Beauty cannot exist in the air, it is the *splendor veritatis*—the glorious shining of truth; it is the *species boni*—the outward loveliness of the good. In profane art forms there may be (there often is) a dislocation. The truth, the reality is only partial; the beauty may be in some sense meretricious or parasitic. With the liturgy it is not so. The reality behind it is the whole body of Church truth and moral precept: 'we see then that it is primarily concerned with reality, with the approach of a real creature to a real God'."

A Callow End to a Cautious Experiment

Stanbrook Abbey's reaction to Fr Bernard McElligott's lessons in chant, Autumn 1968

FAURÉ
REQUIEM MASS

Stanford Song of Wisdom

EXHIBITION CONCERT
1972

Benjamin Hooke - Treble *Peter Mills - Baritone*

Ampleforth College Choral Society & Orchestra
Trebles of the Schola Cantorum of Ampleforth Abbey
Organ - Simon Wright
Conducted by David Bowman

EXHIBITION CONCERT 1972

Requiem Mass Opus 48 by Gabriel Fauré 1845 - 1924

Side 1 Introit & Kyrie Offertory Sanctus
Side 2 Pie Jesu Agnus Dei Libera me Domine In Paradisum

Benjamin Hooke - Treble *Peter Mills - Baritone*
Ampleforth College Choral Society & Orchestra
Conducted by David Bowman

A Song of Wisdom Opus 113 by C. V. Stanford 1852 - 1924

Trebles of the Schola Cantorum of Ampleforth Abbey *Simon Wright - Organ* *Conducted by David Bowman*

CHORAL SOCIETY

Trebles
Timothy Baxter†
Patrick Corkery
David Craig*
Matthew Craston*
John Dick
Simon Dick*
Dominic Dobson*
Laurence Dowling*
Stephen Finlow
Anthony Fraser*
Archie Fraser*
Alan Goodson*
Robert Grant
Nicky Greenfield*
David Harrington†
Martin Hemmell†
Timothy Herdon†
Benjamin Hooke*
David Houlton
Simon Livesey*
Marcus May
Timothy May*
Duncan Moir*
Paul Moore*
Paul Myers*
John Norman
Dominic Ogden†
Sebastian Reid*
Igor Rodzianko
Adrian Ryan
Patrick Sheehy
Dominic Tate
Justin Tate
Stephen Treherne
Charles Watters*

Altos
David Barton
Nicholas Benier
Mark Blaszczynski
John Boodle
Leon Ciechanowski
Christian de Larrinaga*
Benjamin Dore
Charles Ellingworth
Rupert Everett
Rupert Fraser*
Michal Giedroyc*
Jonathan Gosling
James Harrison*
Charles Hemmell*
David Humphrey
Martin Jennings
Ralph Kerr*
Malcolm Moir
Christopher Myers*
Nicholas Perry
Adrian Stapleton
Miles Thompson*
Julian Wadham
William Wells*

Tenors
Anthony Bulloch*
Richard Bishop
Fr. Cyril
Mr. John Dean
Mr. Keith Elliot
Fr. Felix*
Fr. Henry*
Br. James*
Fr. Jonathan*
Mr. Roger Nichols*
Benedict Osborne

Henry Plowden
John Rylands
Mark Wood

Basses
Fr. Adrian*
Fr. Andrew*
Dr. Claude Brooke
Simon Clayton
Justin Dowley
Mr. Gerald Dowling
Stephen Doyle
Thomas du Boulay
Paul Dugard
Simon Finlow
M. Fitzgeorge-Parker
Fr. Gervase
Stephen Hastings
Mr. Paul Hawksworth
Andrew Holroyd*
Fr. Ignatius
Simon James
Fr. Justin
Peter Langdale
Fr. Leo
Benedict Lister
Philip Marsden
Dennis Moylan
Roderick Pratt
Alan Rodger
Mr. Ronald Rohan
Robin Schlee*
Richard Skinner
Martin Spencer*
Anthony Tate*
Mark Tate
Edward von Oppenheim
James Wakely
Thomas White

*member of the Schola Cantorum. † Gilling Castle.

ORCHESTRA

1st Violins
Mr. Neville Mortimer
Br. Alexander
Mr. H. Chalmers*
Mrs. Patricia Chalmers*
Fr. Henry
John Pickin
Mr. Gilbert Shufflebotham*
Mr. Geoffrey Stevens*

2nd Violins
Mr. Gerald Simpson
Fr. Aelred
Edmund Bennett
Mr. William Bay
Mr. Greg Harwood*
Miss Eileen Pepple*
Mr. Ian Smith*

Violas
Lady Read*
Fr. Adrian
Mrs. Stephanie Kershaw*
Mrs. Grace Stevens*

Cellos
Mr. Douglas Bentley
Mr. Hermann Mitchell*
Andrew Rose
Martin Spencer
Mark Twohig

Double Basses
Mr. Arthur Burgan*
Dr. George Summers*

Flutes
Simon James
Rupert Rayne

Piccolo
Mr. Edward Marriott

Oboes
Mr. Liam Monckhouse*
Jeremy Morrison

Clarinets
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John Boodle
Christopher Heath

Bassoons
Anthony Tate
Mr. Gerald Dowling

Contra-Bassoon
Mrs. Jean Emerson

Horns
Nicky Greenfield
Mr. Geoffrey Emerson
Fr. Ignatius

Trumpets
Marcus Henley
John Spencer

Trombone
Mr. Douglas Kershaw

Tuba
Mr. Geoffrey Emerson

Harp
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Timpani
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BLEST PAIR OF SIRENS

GUILMANT
ORGAN SYMPHONY

Organist
Simon Finlow

Ampleforth College Choral Society & Orchestra

Conductor
Simon Wright

EXHIBITION CONCERT 1972

Blest Pair of Sirens - At a Solemn Music by C. H. H. Parry

Ampleforth College Choral Society & Orchestra
Conducted by Simon Wright

Organ Symphony No 1 in D minor by F. A. Guilmant

Simon Finlow - Organ *Ampleforth College Orchestra* *Conducted by Simon Wright*

Missa Brevis in D by Benjamin Britten (Kyrie Gloria)

Trebles & Altos of the Schola Cantorum of Ampleforth Abbey
Simon Wright - Organ *Conducted by David Bowman*

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David Harrington†
Martin Hemmell†
Timothy Herdon†
Benjamin Hooke*
David Houlton
Simon Livesey*
Marcus May
Timothy May*
Duncan Moir*
Paul Moore*
Paul Myers*
John Norman
Dominic Ogden†
Sebastian Reid*
Igor Rodzianko
Adrian Ryan
Patrick Sheehy
Dominic Tate
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Stephen Treherne
Charles Watters*

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Jonathan Gosling
James Harrison*
Charles Hemmell*
David Humphrey
Martin Jennings
Ralph Kerr*
Malcolm Moir
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Nicholas Perry
Adrian Stapleton
Miles Thompson*
Julian Wadham
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liturgy. So much did this work prosper that in 1935 he was able to obtain from Pius XI, not a Pope remarkable for liturgical concern, special spiritual favours for members of the Society and for those who participated in its activities. Though in Rome it had not been thought feasible that they should be, these favours were granted; and in this the S.S.G. is possibly unique. The Pope had in effect recognised that this was England's only major contribution to the Church's strongly developing liturgical movement: and so it has proven.[11]

Fr Bernard's devotion to the papacy—not to Rome, nor to Curial decrees, but precisely to papal pronouncements—was constant throughout his life. In his initial letter to *The Universe* in 1928 and again in his first *Music and Liturgy* editorial, he referred to Pius X's *motu proprio* on the liturgy promulgated on St Cecelia's Day, 1903. It had determined the principles governing the use of music—*parte integrante*—in the liturgy and had used a phrase which was to become a McElligott watchword to the end: "*active participation* in the most holy mysteries". Between his *Universe* letter and his foundation meeting in March 1929, Pius XI had issued his Apostolic Constitution in December which gave the Society all the authority it needed: "The faithful should take a more active part in divine worship; and therefore suitable parts of Gregorian chant should once again be regularly sung by the people. It is indeed essential that the faithful should not attend the sacred ceremonies merely as detached and silent spectators, but they should be filled with a deep sense of the beauty of the liturgy . . . they should unite their voices with those of the priest and the choir." This, too, Fr Bernard constantly referred to; and he even journeyed to Rome from time to time (where his special ally was Cardinal Pizzardo) seeking information and procuring approval for the work of the S.S.G. When in 1947 the so called "Magna Carta of the liturgical movement", the encyclical *Mediator Dei*, was promulgated,[12] he studied it assiduously and thereafter brought its ideas into most of his public addresses, for instance quoting it on the Society's membership leaflet. To propagate its teaching, he started a Priests' Conference on liturgy which met for a number of years; and when that came to an end, it was not his fault. When in 1969, to mark the ruby anniversary of the foundation of his Society forty years earlier, Fr Bernard gave a paper on "Individual and Community", he was still using *Mediator Dei* to reinforce his arguments; and the same was so the year before he died, when he addressed the Teilhardian Association. He was, in short, unwaveringly orthodox, determined to go to the highest court both for information and approval, and constant in broadcasting what he discovered there.

This good attitude, however, had its occasional irritating aspect in an excessive McElligott reliance on the opinion of bishops and other well placed persons often too preoccupied to know. Nevertheless it fortuitously

[11] Cf. "Increasingly Active Participation: the Liturgical Movement in this Century", Ampleforth Journal, LXXV.1 (Spring 1970), 45-63, esp. 48.

[12] Art. cit. 48-51; English CTS transl. "Christian Worship".

brought him into contact and later friendship with Cardinal Hinsley, Archbishop of Westminster from 1935 until his death in March 1943. Hinsley, as his younger colleagues said of him, had a wonderful gift for Christian intimacy, and so of course had Bernard. Both drew men out of themselves into an orbit of close trusting relationship: both had a love of learning, while making no pretence to being learned. They were soon on such terms that the Cardinal asked Fr Bernard to prepare a Mass at Westminster Cathedral on 13th April 1936, which in the event drew a record congregation, filling naves, aisles and galleries to capacity. It has come to be known as the Pope's Mass for World Peace, and was judged the most impressive ceremony to have taken place in the Cathedral to that date. "While a hundred priests, ecclesiastical students and laymen rendered the Proper of the Mass, the Ordinary and Responses were intoned by the whole congregation, and the vast Cathedral echoed to a volume of vocal music hitherto unheard within its walls. Weeks of practice had gone to the perfection of the singing and the result fully rewarded the time and energy spent." The S.S.G. had made preparations for the vast congregation to participate vocally throughout, and it was led by the Society's President himself from the pulpit: he and Fr Desmond Coffey had practised various groups in different parts of London, religious, Grail members, men's choirs, schools. Fr Alec Robertson accompanied the Proper on the organ, leaving the *Credo* unaccompanied: "no adornment could have added to the splendid strength of the *Credo* sung by a thousand voices together, with no music but the simple melody of the chant itself". This was the first of several Peace Masses prepared by Fr Bernard for Cardinal Hinsley, who took a personal interest in all his subsequent work. Indeed Fr Bernard persuaded the Cardinal to become permanent President of the Society of St Gregory in 1938, himself dropping down to Vice-President; and he then persuaded Cardinal Griffin to continue in the office in his turn. He seems to have educated Hinsley so much to a realisation of the force of good liturgy that, for instance, the Cardinal found himself writing forewords to St André missals. In his last letter to the S.S.G., he told the members that to their efforts "is very largely due the dawning realisation in this country of the great importance of the liturgy, particularly of the proper understanding of the Mass and of real participation in mind and heart and voice at the great sacrifice by all of the faithful present".

Bernard McElligott had come to live at Ealing Priory to promote plainsong in 1932. During 1933-37 he became chaplain to Eric Gill's community, Pigotts, at High Wycombe; and it was during this time that he began to plan and write a series of articles for the *Catholic Herald* entitled "The Liturgy and the People". They went on over three years and brought him considerable fame as a propagator of the religious aesthetic. To recite some of their titles is to indicate their character: "Three Voices: Clergy, Choir and Congregation", "Uprooted Art: the Aesthetic versus the Liturgical Ideal", "Social Art and Prayer", "More Communal than Communism: Liturgy and Sanity", "Sentimental Music: a Hindrance to Religion". In his synopsis planning these, he was preoccupied with the transformation of bourgeois values into creative spiritual values, mutual contact through communal expression, the breakdown of popular sentimentality and aesthetic egocentricity (choirs) in face of the highest amateur musical spirit (congregations) and the joy of corporately "making" praise of God. It is important to emphasise—in view of a persistent criticism of his work that it was esoteric—that he never ceased to preach the congregational amateur value as *eo ipso* superior as praise if not as music to that of the professional choir. Editorials and Presidential Addresses down the years stress this, and the phrases "communal worship", "active participation", "ordinary people" constantly recur in his utterances.[13] One Presidential Letter reads: "From congregational singing we do not expect the highest standards; the important thing is that they should sing, and so perform the liturgy as a vocal and corporate act of prayer . . . our work requires for its success a spiritual outlook." These sentiments are repeated in his March 1950 speech "Twenty One" at the Society's coming-of-age celebration. There is nothing esoteric about this approach, which was enlightened in advance of its time.

The war years changed Fr Bernard's life—as others'—a good deal. The Oxford summer schools, which had come to settle annually at Worcester College, were abandoned for a while[14] and a much smaller Easter School was held, partly to keep some vestige of the spirit alive, at Downside. Fr Bernard went to live in London, settling till 1950 at St Mary's Abbey, Mill Hill; and it was from there that he moved to the world of B.B.C.—indeed opened the door to religious broadcasting—making in all over twenty broadcasts, some of which were then printed in *The Listener*. The broadcasts included talks on the Mass, on the Mystery of Christ (using for illustration recordings of Quarr Abbey's liturgy), on the Art of Plainsong, on the Roman Catholic Tradition. Two of the most successful were interval talks for performances of the Dream of Gerontius and the Beethoven Mass in D.[15] Besides this he arranged the summer schools broadcast Vespers and Compline for some years, the first coming from Ampleforth in 1946, when he asked Fr J. D. Crichton to do the preliminary address (so initiating him into sound broadcasting and beginning for him a series of engagements over fifteen years). There were also many duties of the kind that fall to a priest used to a platform:

[13] Cf. his article, "The Layman at Mass", *Music and Liturgy*, XII.4 (October 1943), 101f. He ends with a vision: "Perhaps one day we shall plan the Christian education of youth round this living centre (viz. the Mass) where eternal truth and goodness meet human culture in a beauty blended of the human and the divine".

[14] The summer schools were later revived, but not at Oxford. The one in 1946 was held at Ampleforth, and on the patronal feast of St Lawrence the three choirs of monks, lay men and women, "divided from one another by the stately high altar, answered each other". The Abbot gave the introductory lecture on Christ in the writings of St John and St Irenaeus and Fr Bernard gave a fine summary lecture, quoting St Augustine: *Cantate vocibus, cantate cordibus, cantate moribus.*

[15] The latter printed in AMPLEFORTH JOURNAL, LXXV.3 (Autumn 1970), 417-9, together with his review of Fr Alec Robertson's book, "Requiem: Music of Mourning and Consolation".

retreats to communities, lectures at Oxford and Cambridge gatherings, addresses to the Priests' Conference on the liturgy, a course for the Sword of the Spirit at Hammersmith (one lecture being on "Humanism and the Problem of Beauty"), and so forth. These were Bernard McElligott's public years, full and active, years of recognition and influence.

They were also years of great diversity. Bernard became widely known not simply for his priestly interest in Church music, but also for his humane interest in the potential of the human voice publicly used, both in singing and speaking. He found himself in demand in theatres and recording studios and concert halls, advising the proper projection of voice and feeling. He became interested and then quite expert in all the arts of the forensic and histrionic professions. This brought him many friends: it also brought a colourful ease of life of a kind he had not then experienced. Essentially a private person of retiring nature and individual approach, he found himself lionised by a world which burgeoned on publicity. He brought to a brittle milieu all the delicacy of his sensitivity, which appealed especially to artists and poets. Those who had a feeling for the spirit, those of extra perception he reached. Those who tried to express the inexpressible he recognised, and they him with a swift inter-involvement which could be almost uncanny. C. S. Lewis was one of these among men of letters; among musicians Edmund Rubbra, Lennox Berkeley, Kathleen Long; among the ballet Robert Helpman; among the theatre Robert Donat, Peggy Ashcroft, Margaretta Scott—these names are arbitrarily drawn from many more.

Bernard was evidently at ease with women, enjoying their evident sympathy towards his nature. He could reach their inner being quickly, while never losing his remarkable respect for each of them. Courtesy was his hallmark. He called them "the better sex", pointing out that the feminine virtues of self-sacrifice, devotion, humility, self-effacement, tenderness, encouragement and compassion were in effect those very Christian virtues commended by the Beatitudes. A book which delighted him on this subject was Gerald Vann's "To Heaven with Diana". One of the books which most impressed him in his later years was Dr Karl Stern's "The Flight from Woman", with its censure of the male "virtues" (epitomised as aggressive energy) as responsible for the psychological ills of our age. One of the sections of that book which most enjoyed his approval was the appreciation of Our Lady at the end. Hers was a support role, the most feminine of woman's characteristics and the one which makes her so indispensable.

The years of his sixties (1950-59) Fr Bernard spent at the home of Geoffrey Elwes, Elsham Hall in Lincolnshire. His pattern of life was much as before, though considerably reduced. His health, never robust, suffered a permanent setback through a series of operations in the late 1940s. The vitality he had had for his work left him and in 1951, in face of protests, he resigned his Vice-Presidency, becoming simply "the Founder". He still did broadcasts occasionally, gave lecture series to such as the Newman Association on titles like "The Liturgy and the Modern

Crisis", and wrote and thought a good deal on God and beauty and value.[16] But his pace was slackening, and a new phase of English life, what we have come to call the Age of Affluence, was rendering his message less acceptable. In the 1950s perhaps the high point of his life was a letter of gratitude from Pius XII for the work of the Society of St Gregory: it was accompanied by a special Apostolic Blessing and signed "J. B. Montini, Subst."

The years of his early seventies found Fr Bernard a tired, sick and disorientated man looking for peace in the grounds of Aubrey Buxton's house at Stanstead, Essex. He still did the things he had done on behalf of liturgy, but now much more occasionally, for his sands were running out. Then, by an effort of will, he realised that despite the constant needs of his poor health he had to rejuvenate his spirit. To the delight of his brethren, who had much to gain from his wisdom, he decided to return to the Abbey in 1963 (though almost the oldest in the cloister) and live out his last days with us. This at once gave him that new life he sought: he began a round of activity none could have suspected to be still in his grasp. He started by giving a Calefactory Paper to the Community on the pastoral role of the liturgy, soon becoming involved in talks to School societies on worship and music, art and beauty. He began at 75 to give talks to the Westminster clergy in London and the Middlesbrough clergy in York on those subjects of which he was a master. After the promulgation of the Vatican Council Constitution on the Liturgy, *Sacrosanctum Concilium*, in December 1963, he became an ardent supporter of the new changes, whatever they did to outdate his former work, work which had done so much to prepare England for the "onslaught" of post-Vatican liturgy. These soon brought him membership of the National Commission for Catholic Church Music appointed by the hierarchy of England and Wales; and association with the National Liturgical Commission, responsible for the implementation of English versions of sacramental rites—in short, it brought him a lot of new and stimulating committee work, mainly entailing journeys to London.

At the same time Fr Bernard came to a new realisation of the significance of the phrase "active participation". Formerly it had seemed a charter to make the people sing: now, studying the Latin *participatio actuosa*, it occurred to him that the operative word meant not outward activism but interior activity of spiritual co-operation in the sacramental event. Upon this word *actuosa* he fought a most fruitful crusade, not least among the members of the S.S.G. and the members of the Association for the Latin Liturgy; and some of the results of this crusade were reported

[16] This was the time when he wrote his essay on "God and Beauty", printed in the Spring JOURNAL, 74-86. Among his papers is a copiously marked offprint, "Dietrich von Hildebrand on Value", by B. S. Schwarz.

in our earlier pages.[17] What was so remarkable in a man approaching 80 was his capacity for adapting to change, his sympathy for new ideas and his receptivity to spiritual insights. It showed up signally in the way he embraced Teilhardianism, unhesitatingly enrolling himself as a member of the Teilhard Association and studying at length Père Teilhard's insights especially on the convergence of truth and beauty. Those who visited him in his always overheated room to share his tobacco were able to share the fruits of all this with wonder and with joy. Here was someone young to the future, yet reverend to the past about which he was so knowledgeable.

One of the richer fruits of Fr Bernard's Indian summer was a visit he made to Stanbrook Abbey in the Autumn of 1968, and again in 1969, to give the Community the benefit of his experience in choir training. It became not a single short visit but two or three of several days. He was allowed behind the papal enclosure grill (which has since become a mere counter) as a formal teacher, and this brought him psychologically closer to the sisters. He persuaded the Lady Abbess to introduce a stereo record player, so that he could demonstrate what he wished to say and surreptitiously in the hope of recorded music becoming a permanent part of the sisters' lives. Letters came back to him afterwards with such comments as this: "I wonder if you can have any idea of what the impact of the orchestral music would be on people who have not heard an orchestra for up to half a lifetime!"; and "You have given us much more than a musical wash-and-brush-up; it has been better than a retreat". His visits brought him a flood of happy correspondence, of subsequent confidences about musical and religious problems, and of gifts from the Abbey printing shop: they also brought him further life and joy in his priesthood. His "Five Points" became a sort of in-joke between himself and the sisters, as a certain cartoon bears out; and a Point Six emerged too: "the life of the chant is in the UP beat!"

Fr Bernard's health had long and laboriously troubled him: a creaking gate is slower to come unhinged, so they say. He appeared from time to time at the summer schools with his old warmth and the same humour, able to play the elder statesman in a way that shed praise on all manner of people and brought authority to the officials. When rehearsing choirs or madrigal groups, whatever his tiredness, he swiftly came alive so that

[17] "Interior Activity", AMPLEFORTH JOURNAL, LXXIV.3 (Autumn 1969), 443-4; this reports the substance of the paper Fr Bernard gave to the summer school of the Society he had founded forty years earlier, entitled "Individual and Community". "The Latin Liturgy", AMPLEFORTH JOURNAL, LXXV.3 (Autumn 1970), 438-9; this reports the Address Fr Bernard gave at Campion Hall, Oxford, to the Association for the Latin Liturgy. Both attacked the dangers of modern activism.
In this matter Fr Bernard reflects St Thomas in his two *summae*. "Worship of God is twofold: interior and exterior. Since man is composed of body and soul, both should take part in the worship of God. The soul should pay interior worship and the body exterior" (*S. Theol.*, II.II.101.2; cf. *S. Theol.*, II.II.87.7). "We employ sensible rites on our own behalf, so that by them our intention may be directed to God and our affection influenced. And we also make profession of God as author of our soul and body, in that we pay him acts of homage spiritual and physical" (*S. Contra Gentes*, III.119).

still the magic persisted: "*No one* was ever able to achieve such loving and prayerful response from a community". Yet he was conscious that he was dying; and gentle, shy, essentially private as he was, he made his own peace with characteristic serenity. His last days were lived in the care of someone long close to his heart. He died just before Christmas 1971, expectantly murmuring *Gloria Patri, et Filio, et Spiritui. . .* On 3rd March 1972, St Aelred's Day, a Requiem Mass was held for him at Westminster Cathedral. Its conclusion was significant: in 1940 the now familiar thirteenth century Worcester version *Christus Vincit* had been put into print, and at once he had recognised in the tiny compass of this Carolingian *Laudes* chant the essence of so much that he had taught his followers. From that day forth every summer school was terminated with the *Christus Vincit*—and so then was this Requiem.

Remember me for this, my God; do not blot out the pious deeds
I have done for the Temple of my God and for his liturgy.

Nehemiah 13.14.

A.J.S.

* * *

FROM H.M.V. TO B.B.C. TO M.B.E.

A LONGTIME friend of the Community, who indeed once spent a spell in our noviciate, Fr Alec Robertson, is to be congratulated on being made M.B.E. on his eightieth birthday on 3rd June. The Prime Minister added to the official notification his personal delight at the announcement. He counts the best of his birthday presents a book of tributes to himself collected together by Sister Hildelith Cumming, O.S.B., and printed under her very professional eye at the Stanbrook Abbey Press. This is soon to be published in a special edition for collectors of finely printed books at £25 each: already more than fifty copies have been sold.

Fr Alec, a Fellow of the Royal Academy of Music, began his life as an organist. After serving under Allenby in the Great War, he turned to the educational uses of the gramophone, in H.M.V. In 1930 he went to the Beda, studying theology and church music. During 1940-53 he was at the B.B.C. as producer of musical specialist talks. After retiring he continued to broadcast a lot, and organise music talks. His books include "The Interpretation of Plain Chant" (1937), "Dvorak" (1945), "Sacred Music" (1950), "Catholic Church Music" (1961), "Requiem: Music of Mourning and Consolation" (1967, reviewed by Fr Bernard McElligott in the JOURNAL, Autumn 1970, 415-7). During 1961-6 he was joint editor of the three volume Pelican "History of Music". His autobiography, "More than Music", appeared in 1961. In serving music he has truly been serving God.

B.B.C. 2: "A MATTER OF DISCIPLINE"

THE fruits of September-to-January filming, which had been reduced at one stage to a three-hour film, were shown in a highly abbreviated form in 45 minutes on 15th August at a quarter past ten at night. The effect it had we shall never know, but some reactions we do know. Those who know us understood the swift transpositions and did not mind Br Francis appearing to disappear into the pall on the choir floor during his final vows prostration. Those who do not know us were often bemused at the half-developed ideas and truncated ceremonies.

One lady journalist found us confoundedly well read, well bred and well fed. One male journalist found us a sort of spiritual Stately Home, apart from the miseries of the poor. There were those who thought our tin basins and tin beer jugs must have been brought on stage to bemuse T.V. teams. There was a Franciscan who thought our references to the danger of monks and friars becoming old maids and bachelors if they did not live out their celibacy positively was an attack on O.S.B. and O.F.M. alike, and prejudicial to further recruitment. One letter of enthusiasm was addressed to "His Reverence the Abbot of the Abbey of Benedictines who appeared on Television, somewhere in England". A signal arrived: "congratulations super stop Gretton". A writer refused to find us ordinary chaps doing an ordinary job (the Abbot's description) if only because we could reply to the 5 a.m. caller "Thank God" and not "Oh God".

In a more serious vein, there were those who found us "inspiring, something to be grateful for". The warmth of Community spirit percolated through, and with it a sense of peace in these walls (even in term-time). An Anglican wrote kindly of the effect on her: "I have never been so deeply moved in my life. After the end of the broadcast, I knelt before my crucifix and wept."

CHEMISTRY TEACHING AT ST LOUIS

THE remarkable record of successes by the students of the St Louis Priory School in national and regional competitions for High School students has been recognised in recent years by the granting of several awards to Father Thomas Loughlin, the Head of the Science Department.

In 1970 the Manufacturing Chemists' Association through their local affiliate, the Chemical Industry Council of Greater St Louis, awarded him their Outstanding Chemistry Teacher of St Louis Award. In the same year the Science Teachers of Missouri gave him their Missouri Science Educator Award.

The American Chemical Society has recently announced that he will be the first recipient of their Midwest Regional Award in High School Chemistry Teaching, and the Midwest Region nominee for the 1973 James Bryant Conant Award in High School Chemistry Teaching. The award will be made at the regional meeting of the American Chemical Society to be held in November at the University of Missouri in Columbia, Missouri. Father Thomas will be the guest of honour at a luncheon during which the award will be made, and he will also take part in a symposium on Chemistry teaching with representatives from a Junior College and a Four-year College.

HALF A CENTURY OF MOWING

AT the end of the Summer Term, at a gathering in the theatre, Fr Abbot made a presentation to Laurie Benson after a slightly breathless speech by Fr Ambrose (the Procurator). It was to mark fifty years of continuous employment in the grounds of Ampleforth. In his reply, Laurie declared that, after such a rain of compliments, he felt like Cassius Clay—the greatest.

The estate staff took the opportunity to make a presentation to Fr Kieran on his retirement from sixteen years as estate manager: his new duties concern the running of the Grange as a conference centre. In his reply he said that his circumstances were very different from those of Laurie—who swiftly spoke up: "Too right, I'm not retiring. You are!"

SOLEMN EVENSONG AT RIEVAULX ABBEY RUINS, 1972

ALL Cistercian abbey churches used to be dedicated to St Mary the Virgin (Our Lady) and Rievaulx was no different. For nearly a century it has been a custom for services to be held in its church precincts on the Sunday nearest to the Feast of the Visitation. This year the feast fell on the Sunday, 2nd July; and the Helmsley parishioners held their evensong in the presence of the Archbishop of Canterbury, Dr Michael Ramsay, who preached. During the processions a thurifer led the way with incense "as an outward and visible token", the service sheet told us, "of the inward and spiritual aspirations of the human soul as it approaches Almighty God. As the incense floats upwards, so do our prayers ascend to God. As persons and things are censed, so are we reminded that we and they are involved in the highest work of which man is capable—worship."

Archbishop Ramsay, whose sermon was on prayer and on action flowing from it, began by reminding us that we stood in a ruin brought about by the Reformation. But, he said, there are houses of religious still at prayer all over Yorkshire; and he singled out Ampleforth not far away, and the nuns at Whitby (some of whom were present in the procession). Afterwards, talking to some of the brethren, he recalled that on the day that his translation from York to Canterbury was announced he was in fact at our Abbot's refectory lunch table.

Wet is it was, it was an afternoon of memorable prayer. One recalls another Archbishop of Canterbury in the time when a Scrope was at York, Thomas Arundel, who wrote: "the great mystery of the Incarnation has drawn all Christian nations to venerate the Blessed Virgin Mary, from whom came the beginning of our Redemption. But we English, as being the special servants of her inheritance, and her Dowry as we are commonly called, ought to surpass others in the fervour of our praises and devotion."

1472-1972: THE MINSTER COMPLETED AND RESTORED

On the Feast of SS Peter and Paul a ceremony of great archdiocesan significance took place in the afternoon, to mark a half-millenium of the history of St Peter's Cathedral, York Minster, largest church in Europe north of the Alps and now surely, after its restoration, the most impressive.

The history of it is best told in the words used by the Dean, Dr Alan Richardson, at the ceremony: "We thank thee, O God, for King Edwin and Queen Ethelburga, St Paulinus and James the Deacon, for Cuthbert and Aidan, Bede and Alcuin, for St Wilfrid and those who built and rebuilt in this place a house for thy glory. But today especially we thank thee for those who built this Minster in which we are gathered: for Walter de Gray, Archbishop, who began the work . .. and for George Neville in whose troubled times it was finished; we thank thee for all who gave generously of their substance, such as those of the houses of Percy and Vavasour; for countless benefactors, known to us and unknown, and the pilgrims who brought their offerings for the work. We thank thee, O God, for architects, artists, masons and craftsmen by whose skill this Minster was built and enriched . . . for all the holy, common people of God, who have hallowed this place by their prayers."

The Dean went on to the present time: "Lord, we give thee thanks for the friends and benefactors of this Cathedral Church, by whose encouragement and generous help the work of restoration has been completed . . . and those who have maintained without ceasing the worship of this place and have praised thy name with hearts and voices." The ceremony continued that process. It included representatives of other Churches; and the Abbot—who was in the procession—took with him six of the brethren. The Lesson, Solomon's prayer at the dedication of the Temple in Jerusalem, c. 950 B.C., was read, and well read, by H.R.H. the Duke of Kent; and the Address was given by the Archbishop of York.

Taking for his text Christ's question to Peter, "but whom do *you* say that I am?" the Archbishop preached a moving reminder of what such an edifice stood for, enough to show any man his frailty and his small significance in this world. These stones, mostly newly cleaned, vaulted ceilings painted and bosses gilded, took many men many years to carve and fit into place. Now the work of time strikes awe, as the great church stands more beautiful than at any time since it was built. Its beauty was enhanced by the powerful arc lamps needed for T.V. coverage, which lit up the monuments, the vases of flowers at the pillars, the uniforms, capes and cloaks, and women's dresses. It was festive.

A memorial stone was put under the great tower centrally, in memory of the first High Steward of York Minster, Roger, Eleventh Earl of Scarbrough, who led the appeal for the restoration but never lived to see the work completed. He stands for the archaeologists and architects, engineers and decorators, historians and scholars, glaziers and embroiderers who brought the Minster to its full beauty.

All praise for the masons who fashioned so true
With mallet and chisel, the best that they knew;
All praise for the carvers, who worked with such skill,
The nave and the chancel with glory to fill.
How well they created, those craftsmen of old,
The screen and the bosses bright gleaming with gold;
The glass of the windows which let the sun through
To splash the clean pillars with crimson and blue.

Present at the ceremony was Dr Moorman, Bishop of Ripon, who was returning that evening to his own commemoration—the founding by St Wilfrid thirteen centuries ago to the day (672) of St Peter's Church, Ripon Cathedral. 29th June 1972 is to be remembered in Yorkshire.

"PRINTED AT THE AMPLEFORTH PRESS"

In the Community Notes of the Spring issue (p. 119-20) a note appeared under the title "Printed at the Stanbrook Abbey Press by a monk of Ampleforth". Since its beginning some fifteen years ago in a gloomy room under the theatre, our Press flowered, languished and reflowered again in a new place in the old joiners' shop. Begun by Fr Patrick, it was restarted by Fr Matthew in 1967 with two presses—an Arab hand and a Heidelberg mechanical—gratuitously sent us by Herald Printers, as was a Swift flatbed in 1970. Since then the main work has been done by boys: concert tickets, lecture posters, letter heads for writing paper, stationery for the Ampleforth Society and Societies at Ampleforth. And by degrees the younger monks have been taking up printing as a preoccupation, sometimes only for a while. Their work has been concerned with liturgical matters: Mass cards, concelebration cards, ordination cards. Some tasks have combined School and liturgical activities, as for example the sleeve of the 1971 Exhibition Concert record, a recital of the Haydn *Nelson Mass* made in the Abbey church.

Two-colour printing, often done under Fr Patrick, was tried again in 1969; and the *Nelson Mass* sleeve carried three colours. This year the recording of the Exhibition Concert on four sides (see double-page photo) has involved three colours and eight separate printings, the most complex job as yet undertaken at Ampleforth. It meant much labour. The block choice took several weeks, the principal printer, Br Basil, deciding on one of the Abbey church as our symbol of unity between monks and boys—both taking their part in the performance. The design took several hours of the Headmaster's time: it is Perpetua titling, Bembo italic and roman in half a dozen sizes. The letter setting was professionally done, the letter layout then taking Br Basil three days of experimentation, one cover being redesigned during printing. Each of the eight printings took a day, the mixing of the inks for a block taking three hours. The printing was on double thickness on a difficult surface (a sleeve) which caused anxieties about procuring an even impression. Justification problems arose on the rather too small machines. From arrival of type to completion of task, it took fifty hours spread over ten days in term time. The task's technicalities put it beyond the reach of boys.

"THE NOBLE CITY OF YORK"

The opening years of the 1970s have been rich indeed for York. They marked the final consolidation of the University out at Heslington as among the most successful of the new universities. They saw the digestion of the Report prepared by Lord Esher planning the City's environmental restructure. They commemorated the nineteenth centenary of the foundation of Eboracum as a Roman military fortified camp by Cerialis in 71 A.D., and subsequently one of the longest and richest urban traditions of civilisation in the world. They enjoyed the visit in state of Her Majesty the Queen and His Royal Highness the Duke of Edinburgh to mark the centenary with great splendour. They witnessed the celebration of York's great Minster, both its half-millenial anniversary of completion (1472-1972) and the completion of the restoration. And finally, on the day that this JOURNAL appears, there will appear also the fourth considerable book on York after Francis Drake's "Eboracum" (1736), C. B. Knight's "History" (1944) and "The Victoria County History: City of York" (1961).

This book, "The Noble City of York", has been a long time in the making, some five years; and the vicissitudes of its growth have been as much caused by printers' negotiations as by scholars' dilatoriness. By degrees it has been steered through setbacks by our printer, Mr Walter Smith—now playing the role of publisher too—and others with him, among them this Editor, under whose name (for the sake of library catalogues) the book is published by the Cerialis Press. It is a book of some lavishness, running to more than a thousand pages, with nearly forty pages of colour plates and other illustrations which take eight pages to list. The articles are written in most cases by those most qualified to write them, either by office or by scholarly knowledge. So it is that the Dean and Chancellor of York Minster provide chapters; Lord James of Rusholme, the Vice-Chancellor, writes on the University; Dr Eric Gee writes on the Architecture of York; the late Canon Purvis provides two chapters on the York Religious Plays and the Archives; the Curators of the City Art Gallery and Castle Museum each contribute on their institution; and the City Librarian, the Secretary of the York Medical Society and a senior printer and his wife all speak on their occupation; and so on. One of the most remarkable chapters provided, from the York Glaziers' Trust, shows that the stained and painted glass of the City, a priceless collection of 220 windows which are part of our national heritage and one of the art treasures of the world, include the world's largest and most valuable collection of medieval glass. Of all this, some representative illustrations have been taken and incorporated in the present issue of the JOURNAL; for this we are entirely obliged to the generosity of our printer.

CORRESPONDENCE

JAPAN IN AN UNSTABLE WORLD

11th September 1972.

DEAR SIR,

In his article in your summer number about Japan Dr Toynbee emphasises the importance for her of her relations with China and the United States, the two nations upon whom her immediate future must primarily depend. On reading this impressive drawing together of all the essential factors I indulged in a little crystal gazing into the more distant future.

If we assume that in say fifty years' time China will have completed the greater part of her internal consolidation, and will exercise political control over a group of satellite countries on the East Asian mainland, it is reasonable to suppose that Japan, too, will by then have sacrificed her other political and economic interests to the overriding necessity of pursuing policies not unacceptable to China. In spite of past Japanese aggression no two countries have maintained closer cultural links over the past thousand years (with Japan always subordinate to China), and it will be only in material matters that the readjustment will be difficult for Japan. But Japan's remarkable capacity for drastic exterior readjustment has been strikingly demonstrated in the past, and it seems likely that she will be able to take up the role of a kind of superior satellite of China without losing the powerful originality of her national genius, and without subscribing to a Communist ideology in more than the outward form which may be necessary if, in that fifty years' time, Chinese Communism can still be recognisable as such. For centuries to come China can be a market for Japan's industrial exports, and the primary source for her imports of foodstuffs and raw materials, and after giving a lion's share of her trade to China it will be easier for Japan to achieve a balanced trade with the west. Significant military power will be as impossible for the small islands east of Eurasia as for our own small island on the west, but great material prosperity, and the development of social, cultural, and other non-material achievements, are attainable for both.

Yours truly,

OSCAR MORLAND.

The High Hall,
Thornton-le-Dale,
Pickering, Yorks.

Sir Oscar Morland was H.M. Ambassador to Indonesia (1953-56) and to Japan (1959-63). He had earlier served in Japan and Manchuria.

FATHER BERNARD McELLIGOTT

20th August 1972.

DEAR SIR,

The interesting but not wholly accurate notice of Fr Bernard in the summer number of the JOURNAL calls for comment. The writer underestimates, as unhappily did Fr Bernard also, the approval and admiration of the community for him and his work. He strangely misinterpreted a measure of caution and suspense of judgment which sprang from nothing but initial doubt of where and how far he would lead. Also there were examples of seeming opposition which surprised and saddened him, but were in fact no more than defensive measures: those who had responsibility for other spheres in life at Ampleforth felt constrained to shield their province from the devouring flame of his enthusiasm. These "opponents" included some of his warmest admirers.

The references to Abbot Oswald and Fr Edmund are ill-advised. Based on serious misjudgments they make for effective drama rather than for good history.

Also your contributor underestimates the community of those years, pardonably failing in his assessment of a generation not his own. The truth is that while Fr Bernard was a highly civilised man—and of course much else besides—he was not alone in that respect nor perhaps supreme. His was no solitary light amid encircling gloom, but a constituent member of a fairly luminous constellation.

In his brethren's estimation, rising to slightly puzzled pride, Fr Bernard held his place more securely than he knew.

Yours truly,

H. K. BYRNE, O.S.B.

St Mary's Priory,
Leyland, Preston.

THE EDITOR REPLIES: *Accepting all that is said by Abbot Herbert, the writer yet feels that there is a truth at root which remains obscure. It is that the differences between the cultural conception of the generation before and around Fr Bernard, and Bernard himself and others that came after him, are not of degree but of kind. Those before him, Abbot Herbert suggests, feared that he would go too far along paths they approved with qualification and temperance. He, in fact, was a greater threat to their* kulturweltanschauung *in that he was pioneering an appreciation of insights which undisguisedly challenged late nineteenth century assumptions. If those assumptions are fairly expressed in a taste for representational art and for realism in art, and a faith in their permanence, then a further assumption is that they will evolve but never suffer revolution, that change will involve modification rather than new forms. This is the fruit of Victorian belief in Progress. What Fr Bernard offered as a cultural view, what Stravinsky was doing in music, Diaghileff in ballet, Cezanne in painting and E. M. Forster in writing, was so novel as to be a challenge. The radical nature of that challenge affected alike art and life, philosophy and politics, theology and spirituality. If the former was a world enlightened by Leo XIII's neo-Scholasticism, the latter was a world detonated by the poet-philosophers, of whom Eliot may stand as touchstone—or better, Maritain in such as his Andrew Mellon lecture on "Creative Intuition in Art and Poetry".*

THE JUNIOR HOUSE ORGAN

(See School Notes in Spring 1972 JOURNAL, *pp. 144 and 167 and plate facing p. 137)*

28th August, 1972.

DEAR SIR,

The organ was built in 1815 by Davis Bros., then of Preston—they went to London later. It was inaugurated at Ampleforth on 4th January 1816. "It came under the notice of more than one musician. Von Tuggener was wont to delight in its tone. Cardinal Wiseman remarked upon it on his visit to Ampleforth. It was the organ played by Bishop Hedley when in his younger days he was choirmaster there. It remained at Ampleforth for 50 years. In 1865, however, the College authorities decided that a larger instrument was necessary for their new church, and the late Mr Ainscough of Preston was commissioned to take it down and remove it to the youthful Mission of Leyland. He thoroughly overhauled it and added a few stops. After the church had been enlarged, four years ago, he made a special visit to test it in its new environment. He went away quite satisfied, said a larger organ would be too loud, and thought it just suited the building admirably." (*Preston Catholic Parishioner*, March 1924. Article presumably written by Fr Joseph Dawson, who was at Leyland from 1919 to 1926).

Though it was removed from the Abbey Church in 1865, it did not reach Leyland till 1875 or the late 1870s, when it was purchased by subscriptions. Fr Proctor was then Parish Priest. Between 1882 and 1891 his successor, Fr Bulbeck, wrote: "It . . . was removed to Leyland and set up by Mr Ainscough of Preston in 1875". Fr Hilary Willson (Parish Priest, 1904-1910) wrote that it was sent to Leyland "in the latter half of the seventies, after standing where the Relic Altar now is and later at far end of Study Hall." (St Mary's, Leyland, Log Book).

In January 1940, Fr Anselm Parker wrote in the Log Book: "Its life is on the wane, and periodically it is asserted that its last breath is near, but it still gives satisfactory results. The cost of a new electric type would be £400".

Yours truly,

BONIFACE HUNT, O.S.B.

St Mary's Priory,
Leyland, Preston.

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Photographs to the Photo Editor: Rev C. G. Lynch, O.S.B., M.A.

OLD AMPLEFORDIAN NEWS

Obituary

Prayers are asked for the following who have died: H. McGovern on 28th May; Paul Blackledge (1919) on 17th August; R. S. Moylan (D 51) on 13th September; Sir Ralph Haggerston (1930) in January 1972.

George Henry Chamberlain, 1886-1971

George Chamberlain, affectionately known as Bim not only by his hosts of friends but also by his family, died on 29th September 1971, the eldest and last survivor of six brothers. A generous and kindly man, his almost cherubic smile belied a sometimes formidable mien; and many came to rely implicity on his judgment. He was born in Birkdale in 1886, and came to Ampleforth in the middle nineties; the school was small and not flourishing, but it was unthinkable that he should not follow his father and grandfather to Ampleforth. He enjoyed the school and formed lasting friendships among his contemporaries, and with some of the monks. There was no thought of university; few from Ampleforth had yet graduated from Oxford, and there was in any case a natural opening in his father's firm of George Chamberlain and Co. on the Liverpool Stock Exchange.

The family firm was badly under-capitalised at this time, and lacked even the elementary aids to efficiency which were then becoming available. The young man had to gain his experience in a hard field, a process which cannot have been made easier by the interruption of the 1914 war, in which he served chiefly on the western front, being wounded at the battle of the Somme in 1916. After the war, Bim returned to the Stock Exchange, and his gentle but unsuccessful father retired. George Chamberlain and Co. was absorbed by another larger firm with which Bim was to remain most of his life, taking good care, as he became more senior, that full advantage was wrested from every development in business machines. He advised Ampleforth on financial matters and investments, and did the same for the Archdiocese of Liverpool.

He worked under great disadvantages at first, but always found time for cricket. He played at Ampleforth, of course, but as early as 1901 played for "Mr Chamberlain's Ampleforth XI" against an Ushaw team. He was captain of a side whose youngest member was aged 11, and made 38 runs towards the Ampleforth victory, "largely thanks," he wrote later, "to an injudicious change in the bowling". By 1905 he was secretary of the Craticulae, so called because "The founders did not feel sufficiently important to claim to be the Old Amplefordians" and because the vague title enabled useful stiffening to be imported from time to time. The Craticulae played until 1914; after the war Bim continued to play cricket, especially for the Liverpool Cricket Club, which was to honour him with its Presidency when he was an old man. He was elected to the Racquets Club, serving on the Committee several times, and becoming Chairman of

the House Committee during the difficult period of the second world war. He became a member of the Chilwell quoiting club, and was the Founder-President of the Catenian No. 74 Circle in 1923. His interest in racing grew, and a Saturday afternoon for him was hardly complete without a bet, always made after a careful study of form.

He rejoined the army in 1939, but was too old for active service. The years after the war were a time of increasing success, and his long career was crowned in 1967 when he was given the Freedom of the Liverpool Stock Exchange after 60 years' membership of the Association. All business was suspended for two minutes in his honour. He was by this time a Vice-President of the Ampleforth Society and Confrater of the Abbey. It is, though, for his personal qualities that his friends and family will remember him, and for the welcome they always received from him and from his devoted wife Mollie, whom he had married in 1933. Nearly to the end he enjoyed his port and was a good though rough bridge player, demanding a goulash when the cards grew dull. He found time for considerable reading in his middle age, but remained sturdily unimpressed by some of the more precious emanations of Ampleforth's cultural development. He was, in fact, the loyalest of Old Amplefordians; even the casual visitor could hardly fail to notice the three great pictures of Ampleforth which decorated his drawing room. He died peacefully in the night after only a short final illness. We of the monastic community prayed for him as for one of our own brethren. Abbot Herbert Byrne, another old friend, preached at the funeral, and wrote afterwards, "His professional service to Ampleforth was immense, and was only exceeded in value by his sound judgment and warm friendship. Few men can have enjoyed deep but gay respect from more friends than he. May God reward his pious and humble life". We offer profound sympathy to Mollie Chamberlain and to his surviving sister, Cecilia Chamberlain.

G.L.C.

Michael Forbes

Michael Forbes, who died on 17th March as a result of injuries received in a car accident, left St Wilfrid's House in 1967. Although he ended as House Captain of Cricket, it was by no means as an ordinary conventional schoolboy that he mainly made his mark. Though quiet and self-effacing, he had a considerable sense of mischief and, for some time, a healthy distaste for academic work—qualities which brought him quite frequently into close contact with several members of the staff. What is important is that these contacts invariably became friendships: Michael was not only an extremely kindly and welcoming person but also had the comparatively rare gift of being profoundly honest about himself. By the time he had left the school there were already signs of the steady and unselfish style of life which became so much a part of him during the brief years which preceded his tragic death.

He decided to become a chartered accountant, and embarked on the course with a determination which did not surprise those who knew him.

He also devoted himself to his family in a way that only they can appreciate, spending his evenings decorating his mother's new nursing home in Long Melford and making himself responsible for its accounts. During these years he kept in touch with Ampleforth and with the friends he had made here. There were many who had come to value his loyalty, his affection and his great simplicity of character. He was a person who never posed.

Although he died at a time when, from every merely human point of view, so much was incomplete, there was from a deeper point of view a real completeness about him. He had his ordinary share of human failings and had no remarkable talents except his simple humanity. But, in a decisive way, Christian love and humility had become his inner rule of life. Quite simply, he had grown very early into Christian maturity, and his quiet and uncomplicated faith and practice went very deep. The lesson of his life is important precisely because it is so simple: he was a very ordinary Ampleforth boy who allowed God to make him into a very real Christian.

We offer his mother and the rest of the family our deepest sympathy in their very great loss.

D.L.M.

Marriages

Viscount Campden (C 67) to Sarah Winnington at the Church of the Immaculate Conception, Farm Street, on 23rd May.

Colin Crabbe (C 60) to Fiona Staveley at the Guards Chapel, Wellington Barracks, on 1st August.

Roderick Chisholm (B 64) to Carolyn Wiltshire at the Church of Our Most Holy Redeemer and St Thomas More, Chelsea, on 12th September.

Michael P. C. Gibson (B 59) to Kristin Mary Burton Strickland at St Mary's, Cadogan Street, on 12th August.

Simon Hull (A 66) to Prudence Rowley at St Mary the Virgin, Widdington, Essex, on 2nd September.

Michael Lukas (E 65) to Fiona Ogilvie at St Joseph's, Peebles, on 25th October.

Captain Rupert Morgan (C 58) to Yda Hermione Richardson at St Peter's Church, Southrop, Glos., on 15th July.

Benjamin Ruck Keene (E 67) to Frances Morton at St Andrew's Church, Greystoke, on 9th September.

Count Andrew Tarnowski (W 58) to Ysabel Trujillo at the Church of St Michael and Our Lady, Wragby, Yorkshire, on 16th June.

Michael Taylor (D 66) to Mary Jennifer Hook at the Church of Our Lady of Good Counsel, Hythe, Kent, on 5th August.

John Gaynor (T 70) to Katharine McDonnell at Ampleforth Abbey on 2nd September.

Hon Redmond Morris (W 64) to Pauline Horton at the Church of Our Most Holy Redeemer, Chelsea, on 23rd September.

Christopher Haigh (H 66) to Mariella Turner at St John the Baptist, Purley, on 8th July.

David Haigh (H 67) to Jessamy Wright at St Peter's Church, Limpsfield, on 23rd September.

Engagements

Paul Blackiston (A 65) to Sarah Warne.

John D. Bryan (D 64) to Anne Honora.

Patrick Channer (D 60) to Robyn Kingston.

Richard Freeland (H 64) to Catriona Munro.

Michael Gretton (B 63) to Stephanie O'Neill.

Michael Holmes (O 64) to Jane Dumoulin.

Adrian Lucey (J 70) to Heather Murfitt.

Dominic Martelli (C 54) to Jane Taffinder.

Dermot Mathias (C 68) to Helen Lloyd Davies.

Timothy O'Brien (H 64) to Cordelia Katharine Wykes-Sneyd.

Dr James Stevenson (H 64) to Mary Elizabeth Latto.

John Tufnell (O 67) to Patricia Berner.

Anthony Wood (H 64) to Ainnette West.

A. H. Stewart (W 63) to Jane Willmett.

Miles Parker (E 67) to Deirdre Kelly.

Anthony Cooke (C 59) to Daryll Aird Ross.

Michael Festing (C 57) to Lance Allgood.

Brian Jayes (H 64) to Clare Bailward.

Births

Patricia and Rory Blond (A 56), a son, Edmund James.

Suzanne and Christopher Blount (J 64), a son, David John Lovelock.

Sarah and Peter Dewar (E 60), a daughter, Alexandra, a sister for James.

Meriel and Robert Peake (C 56), a daughter, Lucy.

Elizabeth and John Wetherell (T 60), a daughter, Beatrice Georgina.

Pamela and Christopher Wright (T 64), a daughter, Alexandra Jane Lucy.

LUXEMBOURG STATE VISIT

On 13th June the Grand Duke of Luxembourg (A 38) and his Grand Duchess arrived at London airport on a state visit. They drove from Victoria Station to Buckingham Palace in a procession of seven carriages under Sovereign's Escort. The Queen conferred the Most Noble Order of the Garter on the Grand Duke. That evening Father Abbot was invited to the State banquet. Under the rubric, "the Ladies and Gentlemen of the Households in Waiting were in attendance," Major General Hon Sir Michael Fitzalan-Howard (B 35) as Marshal of the Diplomatic Corps, and Lt-Col Johnny Johnston (D 41) were also present.

On the second day of their visit their Royal Highnesses were guests at a reception given by the Corporation of London in the Guildhall, at which Peter P. Rigby (C 47) was present as a member of the Court of Common Council.

The Grand Duke and Grand Duchess later went to Kew Gardens and to Scotland.

In August the Grand Duke and Grand Duchess paid a private visit to Ampleforth.

He is the last reigning member of the Bourbon family; but for him, the line would have died out with King Alfonso's forced abdication from the Spanish throne in 1931.

THE AMPLEFORTH SUNDAY

3rd December 1972

A One Day Retreat

For Ampleforth Old Boys, their Wives and Friends

at

Netherhall House, Nutley Terrace, London, N.W.3

Theme: *The Search for Faith in the Modern World*

10.45 a.m.	Assemble for first discourse: Fr Patrick Barry, in Chapel.
11.20 a.m.	Mass—concelebrated by Fr Abbot and Fr Patrick.
12.00 noon	Second discourse—Fr Patrick, in Chapel.
12.30 p.m.	Sherry before lunch.
2.15 p.m.	*Any Questions—Question Master: Frank Muir. Team: Fr Abbot, Fr Patrick, Hon Gerard Noel, Mrs Judd.
4.15 p.m.	Tea before final discourse by Fr Abbot.
Questions:	*Beforehand, please, in writing, together with ticket application.
Tickets:	Including Sherry, Lunch and Tea—£2 each.
From:	David F. Tate, United Merchants and Manufacturers (U.K.) Limited, 26-28 Great Portland Street, London, W1A 4TA.

Sir Edward Tomkins, K.C.M.G., C.V.O. (B 34), presently our Ambassador in the Hague in Holland, has been appointed to succeed Sir Christopher Soames as Ambassador in Paris. He has been Minister in Washington before his Hague appointment. He was a Counsellor at the embassy in Paris in 1954 when Sir Gladwin Jebb (now Lord Jebb) was Ambassador there. When not abroad he lives at Winslow Hall, the only remaining unaltered private house designed by Wren.

I. J. Fraser (O 41) was appointed C.B.E. in the Birthday Honours.

Richard Cave, M.V.O., K.C.S.G. (O 31) has been appointed a Knight of Honour and Devotion, The Sovereign Military Order of Malta.

Michael Knapton (J 68) was awarded a First Class degree in the Joint Honours School of Modern History and Modern Languages (Italian), following exactly the precedent of Andrew Cape (D 67) a year earlier from the same college. While he was up at Corpus Christi College he was Captain of Boats. He is now proposing to work on a doctoral thesis on "Venice and Padua in the Sixteenth Century invasions of Italy". His brother Peter (J 63) is now in the international branch of National & Grindley's Bank, presently in Nairobi.

J. D. Cape (D 68) was awarded a First Class degree in the Honours School of Philosophy, Physiology and Psychology. He was at Merton College.

R. F. Mathews (T 70) has been elected a Scholar of Caius College, Cambridge.

J. G. Bernasconi (B 66) has been appointed Lecturer in the History of Art at Hull University.

Mark Girouard (C 49) has been appointed to the Royal Fine Arts Commission.

Neville Moray (D 53) has become Professor of Psychology at the University of Toronto and is at present at work on a book on the psychology of Liturgy and Grace.

Michael Ryan (W 34) was awarded the 1972 R.I.B.A. Design Award for the best building in Scotland, the new I.B.M. Offices at Greenock.

Christopher Jardine (E 63) is working in Addis Ababa for a firm of accountants, Mann Judd & Co.

Michael Bramwell (O 61) has been appointed Director of the National Stud.

Jack Manners-Spencer (O 57) has left the R.A.F. and is working as a full-time partner in a boat-building concern, O'Brien & Spencer Ltd., producing cruising catamarans to sizes 26 ft., 35 ft. and 45 ft.

Lieut Michael Gretton (B 63) has taken command of H.M.S. "Bossington", a naval mine hunter with a complement of four officers and thirty-six men. This may not be news to those who read their colour supplements and have noticed a full-page naval recruiting advertisement featuring Michael Gretton aboard his ship looking into the high distance.

Colonels J. N. Ghika (O 46) and E. W. Nicholls (B 43) have been appointed Brigadier.

Lt Col T. N. Bromage (E 44) and Lt Col R. T. P. Hume (T 52) have been appointed Colonel.

Lt Col B. R. O'Rorke (A 49) has been appointed Commanding Officer of the 8th (Royal Irish) Hussars.

Larry Robertson (C 68) has been commissioned on a three-year engagement in the Irish Guards and is due to join his regiment in Hong Kong.

Captain Ivan Scott Lewis (O 57) has returned from service in Cyprus and has been posted to Ministry of Defence (AT2) as a G.S.O. III in Whitehall.

OLD AMPLEFORDIAN GOLFING SOCIETY

A most successful start to the year was made at the Ashdown Forest Golf Club on 18th-19th March. There was a large gathering of members and one of the highlights of the weekend was the election of an Old Boy to the captaincy of the host club. The Raby Cup was won in a most elegant fashion and amidst general acclamation (with the exception of Hugh Neely's mutterings about handicaps) by the Hon Secretary, George Potts, with the extremely useful score of 35 points in Stapleford. Fittingly the runner-up was the new Ashdown Forest Golf Club Captain, "Percy" Hobden, with 32 points. The following day the Honan Cup, a Stapleford Foursome, was won by Christopher Petit and John Vincent with another excellent score of 35 points.

At the Annual General Meeting John Donnellon was re-elected Captain and George Potts Secretary for the coming year. During the meeting the hope was expressed that more younger members would join the Club and also that some of the community be invited to attend the autumn meeting at Ganton on 7th-8th October.

All records were beaten at the Halford Hewitt at Deal on 6th-9th April when much to the Captain's surprise Ampleforth had seven members present at lunch time on the pre-practice day. The team eventually was composed of the following pairs:

O. Heape and P. Sheehan, C. Grieve and M. Roberts, J. Donnellon and D. Swift, J. Grieve and P. Morgan, A. Russell and H. Stroud, with H. Neely and C. Foll as reserves.

Unfortunately, in half a gale the opposition provided by King's Canterbury was too powerful and only Charlie Grieve and Michael Roberts overcame their opponents. Maybe there were too many doctors in the side who failed to advise the benefit of going to bed early!

Anyone wishing to join the Club, regardless of the size of their handicap, should contact G. B. Potts, Hon Secretary, Old Amplefordian Golfing Society, 1 Savoy Hill, London, W.C.2.

O.A.C.C. REPORT, 1972

OVERSHADOWING the months prior to the season was the serious illness of the President: Basil Stafford went into Hospital in October for tests and left in time to be home for Christmas, only to find himself back again in January. Further tests and rest at last did what the doctors wanted so much so that he was well enough to be at Ampleforth for Whitsun. His progress has continued throughout the summer and last seen he was bowling in the nets—against doctor's orders of course!

The President's illness upset a notable first in the Club's history. Francis Fitzherbert, apart from being the President's eldest son was also Captain of the School XI and the clash with the O.A.C.C. would have seen Father and son captaining the opposing teams. It was a great disappointment to everyone that it was not able to take place.

While the Club's "2nd XI" was battling successfully at Ampleforth disaster struck at Brighton where the "1st XI" was trying to negotiate the first round of the Cricketer Cup. Old Brightonians were out to avenge their defeat of two years ago, and succeeded by 5 wickets. The Club's batting collapsed disastrously after a good start and we were all out for 121. Although they were 12 for 3 a lapse in the field let them off the hook at the vital psychological moment.

MID-SEASON FIXTURES: Won 4, Lost 5, Drey 5.

We managed to hit more troughs than peaks and our cricket, in a number of games, left much to be desired. But disappointing though this was after our good start we always strove to set a high standard with the limited resources we have available. In the two mid-week fixtures against the Haileybury Hermits and Buccaneers the batting, yet again, let us down and our bowling was ineffective. Hence, two bad defeats. But an excellent game against the Downside Wanderers in which Michael Gretton made 120 out of our total of 238, was accompanied by close games against the Periwinkles, Grannies and Hurlingham Club. There were 21 scores of 50 or more during the season but as will be seen from the bowling figures only 6 bowlers took 4 wickets or more. There is reason to ponder why this should be. It was, however, nice to see experience make a big contribution. Both John Dick and Martin Crossley showed us something of their previous form and it gives encouragement to those whose performances do not live up to their own and others' expectations. The lesson to learn is that practice makes for better cricket in all departments of the game.

THE TOUR: Won 1, Lost 3, Drew 4, Abandoned 1.

As the results show, this year's tour cannot be described as a great success although in three of the drawn games we were just unable to capture our opponents' final wicket when we had plenty of runs in hand. It became evident in these and other games that the Club is short of match-winning bowlers. Only once on tour did we manage to bowl out our opponents, and in that match, with all due respect to the bowlers concerned, the opposition mostly threw their wickets away. However, lack of success did not dampen the enthusiasm of the 29 who played during the week, 7 of whom came from the School.

There were some good performances which bear mention. Defeated by the Privateers and just missing yet another easy victory over the Emeriti due to rain, the Club met the Cryptics. We were outbatted and outbowled by a far stronger side which is no disgrace since we were at our weakest in terms of experience. From Cranleigh to Tunbridge Wells where we met Baraimian's Boys—alias the Bluemantles! This was a match we desperately wanted to win but at 40 for 6 it looked as though we were not only going to lose before lunch but also our honour as well. However, Fr Edward (43) and the Secretary (54) decided that while losing the match was bad enough losing honour was not on. So they put on 101 for the next wicket. Even so we were all out for 143 on a wicket which was certainly getting easier, and when they were 70 for 1 at tea the result seemed a foregone conclusion. But no. Under the inspired captaincy of Anthony Sparling the bowlers did what they were told to do and the opposition were induced to give their wickets away, their last wicket falling to a superb running catch by Chris Ainscough on the boundary. They were all out for 129 leaving us victorious. In every way it was the most satisfying performance of the year.

After an excellent party given by the Andrews' enabling us to celebrate our victory the Club went to Arundel for the battle against the Sussex Martlets. It was a marvellous day for cricket—hot and sunny with a superb batting wicket. In a superb setting we notched up 278 for 5 with all the batsmen making runs, especially Paul Spencer who made 74. But what was good for us was also good for the Martlets who themselves scored runs but were kept more in line by the sensible bowling of Charles Murray-Brown, Chris Ainscough, Peter Savill and Anthony Sparling. They managed to reach 238 for 8 at the close.

Robert Jackson's innings at Middleton will be remembered more for the remark of one of the opposition than the runs he scored. "The worst innings seen at Middleton" was a remark which the Club naturally disagreed with since without it we would have been in real trouble. We accumulated—it was not better than that—155 and helped by some appalling fielding Middleton came home deservedly winners by 4 wickets.

The only noteworthy performances during our innings in the second game against the Cryptics were Fr Felix's first 50 of the Tour, which ended when he called for a single to the bowler (!) and Mark Stapleton's maiden 50 for the Club. However, rain ended play at tea when we had reached 180 for 9.

Fortified by the sermon at the Tour Mass the Club travelled to Lancing full of goodwill to all members and Old Rossallians. Put in to bat yet again we amassed 180 before declaring with the Secretary making another 50 in rather less, but not much so, distressing circumstances as before. A fine spell of bowling by Peter Savill—6 for 31—and wicket-keeping by Adrian Brennan put victory within our grasp. Sad to say that some of the earlier goodwill of the day had somewhat evaporated when it became necessary to switch the bowling to try and dislodge the last batsman. But perhaps it was the air display which was to blame! and we had to be content with a draw. It was, however, a satisfying end to the Tour.

The Club's thanks must again go to the officers and the many members who played and helped the season go by: to those who entertained us, Eileen Crossley, Fiona Gray, Judy Dick, Caroline Perry, Fiona Bradley, and Angela Andrews, not forgetting Fr Denis and Fr Patrick and John Willcox. Lastly, to those 37 who attended the Tour dinner and made it such a success. Six new members were elected: Francis Fitzherbert, Charles Murray-Brown, John Potez, Tim Lintin, Mark Stapleton and Kevin Fane-Hervey. We look forward to seeing them and others next year.

Dates for the Diary:

Annual Dinner, 12th December.

1st round Cricketer Cup, 1973, 27th May:

O.A.C.C. versus Oundle Robers at Oundle.

O.A.C.C. RESULTS

v. Wargrave. Won. Wargrave 199. O.A.C.C. 200 for 5.

v. Ampleforth College. Won. O.A.C.C. 121. School 105.

v. Yorkshire Gentlemen. Won. Y.G.s 157. O.A.C.C. 161 for 5.

v. Old Brightonians. Lost. O.A.C.C. 121. O.B.s 122 for 5.

v. Periwinkles. Won. Periwinkles 199. O.A.C.C. 203 for 9.

v. Grannies. Drawn. O.A.C.C. 218 for 2. Grannies 215 for 9.

v. Old Georgians. Drawn. O.G.s 204 for 7. O.A.C.C. 108 for 9.

v. Send. Lost. O.A.C.C. 153 for 7. Send 154 for 4.

v. Haileybury Hermits. Lost. O.A.C.C. 144. H.H. 145 for 3.

v. Downside Wanderers. Drawn. O.A.C.C. 238 for 5. D.W.s 196 for 8.

v. Old Cliftonians. Drawn. O.C.s 196. O.A.C.C. 152 for 8.

v. Buccaneers. Lost. O.A.C.C. 152. Buccaneers 154 for 2.

v. Uppingham Rovers. Lost. U.R.s 230 for 6. O.A.C.C. 188.

v. Hurlingham Club. Drawn. O.A.C.C. 199. H.C. 194 for 7.

THE TOUR

v. Privateers. Lost. O.A.C.C. 186 for 9. Privateers 188 for 7.

v. Emeriti. Drawn. O.A.C.C. 211 for 5. Emeriti 137 for 9. Rain.

v. Cryptics. Lost. O.A.C.C. 144. Cryptics 147 for 3.

v. Bluemantles. Won. O.A.C.C. 143. Bluemantles 129.

v. Sussex Martlets. Drawn. O.A.C.C. 278 for 5. S.M.s 236 for 7.

v. Northants Bedouins. Drawn. O.A.C.C. 222 for 8. N.B.s 141 for 9.

v. Middleton. Lost. O.A.C.C. 157. Middleton 158 for 6.

v. Cryptics. Abandoned. O.A.C.C. 191 for 8. Abandoned because of rain.

v. Old Rossallians. Drawn. O.A.C.C. 180 for 9. O.R.s 140 for 9.

BOWLING

W. Moore 4-45 *v.* School.
W. Moore 4-44 *v.* Y.G.s.
R. Lorimer 4-47 *v.* Periwinkles.
P. Savill 4-82 *v.* Grannies.
A. Sparling 3-31 *v.* Uppingham Rovers.
Fr Felix 5-39 *v.* Downside W.s.
R. Jackson 4-69 *v.* Privateers.
A. Sparling 5-54 *v.* Bluemantles.
C. Ainscough 3-35 *v.* Sussex M.s.
P. Savill 3-14 *v.* Northants Beds.
P. Savill 6-31 *v.* Old Rossallians.

BATTING

W. Moore 72 *v.* School.
M. Gretton 72, Fr Felix 64, *v.* Y.G.s.
J. Dick 52 *v.* Periwinkles.
A. King 67, P. Savill 56, R. Wright 52, *v.* Grannies.
M. Gretton 120 *v.* Downside W.s.
P. Savill 74* *v.* Hurlingham.
C. Andrews 69, T. Perry 62, A, Sparling 55, *v.* Emeriti.
M. Wright 51 *v.* Bluemantles.
P. Spencer 74 *v.* Sussex M.s.
P. Spencer 51, P. Savill 51, *v.* Bedouins.
Fr Felix 53, M. Stapleton 64, *v.* Cryptics.
M. Wright 52 *v.* Old Rossallians.

SCHOOL NOTES

THE SCHOOL OFFICIALS were:

Head Monitor	P. B. Duguid
School Monitors	B. C. Osborne, P. L. King, E. P. Clarence-Smith, R. J. Ryan, M. B. Sherley-Dale, S. M. Clayton, T. C. Bidie, C. V. Barker-Benfield, C. J. Harris, P. J. Golden, J. C. Mounsey, T. M. White, G. W. Daly, L. D. McCreanor, M. H. Tweedy, P. S. Gaynor, R. M. Chapman, F. M. Fitzherbert, R. A. Fitzalan-Howard, A. D. Rodger.
Captain of Cricket	F. M. W. Fitzherbert
Captain of Athletics	T. M. White
Captain of Tennis	R. M. S. Chapman
Captain of Swimming	M. T. Ritchie
Captain of Squash	G. W. S. Daly
Captain of Shooting	M. E. D. Henley
Captain of Golf	J. V. Smyth
Captain of Hockey	C. J. Harris
Office Men	J. C. Mounsey, L. D. McCreanor, F. M. Fitzherbert, C. M. Eyston, T. A. Richardson, S. A. Stainton, H. J. Fitzalan-Howard, J. D. Hughes, T. M. Stapleton, J. M. Ponsonby, I. A. Campbell, H. M. Duckworth, N. O. Fresson.
Bookroom Officials	J. A. Durkin, R. G. Killingbeck, S. J. Doyle, M. A. Campbell, C. M. Durkin, L. M. Ciechanowski, J. N. Wadham.
Librarians	N. B. Herdon, M. J. Moorhouse, M. J. Bourke, B. G. Tabor, N. I. Coghlan, M. J. Parker, A. P. Graham, J. P. Craig, P. J. Cramer, R. D. Freeman-Wallace, M. A. Heape, L. F. Nosworthy, D. G. Poyser, A. G. Yates.
Bookshop Officials	P. M. Langdale, M. Beardmore-Gray, P. F. Rylands, W. R. Wells, J. J. Hamilton-Dalrymple, B. M. Allen.

THE following boys entered the School in April:

W. J. Blackledge (E), P. M. I. Blakeney (T), M. G. D. Gledroyc (W), J. D. Gilbey (T), D. C. Higgins (D), M. J. Hornung (E), S. R. Middleboe (W), M. J. D. O'Connell (D), M. D. Richardson (J).

THE following boys left the School in July:

St Aidan's: B. C. de Guingand, C. M. Durkin, C. M. R. Eyston, S. J. R. Fraser, P. L. King, B. C. Osborne, M. T. Ritchie, C. A. Roberts, J. G. McDonnell, P. A. Sturridge, P. G. van Heyningen, M. A. G. Viner.

St Bede's: J. F. M. Connolly, H. M. Duckworth, P. J. Evans, J. G. M. Heathcote, J. G. Hutchinson, C. R. Murray-Brown, A. J. Purves, R. J. Ryan, A. C. S. Slattery.

St Cuthbert's: Hon F. M. W. Fitzherbert, M. C. Liddell, M. T. M. Stapleton, D. P. T. Tyrrell.

St Dunstan's: G. R. P. Boursot, M. J. Franklin, S. P. James, B. Peacock, T. E. Treherne.

St Edward's: N. St C. L. Baxter, A. S. I. Berry, T. C. Bidie, C. V. Barker-Benfield, B. J. Caulfield, K. W. Cobb, A. D. Fitzgerald, P. D. W. Garbutt, M. A. V. Henderson, D. C. H. Lowe, C. J. Nevile, J. D. G. Pratt, F. O. Hallawell.

St Hugh's: L. D. Broun-Lindsay, G. J. Collins, P. J. T. Golden, C. J. Harris, J. D. Hughes, J. Q. Knock, J. C. Mounsey, J. A. A. Potez, D. G. Poyser, H. J. Thomas.

St John's: W. H. Braithwaite, R. W. H. Coghlan, D. M. Harwood-Little, R. V. St J. Killick, P. E. Lecutier, L. D. McCreanor, T. A. Richardson, M. J. Riley, J. M. Ryan, N. A. Slattery, M. H. Tweedy.

St Oswald's: P. B. Duguid, J. M. Pickin, J. D. M. Price, F. Seilern-Aspang, S. A. Stainton, R. C. Townsend, J. E. M. Walker, C. Williams, M. J. Dwyer, S. L. Newton.

St Thomas's: C. M. Bowie, R. M. S. Chapman, P. S. Gaynor, C. P. Molloy, C. F. Oppe.

St Wilfrid's: N. G. Baker, R. A. Fitzalan-Howard, M. E. Lister, A. D. A. Rodger, R. L. M. Schlee, J. V. Smyth, S. E. J. Carr, T. P. Macfarlane, S. Brooks.

AMPLEFORTH SCHOLARSHIPS 1972

Major

T. F. Keyes—Avisford	£300
M. N. Cardwell—Junior House, Ampleforth	£300
C. R. O'Shea—Alderwasley	£300
W. A. Nixon—St Bede's, Bishton Hall	£201
N. C. Arbuthnott—Winterfold House	£201
S. L. Livesey (Knight Scholarship)—Junior House, Ampleforth	£201
M. E. Newton—Avisford	£201
I. D. Macfarlane (Elizabeth Wansbrough Scholarship)—Junior House and Ampleforth College	£150
M. J. Craston—Junior House, Ampleforth	£150

Minor

S. E. Lear—Spratton Hall	£102
W. Frewen—Moreton Hall	£102
J. C. Roberts—Wellow House	£51
M. St. J. Day—Red House	£51
T. C. Everard—St Wilfrid's, Seaford and Ampleforth College	£51

Music

B. D. J. Hooke (Elizabeth Wansbrough Music Scholarship)—Junior House, Ampleforth	£201

We were sorry to say goodbye in July to two masters who, although they had been with us only a few years, had each in their own individual way contributed a great deal to the School.

Chris Hudson has left us after three years to teach at the John Smeaton School in Leeds. He taught Politics here and some History and was indeed the first person appointed to the Staff specifically to teach Politics, having taken his degree in that discipline at the University of York. He was, too, the first graduate of York to teach at Ampleforth.

Mr Hudson had also done a year's Diploma course in Education at Oxford where he gained an Athletics Blue, running against Cambridge in the Half-mile, and it was on the athletics track that he made a great contribution here. Chris Hudson was possessed of enormous drive, dedication and infectious enthusiasm, and all these qualities were transmitted to the boys who appreciated all he did for them to an enormous extent. During his time here he trained an impressive number of middle-distance runners who were rarely beaten in school matches. Such was the care, interest and sheer hard work that Mr Hudson gave to the boys. Dismay at Chris Hudson's departure is only tempered by his promise to come from Leeds whenever he can, to keep an eye on our athletes.

Bill Best has left after two years to take up the post of Senior Physics Master at Durham School. In addition to his normal work load in the Physics department, he also inspired courses in Electronics on Monday afternoons and found time to make very solid contributions as a violinist to musical life here, not only in the College orchestra, but also in the Ryedale orchestra for whom he was a very efficient librarian.

But it is in the College Theatre that Mr Best's departure will be particularly regretted. Mr Haughton writes:

"In two years' association with productions, he has done a great deal to raise the standard towards the 'professional' that is our aim. In the spheres of both Lighting and Sound, his work has been invaluable. Through his dogged persistence, the wiring of the stage lighting was made electrically safe; through his 'know-how' and contacts, we have been able to ensure that such new equipment as we could afford was the best value for money; and through his foresight and planning we know where our next capital outlays in lighting and sound equipment ought to be directed.

The Staff he has trained in lighting and sound techniques in the theatre will, I know, support me in praise of his qualities as a 'boss'—a boss for whom nothing but the best was good enough but who was always ready and able to make the best of what was often inadequate material. I am particularly grateful for what he leaves behind in the form of well-trained and competent lighting and sound technicians.

I, personally, will miss him greatly. At moments of crisis, which seem to crop up with unfailing regularity in all productions, he has always been willing to turn his hand to help in other departments whether with a hammer, with a knowledge of mechanics, or even, on one occasion I think, with a needle and thread. His moral support at moments of near despair has been equally invaluable, whether in the form of a cup of coffee, an encouraging word, or exactly the right sound effect that the production called for.

We all wish him well in his new post, in both his scientific and theatrical capacities. He tells me that his first venture in the latter will be for a production in Durham Cathedral. May his fuses not blow, may his tape not break; may his smoke smoke, and may his big bangs bang!"

Both these gentlemen will be missed, too, in the Common Room where they proved to be much-liked colleagues. We all wish them well in their new posts and hope that they will be visitors to Ampleforth on many occasions.

We offer our good wishes also to Mr Colin Willcocks of St John's College, York, who left in June, having helped us in the P.E. and History departments as part of his College training.

We congratulate Mr Simon Wright on his marriage to Miss Honor Stowell on 22nd July.

The Schola sang in Lincoln Cathedral on 19th May as part of the celebrations of the ninth centenary of the foundation of that Cathedral. The choir also sang on 16th June at the wedding of Andrew Tarnowski (W 58) in Nostell Priory.

We are grateful to Mr James Hall who came on 15th June to lecture to the Middle and Upper Schools on Smoking and Lung Cancer. His words gave us all much food for thought.

CHESHIRE HOMES DAY 1972

Cheshire Homes Day marks the climax of the year for the Rovers. However it is not only Rovers who participate in this function but, indeed, most of the senior boys in the School. The response by volunteers to help was astounding, since over 250 residents coming from Cheshire Homes all over the North of England arrived at Ampleforth on Thursday, 1st June.

The day remained fine although there was a continual downpour less than a mile from Ampleforth. Our guests arrived in coaches and buses soon after lunch and Fr Abbot celebrated an optional Mass in the crypt which attracted many of our guests. Later in the afternoon Mr S. Wright arranged some entertainment in the marquee which included many talented musicians. Tea followed the entertainment and we would like to record our thanks to the Junior Society for their assistance at tea and to those Masters' wives who between them made 120 dozen cakes. Later our visitors left, having thoroughly enjoyed their day out.

AMPLEFORTH MUSICAL SOCIETY CONCERT

9th July 1972

The concert given by the Ampleforth Musical Society Orchestra in the Theatre upon the evening of Ordination Sunday last July was described as being "A Mozart Serenade", and what a delightful evening of music-making it proved to be.

The programme opened with the strings of the orchestra playing what must surely be one of the most popular pieces that Mozart ever

penned, *Eine Kleine Nachtmusik*. The orchestra, ably led by Neville Mortimer and conducted by David Bowman gave a spirited, polished performance and one which enabled the listener to enjoy that keen and refreshing sound which is the special charm of the well-drilled small string orchestra.

The soloist for the A major Piano Concerto, K414, was Imogen Cooper. From the outset it was clear that there was a rapport between soloist and orchestra which I'm sure also transmitted itself to the audience. One of three piano concertos Mozart wrote in Vienna in 1782/3, the K 414 is, perhaps, the most satisfying of the three. To quote one authority: "Its constructional simplicity frees the mind of the listener to concentrate upon the beauties of the melodies and figurations." Of particular beauty was the slow movement which opened with the string quartet playing in exquisite four-part harmony, the piano later elaborating the same theme.

Throughout the concerto the innate musicianship and artistry of Miss Cooper together with the fine playing of the orchestra made this a memorable performance—as the enthusiastic ovation given them by the audience testified.

David Nelson was the soloist in the final item of the evening: the flute concerto in G major, K 313. One of two flute concertos written by Mozart (he is said to have detested the flute!) the K 313 is the more expansive. Again, as was the case in the piano concerto, the splendid rapport between soloist and orchestra was apparent. The performance had many fine moments but, for me, the highlight was the sublime slow movement. This must surely be one of the most imaginative treatments of a slow movement in the whole of Mozart's output. Mr Nelson's consummate technique was best displayed, however, in the last movement: the spirited Rondo. Here, despite its leisurely tempo, the flute had more scope to display its agility than in the earlier movements. I have not before heard the cadenzas used by Mr Nelson for this performance of the K 313; certainly they were both interesting and effective.

Congratulations must go to Mr Bowman for having at his command such a fine body of musicians who gave the capacity audience in the Theatre such a delightful evening of music. M.J.B.

THE YORK SCIENCE FAIR

This was arranged by the Yorkshire Philosophical Society to mark their 150th anniversary. It was held in the science department of St John's College on 5th and 6th July. The Ampleforth College exhibit consisted of two analogue computers, a servomechanism and seven ancillary physical demonstrations.

Eight boys—A. S. Brodrick, R. A. Hunter-Gordon, R. G. Killingbeck, J. G. McDonnell, N. A. Slattery, J. F. Spencer, E. A. Willis and E. J. Young—with Mr Sellers and Mr Stewart took part as demonstrators, in two teams of five.

Killingbeck, Slattery, Spencer and Young had not had a course on the equipment and spent some afternoons before the Fair familiarising themselves with it. The others had done a course and also demonstrated the equipment at Exhibition. All had either just completed 'A' levels or were starting end-of-term exams, and put in three days' hard work shifting and then demonstrating the equipment, and bringing it back again. Both moves were accomplished without defects in some hundredweights of electronic equipment, much of it home-made.

Some excellent sketches and diagrams were produced by Fr Oliver, ably assisted by Willis, who also demonstrated his programme for a simulation of a bouncing ball. Mr K. A. Key, from whose book the programme was adapted, visited us at the Fair and discussed this and other analogue computer problems.

Brodrick and Killingbeck also assisted with sketches, and Brodrick demonstrated his affection for his computer by giving it most of his quart of coca-cola, fortunately without ill-effects on either.

This computer earlier developed a defect in a 15-year-old relay, after some hours of continuous operation. The two adults present could be seen before it in the attitude but not the disposition for silent prayer. Fortunately this had the right effect and the fault was diagnosed and rectified in about half an hour.

J. G. McDonnell, having finished his 'A' levels the day before the Fair, had probably one of the longer demonstrations on the servo-mechanism and magslip chain, and did it very well indeed.

Congratulations are due to Mr Long and Mr Malden of the Yorkshire Philosophical Society for organising a successful Science Fair—their first. The general impression gained from our teams was that it was a worthwhile exercise, with, as always, most benefit being gained by those who put most effort into it.

Last but not least one must record our gratitude for the very considerable help afforded to us by York University Physics department in the loan and maintenance of much electronic equipment, and especially for the help given us by Mr Matthew Hill of their second-year labs; also to Mr Richardson of St John's College for help in organising the laboratory and a quiet room nearby for demonstrators off duty. Finally our thanks are due to Fr Patrick who paid for our lunch-time pint of beer and excellent evening meals and beer at the Malt Shovel.

A.I.D.S.

THE Second International Congress on Mathematical Education was held at the University of Exeter from 29th August to 2nd September. 1,600 teachers of mathematics at school, college and university level attended seven plenary sessions and divided into 40 working groups. Seventy nations were represented.

Ampleforth was involved in the Logic Group. Mr Nelson acted as organising secretary and one session was given over to discussion of a paper by Mr Macmillan entitled "Towards Gödel's Theorem at School Level".

SOCIETIES AND CLUBS

AMPLEFORTH FILM SOCIETY

THE Committee of the Society decided to separate the year into two parts, membership being £1 for each part, thus increasing the subscription by 50p p.a. Even so a healthy, if predominantly earth-bound, number of members supported the Season. The programme was biased towards more modern films and nearly all came up to the demanding standards of the Society. *Persona* was a climax by any standards, though, as often happens with masterpieces, audiences did not quite realise the quality and content of what they were seeing. None could fail to notice the astonishing technique which kept the film from being turgid and undramatic while it wove its way through the intensely personal themes of identity, projection of personality and God. *The Damned* showed Visconti at his most flamboyant while *Blow Up* and *If* brought another two profound thinkers to the Society. Such films demand to be worried by one's mind until one finds a pattern and meaning to them, because the facility to understand the cinema only comes when, fascinated by the story-line or impact, one continues to answer the question: What is he trying to say? That great films, like great art in general, have such an intention, is one of the key functions of any Film Society in our Hollywood inspired country. Lighter films like *Ché, The Boston Strangler* and *The Lawyer* can be justified by the seriousness of their themes rather than their inherent excellence. *Il Bidone* left the Society a little cold, but more appreciated *Wild Strawberries* though many found it tough going. To act as a balance *Closely Observed Trains* was enjoyed for its tender, quiet observations on adolescence. The Society is much indebted to the Cinema Box for wrestling successfully with the 35 mm. reels, and to the Committee for its security checks.

THE SUB AQUA CLUB

THIS body has been evolving gradually since the autumn of 1969 when it began with a small group of enthusiasts. A short note appeared in the JOURNAL in the summer following but subsequent lack of reports has been due to the unsatisfactory situation until this year, particularly over equipment. The main improvements have been (i) a larger compressor which charges the cylinders much more rapidly, (ii) more diving gear, and (iii) the change over to lined suits with stitched seams and padding to allow for growth. The Monday afternoon activities scheme has also proved invaluable in starting a systematic course for a regular group within the Club. If all members were able to join such a course at some period, then it should be possible to train the whole Club for safe diving in open water. The outdoor bath has proved invaluable as a training ground since it has 100 feet in length of deep water, a most unusual asset to diving. Fairfax Lake is also very useful for training; and the fish—perch, pike and eels—can all be approached without frightening them if care is taken. Stephen Brodrick has been an able and enthusiastic Secretary; there were sixteen other members during the Summer Term.

A diving expedition to the Isle of Man, from 12th to 20th July, based on Port St Mary, was fortunate in having fine, calm weather and unusually clear water. The harbour at Port Erin, a short distance away, was used for some training dives followed by other dives in more open water at Langness, Calf Sound and Fleshwick Bay. Most of the party had ten good dives, usually between 30 to 40 ft., with a maximum at Langness near the lighthouse of a little over 50 ft. Not many crabs and lobsters were seen as the area has too many visits from other divers but there were plenty of fish in places. On land, diversion was provided on two evenings by watching the local T.T. and Go-Kart races on the open roads, and, on another evening, the Stockcar racing at Douglas. By comparison diving seemed very safe indeed. The expedition members were Fr Julian Rochford, Stephen Brodrick, Michael Lawrence, Christopher Sandeman, Nigel Spence and James Wakely.

P.J.R.

YORK THEATRE

THE term's outings afforded us a wide variety of entertainment—opera, ballet, puppets and straight plays. None was outstanding; one, for me at any rate, a total disaster.

First, a rare chance to hear Monteverdi's *Coronation of Poppea*, very well performed at the Theatre Royal by the Sadlers Wells Opera. Its great scenes—the chorus of farewell to Seneca, the final love duet of Nero and Poppea—were tremendously moving. In a double bill of Samuel Beckett plays at the Arts Centre, one must single out a great performance by John White in *Krapp's Last Tape*, but the accompanying *Happy Days* was tediously repetitive. The same theatre later gave too little scope for the International Ballet Caravan to deploy their considerable talents to best effect: all the same, they gave us an enjoyable evening. Triple Action Theatre group brought a two-man interpretation of *Faustus* to the tiny Barn Theatre at York University, and many found this very impressive. Barry Smith's Puppet Theatre, paying a third visit to the Arts Centre, was a little disappointing; in particular, their new Chinese shadow-play was very crudely done. But there were some amusing moments in the *Silhouette Circus*, especially the three ferocious tigers in their cage, while *Play Space* deployed the company's technique in an amazing number of ways. I liked the almost black comedy of Mrs Jones demolishing tea and cakes and much else besides to the distant sounds of a Palm Court orchestra. After the three splendid productions of *Mrs Warren's Profession*, *The Glass Menagerie* and *The Importance of being Earnest* which we saw at the Theatre Royal last term, it seems incredible that the same company could have presented such a travesty as their production of *Ghosts*. With a four-square, unimaginative setting, the crudest of lighting and sound effects, and a company of actors perversely miscast or incompetent, this production of Ibsen's great play was still-born. It is only fair to add that nearly everyone else enjoyed it.

B.V.

THE ROVERS

THIS year has seen the Rovers grow, not only in size but also in enthusiasm. Membership is now confined to the senior two years in the School, with the intention that some members will continue to serve the sick after leaving School. Whereas in the past, the major criticism of the Rovers has been the general lack of enthusiasm, the overwhelming majority are now keen to assist in any way possible.

The outings to the Alne Hall Cheshire Home, Claypenny Hospital, St Mary's Hospital, York, and the Poor Clares are organised on a rota basis which results in a boy giving about three Saturdays each term to this cause. It is arranged that a boy will go to the same place each time so that friendships between residents or patients and boys can develop more easily.

Besides these weekly visits the Rovers are also active in many other areas. On 6th November, as well as holding our own Fireworks Party, some boys helped to organise a similar party at Alne Hall. Nearer Christmas a group of boys entertained the residents at Alne Hall by performing a Christmas Concert there.

A raffle was arranged during the Easter holidays, the proceeds from which were sent to the victims of the floods in Pakistan. The draw for the raffle was made at our Sherry Party at Redcar Farm during the Exhibition weekend.

During the Summer Term there were visits from and to the Wetherby Borstal and at the end of term a camp was arranged at the lakes. We also entertained children from the Deaf Society at the lakes on 10th June. Although it rained throughout the day the 150 children thoroughly enjoyed themselves. On 17th June some boys went to Howsham Hall to run side-shows for the Cheshire Homes Fête.

It is hoped that both the size and enthusiasm of the Rovers will increase so that when the boys leave the School they will not abandon their practice of helping others less fortunate than themselves. Our thanks are owed to Fr Kieran, Fr Andrew, Br Christian and Br James for all their help.

The Committee consisted of G. Daly, P. Sturridge, S. Hall, S. Clayton, T. Richardson, W. Doherty, I. Campbell and R. Skinner.

THE END OF AN ERA

Fr Kieran, who for so long has been the inspiration behind the Rovers, is now relinquishing his post. It was Fr Kieran who started the work that the Rovers carry out each week, and it was under his guidance that the camps at the end of the Summer Term became an annual occurrence. He will be sadly missed although he is not abandoning all his ties with the Rovers. We would now like to welcome Fr Timothy in his stead.

THE AMPLEFORTH/WETHERBY CAMP

A FEW weeks after the beginning of the Summer Term the boys from the Wetherby Borstal came over to Ampleforth. As soon as we met, any previous anxiety about a possible confrontation was immediately dispelled—we warmed to each other at once. We in turn went over to Wetherby and were duly impressed by both their facilities and their comparative freedom, which perhaps differed from our preconceived idea of a Borstal.

The camp began straight after the end of the term, and was due to last six days. Much of the time was spent in painting the kitchens at Alne Hall Cheshire Home. Others spent their time demolishing the old barn behind Redcar Farm, which was great fun as well as hard work. Frank and Bob had the task of building a stone wall, and despite initial cement-mix difficulties, they met with success.

But the camp was meant to be a holiday and after a cooking and washing-up rota had been worked out, those of us free indulged in card-playing (poker), listening to records, or just chatting. As the weather was so beautiful, we spent a lot of time in the lakes despite the invading hordes from across the valley. Altogether it was a wonderfully happy time, in spite of the interesting cuisine that was set before us, and the peace being shattered by the raucous cries of Alfie as he won yet another hand at poker. The last evening was perhaps the best, for we had a barbecue by the lake. It did not matter that the food was cool or that Rory Pratt was playing his guitar, for the company was quite delightful. Even Ginge in his melodious voice taught us some new songs, which could only be repeated on such occasions. After yet another swim we went to bed.

The last morning was sad, not least so because we had to spring clean Redcar. But that was done, and we had our lunch which for once was supposed to be cold, and then went down the road to meet their transport. When they had left I think we all felt we had had a great week, and that we owed our enjoyment to: Tony, Mac, Alfie, Frank, Bob, Bog and Ginge; and the organisers: Fr Kieran, Peter Winkley from Wetherby, Br Richard and Br Christian. Those boys involved were S. Clayton, S. Hall, R. Coghlan, R. Pratt, D. Pratt, N. Herdon, I. Campbell and S. Brooks.

SIMON CLAYTON and SIMON HALL.

THE HANDICAPPED CHILDREN'S HOLIDAY

23rd July-30th July

MOST of us met the chauffeur, Mr Corcoran, alias Fr Kieran, and his minibus, at York station on 22nd July. It being high summer, Yorkshire was basking in three inches of rainwater when we arrived, and five by the time we got to the Junior House, kindly loaned for the occasion by Fr Cyril. The enterprise must have appealed to the gambler in him for him to risk his house and all its amenities to the tender mercies of "us" and "them". "Us" and "them" suggests a battle: it was. Only one of them was permanently confined to a wheelchair, but he soon established his mental superiority by beating all comers at draughts. The others, five of whom were Glaswegians, made up for whatever handicaps they claimed to have by a combination of overdeveloped muscle and overdeveloped cunning. The Scots were wee but incorrigible. For the first two days they had the enormous advantage of utter incomprehensibility; by the time we had fathomed the curious depths of their lingo and accent, they had irretrievably gained the ascendancy. They beat us, individually and in groups, at every sport and game from soccer, through snooker and table tennis, to poker; they must have been forging money, because none of them ever lost any, and we soon learnt our lesson and retired.

On our outings, to Flamingo Park and to the seaside, they all headed for the fair, the one-armed bandits, and the bingo halls. They all won there, too. The bus journeys were like the meals—hilarity punctuated with song. One of the children was an amazingly talented music hall singer and comedian, who competed with the raucous Glaswegians for the attention of the captive audience. He sang ballads for his supper incessantly, backed by the Scots and their (mercifully) incomprehensible football supporters' songs. However, they could behave charmingly, as they did particularly when we were given tea by Mrs Richmond on the way back from the sea. There they learnt to play cricket, coached by our coach driver. They beat our first eleven stars at that, too. . . . .

Over at the lakes they proved themselves to be uncatchable oarsmen as well; they were even more versatile in wheelchairs, and at their most uncatchable at bedtime. They were at their most dangerous when they donned boxing gloves, for most of them were incredibly strong in the arms. They had strong stomachs, too, as they proved at the fair when they followed the good Fathers' example in making bee-lines for the giddiest roundabouts. Later in the week we took some of the older ones to have a meal at the local pub. It was after that that the final barriers were broken down; no longer was it "them" and "us", but "we"; and we were all sorry when the week ended. We all said thank you to each other, and determined to come again, and have another week of fun with Fr Kieran and Br James, and Miss Mackie, our nurse, and the Betties, who did the cooking, and Jonathan Brown and Duncan Spence who came too . . . and maybe next year England will beat Scotland at soccer . . .

Chris Ainscough, Hugh Cooper, Martin Cooper, Mark Haughton, Charles Murray-Brown, Tim Richardson, Mark Riley, Sebastian Roberts and Piers Sturridge also ran.

S.J.L.R.

THE VENTURE SCOUTS

The Summer Term was a battle, as usual, against the pressure of exams. But the first half, at least, was fully active.

The highlight for many was a trip, on Whit-Sunday, to the most well-known cave system in Yorkshire, Gaping Ghyll. Leaving Ampleforth at midnight, we reached Claydale Farm at 0245. This is a couple of miles from the main shaft down which a winch is operated each Whitsun. But we descended Bar Pot, an easy side entrance, and squeezed down the first pitch as the sun rose. The second pitch is the most spectacular, being ten feet higher than the clock tower; but few had difficulty negotiating the electron ladder and we were soon in the vast Great Chamber, which has roughly the measurements of York Minster. In all we spent nine hours underground; one group was winched up 365 feet of the main shaft, another surfacing via Bar Pot.

The sponsored walk from Ampleforth via Rievaulx to Mount Grace was organised by the unit again this year, and seems accepted as a norm of Ampleforth life. 176 walkers took part, from schools and scout units in the North Riding, and the surprising total of £1,300 was raised for Shelter and for schools in Bangladesh.

The senior sailing competition had to be called off when a tiller extension broke, but some of the unit's sailors had compensation in a sailing camp near Redcar. Apart from spending an hour or two at dead of night coaxing and winching the Land Rover through a gap in the sand dunes which was not designed for it, getting one member quite seasick the next morning, snapping a centreboard in the steep waves off Redcar, and turning the other Wineglass almost stern over bows in yet steeper waves off Saltburn, the trip was quiet and enjoyable.

Two climbing trips were made. One to Langdale was terminated by hail, but the second, to Peak Scar, included some good climbing, with a demonstration from Fr Thomas of how to climb a very severe route in bare feet.

Schools sailing is looking up in the North Riding with the opening up of Scaling Dam, near Guisborough. Out of 21 boats from nine schools and clubs, Jim O'Connor and Andy Hamilton brought one of our Alphas in 4th place over-all, and Charles Francis and John Rochford came 6th in a Wineglass. These four also attended a racing course at East Barnby, near Whitby.

At the end of term Nick Higgins and Andy Hamilton joined the Mountaineering Club's trip to Iceland. Nick Coghlan and Richard Townsend, as usual, spent their time underground with their own clubs, part of it in the six-mile long Lancaster-Easegill system, and part of it in the Alps and Pyrenees. (Richard visiting the deepest pothole in the world, the Gouffre de la Pierre St Martin, 4,500 feet). Josh Hartley was caving in South Wales. Two ex-members, Julian Barber and Robert Harrison spent a week climbing in Glencoe, with all the chocks, wedges and gadgetry of modern climbing. Stephen Brodrick was sub the aqua off the Isle of Man, with Fr Julian's party. And others were sailing in and out of the south and east coasts.

Towards the end of term Fr Thomas was "commended" by the Chief Scout at an off-the-cuff ceremony at the lake, a moment perhaps that marked the definitive arrival of Br Richard as scout leader, chauffeur and dogsbody—and perhaps the end of the unit's first era and the birth of new things for the future.

THE SEA SCOUTS

Sailing, canoeing, entertaining and inspections were the main features of the term. Two canoe camps were held early in the term; both started at Malton and followed the Derwent through Kirkham Priory, Howsham and Buttercrambe and on to Stamford Bridge. Twenty-eight people went on these trips; thus all canoe places we could muster were needed. Compared to the preparation of a canoe camp the trip itself is easy: not only is there all the usual camp preparation to be done—checking of tents, ordering of food, breaking it up into cooking units, packing, etc., but there is also a lot of canoe repairing and reconstruction both of canoes and of the canoe trailer; much of the success of these camps was due to the work put into their preparation by T. Williams and D. Wray on the canoe side and by H. Sturges, B. Finlow and N. Millen on the camp side. Although there is a reasonable current along most of the river, canoeing as far as Kirkham Priory takes two hours of quite hard paddling and by the time it is reached everyone in the party is more than ready for the stop which has to be made here in order to carry the canoes round to a point where they can be re-floated below the weir. After a light snack the party set off for Howsham where camp was pitched on the lawn behind the house. Mr and Mrs Knock gave everyone a very welcome hot drink and then supper was cooked by each of the two or three tent groups. Next day breakfast was eaten, the camp packed and everyone on the river by nine o'clock. An hour was spent in white water canoeing below Howsham weir before going on to Buttercrambe. On the first trip this was the point where the canoes were reloaded and the group returned to Ampleforth; on the second we had more time and reached Stamford Bridge. Later in the term a small group of canoeists returned to Howsham weir determined to shoot the rapids successfully. After an hour's practice in the turbulence immediately below the break in the concrete wall of the weir (the recognised point for shooting this weir) individuals attempted it. First went Rob Musker in a double canoe—crash helmet firmly in place; halfway through the weir he and his canoe parted company; he rejoined it further down stream. However, this was not typical and most people made several successful descents including, to the surprise of all, R. Millen and J. Bruce-Jones. However, the waiting crowds were not entirely robbed of their sport when on other occasions in the same afternoon both capsized in the most spectacular manner.

It was a very good term for sailing. J. Fuller and D. Lonsdale both became very competent helmsmen; as the water warmed up many put in a lot of practice capsizing and righting the Alpha dinghies and it seemed at times as though capsizing was replacing sailing in popularity as a sport. The sailing experience gained on the Easter camp and in this term's sailing was invaluable when it came to entertaining at the lake other groups whose members had no sailing or boat experience. Thus when the Sea Scouts and the Rovers entertained some 90 deaf children (ages 4-14) at the lake one Saturday afternoon, groups of them went out with scouts both in canoes and in sailing dinghies. On several other afternoons in the term groups from Redcar farm hostel were also entertained. M. Willbourn organised very successfully a

junior sailing competition; this proved to be a piece of enlightened self-interest as the competition was won by St Thomas's House.

The Sea Scouts were asked to provide some entertainment at the Helmsley Fête; three side shows were contributed; they were not only very profitable but amused a considerable crowd all afternoon. The fairground showmanship of M. Palairet and J. White was an important factor.

The term included two inspections; one of the sailing course which was organised as part of the adventure training section of the Corps and was therefore inspected by the naval members of the annual inspection team; the course was run largely by present and ex-members of the Sea Scouts—N. Higgins, D. Harwood Little, J. Fuller, M. Willbourn and M. Palairet. The second inspection was the annual Sea Scout one by Cmdr Ginn, R.N. Only two-thirds of the troop was present, the remainder had G.C.E. exams at the time. The central event of the afternoon was a sailing relay race involving everyone present as a crew member or helmsman. The wind was moderately strong and the race just completed in the available time. This was Cmdr Ginn's last visit before his retirement and so after his comments and very encouraging report we said goodbye for the last time.

14,000,000 FOOTPRINTS: OR THE WESTERN HIGHLANDS WAY 1972

In 1971 it was the Pennine Way; in 1972 it was to be the Western Highlands Way. Last year it was relatively straightforward: over large stretches of the route there was a well-trodden unambiguous path; camp sites were in large part pre-decided and the most important decisions involved the practicality of joining two of Kenneth Oldham's shorter days together to make one longer one. This year there was no previous experience on which to rely. Important decisions had to be taken: whether to walk north to south ending on the top of Ben Nevis; whether to walk north to Cape Wrath; where to start; both the high level route and the low level route had to be worked out, camp sites located and permission obtained from landowners. Fr Timothy was the architect of the Western Highlands Way and in great measure its achievements and success must be credited to him.

In Fr Timothy's absence during the Summer Term the responsibility for training fell on the Group Leaders: the two routes had to be filled in on the maps; route-cards completed; experience gained in tent pitching and cooking army compo rations. The support group comprising Fr Stephen, John Ponsonby, Dave Poyser and Jon Parker were busy assembling, cleaning and repairing the necessary gear and equipment. The term's training culminated in doing the Lyke Wake Walk on 27th/28th May, an event which was noteworthy for the fact that out of 40 walkers, some 37 completed the 40 miles within the 24-hour limit.

The main party left Ampleforth on the evening of the 13th July to catch the night train from York for Glenfinnan. The next morning was sunny and cloudless. The first views of the Highlands as the train pulled through Rannoch Moor and Spean Gorge raised spirits and hopes after the grey and depressing concluding weeks of the term. The Support Party had departed the day before. They had collected the hired van at Inverness and had loaded it with gear and rations. Now the party, joined by Mrs Bishop, was awaiting the arrival of the main body at Glenfinnan. Gear was unloaded; rucksacks shouldered; backs turned on Loch Shiel and the Monument, and the groups moved off under the viaduct along the River Finnan northwards into the Highlands.

The high level route was planned for the Advanced Group and for any others with extra energy. It averaged some 3,300 feet of climbing each day and led the group along ridges and over peaks keeping as far as possible to high ground. On the third day out on the route from Loch Quoich to Morvich three Monros along the Cluanie Ridge were climbed. This was a day of intense heat and care had to be taken to avoid sunstroke and heat exhaustion. In spite of the heat north-facing corries were still filled with snow. The views, some 60 miles in radius, were most memorable. It was on this day that the party for the first time discovered cliffs not marked on the O.S. maps, a fact which later weighed decisively against climbing Ben More Assynt in cloud. Another considerable achievement was the ascent of An Teallach. The

party climbed up from Dundonnell House to Bidein a Ghlas Thuill where the cloud cleared opening up a spectacular view of the whole 1½-mile long ridge round to Sail Liath. The path followed the rim of the corrie and along its entire length near vertical cliffs and scree slopes alternated dropping down some 1,800 feet to the loch below. Later on cloud welled up again and the party descended by a route on the south side towards Shenaval covering the last three miles back to the road on compass bearings. The high level group was lead by Frs Timothy and Jeremy and 14 boys accompanied them on various days. Of the possible 13 Monros Peter Langdale climbed 9, John Rochford 8, Jeremy Deedes and Dave Poyser 6; Jon Parker and John Rylands 5.

The low level route was less arduous but not a soft option. The average daily climb was some 1,700 feet. The going varied. Rarely was it on the level. For the most part paths marked on the maps did exist but there were long stretches of rough going: tufty grass and "rough pasture", peat hags and moorland. There was frequent contouring round hills and demands made on map reading skills. All too often the descent to streams in little gorges looked easy enough on the map, but in the event turned out to be much steeper than expected. The low level route provided a greater proportion of valley walking and less exhilaration from expansive views and conquest of heights. But there were many compensations: scenery such as the route from Kylesku ferry over to Achfary, Sandwood Loch, the burns which provided so many welcome opportunities for refreshing dips and cold water to quench thirst; the

deer—sometimes surprised singly, sometimes in large herds; the silences, and the clumps of purple heath.

Comparisons were often made with the Pennine Way. It seems generally agreed that the Western Highlands Way was the more arduous but it is not easy to find specific reasons. Possibly the average daily mileage (19½) was longer and the ascents and descents steeper and greater; without doubt the absence of a well-worn path meant the going was rougher. There were on several days a number of hot tiring miles along roads as camp sites such as Loch Quoich and Morvich were approached. The route went through much more remote country than the Pennine Way. Opportunities for access to telephone or to transport were few; virtually no other walkers were seen or met along the route.

One notable difference must be emphasised, namely the excellence of the camp sites. The unavoidable squalor at Crowden or Malham was unthinkable in Scotland. Some sites such as those in Teesdale or Lothersdale could compare favourably, but this year most sites were by the side of a river or loch and the beauty of some, such as Strathan, Morvich, Strath Oykel and Inchnadamph was quite outstanding. The first glimpse of the orange H.Q. tent in the distance as the groups approached the site each evening gave great encouragement. It was a guarantee that Fr Stephen's organisation had once again done its stuff: Fr Anselm would have the kitbags off-loaded and the loos efficiently erected, Mrs Bishop would be awaiting to tend the blistered feet, Mr Boulton would be there to hand out the compo and hopefully would have some cans of beer (at a price). It was on those two rare occasions when some walkers arrived first at the camp site that it was really appreciated how much was owed to the Support Group.

And so to Cape Wrath; but at the last the plans had to be modified. The Support Group had made a valuable reconnaissance the previous day and had discovered a Ministry of Defence range that lay across part of the proposed route. It was therefore decided to use the camp site on the edge of Loch Innis as a base camp and return there again from Cape Wrath. Perhaps it was this which made the last stage something of an anti-climax. Once the lighthouse had been visited, the book signed and the fine views from the cliffs admired, the same 14 miles had to be retraced all over again. The going was rough and undulating; the scenery by comparison with the Highlands was dull apart from some views of the sea and the islands and Sandwood Loch.

But in fact it was the culmination of a great achievement. There had been many challenges: blisters and tiredness, sunburn and thirst, midges and horse flies, and each morning that inevitable call at six o'clock to "Face reality. Twitter twatter." The fourth day out demanded exceptional efforts as the planned route was 26 miles. For many it turned out to be more than that. After an early punctual start from Morvich several groups followed the lead uncritically and suddenly found themselves well off route in difficult country. This put them well behind the clock on this the longest day, and one of the hottest. The Falls of Glomach were duly reached and were a most impressive feature. There was no uninterrupted view of the 300-foot fall but the majesty of the whole rugged setting, the cliffs, the rocks and steep slopes made it a highlight of the day. After a bathe below the falls the party continued through Killilan Forest over some extremely tussocky ground to Loch Calanie and round to Bendronaig Lodge. Here the Support Party met the walkers with refreshments and a warning from a shepherd that it was imprudent to think of completing the planned route since it would take another six hours. It was already after seven o'clock. Some of the party turned off along a track towards the road with the aim of getting a lift to the camp at Achnashallach; some continued as planned, taking in fact only some three hours to complete the route over the crags at Coire-na-h-Eilde. The day involved some 30 miles of walking and climbs totalling over 3,900 feet.

Everyone will have his own special memories: the reflection of the mountains in the water as the sun rose over Loch Quoich; the golden eagle on An Teallach; that scree run on Quinag and the great view of the hundreds of lochans; the bathes in lochs and burns; the midnight moon reflected down the length of Loch Innis. There will be few who will again walk through 200 miles of the remotest Highlands without any serious mishap and without rain. Everything worked for success. For many the Western Highlands Way 1972 will be a unique memory of a lifetime.

THE EXHIBITION

THIS year's Exhibition was held over the weekend beginning 3rd June, when over a thousand of our parents and friends attended the Prize-giving and other activities. The weather, as usual, was very poor, but we hope that the events of the weekend made up for that.

PRIZEWINNERS 1972

ALPHA

Bennett E. P.	"Roman Cambridge"
Berry A. S. I.	"Yorkshire Cricket, 1925"
Bishop R. J.	"Francis Drake and the Elizabethan Innovation"
Blackden C. M.	"Le Père Goriot—Balzac and Parisian Society"
Clarke T. N.	"Study of Waterloo"
Coghlan N. I.	"Six Grottes de la Dordogne"
Francis C. E. H.	"The Helen of Geometry"
Gaisford St Lawrence J. T.	*Art project*
Golden P. J. T.	"What were the factors that influenced the choice of Settlement Sites of Early Man in East Yorkshire?"
Hamilton A. A. D.	*Carpentry*—Skiis
Herdon N. B.	*Art project*
Holroyd C. J. A.	*Carpentry*—Chess Table, etc. Jacobean Table
Hunter Gordon C. N.	*Art project*
James S. P.	"Sartre"
Lister M. E.	*Art project*
Lochhead A. D. H.	"Hippocrates—the Father of Medicine"
Newton M. M.	"Norman Castles and their major Yorkshire examples"
O'Carroll FitzPatrick S. P.	"Trout-Fly Tying"
Pintus M. D.	"Cancer"
Roberts H. M. L.	"Jackson's Shenandoah Valley Campaign"
Stringer C. J.	"The Siege and Capture of Havana, 1762"
Townsend J. P.	"The Woodland Industries of the Lake District"
Viner P. T.	*Carpentry*—A Garden Bench, etc.
Weaver P. G. K.	"Climatology in the North Riding"

BETA I

Asquith Hon D. A. G.		"Leonardo da Vinci"
Bishop R. J.		*Art project*
Boodle J. H. C.		"George Villiers, 2nd Duke of Buckingham"
Caulfield B. J.		"A Portfolio of Photographs"
Cobb K. W.		"A Portfolio of Photographs"
Craig J. P.		"The Struggle for Palestine, 1915-1948"
Cullinan T. P.		"Bohemian Sadness"
Dowley D. M.		"The History of Rocketry and Space Research"
Edmonds R. D.		"Special School 29, Moscow"
Everard T. C.	(1)	*Art project*
	(2)	*Carpentry*—Design and construction in Balsa Wood of a Dinghy
Fitzalan Howard Hon E. W.		*Carpentry*—Backgammon Board
Gosling J. C.		"De Toros"
Harney R. T. St.A.		*Carpentry*—Table, Chair, etc.
Harris C. J.		"The relative importance of Carboniferous Limestone and Millstone Grit on the topography and economic history of the Matlock and Bakewell District"

Haughton M. T. C.		*Art project*
Hornyold-Strickland R. F.		*Art project*
Leonard M. D.		"Continental Drift"
Mann T. S.		*Carpentry*—Bookcase, Magazine Rack
Mellon J.		"Algerie Francaise"
Newton S. L.		"How successful are the North York Moors as a National Park?"
Plummer N. D.		"The Acropolis"
Plummer R. M. F.		*Carpentry*—Lamp
Ritchie M. T.		*Art project*
Rosenvinge P. L.		"The Battle of Barnet"
Ryan P. B.		*Carpentry*—Desk
Simpson C. J.		"Drug Abuse"
Spencer J. F.		"Low Temperature Physics"
Spencer M. B.		"Sparta and her way of life"
Treherne T. E.	(1)	*Art project*
	(2)	"What factors influence the land use of the River Rother valley?"
Wadham N. G. G.		"Why and how Nelson fought Trafalgar"
Wright S. E.		"The development of the Royal Navy during the last decade"

BETA II

Alen-Buckley M. U. A.	*Carpentry*—Octagonal Tables
Ashbrooke A. F. B.	"The Unification of Spain"
Bailey H. J.	"The Battleship—a fallen idol"
Boursot G. R. P.	"A Study of the Development and Effects of London's Heathrow Airport"
Brear J. S.	"Malaria"
Carroll T. A. J.	"Bonaparte's rise to power"
Cullinan T. P.	*Carpentry*—Chessboard, etc.
Deedes J. H.	"The Population Dilemma"
de Guingand B. C.	"Deux nouvelles"
Fitzherbert Hon F. M. W.	"Staffordshire Farming"
Fuller J. S.	*Carpentry*—*Canoe*
Garbutt P. D. W.	"Are the problems of Agriculture in the Bielefeld Landkreis typical of those in most areas of the West German Federal Republic?"
Holroyd C. J. A.	"A History of the English Mint and Coins"
Hornung B. P.	*Carpentry*—Octagonal Tables
Hornyold-Strickland J. J.	"The Siege of Malta, 1565"
Hughes J. D.	"The influence of the tourist on the Isle of Wight"
Peers N. T.	"The Matterhorn in the 19th century"
Walker A. P.	"A History of the Railway Stations of London"

SCIENCE CONVERSAZIONE 1972

TRUE to tradition Fr Oswald's cactus flowered again this year. The cognoscenti will remember that this was always the sign that it was time for another Physics Conversazione. The Conversazione provides a unique, if crowded, opportunity for parents to see what their sons are doing in this part of the curriculum and for the boys to practise the skills required in presenting, displaying and explaining a scientific demonstration. There was little doubt in the minds of the people who visited the Conversazione that the standard of presentation was high and much time had been spent in preparing the demonstrations and writing out labels and diagrams.

The Conversazione started in Lab 8 with a series of electrical demonstrations. Apart from the routine modern electrical experiments [1 and 3], sparks always provide endless fascination [4]. There were, however, signs of a technological bias in the electronic projects [2] and pictures of some of the work done on the Theatre lighting and sound systems [5]. Much hard work had obviously been put into this latter work and the benefits will be felt for years to come. In Lab 7 the Wireless Club showed some exhibits including two ambitious projects. The first was a television camera [13] which was nearing completion, and visitors were able to admire the neat printed circuit boards and see the waveforms of the line and frame oscillators. The second ambitious project which attracted a lot of attention was the Weather Satellite [11]. This will receive signals from a weather satellite orbiting the earth and record them on a domestic tape recorder, and then from this recorded information a photograph will be obtained of the cloud coverage over the earth. A team of boys had been involved in this and many of the sub-units were ready for testing. In Lab 6 there were heat experiments and the highlight here was the heat engine [17]. Many people in many countries have tried to succeed with this demonstration but the practical difficulties are legion. Many of the difficulties had been overcome but the final success of continuous rotation eluded the demonstrators. Labs 3 and 4 were devoted to experiments on sound and light waves and much interest was shown in Musical Harmonies [23] and the beautiful visual effect of the String of Pearls [24]. The Finale of the Conversazione was a section on the Analogue Computer in Labs 1 and 2. The demonstrators are to be congratulated on the very high standard of layout and presentation. In particular their explanation of the principles of the Computer and the applications of it to a variety of problems was factual, lucid and concise. This section of the Conversazione was taken to York at the end of term for an Anniversary Exhibition of the Yorkshire Philosophical Society and details of the exhibits will be found in a separate section.

PHYSICS CONVERSAZIONE 1972

LAB 8	1.	Worcester Circuit Boards	C. E. H. Francis
	2.	Audio Oscillator and Electronic Music	W. S. S. Karwatowski and M. J. Franklin
	3.	Westminster Electromagnetic Kit	W. S. S. Karwatowski
	4.	Sparks	J. M. Slattery and C. E. H. Francis
	5.	Ampleforth College Theatre—Light and Sound	S. B. W. Hastings and E. J. Young
			J. F. Anderson and M. P. Rigby
	7.	Cathode Rays	F. J. Heathcote
	8.	Neon Oscillator	A. F. B. Ashbrooke
	9.	Cloud Chamber	T. E. B. Killick and N. A. Johnson
	10.	Domain Theory Model	
LAB. 7	11.	Weather Satellite Tracking Project	G. R. P. Boursot
	12.	Strain Gauge	E. J. Young
	13.	Television Camera Project	K. W. Cobb
		Audio Oscillator	
	14.	Electronics Kit—A systems approach	S. D. A. F. Edmonds

Lab 6	15. Apparatus for measurement of Specific Heat Capacity	J. P. Pearce
	17. Elastic Band Heat Engine	R. P. C. Sparrow
	18. Can an Object Roll Uphill?	T. G. Cooper F. Brooks
	19. Heat Transfer	S. P. Roberts G. C. Rooney, J. P. Orrell
	20. Thermal Expansion	J. P. Orrell S. A. Robertson
Lab 4	21. Lissajous' Figures	M. D. Willbourn N. C. H. Munro
	22. Beats	J. F. Spencer J. J. Rochford
	23. Musical Harmonies	J. N. Wakely
Lab 3	24. The String of Pearls	R. G. Killingbeck
	25. The Visible Spectrum	A. W. M. Tyrrell B. M. S. Allen
	26. The Ripple Tank—The Laws of Refraction	B. L. Bunting A. E. Bond
	27. Test your Reactions	J. N. R. Wadham M. J. D. O'Connell
Lab 2	28. Seven physical examples of simple and damped harmonic motion and resonance	A. S. Brodrick R. A. Hunter-Gordon
	29. Demonstration on an Analogue Computer of the solutions of the equations of damped harmonic motion and of two coupled damped harmonic oscillators	
Lab 1	30. Magslips and a D.C. servomechanism. Applications of the theory demonstrated in Lab 2 to problems of automation	J. G. McDonnell E. A. Willis
	31. A computer simulation of a bouncing ball projected on a closed circuit television	

ART ROOM SUMMER EXHIBITION 1972

At last Fr Patrick has presented Ampleforth with an Art Room worthy of the title and of the school. For many, the Summer Exhibition was their first opportunity to see inside the new building. The resulting works, it may be hoped, justified the outlay and expense. The light and spacious room provided a good setting for the works on view. These comprised drawings, poster colour paintings and oil paintings. They were the result of one term's work. And even that was seriously disrupted by the power strike. M. Lister showed some arresting works, alive, intelligent and probing. He was awarded the Herald Trophy. M. Ritchie had some powerfully designed studies of Hovingham stone quarry and might have evolved an effective personal style had not his other activities, academic as well as athletic, made demands on his time. There were some promising paintings by G. J. Gaisford St Lawrence and C. N. Hunter-Gordon; some accomplished pencil drawings by H. M. Roberts and R. Raynar; and some still-life studies of the standard one might expect in 'A' level art exams. by J. Buxton and T. N. Clarke. M. Haughton revealed a good sense of colour and a capacity for accurate drawing. T. Treherne showed some

fastidious and deftly made water-colours. There was a wide variety of individual ability and a common high standard of accurate observation. If, as Dr Johnson remarked, it is the task of a critic to praise the dead and to find fault with the living, enough has been said. It only remains to express the thanks of all the members of the Art Room for a place where there are adequate facilities to paint and draw. And it was fitting that the main passage during the term was hung with a selection of Fr Martin's oil paintings made during the past 30 years during which time he has borne the burden of inconveniences.

J.J.B.

John Whiting's "A PENNY FOR A SONG"

A Comedy

William Humpage	Dominic Herdon
Sir Timothy Bellboys	John Simpson
Samuel Breeze	James Jennings
Lampretti Bellboys	Philip Marsden
Hester Bellboys	John Bruce-Jones
Hallam Matthews	Rory Pratt
Dorcas Bellboys	James Mellon
Pippin	Adam Stapleton
Edward Sterne	Andrew Hamilton
A Small Boy	Julian Wadham
George Selincourt	Adrian Slattery
Joseph Brotherhood	Dominic Pearce
James Giddy	James Simpson
Rufus Piggott	Peter Gleadow
Fencible	Tom Carroll

Produced by Mr Algy Haughton

Associate Producer: Richard Bishop

Set designed by Rosemary Haughton

Construction by

The Stage Staff: John Stilliard, Chris Conrath, Dominic Edmonds, Mark Haughton, Dickie Lewis, Nick Moroney and assistance from many others

The Fire Engine constructed from a design by James Jennings (for which he was awarded a Theatre Prize) and constructed by himself and Dominic Edmonds

Lighting and Sound by W. J. Best

The Lighting Staff: Steve Hastings and Fergus Anderson, Michael Price and Hugh Willbourn

The Sound Staff: Eddie Young and Martin Rigby

Pyrotechnics by W. J. Best, *assisted by* Ken Cobb

Make-up by J. B. Davies and Gillian Nelson, *assisted by*

The Make-up Team: Mark Haughton, Mark Henderson, Krysia Janiurek, James Jennings, Chris Nevile, Seb Roberts and Pete Willis

Wardrobe Mistress: Rosemary Haughton

Harpsichord: Simon Wright

Bugle: Dominic McCreanor

Drums: Philip King

THE year is 1804. Napoleon has assembled a fleet at Boulogne to invade England. In this play we watch the eccentric reactions to this event of Sir Timothy Bellboys, the Dorset squire who believes he can defeat the French single-handed by disguising himself as Napoleon; of his brother Lamprett, who believes the safety of England depends on his fire engine. The extent to which these two are out of touch with the reality of the situation is made clear by the appearance of Edward Sterne, a young revolutionary who has fought in France and knows just how ugly war really is. But the reality of his idealism is questioned by Hallam Matthews, the gentleman who has read Paine, Bentham, Rousseau and the rest of Sterne's heroes, and knows just how dangerous they are. Hallam himself is unable to see the reality of any situation because he no longer takes anybody or anything seriously. His mental stability depends on playing with ideas and trivialising all events with his Wilde-like wit.

But the prevailing atmosphere is one of gaiety and good humour, and we laugh at, rather than censure, their eccentricities. These characters are the raw material for splendid comedy and the plot assists by contriving a number of situations which need no words to make us laugh. It was an admirable choice of play for Exhibition.

The uncompromising seriousness and ferocity with which Sir Timothy pursues his plan was well portrayed by John Simpson, whose rough voice and wiry appearance suited the part. Philip Marsden's Lamprett was also a demanding part for a young actor and if his intonation and bearing made him appear older than his brother, that is all the more credit to his acting. Rory Pratt made an admirable job of the suave Hallam. His gestures were finely controlled and his clipped and aristocratic manner of speaking gave the exact sense of a precise, well-read, sensitive and intelligent Tory. I suspect the fault is largely John Whiting's, but Edward Sterne (played by Andrew Hamilton) lacked the colour and personality to balance the other three main characters on whom the structure of the play depends.

Of the other parts, special mention must be made of Dominic Herdon's long-suffering William Humpage, Dominic Pearce's Joseph Brotherhood and James Jennings' Samuel Breeze: all small parts admirably executed. I enjoyed Adrian Slattery as the clumsy, bumbling George Selincourt—although his way of walking was exaggerated almost to the point of embarrassment. Of the women, John Bruce-Jones' Hester Bellboys was the most successful. He carried the part with great self-assurance and when he appeared in Amazonian costume he might have been a fearsome mother searching for her son's tutor at the Exhibition tea-party.

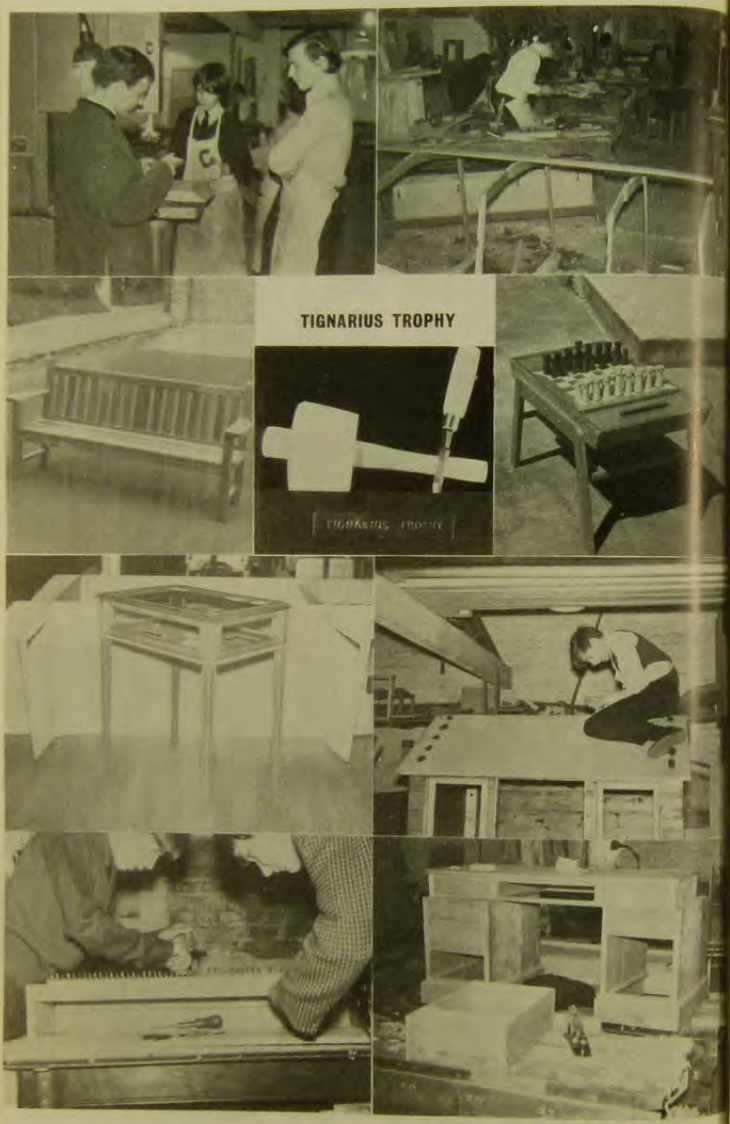
The costumes, as usual, could not be faulted; the make-up was good except for Hallam, who should have looked older. The set design and construction was a more exacting task than for any play for many years, and was quite beautiful. But I suppose this year's play will be remembered as "the year of the fantastic fire engine". The special effects, including the mobile fire engine, the well, the descending balloon, fireworks, bugles, bangs and clatters kept the audience on the edge of their seats in admiration.

D.A.B.

JUNIOR HOUSE SCOUTS ON SHARP EDGE, BLENCATHRA
JULY 1972

WEST HIGHLAND WAY, JULY 1972

Advanced Group: A. Rodger (W), J. Petit (W), P. Langdale (T), M. B.-Gray (T), T. Clarke (E), P. de Zulueta (W), J. Buxton (W), M. Donnelly (A).
Support Group: J. Ponsonby (H), D. Poyser (H), J. Parker (D).
H.Q. Group: Mrs Bishop, Fr Stephen, Mr Boulton, Fr Edmund, Fr Jeremy, Fr Timothy, Mr Simpson, Martin Harrison, Fr Anselm.
Group 1: J. Deedes (W), S. Berner (W), A. Fraser (W), M. Heape (H), P. Ward (W), M. Leonard (W).
Group 2: J. Rochford (J), S. Robertson (W), F. Trench (H), C. McCarthy (W).
Group 3: J. Rylands (A), J. Ryan (B), P. Daly (A), R. Bishop (A), T. Fawcett (B).
Group 4: R. Killingbeck (J), A. Mitchell (H), E. Stourton (H), N. C.-Stuart (H), N. Baker (W), S. Davey (H).



THE CARPENTRY SHOP
See Exhibition Notes.

EXHIBITION CONCERT 1972

Saturday, 3rd June, in the Abbey Church

THE 1972 Exhibition Concert will surely be remembered for many years to come, and for many reasons. The choice of programme was well balanced, showing considerably more unity than at Exhibition last year, and there was an impressive versatility throughout the concert. David Bowman, Simon Wright and the organ soloist Simon Finlow switched between rostrum, organ and timpani (Simon Finlow was also to be seen singing in the Choral Society during the Fauré Requiem) with remarkable facility—full marks to David Bowman for sharing the limelight so fairly. Excellent programme notes were provided by Mr Moreton and Mr Bowman as well as a printed programme mentioning every single performer in both choir and orchestra.

Parry's "Blest Pair of Sirens" opened impressively, its E flat major chords resounding majestically and confidently, the Choral Society singing Milton's words as if born to the job. It was not their fault that our ears took time to adjust to the Abbey's echoing accoustics and that therefore their diction was not very clear (particularly in the middle register). I was following the score, and thereby the words, but I doubt whether the majority of the audience could hear the text. The standard of intonation was high, particularly in the Choral Society, but I would question the balance throughout—the brass was for me too dominant, and although the temptations of "letting the brass rip" in the Abbey are understandable, I feel it would have been musically more impressive had Simon Wright controlled their ardour a little.

Mr Wright also conducted Guilmant's D minor Organ Symphony (surely a première for every member of the large audience!) in which the soloist was Simon Finlow. This is a marvellous showpiece for the organist, and one cannot resist occasionally smiling (although a little condescendingly at times) at the unbelievable sugariness of the harmonies and cadences in the quieter passages. The outer movements are exciting, particularly the last, which inevitably produces among other things the organ's "trompetta argentea" pipes; and the sheer decibel power of the coda is particularly exhilarating. Simon Finlow proved himself an extremely gifted player; his control in face of the many purely technical problems—in particular a long and difficult pedal solo—was admirable, and he obviously possesses that extra lucidity needed to cope with such an ordeal. It is no mean feat to play so far (and so hidden) from one's accompanists and supporters, not to speak of the fractional time-lag between organ and orchestra in the Abbey. The orchestra did not play quite as well as in the previous work, possibly because Guilmant's orchestral writing is not so straightforward as Parry's. But possibly also because Mr Wright, through his very infectious enthusiasm, uses a lot of arm movement when conducting, which results in a certain lack of precision. I am sure that with greater economy of gesture, his natural authority and the communication of his joie-de-vivre would in no way

be diminished, and his performers would find him easier to follow. As it was, the effect of the many brilliant passages in the Guilmant was lessened by this lack of precision, coupled with a few unrealistic tempi (no doubt metronomically what Guilmant demanded, but unwise in the Abbey) and some again over-prominent brass.

The highlight of the evening was without any doubt Fauré's Requiem, conducted by David Bowman. From the first unison D of the orchestra, the first pianissimo entry of the choir on "Requiem aeternam", it was obvious that this was to be not only a performance of professional standards but also a profoundly moving experience. This was indeed the case, so much so that it would be petty to mention the few weaknesses—some questionable intonation in the strings at the opening of the Offertory, for instance, or the rather tight tone of baritone Peter Mills' otherwise well-controlled "Libera me". These were but tiny details in a performance memorable not least for the fact that the Choral Society sang without scores, eyes and attention fixed solely on the conductor, whose control over his performers was coupled at all times with a deep feeling for the work. Benjamin Hooke singing the "Pie Jesu" was a model of purity and simplicity, and the timeless serenity of the "In Paradisum" was unforgettable. We look forward to Exhibition 1973, and dare we hope (I think we have reason to) that the choice of works will then be of equal standard in both halves of the programme?

M.I.C.

CHORAL SOCIETY

Trebles: Timothy Baxter,† Patrick Corkery, David Craig,* Matthew Craston,* John Dick, Simon Dick,* Dominic Dobson,* Lawrence Dowling,* Stephen Finlow, Anthony Fraser,* Archie Fraser,* Alan Goodson,* Robert Grant, Nicky Gruenfeld,* David Harrington,† Martin Hattrell,† Timothy Herdon,† Benjamin Hooke,* David Houlton, Simon Livesey,* Marcus May, Timothy May,* Duncan Moir,* Paul Moore,* Paul Myers,* John Norman, Dominic Ogden,† Sebastian Reid,* Igor Rodzianko, Adrian Ryan, Patrick Sheehy, Dominic Tate, Justin Tate, Stephen Treherne, Charles Watters.*

Altos: David Barton, Nicholas Benies, Mark Blaszczynski, John Boodle, Leon Ciechanowski, Christian de Larrinaga,* Benjamin Dore, Charles Ellingworth, Rupert Fraser,* Michal Giedroyc,* Jonathan Gosling, James Harrison,* Charles Hattrell,* David Humphrey, Martin Jennings, Ralph Kerr,* Malcolm Moir, Christopher Myers,* Nicholas Peers, Adrian Stapleton, Miles Thompson,* Julian Wadham, William Wells,* Rupert Everett.

Tenors: Anthony Baillieu,* Richard Bishop, Fr Cyril, Mr John Dean, Mr Keith Elliot, Fr Felix,* Fr Henry,* Br James,* Fr Jonathan,* Mr Roger Nichols,* Benedict Osborne, Henry Plowden, John Rylands, Mark Wood.

Basses: Fr Adrian,* Fr Andrew,* Dr Claude Briske, Matthew Burne, Simon Clayton, Justin Dowley, Mr Gerald Dowling, Stephen Doyle, Thomas du Boulay, Paul Duguid, Simon Finlow, M. Fitzgeorge-Parker, Fr Gervase, Stephen Hastings, Mr Paul Hawksworth, Andrew Holroyd,* Fr Ignatius, Simon James, Fr Justin, Peter Langdale, Fr Leo, Benedict Lister, Phillip Marsden, Dennis Moylan, Roderick Pratt, Alan Rodger, Mr Ronald Rohan, Robin Schlee,* Richard Skinner, Martin Spencer,* Anthony Tate,* Mark Tate, Edward von Oppenheim, James Wakely, Thomas White.

* member of the Schola Cantorum. † Gilling Castle.

ORCHESTRA

1st Violins: Mr Neville Mortimer, Br Alexander, Mr H. Chatburn,* Mrs Patricia Chatburn,* Fr Henry, John Pickin, Mr Gilbert Shufflebotham,* Mr Geoffrey Stevens.*

2nd Violins: Mr Gerard Simpson, Fr Aelred, Edmund Bennett, Mr William Best, Mr Greg Hurworth,* Miss Eileen Popple,* Mr Ian Smith.*

Violas: Lady Read,* Fr Adrian, Mrs Stephanie Kershaw,* Mrs Grace Stevens.*

Cellos: Mr Douglas Bentley, Mr Hermann Mitchell,* Andrew Rose, Martin Spencer, Mark Tweedy.

Double-Basses: Mr Arthur Burgan,* Dr George Summers.*

Flutes: Simon James, Rupert Raynar.

Piccolo: Mr Edward Moreton.

Oboes: Mr Lazo Momchilovich,* Jeremy Moreton.

Clarinets: Benedict Lister, John Boodle, Christopher Heath.

Bassoons: Anthony Tate, Mr Gerald Dowling.

Contra-Bassoon: Mrs June Emerson.

Horns: Nicky Gruenfeld, Mr Geoffrey Emerson, Mr Neil Grundy,* Mrs Helen Grundy,* Fr Ignatius.

Trumpets: Marcus Henley, John Spencer.

Trombone: Mr Douglas Kershaw.

Tuba: Mr Geoffrey Emerson.

Harp: Miss Honor Stowell.

Timpani: Mr David Bowman, Simon Finlow.

Percussion: Robert Emmett, Mr Paul Hawksworth.

Organ: Mr. David Bowman, Mr Simon Wright.

We should like to express our thanks to the visiting musicians who are indicated by an asterisk.

A DECADE OF CARPENTRY: 1962-1972

THE Carpentry Shop is truly grateful to Mr Walter Shewring for the fine trophy that he has presented—a visible sign of the support he gives to our work. The Tignarius Trophy (see photo) is to be awarded annually to the leading craftsman of the shop. We hope that in the years ahead it will play its part, marking achievement and raising our standards.

This event causes us to cast our minds back over the recent past of Carpentry at Ampleforth. It has expanded greatly since the war; much of the credit for this must go to Fr John, who assisted by Fr Damian and Fr Vincent built up the shop itself and the interest in the School in the years from 1945 to 1962.

When Fr John was sent to work on our parishes in 1962 it was a shock to carpentry; fears were expressed that it would mean the running down of carpentry, possibly its ruin. But the foundations he had laid and the craftsmen in the School were too strong to allow this to happen. The decade that followed saw many good craftsmen producing quantities of fine work and doing much to maintain and increase the interest in carpentry.

We must mention a few of these by name. P. A. C. Rietchel was a distinguished member of this band; his work was always both pleasing and impressive with his Speedboat being, perhaps, his most striking production. There was much boat building in the early sixties, M. P. Gretton, R. J. Badenoch, P. Poland and C. S. Tubbs being builders whose names will justly not be forgotten. The Hatfield brothers were a family who consistently won prizes; J. M. Hatfield's Monk's Chair was a very impressive piece of work, though his brother, G. R. Hatfield, always gave the impression of being the best of an outstanding family. The third brother, W. E. Hatfield, joined T. M. Fitzalan-Howard and Hon W. J. Howard in making a piece of work of which the shop is justly proud, the Harpsichord. T. M. Fitzalan-Howard, the leader of this project (Fr Adrian was, of course, involved in its inspiration) was the first of another family who have distinguished themselves in carpentry; his final production, a Georgian Desk, was evaluated by one judge as the best thing ever made in the shop. Two more Class "C" prizes followed the harpsichord in quick succession; a fine veneered Display Cabinet by H. Hornyold-Strickland—again the first of three brothers who have made and are making their mark in this department—and a Hovercraft made by J. C. Dawson and others. The Hovercraft was produced in 1970 and by that time the maker and first winner of the Tignarius Trophy, R. W. H. Coghlan, was already very much on the scene and making his presence felt. R. W. H. Coghlan was the first to attempt and pass the "O" Level examination in Carpentry, and the amount of work he produced in his School career was quite phenomenal. He did, in fact, gain four prizes in that time. Fifty-four prizes have been won by 40 boys since 1965 when the new prize system was introduced. Following R. W. H. Coghlan, there are three who have won three prizes: T. M. Fitzalan-Howard, W. E. Hatfield and R. D. C. Guthrie. This last was a very gifted carpenter whose work was always interesting, and it deserves more attention than our limited space will allow, as in fact do all the prize-winning products, especially those in the Alpha class.

The period 1962-72, then, has seen some undoubted achievements, and much of this success must be attributed to the leadership shown by Fr John's brother, Fr Charles, taking on where an elder Macauley left off, and to the encouragement, the ability and the enthusiasm supplied by Fr Ambrose and Fr Edgar. It is indeed sad for carpentry to lose those two most influential members of the Staff; one has the same worries as in 1962, "can carpentry survive such blows?" But let us hope that "Good men follow good men gone" and no doubt carpentry will in future receive some encouragement from Procuratorial Offices. Another notable member of the Staff, who was only in the shop long enough to make his loss felt when he was sent to St Louis was Fr Finbar. A present member of Staff upon whom much depends, though he is seldom seen, is Brian Thompson. He has done much for carpentry, especially when he helped with the tuition in the Sixties. That completes our report of a decade: we hope we are able to say as much of the Seventies.

* * *

The variety of articles exhibited this year was greater than ever before and many showed high qualities of workmanship and ingenuity in design. Notable among them was a mahogany pie-crust table in the construction of which C. J. A. Holroyd had overcome the inherent difficulties of this design and had completed it with great care and precision. An oak garden bench made by P. T. Viner was so well finished that it would have done credit to any interior design. And among the small articles the inlaid backgammon board by E. W. Fitzalan-Howard was a tribute to great precision and delicacy of workmanship. T. P. Cullinan had finished a chess board with outstanding accuracy and had also made several well finished bowls. We tend to take less account of lathe work than of construction involving joints because it is relatively easy, but this year R. M. F. Plummer had produced a lamp of many parts which displayed an astonishing accuracy in jointing a large number of pieces of wood to give a beautiful decorative effect when it had been turned on the lathe. A. R. Millen and B. Hornung also made exceptionally large bowls which were almost 18 inches in diameter and particularly well finished. It was good to see that people were not afraid to exhibit articles which although sometimes less perfectly finished were of a thoroughly practical nature and these included an artist's box, a canoe, a horse-jump, a large toolbox and an outstanding pair of skis by A. A. D. Hamilton. But there were also a fair number of blemishes to be seen, such as cases where insufficient use had been made of a smoothing plane with the result that even after the use of glass-paper the wood still had the ripple left by a machine planer. Upholstery was not always entirely symmetrical, although an exception was the excellent desk chair made by R. T. St A. Harney. Two fine octagonal tables were just spoilt by failure to attach the tops squarely on the legs. But such defects do not take from the general excellence of the Exhibition which reflected great credit on the large number of boys who had produced exhibits.

CRICKET

THE FIRST ELEVEN

Played 15 Won 5 Drawn 6 Lost 4

School matches Played 10 Won 3 Drawn 5 Lost 2

THIS was one of the worst summers for school cricket. What would, undoubtedly, have been a very fine side on hard wickets was never able really to do itself justice. Even when the sun came in July, the hard wickets did not, and it is not only schoolboys who cannot easily adapt from fast to slow wickets. The batting inevitably suffered: in 15 starts, the 3rd wicket fell for under 40 and the 5th wicket for under 80 on 11 occasions.

In addition, the three leading scorers each made 10 scores in double figures but there was, from these, only three 50s, all scored by Stapleton. Two of the other three 50s came from a No. 10 batsman—different on each occasion. But batting problems were not confined to the XI; their opponents only managed four 50s in 15 innings and only twice was 200 achieved throughout the season in the XI's matches.

There was, therefore, no consistency in the batting. Mark Stapleton started well but could make no headway in his last seven innings. He was not helped by the failure of every opening partner to make a score. Christopher Ainscough, of whom so much was expected as a consistent scorer, never batted at No. 3 following a good start. Both he and Stapleton tended to play with the ball away from their body but while Stapleton played easily off his legs, Ainscough was always in trouble on the leg stump. He has grown much in the last year and has yet to find balance at the crease. Much was expected of Andrew Mangeot, a fine striker as he showed in the last match, but he above all needed hard wickets. Time and again the pushing of his right hand inside the line of the ball and away from his body cost him his wicket and he only discovered at the end of the season that the transition from Colts to 1st XI cricket demands thought, perseverance and willingness to adapt. Francis Fitzherbert started in great form against Worksop but again failed to score a 50 in the season. He was a much improved player whose main difficulty was a limited scoring arc between wide mid-on and mid-off and most of his best shots always went to fielders, a fact of which he was not aware for a long time.

The four players who did as well, if not better, than expected all had one thing in common: supple wrists. The Cooper twins, with the exception of Christopher Satterthwaite, were the most improved players, Martin Cooper powerful and capable of tearing an attack apart (as against the Foresters), his brother Hugh very determined and with a good eye. Mark Liddell and Satterthwaite were taller and players in the classical mould, Liddell's cover driving, wristy placings off his legs and one straight six at Worksop being the shots of a boy of great potential, one who lacked only concentration and built-in confidence. At first, it looked as though Satterthwaite might lack the necessary drive and concentration and here many were proved very wrong for he emerged as a class player with an impeccable technique, leaning gently into the stroke, quite effortless and a joy to watch. His innings at Sedbergh, though only 26 not out and in two hours, was the best in the year by anyone. Of the remaining batsmen Tim Powell had one good innings but Mark Faulkner never got going; his contribution, no small one, was that of a team man incapable of murmuring or dissent and the XI followed his example.

The bowling looked thin before John Pearce emerged from the Colts; three weeks later it appeared very strong indeed, and finally the evidence would suggest it was an ordinary attack. What looks like uncertainty and poor judgment has a simple explanation. To be successful a bowler must have his fielders in the right place to each batsman and at the right time, and he must expect to have all the catches held. Even without more runs scored, had the XI held the catches offered, they would have won five more matches. John Potez, whose potential as a wicket-keeper was never doubted by anyone, found it difficult to concentrate on the many varied

pitches during the season and had some days of dark gloom culminating in a succession of seven misses, and the XI dropped 11 catches in the morning against Blundells. But it must be emphasised that there was no lack of effort and the ground fielding was, on the whole, as good as one has come to expect from an XI. Rather, there was lacking an intuitive understanding of the art of fielding and its role in cricket. Few school XIs can "think" their cricket and the one advantage of this is that the XI was prepared, on the whole, to hit the ball hard and often and play excitingly, but the disadvantage is that the fielders do not give the right support to their bowlers. It was also true that the XI had too many faster bowlers, and it was not easy to know which to bowl in the differing circumstances. Liddell, with his height and high arm, was more at home on the hard wickets when he bowled well, Fitzherbert bowled well on occasions but with too many loose deliveries, Murray-Brown was again the most penetrating, the most accurate and the most successful but he missed too many matches because of other commitments, while Ainscough was the most competitive, the most subtle and the most thoughtful. He could, and did, bemuse and tease men into giving him their wicket; boys were more content to play him quietly, but he had a very successful year with the ball and knows how to set his field and when to bowl himself as he showed when he captained the side successfully against the I Zingari. John Pearce, too, was more successful against men. He has three more years in the XI and if there was a tinge of disappointment that he was not successful on tour, the fact is that at the age of 15.3 he took 28 wickets at minimum cost with left arm spinners. He has a long way to go before his potential will emerge but he has everything—genuine spin from a very high arm, determination and the willingness to practise and to learn. He suffered in the end from being expected to destroy the opposition, and found himself bowling too late in an innings and to 5-4 fields with fielders neither saving one nor four.

Potentially the fielding of the XI was limitless. None could not field at speed and throw well but to bring this potential to fruition daily fielding practice is necessary, preferably in the sun, and the XI simply did not have a chance this year. Stapleton's throw must be among the best anywhere in the country and his potential was fully realised on the O.A.C.C. tour to gasps of astonishment from those present but he forgot too often that his fielding, good though it always was, had to be of the same high quality. The Cooper twins and Fitzherbert were not far behind but it was Murray-Brown who most fulfilled his talent.

A school XI needs practice, sun and hard wickets and without the second of these it cannot really do justice to its potential, whatever the results look like on paper, and there was much sympathy for northern schoolboys in 1972. Francis Fitzherbert easily won the affection of his XI and led them with determination and enthusiasm. Few will forget the victory over the Free Foresters which owed so much to him.

Two final points: Brian Statham and Jim McConnon paid a two-day visit for the Trial and then came to the Sedbergh match. The XI's affection for them was spontaneous and immediate and their gratitude immense. Future XIs must hope that they will want to come again. Secondly, an era has ended and readers will note that the score-cards no longer appear in the JOURNAL. This is mainly a matter of expense but also recognition, somewhat overdue, that other activities in the school have equal importance and space is needed to record them. The XI seemed to prefer comments on the matches to score-cards without comment and they have had their wish. They, above all, have become aware that the school does other things and it is worth recording that at the end of the 10 days' cricket Christopher Ainscough, Martin and Hugh Cooper and Charles Murray-Brown returned to the Abbey to help run the handicapped children's holiday with the Rovers.

WORKSOP *v.* AMPLEFORTH 13th May

Ampleforth won by 46 runs.

57-7 and 122-8 revealed a fighting side with the captain, Fitzherbert, playing the leading role in a two-hour innings without the hint of error. Liddell, who supported him, had a wonderful game. Tall, with a high back-lift, he is in the classical mould

and played to his potential for 20 minutes, a straight six and a cover drive being perfectly played, relaxed and effortless. He then bowled Tudor with the unplayable outswinger which cut back sharply, and ended by taking three catches. Pearce, just 15, began his four-year stint for the XI with 4 wickets, the result of a faultless action and plenty of confidence. Despite the early collapse, the approach and out-cricket of the XI gives confidence of a good side.

Scores: Ampleforth 129 (Fitzherbert 45,* Liddell 26).
Worksop 83 (Pearce 15-4-16-4).

AMPLEFORTH *v.* BOOTHAM 24th May

Ampleforth won by 65 runs.

The batting of Stapleton, Ainscough—who looked wonderfully confident—and Mangeot was most encouraging. Stapleton played better than ever before, placing the ball easily off his legs, driving with power, and running furiously between the wickets, an example followed by all, not with complete success. But the XI batted only 130 minutes. The bowling, in miserable and often wet weather, was loose and a turning wicket was wasted. The wicket-keeping of Potez, however, was outstanding.

Scores: Ampleforth 189 for 7 dec. (Stapleton 80, Ainscough 31, Mangeot 25).
Bootham 124.

The XI used the three club matches to the full, the only disappointment being that runs were hard to come by, but this was the fault of the weather and the wickets. The only difference between the XI and the O.A.C.C. was a run out of Stapleton when he had made 52 and was set to take the XI home. They had the worst of the wicket, the weather and the luck and in fact bowled and fielded well, Pearce and Ainscough dominating all batsmen except Willie Moore who survived difficult chances, hit extremely hard and sensibly and then bowled well on a turning wicket.

Against M.C.C. the bowling and fielding reached higher standards still, but the occasion was dominated by the first appearance of Freddie Trueman and Brian Statham in the same XI since the Oval Test of 1963. For 30 minutes time stood still as an admiring crowd enjoyed the sight of the two great bowlers in harness once again, as different in their actions as in their personalities, Trueman having Stapleton caught off an unintentional bouncer, and Statham bowling two leg-cutters in three balls to dismiss Faulkner and Mangeot. But those three will not forget the privileged experience.

The Free Foresters match started benignly and built up to a tremendous climax as the XI, set 126 in 90 minutes, faltered and then in the final seven overs scored 56 to sweep to a magnificent victory two balls from the end. Fitzherbert, who had led the side with great skill, batted with rare confidence helped by the Cooper twins whose running between the wickets is nothing short of brilliant. Pearce again bowled outstandingly well and Martin Cooper, with 50 in 40 minutes on the first evening transformed the match at No. 9 with fierce driving. There have been few more exciting finishes on this ground.

Scores: Ampleforth lost to O.A.C.C. by 16 runs.
O.A.C.C. 121 (W. Moore 72) (Pearce 4-39, Ainscough 4-29).
Ampleforth 105 (Stapleton 52).

Ampleforth drew with M.C.C. (R.S.P.).
M.C.C. 147 for 7 dec. (Pearce 3-35, Ainscough 3-70).
Ampleforth 18-4 R.S.P. (F. S. Trueman 4-3-2-1, J. B. Statham 4-0-4-2).

Ampleforth beat the Free Foresters by 4 wickets.
Free Foresters 114 (Fitzherbert 3-21, Pearce 3-28) and 176-9 dec. (Pearce 4-49).
Ampleforth 165 (M. Cooper 54) and 126-6 (Fitzherbert 32*).

AMPLEFORTH *v.* ST PETER'S 17th June

Match drawn.

Not a game for the spectator but an object lesson in cricket psychology. To ask a side to bat first on a good wicket is to risk all for victory. St Peter's would not yield: the match had to be taken from them. 181 was scored in 205 minutes (and 74 overs), the talented Coverdale batting 2¼ hours for 60. The XI dropped catches, one member dropping three in half an hour and giving away six runs in overthrows. Bowling and fielding were good otherwise but real zest and aggression and determination to out-play the opposition were lacking. Set 80 an hour, a reasonable target, the XI started badly and never recovered but they could and should have won this match, even though they had to face only 42 overs. St Peter's set out to wear the XI down and they succeeded. In the context of this match, boredom is a weakness.

Scores: St Peter's 181-8 dec. (Pearce 3-68).
Ampleforth 131-9 (M. Cooper 31).

Before the final seven school matches in eight days, the XI had a little practice against clubs. The Yorkshire Gentlemen fixture turned out to be a "no contest" as the Yorkshire Gentlemen hammered their way to victory scoring 161 in 65 minutes in the pouring rain. The captain of the XI should have come off the field and failing that the visiting captain might have seized the opportunity to teach him to do so. The experience may have ruined Pearce and it was certainly ludicrous well though Summers batted for 101 in 58 minutes. Ainscough and Fitzherbert batted well early on against Raybould's leg-spin.

The I Zingari side was composed of four Old Boys—the youngest leaving in 1961—and several new faces. Stapleton and Martin Cooper took the side to 177 and Ainscough, captaining the side for the first time, had little difficulty in bowling out the I Zingari, taking 4-10 himself with innocuous bowling but with batsmen (and Old Boys) swinging horribly across the line.

The weather on both days was not conducive to concentration and the XI have hardly had the practice they need.

Scores: Ampleforth lost to Yorkshire Gentlemen by 7 wickets.
Ampleforth 158 (Ainscough 41, Fitzherbert 43).
Yorkshire Gentlemen 161-3 (Summers 101).

Ampleforth beat I Zingari by 49 runs.
Ampleforth 177 (Stapleton 52, M. Cooper 40).
I Zingari 128 (H. Cooper 3-58, Ainscough 4-10).

STONYHURST *v.* AMPLEFORTH 12th July

Match drawn.

A fine day at last but a spongy and uneven paced wicket to which only the Cooper twins adjusted. Both hit the ball hard and often in a partnership of 85 in 45 minutes, Martin, the more powerful and more talented, driving straight, Hugh more concerned to put into practice what he had learnt during the year, more correct but remaining ambitious to score. Stonyhurst, left 161 in 125 minutes, played out time despite encouragement to force for victory.

Scores: Ampleforth 161-6 dec. (M. Cooper 52, H. Cooper 45*).
Stonyhurst 95-6 (Fitzherbert 3-21).

AMPLEFORTH *v.* COMBINED GRAMMAR SCHOOLS 13th July

Match drawn.

Mrs Gaskell, whose husband Albert had become such a firm and devoted friend during his two years as Umpire, presented a cup to be played for in this fixture in memory of Albert who sadly died in April. The XI denied Mrs Gaskell the pleasure of presenting her cup to the winning Grammar Schools XI, Liddell and Faulkner

batting for an hour after the early batting had continued its miserable run of poor starts. But the Grammar Schools XI was strong, Backhouse being vice-captain of the England schoolboys team in the West Indies in the summer, and Poskitt opening the bowling for the England schoolboys. Three other boys are in the Yorkshire Schools XI. The XI, therefore, did quite well on a beautiful wicket but had they struck hard and cleanly against Poskitt, they would have surprised themselves. The batsmen have the talent to succeed, and one can only hope that the coming of summer will bring hard wickets for the XI to show its true worth.

Scores: Combined Grammar Schools 207-5 dec. (A. Backhouse 70*).
Ampleforth 113-9 (Liddell 20, Faulkner 28) (Poskitt 6-37).

SEDBERGH *v.* AMPLEFORTH 14th July

Ampleforth won by 4 wickets.

This fixture was re-arranged after the washout in June. Arriving late at night after the Grammar Schools match and pausing in the middle of the match for the Sedbergh sports finals, this game had an air of delightful informality. Jim McConnon and Brian Statham came to watch and saw not a match on a hard, true wicket, but one on a complete pudding—a strange contrast to the previous day. Potez's form behind the stumps was not encouraging as he dropped five successive catches, but Ainscough in particular bowled well and Murray-Brown picked up good wickets. In reaching their target the XI owed much to Fitzherbert but more to Satterthwaite who batted for two hours with much ease and grace to score 28,* an innings worth a 100 in different circumstances, and against good bowling and superb fielding. Now the XI moves to the Ainscough family for a night before meeting the strong Denstone team and Hignell, happy to have defeated Sedbergh for only the second time in 23 years.

DENSTONE *v.* AMPLEFORTH 15th July

Denstone won by 7 wickets.

It was not the dreaded Hignell—aged 16 and over 1,500 runs behind him for Denstone—which defeated the XI, but a batting display which requires no comment. A few were unlucky, but it was pretty awful. Denstone did not have a great deal to bat against, Murray-Brown bowling round the wicket on middle and leg to two fielders on the leg side, Pearce and Ainscough being asked to bowl far too late, and only Hignell falling to his usual mistake against the XI, but that satisfaction was meagre. Only the kindness and friendliness of the Denstone XI—themselves out for 84 and 87 in their previous two innings—prevented a bitter taste in the mouth. At last the sun shone and the wicket was perfect.

Scores: Ampleforth 89 (Stapleton 27).
Denstone 92-3.

THE FESTIVAL AT OUNDLE

Results:

Ampleforth 198 (Satterthwaite 44, Fitzherbert 31, Powell 33, H. Cooper 39) drew with Oundle 193-9 (Ainscough 4-91, Murray-Brown 3-37).

Ampleforth 118 (M. Cooper 29, Potez 23) lost to Blundells 171 (Fitzherbert 3-26, Pearce 3-45) by 53 runs.

Ampleforth 172 (Mangeot 55) drew with Uppingham 140-9 (Murray-Brown 15-7-24-4, Liddell 3-19).

None of the cricket played by the four schools was particularly distinguished. Blundells looked the most confident and were the most successful. The XI dropped the unbelievable number of 11 catches in the morning against them and instead of needing 40 to win they required 171 batting only 10 men, Satterthwaite breaking a finger in going for a difficult boundary catch. Potez and M. Cooper had a look at the possibility of victory but it was too late. The bowling had been good and this made the catching problem all the more infuriating for Fitzherbert.

The day before, against an Oundle XI whose fielding was dismal, the XI managed 198—a basic minimum in these conditions. Powell, Fitzherbert and Hugh Cooper struck well but Satterthwaite played a gem of an innings helped by 10 from overthrows. A high back-lift, a straight follow through, loose wrists perfectly in tune with his body movements, he has the capacity for great things. He does not hit, he strokes and times the ball. When he is stronger the same relaxed stroke-play will bring him four times the number of runs he has made. The Oundle attempt was helped along by some odd field-placing and eventually pretty poor fielding. Even when victory was close the tactics did not seem to change. One feature of the game which emphasises the effect the weather had on all schools was that the two sides produced nine batsmen with scores between 25 and 39—the highest score in the match.

On the final day against Uppingham, the luncheon situation of 125-9 (after 98-8) was redeemed by Mangeot who at last, and this time batting number 10, did what he was told on these wickets and hit the ball for 55 in even time. Previous to that only Liddell had shown confidence—five times he made 23-7 but never more. He is like Satterthwaite in every way except for a weak left elbow which caused his downfall in most innings. The XI nearly defeated Uppingham despite the failure to trust their spinners, and Pearce in particular. Murray-Brown, as last year, reserved his best for the last match—he was the outstanding worker in the side and judged the best fielder in the Festival, a great tribute to one who four years ago was afraid to field a ball and could not throw.

The three days, as usual, were very successful and the way the XI and Blundells mixed was evidence of a perfect rapport. It is natural and very obviously real. But it remains important to emphasise that the three days are "festival" days: the cricket must be hard, but all teams must play to win above all else. Equally it is a real opportunity for teams to meet not only each other but also the staff of other schools so that the festival unit is one community and not several. Several boys made it clear that they expected the staff and parents to join in their off the field activities and once this development takes place one will be able to ask for no more from what is already a successful venture which has completed its first cycle.

BATTING AVERAGES

	No. of Innings	*Not Out*	*Runs*	*Highest Score*	*Average*
Hon F. M. W. Fitzherbert	15	3	275	45*	22.73
M. T. Stapleton	16	0	326	80	20.03
C. R. Murray-Brown	8	5	59	13	19.66
M. Cooper	14	0	265	54	19.00
C. Satterthwaite	7	1	98	44	16.33
M. Liddell	14	4	160	27	16.00
H. Cooper	15	2	206	45*	15.84
C. H. Ainscough	16	0	244	41	15.02
A. Mangeot	13	1	118	55	9.99
J. Potez	13	2	98	23	8.99
M. Faulkner	12	0	78	28	6.50
J. Pearce	10	5	26	11	5.20

Also batted: T. Powell 0, 3, 5, 33.

BOWLING AVERAGES

	Overs	*Maidens*	*Runs*	*Wickets*	*Average*
Hon. F. M. W. Fitzherbert	141	48	277	19	14.58
C. R. Murray-Brown	122	37	293	19	15.42
C. H. Ainscough	172	55	450	27	16.66
J. P. Pearce	192	51	507	28	18.10
M. Liddell	114	29	293	14	20.92
H. Cooper	41	5	160	7	22.85

Also bowled: M. Faulkner	17	–	78	4	
A. Mangeot	14	3	26	1	
M. Cooper	2	1	4	1	

THE SECOND ELEVEN

THE 2nd XI suffered some disappointing results this year. Strong in bowling, and with a good general ability in the field, they ought to have been a successful side; but the batting turned out to be more fragile than was feared, with the inevitable consequence that the bowlers hardly ever had enough runs at which to bowl. Only two batsmen made innings of any consequence: with the likes of Allen, Pickin, Satterthwaite, to name but three, in the side, there was really no excuse. The bowlers had the right to hope for better things and when the better things arrived, as they did at Newcastle, the bowlers also brought home the spoils. But towards the end the bowlers got depressed: de Zulueta completely lost his length at St Peter's and Bidie got slower rather than faster over the season. Nor did Yates work at his accuracy as he should have done. On top of it all there was a lack of fight and determination in this side: far too many were inclined to surrender too early, either on a poor wicket or when the rub of the green appeared to be against them.

On the credit side, Dowley made the most of himself at No. 1 and his fine innings at Newcastle was well deserved. Powell had an equally good day at St Peter's, and Yates will be a fine spin bowler one day if he does the necessary work. de Zulueta had his moments too, while Bidie early in the season and Moorhouse later had flashes of inspiration. The latter, apart from one astonishing lapse, was the best fielder in the side and he has real possibilities of an all-rounder of some class. One felt that one good innings would have triggered him. To all this, Mounsey added a touch of humour and a leadership to which his team responded well.

RESULTS

v. Durham at Ampleforth. Won by 6 wickets.
Durham 47 all out (Yates 4 for 30). Ampleforth 57 for 4.

v. Ripon G.S. 1st XI. Lost by 7 wickets.
Ampleforth 63 all out. Ripon G.S. 65 for 3.

v. Sir William Turner's 1st XI. Lost by 74 runs.
Sir William Turner's 104 all out (de Zulueta 5 for 29). Ampleforth 30 all out.

v. St Michael's College 1st XI. Won by 78 runs.
Ampleforth 140 all out. St Michael's 62 all out.

v. Newcastle R.G.S. Won by 76 runs.
Ampleforth 196 for 5 dec. (Dowley 68). Newcastle 120 (Satterthwaite 6 for 44).

v. St Peter's. Lost by 4 wickets.
Ampleforth 93 all out (Powell 50). St Peter's 94 for 6.

THE THIRD ELEVEN

"THE Third XI again had a successful season"—that is the rubric we use, and we have no cause to change it this year. Since we re-emerged in 1970, we have lost only one of a dozen school matches; much of the credit for this must be put at the door of keen on- and off-field captaincy, this year by Mark Tweedy. When optional nets were called, the whole side turned out to train.

We played in all six matches, winning four and having a half-won match drowned out. The match against Sir William Turner's School (Coatham to earlier cricketers) 2nd XI began briskly, until Martin Spencer walked dreamily on to his wicket and it was left to Cyril Ponsonby to continue the assault. With some enormous heaves to the leg boundary from well outside off, he whistled along to a 50; and the tail followed his lead with fine agricultural shots and tip-and-run tactics to raise a total of 160 runs. Then the bowling of Joe Connolly and the captain skittled out the rattled Coatham for 50.

Bootham away was another story. Against their 2nd XI Spencer, with a 46, managed to shatter a pavilion window before being caught. Apart from Michael Lloyd's 20, the team crept along to a total of 93. Bootham 2nd then batted painfully slowly while our bowlers, especially Connolly, began getting the better of them; until their fifth wicket pair steered them to within sight of victory, so that they won by four wickets.

The Barnard Castle match, played under the shadow of the Bowes Museum which we later visited, was washed out after our best batting of the season. We started disastrously and looked grim at 56 for 6. But then Tom Wettern and Philip King brought off a most fruitful partnership, the game growing rosy as the sky grew black: they put up 30 and 61 respectively with grace and pace and cunning running. We declared, got bucketed on, and retired to an hour of museum culture.

The Scarborough 2nd XI came to us, and made it an exciting affair. We scored a miserable 80 (with 27 from Lloyd): but our resolution in the field, with some sharp fielding from King and Robert Nelson, ensured that Scarborough would have to fight it all the way. The two cousins, Melford Campbell and Tom Fitzherbert, sorted them out; the first tying up one end with his accurate spins and the second more conventionally knocking the pegs down. With a last wicket to fall and 20 runs to get the closing pair became possessed by demons and to our consternation began carving up the bowling with boundaries . . . until, very near the end of time, the captain did a goalie-type dive to pluck a catch from the air and save the match by four runs.

Again we went to Pocklington, because our pitches were sodden. Last year we won on the last ball as the clock struck honey-time: this year, by contrast, it was a pedestrian plod to an early finish. Scoring rather slowly up to 128, with some dashing swipes from wicketkeeper Pritchard to lighten things up, we then dismissed Pocklington processionally for 64, with Connolly taking the majority of the wickets. Rather too many of those 60-odd runs came from King's overthrows (over-enthusiastic throws). Jerry Ryan, after waiting all term for it, was finally given his catch at short leg.

Mr Keith Elliot brought over the Hovingham XI on Ordination Day, after a long pause for exams; but this match, with members missing and the coach behind the wicket, was not strictly a team match. Nevertheless we won it!

THE UNDER 15 COLTS

THIS year the senior Colts side lost their first match since the summer of 1967 and it was the only game lost in the term. Of the other matches three were won, two were drawn and one was abandoned after three overs. The team, excellently captained by the Hon D. A. G. Asquith, was a good one and keen on its cricket. The batting had plenty of depth and no one player dominated. Berendt, Hamilton-Dalrymple and Asquith looked the most polished batsmen although the latter had a wretched season with the bat. Plummer, Beardmore-Gray, Allen and Ainscough all made runs at some time and only against a strong Sedbergh bowling side were the team dismissed for under 140. The bowling on the other hand rested heavily on the shoulders of Hamilton-Dalrymple who bowled briskly and accurately to take 26 wickets in six matches at an average of only just over six apiece. Of the other bowlers Lintin and Berendt, although on occasion bowling well, lacked consistency. McKechnie looked to be a slow left arm bowler of real promise. The fielding, that real test of good cricket, was always keen and usually polished.

The following played in the XI: Hon D. A. G. Asquith (capt.), M. Ainscough, B. M. S. Allen, M. Beardmore-Gray, A. P. D. Berendt, J. J. Hamilton-Dalrymple, S. N. Lintin, D. A. J. McKechnie, N. D. Pitel, N. D. Plummer, G. M. J. C. Scott, W. T. H. Wadsworth.

Hon D. A. G. Asquith was an old colour. J. J. Hamilton-Dalrymple and A. P. D. Berendt were awarded their Colts colours.

RESULTS

v. Durham. Match abandoned. Durham 8 for 2.

v. Bootham. Won by 127 runs.
Ampleforth 173 (Hamilton-Dalrymple 43). Bootham 46 (Hamilton-Dalrymple 6 for 17).

v. Newcastle R.G.S. Won by 8 wickets.
Newcastle 51 (Lintin 6 for 25). Ampleforth 53 for 2.

v. Sedbergh. Lost by 71 runs.
Sedbergh 156. Ampleforth 85 (Beardmore-Gray 32).

v. St Peter's. Won by 93 runs.
Ampleforth 143 (Berendt 54, Hamilton-Dalrymple 32, Asquith 30). St Peter's 50 (Hamilton-Dalrymple 5 for 25, Lintin 4 for 17).

v. Barnard Castle. Match drawn
Ampleforth 155 for 5 dec. (Allen 47 n.o.). Barnard Castle 92 for 7 (Hamilton-Dalrymple 5 for 38).

v. Pocklington. Match drawn.
Ampleforth 166 for 4 dec. (Berendt 52, Hamilton-Dalrymple 49, Plummer 43). Pocklington 146 for 6 (Hamilton-Dalrymple 5 for 41).

THE UNDER 14 COLTS

It was obvious from the first practices that this was not going to be a distinguished batting side, but the bowling appeared to be above average. The events of the season confirmed this diagnosis; although the side was unbeaten, there were times when a spectator would have imagined that he was watching the batting of a particularly incompetent Junior League side.

The lowest point came against St Michael's when, facing a total of 31, it took us 70 minutes and 22 overs to accumulate 24 runs off the bat—the remainder coming in byes. During this time nine batsmen were either bowled or l.b.w., mainly through basic errors of technique or judgment. While we never sank so low again, the batting remained brittle. There was in some cases a reluctance to accept the fact that there are certain elementary rules of batting which no-one can ignore at any level of cricket. Players too often aimed wildly across the line at straight balls or withdrew into such total defence that runs dried up altogether. However there was an improvement during the season and in the later games we always made adequate scores; although there was no commanding batsman, most of the team, given a bit of luck, could make runs. Of individuals Soden-Bird was probably the most reliable batsman and played several pleasing innings; Mitchell has a sound defence; Stapleton looked as good as anyone and we share his disappointment at his lack of success, but he will surely make runs; Low, Knight, Goodman and Pierce all had their moments. But pride of place must go to Beardmore-Gray for his century against Pocklington; it was not without blemish, but there can be few boys of 14 who hit the ball so hard—as 3 sixes and 14 fours testify.

There was an unusual variety of bowling. Low and Beardmore-Gray were both distinctly quick and at the beginning of the season seemed likely to provide a formidable opening attack. In fact, they were not successful against competent batsmen; this was partly because the wretched summer gave us no fast wickets, but mainly because they both lacked control. Far too many deliveries were short and down the leg side. One can only assume the bowlers bore some grudge against the unfortunate Lucey who had to stop these ill-directed missiles; certainly the batsmen were rarely in danger. But Soden-Bird and Stapleton, the slow bowlers, were an effective pair and bowled with commendable accuracy and intelligence; Knight was a useful change bowler.

The fielding, apart from a certain somnolence in the slips, was really good. Stapleton set a fine example and Beardmore-Gray and Harrison repeatedly caught the eye by their alertness and agility. In fact very few runs were given away and most catches were held. Lucey was well above average as a wicketkeeper and brought off several good stumpings.

Stapleton captained the side with enthusiasm and can look back with satisfaction on having led an unbeaten side, even though there were many anxious moments.

Team: A. Stapleton (capt.), C. H. W. Soden-Bird, F. Beardmore-Gray, P. J. G. Goodman, S. B. Harrison, G. J. Knight, C. M. Lomax, S. P. T. Low, M. K. Lucey, C. D. Mitchell, M. J. Pierce.

Colours were awarded to the first three.

Also played: M. S. Thompson, D. A. Humphrey, M. W. Weatherall.

Results

v. Durham. Ampleforth 152 for 8 dec. (Mitchell 41, Goodman 20). Durham 17 (Low 4 for 4, Soden-Bird 3 for 3).

v. St Michael's. St Michael's 31 (Low 5 for 15). Ampleforth 32 for 9.

v. Bootham. Ampleforth 117 (Knight 27). Bootham 23 (Stapleton 6 for 4, Beardmore-Gray 3 for 8).

v. Barnard Castle.
Ampleforth 62. Barnard Castle 26 for 1. Rain stopped play

v. Scarborough.
Ampleforth 147 (Low 25, Mitchell 32, Knight 24, Pierce 24 not out). Scarborough 78 Stapleton 3 for 20).

v. St Peter's.
Ampleforth 103 for 6 dec. (Soden-Bird 39). St Peter's 70 for 7 (Soden-Bird 3 for 20).

v. Ashville.
Ampleforth 90 (Beardmore-Gray 25). Ashville 52 (Beardmore-Gray 3 for 20, Knight 3 for 8).

v. Pocklington.
Ampleforth 145 for 9 dec. (Beardmore-Gray 104). Pocklington 98 for 6 (Soden-Bird 3 for 26).

THE HOUSE MATCHES

In a House Match postponed from day to day by the arctic weather in June, St Bede's finally disposed of St John's with some ease, Murray-Brown being the key figure with bat and ball. St Aidan's put paid to St Dunstan's with equal facility, Dowley claiming six wickets with his assorted deliveries.

He did not have the same success in the next round when neither he nor King, who both batted well, had the ability to run through a St Hugh's side who were looking to Potez for salvation, and who managed to win by three wickets and some fortune. In this round a dour match between St Cuthbert's and St Wilfrid's went the full distance with St Cuthbert's, in terms of runs, winning by a street but being unable to get St Wilfrid's out. St Bede's beat St Edward's by 43 runs owing to a magnificent knock by Satterthwaite who with this one innings put his dismal season into perspective. The match of the day was undoubtedly the St Thomas's and St Oswald's match, which the latter won by one wicket in the last over thanks mainly to the hurricane hitting of White and Smith who very belatedly swung the match to St Oswald's.

St Oswald's continued their winning ways in a low-scoring semi-final when they defeated St Hugh's by three wickets. The splendid bowling of Newton and a good innings by Powell was enough. In the other semi-final St Cuthbert's limited St Bede's to 61 for 9 through the bowling of Fitzherbert and Liddell: the favourites did not exactly cruise home for at one stage St Bede's had them struggling at 15 for 3, but Fitzherbert held the innings together, and he and M. Cooper polished off the deficit quickly enough.

They carried on where they had left off when St Cuthbert's batted first in the final against St Oswald's. Fitzherbert and Stapleton gave them a golden start, M. Cooper carried on the good work and St Cuthbert's were able to declare early at 193 for 7. Newton and Powell led a spirited resistance by St Oswald's but they were no match for the favourites and were all out soon after tea for 118.

The Junior final was a much more exciting affair. St Edward's had crushed everyone in their path on their way to the final and nobody except the members of St Oswald's expected much of a match. When St Edward's declared at 139 for 6 and St Oswald's were 13 for 2, the writing appeared to be more or less on the wall. Asquith thought otherwise and at the end of a most accomplished innings of 88 not out, he struck the winning blow for six on the fourth ball of the last over off Hamilton-Dalrymple, a sporting and generous captain who had done more than his best for the side with both bat and ball: this was a most worthy end to the House competitions.

ATHLETICS

The first season on the new track was definitely a satisfactory one. There was a fairly large group of keen athletes, not all of whom made one of the teams, but many of them trained devotedly in spite of this, and in spite of dreary weather conditions. The track has definitely proved itself, producing some very good times, and an athletics match with the new public address system (punctiliously set up by a team under G. Boursot and E. Young) and the new mini-pavilion constructed by Fr Thomas and a group of boys, now has a very pleasant setting.

The senior team was small but successful; often it had only a dozen members, but in matches against ten schools we were beaten only by Uppingham, and this result, too, might have been reversed if we had had our normal javelin pair, for we were neck-and-neck until eight no-throws were recorded in this event. As usual, our strength was on the track, though unusually perhaps more outstanding on shorter distances. In the 100 metres a new record of 11.3 was set by C. Oppe, though R. Hornyold-Strickland was never more than a few inches behind him, and on two occasions beat him. The relay team remained unbeaten in school matches, and three times equalled last year's record of 46.2. In the hurdles also a new record of 16.0 was set by T. White (who also regained his high jumping form with 5 ft. 5 in.), and in the 400 metres by B. de Guingand's 52.9. In both middle distance events there was hot competition between the two runners: in the 1,500 metres P. Gaynor was beaten twice by an opponent and once by H. Hamilton-Dalrymple, while in the 800 metres C. Bowie was beaten only once by an opponent, the formidable Brewster of Leeds, but twice by S. Murphy, his own second string.

In field events our record was less distinguished. Although R. Hornyold-Strickland normally won the long jump, he never succeeded in breaking the 20-foot barrier; his younger brother John sometimes joined him as second string, but had his true niche at the high jump, where the Fosbury flop took him up to a graceful 5 ft. 4 in. There is promise here for future years, especially if Woodhead, who this year moved to perform a very competent triple jump, returns to high jumping form. Another useful junior jumping for the seniors was S. Finlow, who shows promise in both horizontal jumps. In the throws S. Clayton set a new discus record, and A. Gray, though still under 16, reached the senior team; he now holds three records at Under 16 and Under 17 level. In the javelin P. Garbutt won more often than not, and achieved a really fine throw of over 48 metres at Ratcliffe.

The Under 17 team was led by athletes who competed also for the senior team until P. Marsden was released from cricket towards the end of the season, and proceeded to win four events against Sedbergh and break three Junior records. In the Under 16 group K. O'Connor, John Ryan and P. Macfarlane are promising athletes, though a number of others would deserve mention as well.

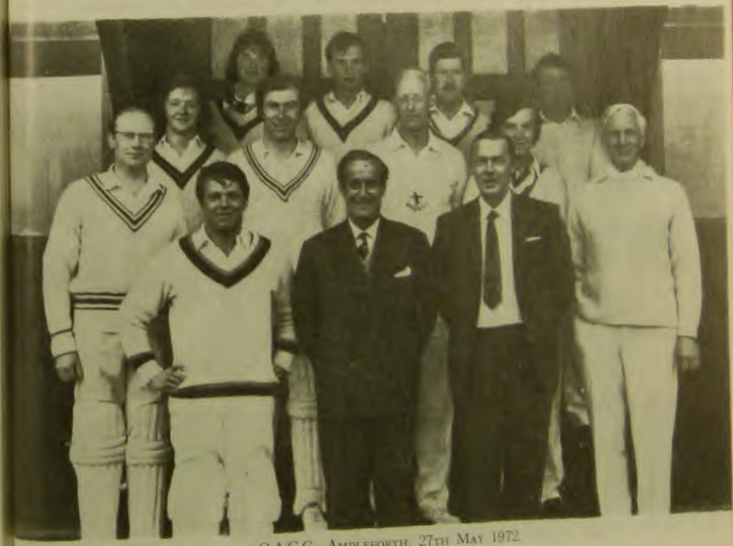
After the matches had finished the junior athletes who were less weighed down by examinations set out in earnest to compete for the A.A.A. 5-star awards. Five-star awards were won by P. Marsden (also 5-star decathlon), H. Hamilton-Dalrymple, K. O'Connor and J. Ryan, and four-star awards by T. White, C. Oppe, C. Bowie, J. Hornyold-Strickland, N. Woodhead (also 4-star decathlon), A. Hamilton, A. Gray, S. Finlow, E. Stourton, P. Macfarlane, F. Beardmore-Gray.

It is with real regret that we say good-bye to Mr Hudson, whose leadership and enthusiasm have done so much for athletics at Ampleforth in the last few years, and especially built up a fine tradition of middle distance runners. The leaving-party to which Mrs Hudson and he entertained the senior team was a memorable occasion; we look forward to his promised visits from Leeds next year. The thanks of all are due also to Tom White, whose quiet but authoritative captaincy contributed no little to the success of the season.

Seniors: Results

v. York Youth Harriers. Won, 79—70.
v. Pocklington and Leeds G.S. Won, 91—76 (L)—61 (P).
v. Q.E.G.S. Wakefield and Uppingham. Second, 111 (U)—99 (A)—73 (W).

J. B. Statham and F. S. Trueman, Ampleforth, 31st May 1972



O.A.C.C., Ampleforth, 27th May 1972

Back Row: J. Wadham, A. Campbell, Lt-Col R. W. O'Kelly, S. E. Tyrell.
Middle Row: W. Moore, Fr Felix, Fr Edward, D. Callaghan.
Front Row: M. F. M. Wright (Secretary), M. P. Gretton, Lord Stafford (President), John Dick (Chairman), Fr Martin.

CRICKET XI

Standing, left to right: J. Pearce, M. Cooper, T. Powell, M. Liddell, C. Satterthwaite, A. Mangeot, H. Cooper, M. Faulkner.
Seated, left to right: J. Potez, C. Ainscough, Hon F. M. Fitzherbert, M. T. Stapleton, C. Murray-Brown.

ATHLETICS

Standing, left to right: J. Hornyold-Strickland, S. Finlow, N. Woodhead, S. Clayton, H. Hamilton-Dalrymple, N. Fresson, P. Garbutt.
Seated, left to right: P. S. Gaynor, C. F. Oppe, C. M. Bowie, T. M. White (Capt.), B. C. de Guingand, S. C. Murphy, R. F. Hornyold-Strickland.

v. Ratcliffe and Belmont. Won, 130—85 (R)—60 (B).
v. Worksop and Bradford G.S. Won, 93—76 (B)—62 (W).
v. Stonyhurst. Won, 70—67.
v. Sedbergh. Won, 96—47.
v. Denstone. Won, 81—55.
v. York University. Lost, 68—86.

JUNIORS :

v. York Youth Harriers. Won, 87—62.
v. Pocklington and Leeds G.S. Second, 90 (L)—70 (A)—60 (P).
v. Sedbergh. Won, 76—62.
v. Denstone. Lost, 64—74.

UNDER 16 :

v. Worksop and Bradford G.S. Second, 96 (B)—79 (A)—64 (W).
v. Stonyhurst. Lost, 46—92.

The following represented the School :

Seniors : T. M. White, C. M. Bowie, B. C. de Guingand, C. F. Oppe, S. C. Murphy, R. F. Hornyold-Strickland, P. S. Gaynor (colours), S. Clayton, H. Hamilton-Dalrymple (half-colours), P. Garbutt, J. Hornyold-Strickland, N. Woodhead, S. Finlow, N. Fresson, R. Coghlan, A. Gray.

Under 17/16 : P. Marsden, N. Woodhead, S. Finlow, A. Gray, J. Hornyold-Strickland (colours), A. Hamilton, P. de Zulueta, C. Simpson, M. Macauley, N. Baker, P. Macfarlane, J. Ryan, K. O'Connor, G. Elwes, R. Plummer, H. Swarbrick, E. Stourton, J. Misick, A. Sandeman, E. Caulfield, F. Beardmore-Gray, C. Hunter-Gordon, J. Dyson, P. Hughes, T. Clarke.

TENNIS

THE 1st VI started off with the advantage of having three old colours, R. M. S. Chapman (capt.), G. W. S. Daly and N. Moroney. Building on this strength they became a powerful side and finished the term without losing a match. Three other players quickly emerged to form the team, S. A. Stainton, F. Seilern-Aspang and P. J. Cramer. The first pair, R. M. S. Chapman and G. W. S. Daly formed an effective partnership and made considerable progress with their low volleying but were a little suspect overhead. The second pair, N. Moroney and S. A. Stainton, were a contrast to the first pair revelling in the power game with short rallies and unforced errors. However, they were a force to be reckoned with, and on their day hard to beat. The third pair, F. Seilern-Aspang and P. J. Cramer, were perhaps the pair that improved most in the course of the season and won more games than they lost. They learnt to hit the ball harder and grew in consistency. Their main weakness lay in their volleying which lacked crispness and finality. Two school matches, against Sedbergh and Hymers College, had to be abandoned because of rain, and the match against Leeds had to be cancelled for other reasons. The team worked hard and most of the credit for this must go to the captain, R. M. S. Chapman, who organised the practice sessions. An unbeaten season is something to be proud of, and all the team learnt something from the captain about concentration and the will to win. Colours were awarded to S. A. Stainton.

The 2nd VI could not match the success of the first team and were unlucky to miss two of their fixtures, against Coatham and Leeds. However, they fought tenaciously in their matches and improved as the season wore on. They must learn, however, to make more effective use of the practice sessions if they are to improve their basic stroke play. The following played for the 2nd VI : J. N. P. Higgins (capt.), Hon R. W. B. Norton, D. G. J. Reilly, A. P. Oppe, N. St. C. L. Baxter, H. M. Duckworth, C. J. A. Holroyd, H. G. Buckmaster and M. D. Leonard.

RESULTS

FIRST SIX	SECOND SIX
v. Bootham (H). Drawn, 4½—4½.	*v.* St Peter's 1st VI (H). Lost, 2—7.
v. York University (H). Won, 5—0.	*v.* Bootham (H). Won, 6½—2½.
v. Newcastle (A). Won, 7½—1½.	*v.* Newcastle (A). Lost, 2½—6½.
v. Sedbergh (H). Abandoned.	*v.* Scarborough 1st VI (A). Won, 5½—3½.
v. Hymers College (H). Abandoned.	
v. Coatham (H). Won, 5—4.	*v.* Coatham (H). Cancelled.
v. Leeds (H). Cancelled.	*v.* Leeds (H). Cancelled.
v. Pocklington (A). Won, 6½—2½.	*v.* Pocklington (A). Lost, 4—5.
v. Stonyhurst (A). Won, 6½—2½.	

TOURNAMENT RESULTS :

Open Singles : R. M. S. Chapman beat N. Moroney, 6—2, 6—2.

Open Doubles : R. M. S. Chapman and S. A. Stainton beat F. Seilern-Aspang and P. J. Cramer, 6—4, 6—4.

Under 16 Singles : C. F. McCarthy beat M. B. Spencer, 6—0, 6—2.

Under 16 Doubles : N. D. Plummer and M. Beardmore-Gray beat C. F. McCarthy and M. D. Leonard, 4—6, 6—2, 9—7.

First Year Singles : J. H. Macauley beat C. P. Newsam, 8—6, 8—6.

First Year Doubles : C. P. Newsam and M. C. Webber beat J. H. Macauley and S. J. Hay, 6—4, 17—15.

HOUSE MATCHES :

St Oswald's beat St John's, 3—0.

TENNIS TOUR 1972

THIS was another successful tour. In the four school matches that were played Ampleforth won three and lost one. But apart from success on the tennis court the team was extremely well looked after at St Edmund's House and this added greatly to the success of the tour. However, not everything went as well as expected and perhaps the greatest disappointment of the week was that there were no really close results and therefore concentration and energy were never used to their full extent. But there were some very close and exciting individual matches which must have been good to watch. It was also a great disappointment to lose the match against High Wycombe which everyone was determined to win. High Wycombe certainly had a strong side but the Ampleforth team seemed to lack confidence at the start and consequently played badly. By the end one was left with the feeling that we certainly should have done much better. However, the real aim of the tour is to keep players in good trim for the Youll Cup at Wimbledon and to give young players experience for next season, and in these two respects the tour was certainly successful. By experimenting with pairings it was seen that N. Moroney and P. J. Cramer were a powerful combination, and both these boys are coming back next year. Also during the tour D. G. J. Reilly and A. P. Oppe improved enormously, and apart from becoming better players in general, they learnt really to fight for every point as was shown by their winning two matches both of which went to three sets, and this should stand them in good stead for next year. Secondly, the tour was very useful for Wimbledon since the amount of tennis played on tour meant that the team was in practice for the Youll Cup.

RESULTS :

v. Perse School. Won, 8—1.
v. R.G.S., High Wycombe. Lost, 3—6.
v. Cambridge High School. Won, 6½—2½.
v. Norwich School. Won, 7½—1½.
v. King's College. Lost, 2—7.

WIMBLEDON—YOULL CUP AND THOMAS BOWL 1972

AT Wimbledon so much depends on the draw, and this year there were no really good schools in our section. However, Ampleforth did not exploit this and having beaten a weak Shrewsbury team in the second round, we went down to Newcastle, having beaten them earlier in the term. The defeat by Newcastle was only by a narrow margin and if the first pair had played at their usual standard the match would have been won.

TEAM :

First Pair : R. M. S. Chapman and G. W. Daly.
Second Pair : N. Moroney and S. A. Stainton.

RESULTS :

v. Shrewsbury. First Pair. Won, 6—2, 6—3.
Second Pair. Won, 6—1, 6—1.
v. Newcastle. First Pair. Lost, 7—5, 5—7, 0—6.
Second Pair. Won, 6—4, 7—5.
R. M. S. Chapman. Lost. 2—6, 1—6.

In the Thomas Bowl only one pair was entered, N. Longson and J. H. Macauley. Unfortunately they were knocked out in the first round by a strong pair from Malvern. However, both players gained valuable experience which will stand them in good stead for next year.

THOMAS BOWL :

v. Malvern I. Lost, 3—6, 6—2, 5—7.

SWIMMING

THE season was a satisfactory one, as standards improved more than we had expected after the successes of the previous season. Three swimmers distinguished themselves in particular, M. Ritchie, the captain, with some striking achievements in freestyle and butterfly with new records in both for 100 metres, S. Hampson, his successor, in backcrawl and freestyle, and S. Ashworth, a junior, primarily a breaststroker, but capable of surprises in other events.

During the earlier part of the term we were using the same pool to train in as the Olympic squad (the York Scheme) and sometimes had to wait for them to finish, which was at least visually stimulating. Some swimmers took part in the annual gala at Northallerton, S. Hampson returning with the Alverton Cup for Junior 100 yards freestyle. Several new records were set during the term. In May we had a 50 metre competition in the indoor pool, open to Seniors not in the School team, which counted towards the House Competition. There was quite a large entry : H. Duckworth won both the freestyle and breaststroke and H. Schlee the backstroke.

MATCHES (all away) :

v. Pocklington. Senior : Won, 43—33. Junior : Lost, 26—39.
v. Sedbergh. Senior : Won, 46½—40½ (Water polo : Won, 2—0). Junior : Won, 39—37 (Water polo : Lost, 1—2).
v. Worksop and Stonyhurst. Senior : 3rd. Under 16 : 1st. Under 14 : 3rd.
v. Bootham. Senior : Lost, 42—45. Junior : Lost, 31—45. Junior B : Lost, 23—42.

JOHN PARRY RELAYS :

Senior : 10th out of 12 in both. Juniors : 9th out of 13 in the Medley; 4th in the final of the Freestyle.

The match at Worksop was a new expedition (to which Stonyhurst came also) : the number of events was large and we were hard put to it to find enough swimmers—three were borrowed from Junior House, M. Craston, D. Dobson, P. Ritchie.

At Exhibition we collected some figures—the Club has trained in five different pools (not counting the Indoor), covering over 2,000 miles in buses to get to them, an average round trip of 34 miles. Thus the proposal to build a pool at Ampleforth has a certain attraction.

SWIMMING COMPETITION 1972 (held in the metric pools at Helmsley, Thirsk and York):

		Senior	*Junior*
200 metres	Freestyle	S. J. Hampson (B) 2:37.6	N. Mostyl (A) 3:5.4
	Breaststroke	M. B. Gould (D) 3:19.0	S. G. Ashworth (C) 3:19.4
	Backstroke	S. J. Hampson (B) 2:57.6	A. Heape (H) 3:9.5
100 metres	Freestyle	M. T. Riachie (A) 1:06.7	N. J. Georgiadis (A) 1:12.7
	Breaststroke	H. F. Hatfield (O) 1:30.3	S. G. Ashworth (C) 1:31.9
	Backstroke	S. J. Hampson (B) 1:17.8	A. Heape (H) 1:28.1
	Butterfly	M. T. Ritchie (A) 1:19.9	S. G. Ashworth (C) 1:32.1
	Individual Medley	M. T. Ritchie (A) 1:19.8	S. G. Ashworth (C) 1:32.1
50 metres	Butterfly	M. T. Ritchie (A) 31.1	S. G. Ashworth (C) 40.8

Open Diving: No competition (weather).

Relays 3 x 100 metres Freestyle: St Bede's 3:37.4
4 x 50 metres Medley: St Bede's 2:26.8
4 x 50 metres Freestyle: St Aidan's 2:12.3

Best All-rounder Cup: S. J. Hampson

Inter-House Cup: St Bede's 428 points (St Aidan's 316; St Cuthbert's 181; St Oswald's 176; St Dunstan's 159; St Hugh's 129; St Edward's 62; St John's 36; St Wilfrid's 13; St Thomas's 12)

Colours: S. J. Hampson, D. M. Wallis, H. F. Hatfield, M. B. Gould.

HOCKEY

THE hockey group had the benefit of testing their skills against those of Mr Littlechild and Br Christian, and their assistance was very welcome. The general keenness and interest brought some reward, because the Masters were beaten 2—1. Although we lost to Scarborough 1—2, for once we had much more of the game and it was a very creditable performance all round. The House six-a-side competition was a more even contest and the standards were higher than last year, even the round which was played on a passable imitation of a rice-field. St Bede's retained the cup, but had to play much harder to do so.

GOLF

GOLF has flourished again this year in terms both of playing and of working on what is rapidly becoming a very fine course. We are all much indebted to Fr Leo and an extremely willing band of helpers who have given up a great deal of time to a course which we have now opened to a limited number of the public.

It was difficult to obtain fixtures this year, but we had the help of the Ganton assistant professional every week and a number of boys took huge enjoyment from the game. The outgoing captain won the Vardon Trophy, while the newly appointed S. Geddes helped St Dunstan's to share the Baillieu Trophy with St Wilfrid's.

SHOOTING

THERE has been no let-up in activity within the club. The round of .303 shooting competitions remained much the same as usual but with the addition of a match run by Yorkshire District.

At each meeting prizes were won and the standard of shooting higher than it had been for some years.

Prior to the Bisley meeting the team gathered for three days' intensive training, the value of which was inestimable. This was reflected in the opening competitions, the Public Schools Snapshooting and the Marling. In each case the team was placed seventh and the results provided a reasonable chance for winning the Public Schools

Aggregate. This quickly vanished the following morning through a poor shoot from 200 yards in the Ashburton. However, failure was partly redeemed by a first class shoot from 500 yards in which an average of 32 points out of 35 was achieved and once more the team was seventh in the Aggregate. The Ashburton was won by Oakham School with 507 points and Ampleforth placed 24th with 478 points.

Our representative in the Spencer Mellish was J. M. Pickin who won a Bronze Medal for a score of 47 points out of 50. He also won a Schools Hundred badge with a score of 65 out of 70, the highest being 68.

INTRA-SCHOOLS RESULTS

Stourton Cup: Won by J. Pickin. Score: 65/70.
Cadet Pair Cup: Won by J. D. Simson. Score: 51/70.
Pitel Aggregate Cup: Won by J. M. Pickin. Score: 112/120.
Anderson Cup: Won by M. E. Henley. Score: 45/45.
Inter-House Cup: 1st St Edward's; 2nd St John's; 3rd St Oswald's.
Johnson-Ferguson Cup: Won by J. D. Simson. Score: 99/100.

VETERANS

WE can never be too grateful to Michael Pitel for the time and energy he spends in bringing Old Boys to Bisley. In April he, Michael Gibson and Dr Wardle shot with three members of the School team for the Malvern Cup in which we came fifth. During the Ashburton meeting four teams of five competed in the Veterans match. Results were not commensurate with last year. The "A" team had to be content with 43rd place; "B" team was 6th; "C" team 10th; and "D" team 1st in their respective Competitions. But what fun it was even when visibility towards the conclusion dropped almost to nil. W. J. Ward (O 51), a last minute entry and distinguished pistol shot, won both the Utley-Ainscough Cup and the Rosary Garden Cup. Peter Kassapian (T 57) improved on last year but nevertheless collected the Wooden Spoon Trophy. Most appropriate! The dinner, again held in The Angel, Guildford, was fully booked and highly enjoyable. Even more important and pleasurable was the presence of Colonel Prince John Ghika and his wife, who have done so much for us.

COMBINED CADET FORCE

Most of the hard work for Proficiency Certificates was done in the two winter terms, so the summer was spent doing more practical training. The Army Section devoted its time to Ambush and Anti-ambush drills under Fr Simon, assisted by U/O Broun-Lindsay and C.S.M. Scrope; they also practised for the Guard of Honour. The Royal Navy Section repaired, and then trained on, the main Assault Course; they also provided a small squad which joined the Army Section in preparing for the Guard of Honour. The R.A.F. Section was frustrated by the non-arrival of the Primary Glider (taken away for repairs), which was intended to be their main training; they had to fall back on R.A.F. Communications. The Basic Section provided four different training items: Assault Course (Fr Edward), Tactics (12 C.T.T.), Camouflage (Fr Martin), Drill Demonstration Squad for the Inspection (C.S.M. Baxter). Mr Dean and Cpl Martin continued to prepare those who joined in January for their A.P.C. and also did a good demonstration on sentries which they were able to give at the Annual Inspection. The Adventure Training Section prepared and practised for the West Highland Way camp and among the vigorous training done was the Lyke Wake Walk. The Nulli Secundus examination was conducted by two Old Boys: Major Tony Astle and Captain Gerry Ginone. They selected U/O J. D. Hughes (R.N.) as the winner, with U/O C. V. Clarke winning the Fusilier Cup and U/O G. R. P. Boursot the Eden Cup.

The Deputy Commander of Northumbrian District, Brigadier A. J. Dyball, C.B.E., M.C., T.D., inspected the contingent on 30th May. U/O Broun-Lindsay commanded an Army and Navy Guard of Honour which was well above the average for the last few years. The turn-out and drill was very creditable. After lunch the Inspecting Officer saw the Basic Section on parade, but the wind and rain made it impossible for U/O Heathcote to land the powered glider in the valley. The hovercraft, too, was not functioning perfectly though the rest of the R.E.M.E. Section's work was impressive. All items were well and enthusiastically presented but the final one really stole the show. This was the camouflage demonstration given by a squad from the Basic Section under Fr Martin. Camouflage is not a subject which usually inspires enthusiasm, but this was different; it was imaginatively conceived and faultlessly executed. Brigadier Dyball said he had never seen a demonstration better than it even from the Regular Army.

ARMY SECTION CAMP AT WARCOP

Twenty cadets under Fr Simon, Fr Edward and Mr Davies attended the C.C.F. Central Camp at Warcop. The weather turned hot for the first time this summer and allowed training to take place without interruptions. The first two days started with fieldcraft and weapon handling (half the cadets were from the Adventure Training Section and so were not familiar with rifles and blank), and ended with a Light Rescue exercise run by No. 6 Army Youth Team.

The Sunday was a day off and most cadets went either with Fr Simon on a tour of the Lake District or with Mr Davies to Penrith. The serious stuff began again on Monday when we were visited twice: first by Brigadier Dyball, Deputy Commander of Northumbrian District, and later by Lt-General Sir William Jackson, G.O.C. Northern Command. The former saw some section tactics—simple but well executed; the latter arrived just before lunch when a two-sided exercise was just reaching its climax. In the afternoon S.L.R.s and S.M.G.s were fired on the 30 metres range and the assault course was attempted.

On Tuesday we moved out of the hutted camp and established ourselves in the valley below Murton Pike. After setting up camp and cremating a putrefying sheep, an ascent was made to 2,000 feet where a number of problems were solved with map and compasses. Recces for night patrols were made and the commanders, U/O Broun-Lindsay and C.S.M. Scrope, briefed their patrols. In spite of a series of excuses and explanations, it is undoubtedly true that, although the former led his patrol to a successful attainment of their mission, the latter did not. A lot of good tactical

movement by night was carried out and both patrols worked quietly and efficiently, but whereas one group of enemy got bored and went in search of the patrol thus deserting their post and allowing the patrol to achieve its mission, the other enemy made success almost impossible by behaving non-tactically. Live ammunition would have reduced their success.

The final scheme involved a map and compass exercise over Murton Fell and to Dufton via the magnificent High Cup Gill. It was hard work in the heat, but all succeeded in completing the course, though Cadet Blackledge was so tired at the end that he went to sleep behind a tree and missed the transport back to the camp. He was collected an hour later.

The camp was energetic but rewarding, and all returned home with a good sun tan and an increase in knowledge and experience.

ROYAL NAVY SECTION

The Section had a good term under the direction of U/O J. D. Hughes. He maintained the custom of winning the *Nulli Secundus* before going on to the Britannia Royal Naval College, Dartmouth, as a Naval Scholar and we wish him well both at Dartmouth and in his future career in the Service. L.S. S. E. Wright was awarded a Naval Scholarship during the course of the term and we congratulate him on his success.

Annual Training this year was carried out at Dartmouth and 14 members of the Section attended. It was a strenuous and exhausting camp but extremely good value particularly for those who gained Boat Charge Certificates.

The Section, which maintains its numerical strength, is being run this year by U/O M. W. Faulkner and, as always, we rely very much on the help which is given to us by our parent establishment.

ROYAL AIR FORCE SECTION

The usual glider training with our primary glider was absent from this term's activities because of servicing, so the Section concentrated on its technical programme for the Inspection. Help from R.A.F. Topcliffe which has been a consistent feature of the training in the Section was, as usual, available and we were able to provide demonstration of our Signals course and display the electronic equipment which had been constructed under the parental eye. Flt Sgt Kitson was much in evidence to assist with our stores and service liaison. Two members of the Section and the O.C. departed for the West Highland Way expedition at the end of term. This is the second time this Section has made use of the talent which the Army Section has in this kind of activity, and long may such co-operation continue.

PROMOTIONS

The following promotions were made:

Royal Naval Section

To U/O: Faulkner M. W. B.

Army Section

To U/O: Clarke C. V., Broun-Lindsay L. D., Henley M. E. D.

To C.S.M.: Scrope P. G., Fresson N. O.

Royal Air Force Section

To U/O: Boursot G., Heathcote J. G. M.

THE JUNIOR HOUSE

THE beginning of term coincided with the arrival of a large consignment of new books for the library. It is fitting, therefore, to begin these notes by thanking again those who answered our appeal. Of course there are more books to buy, more shelves to put up; but at least the library is existing and growing.

OUR congratulations to Michael Cardwell, Simon Livesey and Matthew Craston for the awards they gained in the scholarship examinations in May, and to Benjamin Hooke for his music award. These were all major scholarships and the House was delighted and proud. The general academic level of the House was good. Parents were able to judge this for themselves when they inspected the prize essays at Exhibition.

DURING the very pleasant Exhibition weekend the artists and carpenters filled the cinema room with some colourful and competent work. Thirty-four small pictures and ten large ones were hung, representing the work of 16 painters. The skills of nearly 70 carpenters were also on display. Over in the theatre Fr Abbot presented 44 prizes to successful essayists. He and Fr Patrick and Fr Cyril all spoke at this ceremony which started with a noisy and well received performance, by the boys and their parents, of Williamson's "The Stone Wall". The musicians of the House contributed much to the success of the Exhibition concert in the Abbey church; the Fauré Requiem was particularly good. The scouts, too, were on display and persuaded several mothers, and at least one grandmother, to go down their aerial runway.

IT was, as usual, a busy term. Some of the activities which gave it special colour were: the nine cricket matches (and six wins) of the 1st XI, the sponsored walk of 22 miles to Mount Grace (one boy earned over £100 for the homeless), the Schola singers' performances in Lincoln Cathedral and Nostell Priory, and the visit of the entire House to the puppet theatre at York.

A NEW building has put in its much-delayed appearance on the north end of the rink. As these notes go to press the building is not quite ready. One half of it will give musicians eight practice rooms and a large teaching room. The other half will give the scouts a large meeting room, an office, a storeroom and a committee room.

SCOUTS

DESPITE poor weather throughout the term the normal programme of Sunday activities continued and each patrol managed to get in a weekend camp at the lakes. There was an additional camp for Patrol Leaders, and five pairs of scouts did weekend hike-camps for the Advanced Scout Standard Award. On one Sunday in June we were joined at the middle lake by a scout troop from Scarborough.

Summer really arrived for the main event of the scouting year, our eight days camp in the Lake District. Unbroken fine, sunny weather contributed a lot to the enjoyment of the camp on the shore of Ullswater by 55 scouts and 10 staff. The principal activities were canoeing and mountain walking. Each of the seven patrols in turn did a canoe expedition to the other end of the lake, camping there overnight and returning next day. Mountain expeditions took place daily. The first summit to fall was High Street, then most of the Troop enjoyed the excitement of Striding Edge and Helvellyn. For some, this faded into insignificance when they sampled the terrible delights of Sharp Edge on Blencathra. Some discovered the wild grandeur of Great Gable's south face by approaching its summit that way, while others conquered England's highest peak, Scafell Pike.

The training progress of the Troop was marked by the award of a good number of badges of various sorts. The climax came on 27th June when no less than 13 scouts received the Chief Scout's Award. The Hon Martin Fitzalan-Howard, Deputy County Commissioner and former member of the Troop, was kind enough to present the badges and certificates to: Dominic Dobson, Martin Baxter, Simon Connolly, Matthew Craston, John Dick, Kevin Evans, Tom Fincher, Stephen Finlow, Nicholas Gaynor, Duncan Moir, Jonathan Page, Sebastian Reid and John Wilson. Congratulations, too, to the following who were awarded the Advanced Scout Standard: Mark Bailey, Adam Beck, Anthony Fraser, Charles Graham, Robert Grant, Benjamin Hooke, David Houlton, Thomas Judd, Marcus May and Michael Peters. We would like to end these notes by thanking all those members of Staff, members of the Upper School and Old Boys who have helped us with our activities, especially during the summer camp. Without their help our achievement and our enjoyment would be much reduced.

SPORT

THE results of the 1st XI matches were good—only 2 lost, 1 drawn and 6 won. In a normal summer this should have developed into a very good team. This year was wet and from April until July there was never a hard, fast wicket in a home match. As a result the side which contained 11 potentially good batsmen never reached 100, and lack of confidence and batting success prevented the flowering of talent. It may be said that our opponents often fared worse than we did; it was not a year for vintage batsmanship.

Craston was easily the best batsman. He hits the ball very hard and has the ability and determination to stay in. Ainscough, Doherty, Dick, May, Moore, Ellingworth, Reid and Horsley all played at least one good innings and should have played more. The best bowler was Doherty. He moved the ball in the air and maintained a steady accuracy. Craston bowled an occasional very good ball at high speed. Tate bowled well and so did May when he got an opportunity. The fielding was better than usual with Reid especially taking some excellent catches.

Over the first year XI a veil had better be drawn. The talent was there but their performances in matches were far below their ability. The batsmen seemed determined to throw their wickets away while the bowlers flung the ball down without any attempt at length or direction.

At long last tennis got some regular coaching on the hard courts in the valley and we thank Fr Michael for this. Mr Bowman was the chief hockey referee. The usual swimming instruction, of course, took place. Golf was popular and was coached by Michael Lord from Ganton. Athletics was organised very successfully during P.E. classes by Mr Henry. So there was plenty of variety.

FACTS AND FIGURES

ALPHA prizes, for essays of outstanding merit, were presented by Fr Abbot at Exhibition to: M. N. Cardwell, M. J. Craston, J. Dick, C. M. Dunbar, T. L. Judd, S. L. Livesey, M. G. R. May, M. J. Morgan, M. J. Plummer, P. A. J. Ritchie, N. G. Sutherland, M. P. Trowbridge, J. Wilson, N. J. P. L. Young.

Beta 1 prizes were presented to: E. A. A. Beck, S. J. Connolly, R. S. Duckworth, A. E. Duncan, K. M. Evans, T. J. F. Fincher, P. M. Fletcher, N. J. Gaynor, C. W. E. Graham, D. A. Moulton, T. M. May, C. A. Palairet, S. P. S. Reid, P. D. Sandeman, S. P. Treherne, S. J. Unwin, P. C. Wraith.

Beta 2 prizes were presented to: S. N. Ainscough, M. F. W. Baxter, D. C. Bradley, E. A. Dowling, E. C. Glaister, R. D. Grant, J. B. Horsley, P. A. Martin, J. M. D. Murray, E. J. D. O'Brien, J. D. Page, M. C. M. Pickthall, S. P. Treherne.

Handwriting prizes went to: J. B. Horsley, A. J. Nicoll.

Art prizes were won by S. J. Unwin, T. D. Beck. Music prize: C. W. J. Hattrell.

CARPENTRY prizes: M. P. Peters, J. D. Page, C. T. Seconde-Kynnersley and S. R. F. Hardy.

J. J. HOPKINS was confirmed by the Bishop of Middlesbrough on 8th July.

J. M. D. MURRAY gained a five-star and a four-star award and so proved himself to be our best athlete. N. G. Sutherland gained two four-star awards. The whole of the second year took part in this A.A.A. scheme.

T. J. F. FINCHER won the golf competition played on the Gilling course. B. P. Doherty and P. S. Stokes tied for second place.

THE 1st XI came from: M. J. Craston (capt.), S. N. Ainscough, B. P. Doherty, M. G. R. May, P. R. Moore, J. Dick, S. P. S. Reid, J. B. Horsley, P. K. Corkery, J. C. B. Tate, D. R. Ellingworth, J. M. D. Murray, B. D. J. Hooke. Craston and Doherty won their colours.

PLAYING for the first year were: P. K. Corkery, D. R. Ellingworth, A. J. Nicoll, T. B. P. Hubbard, P. B. Myers, C. P. Watters, P. S. Stokes, S. R. F. Hardy, T. M. May, S. J. Dick, P. J. L. Rigby, D. C. Bradley.

THE PREPARATORY SCHOOL

THE Officials for the term were as follows:
Head Captain: P. C. B. Millar.
Captain of Cricket: D. H. Dundas.
Captains: D. W. R. Harrington, D. H. N. Ogden, M. E. M. Hattrell, D. R. L. McKechnie, G. E. Weld-Blundell, C. M. Waterton, M. J. Caulfield, D. P. Richardson.
Secretaries: H. N. B. Hunter, R. G. Elwes, F. J. Connolly.
Sacristans: P. A. Cardwell, C. E. B. Pickthall, F. Howard, M. C. Schulte.
Librarians: T. A. Herdon, R. S. J. P. Adams, T. J. Baxter, P. W. G. Griffiths.
Ante-Room: M. H. Sutherland, C. P. Gaynor.
Art Room: W. P. Rohan, M. R. A. Martin, C. J. Twomey.
Bookroom: P. M. Graves, J. I. C. Stewart, R. M. Glaister
Hymn Books: J. C. Doherty, J. R. C. Meares, G. C. J. Salvin, P. W. Howard, I. A. Buchanan.
Dispensary: G. P. Henderson, J. M. W. Dowse.
Office Men: E. J. Beale, E. T. Hornyold-Strickland.
Model Room: P. J. van den Berg.
Woodwork: R. P. Ellingworth.

THE bad weather of the Summer Term had remarkably little effect on our enjoyment. The skill of our groundsmen, Tommy Welford and Trevor Robinson, helped by the superb drainage of our fields, gave us a good season of games, and the magnificent feasts devised by Matron and Miss Mannion all took place in their proper setting; Mrs Gordon Foster again kindly giving us the use of Sleightholmedale for that feast of all feasts and the Sea Scouts taking us for sails at the Fairfax Lake for the various outings. We had a fine day for the Corpus Christi procession, with its usual tremendous display of flowers cultivated by Jack Leng and the gardening staff. The Third Form in the end even managed to dramatise the Resurrection Appearances of Our Lord, with telling effect, in the garden. The narrators were P. C. B. Millar and M. E. M. Hattrell, D. W. R. Harrington played the part of Jesus, and D. H. N. Ogden and D. P. B. Richardson gave the most memorable performances of the cast of 26.

Indoor pursuits were also fostered by Mrs M. J. Whitehead's gift of a silver tankard as a chess trophy and an anonymous gift of two magnificent air rifles. For both these presents we are very grateful. We also made another visit to the Science Entertainment in York, which this time concerned itself with sound.

The climax of the term came with the Confirmations. We were most honoured and delighted that His Lordship Bishop McClean should have come this year to administer Confirmation in our chapel. We hope this will be the first of many visits.

The following were confirmed: P. Ainscough, G. L. Anderson, A. J. Bean, J. B. Blackledge, S. C. Bright, E. R. Corbally-Stourton, T. C. Dunbar, C. S. Fattorini, A. J. Fawcett, G. B. Fitzalan Howard, D. G. Forbes, G. L. Forbes, A. C. E. Fraser, W. M. Gladstone, P. W. G. Griffiths, S. A. C. Griffiths, J. G. Gruenfeld, T. A. Hardwick, S. D. Lawson, R. Q. C. Lovegrove, R. J. Micklethwait, R. K. B. Millar, S. C. E. Moreton, M. N. R. Pratt, J. A. Raynar, R. A. Robinson, V. D. S. Schofield, the Hon J. F. T. Scott, J. R. Q. N. Smith, J. J. D. Soden-Bird, C. D. P. Steel, J. R. Treherne. A. H. Viner, A. C. Walker, J. G. Waterton, D. G. G. Williams, H. J. Young.

PRIZE-GIVING

THE annual Prize-giving took place on Thursday, 13th July. Fr Abbot came to preside and give the prizes, and Fr Patrick to announce the results of the Junior House Entrance Examination. There was a large attendance of parents and guests, and good weather allowed us to enjoy the splendid tea provided by Matron and her staff out-of-doors on the South Lawn.

When reporting on the year Fr Justin welcomed the parents and reviewed the work of the School, the games, music and other activities, thanking the members of the staff in all departments, and also Peter Millar and his fellow captains, for all that they had done. Turning to the future, he outlined the changes in organisation for the Junior House and Gilling as from 1974. Their implications for Gilling were a challenge for which we were preparing now, and to which we look forward.

Fr Patrick then disclosed the results of the Junior House Entrance Examinations. He awarded three scholarships: a scholarship of £24 to P. C. B. Millar, and two of £18 to D. W. R. Harrington and D. H. N. Ogden. We congratulate all three on their well-deserved success. Fr Abbot then spoke of the boys of today: outwardly different as they may be, he found a goodness and talent which augured well for the future of the country.

PRIZE-WINNERS

PREP. FORM

R.E.	J. M. Barton
Form Prize I	J. M. Barton
Form Prize II	S. F. Evans

FIRST FORM B

R.E.	A. T. Stevan
Form Prize I	A. T. Stevan
Form Prize II	J. H. J. Killick

FIRST FORM A

R.E.	M. D. W. Mangham
Form Prize I	M. D. W. Mangham
Form Prize II	P. F. C. Charlton

FORM 2B

R.E.	J. J. D. Soden-Bird
Form Prize I	A. C. Walker
Form Prize II	J. J. D. Soden-Bird
Form Prize III	G. L. Anderson

FORM 2A

R.E.	R. Q. C. Lovegrove
Latin	M. N. R. Pratt
Mathematics	M. N. R. Pratt
English	A. C. E. Fraser
French	A. J. Bean
Geography	R. K. B. Millar
History	R. Q. C. Lovegrove
Carpentry	J. A. Raynar

FORM 3B

R.E.	P. J. van den Berg
Latin	R. G. Elwes
Mathematics	W. P. Rohan
English	G. E. Weld-Blundell
French	G. E. Weld-Blundell
Science	P. J. van den Berg
Geography	M. R. A. Martin
History	M. J. Caulfield
Carpentry	W. P. Rohan

FORM 3A

R.E.	D. W. R. Harrington
Latin	D. W. R. Harrington
Mathematics	P. C. B. Millar
English	M. E. M. Hattrell
French	R. S. J. P. Adams
Science	J. I. C. Stewart
Geography	D. H. N. Ogden
History	M. E. M. Hattrell
Carpentry	E. J. Beale

SPECIAL PRIZES

FR WILLIAM PRICE MEMORIAL	M. E. M. Hattrell
ART	
3rd Form	D. W. R. Harrington
2nd Form	J. G. Gruenfeld
1st Form	L. St. J. David
MUSIC	
3rd Form	T. A. Herdon
2nd Form	R. Q. C. Lovegrove
1st Form	A. T. Steven
Violin	J. G. Gruenfeld
HANDWRITING	
3rd Form	P. M. Graves
2nd Form	D. Rodzianko
1st Form	C. R. N. Proctor
Prep. Form	C. C. E. Jackson
CHESS TROPHY	G. P. Henderson
AEROMODELLING	J. C. Doherty R. K. B. Millar P. J. van den Berg
CRICKET	
1st XI	D. H. Dundas
2nd Set	F. J. Connolly
3rd Set	G. L. Forbes
4th Set	T. A. Hardwick
5th Set	S. G. Doherty
SWIMMING	
Crawl Cup	M. H. Sutherland
Diving Cup	D. R. L. McKechnie
BOXING	
Senior Cup	D. H. Dundas
Best Loser	C. J. Twomey
Junior Cup	H. J. Young
Trophies	S. C. Bright J. T. Kevill
Best Loser	J. J. D. Soden-Bird
PHYSICAL TRAINING	
3rd Form	M. C. Schulte
2nd Form	A. J. Fawcett
1st Form	J. T. Kevill
THE P.T. CUP	Athenians
ATHLETICS CUP	E. T. Hornyold-Strickland
SHOOTING	
Cup	M. E. M. Hattrell

SPEECH DAY CONCERT

1. The Queen
   Two Polkas
   The Orchestra
   J. Brown
   Travellers Joy
   Minuet
   Musette
   Morris
2. Sonatina Movement *W. A. Mozart*
   M. Hattrell
   Larghetto from
   Second Symphony *Beethoven*
   D. Rodzianko
   The Lady of Shalott *Alfred Lord Tennyson*
   Form 1B
3. Sonata Movement *Haydn*
   T. Herdon
   On Wings of Song *Mendelssohn*
   D. Ogden
4. Let the Bright Seraphim *Handel*
   The Pigeon and the Wren *Edmund Rubbra*
   Alleluia from Exultate Jubilate *W. A. Mozart*
   Lewis Bridal Song (Mairi's Wedding) from "Songs of the Isles"
   The Gilling Singers

PRIZE-GIVING CONCERT

THE standard of the playing and singing this year was higher than it has been for some years. An impressive little body of strings opened the proceedings with a selection of tunes by J. Brown, and it was good to see the fine straight bowing, and listen to such good intonation and purity of tone. This was a most encouraging opening to the afternoon's music.

M. Hattrell gave a splendidly neat and competent performance of a Sonatina movement by Mozart. He has a good sense of rhythm and direction, and very neat fingers, and this was a fine piece of piano playing. D. Rodzianko, too, was promising on the violin. He is still at the comparatively early stage of this most difficult of instruments, and the long slow notes in the Beethoven Larghetto from the second symphony were demanding on bow control and intonation, but his playing was encouraging.

Next came T. Herdon's very musical and very assured performance of a Sonata by Haydn. Just occasionally a lapse in technique interrupted the flow, but this, too, was fine playing of difficult music. It is always easier to make a piano sound well than a violin, and D. Ogden is still in the comparatively early stages of mastering the fiddle; nevertheless his playing was brave and promising in Mendelssohn's *On Wings of Song* which is not easy.

Finally the Gilling Singers rounded off an admirable afternoon's music. As always, they were full of verve and enthusiasm. They were at their very best in the *Lewis Bridal Song* from *Songs of the Isles* which they sang beautifully. Rubbra's *The Pigeon and the Wren* was a lovely short, deeply felt and evocative piece. *Let the Bright Seraphim* and Mozart's *Alleluia* from *Exultate Jubilate* were both keenly and enthusiastically sung with many fine movements, but perhaps the technical demands of the semi-quaver runs were a shade too difficult to bring off. Nevertheless this was a fitting conclusion to an excellent afternoon's music, and a great tribute to the inspiring teaching of Mr Lorigan, Mr Mortimer and Mr and Mrs Gruenfeld.

ART

THE Summer Art Exhibition at Gilling this year was mounted in time for Confirmations a few days before the end of term. One advantage of this meant the works could be enjoyed in calm and tranquillity. The best works came from D. H. N. Ogden, P. C. B. Millar and D. W. R. Harrington. All are talented and in the case of Harrington his work was the result of continuous improvement and maintained effort. J. G. Gruenfeld in Form II shows boldness and vigour in his work, and he is supported by a number of others showing promising ability for the coming year. R. G. Elwes and P. A. Cardwell should develop into careful and accurate draughtsmen by the time they reach the Upper School. Both classes worked with impressive enthusiasm and, a few lapses apart, they maintained a cheerful sense of purpose and self-discipline.

J.B.

There are some good artists amongst the first formers. 190 of their pictures appeared in the Art Exhibition. The most promising work was produced by L. St. J. David, G. T. B. Fattorini, R. A. Buxton, P. F. C. Charlton, H. V. D. Elwes, G. A. P. Gladstone, J. T. Kevill, J. H. J. de G. Killick, A. H. St. J. Murray, E. S. C. Nowill, C. R. N. Proctor, C. B. Richardson, M. J. R. Rothwell, T. M. Tarleton, S. D. A. Tate, E. L. Thomas, A. J. Westmore, T. F. G. Williams, P. A. J. Leech and D. J. Sandeman.

MODELLING

FLYING conditions were so poor this term because of the bad weather that there were very few days when the boys could go outside to do some gliding. The Collins Gilling Team Gliding Trophy was won by J. C. Doherty (capt.), D. G. G. Williams and J. A. Raynar. The best tow line flight of the year was won by R. K. B. Millar; the best hand launch by P. J. van den Berg. Thirty-four models were completed; 22 of these were the Buccaneer, which is a small, lightweight model specially designed by Mr Collins for boys who wanted to build a good model for as little money as possible. Five boats were built and two Super 60's. There was one expedition to the lakes for trying out the boats; this was made possible through the kindness of Fr Wilfrid Mackenzie who took the boys and their boats to the lakes in his car.

CRICKET

ALTHOUGH the School had an excellent cricket team with five matches won and only one lost, poor weather and bad health caused three matches to be cancelled and it prevented boys from giving of their best. The season opened with a match at home against our toughest opponents, the team from Bramcote. Having made 70, Gilling dismissed Bramcote for 46 and won the match. Our away match against St Martin's taught the team how to bat with more care in future because we were all out for 34, and St Martin's won 36 for 3 declared. The lesson had been learnt because in the return match at Gilling the team made 87 before the fall of the last wicket, and St Martin's were all out for an unlucky number, 13, Dundas and Soden-Bird took five wickets each and Hattrell did well to score 23 runs. The most exciting match of the season was against St Olave's away. Olave's declared at tea time with 117 runs for five wickets. When Gilling went in to bat the runs came fast, and so did the wickets after Dundas was out for 50 and Hattrell for 28; Weld-Blundell won the match with a well hit four which made Gilling 120 for 7 declared. The team had scored so quickly that they had time to go and watch the British Olympic Swimming team training in the St Peter's swimming pool which was just next to the cricket ground. The boys did well against the Gryphons; Hattrell (31), Dundas (27) and P. Millar (22) scored most of the runs, and Soden-Bird (5) took half the wickets; both sides lost every wicket, the boys scored 124 and the Gryphons were all out for 103 so as to give the boys their well deserved victory. Fr Felix who watched the match congratulated the team on their "enthusiasm, excitement and skill". We were pleased to win our last match against Olave's at home because Dundas, Soden-Bird and P. Howard were "off games" that day; Graves and Herdon did well to take seven wickets between them. P. C. B. Millar was awarded his colours for batting well and taking a good catch. The other colour was awarded to M. E. M. Hattrell after an excellent innings in the St Olave's match away. The team was well captained by D. H. Dundas. Regular members not so far mentioned included J. J. D. Soden-Bird, P. W. Howard, P. M. Graves, D. R. L. McKechnie, P. Ainscough, the wicket keeper R. Q. C. Lovegrove, M. J. Caulfield and J. M. W. Dowse.

The Junior XI were a strong side but they met an even stronger one in St Olave's who won both their matches against Gilling. The best batsman was H. J. Young, and the most successful bowler was S. D. Lawson.

At the end of the term P. Millar's Trojan team easily won the Senior T.A.R.S. and Young's Athenian team easily won the Junior. Dundas and D. Richardson did well to take six catches each in T.A.R.S. matches.

The first set were fortunate in having Mr Macmillan to coach them in fielding, because his practices were both enjoyable and useful.

SWIMMING

COLD weather and throat infections caused some upset to the swimming, and perhaps a better summer next year will make a match against St Olave's possible once more. However, on 28th June, Fr Anselm very kindly judged the Swimming Competition, awarding the Swimming

Cup to M. Sutherland, with M. Hattrell and R. Glaister close behind in the front crawl. P. Millar and S. Bright (Second Form) tied for first place in the butterfly, and D. McKechnie won the Diving Cup with P. and R. Millar sharing second place. In the back crawl, the most difficult stroke to swim efficiently in Fr Anselm's opinion, E. Beale, R. Glaister and M. Hattrell tied for first place. In the breast stroke, R. Glaister came first, with P. Millar and R. Elwes close behind. Swimming Colours were awarded to P. Millar, R. Glaister and M. Hattrell, and Swimming Badges to R. Millar and S. Bright. Finally, the relay race was won by the Athenians. We are most grateful to Fr Anselm for his never failing interest, encouragement and advice.

The Swimming Championships were on Sunday, 9th July, though the excitement was somewhat lessened by the number of promising swimmers who were banned for medical reasons. Fr Julian again acted as chief judge, and we are very grateful to him for his expert help. P. Millar won the front crawl and medley races, R. Glaister the breast stroke and back crawl, and D. McKechnie the butterfly. Two of these times bettered last year's performances. The absence of E. Beale in the back crawl very probably prevented a new record from being set up.

In the Second Form, R. Millar set up a new butterfly record of 22.0 seconds, and won the front crawl and medley, improving on last year's times. R. Micklethwait won the breast stroke and G. Anderson the back crawl and snorkling event. The First Form, who showed great promise and enthusiasm throughout the year, were also represented: A. Steven won the front crawl, R. Procter the breast stroke, and L. David the back crawl. In the six length relay, the Athenians beat the Spartans.

Swimming Colours were awarded to M. Sutherland and D. McKechnie, and a Swimming Badge to R. Micklethwait.

In the afternoon Fr Julian passed ten boys for the A.S.A. Bronze Award, the first time this has been taken at Gilling.

TENNIS

The weather frustrated our attempts to make full use of our two beautiful grass courts but the second set were able to get about two lessons each, Fr Michael kindly brought over his demonstration team of young players to show us the basics of the game, and we were able to hold the tournaments. In the singles M. E. M. Hattrell, D. G. Forbes, M. J. Caulfield and P. C. B. Millar reached the semi-finals, Hattrell winning by defeating Millar 6—3 in a tense final. In the doubles D. H. Dundas replaced Caulfield as Hattrell's partner in time to defeat Millar and R. Q. C. Lovegrove 6—3 for the championship.

expansion to development and other problems, especially of developing countries.[16]

To round off this statistical, neutral treatment, perhaps I may be permitted to summarise the conclusions of nearly fifteen years' study and practical experience in this field.

Man must eat in order to live. The problem of feeding the world has been very much eased by the Green Revolution. Still, in the longer term (e.g. fifteen or twenty years) it cannot be solved without considerable slowing down of population increase. It is therefore urgent to have family planning programmes—in keeping with the religious, moral, social and cultural beliefs and attitudes of the people concerned in the developing countries "now" so that their cumulative effect can make itself felt at least after 1985.

Malnutrition, poor housing, lack of educational opportunities, unemployment and so on, are partial consequences of the rapid rise in population and are very much complicated by population increase. There is then a need for population restriction. But family planning programmes both for personal and population reasons should be regarded from a totally human point of view, intended to promote human life more in keeping with human dignity. Family planning measures should be advocated by those who are willing to make every effort to help the developing nations positively and to respect the value of every individual human being. They should not be limited to the teaching of techniques for the prevention of births, but must include education in sex, love, marriage and family life.

The population situation should be kept in perspective. Too often this one aspect, the population explosion, is used as a scapegoat for lack of development traceable to other causes. Family planning is then pursued with crusading zeal as if it were a panacea. It is necessary to be aware that the population explosion is one very important factor, but only one factor, in the problem of development. A balance must be kept. Positive measures to overcome the other causes of poverty are absolutely essential. Any population policy must be integrated in an inter-disciplinary manner with these positive measures to promote economic and social progress. To concentrate on population policies and neglect positive measures such as improvements in agriculture, reform of social structures, land reform and so on, is as wrong and unrealistic as to concentrate on positive measures and ignore the population problem. It will be some time before population policies begin to have a significant impact on the broad front. But it does make it all the more important to intensify efforts to hasten the economic and social progress of the developing countries.

[16] See in addition to "Population Explosion—A Christian Concern", published by International Commission Justice and Peace, 1971, my book, "The Population Problem", Crowell, New York, 1970, and also my articles in *The Tablet*, 5th-19th June 1971. [These were listed in the Autumn Editorial, p. 5, note 4.—Ed.]

A SHORT LIST OF BOOKS FOR FURTHER READING

1. "Man's Population Predicament", Population Reference Bureau, Inc., Vol. 27, No. 2, April 1971.
2. "A Concise Summary of The World Population Situation in 1970", Dept. of Economic and Social Affairs, Population Studies, No. 48, UN, New York, 1971.
3. W. D. Borrie, "The Growth and Control of World Population", Weidenfeld & Nicolson, London, 1970. For the serious student much of the section on Latin America, Africa and Asia were based on this.
4. Jack Parsons, "Population versus Liberty", Pemberton Books, London, 1971. Mixed value. Quite good scientific data side by side with very "popular" material.
5. Paul Ehrlich, "The Population Bomb", Ballantine Books, N.Y., 1968.
6. Arthur McCormack, "Population Explosion—A Christian Concern", Commission for International Justice & Peace, 38 King Street, W.C.2, London, 1971.
7. Arthur McCormack, "The Population Problem", Thos Y. Crowell, N. York, 1970.
8. Ed. Edward Goldsmith, "Can Britain Survive?", Tom Stacey Ltd., London, 1971. Chapters 2, 4 and 20.
9. "The Demography of Tropical Africa", Princeton University Press, New Jersey, 1968. For the advanced student. The great interest of this book is that it shows how demographic data is constructed or reconstructed where records are sparse and unreliable.
10. Two review articles in *The Times* by Adam Fergusson on 12th and 13th January 1972 of "Population versus Liberty"—not too good and too eulogistic of the book, but quite useful.
11. "The Ecologist", January 1972, where a policy (rather Utopian) for coping with environmental problems and population increase is put forward.