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EDITORIAL:  
MY BROTHER’S KEEPER

The heart of man is small, it is egoistic. It has no room except for himself and a handful of others—his family, his caste; even when after long, noble and wearisome effort, he arrives at some understanding of his own nation and social class, he is still searching for barriers and confines within which to take measure and refuge.

Terence, 165 B.C.

Earth provides enough to satisfy every man’s need, but not every man’s greed.

Mahatma Gandhi.

Adam and Eve, so sacred scripture tells us, begot two sons, a husbandman who by inversion tells us that we are all responsible for our fellow men, bearing the burden of one another and one another’s burdens; and a shepherd who tells us more directly that we owe our first fruits in prayer to God. This is the whole of life, and the rest is a variation on that theme.

There is a perennial temptation to cultivate our own garden, and to justify ourselves in so doing by invoking the need for high professionalism, unalloyed excellence and even the creation of an oasis of perfectionism in a desert of mere functionism. Large, long-lived and proud institutions are surely particularly prone to such ivory tower tendencies, claiming with a degree of worldly prudence that the scene of their salvation is here and not over there beyond their proper range of operation; and that the death of them would be to become over-committed. If first fruits are to be fit for sacrifice, they must be perfect.

And yet the Mass is offered for all men, and all men are called to be keeper to their neighbours—to strangers even, along the road, needy in a way that is entirely functional. The siren voice of self-preoccupied perfectionism may require tempering to that call—though that is not to say that another more cogent siren, calling for equality (in opportunity and education as in rights) should be allowed entirely to replace it. Brotherhood, service, bearing the burdens of others is not another expression of equality; for the former imply duties, the latter only rights. We are called to love, not to claim love. We are called to lose ourselves in the risks of giving, not to peg out our lines of minimal assurance.

There are three worlds in the world we live in. The first we are asked to purify by our presence, witnessing to the primacy of the spiritual (Maritain’s phrase) in a carnal age grown bored by the liberation which new riches accord: this needs asceticism tempered by humility. The second
we are to evangelise again, by missions, fallen as it is under the thrall of dialectical materialism, subjected as it is to a cultural uniformity bereft of human tradition, bound as it is by political systems which bend truth and freedom to their ends: this needs zeal tempered by sensitivity. The third we are to feed till it can live alone above subsistence level, free of economic dependence and on the road to a developed way of life: this needs generosity tempered by understanding. All three worlds are our concern, for in all do we find our neighbour, our brother. We are never world-islands, entire unto ourselves; and if a world be washed away, our world is the less for it. *Memento mortui tanger*.

At present the first and second worlds, living in armed isolation from one another, together controlling the major resources of the earth, conduct in part a predatory relationship with the third. It is not hard to find instances to bear this out. The rich nations, some thousand million people or thirty per cent of the earth's population, consume eighty-seven per cent of the earth's fuel at a per capita rate fourteen times that of the poor nations, which compose the other seventy per cent (forty per cent of whom live in absolute poverty, denied the basic necessities of life). They are systematically stripping them of their irreplaceable resources of relatively cheap and simple fuels at a rate which will drain them before they can become economically and technologically developed enough to make use of the complex fuels that are now on man's horizon. The rich nations, moreover, are polluting the world at a rate which is now at last being measured and found far more serious than was at first imagined. It has been said, for instance, that one American pours more toxic waste into rivers and oceans than a thousand Asians.

The predatory relationship becomes even clearer when one recounts that the rich countries draw from the poor a steady stream of their most energetic labour, without attempting to pay for the expensive rearing period (the infant and adolescent years) and the twilight years of non-productivity which tend to be borne by the poorer countries. The rich hire immigrant labour more cheaply than indigenous, work it longer and harder and on night shifts, and throw it into unemployment before the indigenous when economic activity is curtailed. They suck in employees from developing countries—West Germany alone, for instance, attracting close on a half million Yugoslavs into its industry which employs some 2.5 million foreign workers—until the poorer countries are unable fully to man their own industries with skilled labourers, and their own firms are thereby inhibited from proper expansion. This is especially so of the mechanical engineering and building trades, the two staples of an emerging economy. The ultimate irony of it all is that the technically trained immigrant worker, when he does finally want to return home to his own less fortunate country, discovers that his foreign skills, hard learned in the prime of his working life, do not match those that are needed at home—his experience falls between the levels most required. Like the steward of the parable, to dig he is not able, to trade he has not learned. His skills must either be brought to a higher pitch or he must sink dissatisfied to lower employment; or, of course, he may leave his country again for the world of wealth. It is worth recalling in this context that during the decade 1962-72 some 750,000 people from the new Commonwealth nations have been absorbed into the United Kingdom. So it is that men of initiative are culled away from their own societies where they are most needed, these societies being stripped of their vital talent. When such men do return home to die, able to invest in domestic property, they succeed in upsetting their local economies and hindering social development. No such investment is ever made in farm stock, farming being considered retrogressive. So then the decline in agriculture is hastened, and with that comes a tendency to emigrate. Rural deprivation may even become so acute in the poor countries thus affected that they may begin to need to import not machinery—but food! And that food may even be paid for by emigrants' remittances home from their labour abroad! And so nemesis comes to roost.

We should pause to reflect upon the effect this is all having upon the rich nations, glutted with goods in economies structured to rise in spirals till (like the slave-based economy of Rome) they overextend, cease to find new fields for their depredations—for it must be clear to those who will look that Western trade-economies are predatory upon the primary-producer countries—and come near to inflationary collapse. We in Britain have had our first warnings of it already from Lord Rothschild.

The effect upon society at large is to dehumanise exploiterer as well as exploited by distorting proper values, setting up admirations and aspirations in life which are out of true adjustment; aims which exalt the means and ignore the ends, which dwell upon the symptoms but fail to penetrate to the root causes or motivations. It is easy to speak of a competitive "colour supplement" world, where all are encouraged to get on or get off (both the able and the handicapped), where a recognisable helot class is imported to do the drudgery that those "getting on" progressively eschew, and where the solid worth of self-effacing service is
lightly held as the sentiment of the pious unwordly; but this is in fact just
the effect that a persistently capitalistic ethic produces. And proofs are in
abundance at every level. Indeed one level is the emergence of mass
pornography, which is the exaltation of the instrument of human relation-
ship above the fundamental relationship itself, the means being cast in the
role of end. The same is largely so in the cultural pursuits, where kinky
expression passes for a message; and in the pursuit of wealth, where the
accumulation of the coinage of barter becomes a raison d'être, a sufficiency
to act upon. However let us take just one example from the "highest"
level of the "highest" pursuit, and in fact from the writings of a man
whose experience and appearances of maturity should lead him to judge
values otherwise. As other reviewers of the new biography of Herbert
Morrison have done, Roy Jenkins suggests that politics is not about public-
service, about the higher direction of the resources of the realm to the best
material and spiritual advantage, but is about politicians climbing the
greasy pole to the top. He begins thus:

Lord Morrison shares with Lord Butler of Saffron Walden the dis-
tinction of being the greatest success-failure of British politics of this
century. Perhaps Austen Chamberlain, Lord Curzon and Hugh Gaitskell
all came at least equally near to the premiership without actually
achieving it. Only Lord Morrison and Lord Butler achieved a
regularity of disappointment... (Morrison's) tragedy was that, balked
at the top, he could get little satisfaction or pleasure out of a substantial
but limited achievement.

Those lines concern three men who were all at some time (and those
crucial times) Home Secretary, two of them being also Foreign Secretary
and two of them Chancellor of the Exchequer, with the huge responsibilities
for good that those offices imposed. The language of rat-race-to-the-top
or-bust indicates a serious distortion of value focus. Means (office) have
been turned into ends in themselves, to be pursued not as service but as
status: woe to public life when the focus becomes individual interest.

And in such a society, what are the effects upon the individuals
involved? Some will not take avoiding action, but will decline into nervous
breakdowns brought on by the pressures of specialisation, by the speed of
life, by the loneliness of lack of human intercourse, by the absence of
seasonal awareness and the natural rhythms of life (what Eliot calls the
blood rhythms), by the disorientation of values and the slow erosion of
custom and religion—which is so closely tied to culture. The evidence is
that this is already happening in Britain now. Some will take avoiding
action by resorting to alcohol to calm nerves and induce a feeling of well
being rather than insecurity. In Britain in the years 1964-71 the number of
patients admitted to hospitals suffering from alcoholism has risen by
53 per cent; and in the years 1966-72 the number of convictions for
drunkenness has risen by 25 per cent. During the past two decades con-
sumption of beer in Britain has increased by 42 per cent, spirits by 116
per cent, and wines by 307 per cent—this in a population rise of 10 per
cent. Some will more happily take to innocuous escapism; and surely the
clarest evidence of escapism having seized Western society is the quite
extraordinary success of the three volumes of the late Professor J. R. R.
Tolkien's "The Lord of the Rings", which inter alia has sold over 500,000
copies in paperback to young Americans—and one should recall that it was
cencesceived itself as a piece of unabashed escapism in the dark years of the
War. Then some less happily will take to drugs, of which magis sile
quam loqui.

Turning to the second world and its impact upon the third, we find
that the relationship is no less predatory. Opening a recent pan-African
conference, President Julius Nyerere of Tanzania insisted that there was
but one choice open to Africa, to move forward together in unity "or else
forever remain a hostage of the industrialised countries". "We expect
the industrialised countries of the world," he went on, "to provide evidence
through concrete action that they now understand and respect our aspira-
tions; that they will not use the immense power which industrialisation has
endowed upon them to pressurise us into making historically untenable and
unviable compromises; and that we are not prepared to be merely the
suppliers of raw materials, whether they be renewable or non-renewable
resources."

8 Cf T. S. Eliot, "Notes Towards a Definition of Culture": "We may ask whether
what we call the culture, and what we call the religion, of a people are not different
aspects of the same thing: the culture being essentially the incarnation (so to speak)
of the religion of a people".
9 Cf Report by a former Minister of Health, David Ennals, "Out of Mind", October
1973. In 1966-73 attendance at psychiatric day hospitals has increased by 200
per cent. Almost half of all hospital beds are filled with the mentally disordered (a
report claims); and over 38,000,000 days per annum are lost from work through
mental disorder.
There are factors other than trade raised by the second world penetration of the third world. The West is dominated by material competition; the East by strategic aggression; and the East is willing to sacrifice trade (indeed employ trade) as an instrument of strategic penetration of and control over underdeveloped countries. As yet China has been isolationist, and preoccupied in this regard except in Tibet and northern India, but Russia since the War has become a master at the technique. The best examples come from the period 1955-65 when Africa was procuring its independence state by state, and was susceptible to the waggings of European powers which had not been their colonial masters. Africa weathered its infancy to freedom well strategically; if not economically, and the danger of a takeover leading a Communist satellite relationship in Africa is now much diminished but that is not to say that the Communist bloc policy (which partially succeeded in Cuba, as we know) has been abandoned elsewhere. It is dormant.

I had cause to write on this theme over a dozen years ago, and I have not seen better examples of the policy since, if only because that was just the moment when Africa, moving to new freedom, was in the melting pot in a way that it is no longer. So if the reader will be indulgent at being referred back so far, I shall quote from these writings to illustrate second world predatory strategic penetration of the third world:

A cloud lies across the future of West Africa, the cloud of Soviet penetration. In 1955 John Gunther was able to write in his book, *Inside Africa*: “This fabulous and challenging continent is vital to the Western world not merely because it is important strategically and is packed with vital raw materials, but because it is our last frontier. Much of Asia has been lost; Africa remains. But Africa lies open like a vacuum and is almost perfectly defenceless—the richest prize on earth. What is more, it is defenceless in a period of cold war.” Russia has been slow in realising this, and slow in gathering information about the continent; its preoccupation was with the Middle East.

But a start has now been made. Signs of Soviet interest in West Africa are ominously unmistakable. A study group has been formed in Tashkent Institute, under Gafrav, to investigate African propaganda techniques; a department, among others, has been established to analyse how best to gain control of local nationalist movements. Dictionaries are being published in Swahili, Bantu and Hausa, and the Moscow and Leningrad students are able to study, besides these languages, Amharic, Congo and Yoruba. Post-graduate students are able to carry out exchange visits au pair to Africa. The Moscow Institute has opened a new African department, and its director has already spent several months in Ghana and is known to be engaged on a history of the Gold Coast. There is evidence of infiltration into the educational system, and into the trades unions where A.N.T.U.F. and other federations have been accused of leadership by Communist sympathisers. In Moscow recently the Academy of Sciences founded an African Institute composed of fifty Soviet experts on Africa: its main aim is to write text books for the Soviet universities and to train future experts. A new special African broadcasting service was opened by Moscow Radio in May 1958 with a mission to undermine established authority. Its main target is to be the under-developed territories. It broadcasts daily in French and English and stated in its inaugural broadcast, “in future we plan to broadcast in several of the languages of the African peoples”.

The familiar techniques, applied in newly independent Ghana at that time, were to establish embassies in the capitals and then by degrees inflate their staffs, adding to them “cultural missions” outwardly making studies of ethnic groups and languages. In 1958 Dr Kkrumah, willing to play off East against West, described it as “a straight statement of political reality” that if Africa did not get from the West the economic assistance it so badly needed for its development, it would be forced to seek help elsewhere; and very soon a Polish seven-man trade mission arrived in Accra to explore possibilities.

Of graver and more lasting concern are the actions of Guinea since her secession from the [French] Community. It is known that Sekou Toure received much of his political training in Warsaw and Peking, and that the cell system that he has adopted in his political tactics, which has put him where he is today, is based on Soviet technique. It is known that the East German and Czechoslovakian trade missions have visited Conakry, and that in April a large cargo of Russian cotton was delivered to Guinea. The U.S. State Department has recently acknowledged that it received indirect enquires from Guinea about buying arms subsequent to the withdrawal of French forces; this was followed by a gift of two ship loads of arms, including armoured vehicles, from Czechoslovakia, apparently quite unsolicited. The gift of weapons can have far-reaching implications, as Egypt found to her cost; barrels require ammunition; ammunition deteriorates and needs replacing; vehicles require spares regularly; both require technicians from the country of origin to teach mechanisms.

The same pattern, displayed in the middle fifties in Egypt, of a country of small economic potential being drawn into a strangling dependence on the Soviet economy, is being played out again. In Egypt, to pay for his arms and machinery imports, President Nasser mortgaged much of his cotton crop, the staple of his economy, and established the principle that cotton purchases by the Communist countries would be made in Egyptian pounds instead of easily convertible currency. By 1957 Russia was taking in payment two-thirds of Egypt’s cotton crop. It then consolidated its grip by bulk buying at prices well above the world level, thereby killing competitive interest in Egyptian cotton. Most of the cotton was promptly sold as a ten per cent discount to Western

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countries for hard cash, a small amount being stockpiled with a view to the later swamping of the world market. Colonel Nasser thereby largely delivered the Egyptian economy into the hands of the Soviet bloc, for as Egypt's other markets shrank and its hard currency income withered, the Soviet bloc becomes able to name its own terms, making up for the higher price of Egyptian cotton by higher costs of its own exports to Egypt. As the French say of their colonies, "there is no independence without economic independence".

With this before our eyes, it is difficult to view without concern the announcement from Moscow (Tass, 27th August 1959) that Russia has granted a loan of 140 million roubles (€125 million, more than Guinea's total annual budget) to the Guinea Government to cover the cost of economic and technical assistance for building agriculture and laying roads. In accepting it, Guinea has made a considerable change of face: previously, between 1947 and 1957, she received from France under F.I.D.E.S. a total of £28 million in aid. Is this, then, the thin end of a Soviet economic wedge?

Though all this is history now, and history that did not entirely turn to misfortune for the African peoples, it illustrates a constantly present reality—that the industrialised second world, no less than the industrialised first world but for different reasons perhaps, preys upon the technologically underdeveloped and indefensible emergent third world so effectively that, if they do not starve it to subsistence, they do at least seriously retard its reality—that the industrialised second world, no less than the industrialised first world, finds itself the victim of the wrongs it perpetuates, victim, that is, of common injustice; and to cease to prey and turn to give aid (intellectual and practical, in service as well as in material, long term as well as immediate, by concession as well as by grant) is a matter not of charitable indulgence but of common justice. Otherwise the first two worlds will deservedly be afflicted with the mark of Cain, who dared to ask "Am I my brother's keeper?".

ADDENDUM: On 24th October the Overseas Development Administration published its account of the 1972 net disbursement of aid to developing countries—£230 millions (compared with £226 millions in 1971, and a forecast of £250 millions in 1973). In 1969-71 the UK net flow of financial resources to developing countries reached 1 per cent of GNP, 98 per cent in 1972. This conflicts with the figure 0.4 per cent given by the President of the World Bank (see below).

14 F.I.D.E.S. = Fonds d'Investissement et de Developpement Economique et Social.

At the opening session of the joint annual meeting of the World Bank and the International Monetary Fund in Nairobi on 24th September 1973, Bank President Nutter said of the current crisis of the development effort caused by the economic recession: "It is estimated that the developing countries have lost, in the two years of the recession, 30 per cent of their concessional loans beyond June 1974. This is a very serious setback, a serious threat to the development programmes in the poorer countries."

The USA, which will become clear further on, have a place in China's future. Nor do I think this a matter of regret.

THE MISSIONARY IN CHINA: PAST, PRESENT, FUTURE

by GEORGE H. DUNNE, S.J.

There are said to be more than two million Catholics still in China. Dr John Fleming of St Mary's College, St Andrews, has recently returned from an investigation of Christian minorities in China and was able to contact a small group of 5,600 Catholics in the Peking area, served by twenty priests and thirty nuns, with twenty students in the local seminary. They spoke of "not many" baptisms or confirmations in recent years, and they remain blissfully uninfluenced by recent Vatican reform. The liturgy is still invariably in Latin and contacts with local Protestant sects is described as "not very close".

The author of this article is especially well qualified to provide the background to the present picture, and to suggest prognostications for further missionary endeavour. He went to China in 1932 where he undertook language and theological studies with the French Jesuits near Shanghai. He returned to complete a Ph.D. in international relations at the University of Chicago and was intended to return to China to establish an institute of leadership training at Nanking, but the outbreak of war in 1937 prevented him. His main interest then turned to social issues in the United States, particularly concerning segregation. An author of articles and plays, he became the Catholic Church, he returned to a study of the Jesuits in sixteenth and seventeenth century China with his book, "Generation of Giants" (1962). In 1968 he became the founding general secretary of the Committee on Society, Development and Peace (SODEPAX), established jointly by the Holy See and the World Council of Churches.

This paper was commissioned by the University of San Francisco for presentation at an international symposium on Ignatian spirituality and reform, held during July. The Editor thanks the Lutheran World Federation, department of Marxism and China Study at Geneva, for providing the text.

In the early 1950's Father Paul O'Brien, S.J., on a short visit in Phoenix, Arizona, held the office of vice-visitor of all the Jesuit missions in China and was charged with the task of re-locating the Jesuits as they were expelled or voluntarily left the mainland. The great exodus was on. Father O'Brien asked me: "When do you think we will return to China?" "Not in our lifetime," was my reply.

I would be happy if my prognosis should prove wrong; but given my present age, and his, the odds seem in its favour. In a certain sense I do not believe the missionary will ever return to China. Inasmuch as this seems to contradict the title of this paper, a few words of clarification are in order. In my judgment, a missionary cast in the common mould of the recent past, that is, the religiously inspired, dedicated man or woman come to China for the sole purpose of preaching the Gospel "to the heathen Chinese", and making as many converts as possible, will not, for reasons which will become clear further on, have a place in China's future. Nor do I think this a matter of regret.
I do, however, have hope in the future of the Christian Church in China. This is based more upon history than upon scientific analysis, although such an analysis does provide grounds for hope.

The Church in China has several times risen from its grave. The Nestorian communities of the seventh and eighth centuries were destroyed by persecution. In the thirteenth century John of Monte Corvino, the first archbishop of Peking, brought the Roman Catholic faith to China. The flourishing Christian centres which he and his fellow Franciscans had established, disappeared in the following century following the collapse of the Yuan dynasty, victims of geography and of a vulnerable life line running to Rome. So deeply had all traces of the enterprise been buried beneath the sands of time that Matteo Ricci, who returned with the faith in the 16th century, was unaware that the name of Christ had ever been pronounced in China.

This is the basis of my hope that history will repeat itself, if not tomorrow, then fifty or one hundred or two hundred years from tomorrow. This kind of limited optimism is foreign to western habits of thought, but not, I think, to Chinese, who take a long view of history, like God to whom the psalmist says, a thousand years are as a day.

Thoroughly Chinese is the natural way in which Mao Tse-tung reaches into the distant past for historical events or literary legends with which to support his analysis of current affairs. It is this ability to take a long view of history which accounts for the traditional patience of the Chinese.

"The United States will not always control the vote of the majority of the member states of the United Nations," was Mao's typically Chinese reaction to Peking's exclusion from that body. "And when it no longer does, the People's Republic of China will become a member of the United Nations." This is the basis of my hope that history will repeat itself, if not tomorrow, then fifty or one hundred or two hundred years from tomorrow. This kind of limited optimism is foreign to western habits of thought, but not, I think, to Chinese, who take a long view of history, like God to whom the psalmist says, a thousand years are as a day.

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Thoroughly Chinese is the natural way in which Mao Tse-tung reaches into the distant past for historical events or literary legends with which to support his analysis of current affairs. It is this ability to take a long view of history which accounts for the traditional patience of the Chinese. "The United States will not always control the vote of the majority of the member states of the United Nations," was Mao's typically Chinese reaction to Peking's exclusion from that body, "And when it no longer does, the People's Republic of China will become a member." He was, of course, right. It is probably the same confidence in the future for which I shall, however, express one conviction: there will be no march back to the mainland by the Kuomintang, the long nurtured and from the beginning hopeless dream of Chiang Kai-shek and the small community of political refugees on Taiwan. Nor will there be a restoration of the semi-feudal and semi-colonial status of prerevolutionary China which the Communist Party under Mao's leadership has effectively destroyed.

Beyond that predictions are risky. The decline and fall of Liu Shao- chi, who long shared power with Mao and for some time overshadowed him; the precipitous fall of Lin Piao, Mao's own choice as his successor, are warning flags to anyone who would launch himself upon the sea of prophecy. They also underscore the error of formulating policy upon the presupposition that things will always be as they now are. Political regimes change; and not only in the sense that they are over-turned by counter-coups, the forlorn hope of the exiles on Taiwan, but in the sense that in the crucible of events and under the necessity of dealing with stubborn facts rather than theories, even the most dogmatically committed regime may undergo a change of policy, if not of heart. The pilgrimage to Peking of Richard Nixon, who had built a successful political career upon a platform of intransigent anti-communism, is evidence of this; as was his welcome to Peking by the leaders of the People's Republic of China.

On the other hand, it is obvious that any speculation about the future of the Church of China has to be based upon presupposition about the future of China itself. The presupposition within the context of which this paper is written is that, following the departure from the scene of the leader whom Andre Malraux has described as the last of the great men of the twentieth century, China will develop along Maoist lines. This means that an examination of Mao's own thinking will figure prominently in the attempt to gauge future possibilities. Should this presupposition prove to

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1 The reference of this quotation has been mislaid.
Mao on Religion

Mao’s explicit statements on the subject of religion are few. When a student at the Normal School in Changsha, in a comment written in the margin of his ethos textbook, he listed religion, together with capitalism and autocracy, as one of “the four evil demons of the empire.” He named the fourth evil demon as “repression of the individual” than which “there can be no greater crime.” It is doubtful that he had Christianity in mind. It is more probable that he was thinking of the superstitions and myths which form a large part of traditional folk religion in China. These he looked upon as fetters lashing the people to the pillars of semi-feudal and autocracy, as one of “the four evil demons of the empire.” He named the fourth evil demon as “repression of the individual” than which “there can be no greater crime.”

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Mao himself insists that any speculation about the future must begin with a careful analysis of the concrete situation. It is a method which he has repeatedly employed himself. Such an analysis, vis-à-vis the subject of this paper, must begin with the question of the policy of the government towards religion and specifically towards the Christian Church.

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To those who devoted years of service to the medical and educational institutions built in China by American, chiefly Protestant, churches, it seems unjust to Mao’s part to dismiss their work as a form of cultural imperialism. Nevertheless and granting the enormous benefits to the Chinese people, the markedly foreign character of the enterprise gives sufficient substance to the charge to make Mao’s view, if excessively jaundiced, understandable. It is a notorious fact, for example, that even anti-clerical French governments have supported French Catholic missionary efforts precisely because they regarded their educational aspects as useful agents in the promotion of French cultural interests—which are not entirely divorced from French political interests.

Other than these few critical comments, Mao is on record as believing collaboration possible “in the field of political action . . .” and as supporting religious freedom. In his report On Cooperation Government to the 7th National Congress of the Communist Party on 24 April 1945, he said: “All believers in Protestantism, Catholicism, Islamism, Buddhism and other faiths enjoy the protection of the people’s government so long as they abide by its laws. Everyone is free to believe or not to believe; neither compulsion nor discriminations is permitted.” In the same report he listed “freedom of speech, press, assembly, association, political conviction and religious belief and freedom of the person (as) the people’s most important freedoms.” He made it clear, however, in a paper written in 1955 that such freedoms did not extend to counter-revolutionaries.

“Freedom of speech is the exclusive right of the people, among whom there can be a spectrum of views, i.e., freedom of criticism, freedom to express divergent views, freedom to publicise theism or materialism.”

The Record on Religion

There is nothing in these stated views suggestive of implacable hostility. Against this, nevertheless, stands the record of suppression in the early years of the 1950’s: liquidation of Christian institutions, imprisonment and expulsion of foreign mission personnel, imprisonment of Chinese clergy and laity. The violence of these years was primarily a result of the resistance, often heroic, of many of the Catholics, acting in obedience to the directives of ecclesiastical authorities, to the acceptance of the Three Autonomies proposed by Chou En-lai as a basis for the establishment of peaceful co-existence between the government and the Catholic Church. The three autonomies which the government insisted the Chinese Church vindicate for herself were: self-government, self-support, and self-propagation. To the government the objective was to cut the Church loose from her foreign ties which, from its point of view, made her a foreign institution not attuned to the interests of China, hostile to the regime, and a natural tool of imperialistic interests. To the ecclesiastical authorities the objective seemed to be the establishment of a national Church separated from Rome, therefore schismatic in character. The issue seemed a simple one of loyalty to the Holy See. Because Chou En-lai had recognised “the necessity of Catholics remaining united to Rome in spiritual matters” many Catholics, both of the clergy and of the
Mao's Thoughts and the Record

He more than once declared freedom of religion to be a tenet of the regime; he also more than once expressed a conviction that missionary activity had served as a tool of foreign cultural imperialism. Out of his awareness of a decade, the furies of the Cultural Revolution, leaving in its wake desolation and silence. This in brief is the record that must be taken into account in any attempt to analyse the concrete situation.

The measures of suppression which followed the conflict over the three autonomies do not, in my judgement, contradict Mao's position. They were disposed to accept the three autonomies. The inevitable result, in view of the categorical veto interposed by the apostolic inter-nuncio, was a cruel division within the Catholic body which exists to this day.

Shanghai, once one of the two most flourishing centers of Catholicism in the Far East, is a tragic symbol of this division. Her legitimate bishop, Kung Ping-mei, imprisoned in 1956, is serving a life sentence imposed in 1960. Another bishop, the legitimacy but not the validity of whose consecration is denied by Rome, occupies, or did at last report, his episcopal office. It is impossible to enter into the polemics of this controversy except to say, as will probably appear from my later remarks, that if I held a position it would be in the middle ground.

It would be somewhat naive, I think, to suppose that acquiescence in the three autonomies would have assured the freedom of the Catholic Church. This would be to ignore the doctrinaire hostility of Marxism to religion. It would also be to ignore the evidence of the Cultural Revolution which vented its fury upon religion among other things, not sparing either the Protestant Church or the compliant sectors of the Catholic Church which had accepted the three autonomies. Again Shanghai is a tragic symbol. During the Cultural Revolution the two lofty spires of the great church of St Ignatius at Zikawei were demolished and the church itself, scene over the years of countless inspiring liturgical manifestations of Christian faith, converted into a granary. The fact that the actual bishop in office adhered to the three autonomies did not save his church from vandalism.

Confrontation, conflict, imprisonment, expulsion, leaving the non-conforming Church either suppressed or in refuge on Taiwan and the compliant Church leading a fruitful existence; then, after a hui of almost a decade, the furies of the Cultural Revolution, leaving in its wake desolation and silence. This in brief is the record that must be set against Mao Tse-tung's statements and which must be taken into account in any attempt to analyse the concrete situation.

The policy as reflected in Mao's recorded statements gives grounds for hope. The policy as reflected in the record of events does not encourage optimism. To what extent does the latter contradict the former?

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The policy as reflected in Mao's recorded statements gives grounds for hope. The policy as reflected in the record of events does not encourage optimism. To what extent does the latter contradict the former?
— "The masses have great creative power ... We should go to the masses and learn from them."10
— "Twenty years of experience tell us that the right task, policy and style of work invariably conform with the demands of the masses."20
— "We communists are like seeds and the people are like the soil. Wherever we go we unite with the people, take root and blossom among them."21
— "If we rely on the masses, we shall overcome all our difficulties."22
— "We have always maintained that the revolution must rely on the masses of the people."23

As early as 1927 in his remarkable analysis of the upsurge of the peasant movement in Hunan he had said: "There are three alternatives: to march at their head and lead them, to trail behind them, gesticulating and criticising, to stand in their way and oppose them."24

Mao's confidence in spontaneous mass movements, a trait which distinguishes him from party leaders elsewhere, can probably be traced to his active participation in the nation-wide student protest movement of May 1919. The protest, the first large scale manifestation of political dissent of the century, was sparked by the transferal to Japan by the Paris Peace Conference of the former German territorial concessions in China. Mao had only recently returned to his native province of Hunan from Peking where he had spent some months working in the university library when the demonstration broke out on 4th May. In Hunan he helped organise a "United Students Association" and took a leading part in its activities.

When Mao left Peking he was not yet a committed Marxist, although he had incorporated some of its tenets into "the curious mixture of ideas of liberalism, democratic reformism and utopian socialism" which formed the contents of his intellectual grab-bag at the time.25 Less than a year after his involvement in the mass student protest he had adopted Marxism as his creed and two years later he participated in the first Congress of the minuscule Chinese Communist Party.

Out of this experience was born a confidence both in mass movements and in youth which were abiding. His confidence in youth did not later, as often is the case, fall victim to the generation gap. Twenty years later, in a speech commemorating the "great event" of 4th May 1919, he said:

"What has been the role of Chinese youth since the 4th May Movement? That of a kind of vanguard; everyone recognises this except the die-hards. But what does it mean to play the role of a vanguard? It is to put oneself at the head, to march in the front ranks of the revolution. In the anti-imperialist and anti-feudal ranks of the Chinese people there is a corps composed of young intellectuals and students ... It numbers today an effective of several millions. It is an army which forms one of the fronts, and an important one, in the struggle against imperialism and feudalism."26

The Cultural Revolution and Mao

Whether the Cultural Revolution was started by Mao himself is a matter of dispute. Some are of the opinion that it was a genuinely spontaneous movement which, originating among students at the University of Peking, spread to other universities and cities, and soon assumed the proportions of a tidal wave that threatened to sweep away all traditions and institutions including the Communist Party itself.27 Against this opinion is the claim of Mao himself: "I ignited the cultural Revolution of the past five months."28

Whether he ignited the Cultural Revolution or whether, in accordance with his advice in connection with the Hunan peasant movement almost forty years before, he quickly moved "to march at their head and to lead them", is not of decisive importance. In either case, the Revolution served his purposes and he did manage with extraordinary nimbleness "to march at their head". Nevertheless, at various times and for considerable stretches of time it threatened to get completely out of hand. So much so that fear, bordering on panic, spread through upper echelons of the party apparatus. This was not surprising in view of the fact that none of the top leaders could be sure that on the following day they would not appear as a new target on a big poster.

Mao's reaction to this situation was typical and, among communist leaders, unique. He let the students have their head. At the time of the Hunan movement he had chided his colleagues for panicking in the face of peasant extremism:

"To talk about 'arousing the masses' of the people day in and day out and then to be scared to death when the masses do rise—what difference is there between this and Lord Sheh's love of dragons?"29

Lord Sheh was a character in a story dating from 77 BC who filled his palace with paintings of dragons. When a real dragon, drawn by friendly curiosity, appeared one day Lord Sheh was frightened out of his wits.

25 SW, II, 245.
27 Jerome Ch'en, op cit, p. 44.
28 SW, I, 56.
As in Hunan so in the case of the Cultural Revolution Mao refused to take fright at the appearance of the dragon. And as then so now he chided his colleagues.

"Let the chaos go on for a few months and just believe that the majority is good and only the minority bad . . . There are very few hooligans," he assured them, "Let the students go into the street. What is wrong with their writing big character posters and going into the street? Let foreigners take pictures. They take shots to show aspects of our backward tendencies. But it does not matter. Let the imperialists make a scandal about us."

"Some comrades are afraid of the masses, of their criticism and what they will say . . . I do not think a fear of this kind is necessary. What is there to be afraid of? . . . The question of right or wrong, correct or mistaken . . . can only be resolved by the method of reasoning, discussion, criticism and self-criticism." 

"It is understandable that there should still be ignorance and inconsistencies after less than six months . . . I think it is a good thing to have this tidal wave. Brains which have not thought for many years may think again under its impact. At the worst, it is just a mistake. Any line, if it is a mistake should be corrected, and that is all. Who wants to knock you down? I do not. I do not believe the Red Guards want to do that either."

It must be remembered that the chief object of Red Guard attack was the Communist Party bureaucracy itself. It is impossible to imagine a Brezhnev standing by, let alone encouraging, a nation wide student attack upon the Communist Party apparatus. Yet this is what Mao did.

Although Mao welcomed the attack upon the bureaucracy, he did not wish to see the party itself destroyed. The party was still, in his eyes, the indispensable leading force in pursuit of the ultimate aims of the revolution. I have already observed that Mao's confidence in revolutionary mass movements is "almost, although not quite, unlimited." When the chaos had gone on long enough and when the existence of the party itself was threatened, Mao acted to bring the movement under control. He brought in the army, not, however, to crush the Revolution but to join it! And by joining it to establish control!

There was to be sure some confusion, situations in which neither the army unites involved nor the students were sure who was on the side of whom. There were episodes of direct confrontation. But on the whole the takeover was handled with such adroitness that in the end the army appeared not as the enemy of youth but as its ally in the Cultural Revolution. The party, shaken, chastened, and purged, remained in place and Mao himself emerged with increased prestige and authority.

29 Jerome Ch'en, op cit, pp. 35 ff.
30 Id, pp. 44 ff.
Obstacles to Accommodation

There are nevertheless formidable obstacles in the way of such an accommodation in China. There is first of all the traditional hostility to religion which is part of Marxism as interpreted by the Communist Party. Where the party has established its control the Church has to date at best managed to achieve an uneasy modus vivendi. In the case of China there is another and in my judgment more important factor contributing to the hostility. This is the element of Europeanism or the foreign character of the Church.

In a context which is evidently intended as a defense of Archbishop Riberi, the inter-nuncio, John Haughey, S.J., writes that “he effectively sabotaged the invitations being preferred by the party to develop an ‘indigenous’ Catholicism.” I am not inclined to regard this as among the more praise-worthy achievements of the inter-nuncio. Nor do I consider it especially to his credit that he, as Father Haughey says, “consolidated the will of the Catholic community to resist being domesticated.” The great failure of the missionary effort, in my judgment, was precisely that it had not developed an “indigenous” Catholicism. The tragedy was that the Chinese Church had not been domesticated. It was a foreign importation, controlled by foreigners, speaking a foreign language, projecting a foreign image even in the architecture of its churches, protected by foreign powers, sometimes serving the interests of those powers, and which during most of its history had tenaciously resisted all efforts to domesticate or sinicize it. Archbishop Riberi was by no means the first to “sabotage” such efforts.

Let me take pains not to be misunderstood. I am aware that the policies of the inter-nuncio faithfully mirrored the views of Pius XII. I have already made it clear that acceptance of the three autonomies was no guarantee of security. I am cognisant of the fact that Mao Tse-tung’s or Chou En-lai’s conception of an “indigenous” Catholicism may not have much in common with the conception of a Matteo Ricci. It is within the context of these precisions that I argue that the greatest failure of the missionary effort was that it did not develop an “indigenous” Catholicism.

A notable effort to do so was made by Ricci and his colleagues in the sixteenth and seventeenth centuries. The prevailing missionary methodology of the time was informed by a spirit of Europeanism of a particularly virulent kind which identified Christianity not only with western cultural forms, but with national cultural forms. The Indian convert in India and the Chinese convert in Macao had to portugalize himself, discarding his Indian or Chinese name in favour of a Portuguese name, adopting Portuguese clothes, singing Portuguese hymns, in all matters, except in the matter of enjoying equal rights, becoming a Portuguese.

Completely repudiating Europeanism, Ricci and his associates sought to sinicize themselves and the Church rather than to europeanize the Chinese, to develop a Chinese Church and not a European Church in China. I have told their story elsewhere. I may perhaps be permitted to quote the concluding paragraph:

“These few men, by the contacts which they established between Chinese and European thought, almost changed the course of history in China, and hence in the world. Not even the reverses of the future can obscure the fact that they contributed brilliantly, as a modern author remarks, to ‘that cosmopolitanism which is at the heart of modern civilization’ and by helping to bridge the gulf between Orient and Occident, made an outstanding contribution to the ideal of universal brotherhood.’ By their readiness to put aside European prejudices, by their adaptability, their innocence of snobbery and smugness, their alertness to discover the good and reluctance to note the bad, by the sympathy and understanding they brought to their contact with China, they pointed the way, and their example still points the way, to cultural rapprochement between the peoples of the world. They deserve to be held in honour not only by the

Roman Catholic Church and by China, which has never had better friends, but by everyone who agrees with the Chinese proverb that ‘within the four seas all men are brothers.’”

Gunboats Replace Accommodation

This saga ended tragically upon the reefs of the Rites Controversy. The Roman decisions, putting an end to the efforts of cultural assimilation, forced the Church into a position of seeming antagonism to the cultural heritage of China. Prevented from integrating herself with Chinese life and culture, a foreign substance in the life stream of the nation, her agents suspect and outlawed, the Church led a semi-clandestine existence during the last years of the eighteenth and a good part of the nineteenth centuries. When a new day dawned it was ushered in to the sound of foreign cannon fire. The Church, both Catholic and Protestant, marched in under foreign flags. The new freedoms and privileges enjoyed by missionaries were won for them by the imperialistic powers. Beginning with the British-Chinese Opium War (1840-1842) and culminating in the British-French occupation of Peking in 1860 the European powers imposed upon China a series of unequal treaties in the benefits of which Christian missionaries shared. There were actually missionaries who hailed with delight the odious Opium War because they foresaw that the victorious British would force the Chinese to open their doors not only to the importation of the drug, but of missionaries. Missionaries enjoyed extraterritorial privileges which they were not loath to invoke not only in their own interest, but sometimes in the interest of their Chinese Christians involved in private litigation with their non-Christian neighbours. The new freedoms and privileges enjoyed by missionaries were won for them by the imperialistic powers. Beginning with the British-Chinese Opium War (1840-1842) and culminating in the British-French occupation of Peking in 1860 the European powers imposed upon China a series of unequal treaties in the benefits of which Christian missionaries shared. There were actually missionaries who hailed with delight the odious Opium War because they foresaw that the victorious British would force the Chinese to open their doors not only to the importation of the drug, but of missionaries as well. And when French troops occupied Peking in 1860 the Catholic Bishop, Mgr Mouly, presided at a solemn Te Deum sung in the cathedral in thanksgiving to God and to the emperor Napoleon III.

In his critique of Dean Acheson's views, Mao Tse-tung appropriately called attention to the fact that in the Treaty of Wanghia of 1844, the first treaty ever signed between China and the United States . . . the United States compelled China to accept American missionary activity, in addition to imposing such terms as the opening of five ports for trade.” In the 1860 settlement, France established a protectorate over all the Catholic missions and missionaries. Missionaries enjoyed extraterritorial privileges which they were not loath to invoke not only in their own interest, but sometimes in the interest of their Chinese Christians involved in private litigation with their non-Christian neighbours.

It is not surprising that, as John King Fairbank points out, “there were hundreds of anti-christian riots, sometimes with loss of life, including at least fifty cases that required top level diplomatic attention, up to the Boxer massacres of 1900.” The Boxer massacres themselves were motivated by hatred for the foreign connotations of Christianity more than anything else.

In a letter dated 24th June 1935, addressed to the Jesuit provincial of the California province, in discussing what I described as “one of the grandest epics of missionary endeavour in the history of the Church” and which I would later describe in “Generation of Giants”, I said: “It was the wrecking (by the Rites Controversy and the suppression of the Society of Jesus) that ended this whole epic . . . and practically destroyed the Church in China . . . Tolerance, liberty, sympathy gave way to intolerance, animosity, persecution. The Church was practically stamped out of existence. In the last century the Church was enabled to exist and to make feeble efforts to re-establish herself only under the protection of French gunboats. The French protectorate did a great service to the Church (today with better understanding I would omit the adjective ‘great’), but cannons, . . . are a poor substitute for intellectual ascendancy.”

Both Leo XIII and Benedict XV were thwarted in their desire to respond to an invitation of the Chinese government to establish diplomatic relations by the opposition of the French government supported by the Church hierarchy in China. As late as the pontificate of Pius XI the appointment of an apostolic delegate was strongly opposed by members of the episcopacy and mission superiors precisely because it was a threat to the French protectorate, which of course it was. The strong willed pontiff over-ride the objections and appointed Mgr Celso Costantini who was coolly received in Church circles upon his arrival in China. When he left, after ten years of constructive effort to de-europeanize the Church, his mission had still not been accepted by all.

Lack of Cultural Respect

There was another even more deplorable aspect to the foreign flavour of the Church. This was a lack of respect for Chinese culture, Chinese society and even for the Chinese people which manifested itself both in official policy and in the behaviour of individual missionaries.

In sharp contrast to the sixteenth and seventeenth century Jesuits, there was little interest in Chinese culture. Matteo Ricci devoted most of his time during the first two decades of his life in China to a study of Chinese literary classics. Like their non-Jesuit contemporaries, the Jesuits who, after the restoration of their Society, returned to China in 1840 had no time for such “hobbies”. In my letter of 24th June 1935, to the California provincial, I remarked:

“It is interesting to note that the Christians themselves . . . who . . . had appealed to the Pope for the return of the Jesuits to China, addressed a severe reproach to the Jesuits for their failure in this very point to follow

48 California province archives.
had committed.

That attitude had not greatly improved by the fact that almost one hundred years later Jesuits arriving in China to begin a missionary career were allowed a maximum of one year of language study. In opposition to a proposal that a language school be established and that the length of time be increased it was argued by some, including a member of the California province mission group, that for missionary work in China it was sufficient to know enough of the language to muddle through a conversation. And ability to read was of no importance whatever!

The implicit disdain lurking beneath such attitudes was often quite unconscious. I cite the example of a priest who, at the request of the French bishop, had come to Shanghai to minister to the English speaking Catholic community of that metropolis. Riding in the usually almost empty first-class section of the tram, he was engaged in conversation by the only other occupant, a handsome, tall, and, judging from the quality of his silken i-shang, evidently well to do Chinese. After some minutes of friendly conversation during which the priest explained who he was, what had brought him to Shanghai, what the nature of his work was, his interlocutor asked him, speaking impeccable English, how long he had been in China.

"Eleven years," was the reply.

"Then you must speak Chinese."

"Oh, no! I never bothered to learn it."

Without another word his erstwhile friend arose, bowed coldly, opened the door of the compartment and moved back into the crowded second-class section where he joined his less affluent compatriots.

I heard this incident described by the protagonist himself who narrated it with an air of puzzlement, still totally unaware of the nature of the affront he had committed.

Leaving the train on one occasion in the company of the superior of the local Catholic mission, which was the regional headquarters for all the mission stations of the area, we were surrounded by a crowd of rikshamen in clamorous but good-natured competition for our patronage. Suddenly one of them grabbed the valise out of my hand and carried it off to his taxi. I retrieved it and took a bus into the city. I wonder what would have happened to me had I started to thrash the husky taxi driver with my handbag. In China the privileged extraterritorial status of the foreigner protected him from retaliation and exempted him from the ordinary courtesy due to a people among whom he lived as a guest.

Admittedly these are isolated incidents. I submit that they were symptomatic of a general attitude prevalent in the nineteenth and well into the twentieth century.49 In the 1930’s there were noticeable improvements, particularly among the younger generation of European missionaries, the old attitudes still lingered on, as the monumental gaffe of Archbishop Marius Zanin, the apostolic delegate, proves.

In what other country of the world, victim of a brutal aggression, would the apostolic delegate issue orders to the bishops that they and their clergy should adopt an attitude of strict neutrality “leaning neither to the right nor to the left”? Such an order was issued by Archbishop Zanin in March 1939, at the height of the Japanese invasion. (Does the world remember the Rape of Nanking?) One can imagine the furious indignation such an order emanating from the papal nuncio and addressed to the bishops of Poland, Belgium, Holland, or France at the height of the Nazi invasion would have aroused among the people of those countries.

Missionaries have often been extremely nationalistic. Pius XI was simply taking note of a well known fact when he complained that “Nationalism has always been a plague upon the missions. It is not too much to call it a malediction.”50 But in China missionaries, often intensely nationalistic themselves, viewed with suspicion evidences of nationalism on the part of Chinese priests or aspirants to the priesthood. It probably never entered Zanin’s mind that his directive was morally offensive to any Chinese with a sense of national pride. Chinese were not supposed to be patriotic.

This action of the apostolic delegate would have been enough of itself to persuade a Mao Tse-tung or any Chinese of patriotic instincts of the


50 George H. Dunne, s.j., op cit, p. 9.
foreign character of the Church. At bottom, it was no less than the incidents cited above a manifestation of implicit disrespect for China as a nation and as a people.

To the Chinese, as intelligent, able and industrious as any people on earth and heirs to one of the oldest and most sophisticated civilizations, this attitude was especially galling. Nowhere was it more galling and less excusable than in the attitude towards the Chinese clergy. They were regarded as fit only to serve as helpers to and under the direction of foreign missionaries. They were not considered qualified to hold positions of authority, certainly not over foreigners.  

Assembled in Rome for the first Vatican Council in 1869-70 the bishops of the Church in China, all of them Europeans, reaffirmed their unanimous opposition to conferring the episcopal dignity upon Chinese. As late as 1924 none of the forty-two bishops who met in Shanghai for the first synod in the history of the Catholic Church in China was a Chinese. The only two Chinese participating were newly designated apostolic prefects. Apostolic prefects are not of episcopal rank.

The treatment of indigenous clergy as second class citizens in the Church, a manifestation of the inbred sense of racial arrogance which is a feature of Europeanism, has a long history reaching back to the sixteenth century—the beginning of the modern missionary era. As usual Marteocio Ricci is found on the side of the angels. Even before reaching China he recorded his views on the subject clearly and forcibly. The Jesuits in India, influenced by the views of Francisco Cabral and other missionaries in Japan, had adopted a policy of teaching native candidates for the priesthood Latin and humanities, but not admitting them to the courses in philosophy and theology required of Europeans. In a letter of 20th November 1581, addressed to the general superior in Rome, Claudio Acquaviva Ricci strongly objected:

"The reasons advanced in support of this policy seem to me of little weight. It is alleged that philosophical and theological studies will make (native students) proud and that, as a consequence, they will not be content to serve in poor parishes; and that, furthermore, they will look down upon those European (students) who do not do so well in their philosophical and theological studies. But all of this could be said, and perhaps with more reason, of others who study in our schools whether in India or in Europe. Nevertheless, we do not on that account refuse them admittance to our schools. Much less should we do so in the circumstances here, since no matter how learned they be native born Indians rarely receive due credit from whites ... Secondly, by this new policy we shall encourage ignorance on the part of ministers of the Church and in a land where learning is of much importance ... Thirdly, and it is this which disturbs me more than anything else, this people have been greatly humiliated in this land. No one has shown them as much understanding as our Fathers. It is for this reason that they have a special love for us. If now they are to be made to feel that even our Fathers are against them and do not want to enable them to hold their heads high and to make it possible for them to aspire to any office or benefice on a basis of equality with Europeans, as education enables them to do, I am very much afraid that they will come to hate us ..."  

In the nineteenth and into the twentieth century Europeanism had carried the day against the enlightened views of Ricci in this as in other aspects of mission methodology. The first one to speak out, loud and clear, in protest and by word and example to take up the cudgels against Europeanism in all its forms was the Vincentian missionary, Vincent Lebbe. His story is well known. He was bounded by his superiors and by bishops from city to city, province to province, pillar to post. Consistently opposed by authorities he was persuaded in 1920, after nineteen years in China, to return to Europe where he worked among Chinese students abroad and sought to win support for his ideas. He found strong support in Pius XI and with his encouragement returned to China in 1927. Here he discovered that papal approval had not abated ecclesiastical hostility. As late as the 1930's, although the younger generation of missionaries admired him, few of the older generation looked upon him with a kindly eye. To them he was still a maverick.  

Pius XI threw the full weight of his authority into an effort to put the Church in China on the road to indigenization. In this he had the enlightened support of Zanin's more enlightened predecessor, Celso Costantini. In 1926 in a dramatic repudiation of deeply entrenched prejudices of mission policy makers the pope himself consecrated six Chinese bishops in Rome.

51 Cf Jacques Leclercq, op cit, p. 73.
52 Fr Germain, S.J., one-time rector of Aurora University in Shanghai, and procurator for the Jesuit missions on Taiwan since his expulsion from China by the Communists, a conciliarist and on being discovered accepted a public penance. But afterwards he returned to his aforesaid and was dismissed from the Society for conciliarism. A son whom he had married, raised a family, rose to high position in the government, became a nationally recognized intellectual. In his old age he returned to the Church and during my last year there, 1935-36. He refused to stay under Japanese occupation and make (native students) proud and that, as a consequence, they will not be content to serve in poor parishes; and that, furthermore, they will look down upon those European (students) who do not do so well in their philosophical and theological studies. But all of this could be said, and perhaps with more reason, of others who study in our schools whether in India or in Europe. Nevertheless, we do not on that account refuse them admittance to our schools. Much less should we do so in the circumstances here, since no matter how learned they be native born Indians rarely receive due credit from whites ... Secondly, by this new policy we shall encourage ignorance on the part of ministers of the Church and in a land where learning is of much importance ... Thirdly, and it is this which disturbs me more than anything else, this people have been greatly humiliated in this land. No one has shown them as much understanding as our Fathers. It is for this reason that they have a special love for us. If now they are to be made to feel that even our Fathers are against them and do not want to enable them to hold their heads high and to make it possible for them to aspire to any office or benefice on a basis of equality with Europeans, as education enables them to do, I am very much afraid that they will come to hate us ..."  

53 George H. Dunne, S.J., op cit, p. 25.
54 C. Jacques Leclercq, op cit.
55 Father Lebbe died in Chungking during the war in 1940. Continually frustrated by superiors he had reluctantly left his religious order and took vows in the congregation of Brothers of St John the Baptist, a Chinese community which he had founded after his return to China.
It was a turning point in the history of the Church in China, but it came too late. Six years earlier Mao Tse-tung had joined the Communist Party. Two years earlier the party had held its first National Congress. Less than twenty-five years later the People's Republic of China was in command. Twenty-five years was too short a time to take more than a few steps towards indigenization. It was far too short a time to develop a new mentality or to erase an old image.

Two Conclusions

The conclusion I draw from this brief survey are two-fold: (1) In the light of this history and altogether apart from the inclination of a Communist Party in power to bring all institutions under its control, the view of the Church as a foreign institution serving foreign interests becomes quite understandable—as does the insistence that she declare herself independent from foreign control. (2) If the Church has a future in China it will be as an indigenous Church—the Chinese Church and not the Church in China. It will still be, in the words of Chou En-lai, "united to Rome in spiritual matters" or, more precisely, in matters concerning the theological content of Christian revelation as interpreted by the magisterium of the universal Church over which the Bishop of Rome, as successor to St Peter, presides.

In other matters, particularly, to use the lapidary expression of the three autonomies, in matters of "self-government, self-support, and self-propagation" it will be largely independent. This obviously runs counter to deeply engrained habits of Roman thought and practice. It does, nevertheless, find support in certain developments within the Church issuing from Vatican II to which John Haughey has called attention.

By 1949 when the People's Republic of China was established four of the twenty archbishops, twenty-five of the ninety-two bishops and six of the thirty-four prefects apostolic were Chinese.

The developments to which Father Haughey refers have, to be sure, run into increasing resistance in Rome. The wave of enthusiasm generated by Vatican II has subsided as the forces of conservatism and advocates of centralization, demonstrating remarkable recuperative powers, have moved back into posts of command. I would not venture to predict the outcome of this, to my mind, regrettable trend. I will, however, venture the opinion that unless Rome can wrench free from the grip of a mind set upon centralization and accept the principle of extensive autonomy the Church will have no future in China.

Ricci and Indigenization

Again I reach far into the past to find guidance for the future. I do not think I am reading my own views into ancient texts when I invoke the authority of Matteo Ricci in support of the indigenization of the Chinese Church. I have already cited his insistence upon a policy of complete equality which would open the door for the native clergy to every ecclesiastical office. At the end of that road is self-government. It was to develop further this policy that Ricci's successor, Nicola Longobardo, in February 1613, sent Nicolas Trigault off on the long voyage to Rome to defend the cause of an indigenous clergy and as a corollary to seek permission to employ the Chinese language in the liturgy.

In his remarkable letter of 15th February 1609, in which he set forth his mature views on methodology, based upon twenty-seven years of experience, Ricci warned against the dangers of Europeanism and insisted upon minimal foreign contacts. He stressed the importance of making the Chinese Church self-supporting as soon as possible, insisting that recourse to Macao for foreign funds be resorted to "as cautiously and as little as possible". Perhaps this might be described as the earliest recorded advocacy of the second of the three autonomies.

While there could be no question of compromising Christian doctrine, needless conflicts with Chinese prejudices and suspicions should be avoided. At the same time he apparently felt that Rome should have greater confidence in the integrity and intelligence of those on the spot. This is suggested by his complaint to a Jesuit friend, Girolamo Costa, about the mania for centralized control that obliged him to send his writings off to distant Goa or more distant Rome for censorship. "In order to publish anything I have to get permission from so many of our people that I cannot do anything. Men who are not in China and cannot read Chinese insist upon passing judgment." Ricci found a way around this ridiculous road-block. He sometimes wrote his manuscripts in the form of letters to Chinese friends who thereupon undertook on their own initiative to publish them.

I cannot but feel that Ricci would not have dismissed the three autonomies out of hand, but would have been quite willing to sit down with Chou En-lai to discuss them over a bowl of tea. Whether they...
would have reached an agreement and whether such an agreement would have materially changed the course of events is, as I have indicated, another question.

Place for the Foreign Missionary?

Will the indigenization of the Chinese Church mean that there will be no place for the foreign missionary? Not, in my judgment, for one who remains a foreigner. Matteo Ricci is on record as regretting that he was unable to change the cast of his eyes and the size of his nose the more completely to sinicize himself. Missionaries of more recent vintage have been unwilling even to change their dietary habits.

In the large community at Zikawei, where I spent four happy years, and of which I have the warmest memories, there were thirteen nationality groups, one of the largest being Chinese. Instead of the Europeans adjusting themselves to the culinary habits of the Chinese—whose cuisine is after all ranked among the best in the world—the Chinese were obliged to follow a European diet. A single minor concession was made in their favour. At breakfast, which for the Europeans meant bread and café au lait, a Chinese menu was provided on a table apart for the Chinese members of the community.

Ricci would have been out of place. In a letter of 1599 he said of himself and his associates: "We are here clothed and shod Chinese style, speaking, drinking, eating, and living according to the customs of China."

Kuo Tzu-chang, governor of Kwelchow province, in his introduction to an edition of Ricci's World Map which he published and in anticipation of objections to taking lessons in geography from a foreigner, said of Ricci: "He is no longer a foreigner, but a Chinese."

I should hope there may be a place in China for missionaries of whom it can be said that, although of foreign provenance, they are "no longer foreigners, but Chinese."

I make another qualification. The missionary of tomorrow, whether of foreign provenance or Chinese, will have to have something to contribute other than preaching the Gospel. That is to say, I doubt that proselytism, or convert making, will meet with official favour in China. I should hope that eventually the situation will have sufficiently evolved to permit a realization of the religious freedom which Mao has described as government policy. Even in that hypothesis, however, direct methods of preaching the Gospel may not be acceptable.

This undoubtedly is a "hard saying" to those to whom the preaching of the Gospel is not only the major, but the only mission of the Church, and who cannot conceive of other methods of apostolic work than those to which they have been accustomed. A good example of this kind of mentality and of the disasters to which it can lead is furnished by the Spanish missionaries who, coming from the Philippines, undertook to preach the Gospel in the province of Fukien in 1637 employing the only methods which in their eyes were permissible.

One of them, Francisco de Escalona, has described the method. They marched through the streets in their religious habits, holding their crucifixes high in the air, and proclaiming in "a loud voice that this was the image of the true God and Man, Saviour of the world, creator of all things, who punishes those who do not keep His law and rewards eternally those who keep it; and that the idols and sects of China are false and deceits by which the devil leads them to hell forever, and that whoever ordered these placards posted, if they did not repent of the offence they had committed against our Lord, the true God, would be condemned to hell, whether they be viceroy, judges, military commandant, mayor, or any other mandarin." The placards referred to were orders posted by the city authorities banning further street preaching by the foreigners which had resulted in riotous disturbances comparable to what might be expected today should a foreigner march through the streets of Foochow announcing that Mao Tse-tung, Chou En-lai, the central committee and the secretary of the local party would all be condemned to hell if they did not repent and renounce their Marxist-Leninist ideas. Not content with words, de Escalona and his companions went about tearing the official posters from the city walls.

Giulio Aleni who had acquired such a mastery of Chinese literature and culture that he was widely known as "the western Confucius" had, through ten years of patient effort, won a respected place for Christianity in the province. Fukien rivalled Shansi in the mid-1630's as the most promising centre of missionary activity in the empire. Aleni's work was almost destroyed as a consequence of the activities described by de Escalona. Christianity was proscribed, ninety chapels closed or torn down, Christians imprisoned, Aleni himself driven from the province. The offending foreigners, leaving ruin behind, were soon back in the Philippines rejoicing that they had been found worthy to suffer for Christ.

This kind of apostolic activity will be no more acceptable to the new China than it was to the old. On the other hand, the methods developed by Ricci, Aleni and others may be no less applicable to twentieth and twenty-first century socialist China than they were to sixteenth and seventeenth century imperial China. The principles are still valid although the missionary of tomorrow will have to adapt them to a greatly changed social and political scene.

Ricci Did Not Preach

There is no evidence that during the entire twenty-eight years of his life in China Ricci ever "preached the Gospel" in the sense in which that...
expression is generally understood. He did not preach the Gospel. He witnessed to it by the manner of his life.

To those who cannot imagine the Gospel being preached without benefit of soapbox, school, or pulpit it will come as an even greater shock to learn that Ricci also dispensed with churches. Writing from Nanchang on 12th October 1595, to his friend Giulio Filigatti in Rome, he remarked:

“I do not think we shall establish a church, but instead a room for discussion and we will say Mass privately in another chapel, or perhaps use the reception hall for chapel; because one preaches more effectively and with greater fruit here through conversations than through formal sermons.”

And three days later, writing to Girolamo Costa, he observed:

“We shall not in these beginnings establish either church or chapel, but conversational halls.”

Ricci did not underesteem making converts. “It is for this purpose,” he wrote, “that having left our country and our dear friends, we are here.”

But he insisted on quality, not quantity—“good Christians, rather than multitudes.” The apostolate should be carried on “prudently, without fanfare, and with good books and reasoned arguments, proving (that) our doctrine . . . serves the cause of good government and peace in the empire.”

In China more can be done with books than with words,” he advised the general of the Jesuit order in 1609.

It was not from the pulpit or in the street, but in long hours of private conversation with visitors who flocked in ever increasing numbers to see him that he exercised his apostolate. Although it was well known that he was a religious man, it was not interest in his religion that drew them to his door. He had something else to offer, a certain competence in geography, mathematics and astronomy. It was this that brought them. But curiosity about the faith to which his life gave witness often followed and Ricci was always ready to respond. That was his way of preaching the Gospel. As he wrote to his brother from Peking: “Without going out of the house we preach to the gentiles, some of whom are converted, and as for (the others), little by little through the contacts which they establish with us God softens their hearts.”

When he died in 1610 the Gospel seed had been sown in every one of the fifteen provinces of the empire, in each of which he had influential friends familiar with and well disposed towards the religious teaching which he represented.

The future missionary may or may not be a priest or a religious. It is quite possible that a dedicated Christian layman, offering his services as a skilled educator, economist, nuclear physicist or whatever, may have the represent an ecumenically united Christianity. Given the snail’s pace at hope that the image presented by tomorrow’s missionaries in China would be that of a family united in a common discipleship of Christ and not that of dozens of quarrelsome, antagonistic sects united only in a common mistrust. In any case, his mission will be, after the example of Ricci, to witness to the Christian faith rather than to preach it.

Radiation of the faith through the charismatic example of Christian life may not only be the sole option available in the new China, it may indeed be a method more congenial to the eastern mind than less subtle methods of apologetics. This is suggested at least by the story of Shoma which, according to Father Joseph Spae, C.I.C.M., from whom I borrow it, is “known to millions of Japanese . . . searching for the wisdom of life.”

“Shoma was born from a poor family. He was stubborn and ignorant but wholly without the usual worldly desires. He never married and, looking at the world differently from others, he spent his entire life wandering east and west, causing people to become more aware of their salvation. His way of enlightening others was simplicity itself. Just by being himself, Shoma caused everyone to appreciate the mercy of Amida.”

It could perhaps be said of Ricci that his way of enlightening others was simplicity itself. Just by being himself he aroused in those who met him an interest in the faith which expressed itself in his life.

Points of Contact with Maoism

Confucianism was the ideology which determined the shape and texture of Ricci’s China. It was with Confucianism therefore that he sought points of contact. It is Marxism which, in one form or another, will have replaced Confucianism, although elements may survive, in the new China. It is with Marxism therefore, or more precisely and upon the assumption which undergirds this paper, with Maoism that points of contact must be found. This should not be too difficult. My guess would be that there are far more points of contact between Christianity and Maoism than between Christianity and Confucianism.

From his youth Mao has pursued with single minded dedication the liberation of China from its semi-feudal and semi-colonial servitude, and the deliverance of the masses of the peasant poor, 70% of the population according to his own estimate, from exploitation and misery. A Church attuned to the Gospel message and sensitive to social realities could not fail to find points of contact here. However much one might disagree about means, the end sought deserves the sympathetic understanding of anyone who hungered after justice.

The injustices rampant in pre-revolutionary China cried out for a radical transformation of the social, economic and political structures of the country. That should have been evident to anyone who surveyed the scene. It was evident to Mao, and it explains his confidence at a time when the Communist Party membership was decimated, when it had been


66 Id., p. 46. 67 Ibid. 68 Id., p. 124. 69 Id., p. 88. 70 Id., p. 87. 71 Id., p. 94. 72 Id., p. 91. 73 Id., pp. 106 f.
badly battered by Chiang Kai-shek, when its Russian advisers had been recalled by Stalin, when its fortunes and its prospects were at the lowest possible ebb. In January 1930, Mao wrote a letter criticizing the then prevailing mood of gloomy pessimism that had taken hold of the party leadership. He based his own confidence on an analysis of the contradictions existing in the structures of society:

"... In the wake of the contradictions among the ruling reactionary cliques—the tangled warfare among the warlords—follows heavier taxation which steadily sharpens the contradiction between the broad masses of taxpayers and the reactionary rulers. In the wake of the contradiction between imperialism and China's national industry, follows the failure of the Chinese industrialists to obtain concessions from the imperialists, which sharpens the contradiction between the Chinese bourgeoisie and the Chinese working class, with the Chinese capitalists trying to find a way out by frantically exploiting the workers and with the workers resisting. In the wake of imperialist commercial aggression, Chinese merchant-capitalist extortion, heavier government taxation, etc., follows the deepening of the contradiction between the landlord class and the peasantry, that is, exploitation through rent and usury is aggravated and the hatred of the peasant for the landlord grows. Because the reactionary government, though short of provisions and funds, endlessly expands its armies and thus constantly extends the warfare, the masses of soldiers are in a state of constant privation. Because of the growth of government taxation, the rise in rent and interest demanded by the landlords and the daily spread of the disasters of war, there are famine and banditry everywhere and the peasant masses and urban poor can hardly keep alive. Because schools have no money, many students fear that their education may be interrupted; because production is backward, many graduates have no hope of employment. Once we understand all these contradictions, we shall see in what desperate situation, in what chaotic state, China finds herself. We shall see also that the high tide of revolution against the imperialists, the warlords and the landlords is inevitable, and will come very soon. All China is littered with dry faggots which will soon be alight. The saying: 'A single spark can start a prairie fire' is an apt description of how the current situation will develop."

Mao refused to establish a timetable for the revolution, but, a poet, expressed his confidence that it would not be long delayed in striking imagery:

"Marxists are not fortune-tellers. They should, and indeed can, only indicate the general direction of future development and changes; they should not and cannot fix the day and the hour in a mechanistic way. China, I am emphatically not speaking of something which in the words devoid of significance for action. It is like a ship far out at sea whose mast-head can already be seen from the shore; it is like the morning sun in the east whose shimmering rays are visible from a high mountain top; it is like a child about to be born moving restlessly in its mother's womb."

Early in 1933 in a letter to the California provincial, without the benefit of Mao's analysis of which I was unaware, I reached the same conclusion. And, bolder than Mao, I established a timetable. I was arguing in favour of the establishment of a centre in Nanking to develop cadres of Chinese leaders, competent in the relevant disciplines and capable of playing an effective role in the struggle to achieve within the context of democratic freedom a society based upon social justice. I said that if such leadership were not developed China would be in communist hands within twenty-five years.

It seemed evident to me that, given the monstrous and palpable injustices arising out of the existing structures of society, whatever party made the destruction of those structures its avowed purpose would win the support of the exploited masses. In the 1930's the Communist Party was the only organised group in China dedicated to the restructuring of society. (The Kuomintang, to be sure, mounted a campaign called the New Life Movement to "reform" society. The chief reform aimed at, judging from the extensive poster propaganda, seemed to be a moderation of the Chinese habit of expectorating.)

Structural Reform and the Church

The missionary Church in pre-revolutionary China was not concerned about the structures of society. The same, of course, can be said about the Church elsewhere. The Christian Church has traditionally concerned itself with the poor. Concern for the poor expresses itself in feeding the hungry, clothing the naked, nursing the sick, sheltering the homeless. In all of these corporal works of mercy the record of Christian concern is impressive and the Church in China is no exception.

It is possible, however, to feed the hungry, clothe the naked, heal the sick, shelter the homeless while leaving untouched the economic, social and political structures which cause hunger, nakedness, disease and homelessness.

Traditionally, Christian concern has been content to deal with the effects of social injustice rather than the cause, to succour the miserable rather than to root out misery. Although nuances are called for in both terms of the general proposition, it might be said that Christian concern has been about people rather than structures, while Marxist concern has rather been about structures. In this respect the Church in China followed traditional lines.

Pu-t'ung is an industrial area in Shanghai. In the early 1930's children from twelve to sixteen years of age worked up to sixteen hours

75 SW, I, 120.
a day in a large cotton mill in the area for a daily wage equivalent roughly to ten cents. The pastor of the Catholic Church in P'u-t'ung, a zealous, dedicated missionary, busied himself caring for the spiritual needs of his flock, baptizing their babies, blessing their marriages, burying their dead, comforting their sick and, within his limited means, feeding their hungry. He accepted from the owners of the cotton mill a small annual subsidy which helped support his works of mercy. Meanwhile the Communist Party, from its inception in 1921, busied itself organizing the workers of P'u-t'ung with a view ultimately to overthrow the economic structures, of which the cotton mill was a monstrous example, which held them and their children in bondage.

Again it might be objected that a particular case does not prove a general thesis. I contend that this case is prototypal. Few missionaries of the period would have questioned the policy or the attitude of the pastor.

The rationalization is, of course, that it is not the business of the Church to build the temporal city. That is the business of secular authorities. This is true in a sense. The institutional Church has no mandate to determine the political and economic arrangements which society should adopt to promote the common good. But the Christian, and therefore the People of God, has a mandate laid upon him of concern for his neighbour and for justice.

"In the real conditions of the contemporary world an effective concern for one's neighbour cannot be satisfied with bandaging his wounds and leaving two pence with the innkeeper for his keep. It must extend to a concern about the conditions which cause crime to run rampant and violence to stalk the streets. A Good Samaritan who today walked through the nauseous alleys of the alagado in San Salvador or the mocambo in Recife handing out parcels of food or cartons of dried milk would be unlikely to return home satisfied with himself. Not so long as the nauseous alleys remain! Not so long as after year by year the teeming multitudes who people these peripheries of hell multiply! Not so long as the economic, social and political arrangements which are responsible for these outrages rest intact!"

My criticism of the pre-communist Church in China is not that it failed to provide a blueprint for the structural reform of society. That would have been outside its competence. It is rather that it overlooked this entire dimension of the Gospel message as applied to the modern world and consequently failed to arouse within the Christian community this kind of concern. The graduates of Aurora University, for example, were well prepared to find a comfortable niche for themselves in the existing structures of society. The Catholics among them were well prepared by the Gospel message to practise the corporal works of mercy after the magnificent example of Lo P'a-hong and other zealous Catholic business and industrial leaders of Shanghai. But how many of them were inspired by their education under Christian auspices to seek alternatives to the prevailing economic, political and social structures? The question might be put more provocatively: how many of them were inspired by their understanding of Christ's message to dedicate themselves to the ends to which Mao Tse-tung devoted his life—the liberation of China and the Chinese people from political and economic servitude and the building of a new society based upon social justice?

But what of the future? If yesterday the Church failed to concern herself with the structures of society, in the China of tomorrow her freedom to do so will be sharply curtailed. The quickest way to land in trouble in a communist controlled society is to concern oneself with its structures. That is a concern which the Communist Party vindicates as exclusively its own.

Socialism and Christianity

About this I will make two points:

First, I see no incompatibility between a socialist structure of society and the Gospel message—on the contrary; and therefore no intrinsic reason why the Church cannot find a legitimate place in such a society and cooperate in building and improving its structures.

Secondly, the dynamic message of the Gospel contains elements that can contribute positively to the realisation of the ultimate goals of a socialist society; and therefore the Church has something to offer to the new China.

In an article which I wrote thirty-seven years ago, entitled "Socialism and socialism", I said: "There is no insurmountable obstacle to peaceful relations between Catholicism and Socialism."

Both Socialist and Catholic spokesmen disagreed. Prieto, the exiled head of the Socialist Party of Spain, took issue with me in a lengthy article published in Mexico City's Excelsior. Norman Thomas, in a letter to Commonweal and in a personal meeting, disagreed more mildly. And of course, Pius XI had said in Quadragesimo Anno that "no Catholic can be a true Socialist". Despite this impressive array of dissenting voices I continued to hold to my opinion the basic reason for which I had put in these words:

"Socialism has embraced two different things: a philosophy about man and society, and a programme for the economic reorganisation of society to assure a just distribution of this world's goods. The philosophy was not essential to the programme, nor was the programme a logical derivative of it. Many socialist movements of non-Marxist inspiration were innocent of the philosophy. But modern Socialism, scientific as distinguished from utopian, has been Marxist. It is a tragedy that the founders of this, the most influential socialism, insisted that philosophy and programme were inseparable."

When Pius XI affirmed an incompatibility between Catholicism and "true" Socialism he was making no distinction between programme and
philosophy. He was in fact implicitly accepting the thesis of Marxist dogmatists that "true" Socialist cannot separate programme from philosophy. Yet that he was aware that such a distinction can be made is evident from his further remark in the same encyclical that Socialist "programmes often strikingly approach the just demands of Christian social reformers".

John XXIII in his encyclical Pacem in Terris goes much further, insisting not only upon the possibility, but upon the necessity of making such a distinction. "It must be borne in mind, furthermore, that false philosophical teachings regarding the nature, origin and destiny of the universe and man, cannot be identified with historical movements that have economic, social, cultural or political ends, not even when these movements have originated from those teachings and have drawn and still draw inspiration from them. Because the teachings, once formulated and defined, remain always the same, while the movements, working in historical situations in constant evolution, cannot but be influenced by these latter and cannot avoid, therefore, being subject to changes, even of a profound nature. Besides, who can deny that those movements, in so far as they conform to the dictates of right reason and are interpreters of the lawful aspirations of the human person, contain elements that are positive and deserving of approval." 79

The more dogmatic of modern Marxist ideologues, like their forefathers, refuse to make this distinction. Efforts at rapprochement meet a cold reception in these circles. The latest to feel the sting of inquisitorial rebuke is Roger Garaudy, the intellectual luminary of the French Communist Party until his refusal to bend his mind to the exigencies of the Moscow line in the Czechoslovakian affair led to his expulsion. Despite his exclusion from the party he remains a loyal, but honest, communist. He has engaged in dialogue with Christian thinkers and his latest book, "Alternatives", attempts to reconcile Marxism and Christianity. For his pains he has been scornfully taken to task by ... taking issue with the authorised interpreters of Marxist doctrine. 80

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I am on Garaudy's side. The watchdogs of Marxist orthodoxy are mistaken. I accept that any coherent programme for the organisation of human society will relate to certain philosophical and theological principles. It has been remarked that every political problem is at bottom a theological problem. I do not agree, however, that the kind of society envisaged by Marx is only conceivable and realisable within a context of dialectical materialism. On the contrary, I think it is entirely conceivable within the context of the Christian Gospels.

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80 Cf. La Liberte, daily newspaper published in Fribourg, Switzerland, editorial of 29th November 1972.
The future missionary, although he may not embrace a philosophy of dialectical materialism, can find in his faith ample grounds for collaboration in the pursuit of the ultimate aims of Maoism. At the same time, drawing upon the resources of his faith, he can make an important contribution to that collaboration.

**Marxism and Original Sin**

One of the theoretical and practical weaknesses of Marxist Socialism is in the area of motivation. This is a problem it has not effectively solved. What motives can it enlist in its effort to develop, and more importantly to maintain, the sense of solidarity, fraternity and service which are essential in a socialist society? The theoretical assumption is that the vices opposed to these virtues arise out of the institution of private ownership of the means of production. With its abolition the egoistic drives which it engenders will disappear and be replaced by the contrary social virtues which will then become natural to man.

In an article analysing the possibilities of peaceful relations between the U.S.S.R. and the United States, published in the **Historical Bulletin** of St Louis University in April 1945, I gave as my opinion that the principal error of Marxism was that it ignored the fact of original sin. Later, during a visit to the Soviet Embassy in Washington, I presented a copy of the article to Mr Yuri Brusilov, assistant chief of the cultural relations section. This observation, not really central to the analysis of foreign policy, caught his eye. Perhaps he had never heard of original sin. He had certainly never heard it referred to as representing a lacuna in Marxist theory. Upon hearing my explanation he took no side, but pronounced the theory "very interesting".

I think the theory valid as well as interesting. Whatever tomorrow's theologian may discover about the nature of the reality that lies behind the dramatic Genesis story about Adam and Eve, the fact is that the selfish drives in man are deeply rooted in "fallen" human nature. The institution of private ownership is not the cause, but one of the results of those drives. Contrary to the Marxist theory that if you change institutions you change man, the selfish drives will not automatically disappear with the abolition of the institution.

Institutions do indeed greatly affect man. His predatory instincts are encouraged in a society which gives a high rating to rugged individualism. Conversely, these predatory instincts can be materially weakened in a society which consciously downgrades individualism and upgrades the social virtues. Weakened, but not destroyed. The experience of hundreds of years of socialist life in Catholic religious communities is evidence of this.

Marxists have generally overlooked the fact that the Catholic Church has had considerable experience with socialism as a way of life. "From each according to his ability, to teach according to his need", the ultimate ideal to which socialism looks, but which admittedly no socialist society has yet achieved, has been for hundreds of years the monastic and religious way of life. The evidence is conclusive that, although private ownership has been banished from the cloister, the "old man" still lingers about the premises. The conflict between the "old man" and the "new man" which troubled St Paul is part of the human condition.

Fifty years of experience in the U.S.S.R. confirm this. Some of the problems Tito is having in Yugoslavia as these lines are being written are rooted in this phenomenon. And there is evidence that it was the reappearance of the "old man" throughout the party apparatus, from top to bottom, that explains the Cultural Revolution.

It is this problem of the "old man" with which Marxist ideology is not equipped to deal. Communist regimes have attempted to deal with it by subjecting people from their earliest to their latest years to a sometimes deafening din of propaganda, employing all the available means of mass media communication and audio-visual education. When these means fail the only resort left is recourse to force.

**A Christian Contribution**

The problem is obviously one of motivation. What the Christian can contribute to the Maoist effort to create a "new man" and to build a new society is the motivation of love. The example of Christ, the servant, and the entire thrust of His teaching is oriented towards service, denying of self to serve the other—the grain of wheat, the life laid down for a friend. The whole of the law and the prophets is summed up in love, for God and for men, and especially for the poor, the hungry, the naked, the exploited, and the outcast with whom Christ identifies Himself.

Mao discounts love as a motive force. "As for the so-called love of humanity, there has been no such all-inclusive love since humanity was divided into classes. All the ruling classes of the past were fond of advocating it, and so were many so-called sages and wise men, but nobody has ever really practised it, because it is impossible in a class society. There will be genuine love of humanity—after classes are eliminated all over the world."

If Mao rejects love as an effective force in the class struggle phase of the revolution, he does not deny it a place in a classless society. I would argue that it can be a force in both. A thirst for justice and a love for the oppressed and dispossessed—Christ's poor—can issue in a powerful force which inflicts the wounds. And in the post-revolutionary phase of a presumably classless society, love can be an effective motive force in the unceasing struggle of the "new man" against the aggression of the "old man" to reassert himself—and a less shrill force of persuasion than the blaring loudspeakers and shrieking posters on the街头.
ubiquitous display. For, contrary to his optimistic appraisal, Mao Tse-tung will discover, should he be looking on from somewhere au-delà, that an “all-inclusive love” of all for all will not automatically flower in a classless society. The struggle will go on.

That Christianity can make such a contribution presupposes that Chinese Christians, unlike pedestrian types commonly found elsewhere, be genuinely fired with the spirit of the Gospel. I hope it is not sheer romanticism to dream about the contribution a few good Christians, the kind recommended by Ricci as the goal of the mission, could make to the realization of the communal goals in one of Mao’s communes; or of what a constructive force Father Lebbe’s Little Brothers could have been had not the vagaries of history prevented both Mao and the Church from realizing how much they have in common.

The missionary of tomorrow will have to be one who is thoroughly committed to the ends of a socialist society and ready to contribute to the enormous task of developing the “new man” with a radically different set of values which the realization of that kind of a society demands. It will greatly help, too, if he is a man after the image of Matteo Ricci of whom one of his companions, Alfonso Vagnoni, writing from Nanking in 1605, remarked:

“Incredible is the reputation which good Father Matteo Ricci enjoys among the Chinese, and the extent to which he is visited by important personages and esteemed throughout the whole empire of China. . . . They say that there cannot be another man in Europe equal to him. And when we say that others are more gifted than he, they cannot believe it. In truth . . . he captivates everyone by the graciousness and suavity of his manners, by his conversation and by the solid virtue which his life exhibits.”

Which may be saying, it would help if he were a saint.

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**INTERMEDIATE TECHNOLOGY**

**THE THIRD WORLD AND WESTERN TECHNOLOGY**

by

**PETER S. REID, B.SC.**

There are areas of the world’s peoples who cannot help themselves and cannot make use of the highly sophisticated technology offered by an unthinkingly generous “rich aunt”, western capitalism. There are those, too, who can help themselves just a bit, but need most—and most immediately—gifts or loans enabling them to build up a self-help technology (E. F. Schumacher’s phrase), an intermediate form of local, indigenous, unsophisticated technology which will allow societies to cross that mediate stage separating the primitive from the developed. Such technology needs to have a small-scale application in communities as they are already constituted, villages or market towns, without thereby disrupting them or putting masses of men out of work in the interests of the “productivity” of the few. For men out of work lose their dignity as well as their livelihood. This paper studies such present needs.

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Western dominated overseas countries had started actively seeking independence before World War II. Conditions generated by that catastrophe forced decisions and actions on a world-wide scale which led to a progressive withdrawal of foreign powers from all but a handful of overseas countries. This consequent increase in the number of independent nations is reflected in United Nations membership—rising from 49 countries in 1945 to 132 today.

Developing nations that constitute the Third World, and which are important for various reasons, are:—India, Indo-China countries, The Philippines, Pakistan, West African and some Arab states. Other Third World countries are in the Americas and various parts of the Pacific. Some countries are still under colonial domination, and there are two with direct UN trustee status, New Guinea and Pacific Islands.

**The years since the war**

There were a number of components of the environment that fostered the emergence of these new nations prevailing during the first ten to fifteen years after World War II. These components have had a profound effect on the direction and performance of each nation; subsequent events can be seen to have been shaped by them.
Three of the components were intrinsic: the first was developing trade with the West, which provided an income from exports of raw materials, to buy twentieth century goods.\(^1\)

<table>
<thead>
<tr>
<th>Year</th>
<th>U.S. $ millions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1950</td>
<td>18,930</td>
</tr>
<tr>
<td>1960</td>
<td>27,300</td>
</tr>
<tr>
<td>1970</td>
<td>35,000</td>
</tr>
</tbody>
</table>

The second was the presence, in varying degrees, of some form of indigenous civil service, which indeed lacked the capacity to formulate high level policies, develop cohesive industrial or agricultural plans, or to draw objective conclusions—an unfortunate legacy of the departing foreign power.

The second was the Marshall Plan (1947-1951) by which the United States contributed $12 billion during that period. The UN Anniversary Review for the year 1951 complained that requests for aid “might be a mere catalogue of projects instead of a thought-out and co-ordinated programme”.\(^2\) Again, for the following year 1952, “more central guidance would be necessary to ensure balanced programmes”. Even for the year 1965 (thirteen years later); “were assisted countries properly in control of the formulation of their requests and priorities for assistance? Were they sufficiently equipped to determine their own most urgent needs?”\(^3\)

The third component was latent—the ensuing accelerating growth of Third World peoples.\(^4\) Given an index of 100 in 1954, by 1968 Africa had reached 140, Latin America 148, Near and Far East less China 144, Western Europe 113, and North America 124.

There were three external components that overshadowed Third World economic thinking, the first two overt, the third concealed. The first was the example of benefits gained by Russia in national growth and strength, through a policy of twentieth century industrialisation after 1918; and by the West in achieving a prosperity of consumer goods resulting from its industrial commitment.

The second was the Marshall Plan (1947-1951) by which the United States, viewing the totally desperate economic straits of the Europeans, suggested, strongly supported and gave effect to a European programme of recovery which became a truly superlative success within four years. The United States contributed $12 billion during that period.\(^5\)

The third component was not initially obvious; it was the decision by Western business to maintain and expand their markets in the Third World, as an important part of their overall marketing strategy. This decision was and is still effected mainly through normal marketing efforts, though tied purchases of bilateral aid, specific grants\(^6\) and “frequent donor bias in the granting of assistance”:\(^7\) obviously helpful to sell goods.

The third component was the recent aid which was provided by the West, by Russia and to a limited extent by China to assist these various countries to achieve economic independence. Western business supported aid because it helped to pay for capital equipment and other goods. Another requirement that promoted aid—thought to be necessary by government donors—was to generate sympathy in the Third World for one or other of the ideals and social structures of the developed countries. At the request of the Third World, the most modern steel and cement works, road, rail, and harbour facilities, chemical, electrical and hydro-power plants, training and medical establishments, plastics, textile and other industrial factories have been built and put into operation. Amongst these developments are such prestige items as international air lines, atomic energy Institutes and laboratories, universities with higher degree departments, and immense construction for government offices. These industrial operations are unfortunately highly capital and skill intensive, demanding a minimum of labour, and creating a small privileged group. They are in a sense counter-productive.

To provide some form of indicator of progress for these new economies and to demonstrate tangible results, the criterion of Gross National

\(^{1}\) UN Handbook for Industrial Trade and Development—Statistics 1972.
\(^{3}\) Ibid, p. 27.
\(^{4}\) UN Food and Agricultural Organisation Production Year Book, 1970, p. 28.
\(^{6}\) Encyclopedia Americana 1971.

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\(^{8}\) Ariana Afghan, Aviatico Guatemala, Ghana Airways and the like.
\(^{9}\) Examples: Algeria, Afghanistan, Columbia, Congo (Kinshasa), India, Indonesia.
\(^{10}\) Examples: Africa Development Bank, World Bank, and the like.
ubiquitous display. For, contrary to his optimistic appraisal, Mao Tse-tung will discover, should he be looking on from somewhere au-delà, that an “all-inclusive love” of all for all will not automatically flower in a classless society. The struggle will go on.

That Christianity can make such a contribution presupposes that Chinese Christians, unlike pedestrian types commonly found elsewhere, be genuinely fired with the spirit of the Gospel. I hope it is not sheer romanticism to dream about the contribution a few good Christians, the kind recommended by Ricci as the goal of the mission, could make to the realization of the communal goals in one of Mao’s communes; or of what a constructive force Father Lebbe’s Little Brothers could have been had not the vagaries of history prevented both Mao and the Church from realizing how much they have in common.

The missionary of tomorrow will have to be one who is thoroughly committed to the ends of a socialist society and ready to contribute to the enormous task of developing the “new man” with a radically different set of values which the realization of that kind of a society demands. It will greatly help, too, if he is a man after the image of Matteo Ricci of whom one of his companions, Alfonso Vagnoni, writing from Nanjing in 1605, remarked:

“Incredible is the reputation which good Father Matteo Ricci enjoys among the Chinese, and the extent to which he is visited by important personages and esteemed throughout the whole empire of China. . . . They say that there cannot be another man in Europe equal to him. And when we say that others are more gifted than he, they cannot believe it. In truth. . . . he captivates everyone by the graciousness and suavity of his manners, by his conversation and by the solid virtue which his life exhibits.”

Which may be saying, it would help if he were a saint.

84 George H. Dunne, s.j., “Generation of Giants”, p. 92.
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<table>
<thead>
<tr>
<th>Year</th>
<th>U.S. $ millions</th>
<th>1930</th>
<th>1960</th>
<th>1970</th>
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<tr>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Imports</td>
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<td>20,200</td>
<td>50,200</td>
</tr>
<tr>
<td>Exports</td>
<td></td>
<td>24,950</td>
<td>35,300</td>
<td>65,800</td>
</tr>
</tbody>
</table>

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### Economic independence

On independence, Third World nations immediately embarked on industrialisation to attain economic freedom and to promote internal growth, from which it was expected would flow improvements in living standards, together with a positive sense of accomplishment and national pride. Another economic objective of great attraction to emerging nations was the reduction of imports by fostering local production; and later the supplementing of exports of raw materials with finished goods.

Aid in diverse forms was provided by the West, by Russia and to a limited extent by China to assist these various countries to achieve economic independence. Western business supported aid because it helped to pay for capital equipment and other goods. Another requirement that promoted aid—thought to be necessary by government donors—was to generate sympathy for the Third World for one or other of the ideals and social structures of the developed countries. At the request of the Third World, the most modern steel and cement works, road, rail, and harbour facilities, chemical, electrical and hydro-power plants, training and medical establishments, plastics, textile and other industrial factories have been built and put into operation. Amongst these developments are such prestige items as international air lines,\(^8\) atomic energy institutes and laboratories,\(^9\) universities with higher degree departments,\(^10\) and immense construction for government offices. These industrial operations are unfortunately highly capital and skill intensive, demanding a minimum of labour, and creating a small privileged group. They are in a sense counter-productive.

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3. Ibid., p. 27.
4. UN Food and Agricultural Organisation Production Year Book 1970, p. 29.
Product was chosen. Indeed the UN for both the 1st (1960's) and 2nd (1970's) Development Decades set targets for the development of the new nations using GNP average annual percentage growth rates. Changes in this indicator can be computed within limits quite readily. GNP is a definite figure and of importance in terms of continuing West aid and in showing Third World governments' performance.

Aid continues flowing to the Third World for several reasons; partly due to a strong feeling by the West that help must be provided through government, agency, charity and private channels; partly because the West sees advantages for investment and there must be some form of economic infrastructure to support it; and partly to sustain Third World market growth. Payment difficulties, when they arise, are postponed, by-passed, re-negotiated or removed.

In summary, the circumstances for each newly emerging nation of the Third World were propitious—certainly up towards the end of the 1960's. Lines of further action seemed clear; advice, materials and funds were forthcoming in quantity; there was apparently a yardstick to measure progress; all the advantages and opportunities for reaching national goals seemed present; and finally, the West was ostensibly waiting to welcome new nations into their ranks as independent, economically viable twentieth century states.

Before independence

Before dealing with present conditions found in too many parts of the Third World, conditions up to the time of independence must be stated. Colonial powers handled their dependencies in a variety of good, bad and indifferent ways. Some colonies remained virtually untouched, while others were or had been highly regimented. Many had activities scattered about—plantations, mines, harbours, some roads and railways, with a thin administration. A few colonies had a small industrial base with reasonable potential, and an effective administration. Before 1939, Great Britain had formulated the objective of independence for certain of its colonies, and had been working slowly towards that goal; India is an important example. For the United States, the Philippines is a good example. Since 1945, the progress to independence considerably quickened, often at such pace as to reduce or eliminate any viable period for the proper development of an administration in a colony by outgoing colonial powers; British Nigeria, Belgian Congo, French Equatorial Africa, Dutch East Indies were a few such areas to suffer under the hastened pace.

However, there were also many common conditions to be found in every colonial country, which were all most significant for the future. These were:— low standards of health and nutrition, irregular but frequent outbreaks of disease, drought and local famine, extensive flooding and plagues, almost non-existent standards of agriculture, intermittent water supplies, an absence of effective rural health and school facilities, a hidden but definite unemployment, and the presence of a too small a group of educated people.

It is therefore pertinent to attempt to discover whether, in face of the thrill of industrialisation, counter-balancing pressures or alternatives were ever examined in order to capture benefits for Third World Peoples (rather than achieve objectives for Third World States). Up to fifty years ago, well before independence, many who reached top levels in Third World governments, were not only dreaming, but busily agitating and working for the removal of foreign domination. During this period, plans for industrialisation were born. Consideration must also have been given to the development of government administration, public health, and education services, finance and internal security; some studies must have been undertaken on the more obvious problems that would remain or come into being on the day of independence—such as those common conditions already noted, and those due to the withdrawal of civil, technical and teaching skills of Western labour. The dreamers and planners included men and women of education and experience, some holding positions of responsibility within their own countries; it is just not possible that present problems were not (at the very least) recognised and given some examination.

The conclusion must be that all these problems were expected to fade away through the forthright application of industrialisation, and therefore, that they would not demand specific solutions. No investigation of population changes and their effects on the progress of new nations was included in preparations for independence.

Reviewing the overall effects of Western technology in the Third World since World War II, we may judge that the West has benefited considerably by providing goods and services at a profit; Third World nations now have the beginnings of an industrial base, new skills, improvements in civil services, some level of health care and schooling, improved transport and communications, increased agricultural production, some rural industry and enlarged trading activities, illustrated by changes in GNP—which the International Bank for Reconstruction and Development regularly tabulates.

11 GNP = "total monetary value of all goods produced and services provided in country during one year" (1944). In 1962, there was added "for which money changes hands". O.E.D.
12 "Basic Facts About UN", OFI 1972, p. 36 ff.
13 "Pharmaceuticals, Electronics, Petroleum, Fortune, August 1973, p. 52 ff and 64.
on resources that might be directed to more intelligent and constructive changes have assumed extremely disturbing proportions with ominous conscious decisions taken earlier by Third World officials in response to elite of senior officials, industrialists, entrepreneurs and managers, work. wished for. all to see, are still present and now even more threateningly. They have an increasing minority of educated people; continuous growth in population and shortages in food, housing, schools, public health and work. After independence

But within Third World countries since independence, the following changes have assumed extremely disturbing proportions with ominous projections for the future. These are:— development of a small urban elite of senior officials, industrialists, entrepreneurs and managers, academics, and skilled technical people; growth of an urban employed poor, migration from rural areas to cities, and massive unemployment with an increasing minority of educated people; continuous growth in population and shortages in food, housing, schools, public health and work. While virtually all these changes have developed as a result of conscious decisions taken earlier by Third World officials in response to their own apparent needs, the serious problems, existing in the past for all to see, are still present and now even more threateningly. They have neither been solved nor limited, and in many cases they have not even been measured. Newspapers regularly report on the effects of periodic recurrence of drought, famine, disease and inadequate agricultural operations.

Misguided aid

Taking a broad but sharp look, just what has happened in the Third World? A first point immediately strikes the eye—the desires of a Third World State and those in power appear to be foremost among the planners of dreams; in their decisions they are unaware to the point of destructive support. Supporting this accusation is the evidence of a whole range of capital-intensive, minimal-labour factories, plants and other facilities scattered throughout the Third World. Within this category of industrial development, there have been untimely decisions, such as to underwrite steel plants in place of agricultural fertilizer factories, dam and hydro-power constructions in place of agricultural and local water projects. This trend is persisting; the 1972 Annual Report of UN Development Programme states: "Some degree of relative shift away from agriculture is apparent in three-quarters of individual country programmes. Earlier projects took 33 per cent of expenditure, new projects in 1972 took 20 per cent of expenditure".

There have also been quite wrong decisions, such as to install colossal cement manufacturing units that operate at a third of capacity or less due to the high cost of cement at the point of use up-country; plastic shoe factories that completely eliminate the cobblers and leather workers in an entire region; universities producing graduates who have absolutely nothing to do; hospitals in cities and no medical facilities in rural areas, and a host of others. Unhappily, it still continues; for example, a recent UNDP report "GANGES—CAUVERY CANAL" backed by the Indian government, recommends construction of a canal up to 2,000 miles long, to alleviate or eliminate India's drought problems. It will take thirty years to complete.

Senegal and Mali have had plans since the early 1960's for major dams and irrigation projects to deal with their water problems. It is suggested, however, that methods used by Egyptians thousands of years ago to harness the waters of the Nile, known as flood retreat cultivation, could be a more realistic and immediate solution, together with the construction of small weirs and embankments along the Senegal and Niger rivers. There is no doubt that the first point—and accusation—stands firm because the daily needs of Third World peoples have not been satisfied. In fact they are now worse off than before.

Regrettably, the main thrust of demands made by the Third World on Western aid is this:—"The general determination to increase the role of industry is clearly reflected more and more substantially than before... Earlier expenditure for industry took 15 per cent of the total, new expenditure 20


Professor R. J. Harrison Church (LSE), The Times, 24th July 1973.

Unesco Chronicle XVIII, 1972, No. 10; D. Behrmann.
There are a large number of instances where the West, in response to Third World demands, has supplied equipment, technology and services that specifically satisfy the needs of people: in Libya, a major irrigation work drawing on underground water, which is designed to end the country's food imports; in Uganda, big and successful cattle ranches; in Malawi, a series of specific agricultural projects started in 1968; these and other projects have been successful. In Nigeria, the government is implementing a plan for regional hospitals, with four built so far. In India, local irrigation, well and water control schemes are in hand. There are many charities, missionaries and private groups undertaking excellent work in many parts of the Third World, often under the most appalling physical conditions, and occasionally under the hostile gaze of State officials. All this effort for Third World peoples is excellent, and yet it simply is not enough; it is no more than beginning to create the mood for changes.

The third point is a significant anomaly—it concerns China and the Third World. China provides aid and direct assistance to few Third World countries, but it is noticeably within the Western pattern in that it accedes to the requests of recipients. China is also a developing country and it is most interesting to read that inside her borders twentieth century industrialisation and population movements are kept severely and firmly under control. Agriculture is the foundation, with appropriate rural development, water management and labour intensive activities. What lesson has China learnt? It is to deal first with existing problems, on as large a scale as possible at their level of impact, marshalling available tools, equipment and local people with government services' support. In this manner great strides are taking place in controlling floods, famine, drought, disease and food supply difficulties. On this foundation an industrial base is taking shape. China seems to be on the right track to becoming a developed country over a period of time.

From these three points, it is quite clear that twentieth century industrialisation of Third World States cannot provide the basic necessities of life for Third World Peoples.

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33 The Times, 30th June 1973.
34 Examples: "Inades"; Abidjan, Ivory Coast, "Care" (USA), Catholic Institute for International Relations (CIIR), Catholic Fund for Overseas Development (CAFOD), Christian Aid, Missionary Societies, Oxfam, War on Want, World Council of Churches.
The Immediate needs of the Future

Even under such advantageous conditions as in Mexico, even where there is adequate investment and stability, the problems remain the same—population growth and migration to cities.

INDEX

<table>
<thead>
<tr>
<th>1963</th>
<th>1970</th>
</tr>
</thead>
<tbody>
<tr>
<td>Industrial Production</td>
<td>100</td>
</tr>
<tr>
<td>Agricultural Production</td>
<td>100</td>
</tr>
<tr>
<td>Population Growth</td>
<td>100 (1960)</td>
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What then can be done immediately and for the future? The first requirement is for Third World States to concentrate on discovering the needs of their peoples, and to eschew GNP objectives; the second requirement is to plan to satisfy their needs as soon as possible and to direct the mobilisation of Western aid to execute the plan; the third requirement is to eliminate grandiose and capital-intensive projects that inflate the image of Third World States, with disastrous effects upon their peoples.

There are no doubts on the immediate obvious need to stop hunger. A second critical need is to slow down migration to cities. Both these needs can be satisfied by concentrating on agriculture and supportive rural operations. The German Institute for Economic Research has recently pointed to the need for intensified support for agriculture in the Third World and asks whether action on present problems can be delayed without risk.

Annual FAO production reports tell a horrifying story of static or dwindling food supplies with too low calory consumption.

INDEX—Total Agricultural Production per caput

<table>
<thead>
<tr>
<th>Region</th>
<th>1954</th>
<th>1968</th>
<th>Average calories/day</th>
</tr>
</thead>
<tbody>
<tr>
<td>Latin America</td>
<td>100</td>
<td>99</td>
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<tr>
<td>Argentine</td>
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<td>Near/Pacific (Not China)</td>
<td>98</td>
<td>112</td>
<td>—</td>
</tr>
<tr>
<td>Syria</td>
<td>114</td>
<td>98</td>
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<tr>
<td>Israel</td>
<td>106</td>
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40 UNFAO Production Year Book, 1970, pp. 32 and 442.

Bringing the agricultural situation up-to-date, FAO reports that food production in 1972 has declined; Food for Peace shipments from the USA would be cut by a third in 1974; US grains supply for 1974 will leave little or no surplus; China, India and Russia have purchased huge quantities of grains to alleviate food problems brought on by bad weather. Adding to a general insufficiency of agricultural products are frequent floods and droughts.

The problem is that agricultural production is not keeping pace with population growth nor with the need to increase the food supply for each Third World person from its present too low level. The International Maize and Wheat Improvement Centre reports that seed qualities can be tailored for different environments, and yields can be increased; methods of improvement are available in the right circumstances of money and directed effort.

The West has progressively realised over the last few years the enormity and potential danger of Third World unemployment and consequent hunger. A number of people set about attempting to find effective, long term solutions, together with a means of communicating their findings to Third World peoples. The central solution obviously lies in providing work for individuals everywhere, in small towns, villages and on farms, to meet local needs, employing local materials (where possible), while using twentieth century knowledge. Existing methods, materials and land within the Third World could be significantly improved and developed to suit its peoples and begin to satisfy their needs, in the form of suitable technologies, without destroying or even modifying their cultural background, their social patterns or their human environment.

A Solution: Intermediate Technology

In 1963, the concept of appropriate or intermediate technology was introduced by E. F. Schumacher in a report to the Indian Government. The following year, a Seminar “Intermediate Technology” was held in Hyderabad, India. It is significant that India should pursue the application of intermediate technology, in view of its position in the eighteenth century, when it was widely considered to be the greatest manufacturing nation and the most important exporter of textiles in the world.
What is intermediate technology (IT)? The philosophy is simple:—it is to apply twentieth century knowledge and skills to provide technologies intelligently adapted to the actual conditions of specific groups of Third World peoples; it is to establish suitable design criteria and parameters for technical equipment, with straightforward operation and maintenance; it is to maximise the labour content of the desired technology and to minimise its cost; it is to support the activities of regions and rural communities by using local materials, for local work; it is to supply the means for improved productivity in a manner local people can afford. With the progressive application of intermediate technology, Third World peoples can work their way out of hunger and unemployment, towards achieving such benefits as a common reduction in poverty, constant food and water supplies, basic medical and school facilities, and opportunities for work.47

How is intermediate technology promoted? In 1965, Intermediate Technology Development Group Limited (ITDG), a charity,48 was formed with E. F. Schumacher as Chairman, to pursue two aims:—firstly, to stimulate new thinking and action in the West and in Third World nations, so that Western aid in all its forms, becomes more effective and directly to the benefit of Third World peoples; secondly, to acquire pertinent information, develop suitable means of communication and training and to support local industry so that poverty might be decreased and population migration halted. The growth and development of ITDG can best be followed from its Annual Reports, Bulletins and Special Publications; its increasing impact can be seen in articles in the press and by requests for speakers at conferences and meetings.49

In essence, solutions to many Third World problems are known, or the knowledge is present to construct specific solutions, but frequently the problem and its solution are far apart and may require a learning period, with little or no means of communication. This difficulty is being overcome by an ITDG initiative, the creation of a network of intermediate technology knowledge centres, with a variety of concerned organisations and people acting as links and sources; such as for example:—Volunteers in technical assistance from USA, Institutes in the Far East, India and Africa, The Universities Labour Office, Switzerland, ITDG liaison people and various International Labour Office, Switzerland, ITDG liaison people and various Universities. Problems and their appropriate solutions, or a selection of solutions or pertinent information, can be brought together effectively.

Obstacle to Intermediate Technology

There are obstacles to quickly enlarging the application of intermediate technology, and therefore to better progress in providing benefits to Third World peoples. One obstacle is the jump from action by private organisations to support and careful initiative by government and international agencies. The Secretary-General of UN50 and the Administrator of UNDP51 have lately referred to the need to supply appropriate help and development assistance on critical problems. It is also interesting to note for the first time that UN Industrial Development Organisation has the application of intermediate technology amongst its new projects for 1973.52 Its application is important that these references bear the seeds for future flowering.

A second obstacle is those numerous Western authorities who conceive Third World needs—work, food, medical and schooling facilities—in terms of their own economics of the last hundred years and therefore do not change their basic approach to today’s Third World problems. Various UN reports recommend “systematic methods of re-circulating water, possibly by means of water grids” for water management purposes;53 “by emphasising short-term employment objectives, countries may insufficiently support economic growth in the long run . . . They should not sacrifice the future of their economic development”;54 There are still today too many references to GNP growth rates for Third World nations, despite evidence that GNP is obviously inappropriate to a developing and agricultural people.

Examples:  
Bibliography on low cost water technologies; Health manpower and The Medical Auxiliary; Intermediate Building Manual; Agricultural Tools and Equipment; Chemicals from Biological Resources.

A third obstacle is serious; enough people in positions of responsibility consider the use of intermediate technology as a second or even third rate way of providing help to developing nations. A recent article in the magazine Africa, "Planning for the Future," queries how intermediate technology for the Third World can be significant in "changing the bread-line existence of a peasant family" in their life-time; it goes on to demand application of the latest techniques in science and technology, pointing to "Japan . . . as a glaring example" of success. The views expressed in that article are all too prevalent; they constitute a formidable hazard.

The philosophy of intermediate technology presents a logical and coherent programme by which the West can fulfill Third World peoples' essential needs. Western aid has no alternative but to embrace it, and the Third World must allow time for it to bear fruit. IT is the gift the developed world should be most forward in offering to unskilled men who starve in unpropitious climates.

Since this article was drafted two encouraging statements have been made on aid policy. The first comes from US Treasury Secretary George P. Schultz, who said that aid actually works only where there exists "the will and the competence to utilise it effectively"; and that consequently "there is a growing need to place more emphasis on what might be called 'people-oriented' projects rather than large scale civil engineering". He emphasised that "a genuine commitment on the part of recipient countries to the idea of development in their own policies is a key ingredient".

At the same meeting of the governors of the World Bank and the International Monetary Fund, Bank President Robert McNamara stressed the problem of fundamental poverty in the rural areas of the Third World. He observed that although many developing countries appear to be growing at a relatively satisfactory rate in terms of GNP, the increase in wealth was concentrated among a very small percentage of the people and often brought little benefit to most of the population. As a result the Bank intended to pay particular attention in future to the needs of the rural poor and would increase its lending to programmes designed to help small agricultural producers. It is hoped that this programme will enable subsistence farmers on small farms to double their annual output between 1985 and the end of the century. Without rapid progress in smallholder agriculture throughout the developing world, Mr McNamara concluded, there was little hope of achieving long term stable economic growth or of significantly reducing the levels of absolute poverty.

(Nairobi, 24th September 1973)
effort, was so packed tight with kneeling Christians that had one toppled over the whole congregation would have fallen seriatim.

On Saturday morning, Fr Walsh gave his second lecture, and this was followed by an Ecumenical Eucharist. The altar was set in the nave of this most beautiful cathedral, and round it were placed cushions and kneeling pads for the young in body; on the fringe of the area were chairs for the less agile. When the service began there were plenty of people squatting on the floor, and judging by the number of youthful nuns so disposed, clearly some Orders are experiencing no dearth of vocations.

The Eucharist was based on the Anglican “Series Three”, with a definite Julianic slant. Thus there was a special collect, a first lesson from her writings (read by the Superior General of the Order of Notre Dame), music composed in her honour, two new hymns (one by a Methodist minister, one by an Anglican sister) and a sermon preached by Fr Walsh. The Consecration Prayer was recited by the Dean, Canon Alchin, and the local Free Church President, and we received communion standing, going up in long queues to the four corners of the altar where priests and ministers distributed the blessed Sacrament. The final blessing was jointly pronounced by the bishops of Norwich (C. of E.) and Ely (R.C.).

The most bizarre happening of this memorable service occurred during the last hymn. Not only was it accompanied quite unexpectedly by trumpets (a primitive device which suddenly lifted the whole worship), but also by paper rose petals flung out over the whole congregation by men secreted in the clerestory. Each verse was heralded by fresh showers of petals. It was a gimmick, but surprisingly moving, for in a strange way the whole congregation had been united in the shower which had fallen on us all, God’s voice was all around Julian, even as we were, sitting or squatting in a great open square. The play was interspersed at what were considered suitable intervals with songs by a local pop group, and we were expected to join in the choruses. (I found in this way I was not as young in spirit as I had thought).

After a “quickie” meditation there was a discussion, for which we all had to turn our chairs round into groups of ten and discuss for five minutes what Julian meant to us. For most of us she didn’t mean a thing, for Norwich has only just begun to wake up to the fact that she has this tremendous person in her keeping. But it was fun, and most of us thought it well worthwhile.

There was much else, but space is limited. The whole celebration was supported by an informative Exhibition of manuscripts, books, pictures and maps to do with Mother Julian, and the solitary life generally. All this was housed in St Luke’s chapel, and attracted a steady flow of visitors, some drawn perhaps in the first instance by the recorded plainsong that provided an unobtrusive, though pervasive, musical background. Here, too, one could buy a home-spun booklet “Julian and her Norwich” produced by the Celebration Committee, and giving not only a guide to the Exhibition, but also a collection of commemorative essays of real interest.

Altogether the public Celebration was an imaginative exercise, very well done: and if nothing else came of it, it put Julian on the Norwich map. One suspects that for many people it did much more.

The Consultation

The Consultation was a very different affair. It was deliberately restricted to thirty people, and though not all the original “top thirty” could come, enough did, and a stimulating and valuable series of discussion and talk was guaranteed. Among those who came were the three real authorities on Julian, the two Jesuit Fathers Paul Molinari and James Walsh, and perhaps the greatest of them all, Sister Anna Maria Reynolds, C.P. If it is permissible to drop names, among the other consultants were Dr. Trueman Dicken (the authority on St John of the Cross), Fr Christopher Bryant, S.S.J. (the psychologist), Dr Frank Lake (the clinical theologian), Dr Lorna Kendall (an authority on English Mystics), Monica Furlong (“Contemplating Now” etc.), Mrs Ella Guillick (“The One who listens” etc.), Kenneth Leech (expert on hippie and drug culture) and others, including, of course, the arch-convenor of all religious conferences, the indefatigable Canon of Canterbury, Donald Alchin. With people of this calibre no conference could fail, and a great deal of useful, mind-stretching, and wide ranging talk flowed in all directions. We discussed drug culture, other religions and their prayers, suffering, dark nights (with some reference to Julian), symbolism, spirituality and politics, quiet, God’s motherhood, and much else. For a harassed parish priest it was most stimulating, and I was genuinely sorry when it was all over. But at the end of it I was doubtful whether it had provided the hoped-for “spring-
board for contemporary spirituality”, and I fancy that this view, albeit personal, would be shared by others too. The value of those four days of talk and reasoned discussion was, I think, in the stimulation it gave to the participants, and in the deep sense of friendship engendered by a common love for our Lord and Mother Julian. The silent periods of prayer which we shared fostered this sense of unity, which overlay and held us together even when we suspected we were dividing into two camps, traditional and way-out. Perhaps the fact that there was no guiding plan that we adhered to (though one had been suggested by Michael McLean, our excellent secretary) contributed to this feeling of frustration. It is not enough for it to be “a happening” left to the Spirit to guide. Normally he vouchsafes to lead only after a great deal of preliminary thought has been put into things. Here everything had been most carefully planned, except the pattern of our discussions.

What may be of most value as the fruits of this consultation could be the papers that were prepared by some of the members beforehand, and circulated among the consultants. The intention to write or revise some of them in the light of “the happening” could produce something of permanent or seminal value. Time will tell.

A Personal View

But it would not be right to leave it there. It is easy enough to carp and criticize even so excellent a consultation as this: in fairness I ought to state my own view a little more positively. I have yet to be convinced that there is such a thing as “contemporary spirituality” which can be triggered off by Dame Julian. That there is a great deal of interest and experiment cannot be denied, but to dignify this variety of approach with such a title, when everything is still indeterminate and sometimes self-contradictory could be misleading.

In the current quest for spiritual experience there is what it is now fashionable to call “openness” to all that might seem relevant. There is an attitude of openness to one’s fellow human beings, who are accepted for what they are, and an openness to views and doctrines rejected by our forebears, who had not, regrettably, the insights of the seventies.

And in many cases there is talk of “openness to God”, a phrase which can carry, however, a wide variety of meanings. To some it means openness to people, because it is through them and among them that God is to be found, and his will known. While it is true that it is the young of every generation who are particularly sensitive to the needs and rights of their fellow men, it is perhaps even truer of this present age, when we are more aware of “the third world”, and of the duty of succouring the hungry and underprivileged. In so doing we serve and find God. Or it can mean openness to the forms and practices of any religion, so that whatever has been found helpful in the context of its particular creed can be used by any person of goodwill. “Syncretism” is no longer a dirty word. For others the stress is on the contemplative side of prayer, understood in ways regarded as less than adequate by the theologically trained. At a time when it would have seemed that mystical theologians had come to a common mind on the use of terms covering the developing movement of prayer (including, of course, contemplation), other Christians have come using the word to describe a form of nature mysticism, by which men realise their unity not only with their fellows but with the very cosmos itself and, because God is within it, sustaining and guiding it, with God too. There is a sort of “instant contemplation”, easily acquired, intellectual in concept, emotional in content, and soothing in effect: it produces a sense of benignity and peace, but not necessarily an awareness of God. The immense mystical wealth and experience of the Church is ignored in favour of expedients that seem more immediately productive. This mild form of contemplation (sic) is approached and supported by techniques culled from non-Christian Eastern religions. Yogic practices of breathing, posture, and relaxation heighten general awareness, and reduce one’s pulse-rate and blood pressure. It has been found that physical benefits accrue to the practitioner independently of spiritual blessings, for they can bring a new mental balance and poise, and so some yoga systems operate on a non-religious background. Another technique may be the frequent repetition of a mantra (a word, phrase or sound, meaningful or not) which will similarly induce a state of peace and well-being. Or it could be the quiet gazing on a mandala (a design, symbol or object) to stimulate thought beyond its surface appearance. “Transcendental meditation” will make use of these various techniques. It would not be far wrong to accept these as being new to Christian spirituality, though we would have to admit that the Philokalia in the past has not been unaware of them—or uncritical.

Again, “openness” may mean openness to Zen, a Japanese form of Buddhism, which while stressing the immediacy of experience, is basically indifferent to the existence of God and the possibility of knowing him. And sometimes it has been thought that the contemplative experience could be chemically achieved by mescalin, LSD, and other drugs. Certainty a temporary happy oblivion can be procured in this way, but at an appalling cost, and hippie culture, we are told, is now seeking to get “high” on other methodological techniques.

Among such may be found fringe-Christian activities purporting to meet the same need. “Jesus Freaks” and “the Jesus People” tend to be anti-establishment, and depend on strong leadership and loving relationship. The Church regards such movements with a sympathetic though critical eye, and would be unwilling to deny that among some at least of their adherents there is a genuine and simple love for our Lord. Pentecostalism might not consider itself a fringe religion, for its central emphasis is on the Holy Spirit, and many people, Catholic as well as Protestant, have claimed to have come to new life and liberation through the Oxford Group? But by no means all Christians are happy about this phenomenon, not only because St Paul tends to play it down, but because it is divisive into spiritual “haves” and “have-nots”. It is not clear whether its glossolalia has a structured language basis, or whether it is a series of
unrelated sounds having meaning apparently only for the ecstatic—for identical recordings of such “tongues” have been very differently interpreted by the cognoscenti.

Side by side with this strongly individual approach is a contrasting (or is it complementary?) accent on corporateness. It is seen most clearly in the realm of politics and industry, but it plays a very real part in some forms of spirituality, so that it seems for some that the high experiences of prayer must be had, in theory if not in fact, in company with other human beings. We belong to each other, and all are interdependent, and God is in our midst. This strong impulse finds its expression in smallish groups gathered for prayer, or worship, or sacrament, or for self searching. In the vernacular liturgies which now proliferate, a large part is given to the “people of God” as distinct from the “priests of God”, and much emphasis is laid on the community, “We are the body of Christ”.

It is here, rather than with openness, that the modern stress on the duty of love must be associated. Remotely it is the love of God that is thought of, but for all practical purposes it is the love of our fellow men that counts, and such love understood in terms of sympathy, help and kindness rather than in the more astringent New Testament sense.

More than those in previous ages the men of our generation are aware of the vastness of the created universe and, consequently, of human insignificance. If we believe at all in a Creator who through love sustains the cosmos in being, we are also more conscious of the mystery shrouding the Godhead. This, and our recent increase in the knowledge of other faiths, has tended to produce a Christian loss of nerve, and we hesitate to proclaim “thus saith the Lord” because indeed we are not as certain as we were. Perhaps this lack of positive confidence has made us reader to see the point of negative theology, for with our knowledge of the huge universe, and our growing understanding of its laws, the Creator almost by definition must be beyond any affirmation we can make of him, unless, as the Church believes, he had chosen to reveal himself. The fact that we are now able to use the “laws of nature” in so many ways—say, in healing of mind and body—tends to weaken the Christian assurance of the efficacy of intercessory prayer or its need, and so the believer prays—more contemplatively.

But these are trends: they certainly do not form a system. And because they are trends many of them can be caught up into established practices, and the experienced director will not be slow to use them. They can revivify, enrich, and even correct loved and tested forms of spirituality still used in the Church today, and perhaps this will be their greatest value. Whether we pray in the modern idiom, or whether we stick to tried and proven ways, behind both old and new is the unceasing quest for God, and “blessed assurance”. And it is here that we can meet current need is the certainty and confidence they have in the love of God for his creation. Let Mother Julian speak for them all: “In his love he clothes us, enfolds and embraces us; that tender love completely surrounds us, never to leave us.” (C6).* Her well known story of the hazel-nut (“it is all that is made”) tells us that it does not disintegrate despite its insignificance “because God loves it” (C5). This love extends to the whole of his creation, “everything owes its existence to the love of God” (C5). But then her understanding of the love of God is extraordinarily comprehensive; she knows that it takes care of spiritual elation and spiritual depression alike for “both are equally his love” (C15). Sin does not defeat it because the love of God is so powerful that it can transmute sin into a thing of beauty and joy (C38), even the scars left by sin’s wounds become honourable through such love (C39). Julian shares Jeremiah’s awareness of the eternal nature of God’s love (Jer. 31.3), and she tells us that God “never began to love mankind”, for this he has always done: “in the providence and intention of God mankind has been known and loved from everlasting” (C53). Our soul is “fundamentally rooted in God, its eternal love” (C56). But she will go further still: “because of his great and everlasting love for mankind, God makes no distinction in the love he has for the blessed soul of Christ, and that which he has for the lowest soul to be saved” (C54). Fundamentally this is because Julian believes that God sees every soul in Christ: “he has within himself all who are to be saved” (C55). It is a bold statement—and broad. But the range of her belief extends to God’s motherhood (C58-63), a theological concept having some vogue when Julian wrote, but for Julian dependent probably on her own experience of a loving mother. The love of Our Mother Jesus will allow the child to be punished and corrected for its own good, but also, mother-like, will not change his love for the child (C60). Indeed, “if we never fell, we should never know how weak and wretched we are in ourselves; nor should we fully appreciate the astonishing love of our Maker” (C61). But sin makes no difference to the steadiness of this love: “rock-like” is her term for it (C61). She begins the account of her shewings with this paeon: “The love of God Most High for the soul is so wonderful that it surpasses knowledge... No created being can know the greatness, the sweetness, the tenderness of the love of our Maker for us... By his grace and help therefore let us in spirit stand and gaze, eternally marvelling at the supreme, surpassing, single-minded, incalculable love that God, who is goodness, has for us” (C6). She ends her book with the memorable passage so often quoted: “You would know our Lord’s meaning in this matter? Know it well. Love was his meaning. Who showed it you? Love. What did he show you? Love. Why did he show it? For love. Hold on to this and you will know and understand love more and more. But you will not know or learn anything else—ever!” (C86). Small wonder then that she responded to God’s invitation, “Because I love ye, enjoy me!” (C36).

Perhaps the most obvious way in which they meet current need is the certainty and confidence they have in the love of God for his creation. Let Mother Julian speak for them all; “In his love he clothes us, enfolds and embraces us; that tender love completely surrounds us, never to leave us.” (C6).* Her well known story of the hazel-nut (“it is all that is made”) tells us that it does not disintegrate despite its insignificance “because God loves it” (C5). This love extends to the whole of his creation, “everything owes its existence to the love of God” (C5). But then her understanding of the love of God is extraordinarily comprehensive; she knows that it takes care of spiritual elation and spiritual depression alike for “both are equally his love” (C15). Sin does not defeat it because the love of God is so powerful that it can transmute sin into a thing of beauty and joy (C38), even the scars left by sin’s wounds become honourable through such love (C39). Julian shares Jeremiah’s awareness of the eternal nature of God’s love (Jer. 31.3), and she tells us that God “never began to love mankind”, for this he has always done: “in the providence and intention of God mankind has been known and loved from everlasting” (C53). Our soul is “fundamentally rooted in God, its eternal love” (C56). But she will go further still: “because of his great and everlasting love for mankind, God makes no distinction in the love he has for the blessed soul of Christ, and that which he has for the lowest soul to be saved” (C54). Fundamentally this is because Julian believes that God sees every soul in Christ: “he has within himself all who are to be saved” (C55). It is a bold statement—and broad. But the range of her belief extends to God’s motherhood (C58-63), a theological concept having some vogue when Julian wrote, but for Julian dependent probably on her own experience of a loving mother. The love of Our Mother Jesus will allow the child to be punished and corrected for its own good, but also, mother-like, will not change his love for the child (C60). Indeed, “if we never fell, we should never know how weak and wretched we are in ourselves; nor should we fully appreciate the astonishing love of our Maker” (C61). But sin makes no difference to the steadiness of this love: “rock-like” is her term for it (C61). She begins the account of her shewings with this paeon: “The love of God Most High for the soul is so wonderful that it surpasses knowledge... No created being can know the greatness, the sweetness, the tenderness of the love of our Maker for us... By his grace and help therefore let us in spirit stand and gaze, eternally marvelling at the supreme, surpassing, single-minded, incalculable love that God, who is goodness, has for us” (C6). She ends her book with the memorable passage so often quoted: “You would know our Lord’s meaning in this matter? Know it well. Love was his meaning. Who showed it you? Love. What did he show you? Love. Why did he show it? For love. Hold on to this and you will know and understand love more and more. But you will not know or learn anything else—ever!” (C86). Small wonder then that she responded to God’s invitation, “Because I love ye, enjoy me!” (C36).

*Nearly all references are to the Penguin version of Revelations of Divine Love.
It is in this sublime assurance that Julian lives, and it is this that gives the Revelations their tremendous impact. No one can read them with any degree of sympathy, and remain unmoved by her profound and intelligent conviction that God overrules and cares. And it is this conviction that today's confused and ineffective Church needs to recover and proclaim.

This does not mean that Julian has an answer for everything. She has, for example, a nagging problem about sin, which worries her, and which she can only solve by asserting that God can make it into something more glorious for us than it would have been the case had we never sinned. One wonders sometimes whether she was wholly convinced by this argument. She is periodically puzzled over other things too, but the limitations of her understanding do not undermine her belief in God's love for us all. She is quite sure of that, and clear too that what baffles her is no problem to God.

Her trust in God extends to his Church, too. Here again she speaks for all four mystical writers in fourteenth century England. Only Rolle is critical, and then of abuses and slackness rather than of the Church itself. Its authority is unquestioned, and Julian, like the others, seeks that her writing should conform to it. It might be thought that submission to the judgment of Holy Church would cramp her venturesome religious thinking. It seems to have done no such thing. Though there may be the occasional creak of tension (e.g., C45), there is no evidence that she regarded it as a straight-jacket, for she makes theological statements that would be striking in any age, and because they were made by a woman recluse in the fourteenth century are almost unbelievable for their boldness. “Sin is behovable” (necessary) she asserts, “but all will be well” (C35). “Moreover God showed that sin need be no shame to a man, but can even be worthwhile” (C38). In heaven every sin is compensated: ever known, “it is blissfully made good by God’s surpassing worth” (C38). These are very daring statements indeed, and almost come under St Paul’s censure, “shall we continue in sin that grace may abound? God forbid!” (Rom 6:1). Almost, but not quite, for Julian is dealing not with deliberate sin, but with sins of weakness.

If we are seeking “openness” we can find it in good measure in the medievals. Again Julian can serve as our example. She is as “open to God” as the most enthusiastic modern can want. “Lord, you know what I am wanting. If it is your will that I have it... But if not, do not be cross, good Lord, for I want nothing but your will” (C22). The three prayers which were the start of her Revelations show a remarkably open attitude to a familiar friend, whose “homeliness” (whose intimacy and concern for the minutiae of life) was one of the great marks of her insight into God. Open, too, was she to her “even Christians”, for she wrote for them that they might share in the benefits of her vision (C8). She cares for their spiritual progress, their unity and their salvation (C9). It was virtually impossible for her to be open to other religions and their practices, for the Western world had no contact with the outside world other than with Islam. Even for us this has been a recent, post-war phenomenon.

Enough has been shown to reveal Julian as “open” to theological speculation.

Neither she nor her three English predecessors would have had much sympathy with “instant contemplation”. She is quite clear that her sixteen Revelations were due to the grace of God, and not to herself, and her reminders are frequent that the visions that the soul may have depend entirely on God, and cannot be had on demand. Julian knows that self denial, detachment, perseverance, seeking, longing and love are normally the prerequisites of any contemplative experience should God choose to give it. These are not the preserve of a chosen few for all may seek God, and this and their faith, hope and charity please our Lord who will “show us himself of his special grace when he will”. Richard Rolle calls the preparatory exercises “great labour”. The Cloud reckons them “full great travail”. Julian shares their view.

The nearest we get to instant contemplation is in The Cloud of Unknowing. But it is the fruit of spiritual sensitivity and wisdom and divine grace. Aaron is the type of this. “By virtue of his office he had it in his power to see God in the temple behind the veil as often as he liked to go in”. Moses could only “see” after he had climbed “with long and toilsome effort to the top of the mountain, and remained there and worked in the cloud for six days”, waiting till the Lord should condescend to show him how the Ark was to be made. Most of us are Moses’ successors.

In some ways Richard Rolle is closer to current ideas. He is relaxed—for he sits for his prayers quite deliberately and impetently—and he is enthusiastic and heart warming. If a word of personal experience may be allowed, it might be worth recording that when Penguins published The Fire of Love last year, a literate and educated Pentecostalist from Lincoln wrote that Rolle’s testimony “would readily fit the direct experience of members of the pentecostal Church” of which the correspondent was “privileged to be a member”. He went on to demonstrate that Rolle’s calor, dulcor, and canor were all known to his co-religionists, and that the first is supported by no less a person than Robert Grosseteste! Whether this is sufficient to establish Rolle as a full-blooded charismatic is open to question, but it does at least show that this particular mystic speaks a language still understood by the twentieth century Christian. It would be more difficult to find such affinity in Mother Julian, and quite impossible to draw support from The Cloud. Yet on the other hand The Cloud has its mantras when it urges upon its readers frequent use of single syllable words like “God” and “Love”. Julian would be surprised to learn that mantras by the dozen can be culled from her writings, and there is some internal evidence that she brooded on some sentences in the “shewings”. But there is no sign of mantric practice on her part, though since most of us from time to time resort to spell-binding phrases and
'em 'oly 'ymns, it is likely that she did too. And why not? She must often have said “Thou art enough to me” (C5) and have rejoiced in “I will keep thee securely” (C40) for “thou shall not be overcome” (C68).

Perhaps, too, the crucifix which was the material cause of her visions was not dissimilar to a mandala. She saw far more than the bare image, as she gazed on it, and through it. Even her breathing can, with a bit of ingenuity, be distantly related to yoga, for in her sickness she was lifted up, presumably to breathe more easily! (C3).

“More than anything else, it is the loving contemplation of its Maker that causes the soul to realize its own insignificance, and fills it with holy fear and true humility, and with abundant love to our fellow Christians” (C6).

“We are only good in so far as we love God” (C9). He who “loves his fellow Christians for God, loves all there is” (C3). “Because you love me,” says Jesus, “rejoice with me” (C24). There is “no joyful salvation or eternal happiness until we are . . . wholly content with God, his actions, and decisions; until we are in love and at peace with ourselves, our fellow Christians, and with all that God loves” (C49). God himself is behind our love (C 60).

It would not cross Julian’s mind to emphasize “corporateousness” because though she was in reclusion she knew also that she was being sustained and kept by an undivided Church. Her very solitariness was only made possible by this fact. The tensions, dangers and difficulties of her day—not so very unlike our own—did not break the solidarity of the corporate body, and she and it mutually sustained each other. There was a real sense of “belonging”.

Even in those pre-telescope days Julian was aware of the immensity of the universe. She still regarded it as nothing compared with God. “We have got to realize the littleness of creation, and to see it for the nothing that it is before we can love and possess God who is uncreated” (C5); “The creature sees the Lord to be astonishingly great, and itself to be astonishingly small” (C65). The purpose of life is to have God: “By nature our will wants God, and the good will of God wants us. We shall never cease wanting and longing until we possess him in fullness and joy. Then we shall have no further wants” (C6). “On that day we shall come to our Lord knowing ourself clearly, possessing God completely. Eternally hid in God we shall see him truly and feel him fully, hear him sweetly! We shall see God face to face, simply and fully, The creature, made by God, shall see and eternally gaze upon him, his Maker” (C43).

Even in a superficial survey like this enough has been said perhaps to show that the English mystics can speak to this generation in ways that are meaningful. If we have concentrated on Julian to the near total exclusion of the others, it is because this is “her year”, and we were gathered at Norwich to celebrate the six hundredth anniversary of God’s goodness to her. There are many points of contact spiritually between the fourteenth century and our own, and to some it would seem that Mother Julian bridges the gap more easily than the others. She speaks to us with the confidence born of the continuing experience of the living, loving God, and she does it with such authority and tenderness that the medieval background rarely obtrudes itself, or hinders the reality of her word to us.

But it is one thing to pick out possible points of contact, in the hope that interested people will follow them up, and benefit from the fuller treatment: it is another to get them to do this in fact. What the Church needs today—“as to my sight”, as Julian would say—is to retain the unchanging, essential truths underlying the teaching of the medieval masters, and indeed of all past Christian spirituality, and put them more reverently in ways and language understood by people of the seventies. Please God that in the sexcentenary year of her “shewings” there will be an awakening to and a rediscovery of the mystical riches of prayer, and a responsive love to that love of God which enfolds, embraces, surrounds, and never leaves us.

From Chapter 43 of Revelations of Divine Love.

When our Lord in his courtesy and grace shows himself to our soul we have what we desire. Then we care no longer about praying for anything, for our whole strength and aim is set on beholding. This is prayer, high and ineffable, in my eyes. The whole reason why we pray is summed up in the sight and vision of him. To whom we pray, Worshipping, enjoying, loving, desiring, holding, holding, holding, and all with such sweetness and delight that during that time we can only pray in such ways as he leads us. Well do I know that the more the soul sees God, the more by his grace does it want him.

But when we do not see him thus, we feel the more need to pray to Jesus because of our basic failure and incapacity. For when the soul is tossed and troubled and alone in its unrest, it is time to pray so as to make itself sensitive and submissive to God. Of course prayer cannot in any way make God sensitise to the soul: for this it is, in his love, he always is. And I realized, moreover, that when we know we have got to pray then our good Lord follows this up, helping our desire. And when by his special grace we see him clearly, there is need of nothing further. We have to follow him, drawn by his love into himself. For I saw and knew that his marvellous and infinite goodness brings our powers up to their full strength. At the same time I saw that he is at work increasingly in every conceivable thing, and that it is all done so well, so wisely, and so powerfully that it is far greater than anything we can imagine, guess, or think. Then we can do no more than gaze in delight with a tremendous desire to be wholly united to him, to love him, to enjoy his love, and to delight in his goodness.

From Chapter 26 of Revelations of Divine Love.

After this our Lord showed himself in glory even greater than I had seen before—so it seemed to me. By this I was taught that our soul can never rest until it comes to him, and knows him to be fullness of joy, friendly and considerate, blessed and life indeed. And he said again and again “It is I; it is I; it is I who am most exalted; it is I whom you love; it is I whom you delight in; it is I whom you serve; it is I whom you long for, whom you desire; it is I whom you yearn; it is I who am all. It is I whom Holy Church preaches and teaches; it is I who showed myself to you here”.

The extent of what he had to say was altogether beyond my capacity to understand or take in. As I see it, his words are the greatest that can be uttered, for they embrace . . . I cannot tell! All I know is that the joy I saw in that revelation surpasses all the heart could wish for or the soul desire.
When a man has reached the age of ninety, and worked almost up to his latest breath, his achievement will have been valued, revalued, and probably devalued, many times over. Maritain is no longer a fashionable thinker, and only those who were growing up to a certain intelligence during the inter-war years can have any idea of the nourishment he brought to us. For Eric Gill and Scholasticism was a breviary of good guidance of Garrigou-Lagrange, were the antidote to a modernism less probably devalued, many times over. Maritain is no longer a fashionable thinker, and only those who were growing up to a certain intelligence during the inter-war years can have any idea of the nourishment he brought to us. For Eric Gill and Scholasticism was a breviary of good sense and did much to correct Gill's excessively utilitarian view of the artist's function. For those of us who were tempted by Maurras' politics of "order" La Primaute du Spirituel put politics in their proper, and subordinate, place. The neo-Thomist retreats at Meudon, under the inflexible guidance of Gargou-Lagrange, were the antidote to a modernism less superannuated than it then appeared. Maritain had many friends in England, and in Ireland Desmond Fitzgerald even introduced him to Maynooth. I did not know him at that time, but I have an invincible nostalgia for the avant-garde of the day before yesterday, and I felt his influence in so far as I was capable of receiving it.

Then came the Spanish Civil War, which turned many of his disciples into opponents, and won him new and unexpected allies. The greater war that followed found him in America, and it was there, in Chicago, that I first met him with his wife, Raissa, and his sister-in-law, Vera Oumantoff. I remember some of his literary preferences—Sophocles and Virgil—which he expressed at a party game that we played after dinner. Later we met fairly often in New York. He was immersed in Eliot's great work on St Paul for a selection of Pauline writings which he had been invited to compile. His apartment on Fifth Avenue, close to the old Brevoort where I was staying, was a rendezvous for Gaullist sympathisers recovering from their chilly reception in the province of Quebec. Even the greatest man has his weaknesses, and it was shortly after my return to England that Maritain showed his extreme sensitivity to criticism. The occasion was a rather powerful article by T. S. Gregory in The Tablet attacking his "progressive" tendencies—for Maritain, though he was anything in the world but a "liberal", was regarded as the prophet of "liberal" Catholicism, mainly, I think, because he did not believe in genuflection before the Blessed Sacrament. He believed that it would take twenty years, and probably devalued, many times over. Maritain is no longer a fashionable thinker, and only those who were growing up to a certain intelligence during the inter-war years can have any idea of the nourishment he brought to us. For Eric Gill and Scholasticism was a breviary of good sense and did much to correct Gill's excessively utilitarian view of the artist's function. For those of us who were tempted by Maurras' politics of "order" La Primaute du Spirituel put politics in their proper, and subordinate, place. The neo-Thomist retreats at Meudon, under the inflexible guidance of Gargou-Lagrange, were the antidote to a modernism less superannuated than it then appeared. Maritain had many friends in England, and in Ireland Desmond Fitzgerald even introduced him to Maynooth. I did not know him at that time, but I have an invincible nostalgia for the avant-garde of the day before yesterday, and I felt his influence in so far as I was capable of receiving it.

I remember the transparent beauty of his features, even in extreme old age, the gentle irony of his regard. And not difficult either, to recall the sensation he gave you that a first reading of Rimbaud gave to the young Claudel—the palpable and living sense of the supernatural.
Bishop Butler's book has been described as an apologia, an intellectual account of the journey from devout Anglo-Catholic faith to adult Catholicism, and on to monasticism, an abbey and finally a bishopric—"the story of the journey of a brilliant mind". It is the mind more than the person which is the subject of the book, for it is confessedly an intellectual odyssey. A year ago, it may be remembered, we published an article entitled "Bishop Butler on the state of the Church" (Autumn 1972, 4-14). The reviewer, who left Ampleforth in 1950 for Oxford (Lit. Hum.) and the Diplomatic Service, has contributed to the Journal from time to time, notably with his study of secularisation and celibacy, "The Crucial Sacrifice" (Summer 1970, 178-85).

B. C. Butler A TIME TO SPEAK Mayhew-McCrimmon 1972 209 p £2.25 £1.25 paper

In the latest, and in a personal sense the most definitive, of his books Bishop Butler claims to occupy, like Cardinal Suenens, the "extreme centre" of the contemporary theological spectrum: and it is indeed from the still centre of the storm raging in and around the Church that his voice issues—with a moderation, a measured absence of polemic, and a sober but enlightened confidence in the fundamentals of the Catholic tradition, which entitle him to the widest possible audience.

Do not, however, be misled by the publisher's blurb into expecting an autobiography in the ordinary meaning of the word, or even a spiritual autobiography, in the sense of a full and continuous account, as in Newman's "Apologia", of the evolution of the author's spiritual and religious position. Of the events of the Bishop's own life, you will learn virtually nothing except that he was brought up in a large and happy Anglo-Catholic family, read Greats at Oxford, became a Benedictine of Downside and attended the Second Vatican Council. Even his election as Abbot of Downside is referred to only obliquely, as an "assumption of different responsibilities" which, from 1939-40, obliged him to accord biblical studies a lower place in his order of priorities. There is scarcely a personal anecdote in the entire book: anything less like a "chronique scandaleuse" of a life lived for more than forty years at or near the centre of English Catholicism would be hard to imagine. What we are presented with is essentially—as befits a Bishop—a pastoral work: a series of mature reflections, densely and rigorously argued, on some of the main intellectual and spiritual problems confronting the educated English Catholic of today (and also the sympathetically inclined agnostic) in an attempt to focus and clarify his thinking and confirm (or kindle) his faith.

But there is more to it than this, as the opening sentences of the Bishop's foreword make clear. For these are no ordinary reflections: they are the fruit of a lifetime's thought, experience and suffering (suffering that is never mentioned but can only be sensed), framed by a man facing, and reconciled to, death. Profoundly intellectual in feeling and expressed of any hint or trace of sentiment, the book is nevertheless written from the heart, and permeated in consequence by that quality of "genuineness" of which the Bishop quotes a moving and illuminating definition by Lonergan.

It is this combination of qualities which, together with a tuft if somewhat academic use of language, lends an austerely lapidary touch to some of the Bishop's most carefully weighed conclusions, and sets the book in a different universe of discourse from the fluent, clever and often petulant superficialities to which so much recent clerical journalism has accustomed us. When, after reviewing the reasons which led him into the Church, he writes that "at any time since then, if I had to bring the issue into deliberation again, I should have come to the same conclusion", there is an irresistible echo of Thomas More, importuned on the way to the scaffold by a discontented litigant: "Woman (quoth he) I am now going to my death. I remember well the whole matter; if now I were to give sentence again, I assure thee I would not alter it".

This then is the spirit in which the Bishop's apologetic—and apologetic it is—is offered; not with the offensive or defensive zest of the controversialist, but with the measured weight of the profoundly convinced and committed believer, impelled to seek to communicate before it is too late the truth that is in him.

The range of problems on which the Bishop has something to say which is worth listening to is formidable. In a book of only 200 pages, he deals in some depth with his own philosophical and theological predispositions; analyses the steps by which these led him to, and confirm him in, a belief that there is a personal and loving God, and that Christianity in its Catholic form is the uniquely authentic repository of God's revelation to mankind; disposes (inadequately, in this reviewer's opinion) of the problem of suffering; discusses and expounds the nature and practice of prayer; surveys the state of New Testament criticism and formulates a persuasive case for its historicity; provides a concise introduction to the thinking of Fr Bernard Lonergan, whom he sees as having achieved a synthesis in philosophy, science and theology comparable to that of St Thomas; and surveys the impact of the Second Vatican Council, in which he was an active and formative participant. In addition, he manages to touch on the problems of the nuclear deterrent, race relations and the approaching exhaustion of the world's natural resources.

Each of the main themes is examined separately in a separate chapter or group of chapters, none of which is longer than the average contribution to a learned journal (an implicit reminder of the author's academic background) and the result, inevitably, is a certain discontinuousness. It is not until one reaches the last chapter of all, in which the various threads uncovered and traced in the preceding chapters are drawn together into a majestically argued survey of the considerations which converge to
establish the authenticity of the Christian faith, that the latent unity of the book becomes apparent. But even this final chapter (and no one should be deterred from reading it by the technical flavour of the opening paragraphs on philosophic doubt) is not sufficient to weld the book into a satisfactory whole, and certainly not into a successfully continuous presentation of the development of the author's thought. It remains a series of closely related but disparate essays, linked by a common theme—the spiritual, intellectual and emotional authenticity of the Christian faith. As such, it is a timely tract for all, inside or outside the Church, who are prepared to follow a rigorous argument and who do not regard "radical" and "traditional" as mutually exclusive characteristics.

In his opening chapter, the Bishop takes as his starting point "the splendours of Plato", and throughout the book we are left in no doubt that, although he speaks to us as a Christian, a Catholic, a convert, a Benedictine and a bishop, the determining intellectual discipline by which his mind has been formed is that of the Honours School of Literae Humaneae. It is, I hope, no criticism to suggest that it is probably only on minds formed in that tradition, or by disciplines allied to it, that his particular form of intellectual rigour may be expected to make its maximum impact. Nor is the rigour purely Intellectual: for all its deep humanity, there is an asceticism about the Bishop's approach which leads one to doubt whether the promptings of a simple and earthy hedonism are entirely within his imaginative grasp. "I suppose," he writes in a revealingly concessive aside, "there are people who have a strong desire for experience in a somewhat crude sense; for the exploration of the world opened us to us by our five senses in all its attainable dimensions and with all its promise of emotional satisfaction . . . for myself, I have since childhood had a similar strong desire to understand and to know." (p. 133.)

Within the scope of these limitations—if they are limitations—the Bishop deploys a case of formidable persuasiveness. Starting from the profound conviction that "a single explanation of everything exists", and that this explanation is the goal of intellectual Eros—that is of man's fundamental orientation towards the acquisition of knowledge—he bases his rejection of materialism in part on the contention that matter, being in itself without awareness, cannot explain man's own awareness and evident interior life. But he places the main weight of his case on the existence, as a fact of experience, of absolute moral obligation, believing that "in the principle of 'rightness' we are face to face with something as ultimate and irreducible as the notion of intelligibility itself, and no less valid". The notion of moral obligation leads him to the existence of God, and the existence of God to the question whether God has given a revelation of himself to man or not. His examination of the nature of the Gospel message, the reliability of the documents in which it is conveyed and the historicity of the events which it relates, sustain his conclusion that there has been such a revelation, and that the Christian—and, in particular, the Catholic—Church is its repository and custodian.

Anyone who has hitherto failed seriously to consider the merits of this deeply traditional approach (and the Bishop makes no secret of his respect and feeling for tradition) to the problems of human existence, or for whom its force has been blunted by current controversy, by shifts in intellectual fashion, or by the psychological pressures of living in a secular society where generalised scepticism is the only orthodoxy, is likely to be impressed by the vigour and freshness with which it emerges from the Bishop's presentation. Even where the ground is most familiar, there is nothing derivative or second hand about the Bishop's exploration of it. He writes with an honesty which is truly radical, and offers his conclusions with a tranquil assurance which leaves the reader in no doubt that the author has found them authenticated by the experience of his own life.

It is, I think, another face of this same assurance (combined with a resolute determination to avoid being drawn into ephemeral polemics) that leads the Bishop to write at times as though in disregard of the extent to which the cohesion and self-confidence of the Church seem to have been shaken by the controversies and questioning of recent years. When he remarks that a Roman Catholic can feel more secure than others in his convictions because he can "feel and know that he is supported by the tradition which is central to the world's religious history . . ."; or when he describes the Church as providing "the counterpoise [to the individual's critical sense] of an ecclesiastical authority which claimed and could rightly claim to speak for Christ and which was not afraid to be dogmatic", the reader may at first wonder whether the recent upheavals have passed him by; just as when he writes of the categoric nature of the Catholic's affirmation of the truth of the occurrences (notably the Resurrection) on which his faith is based, one wonders if "categoric" is quite the word to describe the nicely qualified affirmation of the clerical author of the principal article in last Easter's Tablet, that "We see, then, no compelling reason to alter our view that the faith of the Church in the resurrection of Christ contains an intimate link with historical events . . ." (my italics).

But this disregard for the uncertain notes being given out by some of the Church's trumpeters is clearly deliberate; to deal with them would have required a completely different sort of book. What the Bishop is concerned to express is his own confidence in the Catholic Church as "a vast objective whole, which exists independently of whether I accept it or not, independently too of whether I live up to it or not . . . enormous, solid, enduring—till the end of the world". Individual Catholics or groups of Catholics may quarrel, question and speculate as they please: the central, continuing reality of the Church cannot be undermined. A Catholic (he goes on) "does not have to live by his own opinions. Truth ab extra wrestles with him like the angel wrestling with Jacob through the night. And at the heart of that solid truth, that building founded on a rock, there is God in Christ, redeeming mankind and offering himself to each human person as a lover to the beloved".

That this great structure is in continuous need of reform is of course central to the Bishop's thinking—did he not describe the pre-conciliar
Church some years ago as "the best of all possible religions, and everything in it an intellectual scandal?" But it is equally central to his thinking that these reforms, however far reaching they may prove to be, cannot touch the dogmatic nature of the Church's teaching—that although one finds one's way into the Church by a convergence of one's own beliefs with the consensus embodied in the Catholic tradition, that tradition is in no sense just a consensus of the individual opinions of those who subscribe to it. It is "the faith once delivered to the saints", and as such the subject not of negotiation but of proclamation. In saying this, and saying it so clearly, the Bishop risks being labelled, by those who see theology purely in terms of labels, as reactionary, if not triumphalist: which is less than fair to someone who believes Vatican II to have been the "Second Pentecost" for which Pope John hoped, whose thought has been as deeply influenced by von Hügel as by St Thomas, and who takes an active and sympathetic interest in "the wider ecumenism." But open to radical reform though he rightly believes the Church to be, he is equally aware that if the Church were ever to offer the faithful what many of them seem to think they want, in the shape of a corpus of doctrine determined by democratic consensus, she would be denying them what they really want, in the shape of access to divinely revealed truth, by the light of which a man may lead his life with confidence and grow as he does so closer to God. It goes without saying that this access can be at best partial and limited; and that the truth which the Church mediates will be received by each generation (to use a favourite tag of the Bishop's) *Secundum modum recipiendi*: that is to say that it will be filtered through the medium of our own understanding as this is conditioned by our historical background and by the contemporary environment of thought. But for the Church ever to abandon the conviction that the truth of which she is custodian is, at root, real and absolute, would be a betrayal of what she is for. For Bishop Butler, as I interpret him, it is simply inconceivable that the Church could ever be untrue to her mandate in this way: and his studied disregard of current internecine polemic on this point is perhaps a more eloquent expression of his conviction of its transient and peripheral importance than any amount of counter argument would be. 

There is, however, one element in the contemporary unease, disregard of which may be thought to leave the Bishop's rigorous apologistic for the uniqueness and finality of the Christian revelation vulnerable. I can best define this as a matter of perspective. For example, the Bishop distinguishes the outlook of medieval man from that of his modern counterpart in the following terms: "One could almost say that, whereas for the Middle Ages the material world was a static stage upon which may lead his life with confidence and grow as he does so closer to God. It goes without saying that this access can be at best partial and limited; and that the truth which the Church mediates will be received by each generation (to use a favourite tag of the Bishop's) *Secundum modum recipiendi*: that is to say that it will be filtered through the medium of our own understanding as this is conditioned by our historical background and by the contemporary environment of thought. But for the Church ever to abandon the conviction that the truth of which she is custodian is, at root, real and absolute, would be a betrayal of what she is for. For Bishop Butler, as I interpret him, it is simply inconceivable that the Church could ever be untrue to her mandate in this way: and his studied disregard of current internecine polemic on this point is perhaps a more eloquent expression of his conviction of its transient and peripheral importance than any amount of counter argument would be. 

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Not that those who so predict are right: I believe and would strongly argue, with Bishop Butler, that the essence of the revelation of which the Catholic Church is the principal custodian is timeless, for all men and for all ages, and that the Church herself will endure, as our Lord promised, to the end of time, and I offer this belief not, I hope, as a sort of conditioned reflex of orthodoxy under challenge, but because it is one of the hard edges of the notion of an incarnational revelation that it is incompatible with spiritual relativism, however persuasive it may feel. But it is difficult to regard any apologetic for the Catholic faith today, however rigorously argued it may be in other respects, as complete if it fails to take the persuasiveness of the relativist position into account; and it is a legitimate criticism of the whole of the Bishop's metaphysic as here offered to us that he is a shade too ready to acclaim the ultimate (he appears to argue, for example, that Fr Bernard Lonergan, the philosophical hero of the book, has achieved an ultimate synthesis in philosophy) and is insufficiently sensitive to the various factors which underly the present widespread tendency to relativise religious truth. For the moment, it seems to me, this tendency can only be countered by an appeal to the development of doctrine, with its corollary that the richness and the implications of our Lord's revelation are inexhaustible; to which I should want to add the thought that in each succeeding age the implications of that revelation have not only to be expanded but also to be re-appropriated—that is to say that each generation must make the truths of revelation and of the Christian tradition its own in a new way, and in so doing become aware of elements in the faith which earlier generations have failed fully to assimilate, or to which they have failed to advert at all. (An analogy can be drawn here between the faithfulness of each generation and the young man who, on passing from childhood to adulthood, undergoes a "crisis of faith" and emerges from it as a more deeply committed Christian. It is commonly only by passing through such a crisis that a man learns to "appropriate" the faith—that is to say, to assimilate it into his own experience and understanding, as distinct from accepting it to some extent at second hand and on trust from parents and teachers. Although in the most fundamental sense his faith will be "the same faith" after the crisis as it was before, it will nevertheless be significantly different. It will be differently and more deeply apprehended, implications unseen before will have become apparent, and some childish superstitions or anxieties will have disappeared.)

It is by looking in this way to a progressively wider and more profound understanding of the historic Christian revelation (in the course of which we shall have to learn also from the other great religions which God has used as channels of grace) that I believe we must expect to reconcile with the truths of Catholicism the deeply felt contemporary desire for an evolutionary faith; and not to the gradual absorption of Christianity into some comprehensive amalgam—or more refined distillation—of all world religions, as the syncretists advocate. But such generalisations are easy to frame, and desperately difficult to "cash". Sympathy for the syncretist point of view is needed, as well as a firm grasp of, and adherence to, the Catholic tradition; and above all rigour of thought and clarity of exposition. The Bishop seems to me to have all these qualities; and it is all the more of a pity that he seems largely to have ignored what is, for many Christians today, an intellectual problem no less pressing for being inchoate.

No man, however, can write the whole truth upon any subject. He can only write the truth that is in him, and confront the problems which are most actual for himself. This is what the Bishop has successfully done; and it is perhaps unfair to complain that he has not done more. Nor has he confined himself to a narrowly ratiocinative case for Christianity. Some of the most compelling writing in the book is in the four chapters on prayer, mysticism, and the spiritual life. The Bishop is in no doubt that, in the last resort, validates the Christian faith is the experience—both from within and without—of a life in which the faith is "genuinely believed and fully responded to"; and that an essential part of this response is the practice of prayer and contemplation. As with much of the rest of the book, what the Bishop has to say on this subject is at the same time deeply traditional and deeply personal. It contains, inter alia, a glorious tribute to the thought of Père de Caussade which impelled this reviewer for the first time to become acquainted with that remarkable book, "L'Abandon à la Providence Divine" (of which, incidentally, there is an excellent English translation available in paperback). It is clear that, for Bishop Butler, prayer, and the whole "other-worldly" dimension of belief, comprise the kernel of what Christianity is about and that, without prayer, Christians will be left with only a humanistic husk. He is however rightly concerned to emphasise the complementarity of prayer and action—of prayer and social concern—and to meet the popular criticism that "a serious devotion to direct prayer is in the end a self-centred pursuit of personal perfection". This he does partly by reference to what he calls the inevitable interaction between direct prayer and "our life of 'horizontal' relationship with the world in which we are placed" and partly by a comparison between the pursuit of contemplation and the pursuit of poetry, art or philosophy—all pursuits requiring solitude and self-dedication, yet without which the world would be a drastically impoverished place: "The witness of those who not only pray but even dedicate their lives especially to prayer is something that helps to keep the rest of us sweet and sane".

It is on the first limb of the argument that I—and I think the Bishop too—would myself want to put the main stress, in that it is the practice of prayer—in which, for the Catholic, participation in the Mass and reception of the Eucharist are essential elements—which most directly opens the whole personality to God, thereby enabling God to act through the personality he thus comes to permeate and—ultimately—enabling the Christian to say with St Paul, "I live now, not I, but Christ liveth in me". That such a receptiveness to God, and the enhanced sensitivity to his will which such a receptiveness must progressively generate, could be thought of as purely selfish or as devoid of positive social consequences, seems to me to be simple nonsense. The end to which the life of prayer
is directed is the evolution of a human personality into a Christ-like and Christ-impregnated one: and it is inconceivable that, as this process advances, the personalities thus gradually transformed will not have a Christ-like effect on the world around them. Whether this effect will show itself in active participation in the work of society or in the more tranquil and secluded reflection of Christ which is characteristic of the hermit or the enclosed religious, will depend on God's will for the particular individual. But either way the effect can only be dynamic. This is not to deny that prayer can be selfish; but only to make the obvious point that prayer pursued for purely selfish ends will be devoid both of validity and of efficacy. In the words of Archbishop Temple, conduct is the test of prayer: or, as Bishop Butler himself puts it: "It is the experience of the ages that those who best promote [the] ultimate welfare of their fellows are those who themselves seek, in the life of prayer, to grow closer to God. Nemo dat quod non habet".

There are many other riches, both of thought and expression, to be found in this profoundly stimulating and illuminating book, to which no summary could do justice. For the Bishop writes for the most part with an economy and precision which defy summary. As he himself says of Lonergan, what he has written "is there to be read, and on the whole I think he would say that if he could have expressed his meaning more lucidly and more shortly than he has done he would in fact have been briefer". Whatever its imperfections, his achievement is to have demonstrated the truth of his own contention that for a man who makes the Christian faith fully his own "it becomes the very salt that gives savour to existence, the guide to life and the source of a deep inward serenity". There can be few people who have so radically investigated their own intellectual position, and so completely integrated their conclusions into the life they actually live. To have satisfied oneself so absolutely of the truth of what one holds, to have lived by that truth so devotedly, and to have found in living it that it so fully satisfies one's deepest aspirations: this is in sum what the book expresses; and this is what makes it one of the most impressive pieces of testimony to the authenticity of the Christian faith which one could hope to find.

BOOK REVIEWS

In this issue, reviews have been arranged under headings in the following order: Theology; Spirituality; Church History Surveys; the Early Fathers; Reformation History; Nineteenth Century Church History; Faith and Hope.

I. THEOLOGY


The subject is the development of doctrine, and the title is only the opening essay. We want to believe in the love of God; and why not? Is news only credible when bad? But then we must create doctrine if we are to reach people who think.

So Newman rightly insisted that doctrine develops: Anglicans cannot plausibly stop at 451. He wrongly thought it went straight: there are dead ends on the tree of evolution—though Bishop Hanson prefers other pictures, the Church in Dialogue with the Bible, or dancing down the centuries with the Word of God. The Church canonised the New Testament. But that is a Jewish gospel with no doctrinal system. So at the same moment Irenaeus and Tertullian began to transpose it into Greek thought, and so to speak existentially, as we say, to people who needed to know what they might die for tomorrow. Subject to Scripture, they cited proof-texts in a way which historical methods forbids us; the Arian debate on the interpretation of Proverbs 8:22 seems now pretty sterile. They themselves saw its weakness: the doctrine of the Holy Spirit cannot stand on the single occurrence of "proceeds". They were equally clear that they spoke there of a reality left by all worshiping and believing Christain, and Gregory of Nazianzos boldly said that we are bound by the logical consequences of Scripture even if Scripture does not state them.

Very well: there is no simple gospel; Protestants as well as Catholics live by tradition; we all read the New Testament through the spectacles of Nicene. The essential dogmas of the incarnation, the Trinity, and the atonement, words which occur neither in the New Testament nor in the creeds, are necessitated by the facts of Christian experience and history; they have enduring shape, but no final expression in words.

This orthodox book by a rich scholar probes all our questions. Separated Christians mean the Church sadly short on authority. What does it mean to call the Bible inspired? Will we be satisfied to call it a sufficient witness? Origen missed canonisation; but is he not far more fruitful for the Christian thinker than, say, Cyprian? What does it mean to call Jesus the Son of God? Are we not more likely to understand by speaking first of his function, what He did and does? As Karl Barth, without transgressing the limits of orthodoxy, converts static into dynamic terms.

Stimulating as it is, a collection of reprinted essays, however rewritten and re-arranged, lacks the unity of a book, and leaves questions unanswered. The Church, accepting the Canon, accepted the control of the Word (not words) of God. Where do Gregory's logical consequences stop? Bishop Hanson is positive they do not include the Assumption of the Blessed Virgin, but why? And who will do for us what Irenaeus (and Aquinas) did in their day? This is a tantalising trailer for the big book on tradition and development today.

The Common, Wood Green,
Fordingbridge, Hants.

The reviewer is a former Principal of Wells Theological College and Dean of Salisbury.


In this severely academic monograph, Mr Jonathan Barnes finds the usual objections to Anselm's argument either mistaken or inconclusive, but offers a knock-down objection of his own, an interesting variant of the more familiar objection that Anselm's
argument assumes what it sets out to prove. Thus: the term substituted for the variable "x", in formulae of the form "x is F", must be singular terms which purport to refer to some object, but Anselm's aliquid quo must cogitari nequit is not a singular term. Mr Barnes argues that no proposition of the form "Everything is F" would be true, if this substitution were allowed, for "x is F" would always turn out to be false for at least one substitution for "x", namely, "something which is not F". Mr Barnes goes on to argue, the effect of this substitution is fatal, for it is then a presupposition of the first premise of Anselm's argument that there is just one A. "The elegance of Anselm's version of the argument", writes Mr Barnes, "resides in this, that this presupposition appears to be a priori (if it doesn't in arithmetic, then why should it in natural theology?) Further, let it be assumed, not that "the A" is a "definitive description", but rather that it is a definite signification (nomen generale) which would have to be instantiated before it could be said that: "God" has reference (Bedeutung) as opposed to meaning (Sinn). These counter-assumptions would at least have the merit of pointing the difference between the proposition "God exists" and the proposition "Jesus Christ is God", but Mr Barnes' logical ticket-office refuses Anselm the right of passage, as it were, from the un-differentiated term of aliquid quo (where "God" is an incomplete description) to the more finely focused isimeth of id quo (where "God" is a general name), and thence to revealed theology (where "God" is a proper name). To ask whether divine attributes have a subject (i.e., whether God exists) is to assume that their subject is singular, but to assume this is not to assume that the question has been answered; it is to assume only that the question makes sense.

IAN DAVIE


Mr Durrant's first section begins with an examination of Aquinas' thesis that it "belongs to man to act for an end", and concludes that to speak of God as "a last end" is a sortal term in a great many contexts (since it makes sense to talk of the same God, or another God, and to ask, How many Gods?). the point at issue is whether Anselm's argument is one of them. If, by definition, "Deus non est in aliquo generi", in what sense can it be said that Anselm's id quo is used "identifyingly"? Presumably by elimination of all that is not - God: the divine remainder, so to speak, is then singular by definition, but does this invalidate Anselm's proof? With a uniquely-applying predicate, how could singularity be other than an implication of the subject's meaning? Let it be assumed, not that God is one identifiable object among others (and the whole purpose of Anselm's formula is, after all, to exclude the field of finites), but rather that there is one answer to the question "God". If it doesn't in arithmetic, then why should it in natural theology?) Further, let it be assumed, not that "the A" is a "definite description", but rather that it is a definite signification (nomen generale) which would have to be instantiated before it could be said that: "God" has reference (Bedeutung) as opposed to meaning (Sinn). These counter-assumptions would at least have the merit of pointing the difference between the proposition "God exists" and the proposition "Jesus Christ is God", but Mr Barnes' logical ticket-office refuses Anselm the right of passage, as it were, from the un-
II Cor 5.18, and of Eusebius of Caesarea's acceptance of "God" but not of "true God" and with "one substance", aware of the condemnation of oba'i a at Antioch in 268. The Christians felt themselves free to fix their own terms with the Council of Sardica in 344, could quite happily decide upon the definition of "one divine hypostasis". Basil himself could speak of the Trinity as "onsulial", Hom (23) on Mam,4, and in general talk of orthodoxy by the liberty of the Sons of God allowed "Nicene" to refer not to the Creed of Nicene at all but to the Constantinopolitan Creed of 381. The words are being made new.

We have always to look at contexts. We have to attempt a sympathy with men in other circumstances. Men talk in various languages using the same words. They trust in the ability of common sense men to differentiate senses. They do not expect that their clubman's slang or physicist's jargon should be accountable to the standard of a common tradition of the nursery rhyme. There is no paradigm for talk. Not even that of Mr Durrant and those he emulates. If Mr Durrant doesn't appreciate what is going on at Mount Carmel then his reader is likely to look more closely at his account of the patristic theology, and to entertain the suspicion that if only he knew more about Aristotelian matters he might discover that Mr Durrant was an unhelpful interpreter of the Philosopher also. There is in this book an overkill of confidence.

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II. SPIRITUALITY


The books of the man who has been described as the greatest living theologian (and author of "Theological Investigations") contain a wealth of erudition. The author's expression of empirical philosophy sometimes experience a mental block which makes it impossible to penetrate the density of that part of Fr Rahner's work which is expressed in the vocabulary of Heidegger or transcendental Thomism. Fortunately it is sometimes possible to restate these views of Rahner's in terms more readily digestible by the English stomach.

More fortunately still, there remains a large section of his thought which owes little to continental philosophy. This eighth volume of the "Theological Investigations" (which, like all the others, is out of step with the German numbering, and due to the second half of the seventh volume of the original "Schriften") belongs to this section. It is devoted to questions of spirituality, and consists mainly of essays on "positions and callings in the Church" (including the positions of children, laymen, women, intellectuals and religious), on devotion to the Sacred Heart, and on the veneration of saints. There is a final short paper on the future of the religious book.

The main duty of the reviewer of this book is simple: to urge everyone to read it, and to assure them that (thanks to David Bourke's lucid translation) the author's thought is uncharacteristically easy to grasp. This duty done, I would like to concentrate on the main sections of the work.

In the essay entitled "How and why can we venerate the saints?", Rahner tries to solve two problems: first, the personal difficulty of those, whom there are many Catholics, who find the practice of devotion to the saints of no help to their spiritual lives; secondly, the theological difficulties of those who cannot reconcile the practice with the obligation to adore alone. I shall examine these points separately.

It is not so much reluctance to honour a saint as a hero or a model that constitutes the blockage, but rather an inability "to enter into prayerful communion precisely with him as person, to 'call upon' him, to venerate him in a 'cult'" (p. 6). It is true that some people continue to experience a relationship with dead relatives and friends, perhaps "conversing" with the departed and feeling that he is watching over their actions. But, as Rahner points out, this relationship with the dead is not specifically religious; it is the kind of converse that is sought by spiritualists who regard the after-life simply as a painless prolongation of the present. Besides, it seems true that people no longer have a vivid sense of communion with dead relatives; even God is generally experienced as "incomprehensible and remote" (p. 7), as the "Silent God".

There are in fact two theological difficulties. First, it is hard to see in what sense the saints are "universal", since God's decrees are eternal and immutable. "Can this intercession of the saints be anything else than the unconditional adoration of God, whose ways are unsearchable?" (p. 9). This problem, however, is wider than that of the intercession of the saints, and involves the whole question of the efficacy of petitionary prayer. Rahner does not attempt to answer this here, but is content to explain that the invocation of a saint is "an act by which a person makes to and through the saint an appeal to God, or the whole Church," (p. 9). The second difficulty is that of explaining how communication with the saints is truly prayer, for prayer is a religious act which is directed towards God.

Rahner offers the same solution to this second theological difficulty and to the personal one. Because Jesus is both God and man, we can relate to both God and our neighbour by a single movement. The second commandment is "like the first" (Mt 22:30); we do not only love God and neighbour, but God in the neighbour. The veneration of the saints is a particular form of this simultaneous relationship with God and our fellow-man; indeed, "it has one advantage over love of neighbour in the ordinary sense: the theological and christological character of love of neighbour here comes clearly to the fore" (pp. 21-2). "In order to bring the individual to any living understanding of what veneration of the saints means we must begin by making him understand his love for Jesus, which, as he bears towards his own personal life, remains and undergoes further development into what truly is a veneration of the saints, provided only that this love has in it the care of the Christian hope that those who are loved have been saved by God's grace" (p. 22).

The intercession of the saints means "that every life lived in faith and love is of permanent value and significance for all" (p. 23), and that this continues to be true after a person has reached heaven. Prayer to the saints therefore is a religious activity directed towards God.

The collection contains two essays on the Sacred Heart. In both of them Rahner faces the problem, on the one hand, in the words of Frini, of the "Sacred Heart"; too often the symbol becomes simply a sentimental and inappropriate synonym for the name of Jesus. In addition, since symbols draw their vitality from experience, we need to deepen our understanding of what the human heart symbolises in ordinary speech, and only in this sense apply the symbol of the Sacred Heart. Rahner's treatment of religious life.

In an essay entitled "The Theology of Poverty", Rahner considers the facts of contemporary life which make it difficult for a religious to find this value in his second
vow. The author does not adopt the theory of some modern writers that poverty is essentially "open-ended" to the needs of others. For him the essence of poverty is renunciation, by which a person chooses to belong to the underprivileged: "the individual no longer defends that sphere of his life which is occupied by his worldly course, the purpose of the counsels is to share our Lord's own condition; but we also need to understand the value of such a life in itself." But how is this renunciation to be put into practice in the modern world? To be underprivileged is to be insecure; but most religious are more secure than laymen. To be underprivileged is to experience need; but how many religious are in need of anything essential? Moreover many apostolic religious have expensive equipment available for their use (and even for their recreation). These difficulties are all well-known.

Rahner is not content with any of the solutions that are commonly proposed. It is said that it is the dependence entailed by religious poverty which makes it a renunciation. But this is the common reason of self-determination, whereas the real and best, such as juridical dependence can "easily degenerate into external formalities, which are still far from necessarily entailing any supernatural meaning designed to form the personality" (p. 172). Again, it is not enough to insist that the individual member of the order must exercise poverty by giving up things that he could legitimately receive from his superiors. For this will only deprive him of superfluities or conveniences; he will not forfeit security, as "a rich order cannot have any poor members" (p. 172). Again, although Jesus does not tell the rich man to destroy his goods but to give them to the poor, it does not follow that religious poverty is basically the means of helping one's neighbour "as one who has been 'deprived of his rights' and 'disinherited'" (p. 185). Rather, both the giving and the renunciation constitute the evangelical sign that the kingdom of God has already come. Yet again, it is true that religious suffer deprivation by experiencing the need to work hard; but this is a deprivation (by many men whom we would call rich and powerful). Once more, the modern religious suffers insecurity in the form of the loss of public esteem (to say nothing of the experience of that metaphysical insecurity called Angst); but this is not the loss of material possessions. Finally, modern religious may have to beg for their institutions, especially educational ones; but so do the principals of many secular colleges.

Still, the religious should not exaggerate the difficulty. In some respects poverty is easier to observe now than in the past, at least in most western countries, since the levelling-up of standards of living has reduced the gap between religious and the invert economy. Nevertheless, "the question arises whether the present-day practice of poverty in religious orders now amounts to anything more than an ascesis with regard to the consumption and enjoyment of goods, as well as to that practice of holding goods in common which must inevitably be maintained wherever a number of individuals live together closely, intimately and on a permanent basis. In the manner of a family, if this common life of theirs is to function at all." (pp. 204-5. Rahner himself offers two pointers towards a solution. The first is that it may be wrong to insist on the material regulations which were imposed in the past; for such regulations in the changed modern circumstances may lose all efficacy as a formative influence on the religious and as a sign for others. To retain them could be an act of "material disobedience against God and the dispositions he has ordained when he imposed the particular situation upon man by sheer force of the changes which have taken place in history" (p. 205). Secondly, if it is true that the traditional vow of poverty has lost its value as a sign, we must ask in what other task in life the manner of renunciation can convey the same message to modern man. Rahner suggests that, in view of the high level of affluence and the competitiveness of modern life, religious poverty might consist in "consumer asceticism". "We must . . . ensure that this consumer asceticism of ours is lived out as such as an example to men, and shown to be a source of the all-satisfying happiness for the tasks which men have to perform in their lives in this world. The members of religious orders would have to take pains to arrive at a sort of non-conformity with regard to those forms of consumption which are typical for modern times, with their techniques of artificially stimulating needs, controlling and manipulating the processes of consumption and making it desirable to indulge in consumption in order to demonstrate one's position."

I can see the old guard making merry at the idea of a vow of consumer asceticism; but we can never afford to make Rahner's vocabulary an excuse for not taking anything he says very seriously.

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Gerald Brenan: ST JOHN OF THE CROSS: HIS LIFE AND POETRY CUP 1973 233 p £3.90. "When we have time to say all we wish, we usually wish to say more than enough." So wrote Ruskin, who failed to heed his own admonition. But more than due heed has not been given to the story of Spanish life and literature, who has known his subject from his early manhood, visiting all the places especially connected with St Teresa and St John of the Cross in 1954 after his first Spanish sojourn was over. In these last, prompted by the researches of Fr Cristóbal de Jesús and others, he has brought his writings on St John of the Cross to a new exactitude, expanding them as he revised and commissioned a new translation of the poems (given here recto-verso in Spanish/English) by Lynda Nicholson. She has beautifully stilled a middle course between literal translation and poetic interpretation, retaining most of the luminous purity of the original (for the poet does not waste a word on amplifying rhetoric). She has caught the simplicity and the rhythmic intension of perhaps the sublimest poetry in all religion.

St John of the Cross is to mystical theology what Aquinas is to speculative theology, a quintessential excellence against whom all others are measured. The test of the English and Rhineland mystics is the degree to which their experiential doctrine matches his, who has become the datum in the Church, the doctor of prayer. This being so, and prayer being so much more personal than speculative theology (which need not, perhaps must not, engage the personality of its exponent), it is important to have an assessment of the character, the life and the ensuing writings of St John; and this should be done with the same limpid brevity that his subject unconsciously calls forth, and the same deep love of the Spanish countryside. Mr Brenan, has the capacity for it—"I do not think that in the whole of Spanish poetry there is a passage that calls up so vividly the Castilian-Andalusian scene before the incidence of motor transport", "such a strong impressionality to nature was rare in the city-dwelling Spaniards of that age and among their poets I can only think of Gongora and Pedro de Espinosa who possessed it to that degree"—"... and the sonorous, insect-humming silence that fills the ears in Mediterranean countries"—such remarks denote a master of his subject.

Agere sequitur esse: the poems denote the life, the life the character. Juan de la Cruz was diminutive, bald and gentle. He was an inward looking, bent man with downcast eyes, a masculine tenor of will and a feminine sensibility to beauty. No vocation has ever drawn a person so irresistibly to the contemplative life, for his reserve was legendary, his self-regard minimal, his habitual calm unshakable and his language apophatic. Through his writings run the words secret, hidden, forgotten, in disguise, by night. His apparent emptiness of self hid a love for God and his whole creation which in action seemed like the concentrated light of a laser that had acquired special powers of penetration, till the mind attained a preternatural intensity of vision in contemplating "the dark and loving knowledge" of the Incomprehensible. The man it must be from the last earthly desire, for "the purest suffering carries in its train the purest understanding".

You must go by a way you do not know.

In order to arrive at that which you do not possess, you must go by a way of dispossession.

In order to arrive at what you are not, you must go by a way in which you are not.

(St John of the Cross)
All this he learned from his early Toledo imprisonment, when he had become a martyr for reform. Through most of 1578, when he was in his mid-thirties, Juan was kept in solitary confinement by the unreformed Calced friars. They left him in semi-darkness, left his bucket for days unemptied, begged him in their refectory and left his clothes to gather worms in the warmth of summer. His experiences were, like those of Dostoevsky in Siberia, so traumatic that they marked all of his subsequent writings. His Cantico Espiritual was begun between affliction and consolation in this cell, and his later forbidding accounts of the sufferings the soul must undergo in quest of perfection, given in his prose works "The Ascent of Mount Carmel" and "The Dark Night", owe too much to these long hard months. His poem was finished in the happiness of his time as vicar at El Calvario in Andalusia, where he also wrote Una noche oscura. There his love for the deep green waters flowing between red rocks, tametsikas and oleander, broom and lavender and citrus and jonquils and Wi-sac a was fully requited. To the brethren in his charge he communicated this love of nature—and then of God in nature. His wounded spirit revived especially in the teaching he was given of nuns and young friars, whose receptivity led him on to begin his prose commentaries upon his poems that were soon to turn him solely into a prose writer. His rule over others was often severe, always personal and ever directed upwards to God. He told them not to hang after gustos but to empty themselves and be prepared for suffering. Only solitude and desnudez could inflame the mind with the love of God. What he preached he undertook himself. He added to his sufferings with rough underclothes and even a chain pointed to cut into his flesh. He added to his delights by prayer: on summer nights he would lie with his arms stretched out in a cross under the trees, listening to the murmur of the river close by and to the warbling of the nightingales. He would sometimes remain here till dawn without sleep, taking a part of the subsequent day to recover.

These influences which fused to inspire the poetry of San Juan de la Cruz were fourfold: there were the popular songs of rural life he heard and learned, the villancicos, love songs interpretable a lo divino; there were the prosaic and pastoral influences of Garcilaso de la Vega, a Castilian nobleman and soldier of the court of Charles V, who directed to Spain with the sublimated sensuality of his eclogues, carminos and sonnets; there was the erotic and oriental layer of the Song of Songs, long loved by the Cistercians; and there was the element of personal experience, mystical and so devoid of imaginary impressions ("I entered I knew not where and remained not knowing passing beyond all knowledge"). These literary influences fused into a single stream of thought, so that they are now hard to pick apart again. Most evident of them are the style of Garcilaso and of the writer of the Song of Songs—yet the voluptuousness that blows in from the East is tempered by an astonishing delicacy. This poetry is virginal. Asking in this way what is the true meaning of life Fr Boros demonstrates that because the Word became man and dwelt amongst us the search for meaning ultimately becomes the search for God. It is the transcendence of the incarnation therefore which saves experience of the transcendental being merely a window into emptiness. Fr Boros insists that in this life the joy is in the search for God which must always be simple persist in being loving, open, and receptive. Then we shall see that He does not direct us back to our own dullness but to the face of our neighbour. So it is that with the compassionate insight we have come to expect from the author of "Moment of Truth: Mysterium Mortis" Fr Boros examines the masks of contemporary pressures there is a way from darkness to light. He opens up or re-presents for us moments of awareness of God's immanence which illuminate the spirit. For this joy great stillness is necessary.

"Meditations", Fr Boros' latest book pursues this theme with Christmas in mind: "it brings good news of great joy". This could be so. But so often in the way we celebrate Christmas we lose sight of the emptiness behind the glamour: "we are now empty of God". Mercifully it is part of our human lot to feel dissatisfied with ourselves and disappointed that despite God becoming man He remains inarticulate, elusive. Yet the only reason for Christmas is love, and love means self-renunciation, "in your mind you must be the crucified Jesus, though He was in the form of God, He did not cling to His equality with God but emptied Himself and became as man were". If we do not always recognise each other, how can we always expect to recognise God made man? He must always be, Fr Boros reminds us, "Someone who could be mistaken for somebody else". Because of my own unaided human condition allows me to see the point of His becoming a child. But this cannot be proved only experienced. That is why shepherds and kings knelt in a stable to adore what appeared to be the new-born child of destitute strangers.

How can we be sure we recognise Him this Christmas and through the coming year? No one can decide, no technique, no demand will guarantee for us. He is love, and love is unlimited. Therefore we must simply persist in being loving, open, and receptive. Then we shall see that He does not direct us back to our own dullness but draws us every day to a life transformed by Him. Anyone who is loving already lives in God and God lives in him: He appears only in the face of our neighbour. So it is that with the smile of recognition that things are as they are. Again and again Fr Boros insists that in this life the joy is in the search for God which must always begin in silence and solitude. Then when we meet again after that we meet with more hope of being together in spontaneous joy, free of our own noisy emptiness; simply happy to be "there"; and equally free to recognise the moment for return and renewal—in silence.

Therefore the contemporary resurgence of the eremitical life—the hidden life of the Church—gives renewed hope for the Church of tomorrow. "The Call of the Desert", Peter Anson's updated paperback of his 1964 edition, is a timely reminder of man's search for God which is the silent heart-core of the Church. Beginning with the first Christian solitary Fr Peter traces their successors to the present day. Here is an astonishing survey of multifarious hidden ways to God whether it be the desert "freak" of the third century or the present day community of Carmelite hermits near Monte Carlo. His skill in tempering generalisations with particular detail and toughs of humour offers fascinating reading for a wider public than the subject might at first suggest.
Philip Martin endorses a book of personal devotions aimed at showing the need for balance between the personal and the corporate in eucharistic worship. As the compiler states "it is not enough for the individual to be swept into corporateness". It is of interest that these are mainly seventeenth century devotions coming from men like Laud and Ken who are much better known for their political importance than their spirituality. G.B.P.

III. CHURCH HISTORY SURVEYS


These are the papers read at the most recent summer and winter meetings of the Ecclesiastical History Society. (For an account of all previous volumes, see the Journal, Summer 1971, 88-90; and Autumn 1972, 2-5.) This is the first volume to appear under its own imprint, in association with Basil Blackwell. By becoming more closely involved in the publishing operation, the Society hopes to stabilise the price (volume 6, 170p 1970 cost only £2.75; whereas volume 9, 404p 1972 cost £7.40 —which is in fact a proportionately small rise if one considers that the second book is 2# times larger than the first), this has found time to continue to guarantee the provision of a forum for the young scholar, and the ready and general availability of the latest research in ecclesiastical history and related studies.

The fifteen essays gathered here include the Presidential Address of Dr Geoffrey Nuttall, lecturer in Church History at New College, London, who spoke about "Overcoming the world: the early Quaker programmes and, combining militancy and moral persuasiveness (what we now call "concern")" had too little time to take effect before the Restoration shivered their bright hopes. Their passion for social and political reform by gentle means, consistent through three hundred years, has strengthened their tradition of "subverting worldly strong, and worldly wise by simple meek".

Philip Sherrard begins with a sweeping essay on "the desacralisation of nature". Kathleen Hughes then expectedly deals with the early Irish Church. Janet Nelson then discusses ascetic spiritualities in post-Conquest religious England, illustrating the age-old relationship is to the sacred king of so many pre-industrial societies. The Editor then discusses ascetic spiritualities in post-Conquest religious England, illustrating the age-old dichotomy between those who fl ed the world and those who sought to baptise it into a general holy family of Christians. Christopher Holdsworth discusses the Cistercian view of work, manual labour being exalted as spiritual improvement. Mulieres Sanctae view of the world, 1071 at the military, the east being severely beaten at both extremities, thereafter brought mutual hatred into the east and the development of so many great pre-industrial societies. The Emperor Manuel was dubbed a "Latinophile" and Barbarossa undid the goodwill fostered by Conrad III. Dr Anthony Bryer's paper, "Cultural Relations between East and West in the Twelfth Century", suggests that such connexions were in fact tenuous and ephemeral, except in the common pride in the enterprise of reconquest, expecting no other course as a point of duty. In failing, they ruined themselves economically and militarily; and a Mediterranean world divided by language and culture came to end the ecclesiastical and political life of Byzantium and Rome became polarised, and a Slav wedge of new barbarism was driven down into the Balkans between them, the Magyars blocking the land passage.

Rome was conceived as a single dominion extending from the perennial Parthians in the east to the barbarous Britons in the west, living under one law. Romans did complain that the corrupting waters of the Orient flowed into the Tiber, but they paid Greek tutors to educate their sons. The vast amount began to split at a central seam in 44 BC when Octavian and Mark Antony drew a longitude through the Delmatian port of Soudra—a line that was perpetuated throughout the Middle Ages. The east remained to Rome until 1453, the west falling to the hordes in the 5th century (only temporarily in the minds of the Byzantine emperors, but as it turned out permanently). As Professor W. H. C. Frend puts it in his "Old and New Rome" in the "Age of Justinian", the emperor's subjects shared the common pride in the enterprise of reconquest, expecting no other course as a point of duty. In failing, they ruined themselves economically and militarily; and a Mediterranean world divided by language and culture came to end the ecclesiastical and political life of Byzantium and Rome became polarised, and a Slav wedge of new barbarism was driven down into the Balkans between them, the Magyars blocking the land passage.

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The scene soon darkened. 1054 marks a collapse of Byzantium at the Church level as does 1071 at the military, the east being severely beaten at both extremities, at Manzikert by the Turks and at Bari by the Normans. Rome became more than Byzantium could ever admit, an equal partner in the civilised world. The Crusades therefore brought mutual hatred into the east and the development of so many great pre-industrial societies. The Emperor Manuel was dubbed a "Latinophile" and Barbarossa undid the goodwill fostered by Conrad III. Dr Anthony Bryer's paper, "Cultural Relations between East and West in the Twelfth Century", suggests that such connexions were in fact tenuous and ephemeral, except in the common pride in the enterprise of reconquest, expecting no other course as a point of duty. In failing, they ruined themselves economically and militarily; and a Mediterranean world divided by language and culture came to end the ecclesiastical and political life of Byzantium and Rome became polarised, and a Slav wedge of new barbarism was driven down into the Balkans between them, the Magyars blocking the land passage.

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Dr Karl Leyer, in "The Tenth Century in Byzantine-Western Relationships", shows how forcefully geographical reality had given substance to ideological theory, there being brought mutual hatred into the east and the development of so many great pre-industrial societies. The Emperor Manuel was dubbed a "Latinophile" and Barbarossa undid the goodwill fostered by Conrad III. Dr Anthony Bryer's paper, "Cultural Relations between East and West in the Twelfth Century", suggests that such connexions were in fact tenuous and ephemeral, except in the common pride in the enterprise of reconquest, expecting no other course as a point of duty. In failing, they ruined themselves economically and militarily; and a Mediterranean world divided by language and culture came to end the ecclesiastical and political life of Byzantium and Rome became polarised, and a Slav wedge of new barbarism was driven down into the Balkans between them, the Magyars blocking the land passage.

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Byzantine empire, and too late did scholars exchange their lives and languages in an effort to understand one another's traditions. Dante indeed, greatest of the western literary scholars, was (as Professor R. W. Southern points out in his paper, "Dante and Islam") "a wholly western man" largely indifferent to the Muslim world. Commerce of mind and materials, embassies political and ecclesiastical, all failed to mend the links snapped by the indefensible spoliation of 1204. Islam, stoppable by a Christian concert of effort, was heir to the east betrayed by the west.

IV. THE EARLY FATHERS

Aelred Squire AMONG THE FATHERS SPCK 1973 250p £1.95.

For one who is no scholar and has not the time to consult original sources, the title of Fr Aelred's book should have an immediate appeal. It is "an attempt to bring to contemporary consciousness a sense of a living tradition and a living community of those who seek God from the depths of the being" (p. 119). A dynamic vision of man is unfolded for us as one who seeks for God and strives "to be, rather than seem to be, a friend of God" (St Gregory Nazianzen). This spiritual aeneid is presented with the aid of texts ranging from the second century letters of St Ignatius of Antioch to the writings of de causado sixteen hundred years later. Fr Aelred enriches his argument with insights from the twentieth century contributed by D. H. Lawrence, Robert Frost, Jung and others. The positive approach to the whole of life contained in the theology of deification, so dear to the Greek Fathers, gives a framework for a refreshing analysis of the individual's spiritual life: "the glory of God is man fully free and happy in his passion and yearning for him in whom alone it may find its rest. Eleven of the twenty chapters deal with implications of living prayer wherein such factors as silence and holy reading (lectio divina) are shown to be essential for a realistic turning towards God and a growing awareness of his presence. St John of the Cross, frequently considered to be only the preserve of the chosen few, has been allowed to appear in his true colours as a master of the most basic elements of Christian prayer—one is stimulated to read more.

Throughout the book, however, one is conscious of the difficulty caused by working with such a wealth of material and ideas. Fr Aelred refers in his final chapter to the struggle that he has had: his own sensitivity and fear of excessive generalization do mar some of the heart in its yearning for Him in whom alone it may find its rest. At times, the density of his explanations and discussions result in a lack of clarity that calls for the reader's sustained attention. The author's own thoughts tend to dominate at times over those of his subject. Perhaps it would have been better to quarry less extensively, excluding the later spiritual writers and only asking the Fathers.

MARK BUTLIN, s.o.b.


This collection of five essays deals with the ecclesiology of Tertullian, Cyprian, Augustine, Leo and Gregory. Robert Evans writes well, is always conversant with the cognate literature, is an acknowledged authority on Pelagius, always avoids arsicism, always relates to today's ecclesiological questions and in brief is always a pleasure to read.

There are unifying threads in these short essays—the development of doctrine, the fathers' concern with unity, holiness and the relationship of the Church to temporal societies, the Church as an eschatological yet historical community, the relationship of holiness to unity, and the adaptation of civil models for Christian unity.

Ecclesiology pervades Tertullian's writings against gnostics and Marcionites and later, as a Montanist, against the frail Catholics. It engages Cyprian in his concerns with martyrdom, with eschatology and history, with civil law and church order, with the episcopate as guardian of unity and locus of holiness, with Catholicity, with the ineluctable evidence of tares within the community, and with the tension between unity and holiness.

Augustine developed pre-Constantinian ecclesiology to the reality of Christianity as an established religion. The Church was a universal society with a commission to save all men and a communion of committed Christians seeking perfection. Against Pelagius he posted the unfortunate theory of the essential Church (present in his earlier writings) as the predestined one with which the reprobated, in his City of God the Church promised no inevitable victory to the empire but the empire should adopt and protect it.

Leo professed a connection between the health of the fading empire and the well-being of the Church—which the emperor assisted but never ruled. The Pope alone inherited Peter's office of universal jurisdiction and teaching. Gregory assimilated and developed the thought of Augustine, and Leo (through Bede) passed the torch to the middle ages. For Gregory the Pope was subject (save only in sinful commands) to the emperor and leader of all Christians (including the emperor). His restraint in the use of this primacy, as Evans notes, was remarkable.

This book is commendable for the bourbon-like smoothness of its reading pleasure. But Evans attempts too much and the aim of the series ("Age, man and his picture with insights from the twentieth century contributed by D. H. Lawrence,


This scholarly inquiry into the thought of Clement of Alexandria in the light of his cultural background provides both a much needed supplement to studies in this field and an equally necessary corrective to certain assumptions that have pervaded earlier scholarship. It is all too easy to judge a christian, educated in philosophy before his conversion, as either at heart more philosopher than christian (as some have judged the early Augustine) or else so single minded a christian that philosophy serves merely as the tool of his apologetic interests, and the language and thought forms of philosophy as the vehicle for the expression of christian truth. Clement of Alexandria's thought is as the origins of Greek philosophy (discussed on pp 9-59) reveal that whether one regards the doctrines of philosophy as either stolen from the Old Testament or plundered by the inferior powers, their origin is undoubtedly in the Divine and the wisdom of philosophy is therefore a constituent part of and not merely a supplementary benefit contributing towards men's quest for the knowledge of God and the truths concerning the universe. In his appeal to philosophy does Clement more satisfying when taken of and an enthusiasm for the philosophers of antiquity, selecting Plato or Aristotle as his master in metaphysics and the Stoics as his tutors in ethics (as some have maintained). It is one of the chief values of Lilla's study to show Clement's peculiar sensivity to the philosophical climate of his own age, his indebtedness to Middle Platonism, Philo and to Gnosticism, and the relationship between his thought and that of Plotinus.
Ecclesiaticus is perhaps almost the last title to be applied to Clement in respect of his philosophic interests, for in him we encounter the philosophic mind, nourished by the past, exercised, however, by the contemporary debate and devoted to the pursuit of that true knowledge which is revealed by Christ, the Logos of the Father. The second chapter (pp. 68-117) on ethics reveals clearly once more the sphere Clement is neither simply dependent on Stoicism nor naively Christian, while borrowing his terms from Greek philosophy. The structure of his ethical system and its climax in the ideal of apatheia and of homoiosis thus can be seen to be closely related to the systems of Philo, Middle Platonism, and indeed Neo-Platonism, while the successful passage from the lower to the higher ethical stage is fundamental, of course, to the attainment of that true gnosis which is discussed in the last chapter. Here, Lilla draws our attention to the importance of Clement’s doctrine of pistis, showing both its significance for an understanding of Clement’s epistemology and its uses in his defence against the criticisms of Galen and Celsus. Between pistis, however, (understood as the acceptance of the principle of demonstration) and gnosis (understood as the result of demonstration itself) there is a necessary link (which the Valentinians would do well to understand): and having embarked on this important element in Clement’s teaching, Lilla again recovers an emphasis which has been almost totally neglected in earlier studies, showing the extent to which the cultural milieu of second and third century Egypt influences Clement’s conception of gnosis even in its minutest details. The chapter concludes fittingly with a discussion of Clement’s cosmology and his doctrine of the Logos and of the transcendence of God. It would be difficult to commend this study more highly, both for its insights and for its clarity and soundness of argument. If, on occasions the text seems a little overloaded with references, then one can only be grateful for the richness of the author’s erudition and for his useful evaluation of the contributions of scholars over the preceding century and a half to our knowledge of one of the most absorbing of the Church fathers.

R. J. HALIBURTON

V. REFORMATION HISTORY


The spate of substantial works on St John Fisher which has appeared of recent years is a measure of the increasing appreciation of his importance. For too long he has been seen as an old-fashioned scholar, of little sympathy with the movements that were to dominate the future, who inevitably came to a pathetic end, or as the other saint who was canonized with More—as though the martyrdom of even the greatest of Englishmen could have influenced the Catholic resistance as did that of the only bishop to oppose Henry VIII.

The relevance of the problems with which Fisher had to grapple, and of the issues involved in his death, needs no emphasis at a time when the Anglican-Roman Catholic International Commission is approaching the subject of authority in the Church. The ecumenical and erenarchical purpose of the work of M. Jean Rouschausse is underlined by the first inclusion in a new historical series sponsored by the famous Moreana and entitled “De Babel à Salem”. The intention of the series is to reopen the dossier on the Reformation by stimulating the re-reading of the actual writings of its protagonists—a formidable task, indeed, in the case of Fisher, but one which has been greatly simplified by the present work. M. Rouschausse, who has already published a French translation of three of Fisher’s spiritual works and an English translation of his correspondence with Erasmus—besides having French translations of his main controversial works, several of his sermons, and “The Ways to Perfect Religion” ready for publication—has made lucid and brief analyses of all Fisher’s writings in chronological order, working them in with the story of his life, so that the development of his thought keeps pace with outward events.

For this reason alone his work, aimed not at the specialist (as is the massive study by the late Fr Edward Surtz, S.J., “The Works and Days of John Fisher: an introduction to the position of St John Fisher, Bishop of Rochester, in the English Language and the Reformation”, Harvard University Press, 1967), but at the intelligent general reader, might be considered the best balanced work on Fisher that has so far appeared. It is a seminal study; for the continental reader it should reveal how different in origin is the Anglican Communion from the schismatic Churches of the East, with which it is too often compared, whereas for the English reader the analyses of the writings of Fisher will serve as a stimulus to find which of his defenses, indeed, the author (in a note on p. 397) suggests the most urgent subjects waiting to be tackled. Even for the reader who will never rise to this level of scholarship, it is important to find that the forbidding Latin tomes can be made actually interesting. Some of the cobwebs drop off Fisher at once.

That this scholar who stood at the hinge (cardo) of the Middle Ages and modern times (“à la charnière du moyen âge et des temps modernes”), p. 99) was no mere scholastic or legalist but a man of the widest learning and sympathies, within his period, may be demonstrated in a single quotation from M. Rouschausse’s preface of Fisher’s De veritate corporis et sanguinis Christi in Eucharistia. The word “transubstantiation” was to become so much the touchstone of the Catholic and Roman Faith—or of its repudiation—that the width of Fisher’s interpretation of the Eucharist may surprise:

“Fisher rappelle les différents noms donnés à l’Eucharistie, pour montrer que le sacrement est à la fois réalité et figure: c’est le corps du Seigneur, le mystère du symbole de la mort du Christ et de l’union de ses membres, la “synaxis” ou communion, l’eucharistie ou action de grâce, le sacrifice, le pain, l’aimant, le viatique, la bénéédiction mystique, le banquet, l’exemplaire ou l’antitype, comme dit saint Basile, que nous avons manifesté...” (L. 122.) La multiplicité de ces noms prouve simplement que la richesse de l’Eucharistie est inépuisable: l’espèce du pain représente le corps du Christ vécu de son sang; l’espèce du vin symbolise le sang versé sur la croix, mais ces deux signes contiennent bien la réalité du corps et du sang du Christ. Si on les reçoit avec dévotion, ils nous font participer aux mérites du Christ mort en croix et réalisent effectivement l’unité du corps mystique dont ils sont le symbole.” (p. 208; incorporating the author’s correction.)

In more ways than one, this is work in progress; we are told by M. l’Abbé Germain Marchand in his enthusiastic, event poetic, introduction, that M. Rouschausse has not yet said his last word on St John Fisher, and his last word will be well worth waiting for. (Perhaps he will then include a little more interpretation or historical judgment on events, which would be out of place in a work with an avowedly ecumenical aim; he is, to the English mind, almost excessively detached.) Moreover, the keen reader who is in touch with the author will be given a printed sheet of Addenda et Corrigenda, will be invited to send in further corrections and additions, and will be told about the vast bibliography to the thesis (presented at the Sorbonne in 1971) which formed the basis of the book; this bibliography, much abbreviated in the book, is now available in a hundred and fifty libraries all over the world, from which may be eyed the deviation of M. Rouschausse to his subject. The popular, and attractive, presentation of the work is backed by documentation of the most satisfying proportions.

M. Rouschausse has used all the recent work on Fisher, even the second edition of Mr E. Y. Reynolds’s “Saint John Fisher”, which appeared in the autumn of 1972. It is apparent that there has been considerable duplication of effort, in England, Canada, and the United States as well as in France, and the use of Fisher’s different sources begins to make him stand out “in the round” in a manner analogous to stereoscopy. Whether he has even yet “come alive” is to be doubted, however; Mr Reynolds goes so far as to deny that the material exists to make him do so. The printing is, theologically, though M. Rouschausse every now and again furnishes the soul of a saint, while Mr Reynolds, by putting quotations from his sermons and other English writings into modern spelling (unlike Michael Macklem, “God Have
Mercy: the life of John Fisher of Rochester", Otawa, 1967, which reports his speech in the old spelling and punctuation (which indicates where abbreviations are extended) gives fascinating glimpses of a writer with a very sharp visual sense; an English writer, not a Celt. (More of his English writings might with advantage be rescued from the obscurity of the Early English Text Society's publication.)

Holbein and the early biographers have together created the impression that Fisher was always old. But now a younger and delightful personality begins to emerge though glimpses of a writer with a very sharp visual sense; an English writer, not a Celt.

coursing (which rather shocked his first modern historian, devotee and convert, Father Bridgett). Also a model bishop who found time to sit with the dying poor in the stench of their homes. "The regret and compassion of the people is inconceivable", tempers the author, "but the Bishop, himself a hermit, was always old. But now a younger and delightful personality begins to emerge though glimpses of a writer with a very sharp visual sense; an English writer, not a Celt.

The omission by M. Roussasse of these touching and significant details suggests, to one reader at least, that when English Catholics return "au sein de la communauté europeenne", to receive an enthusiastic welcome from Father Marchadour, they will have learned something more to the theology of martyrdom which they could have never made before the Reformation. For the impoverished remnant of the ancient Faith—poverty-stricken in the realm of Catholic scholarship, despite the fight for their schools and the immense expansion under waves of immigration, after witnessing to that faith in their beliefs for a century and a half, had evolved a martyr tradition, often masochistic and often productive of hatred and misunderstanding of the "enemy," yet rightly concerned with completing "what is lacking in Christ's afflictions" (Col. I.24), their application to and acting-out in the lives of individuals, to the "advancement of the Catholic Church", as one of the martyrs, St Margaret Clitherow, declared.

At the very heart of that tradition stands St John Fisher. "Le contact d'un homme qui, apres avoir "professé" son culte de la vérité, "se perd" dans l'océan des traverses et de la nuit, sans que la sagesse" conversant son sang, peut être le coup de fouet dont notre scepticisme a besoin", says Father Marchadour. The keen intelligence that, in the matter of the King's divorce, pounced upon "the essential and the decisive", and commanded a "surgency" of sources, as J. J. Scarisbrick says, when applied to the arguments of the Reformers, produced the basic works of "modern" apologists, to which Belarlaine acknowledged his debt. (We are told, too (on p. 378) that Fisher's suggestions for the reform of the Church had great influence in the preparatory stages of the Council of Trent.)

Yet on a deeper level, beyond the wranglings and word-splitting, Fisher and Luther were strangely at one: both believed in the prime importance of prayer. To a Carthusian who condemned his "Assertiones Lutheranae Contrafutation", Fisher replied "that he wished that time of writing had been spent in prayer". Father Marchadour has some pungent comments to make (pp. xl-xlii):

"Il sait si bien, chaleureusement, l'opinion de Luther, 'qu'il vaudrait mieux employer à se convertir tout ce temps que l'on gaspille en disputes stériles'. Il ne souhaite pas sa propre victoire, mais celle de Dieu, dont la Parole est étouffée par la cacophonie des exégèses. Kerne entre catholiques, par exemple dans l'affaire du divorce royal, on se hâta à coup de vantards scripturaires. L'évêque est lui-même un Carthusien qui, par l'amour de Dieu, a passé sa vie à essayer de se rapprocher de cette union et nous introduit dans le sanctuaire de la divine douceur.

As the story gains in intensity, it becomes a tug-of-war between two powerful personalities. Reynolds puts the blame for Fisher's death—which was surely a very great blunder, though the cardinal's hat was another—upon Henry alone, and presents him as pursuing the sick and aged bishop with malignant cunning, uninfluenced by either the Boleyns or Thomas Cromwell. It is here that the real interest of this book lies.

The scope of the works being different, Reynolds frequently treats individual events in much greater detail than Does Roussasse. Moreover, Reynolds, though relying on Rastell rather than on the expanded account in the later "Life", includes most of the details in Fisher's last hours, which are strongly abbreviated by Roussasse. Granted, they add nothing to Fisher's international standing—there is a suggestion that he may yet be proclaimed a Doctor of the Church, and that he might have been canonised as such in his writings in defence of the Universal Church had he not qualified as a martyr—but is there nothing to be learned from his insistence on wearing a clear sign that "he called his "marriage day"", and his care to wear his fur tippet lest he injure his health on the way to the scaffold?
obstacle qui empêche notre esprit de s'unir intimement à lui et qui, par le fait, affecte cette authentique sérénité qui procède de la source." (p. 197).

"Here is learning enough for me, even to my life's end", said St John Fisher, closing his New Testament for the last time on Tower Hill. So indifferent to human distinctions is the Spirit who supports the martyr, that the last hour of St John Fisher can be traced by the last hours of an Austrian peasant of our own time, who died as Fisher did, by the executioner's axe. Franz Jägerstätter, who refused to co-operate with the Nazi movement in any way, was sentenced to death in Berlin in July 1943. (Like St Margaret Clitherow, he left a spouse and children.) Seven hours before his death, a priest offered to read him a passage from the New Testament. This the condemned man refused, saying, "I am completely bound in inner union with the Lord, and any reading would only interrupt my communication with my God." (Gordon C. Zahn, "In Solitary Witness", 1966.)

KATHARINE M. LONGLEY.

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In his Preface Professor Elton writes: "This is to be my last engagement with Thomas Cromwell, at least in book-length. Thus presumably there ends a very striking academic offensive conducted by the Professor over twenty years with all the drive and panache of a Rommel. The offensive was designed to upset the accepted view that Henry VIII was the inept and vacillating monarch of English history who was simply a rather distant shadow. The opening book of the offensive ("The Tudor Revolution in Government", 1953) was based on a research thesis, and bore marks of its origin—a display of considerable technical complexity, combined with very extreme claims for the importance of the findings. The offensive was carried on with a series of technical articles in historical journals and a textbook for schools and undergraduates, "England under the Tudors" (1955). By the 1960s Elton had a firmly established position in the academic world, with a Professorship in his own subject at Cambridge and growing recognition of an admirable group of research students working on theses within his field. Nevertheless the offensive met considerable and stubborn resistance from a good many specialists in sixteenth century history, who expressed their opposition both in their own works and in a long paper-debate with Elton in "Past and Present" in 1963-5.

In 1963 he was already admiring, directly and (as in his "Reformation Europe" of that year) indirectly that his earlier and fullest statement of his theory had not taken sufficient account of the severe limitations and outright failures in Cromwell's work. Yet his final book on Cromwell ("Policy and Police", 1972, and "Reform and Renewal", 1973) expresses, if more moderately yet still with great skill and determination, his view that Cromwell was a very great creative statesman. It is sad that he is at last giving up the offensive. But he carried it on so long and so single-mindedly that it was a danger of becoming a "King Charles' head", and we shall be very interested to see into what other fields of history his great abilities and drive will be turned.

"Reform and Renewal" will be caviare to the general. It reads very much like a report of the last hour of a long and troubled life, and is more full of life, spontaneity and freedom, that Cromwell's draft Bills were the products of years of discussion by himself and his "reformist" friends, and that the passing of the Bills into Statutes (usually with copious emendations, or even defeats) was no foregone conclusion: it was a triumph of persuasion, argument and political mastery by Cromwell himself. The last two chapters deliberately set aside (as already discussed in earlier books) Cromwell's Church and administrative reforms, and concentrate on the evidence of his considerable legislative activity on matters of agriculture, trade, industry and the law. The suggestion again is that Cromwell was the spearhead of a lively "reformist" stream of opinion, and that his successes in Parliament probably owed more to sympathy there with such views than to any more political technique.

The concluding section of the book is more like the ending of a session of discussion amongst historian specialists in a seminar than a standard concluding chapter. It adds to the cumulative force of the book some last reflections—for instance on Cromwell's use of proclamations and its exact background—which continue Elton's side-by-side discussion, and add small details to his general argument. Amongst others the obiter dicta he throws out a radical criticism of David Knowles' "Religious Orders III" and its exceedingly narrow treatment of the monasteries.

The argument will, in fact, continue—though Professor Elton is clearly going to retire from the lists and leave the defence of his case to his pupils and supporters. He has no illusions that the battle is a real one to be lost and Cease (whose files are so abundant) and feelings that the greatness of Thomas Cromwell is something manufactured for him long after his departure.

The argument will continue in fact largely because of the nature of the evidence. Documentation for the sixteenth century historian is sufficiently abundant to keep him happily engaged for many years to come; yet the gaps (due to destruction and careless keeping) are also glaring. The combination of abundance and scarcity promotes speculation and argument admirably. Professor Elton, like an early prospector, has pegged out his claims for Cromwell firmly. The claims for possible rivals—for instance Wolfe (whose administrative files appear to be lost) and Cecil (whose files are so abundant) and feelings that the greatness of Thomas Cromwell is something manufactured for him long after his departure.
administrative policies depends on a far better knowledge of the intellectual and religious climate of the times may well now lead him to transfer his interests decisively to "Reformation history". Moreover in real life no one can persevere at the hard grind of years of documentary research and interpretation without some very strong stimulus, no more than a love of the subject. The career ambitions and struggles of would-be dons, economic pressure, the narrow pressures of the research thesis system and extreme specialisation, the mushroom growth in such an academic world of schematisation, slogans and views of the hour, and the fierce academic warfare seem to be the necessary price we have to pay for real thought. But there seem to be a rough casing which provides material support and stimulus while protecting an inner love of history and allowing it a chance to develop. No one could talk to Professor Elton today without seeing in him much the sort of character which he attributes to Thomas Cromwell— the same great intellectual vigour, power to attract others thinking less effectively in the same direction, admirable care for students and ability to draw the best out of them. Experientia docet.

J. C. H. Aveling.

Bracknell.

VI. NINETEENTH CENTURY CHURCH HISTORY

Karl Barth PROTESTANT THEOLOGY IN THE NINETEENTH CENTURY SCM Press 1972 670 p £5.50.

This volume is a complete translation, the first to appear in English, of Karl Barth's "Die Protestantische Theologie in 19 Jahrhunderten", originally published in 1962. As such it supersedes the earlier, truncated version, consisting of eleven chapters only, which came out (also from the SCM Press in 1959) under the title "From Rousseau to Ritschl". The latter, as the publishers now admit, was by way of a compromise was not the original too bulky, and did it not contain too many names very little known to English readers? Yet as a compromise it was not really satisfactory and Barth himself disapproved of it, declaring an invitation from the publishers to write a preface to the book, he explained at the time, was itself but a fragment—it was not an attempt to provide a complete history of the subject—which in fact being offered under his name was no more than fragments of a fragment. This new edition, therefore, with its hitherto disparaged pieces replaced as it were in situ, should make amends for the author's own disappointment, as certainly for that of many who bought the 1959 book only with a sense of having been fobbed off with half a loaf.

What, then, of the work as Barth conceived and wrote it and as we now at last have it in our tongue? That it is a masterpiece there can be no question. Some would even say that it possesses an interest likely to outlive that of all but one or two of its author's other achievements. But of course, as Barth himself made clear, it is not a comprehensive "history". It originated in a series of lectures at Barmen back in the early twenties dealing with both the "background" and the "history" of nineteenth-century Protestant theology. The background was planned to culminate in a study of Goethe, while the history was to extend down to Troeltsch. Alas—and it is a lament many a university teacher could re-echo from his own experience—the linear development of the academic semester prevented either part from reaching its intended conclusion. Thus the grand scheme never became more than a "tosec", in Barth's own word. But what a splendid torso, is—after the unfinished creation of a theological Michelangelo. Thus as it stands the work consists of a series of historical essays starting with a consideration of man in eighteen century thought—the right beginning, because the nineteenth century is rooted in the eighteenth—and continuing with Rousseau, Lessing, Kant, Herder, Novalis, Hegel and Schleiermacher—a superb portrait-gallery of the great—and many lesser figures—Albrecht Schweitzer, d'Alzon, Kohn, Kuhlbrügge and their ilk—through to Albrecht Ritschl, Baur, Stoeckl, Feuerbach each receive a chapter (though I think it a pity that the Right-wing Hegelian, A. E. Biedermann, did not get a fuller notice). However, for those unfamiliar with this book even in its abbreviated form a word of warning is in place. It is not a work for the neophyte, an "introduction" assuming no previous knowledge. It is of value, indeed only intelligible, to such as are already to some extent familiar with the tradition covered. Barth does not impart basic information, but studied reflection, and his style is closely-woven, sometimes even dense. Moreover one cannot for a moment forget that it is Karl Barth who is speaking through the printed pages. The oratorical manner, although here much less in evidence than in others of his writings, is not entirely absent, and is by no means "detached" from his subject. In what he affords us is not the see the necessity of a century or a century and a half of Protestant thought—using the word Protestant broadly—within the perspective set by his own powerfully marked theological standpoint. Thus what the reader has to realise from the outset is that this work is critical and even repudiatory of the whole Barthian cannon—a material essay in historical theology, or "history of ideas", by one who has taken his own salient place in a narrative which, as it comes from his pen, could not in the nature of the case be finished. The result is comparable with Hegel's account of the history of philosophy.

In a brief review of a book of this size it is impossible to linger on the details. The main studies are by any standard outstanding contributions to the historical discussion of their respective subjects. This is especially true of the chapters on Rousseau, Hegel, Schleiermacher and Feuerbach. The last-named in particular Barth did not underestimate. (The current reassessment of Feuerbach began at a more recent date.) He understood that the author of "The Essence of Christianity" was essentially a theologian, or at all events a philosopher "engaged in nothing but theology", But Feuerbach also is a portent, for an "anthropocentric" theology—and Barth recalls none other than Luther when referring to it—is bound to end in the divinisation of man and the denial of transcendence. It is regrettable, though, that Barth did not bring his history down to the present century: an account of Troeltsch would have been most welcome and deeply interesting. But one closes this book with the thought firmly in mind that Barth's appreciation of the great Protestant tradition from Rousseau to Ritschl, although his own work is in so many respects a trenchant criticism of that tradition, is profoundly heretical and that the epigones, the so-called "Barthians", who supposed that tradition could just be brushed aside with a superior gesture, only in fact displayed their ignorance. It may be added, that the translation by Brian Cozens (responsible for the 1959 edition, though his work has now been revised) and John Bowden, is generally speaking very adequate. Barth (like Plato) is difficult to translate without conveying an impression of "wordiness". He should really be read in the original, to which his whole manner—yes, and matters—are somehow more fitted.

Bernard M. G. Reardon.

Department of Religious Studies,
University of Newcastle upon Tyne.


The perennial importance of Newman is the fidelity of his witness to Christ, his union with the obedience and suffering of his Master. That he is best known for his controversy is due to the exigencies of his day, the attack on the reasonableness of belief and the means of increase of faith. In reply we have "The Grammar of Assent", a classic of fundamental theology. In the second of these two volumes (for the years 1868 and 1869) there is an interesting correspondence with Charles Meynell of Oscott, to whom Newman submitted large sections of his work for criticism, in order to make sure that he did not offend the sensibilities of the Catholics of his day and so undermine the effect of his work. Meynell carried out his task well, and anyone wishing to learn more about the meaning and terminology used in "The Grammar of Assent" must now consult this correspondence. We can also see Newman applying his views on life and the Church in this text and expressing himself, (as he could to Bishop Stenson) Without underestimating the need for intellectual understanding, he roots faith firmly in prayer and observance.
In this volume too there are a number of letters requesting Newman to attend the Vatican Council. After the first approach he drew up a balance sheet of the pros and cons, thereafter firmly refusing all offers. The news that there was to be a council made Pusey wonder about the possibilities of corporate re-union. This led to a lengthy correspondence with Newman on re-union, Anglican Orders, Transubstantiation, infallibility and other issues.

Volume XXIII, covering the year 1867, is more revealing in a personal way, invited by his bishop the Benedictine Archbishop Ullathorne, to found an Oratory at Oxford, it transpired that there was a secret instruction, attached to the rescript from Rome, inhibiting Newman himself from residing at Oxford. Newman had suspected that the rescript was too good to be true, and the revelation of the secret clause brought out into the open the depth of suspicion and animus against him in Manning's circle. Both Newman's orthodoxy and obedience were impugned. Fr Ambrose St John was dispatched to represent Newman at Rome, but as no actual charges were pressed no formal vindication was possible. Under this trial Newman behaved superbly. His refusal afterwards to make things up with Manning makes one a bit uncomfortable, but Newman's conviction that any correspondence with the Cardinal would only exacerbate matters, if there were no confidence in each other's integrity, seems borne out by the few letters they exchanged.

After all this, it must have afforded Newman some relief and comfort that W. J. Copeland was bringing out a new edition of his Anglican sermons. This involved considerable correspondence. This edition was so pleasing that it became the first in a series of letters. His personality, diversity of interests, and acuteness of mind, make them Invited by his bishop the Benedictine Archbishop Ullathorne, to found an Oratory at Oxford, it transpired that there was a secret instruction, attached to the rescript from Rome, inhibiting Newman himself from residing at Oxford. Newman had suspected that the rescript was too good to be true, and the revelation of the secret clause brought out into the open the depth of suspicion and animus against him in Manning's circle. Both Newman's orthodoxy and obedience were impugned. Fr Ambrose St John was dispatched to represent Newman at Rome, but as no actual charges were pressed no formal vindication was possible. Under this trial Newman behaved superbly. His refusal afterwards to make things up with Manning makes one a bit uncomfortable, but Newman's conviction that any correspondence with the Cardinal would only exacerbate matters, if there were no confidence in each other's integrity, seems borne out by the few letters they exchanged.

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CORRESPONDENCE

CLOSURE OF AVISFORD


Dear Sir,

I would not like to miss the opportunity of writing to thank you for your kind article on the subject of Avisford, and for printing the long list of our boys who have been to Ampleforth and of whom we are inevitably proud. We are equally grateful to Fr Gabriel for his amusing reminiscences; while the photograph revived many memories.

In the years before the war, my father and mother had already formed most friendly ties with the Community, and the fact that Ampleforth in her great generosity offered us shelter during the war meant that those difficult years could be spent in a particularly sympathetic milieu, with many extra advantages of a more tangible sort. Turning to more recent years, I have myself so often experienced the same friendliness and willingness to help, not least in moments of need.

The complexities which have led to the closure of the school must remain another story, but in our sad ending, which unfortunately affects so many people, we are immensely heartened by your kindness.

Yours truly,

MICHAEL JENNINGS.

Avisford,
Arundel, Sussex.

In the Avisford-to-Ampleforth list in the Summer Journal (p. 146-7), the following names were regrettably omitted: 1955, T. W. O'Brien; 1969, G. D. A. Sharpley. In the end NOTE the name J. I. B. Hunt appeared: now Permanent Secretary to the Cabinet, Sir John Hunt married Madeleine, widow of Sir William Charles and sister of the Abbot, on 15th September.

THE OLD AMPLEFORTH PRESS


Sir,

I can add to A. M. F. Webb’s letter in your summer number. The late Archibald Colquhoun and I founded the “Aspidistra” in 1930 when we were in the Fifth Form. We somehow acquired a cumbersome printing press—it took the best part of an hour to lay the type for each line. Editors and printers were the same people. I am not sure of names but certainly Lord Oxford and James Fane-Gladwin were in on it. It was called the “Aspidistra” because the only guest room at that time was the Abbot’s guest room, which was full of aspidistras.

The “Aspidistra” continued. Somebody wrote to Hitler asking for an article and someone else to Belloc. Both responded and their (very different) replies were published. The “Aspidistra” was succeeded by the “Ampleforth News”.

Yours faithfully,

JULIAN BUXTON (O 31).

United Oxford & Cambridge
University Club,
Pall Mall, S.W.1.

Professor McClelland’s article on the Oxbridge Catholic chaplaincies continues to excite a response. The endearing Fr Lopes, Cambridge chaplain from 1922 to 1928, has come in for so much criticism that it might be well to redress the balance by quoting a letter from Dr H. O. Evenett to The Times, 27th September 1961:

“His chaplaincy, though short, was of decisive importance. Not only were the present premises of Fisher House then acquired, largely owing to his vision and enthusiasm, but many lasting traditions, liturgical and otherwise, were firmly established.

Few who knew him could resist the attraction of his unique, overflowing personality, marked as it was by a striking and refreshing independence of spirit, a boisterous inimitable humour all his own, and an astonishing fertility in large imaginative ideas, in the most extravagant of which there was usually some kernel of sound common sense. His vigorous, always well-informed conversation on men, books and things in general was always highly entertaining, but never uncharitable. Behind his eccentricities lay a deep piety and a universal charity, and many mourn in him a real father in God.”
COMMUNITY NOTES

FATHER RAPHAEL WILLIAMS, O.S.B.

Fr Raphael Williams, who died at Ampleforth on 5th June, was born at Caerleon on 17th July 1891. He was a member of a large family: three of the boys became monks at Ampleforth and a sister became a nun. One brother was killed in the first World War. At Ampleforth, where he went to school (1902-9), he was a contemporary of Jack (Fr Bernard) McElligott and of Reggie (Fr Stephen) Marwood. In scholastic attainment he was outstripped by them both, but like McElligott he was a member of the 1st XI and he played Ophelia to Marwood's Hamlet. In 1909 he received the Benedictine habit at Belmont (at that time the common novitiate for the English Benedictine Congregation) and no doubt it was there and later at St Anselmo's in Rome that he undermined his health as a result of the spartan regime at both places in those days. Yet this did not prevent him reaching the age of eighty one.

Instead of proceeding to the Ampleforth house of studies at Oxford (St Benet's Hall), he was sent by Abbot Oswald Smith to Rome to study philosophy under the redoubtable Fr Gredt, whose two thick volume text book must have been daunting in the extreme, made up as it was of an endless series of interlocking syllogisms. This overdose of the logical approach may have been the main reason for Fr Raphael's disinterestedness in logic and appeal to "Vision". The war cut short his studies, and he returned to Ampleforth in the summer of 1914, having had his fill of the scholastic method but never enough of the Master himself, St Thomas. He then took up his theological training under Fr Wilfrid Willson as well as his teaching in the school. One must suppose that in many areas he was an autodidact, with all the freedom and originality such a training creates, but also some lacunae.

In July 1917 he was ordained priest; in November 1920 he was appointed professor of philosophy to the young monks, for a period of three months. This work in fact continued for thirty years. No one who experienced his classes will forget them. He had little use for text books. One's copy was marked down the margin mostly "wrong" or "omit". Each day was a journey into the unknown. His theories were at times brilliant and illuminating, at others outrageous and unintelligible, and not infrequently inaudible. But they were all his own and never dull. Even the most bovine among us were stirred to exclaim or protest in the name of logic or of fact. He did what a good philosophy teacher should do: provoke one to think.

In 1933 he became the first House Master of St Edward's House, where he remained for twenty years; and he is said to have remarked after his first decade, "I used to think that I had to look after the boys, now I know that they have to look after me". In fact he took a keen interest in each boy; and while often enough they were somewhat mystified by his comments—

THE GLOSSOP RELIQUARY

A reliquary, in silver-gilt, enamels and crystal, has been given to Ampleforth by Miles Fitzalan Howard, Lord Beaumont (0 34) to contain the relic of St Alban Roe which was given to us by Downside. He has given it to us in memory of a member of his family, Dom Gregory Benedict Stapylton (1623-80) who was a monk of St Gregory's, and President-General of the English Benedictine Congregation from 1667 to his death at Dieulouard in 1680.

The reliquary came from Glossop Hall, and more recently from Carlton Towers. It has no assay mark though this is not unusual for privately commissioned Chapel plate. The Victoria and Albert Museum consider that it was almost certainly designed by A. W. Pugin, and made by Hardman, the Birmingham Catholic silversmith. But the stamp on the case shows that it was supplied by Morel. This interesting French silversmith came to London from Paris in 1848, set up business in New Burlington Street, and made his reputation in the Great Exhibition of 1851. It was probably made for Glossop Hall for the first Lord Howard of Glossop, or for his father, the 13th Duke of Norfolk. It seems that it was ordered from Morel, designed by Pugin, made by Hardman (the silversmith whom Pugin generally used) and then put into its case by Morel, the supplier. It must have been designed and made between 1848 and Morel's death in 1853. Since Morel designed mostly in the Renaissance style it seems that he passed on the order to Pugin since a Gothic style was stipulated.
DECREES OF THE FOUNDRING ABBOT

Erecting the Priory of St. Mary and St. Louis King and Confessor in the County of St. Louis, Missouri, in the United States of America into an independent Conventual Priory.

1. As pontiffs we remember in the year 1911 a group of Catholic laymen of the City and County of St. Louis, with the approval of the Archbishop and the support of his Chapter, invited our Abbey of St. Laurence at Ampleforth to make a foundation in the County of St. Louis, Missouri, in the United States of America, in order to establish there the monastic life and reform performance of the liturgy already known there in two other houses of our Congregation, the Monasteries of St. Augustine of Canterbury in the District of Columbia, and of St. Gregory at非常的, Rhode Island, and to give them a new endowment in the Catholic Faith, the humanities and the sciences which had so long been the traditional monastic work of our Congregation.

Accordingly in the following year Abbot Herbert Beyer with the consent of his Council and the Convranial Chapter (17 January 1911) made the foundation as the land was given with generosity, for the purpose by the original benefactors' new incorporated under the title of Catholic Preparatory School for Boys Incorporated. This foundation was made with the approval of the Pope for the good of the said Priory and the secure establishment of its monastic life and development of the Monastery and school from its beginning.

Cardinal Carberry, Archbishop of St. Louis (6 October 1970) having regard to the Decree of the Sacred Congregation of Religious and Secular Institutes of the Holy See (at March 1515 Sub. nom. 1608/00 in accordance with the prescriptions of Canon Law and with the concurrence of the Archbishop of St. Louis, the Most Reverend Joseph E. Spaeth (1 March 1911) Letter "Cum fehatate -").

In the period of nearly twenty years, through the sacrifice and energy of Catholic Preparatory School for Boys Incorporated and through the heroic exertions of those monks themselves, a monastic community has been established, worthy buildings have been erected and a school of distinguished reputation and achievement has won a place in the educational traditions of the United States of America.

Now, therefore, since our brother Dom Luke Rigby, Prior of the said Priory, has submitted to Us with the unanimous support of his Community his humble petition that the said Priory should be erected into a Conventual Priory under the title of St. Mary and St. Louis King and Confessor and an independent monastery within the English Benedictine Congregation, We to whom nothing is dearer than the preservation and propagation of the monastic order for God and the ancient and pastoral work of education and the spreader, so long associated with It, have thought it right to accede to this petition.

With the approval therefore of the Conventual Chapter of Our Abbey of St. Laurence at Ampleseorth (17 August 1970), with the permission of the President and General Chapter of the English Benedictine Congregation and with the approval of His Eminence John Joseph Cardinal Carberry, Archbishop of St. Louis (9 October 1970) having regard to the Decree of the Sacred Congregation of Religious and Secular Institutes of the Holy See (at March 1970 Sub. nom. 1608/00) and the dispensation from the requirement of Constitution eight a to the numbers of the Community granted by the President of Our Congregation and his Council (1 May 1970), in virtue of Our authority as Founding Abbot, We, Dom Basil Hume, Abbot of the monastery of St. Laurence the Martyr at Ampleforb, now ORGANIZE AND ERECT THE PRIORY OF ST. MARY AND ST. LOUIS KING AND CONFESSOR in the County of St. Louis, Missouri, in the United States of America, into an independent monastery under the title of St. Mary and St. Louis, King and Confessor in the County of St. Louis, Missouri, in the United States of America.

In the period of nearly twenty years, through the sacrifice and energy of Catholic Preparatory School for Boys Incorporated and through the heroic exertions of those monks themselves, a monastic community has been established, worthy buildings have been erected and a school of distinguished reputation and achievement has won a place in the educational traditions of the United States of America.

The text of the decree is published on the opposite page.
or could not hear them—something about him brushed off onto them, and the vast majority, after leaving school, looked back to him with affection, indeed even with veneration. He was concerned about the natural virtues, not least veracity and recognition of one's own limitations. He hammered away at intellectual humility and integrity. Those were the days when the boys came from “protected” Catholic homes. At school they certainly led a quasi monastic life, with daily Mass and communal daily prayers; High Mass, Vespers and Benediction on Sundays. Everyone expected it, few positively resisted, most accepted unquestionably. But how were these same boys to face a crisis of faith when they left school? Fr Raphael was fascinating to sixth form boys when he expounded such questions as the relationship between faith and reason in his Religion classes. It is said that one year he launched out as usual, in the first term, on all the objections to the faith. When he resumed after Christmas, to provide the answers, he found that the class had been entirely made up of Christmas-leavers and they had gone. Monsignor Knox used to say of those days that the Ampleforth boy who came up to Oxford did not know the answers to the knotty problems of the faith, but he knew that Fr Raphael did.

Fr Raphael was by nature an artist as well as having an acute analytical mind; though he used to remark that “when the word synthesis crops up in the conversation it is time to go to bed.” His artistry took the form of water colour painting, which he practised all his life. He had been taught in the school of W. J. Body (a York artist of note), but the major influence on his work was undoubtedly William Birbeck, a distinguished artist, from whom he learned the technique of putting in the shadows (always purple) first. But his paintings were better far than his theories, from the stock-in-the-field period, the Norfolk broads phase, the Workington slum group, the Mells and Oxford series, to the still-life paintings; all of them executed with broad simplicity and sureness of colour and structure. He had the joy—and so did his friends—of seeing his work on show in the York Art Gallery.

On ceasing to be House Master in 1953, he became chaplain to Benedictine nuns of Colwich in the Midlands. There he shared his flat, so he maintained humorously, with an excastrated ghost, as the enclosure wall had been shifted to enlarge his quarters. He would give the Community conferences. The Abbot President had to reassure them that they were not going deaf; the transmission was faulty. In 1963, after ten years, he had a spell of four as chaplain to the Benedictine nuns at Teignmouth, where he was also very happy. But then his health began to fail, and therefore he returned to the Abbey.

These last six years he remained the centre of a devoted group of younger monks. His theories were in no way less provocative or profound than they had ever been, from the ignorance of doctors to the danger of red hair, from thinking in the imagination to not playing cricket with a straight bat. He had always been suspicious of intellectuals and esthetes; while “mud-philosophers”—whoever they were—received undiluted repro-
bation. With it all there was an underlying playfulness so that one never was quite certain how serious any announcement was. Indeed his delight in simple things, flowers and post-cards from friends, visits from old boys or others, a kind of childlike innocence endeared him to many. Indeed it was through this power of friendship that he practised best his priestly mission. Many were those who came to him for comfort or reassurance. It was partly that engaging honesty, that brushing aside of irrelevancies, of what he called “humbug”, that genuine concern for the truth, as well as a zest for life and for joy and fun in simple things that brought so many to his room, whether in St Edward’s or in the monastery.

Meanwhile, one might say, during all that time and across all those changes, lay upon his table the heavy ancient tome, taken out from the monastery library probably in the 1920s, the De Anima of Aristotle. This was the slow smouldering fire of his interest. We must not forget that for years he had belonged to the Catholic Conference for Higher Studies and had spoken at it. Indeed he had been a founder member. This interest in the work of Aristotle was serious. He had hoped to complete a great commentary upon it. Somewhere among his effects must be the precious manuscript. Not much of Fr Raphael’s thought has survived in print: an article entitled “God distinct from the Universe” in one of the series produced by the Before mentioned Higher Studies Conference entitles God; another article in The Ampleforth Journal, “Imagination and the Philosopher” (Summer Number 1931).

All this faded into the background when cancer became apparent in his face. All the fundamental simplicity of his character came to the surface, without loss of that infectious sense of fun and his disconcerting outspokenness. But now the mind was turned to a prolonged examination of conscience. He bore no grudge against God; he displayed no self pity, nor did he crumble under the fear of a final judgment. He became serene, strengthened by his unshakable belief in the mercy of God. Gradually every vestige of self was torn away. With humble acceptance he died, tears welling up in his eyes. The painting was finished, the shadows, the colours, the whole shape. God rest his soul.

He wrote just before the end: The Mercy of God is worth more than a thousand lives relived.

FATHER ANTHONY AUGUSTINE CALLAGHAN, O.S.B.

Father Augustine was born in Bruges in 1896. At the age of fourteen he was received, presumably as an aspirant to the monastic life, at St André. Two years later he was to find himself at the monastery of St Sebastian in Trinidad, where he made his solemn profession in 1918. Later he was sent back to Europe to study theology, receiving the diaconate at Malines and the priesthood at Maredsous in 1926.

Four years ago we recorded in this place (JOURNAL, Aug 1969, 437f) the General Chapter held at Downside to initiate the renewal of monastic life.
decreed by the Second Vatican Council. This year the work was continued in the Chapter held at Ampleforth from the 23rd to 26th July.

This Chapter, the eighty-seventh in the post-Reformation series of Ordinary General Chapters that began at Douai in 1621 and has continued quadriennially ever since, was of special importance to us, for it gave permission for the Priory of St Louis to become independent; thus a dozen of the brethren who had worked so laboriously for this foundation undertook eighteen years ago ceased to be members of the conventus of St Laurence, and a new Conventual Priory came into being as a member of the English Congregation.

After Chapter had given its vote in favour of the proposal, the Delegate of Washington suggested that independence should be granted in the course of the Chapter, and not after its conclusion as had originally been planned. Chapter gave unanimous consent to this proposal, and next morning, 25th July, Father Abbot presided at a votive Mass of St Louis, assisted by Fr Luke Rigby and Fr Patrick Barry, and read the Decree of Erection at the Offertory of the Mass. The Decree was then signed on the altar, like a monk’s form of profession, by Father Abbot and by the Secretary of Council, in the presence of the Community and of the Fathers assembled for Chapter. At the beginning of the next session of the Chapter the Abbot President welcomed Fr Luke Rigby as a full member of the Chapter, which he had attended until then with the limited rights of a Prior of a Dependent Priory.

The Decree, of which a photograph will be found on another page, had been printed in a limited edition at the Herald Printers in York and the copies for official use had been enriched with an illuminated initial by Fr Simon Trafford.

This ceremony gave worthy expression to a great moment in our history: the initiation of independent life in the first foundation of the Abbey of St Laurence; a moment of great congratulation to all who have had a part in that enormous effort, and of gratitude to so many whose generosity and devotion and help made it possible; a moment too of parting for so many of us who have known each other for so long, and above all of prayer to Almighty God for a blessing on a venture at once so costly in human effort and so rich in possibilities for the future.

These thoughts found further expression in a brief celebration in the Calefactory after lunch, and later in the affective messages sent by the Ampleforth Chapter in August and by the Chapter of St Louis in the following month. Thus the new Conventual Priory was given a most cordial send-off, both by the Fathers of General Chapter and by the community from which it had sprung; and we here add our wishes for every possible blessing and prosperity in its future life and work.

The Fathers then turned to the work of renewal which was the main purpose of the Chapter. Both the monks and the nuns came to the conclusion that they did not yet wish to undertake a further complete revision of their Constitutions: the time of drafts and of questionnaires, of constant discussion and of drastic revision de vie seems to have passed for the moment, and the need rather is to live the monastic life and to watch for the developments that may emerge by organic growth. So the Constitutions, with minor amendments, were approved for a further quadriennium.

However on one point at least desire was expressed for immediate developments: the Abbesses and Delegates of the four Abbeys of nuns were present for the last two days of Chapter, to give direct expression of their views in their own affairs; and Chapter resolved to give further consideration to the question of giving the nuns full participation in General Chapter and to initiate a process of consultation of the monks and nuns themselves on this matter.

In the meantime the contribution made by the nuns, especially to the work of the Theological, Historical and Liturgical Commissions, was gratefully acknowledged; and hopes for monastic renewal seemed to lie especially in cooperative work and deliberation of this kind.

Finally the Chapter re-elected the Abbot President for a further term of four years, together with the Assistant Abbots and the four officials of the Congregation; and the Fathers departed on Friday the 27th, surprised to find that all business had been completed in the short span of four days.

THE APPEAL

Since the last note about the Appeal in the Spring number this year, good progress has been made and the gross total of gifts in cash, covenants and promises now stands at £334,407. Much of this total is in the form of Covenants for seven years. This has the well known advantage of allowing a tax reclaim at the Base Rate, but also the disadvantage that it does not produce cash at once. We can, of course, borrow but at present rates of interest this is a very expensive exercise. We must have cash now to pay for work already completed or in progress and also for the Sports Complex which, we hope, will be started in the Spring. At present rates of interest, Covenants are still more valuable in the long run but in certain circumstances a cash deposit can be of greater value than a straightforward Covenant. The Appeal Director, Fr Robert, will be very pleased to explain these circumstances to anyone in a position to make a cash deposit in aid of the Appeal.

Seventeen groups are now at work, covering about 1,500 of our friends. About 30 to 35 groups remain to be formed when Fr Robert is able to recruit helpers in the geographical areas concerned. He would be very glad to hear from anyone who has not already been contacted and who feels that he could give some organisational help, especially from anyone in the Essex and South East London/West Kent districts. Within the groups already at work, a fairly large proportion of helpers have not yet completed the visits they undertook. We hope any helper who is in
this position will be encouraged on reading this note to press forward with his visits.

At the same time it is good to see that more than one-third of the gross total has been reached though less than one-third of our friends have been approached. The inference is that our target is not beyond achievement. There is, however, a long way still to go. We need all the help our good friends can give us.

We would take this opportunity to thank publicly those who have already contributed so generously. Fr Robert thinks he has written to thank all our benefactors personally and if anyone who has contributed has not heard from him, he would be grateful for a reminder.

It is anticipated that there still remains about 12 months' work to be done on the Campaign proper. We hope to celebrate the conclusion of the Campaign in some way which has not yet been decided on, but planning is in progress for a Fête to be held at Ampleforth on Saturday, 7th July 1974 and we hope that this will prove a memorable occasion.

THE GRANGE

The Grange has been in full use since the beginning of September. Fr Abbot carried out a simple blessing of the small chapel, dedicated to Our Lady and St Aelred (as in the Grange), before he left for Rome in order that it could start to be used. Much of the work in the chapel has been carried out by John Bunting. The Grange will formally be opened by His Lordship the Bishop of Middlesbrough later in the term. Applications by those who wish to make use of the Grange either individually or in groups for retreat purposes should be made to the Warden, Fr Kieran.

THE NEW BUILDINGS

The completion of the East Wing was delayed by a shortage of skilled labour, but it was finally ready for occupation early in October. This was just in time to enable us temporarily to evacuate the Range Class—-a large covered area for silage is being built alongside. The cows will be housed in cubicles and will be free to walk into the silage bunkers to feed themselves. This is being provided from the farm's own resources and should lead to increased profitability.

AUTUMN APPOINTMENTS

The following appointments have been made on our parishes: Fr Alban Rimmer has moved to Kirkbymoorside in place of Fr Osmond Jackson, who has been appointed assistant priest at St Mary's, Browndedge. Fr Herbert O'Brien has gone to Parbold as parish priest and Fr Ignatius Knowles and Fr Thomas Cullinan have been appointed to St Mary's, Warrington, the latter for twelve months only. Fr Jeremy Nixey has been sent to St Mary's, Cardiff for a year's pastoral work.

Two members of the Community are on the Mission in foreign parts: Fr Columba Cary-Elwes has gone to the Cameroons for two years, and Fr Thomas Loughlin is in Bethel, Alaska, helping out in the local parish for a few months.

MONKS IN NIGERIA AND CAMEROONS

Fr Abbot with the full consent of his Council has sent Fr Columba Cary Elwes to West Africa for him to give a hand in founding an African monastic community in Nigeria.

Ampleforth, with its network of commitments in many fields, cannot at this juncture afford to send more than one monk, but by his combining with Glenstal (Eire), who themselves can only afford to spare two monks, the little team is just large enough to make the venture feasible.

The three, of whom Fr Columba is the third, will first gather at Bambui near Bamenda in Cameroons, with the object of forming themselves into a community and by serious study, discussion and prayer examine in depth the whole question of an African monasticism. Then, having in the meantime for nine months helped in a minor capacity in founding a major seminary there—and by so doing, keeping the hyena from the door—they will move into the diocese of Enugu in Nigeria, whose Bishop had initially invited them to set themselves up as a community, so as to initiate the founding of an African monastic group.

The prayers of all your readers are solicited for this venture.

We have since heard from Fr Columba (Bambui, PO Box 56, Bamenda, NW Province, Cameroon) after he had been there ten days: "a large bumpy plain at about 5,000 feet surrounded by most beautiful mountains". Ten seminarians have arrived to receive a Retreat from him. "The compound is about a mile across and is a great circle surrounded by sky-reaching eucalyptuses, plumed, majestic and dark green. Our little house is at one extremity of it and the church at the other." They say morning Office at 5.30 and concelebrate Mass, the seminarians gathered round the front of the altar. "At any moment a spider may flop on the altar from the dark roof. One with glorious golden feet dropped into the ciborium on Sunday. I am sure its Maker was delighted. I was less than kind and wondered whether I should not have been more respectful of one of God's more beautiful creatures." Fr Columba also finds himself teaching French to two sets of forty small girls without text book or paper to write on. "Unwillingly to school—half games, half exercises in little
points of grammar.” He has been meeting adults caught in the ravages of the Ibo war, with tales sad to tell and best not told here.

A LITTLE PLAINSONG: MONTEVERDI VESPERS

The imposing Edwardian Temple Moore parish church of St Wilfrid, Harrogate was filled on 5th May with music “rediscovered” by the English choral mind only twenty years ago, music written in 1610. The Harrogate Choral Society (the men in black ties, the women in their distinctive blue) were joined by six soloists, the choir of Ashville School, monks of the Ampleforth Abbey schola, a seventeenth-century-type orchestra, a miniaturist organ and a harpsichord. The acoustics of this church are so good that it is already famous as a place of music. The result was a profound spiritual experience, an evening of bliss that properly ended with a reception for mutual congratulation in a Harrogate hotel.

In 1610 Claudio Monteverdi was 43 and renowned for voluptuous secular music. He had never written a note of church music, but he set his heart on becoming maestro di capella either in Rome or at St Mark’s, Venice. Before journeying to please new masters, he wrote a portfolio of test pieces—for the seven Romans a six-part Mass in conventional style, for the Venetians an exuberant Vespers on the Feast of the Holy Virgin, full of varied musical styles ranging from the new operatic monody to the old falso bordone style of harmonic chanting, via the stile concertato which had been developed by the Gabrieli and which is used for the bulk of the psalm settings. Monteverdi made highly individual use of cantus firmus together with elements of folk songs and rhythms of the time and French airs de cour, combining all of these to make his Vespers a compendium of practically all the methods of musical expression available at that moment of rapidly changing styles. Not surprising, then, that when the post became vacant in 1613 the Venetians made Monteverdi their St Mark’s maestro di capella.

Reporting the event, the Yorkshire Post spoke of the monks’ singing of the antiphons as giving “a note of orthodoxy, both liturgical and musical, that was absent even in the renowned York Minster performances so much enjoyed in the earlier years of the York Festival”.

BEDE 1300: THE BENEDICTINE CELEBRATIONS AT JARROW, 30th May 1973

There was no Somerset House in these isles thirteen centuries ago, but there seems good enough evidence to suppose the Bede (later called “the Venerable”) was born on the lands given for the foundation of St Benet Bishop’s new monastery at Wearmouth in the year 673. Between Wearmouth and Jarrow, so close to one another, Bede spent virtually all of his days.

How much of the Jarrow of today, apart from the mudbanks and the Sizke which is now used as a timber pool, Bede would have recognised is hard to say. With a population of 30,000, it is now a port and municipal borough, whose inhabitants for the most part earn their living by iron and steel processing part of which goes into ship repairs, the steel works and shipyards operating in conjunction. Since the War large oil installations have appeared and the peace of poverty and paucity is long dispelled.

The mudbanks give Jarrow its original name—Gyruwe, a fen. Where the rivers Tyne and Don meet, both apparently being of similar size in Bede’s day, there was a monastery founded. The early Saxons were fond of isthmuses and promontories for such foundations: South Shields (further seawards at Tynemouth) is said to be the site of the convent where St Hild undertook her noviciate—South St Hilds; and Monkwearmouth is certainly the site of the first foundation on the north easterly bank of the Wear in 673/4. There the Abbot built a stone church dedicated to St Peter, and in 685 another was built by Bede’s Abbot, Ceolfrith, dedicated to St Paul. The dedication stone is extant in St Paul’s to this day; and it must surely have been examined at its installation by a boy not twelve years old who had been sent five years earlier to Monkwearmouth and on with Ceolfrith to the new foundation.

Professor Rosemary Cramp’s archaeological team has this summer unearthed at Jarrow a building of Bede’s time more splendid than any yet found in eight seasons of digging on the site. It had a floor of large sandstone flags, painted plaster on the walls and ceiling, and leaded windows with patterned coloured glass (amazing for that time and place). The glass, in clear striking shades of blue, green, yellow and red and sometimes streaked in two colours, now amounts to 700 pieces. Previous digs had revealed the monastery’s refectory and assembly hall near the Saxon church of St Paul’s; but it is not yet clear what this new and rather grand building was intended for.

Thirteen centuries after Bede’s birth, on Ascension Eve, there gathered at St Paul’s church a commemorative party of English Benedictine prelates and monks from abbeys dispersed between Buckfast and Fort Augustus, led by the Abbot President from Worth in Sussex. It was fitting that two Anglican prelates should be present on the sanctuary in cope and mitre, the new Bishop of Durham (in whose cathedral Bede is supposedly now buried, along with St Cuthbert who was so much hymned by Bede) and the Bishop of Jarrow; and with them there were two other Anglicans, the Provost of Newcastle and the Abbot of Nostell. Some twenty monks priests concelebrated around the altar in the large dark nave sanctuary before a packed congregation in the double-nave church, singing the Mass In medio for a doctor ecclesiae. Fr Abbot delivered the following sermon:

We are grateful to Father Saxby, the Rector of St Paul’s, Jarrow, for his invitation to the Benedictines of this country to celebrate here today the thirteenth hundredth anniversary of St Bede’s birth. We are pleased too, to have among us the Bishop of Durham, the Bishop of Jarrow, the Provost of Newcastle, the President of Ushaw, Father Tinnion, the parish priest of the Roman Catholic parish of St Bede near by, and all of you
who have come to join us on this rather special Benedictine occasion.

It is not easy to talk of Bede and the period in which he lived in the few minutes available. Does one start with the year 597, the year Columba died on Iona and Augustine and his companions landed in Kent? Or does one start with the year 654 when Aidan came south to Lindisfarne, or 626 when Paulinus came north? I have chosen the date 673, the year Bede was born, and will look first at the events of that time, for not only do they provide us with the context in which Bede can best be understood, but in themselves these events are representative of forces, which for Bede as for ourselves, seem to characterise the life of the Church in general, and of many monasteries in many ages in particular. When Bede was born there was still much to be done to spread the Gospel to the people of Northumbria, that kingdom which spread from the Tweed in the north to the Humber in the south. Already the forces of consolidation were at work. In 673 took place the Synod of Hertford, an attempt at organisation by an able and wise Archbishop of Canterbury, Theodore of Tarsus. He had arrived, a man already in his sixties, in 669, just five years after the Synod of Whitby, the synod which resolved to some extent the conflicts and differences that obtained between the celtic monks and the Roman monks; Hertford was the logical sequel to Whitby. It was too, a period of building. In 672 Wilfrid's church at Ripon was consecrated in splendour and three days of feasting, two years later the beautiful church of Hexham was begun. In these monasteries the Rule of St Benedict was observed. There were other things too, going on in 673, or thereabouts. Chad, the gentle lovely Chad, died at Lichfield in 674. Like Aidan and Cuthbert, a great monk bishop, albeit reluctant bishops, humble men and wanderers. Above they were men of prayer, torn between the claims of the “desert” and involvement in the “market place”. Should one be at Edwin's court at Yeavering, preaching and baptising as Paulinus did, or should one retire and pray in solitude on the Inner Farnes? Indeed in 734 Guthfrith left his monastery on Holy Island to be a hermit on the Farne Islands until he was drowned away by King Edwin to be a bishop. In these events we, the monks, recognise tensions with which we are familiar. Should we build temples as Solomon did, large stable spiritual centres where the institution is greater than the men it houses? Or should Abraham be our type, nomads in makeshift dwellings depending rather on individual flair and personality than on the values of the institution. Should we be totally withdrawn from the world to study and pray, or involved with people, preaching and baptising? Guthfrith is representative of the type which we would call today “charismatic”. It is a bad word because it suggests that the Holy Spirit was with Guthfrith and not with the organisation-man, Theodore of Tarsus.

Bede is less romantic, much more prosaic. I doubt whether Lindisfarne could have produced Bede and I doubt whether Jarrow could have given us Cuthbert. I suspect that Lindisfarne owed everything to men like Cuthbert and Aidan; Bede owed everything to Jarrow and Wearmouth. “When I was seven years old my kinsmen trusted me for my education to the most reverend Abbot Benedict and later to Ceolfrið.”

Benet Biscop, the founder of this monastery in two places, Wearmouth (673/4) and Jarrow (681), the traveller to Rome and Gaul, the Abbot who built up a magnificent library, who brought the first Cantor of St Peter’s, the Abbot John, to teach the style of singing you are hearing this morning; the abbot who had studied the monastic life in seventeen different places, the man who was a notable thegn and the friend of kings. Ceolfrith, Bede’s abbot for thirty-five years, wise and gentle, the builder of community who in 716 left this twin monastery of Wearmouth and Jarrow with 600 monks, probably the largest settlement of persons in all England, these Isles at that time. When the plague struck he carried on the daily routine of prayer against all the odds with one small boy to help him out, who surely must have been Bede. Benet Biscop and Ceolfrith made St Bede’s life and work possible. They formed his attitudes, provided him with the tools of his trade, a teacher and a scholar. “I have passed the whole of my life within the walls of this same monastery, and devoted all my time to studying the Scriptures amidst the observance of monastic discipline in the daily charge of singing in the church. My delight has always been in learning, teaching or writing.” But Bede’s heroes were not only Benet Biscop and Ceolfrith; there was the attractive Eosterwine, for a short time Benet’s own coadjutor Abbot at Wearmouth, but especially Aidan and Cuthbert—Cuthbert above all. Bede’s sympathy and understanding was warm and his vision broad; he could not have been the historian he was had he been otherwise. He certainly would not have been the man of God he had been anything else. He died as he had lived, praying, and working to the end. “Dear master there is still one sentence not yet written down, yet I will write it. Now it is done, said the boy. Good, it is finished.” The First Vespers of the Ascension had just been sung. But it was not finished. That year 735, the year of Bede’s death, was the year that Alcuin was born, and through him Charlemagne’s empire was to know its Bede. Three years before Bede’s death his friend Egbert, Alcuin’s master, had become Archbishop of York and founded there the school which was to have such a profound and lasting influence. In 799 Wilfrid, the founder of the Church of Utrecht, died at just over 80 years of age, doing on the Continent what Aidan and Cuthbert had done at home. Boniface, the apostle of Germany, was also in the tradition of Aidan, Cuthbert and Chad. He was at the height of his powers when Bede died, and he asked for the works of Bede. The Middle Ages venerated this monk and scholar who never left his monastery save for a visit to Lindisfarne and York. He became one of the best known among English scholars. It was the Rule of St Benedict which triumphed in the end. Wilfrid had brought it to Ripon and Hexham and it was known at Wearmouth and Jarrow. Monks come and go; it is so too with monasteries. Jarrow was sacked by the Vikings in 793, Lindisfarne in 794 and so were other monasteries. If we, the monks of the twentieth century, can combine the order and stability of Jarrow with the spontaneity and freedom of Lindisfarne, then we shall have something to contribute. Are these contradictory? No, they complement each other, and, in any case, the Benedictine “thing” in England has always been a bit like that.
MORGAN OR MONASTICISM: THAT IS THE QUESTION

GREGORY HOUSTON BOWDEN has just produced a book entitled "Morgan: First and Last of the Real Sports Cars". In it he tells of his own car at Oxford, admired and visited by "all sorts of curious people". He goes on: "perhaps the most interesting of my visitors was a monk who told me that the hardest decision of his life had been when he decided to give up his Morgan on entering his Order. The other pleasures of the world he found easy to dispense with, but to give up the Morgan was asking a lot. All monks go through a ceremony in which a monastic robe and a sports coat are laid side by side on a table and the aspirant monk has to take the robe in preference to the sports coat. My friend had asked if a model of a Morgan could be substituted for the sports coat, but after much thought in important ecclesiastical circles his request was turned down. After my meeting with Brother Richard [field], a Positano-yellow Morgan containing three monks in their robes and one layman in a deerstalker was regularly to be seen in the Streets of Oxford." (p. 21-2).

A REVIEW FOR BOTH CLERGY AND LAITY

FR MICHAEL RICHARDS, who was a lay master here during 1952-5, has been visiting us after the mid September York meeting of the Royal Historical Society, of which he is a Fellow. Now a priest in the Westminster diocese, he has moved from St Edmund's College, Ware to Heythrop College, Cavendish Square, where he is lecturing on Church History in "perhaps the most interesting of my visitors was a monk who told me that the hardest decision of his life had been when he decided to give up his Morgan on entering his Order. The other pleasures of the world he found easy to dispense with, but to give up the Morgan was asking a lot. All monks go through a ceremony in which a monastic robe and a sports coat are laid side by side on a table and the aspirant monk has to take the robe in preference to the sports coat. My friend had asked if a model of a Morgan could be substituted for the sports coat, but after much thought in important ecclesiastical circles his request was turned down. After my meeting with Brother Richard [field], a Positano-yellow Morgan containing three monks in their robes and one layman in a deerstalker was regularly to be seen in the Streets of Oxford." (p. 21-2).

IT was a lending library, a reference library (with reading room) and a postal service. It is staffed by the Franciscan Friars of the Atonement at 47 Francis St, London S.W.1 (01-834 6128). It is open on weekdays during 10.30 am—6.30 pm and Saturdays during 10.30 am—4.30 pm.

INSTITUTE OF RELIGION AND THEOLOGY

(of Great Britain and Ireland)

Report has been made of the foundation of this important Institute. The following Letter to the Editor gives details of progress. Details of Aims, Membership, Registration Fee (Institutional and single), publications and proposed meeting dates (eg AGM 15 December, King's College, London) can be obtained from this writer.

13 June, 1973

Dear Dom Alberic,

I write to thank you for the kind publicity which you gave to the formation of the Institute of Religion and Theology in the Ampleforth Journal [Spring, 98f.].

I am sure that you will be interested to learn of our progress since the inaugural meeting, which has been steady if not spectacular. You may recall that, in addition to our President, Professor H. D. Lewis, we envisaged four Vice Presidents being drawn upon a national basis from the constituent parts of Great Britain and Ireland. This we have achieved with the acceptances of Professor Henry Chadwick, Dean of Christ Church, Oxford; the Archbishop of Wales; Professor Thomas Torrance of Edinburgh University and Professor Enda McDonnagh of St Patrick's College, Maynooth.

They are supported by a Council (from whom an Executive is drawn) of some thirty scholars, who between them give the Institute a wide coverage of subject-interests, locations of teaching posts and nature of institutions. The work of this Council has gone steadily forward and the Institute is about to send out its letters of invitation to register for membership. Work is beginning upon the compilation of material for the first Annual Handbook, and it is hoped to issue an interim Bulletin to members later this year. The Institute is also beginning to be consulted on matters relating to its special interests and is hopeful that this aspect of its work will increase.

I would like, through the hospitality of your columns, to invite those of your readers, currently teaching (or recently retired from) in institutions providing tuition to degree or an equivalent standard, or are engaged in research projects in our field, and who would like further details of our Institute to write to me.

Yours sincerely, Ian Calvert [Rev], Assistant General Secretary, Forton Rectory, Newport, Shropshire TF10 8BY.
Dr C. H. DODD, C.H.

Charles Dodd has been one of two Companions of Honour to write recently for the Journal; the other is Dr Arnold Toynbee. Dr Dodd died in September, within a year of his ninetieth birthday, by then regarded as the most influential New Testament scholar of this century. He was latterly best known for his leadership of the New English Bible translation team, which completed its work in 1970. But his real greatness lay in his Johannine scholarship. As his Times obituary notice (24 September) puts it, “prepared by a commentary on The Johannine Epistles, the two great works of his retirement, The Interpretation of the Fourth Gospel (1953) and Historical Tradition in the Fourth Gospel (1963), opened a new era in the discussion of the mystical and historical, Jewish and Hellenistic, elements in St John.”

It is the mark of this extraordinarily versatile scholar’s deep generosity, that, when he was asked, at the age of 87, to undertake a review article upon Fr Raymond E. Brown’s magisterial two-volume commentary, “The Gospel According to John”, some 1350 pages of it, he accepted, and the result is printed in the Journal, Spring 1972, 17-23.

The Times obituary makes no mention, curiously, of a remarkable book Dr Dodd brought out in 1971, which won him the Collins prize for religious books the following year: “The Founder of Christianity” (Collins, now in paperback). It was reviewed in the same issue of the Journal in an article by Fr Aelred Graham, “The Christ of the Gospels”. Beginning as a series of lectures, it was an attempt by a judicious historian, who did not allow his judgment to be affected in this instance by the commitment of faith, to search out from the evidence that has come down to us the inner person of the founder of Christianity.

THE ORDER OF CHRISTIAN UNITY

Under the chairmanship of the Marchioness of Lothian, this Order has been recently founded with its own publication “Love and Life” (2p) and with avowed aims to work for Christian education, Christian family security and Christian principles in medical ethics. It is an association composed of and represented by all Christian denominations, all ages and professions. The Order’s further aims are to improve Christian broadcasting, to oppose unrestricted divorce and to uphold marriage as a permanent partnership, to provide sound sex education for school children, to oppose unrestricted abortion and euthanasia.

“Love and Life” L2 (Summer 1973) carries an analysis of eight questions under the theme, Can Christian education be saved? It seems it can.
RELIGION
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RELIGION is of particular interest to teachers and students of comparative religion, anthropology, social studies, hermeneutics and allied subjects. Each issue contains five or six articles including survey and review articles and short book reviews. The journal is published twice a year in Spring and Autumn.
The Autumn 1973 issue contains:
E. J. Sharpe
Dialogue and faith
W. Cantwell Smith
On dialogue and faith: a rejoinder
I. S. Cousins
Buddhist jhêna: its nature and attainment according to Pali sources
K. Klostermaier
World religions and the ecological crisis
P. G. Moore
Recent studies of mysticism (survey)
J. R. Hinnells
Religion at Persepolis (review)
T. Ling
Gods and Godmen of India and Europe (review)
The issues of 1974 will include:
S. R. Isenberg
Millenarism in Greco-Romano Palestine
V. L. Oliver
The development of Caodai Sectarianism
C.-M. Edsman
Theology or religious studies?
T. F. Johnston
Communication with the fertility god via hallucinogens in Tsongaland
P. Moore
Cross or crucifix?
M. Despland
Seven decades of writing on Greek religion (survey)
A. Black
On recent writing on Chinese religion (survey)
R. Robinson
Emile Durkheim by Steven Lukes (review)
The Autumn 1973 issue contains:
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The Army needs young men every year to train for Permanent Regular Commissions. There are two main channels of entry: first through Sandhurst as an officer cadet with the opportunity for some to read for a degree after Commissioning; secondly attending Sandhurst as an officer after graduation. Those entering Sandhurst first may do so in January, April and September. For those entering Sandhurst after graduation entry is either via University Cadetship tenable whilst reading for a degree or graduate entry after graduation. In both cases entrants are Commissioned on joining. They attend shorter training courses at Sandhurst starting in September, October or March. Applicants for Special Regular Commissions attend the full one year Cadet Course at Sandhurst. Those for Short Service Commissions attend for six months only. School Entry. Candidates for a Permanent Regular Commission aged between 17 and 20 on 1st day of the month of entry. They require five passes in GCE (or equivalent examination) two of which must be at 'A' level. Candidates will however be considered for direct entry for Special Regular Commissions who offer 'O' level passes in 'A' level papers in one, or exceptionally, two subjects. Subjects must include English language and Mathematics and either a Science subject or a foreign language. Army Scholarships. Fifty scholarships up to the value of £385 a year are granted to boys between 15 years 5 months and 16 years 5 months who are at schools which have facilities for educating up to the standard of Advanced level GCE or equivalent. They may either join the Army through the Cadet entry to Sandhurst or, they may compete for University Cadetships and, if successful, join that way. University Cadetships. These may be awarded to students who have gained a place at university, polytechnic or college of technology to read for a degree. University cadets are Commissioned and receive pay and allowances whilst reading for a degree. Tuition fees are paid by the Army Department. Cadetships may also be awarded to read for a degree in science or engineering at the Royal Military College of Science, Shrivenham. A University cadet must be over 17 years on September of the year of joining and expect to graduate not later than his 25th birthday. Applications. Further details and application forms for all forms of Officer entry should be requested from The Schools Liaison Officer, North East District, Yorkshire, Imphal Barracks, York. Tel: York 23031 Ext. 87
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On 18th October 1973, randomly looking at past Journals, we found the following long articles:—
1903 The Centenary (100 years at Ampleforth since 1802)
Newburgh Priory
The Religion of Robert Browning
1913 The Necrology
The Rise and Decline of the Empire of the Arabs (A series 1912-16 by Sir Mark Sykes Bt, MP)
A Plea for a better understanding of Shelley
1923 Medieval Schools and Rules
The Ampleforth Arms
1933 Newman on the Party of 1833
Spain at the Crossroads
The Office Hymns of John Dryden
1943 Wales and the Reformation, by Dom William Price
The Catholic Church in The Netherlands
The Story of The Abbey Lands (a series)
1953 Euripides—Sophist or Deist
Some Notes about Ampleforth Monks of Past Days
Wittgenstein
1963 Renewal in Church Architecture
Towards an African Catholicism
Marriage as a Vocation by Dom Patrick Barry

Past issues of the Ampleforth Journal are still available (and still sell—nearly 30 in the last month). The Journal was first published in July 1895 and this is the 254th edition. Past issues are obtainable from the Secretary at current rates.
LOCAL HOTELS AND INNS

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

Ryedale Lodge
(Nunnington 246).
On the road to Nunnington. A licensed restaurant with accommodation—four double rooms. Dinner (from £3) and breakfast served in comfortable traditional surroundings. Bookings only. Closed Mondays.

The Malt Shovel Inn, Oswaldkirk
(Ampleforth 461).

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

The Hall Hotel, Thornton-le-Dale
(Thornton-le-Dale 254).

The Feversham Arms Hotel, Helmsley
(Helmsley 346).
Small, comfortable hotel with central heating throughout. All bedrooms with radio and most with private bathroom. Traditional English fare. Spanish specialities to order. Bookings preferred for Lunch and Dinner.

Forest and Vale Hotel, Pickering
(Pickering 2722).
A Georgian House, in the centre of Pickering, delightfully converted into a most comfortable, well-appointed hotel, is recommended by Egon Ronay and Ashley Courtenay. Ampleforth Parents and Boys especially welcome.

Bay Horse Inn, Terrington
(Coneythorpe 255).
Small licensed country inn. Modern bedrooms. Central heating throughout. Traditional country fare offered till 10-30 p.m. Family run.

Rievaulx Bridge Cottage Rievaulx
(Helmsley 392)
OLD AMPLEFORDIAN NEWS

OBITUARY

Prayers are asked for the following who have died:— William McMenamin, Dr Michael Gibson (A 31) in April, Charles Stanley-Cary (W 64) on 30th May, Fr Raphael Williams (1909) on 5th June, Fr Augustine Callaghan on 2nd August, Fr Edward Croft on 15th September.

PETER BLACKLEDGE

PETER BLACKLEDGE died suddenly in Rome on the 5th March 1973, aged 57. He went to Ampleforth in 1926 and enjoyed his school-days under Father Basil Mawson and Father Maurus Powell in the Prep. School and Father Sebastian Lambert in St Cuthbert's, where were laid the foundations of his interest in literature and history. He liked beagling and fishing and acted in some of the plays. In 1939 he joined the Royal Artillery and was mentioned in Despatches. On demobilisation in 1945, he joined the Colonial Office and served in the Malayan Civil Service in various capacities until 1957 when he retired to farm in the Lake District; many of us have happy memories of his hospitality at Foxgill, Rydal. He took a keen interest in local affairs, being on the Bench and the Council and knew about Lakeland folklore and songs of Lakeland hunts. His activities included work for UNESCO and this took him to Rome. While he was there, Jim Utley, Father Peter's brother, died and Peter was appointed Attaché of the British Legation to the Holy See in his place. This job suited him ideally and he was very happy doing it. To his wife, daughter and sons we offer our sympathy.

CHARLES STANLEY-CARY

CHARLES STANLEY-CARY came to St Wilfrid's in May 1961 from Captain Young's tutorial establishment in Seaford, where he had had special tuition for his Common Entrance. Passing examinations was never his strong point and he was without many of the talents which go to make the conventionally successful schoolboy. He was, however, the very opposite of being a failure.

He possessed three likeable virtues to a very marked degree: he was guileless, generous and kind. He trusted others without question, and his wide-eyed readiness to become involved in a wide variety of activities meant that he was always on the move. Some of these activities were, on the face of it, fairly unlikely ones: in his first year he applied for a part in the school play, not on the grounds of his acting ability (which was limited) but simply because it was happening; and so he found himself in the chorus of Elliot's "Murder in the Cathedral". He had one solo line
AMPLEFORTH SUNDAY - 9th December, 1973

One Day Retreat for Old Boys, Parents and Friends of Ampleforth

at

DIGBY STUART COLLEGE
ROEHAMPTON LANE, LONDON SW 15

Theme: Prayer and Life Today

Assemble 10.45  Depart 17.30

The programme includes two Discourses by Fr Patrick, a Prayer and Meditation led by Fr Abbot and the usual "Any Questions" in the afternoon, the panel for which will be chaired by Fr Abbot and will be composed of Monks of Ampleforth including Fr Patrick, Fr Brendan and Br Christian. Mass will be said by Fr Abbot at 16.30 and will include a Homily by Fr Abbot.

Tickets: £2 each from D. F. Tate
United Merchants and Manufacturers (UK) Ltd.
26 Great Portland St., London W1.

Please note that the Retreat is taking place at a new venue and the College can accommodate up to 300.

("Since golden October declined into sombre November . . .") which he practised assiduously, and, undaunted by the somewhat obscure text, threw himself into every rehearsal with a sort of rapt delight which took him closer to the heart of the play than many of his more gifted companions. He was always a pleasure to work with.

After leaving the school (with great reluctance), to prepare for his Army Entrance elsewhere, he was at first rejected when he applied for a Short Service Commission; thereupon, with characteristic determination, he joined the Green Jackets and served for over a year as a private before being sent to the Army School of Education, where he passed his "A" Levels and gained entrance to Sandhurst, from where he passed into the Queen's Royal Irish Hussars. He was seconded for a time to the 17th/21st Lancers in Cyprus, and it was after he joined his regiment in Germany that he met with his fatal accident in the course of a night exercise. Throughout his Army career he demonstrated the same blend of enthusiasm and kindness which had endeared him to all whilst at Ampleforth, and which was the secret of the undoubted leadership to which those who served under him have warmly testified. He was cut off in his prime, but his life was, by every standard that really matters, a full and rich one, and he died appropriately enough, in the course of duty.

To his parents and to his younger brother, Nicholas, who followed him in St Wilfrid's, we extend our deepest sympathy and assurance of prayers.

OLD AMPLEFORDIAN NEWS

MARRIAGES

Dr Stephen Brennan (O 64) to Dr Patricia Olivia Kinsey at St William of York's Church, Sheffield on 20th January.

William Barton (W 64) to Annabel Margaret Farmer on 18th August.

John Carroll (E 63) to Catherine Clarke at St Patrick's Church, Trim on 14th July.

Forster Holmes (O 62) to Jane Dunoulin at Buckfast Abbey on 30th June.

Kevin Fane-Saunders (O 62) to Teresa Maria Hoffman.

Andrew Parker Bowles (E 59) to Camilla Shand at the Guards Chapel on 4th July.

Keith Owen Pugh (E 65) to Morag Isabella Sutherland at St Mary's, Alnwick on 6th October.

James Bernard Paul Squire (A 63) to Janet Katherine Read at St Bernardette's Church, Rothwell, Northants on 25th April.

John Tufnell (O 68) to Patricia Berner at Nyon on 28th July.

Christopher Wagstaff (A 64) to Susan Stuart Marmon at Lynchburg, Virginia on 8th September.

ENGAGEMENTS

R. E. Baker (W 69) to Christina Darlington.

Christopher Barnes (I 69) to Virginia Kidston.

Richard Barrett (W 67) to Irene Hogg.

Anthony Paul de Guingand (A 65) to Diana Mary Parr.

Peter Deere (J 62) to Susan Beesley.

C. S. Fairhurst (T 67) to Virginia Mary Kewley.

Kerry Friell (C 68) to Sarah Leather.

Peter Grant Peterkin (I 65) to Joanna Young.

Philip Gretton (B 65) to Nicola Telfitt.

Richard Povey (H 67) to Jacqueline Nichols.

Piotr Poloniecki (H 66) to Freia de Cunha.

BIRTHS

Gil and Richard Dawson (H 66) a son, Paul, brother for Marianne.

Sarah and Peter Dewar (E 60) a daughter, Emma, sister for James and Alexandra.

Pauline and Frans Ellenbroek (B 61) a daughter, Sophie Anne.

Stephanie and John Holt (O 65) a son, Samuel John.

Kirsty and Michael Gibson (B 59) a daughter, Amy Henrietta.

Mrs and Brian Mollet (B 54) a son.
Princess Beatrice and Prince Shahbaz Pahlabod (B 65) a daughter, Anne. Shervie and David Price (W 65) a son.
Yvonne and Stefan Shillington (C 61) a daughter, Sarah Anne, sister for Emma Jane.
Jennifer and Richard Walsh (D 52) a daughter, Samantha Louise.
Alison and R. N. Appleton (J 64) a son, David.

BOOKS

DESMOND SEWARD (E 54), author of “The First Bourbon: Henry IV of France and Navarre” and “The Monks of War: the Military Religious Orders”, has produced another book, “Prince of the Renaissance: the life of Francois I” (Constable 264p £2.95). Written urbanebly and with due academic exactitude, it has been well received in the national press as a coffee-table book of the best Nancy Mitford kind. Its dust jacket carries a full-page full-colour reproduction of Agnolo Bronzino’s Venus, Cupid, Time and Folly which delighted or disturbed readers of the Autumn 1970 JOURNAL (see Geoffrey Webb, “The Venus of Renunciation” and accompanying illustration): it was commissioned by Duke Cosimo I of Tuscany as a gift for Francois. It is a superb book at the price, being superbly illustrated throughout and written with an ease that comes from a now practised hand. From it there are more such books to come.

ALEXANDER LLEWELLYN (C 49) is the author of a book published by David & Charles, “The Decade of Reform: the 1830’s” (221p £2.95). An opening page tells us that it is “for Peregine, Patricia and Pandora Pollen and Nicholas and Mary Gordon Lennox”—and presumably those who have £3 in their pockets too. The typing and indexing was “most cheerfully and ably” done by his mother. It is a learned book, surprisingly learned for those who knew Sandy in the School, when his main energies went into poetry.

MARK BENCE-JONES (D 49) is the author of a book published by George Allen & Unwin, “Palaces of the Raj: magnificence and misery of the Lord Sahibs” (225p £5). Those who know him from the 1940s have long expected such a book. We are told that “when he was three years old, his parents went to India, and the rest of his childhood was spent there, with visits to the Middle East”—and of course Ampleforth. Since then he has taken degrees in history and agriculture, has written three novels entitled “All a Nonsense”, “Paradise Escaped” and “Nothing in the City”, a biography of Clive of India and a book about “The Remarkable Irish” among whom he now lives from time to time, writing for The Irish Times and contributing to “Country Life”. To write this book he has been touring India with his wife, Gillian. Among those who have provided him with books, papers, reminiscences and a hospitality which made his researches “a great pleasure” is the Master of St Benet’s Hall.

PIERS PAUL READ (W 58), whose short stories have appeared occasionally in The Times Saturday Review recently, has written a new novel, “The Upstart” (Alison Press £2.50), which has received good notices in the national press. The book takes its epigraph from Julien Green’s “Diary” and states its own constructive thesis: “In each of us there is a sinner and a saint. The one and the other develop, each to his own plane. The one and the other, not the one or the other. Both at the same time.” The style of writing has been universally commended, and even compared with that of L. P. Hartley.

The publication of the AMPLEFORTH SOCIETY ADDRESS BOOK, due November 1973, has been postponed until June 1974.

DIPLOMATIC SERVICE

DAVID GOODALL (W 50) has been appointed Counsellor in the United Kingdom Delegation to the Negotiations on Force and Armaments Reductions and Associated Measures in Central Europe, which have started in Vienna. He has compiled a list of Old Amplefordians in the Diplomatic Service which is printed below. Any further or up to date information would be welcome.

SIR EDWARD TOMKINS K.C.M.G., C.V.O. (B 34) is Ambassador at Paris; R. H. G. EDMONDS C.M.G., M.B.E. (O 38) lately High Commissioner at Nicosia has had a sabbatical year at Glasgow University; H. J. ARGENTINOT (W 55) is First Secretary and Head of Chancery at Tehran; J. J. BEELE (JH 47) is Second Secretary (Economic) at Kuwait; D. P. M. S. CAPE (D 41) and W. J. A. WILBERFORCE (O 47) are Counsellors at Washington; G. E. FITZHERBERT (B 53), C. DE L. HERDON O.B.E. (D 46) and M. F. S. RANDALL (E 43) are at the Foreign and Commonwealth Office; P. N. LAYER (W 50) is Counsellor (Economic) at Pretoria; R. O. MILES (D 54) is First Secretary and Head of Chancery at Nicosia; M. R. MORELAND (T 51) is Deputy Head of European Integration Department, Foreign and Commonwealth Office; J. P. P. NASON (B 55) is First Secretary (Political and Press) at Pretoria; Hon. M. A. PAKENHAM (W 61) is Seconded to the Cabinet office as Assistant Private Secretary to the Chancellor of the Duchy of Lancaster; R. M. PURCELL (A 41) is First Secretary, (Aid) at Singapore; P. W. UNWIN (T 50) is Counsellor (Economic) at Bonn.

STEPHEN BINGHAM (B 53) has been working since 1963 for an American firm, Jonson & Jonson, in Holland. It was decided by the American board of directors this year, and supported by the American shareholders, that since profits were marginal in the Dutch branch of the firm it was to be closed forthwith. This comes at a time when the hundred or more local Dutch workers were beginning in a new way to bridge the gap manager-worker with a policy of “codetermination”, with representatives from the workers’ council sent as delegates to the supervisory board and executive board. The firm, in closing this factory, has offered jobs in a...
JOHN P. MAGRATH (B 39) after a career in Shell in Brazil, Angola and London read Italian at University College London and is taking up a new career in teaching.

F. G. S. LUKAS (D 72) has been awarded an Army University Cadetship.

MARK REILLY (J 69) has been awarded First Class Honours in Physics at York University.

STEPHEN JEFFERSON (J 70) has been awarded First Class Honours in the first part of the degree course in Archaeology and Anthropology at Cambridge.

Exhibition in Classical Moderations at Merton College Oxford.

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PETER DEWAR (E 60) has been appointed Regional Manager for Scotland for the Tyndall group of companies—unit trust, investment and banking specialists, who are based on Edinburgh.

MICHAEL KELLY (B 52) is the English language teaching adviser to the Ministry of Education in Cameroon.

SIMON WALLING (O 67) emigrated to Australia to study beef-farming, was conscripted into the Australian army and sent to Vietnam. He is now at the University of Sydney studying Surveying and Engineering.

DR STEPHEN BRENNAN (O 64) is a medical registrar at the Royal Hospital in Sheffield.

JOHN PEET (D 68) graduated BSc. in Electrical Engineering and Electronics at Dundee University and is now working with Standard Telegraph and Cable Co. in the Switching Installation Division.

DAVID HENNESSY, LORD WINDLESHAM (E 50) is the first Cabinet minister to be made responsible for the coordination of Government support for voluntary societies, spanning the field covered by several departments. He has under him a full-time team which includes people recruited into Whitehall on a temporary basis from the voluntary organisations.

The Annual Report of the Converts’ Aid Society for 1972 has belatedly come to our notice, and it appears from it that MILES FITZALAN HOWARD (O 34), otherwise Major-General the Lord Beaumont, C.B., C.B.E., M.C., has become Chairman of the Executive Committee in place of the Duke of Norfolk who has become principal patron. MARTIN MORTON (B 50) has joined the Executive Committee.

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The death of Stuart Boyes (reported elsewhere) came as a shock to the many in the Club who knew him. From 1947 until his retirement in 1964 he coached and advised generations of cricketers, communicating an unwavering love for the game to the many willing to learn. Stuart was somewhat fortuitously, having visited a wood and the club house lawn en route, at the 18th but then lost the 19th.

For the meeting, the weather was really fearful, and if the course was not actually waterlogged the majority of the competitors were. The Ruby Cup was won by Chris Hales who beat Christopher Smyth; both scored 34 points and Hales was judged the winner by his score over the last three holes. The Honan Cup was won by a brace of doctors, Christopher Petit and Patrick O'Brien, also with 34 points. The scores in both competitions were outstanding in the existing meteorological conditions.

In the Russell Bowl, which was played for by Ampleforth, Beaumont, Downside and Stonyhurst, Ampleforth were the runners up to Beaumont, who have won the event for the two previous years. Ampleforth were represented by John Gibbs and Quentin Baer, Hugh Strode and Owen Heape, Pat Sheahan and Peter Dowling.

Although defeated in the Halford Hewitt Cup 4-1 by Shrewsbury, the result did not represent the closeness of the matches, three of which finished at the 18th and one on the 19th. The sole winners were Owen Heape and Barney Bussey. The remainder of the team were as follows: Quentin Baer and Michael Roberts; John Gibbs and Jeremy Mounsey; Hugh Strode and Geoff Daly. Maybe next year we will get through the first round!

The statistics show that of the 23 fixtures 19 were played, 3 were won, 10 lost and 5 drawn, and with rain preventing any play in 4 others. It was not a season to be remembered, although there was more participation by members in the club's matches than ever before. Some 45 people played during the season but the results illustrated glaring deficiencies in the selection of balanced sides as well as the lack of an adequate supply of good bowlers. The dilemma facing the club is simple to identify, how to give members who want to play the opportunity yet field a side adequately equipped in all departments.

At Whitsun the Club lost 4 matches in 3 days, following up its worst defeat by the School in memory with another rather less galling defeat in the 1st Round of the Cricketer Cup at Oundle, and our first thrashing in years from the Yorkshire Gentlemen.

After the Bank Holiday the Club lost to the Periwinkles a game only noted, apart from the superb "Perry" hospitality, for the comeback of Andrew Potez who took 3-22, made a nonsense of the first game against the Free Foresters by tying at 199 when victory should have presented no difficulty but followed this with a high scoring game against the Grannies resulting in our first victory of the season.

O.A.C.C. REPORT 1973

STUART BOYES

The death of Stuart Boyes (reported elsewhere) came as a shock to the many in the Club who knew him. From 1947 until his retirement in 1964 he coached and advised generations of cricketers, communicating an unwavering love for the game to the many willing to learn. Stuart was outstanding and he makes the rest of the team look pedestrian by comparison".

G. R. HATFIELD (O 69) was selected for Scotland's Canoeing team at the International Slalom in Yugoslavia in August. He is the captain of the Aberdeen University Club.

OLD AMPLEFORDIAN GOLFING SOCIETY

The Annual General Meeting of the Club was held at Pirton Golf Club on Saturday 24th March, when 19 members were present. The retiring Captain, Dr John O'Neil Donnellon, proposed His Honour Dennis McDonnell as Captain, and he was elected unanimously. George Potts was re-elected Secretary. The Club now has 59 subscribing members.

At Oundle the witch doctors had it all their own way. The wicket-keeper went to Ampleforth, we lost an important toss, the opening bowlers had either had little sleep or practice or both and presented the opposition with a series of half volleys, long hops and full tosses which comes once in a lifetime to an opening bat, and finally, a hat and pad decision at a crucial moment went against us. Faced with getting 268 in 55 overs proved too much and we were all out for 197.

Nick Butcher, making a welcome reappearance for the Club, Paul Spencer and Chris Andrews all made runs towards our total of 241-6. Against the Foresters, Aidan Liddell bowled well enough to indicate that he was potentially one of the best medium pacers in the Club. A weak side lost to the Old Georgians. Only Robert Jackson made runs, re-emerging as one of the best batsmen in the Club—an improvement which was to continue throughout the season. By all accounts the following week-ends sojourn in the West Country was much enjoyed by all. A young side assembled at Downside and made 210-9 with Chris Anscough making his first 50 for the Club supported by Willie Moore. A somewhat tardy declaration left the Club with too little time to bowl the Wanderers out, and at the close they were 115-7.

THE AMPLEFORTH JOURNAL

OLD AMPLEFORDIAN NEWS
The Club wound up its season with three matches against the Bucaneers, Uppingham Rovers and Hurlingham Club. Against the Bucaneers good bowling by Tony Walsh, Aidan Liddell and Tony Huskinson had the opposition at 96 for 6 at lunch. But Gwyn Hughes (ex-Glamorgan) saw them out of trouble and they declared at 191 for 8. The Club started slowly, suffered an early setback when Ray Twohig was run out but rallied enough to become odds on favourites to win. Miles Wright, Mark Stapleton and Faulkner provided the backbone of the batting until tea. However, the Club then slumped to 121 for 6. With Stapleton still batting there was hope but when he was out the odds went firmly against the Club and Huskinson and Wadham played out the remaining overs before stumps. Two good days cricket at Hurlingham were enjoyed by many of the younger members. Against the Uppingham Rovers a total of 220 was insufficient for us to avoid defeat with time to spare after some fine batting by Ashworth and Venables. Aidan Liddell took 3 of the 4 wickets to fall. Ainscough, Moore and Faulkner all batted well and the fielding, under pressure, was one of the most encouraging aspects of the day. Against our hosts another high scoring match was again lost. The fielding did not live up to the standards of the day before, but Ainscough and Savill collected wickets and the batting was distinguished by a very competent 123 not out by Ray Twohig ably supported by Peter Savill, Faulkner and Stapleton.

The Tour

It was tragic that, in one of the best summers for some years, the Tour should lose three days through rain. The tragedy was compounded by the fact that we had decided not to arrange a fixture on the Thursday and the Old Rossallians were not able to raise a side. Hence the week was confined to four games of which 2 were won, one lost and one drawn. Against the Privateers we had no bowling of note apart from Bob Lorimer. However, our batsmen proved to be in rather better shape. James Rapp hit form with a redoubtable 84 but it was not enough for victory and at the close we were still 38 runs short with 3 wickets to spare.

The victories against the Sussex Martlets and Middleton, each by 7 wickets, were a great boost to morale. Anthony Sparling, in his new found role as opening bat, gave the Club excellent starts on both days. At Arundel, Paul Spencer made hay in the sun and entertained us, to a lofty 76. But he saw us firmly on the road to victory along with Martin Crossley in close support who batted with considerable concentration and power. At Middleton the game was over by tea. Francis Fitzherbert and Peter Savill demolished their batting for 91 and our innings was only memorable for a gigantic six over the Pavilion from Sparling. From Middleton the Club moved to Cranleigh for the game against the Cryptics. Only Willie Moore and Robert Jackson batted with any confidence against some accurate spin bowling and the Club managed a meagre 143. However, the opposition themselves were soon in difficulties against Moore and Edward Corbould. Some good fielding and catching had them struggling at 34 for 4 at tea. But Sandy Marshall of 1973 Cricketer's Cup fame saw the Cryptics out of trouble and they ran out victors by 4 wickets. In lieu of the Old Rossallians the Club organised two 7 aside 20 over games, the youngest seven taking on the oldest. In the first game the “Oldies” won but a fine century by Stapleton in the second enabled the “Youngsters” to score an unbeatable 183. It was an interesting day, from which much could be and was learnt.

The week was also noted for its social activity. Mrs Andrews and Mrs Jackson held a party on the Tuesday evening, Lord and Lady Stafford were “At Home” all day on the Thursday and the Tour Dinner took place at Stroods (back again!) on Friday. Some 36 members, wives and guests attended and the climax of the evening was the 100 Club draw, ably organised by Sparling and Savill. Some £156 was raised for the Club and the first prize of £100 went to Eddie Harrison, Secretary of the Sussex Martlets, a long standing friend and opponent of the Club. It was a fitting win for one who has been so good a friend to the Club over many years.

Overall, the results were poor but, the continued support of young members in the club and those from the school showed there was no shortage of talent. Jeremy Mounsey enlivened the darker moments off the field, Chris Ainscough and Martin Cooper showed exceptional talent as aggressive batsmen even in tight corners, while Mark Faulkner proved to everyone that, on temperament and technique, he will become a most useful player. Stapleton, Moore and Twohig all showed their talent in one sphere or other, and proved that, given support, the future of the Club is in capable hands.

Finally, our thanks must go to those who entertained us during the season: John Wilcox and Fr Denis at Ampleforth, Mrs Wadham, Mrs Dick, Mrs Perry, Mrs Huskinson, Mrs Andrews, and Mrs Jackson and all those whose presence lightened the darker moments: those who played and who travelled long distances to be rained off: those who supported the 100 Club and its organisers and finally the managers and administrators without whom this report would never have come to be written. Last, congratulations to Adrian Brennan on the birth of Lawrence, who has already made his presence known to the Club and commiserations to Neil Balfour who failed at Chester-le-Street to become the Club’s first Member of Parliament.

Dates for the Diary: Annual Dinner, 10th December.

Cricketer Cup vs Old Cheltonians at Cheltenham, 2nd June 1974.

M. F. M. WRIGHT.
Hon. Secretary
O.A.C.C. RESULTS, 1973

Ampleforth College won by 64 runs.

**Ampleforth**

- Satterthwaite, b Moreton: 0
- L. Rafferty, c Cooper, b Moore: 3
- M. Faulkner, c and b Moore: 1
- C. Madden, b Ainscough: 0
- Extras: 0
- Total: 0

**O.A.C.C.**

- M. Wright, b H-Dalrymple: 0
- W. Moore, c Cooper, b Mangeot: 0
- M. Stapleton, lbw b H-Dalrymple: 0
- P. Spencer, c Pearce, b Mangeot: 0
- J. Moreton, b H-Dalrymple: 0
- T. Lintin, b Mangeot: 0
- W. Wynne, b H-Dalrymple: 0
- D. Callaghan, c Mangeot, b H-Dalrymple: 0
- A. Brennan, not out: 0
- Total: 46

**FALL OF WICKETS**

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**School Notes**

The School Officials were:

- Head Monitor: J. A. Stilliard
- Captain of Cricket: C. H. Ainscough
- Captain of Athletics: S. C. G. Murphy
- Captain of Tennis: P. J. Cramer
- Captain of Swimming: S. J. Hampson
- Captain of Squash: C. H. Ainscough
- Captain of Shooting: C. A. B. Ratcliffe
- Captain of Golf: S. P. W. Geddes
- Captain of Hockey: J. A. Stilliard
- Bookroom: M. A. Campbell, L. M. J. Ciechanowski, J. N. R. Wadham, M. J. Railing, M. S. N. Baden, W. M. O'Kelly
- Bookshop: J. J. Hamilton-Dalrymple, M. F. B. Hubbard, B. M. S. Allen, P. L. Rosenvinge, P. St. J. Hughes, R. J. Bishop, A. R. I. Millen

The following boys left the School in July:

- St Bede's: T. H. Wetter, T. G. Fuller, D. J. G. Loftus, M. T. C. Haughton, M. M. Newton, C. J. Stringer, G. A. Elwes
- St Cuthbert's: S. A. C. Everett, H. G. Buckmaster, I. A. Campbell, A. J. H. Dann, J. E. P. Ryan
Stanley Theodore Reyner came to Ampleforth in 1933 after a short post-Oxford spell at his old school, arriving on the same day as one of his later Headmasters, Father William Price.

The academic standard of Group IV in those days was rather undistinguished. It seemed that the weakness lay in the absence of a mathematics course adequately meeting the requirements of the chemist and physicist, as distinct from those of the mathematical specialist. To remedy this situation in the most direct way Father Paul decided to appoint a new man to the science staff with prime responsibility for devising and managing a programme of the kind needed. Such an unorthodox solution to the difficulty caused raised eyebrows among visiting inspectors, but Father Paul's move paid off. Reyner came to fill the post thus created, and with the advent of the new member of the science team standards quickly rose and were maintained. Many school-generations of boys are indebted to his careful and patient teaching.

In his undergraduate years the cognomen "Willum" was bestowed on him, and how well it fitted. I cannot understand how it came about that this was neither unknown to or ignored by the boys, but to them he has always been "Tom", just as he has remained Willum to everyone else. He lived in Oswaldkirk for many years, and although accommodation difficulties have driven him progressively nearer Ampleforth, his attachment is still to Oswaldkirk, and as a parting gift from his colleagues he asked for a painting of the village scene.

When engaging new men Father Paul used to warn of the absence of social life in the neighbourhood. This quickly changed with Willum's arrival. With the inauguration of weekly parties in his "digs" and in the homes of colleagues a new era of social activity opened. A past-master of all card games, a firm believer in "beer and baccy" as antidotes for formality and reserve, he was the moving spirit on these occasions. This happy family atmosphere came to an abrupt end with the War, never to restart; but many of us, no longer young, recall those carefree days with nostalgia.

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Willum's athletic prowess at the University—he just missed a Blue—did not lapse in the rural isolation of pre-War Ampleforth. Football (Soccer, of course) with the Ampleforth village team, week-end cricket at Malton, coaching sides for house matches, tennis at Oswaldkirk—all had a share of his time, supplemented by trombone playing in the school orchestra.

The war years brought many problems to the Common Room, calling for careful consideration and negotiation with Headmaster and successive Procurators. In this field the thoughtful and painstaking efforts he made were quite invaluable. His generosity and strong sense of loyalty are traits his friends will not forget.

The physical handicaps of later years were rather a trial to him. It must have been very difficult to slow down from the energetic pursuits of youth and adopt a life with a slower tempo, but this he succeeded in doing. Even the catastrophe of the last year, when his sight was seriously affected, was met and accepted with the philosophic spirit that had been developing with the years. His degree of activity may be limited, but he will continue to enjoy life.

R.A.G.

At the beginning of September, Mrs Mallory left us to take up a new appointment in York. She had been matron at the Junior House for the last five years. We are most grateful to her for her work here and we wish her every success in her new post. Mrs Kelly has succeeded her as matron and is assisted by Mrs Norris who joined us on a temporary basis last term when Mrs Mallory fell ill.

We offer our congratulations to Mr and Mrs Nicholas Jardine on the birth on 20th May of a son, Michael Sebastian, a brother for Cathy.
ON the same Sunday 200 walkers from the School took part in the Mount Grace Walk sponsored by the Venture Scouts. £1,300 was thereby raised for UNICEF—the United Nations Children’s Fund. Our congratulations go to all participants.

The annual Cheshire Homes Day took place on 31st May and some 200 residents from Homes all over the North of England came, in spite of the rain. It was the first recorded wet Cheshire Homes Day and despite the loss of the PT display the organisation of the Rovers ran without a hitch. One of the buses bringing 18 residents from Marske Hall overturned outside Oswaldkirk, but mercifully none was seriously injured. Our thanks are due to all who made this visit so successful: those who provided the cakes and their organiser, Mrs Stewart, those who organised the entertainment and those who escorted the guests, and their organiser, Chris Simpson.

In addition to all the events that crowd a Summer Term, Music continued to play a large part. On 12th May we were fortunate to hear Elgar’s “Dream of Gerontius” sung by the North Riding Chorus and Orchestra with the distinguished soloists Marjorie Thomas, Wynford Evans, and John Carol Case. Some monks, lay-staff and boys, notably Andrew Wright on the organ, took part in the performance which was conducted by Barry Griffiths.

The concert given in the Abbey church on 15th June by the Marien-Kantorei of Lemgo was no insignificant event. Under the precise leadership of their founder and conductor, Walther Schmidt, these highly professional singers gave memorable performances of unaccompanied choral music ranging from Palestrina and Schütz to Brahms and Stravinsky. The sixteenth century polyphonic motets in the first half of the programme had a stark, impressive quality—particularly Schein’s “Zion spricht: derr Herr hat mich verlassen”. The modern German composers, Kaminski and Pepping whose music is rarely heard in England, contributed some striking choral compositions to the programme and the evening’s proceedings were punctuated by three organ solos played by Simon Wright, the most startling of which was perhaps Messiaen’s “Chants des Oiseaux”. The concert ended phlegmatically with Stravinsky’s “dead-pan” setting of the Pater Noster.

R.V.N.

Time was also found for two very pleasing informal concerts in the Music School. On 17th May, eleven players under the direction of Mr Emerson performed Gordon Jacob’s “Old Wine in New Bottles” and this was followed by a notable performance of Mozart’s Kegelstadt trio by Miss Clowes, Fr Adrian and Andrew Wright. Finally the Gilling Singers joined forces with some instrumentalists in a spirited rendering of Britten’s Psalm 150, with Miss Clowes conducting. In the second informal concert on 21st June, Andrew Wright and Martin Spencer played Fauré’s “Dolly” suite, followed by two songs by Schubert from Peter Langdale accompanied by Mr Bowman. A choral group from St Symeon’s then sang some Russian folk songs that had been given a liturgical setting and Mr Bentley accom
panied by Mr Wright) brought the evening to a close with some fine cello playing, including performances of a Marcello sonata, two movements of a Bach suite, and Saint-Saens’ “The Swan” a piece which the cellist in years gone by had played for Pavlova. This was something of a swan-song too for the player, since Mr Bentley retired from the Music staff at the end of term. We thank him for his fine teaching over the past two years and his splendid playing in various concerts in those years, and wish him a happy retirement.

The Chamber Orchestra also found time to give us another marvellous evening of Mozart on Ordination Sunday. Full marks, too, for a handsomely printed programme with most interesting and erudite notes. The A major Symphony K 201 received a most beautiful performance with particularly fine string playing. The Concerto in Eb K 365 for two pianos and orchestra brought us two fine pianists in William Howard (O 70) and our own Director of Music, David Bowman. Their playing was beautifully luminous and transparent, and they were finely accompanied by the orchestra. The final item was A Musical Joke K 522. The piece is an exquisite satire on bad composition and as such was keenly appreciated by the capacity audience. The orchestra played splendidly all through, ably led by Neville Mortimer—his playing of the violin cadenza in the Adagio (ending with what must be the only whole tone scale of the classical period) practically brought the house down. Mention must be made too of the truly magnificent horn playing of Geoffrey Emerson and Nicky Gruenfeld: I cannot refrain from adding that the latter is still in the Junior House! The whole evening was a marvellous delight, and our special thanks are due to all the players and to the untiring conductor, Simon Wright, who made it all possible.

EDWARD MORETON.

THE SCHOLA CANTORUM IN AUSTRIA
August 1973

The Schola Cantorum made its first foreign tour this summer, to Melk in Austria. Mr Bowman had happened to be there in summer 1972, and we were invited by the Mayor to give a concert as part of the Sommerfestival this year. At the same time the Abbot and Headmaster of the magnificent baroque Benedictine monastery, dominating the surrounding countryside from its spur above the Danube, had invited us to stay in their school and sing Mass on the feast of the Assumption and the two Sundays of our ten-day visit. The Ampleforth Chamber Orchestra also accompanied the Schola.

With the unflagging efficiency which members of the Schola know so well we were assembled, a choir forty strong, at Vienna airport, mostly by plane from London, but also from Malta, Spain and Ireland. At the Abbey we were received with open arms by the headmaster, Pater Johannes, who was a wonderful host during our stay. It was not too easy to settle down to the discipline of rehearsal in mid-holiday, but it was a measure of the high standards of the choir that punctuality and hard work were main-
tained even in the heat of an Austrian summer. This also brought compensations; in a way the lynch-pin of the whole stay was the superb municipal swimming pool; every day a good deal of time was spent in its water, lying on its grass or at its mini-golf or snack bar (the Austrian schoolboy seems to eat less than his English fellow). But there were also day expeditions to Salzburg and Vienna (with whirlwind tours) and to the mountains round Mariawald, where we went to the top by chair-lift and then climbed down via a swim in the lake. We were entertained by the Sellerns in their nearby Schloss Schönbiel, and visited on foot or by minibus various local sights such as the castle of Dürnstein where Richard Coeur de Lion had been imprisoned. One important element in the party was "the mums", mothers of Frs Cyril, Henry and Felix; together with Mrs Bowman and Lady Read they provided the senior citizen dimension, taking part in everything with indefatigable zest, and usually inviting a large party down to their hostelry in the town in the evening. For all of us perhaps the most memorable moment of the stay was the visit to the baroque monastery of St Florian, where we went to visit Bruckner's tomb and were unexpectedly invited to sing; so we sang by heart one of his motets, a most moving experience.

Superb holiday as it was, there was never any doubt of the purpose of our stay. For the Masses we had three different groupings, Italian music centred on the Vittoria Mass, Austrian music with a Schubert orchestral Mass, and an English day with Byrd's three-part Mass which seemed to be the most appreciated of all. The concert consisted of course of English music, some of it already performed at Ampleforth, Weelkes' Alleluia, Purcell's delicate Rejoice in the Lord alway, a more solid Handelian Chandos Anthem, a Boyce Symphony (for the chamber orchestra on their own) and, the climax, Britten's Rejoice in the Lamb. Somehow the atmosphere of the great baroque church moved all the participants to a performance of this magical work more sensitive and exciting than anything we had hitherto achieved; the Austrians too seem to have been bowled over by it, and praised this most of all in the programme.

As a first expedition abroad the trip could not have been more successful. As well as being thoroughly enjoyable, it was so much appreciated that we were immediately invited to return again. The courtesy and friendliness of the boys seems to have impressed even our hosts, and there was from the locality nothing but welcoming kindness for "the English choir from the Abbey".

J.H.W.

GEOGRAPHY FIELD WEEK

After a lapse of more than a decade, a week's field work for A Level Geographers has been revived and it is intended to make this an annual practice. A party of nine with Mr Boulton and Mr Booth spent the last week of the summer holiday at the Brathay Field Study Centre near Ambleside. Accommodation of a fairly basic type was provided by the Brathay Exploration Group, and this meant we had to provide our own catering and cook. Mrs Boulton came to be our housekeeper and ensured that at least we ate well.

The weather was not very kind, particularly on the two long days in the field studying glacial features in Easedale and measuring river discharge in Langdale. A group standing in the rain taking notes, with note books and pencils inside plastic bags, was obviously not there just for fun. A great deal of useful practical work was carried out, as was shown by the quality of the group projects completed on the last day.

Moments of light relief occurred, such as the sight of stalwart river depth recorders discovering that thigh-length waders are not much use in waist-deep water, and the forlorn cloth cap floating downstream after its owner had involuntarily become sub-aqua. There was also the temporary custodian of an expensive clinometer which went walkabout and turned him into a bracken devastator of gigantic proportions until it was found.

In retrospect it seems likely that the participants were in some doubt about how intensive this field work would be. These doubts were clearly resolved for both sides when notes could be seen being written up until 10 p.m. in rather indifferent calor gas lighting. It was a week's work well worth doing.

Those taking part; Chris Foll, Simon Everett, Steve Marshall, Jeremy Nunn, Joe Pickin, Henry Plowden, Nigel Spence, Paul Viner, Rudolph von Vollmar.

FILM SOCIETY

During the Spring and Summer Terms, the Film Society had an interesting programme of films. The best film of the season was Elvira Madigan. Profoundly stirring and with beautiful photography and music, this film was a total delight. Midnight Cowboy went down well, with such a superb performance by Dustin Hoffman. Death in Venice with Mark Burns (O.A. 1951) tantalised, bemused and sobered all who saw it; This Sporting Life by Lindsay Anderson with its dark note of rugby grounds and mud, lifted the sporting success picture to a new height for most of the Society. Rosemary's Baby pleased many as did Five Easy Pieces. Ivan the Terrible was the first introduction of many in the Society to Eisenstein and the more serious noticed the careful technique and composition. A series of shorts including Interviews with My Lai Veterans (dir. Haskell Wexler) and End of the Dialogue was appreciated, the latter being a particularly conscience pricking film smuggled out of South Africa.

The Society also saw A Passion (Bergman), Ashes and Diamonds (Wajda) and Across the Pacific (Huston). On the whole this was a successful season and I must thank Fr Stephen for his efforts in providing for the Society a rich programme which covers familiar and unfamiliar ground, and our thanks are also due to the Cinema Box staff who did the projecting, and the Committee, John Townsend and Robert Nelson, who helped with the administration.

James Gorling, Hon. Sec.
SOCIETIES AND CLUBS

THE JUDO CLUB

During the Summer Term Judo maintained its high standard. We were pleased to welcome ten boys from Junior House who are all keen and promising. We were unable to arrange a grading, but this deficiency is expected to be made good next term.

Once again the Club has thrived under the expert tuition and guidance of Mr Callaghan, to whom we owe many thanks.

A. M. GRAY, Capt.

THE MOUNTAINEERING CLUB

SCOTLAND MEET—EASTER 1973

The Club has the distinction of being the smallest society at Ampleforth, the School membership at the time of this Meet being precisely two. Fortunately, this figure reflects the stringency of our membership requirements (i.e. sustained active participation) rather than the level of interest in mountaineering and related activities; in this respect, the response to the planned Arctic Norway Expedition, our most ambitious undertaking yet, has been particularly pleasing. It is to be hoped that those going on this Expedition, and others, will make use of the Scotland Meet, which provides an excellent introduction to Scottish mountaineering.

The party for the Easter Meet arrived at Dalwhinnie, in Inverness-shire, amid flurries of snow, drove some nine miles along a track beside Loch Ericht towards Ben Alder and stopped for the night; the next day the weather warmed up to a blizzard developed. To the Scottish winter blizzard it was a sobering introduction. There were no signs of improvement in the morning so we decided to retreat while that was still possible, driving south to Perthshire in search of better conditions, and finding them.

We had a pleasant camp-site by the shores of Loch Tay, and the following day climbed Ben Dubh Coigh, Ben Oak, Ben Lui, and Ben Tuilachan under good conditions and with a fair amount of snow on the tops. On Ben Lui (3,708 ft), we met two climbers who had just climbed the north face, an easy snow climb, but prone to avalanche. The following day the weather was equally, and after an interminable plod up the slopes of Cruch Adrain, lunch was taken on a col. Icy blasts of wind soon had us moving again, and as we ascended the ridge leading to A'Chalag the clouds cleared, giving us magnificent views in all directions. From the summit we looked across to the neighbouring peaks of Stob Dinnorm and Ben More which we had intended to climb that day and reluctantly decided that we did not have enough time. We started to descend the north face of the mountain but it was rather too steep and icy for comfort, and we followed instead an extended ridge running down towards Crianaich. The prevailing wintry conditions made this a memorable day. Next day we drove back to England, stopping briefly to climb the remote Ben Chaton in Strath Braan.

The following went: Richard and Oliver Gilbert, Paul Hawsworth, John McDonnell, Andrew Hamilton and Richard Skinner.

R. H. SKINNER, Hon. Sec.

THE SUB AQUA CLUB

Since the last report a year ago, there has been a consolidation of the Club, with a membership of seventeen. The large Russell’s comprehensive pool has given good service. Although it only charges the cylinders to half their full working pressure, they last long enough in the shallow waters of the bath and lake to provide good practice dives. But there has been some setback at the outdoor bath as the filter plant has not been in operation during the summer term; visibility in the water was thus seriously affected.

During the winter the Club took over two rooms in the School from the Junior House Scouts and these proved useful for dry meetings and for making wet suits. With the present turn-over of members it is necessary to have regular sessions to cover the theory and lecture parts of the training.

Societies and Clubs 139

In the autumn term, two members of the National Committee of the British Sub Aqua Club, Mr Chez Parker and Margot Parker, paid a visit at the suggestion of Mr Vallintine, the Director. They seemed impressed with the potential for a school sub aqua club at Ampleforth. But at present it is very much up to individual members to make the most of the facilities provided. What is now acquired is an inland site for deep water diving in all weathers. It is still difficult to arrange diving at the sea during term time but A. S. Brodick and N. A. Spence had two dives at Scarborough with Fr Julian during the summer term.

After term, a small expedition went to Milford Haven, Pembroke-shire. The party was joined by two teachers from Byedale School, Mr John Eccles who brought his cabin cruiser, invaluable in towing our inflatable in the Haven, and Mr R. Ing. We made nine dives in all and at the following sites—Great and Little Castle Head, Dale Fort, Castlebeach Bay, Martin’s Haven and St Bride’s Haven. Despite some bad weather, diving conditions were good and there was plenty of life. The most interesting dive was off Great Castle Head. It was a perfect platform for sedimentary animals, and attracted large fish. The party consisted of Fr Julian, C. de Larrinaga, J. S. Burtford, H. N. Railing and D. C. Simpson.

THEATRE ROYAL YORK

We were lucky to see two very fine opera productions this term, the Sadler’s Wells’ new Traviata and the Wexford Festival’s Katya Kabanov. Both had been highly, and as it turned out, deservedly praised by the critics.

One are the days when it was considered good enough for the provinces to engage a well-known singer, long past his prime, erect some makeshift scenery round him, and leave him and the conductor to get on with things, often in quite a separate way. In this Traviata, everything had been planned, musically and dramatically, to achieve a perfect unity. On stage (too small, alas, to do full justice to the original setting on the London Coliseum stage) there was a breathtaking harmony in the colour of the dresses and costumes in their execution that reflected the extravagance of Violetta’s character. In the pit, one of England’s finest conductors, Charles Mackerras, drew exciting play from the orchestra. Best of all, we had a wonderful Violetta, Josephine Barstow, who filled the whole theatre with the warmth of her personality and brilliant singing. The ovation that she received from the packed house was an unforgettable occasion.

We are only too thankful when so distinguished a company as that of Sadler’s Wells visits York. But what a pity it’s still thought necessary to give us a whole week of the conventional, nineteenth century operatic fare. To judge from the capacity audience that turned up for the first time on a play or opera, an interesting or impressive setting is a necessity. In this case, the curtain rose to reveal an almost empty stage, surrounding the back of a circular wooden barge, behind which a plain blue back-cloth represented presumably and unimaginatively the river Volga. It was a disastrous start to the evening. But it was soon forgotten. The Northern Sinfonia were in superb form under their dynamic conductor Albert Rosen. On stage, a more than adequate Katya (Sona Cervena), and a really lovely and beautifully lit setting for the inside of the house, all combined to produce a performance of tremendous power, that mounted to a shattering climax.

I do so hope the director of York’s Theatre Royal, Richard Digby Day, will give York the chance again soon to see companies of this distinction. To judge from the reception given to them, and to the Royal Ballet’s New Group earlier in the year, York knows quality when it sees it. Please let’s see it often!

BERNARD VAZQUEZ.
THE ROVERS

The Rovers had a successful year in which new obligations have been undertaken and old ones extended. Our main problem has been to provide sufficient scope for personal involvement; the overnight stay goes a long way to supplying it. Much of our success this year has been due to the hard work of Jonathan Parker, Dave Sellars and other committee members. I am also grateful to Keith Elliott and Br Christian for running the Borstal camp at the end of the summer term. Fr Timothy.

GENERAL REPORT

In the Autumn term, Alne Hall weekends were once again established, and two Rovers would spend each Saturday night and Sunday morning helping the staff. Immediately after half-term a bonfire display at Redcar was organised by Ian Campbell to raise funds for the Irish Carpenter. During the week of the bonfire display a group of boys left for a weekend visit to Littlehampton. On the following Saturday a concert was given at Alne Hall by Roderick Pratt and his cast. In the meantime throughout the term, the regular Saturday afternoon visits to Claypeney, St Mary’s Hospital and the Poor Clares continued, so that, including Alne Hall, some 17 Rovers were involved each week and at the same time the Junior House Scouts were ably provided for by a team under John Dukin.

In the next term a new work was taken on—a regular visit to Clifton Hospital, York, which it is hoped will develop into a weekend commitment. By the end of the first week of the new term, the new Rover Room was opened, after much hard work by Richard Skimmer and his helpers. On the week-end of 1-4th March five Rovers spent their time decorating houses in York under the guidance of “Youth Action York”; this was a great success and there are hopes that it might become a regular activity. At the beginning of the Easter holidays 16 boys from Belfast were given a week’s holiday between Redcar Farm, under Fr Timothy, whilst another party of Rovers led by Tom Wetterton, helped to redecorate a Youth centre in Hornsey.

The summer term, traditionally the busiest term for the Rovers, saw the continuation of the Alne weekends and the Saturday visits up to Exhibition. Nine boys from Wetherby Borstal visited us on the 6th of May and a return visit was made on the 23rd May, in preparation for the camp at the end of the term. Another decorating project was successfully undertaken for Youth Action York.

On Exhibition Sunday, Dave Sellars arranged the usual sherry party at Redcar, held in order to raise funds for the camps. The results of this and the raffle have gone a long way to making the camps possible and we are grateful to those who contributed so generously.

After Exhibition, there were three events worthy of note; a visit by nine villagers from Botton, a village in the Moors run by the Camphill Trust for the mentally retarded, and parties were sent to help in two foyés, one at Pocklington in aid of Alne Hall and the other in Ampleforth village to raise money for the Village Hall. A busy year—with an increase in enthusiasm.

Jonathan Parker.

THE ADVENTURE CAMP FOR BOYS FROM BELFAST,
29th MARCH TO 4th APRIL, 1973

The idea of this camp arose from a visit to Belfast by Fr Timothy in August, 1972. So many of the schemes were being undertaken in the area due to the number of nights spent in weekend centres. The project was run by Jonathan Parker, with the support of Richard Skinner and his helpers. On the week-end of 3-4th March five Rovers spent each Saturday night and Sunday morning helping the staff. Immediately after half-term a bonfire display at Redcar was organised by Ian Campbell to raise funds for the Irish Carpenter. During the week of the bonfire display a group of boys left for a weekend visit to Littlehampton. On the following Saturday a concert was given at Alne Hall by Roderick Pratt and his cast. In the meantime throughout the term, the regular Saturday afternoon visits to Claypeney, St Mary’s Hospital and the Poor Clares continued, so that, including Alne Hall, some 17 Rovers were involved each week and at the same time the Junior House Scouts were ably provided for by a team under John Dukin.

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Jonathan Parker.

THE SUMMER BORSTAL CAMP: 15th-20th JULY

The camp began on Sunday, 15th July: the first day was spent in introductions and the composition of work and cooking rota. The work projects were divided into two main areas. One party of boys in Redcar Farm, under Fr Timothy, whilst another party of Rovers led by Tom Wetterton, helped to redecorate a Youth centre in Hornsey.

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Jonathan Parker.
THE VENTURE SCOUTS

The Summer Term was only too short for the Venture Scouts. The Committee elected was Charles Francis (Chairman), Michael Lawrence, Martin Holt and Nicholas Georgiadis, who were kept busy with the organisation of the Unit. Sailing was the dominating activity with three trips. In addition we went to Welburn Hall to organise activities for the handicapped Scouts; we organised the Mount Grace Walk; we made our annual trip down Capping Gill (Bradford Pothole Club wrote and asked if "those mad chaps from Ampleforth" were coming again) and we went rock climbing.

One of the most complicated weekends was our sailing camp. We arrived at Redcar late on Friday night and sailed in high winds downstream to Staithes, getting up at dawn to arrive in time to meet the girls of St Hilda's Convent, Westminster, at one o'clock (we made them wait only an hour). Then Fr Thomas met Roy Lucas of Guisborough Venture Scouts who are the new caretakers of our Gig while the rest of us walked along the cliff top to Runswick Bay. That was when the organisation broke down and the complications are too numerous to relate.

The Mount Grace Walk next weekend, organised mainly by Mark Willbourn, Charles Francis and Richard Killingsworth, was done in the rain with mist on Aiden Moor but even a few people dropped out and congratulations to A. P. Ryan of JH who completed the walk with a verve. It was a tremendous response by the School and over 200 walkers, through their thousands of sponsors, raised over £1,300 which we are sending to UNICEF, the United Nations Children's Fund.

The following Saturday we got up at midnight for the annual trip to Gaping Gill. We went down Bar Pot soon after dawn and then along a series of muddy crawlways to have a look at Bar Country before the lovely winch ride 400 ft to the surface, after eight hours underground. John Gormley (W 53) joined us on this trip and we wish him much success for his business venture in Thirsk.

The inter-House sailing competition was won this year by St Thomas's team of Mark Willbourn and Robin Duncan. It was a light easterly day with very little wind. The Trophy was awarded by Fr Abbatt at the end of term.

The party of two adults and 23 boys travelled in two minibuses. Gerard Simpson generously loaned his car and pulled a giant trailer, specially constructed by Mark Hudson. We had three overnight stays en route and spent all of them at Benedictine monasteries. The over-worked guestmasters were considerably taxed; at Wisques we made rather too much noise, at Fontgombault we arrived so late that the Pere Hotelier made rather too much noise, at Fontgombault we arrived so late that the Pere Hotelier made rather too much noise, at Fontgombault we arrived so late that the Pere Hotelier made rather too much noise, at Fontgombault we arrived so late that the Pere Hotelier had to be roused from his sleep and at St Benoit-sur-Loire our presence upset the quiet of the guesthouse; but always we were received in the true spirit of St Benedict, "Let all guests that come be received like Christ..." (Ch. 53 of the Rule). At Wisques, the Prior was tireless on our behalf and converted the old laundry room for us to sleep in on the return journey. At St Benoit-sur-Loire a special tour of the Romanesque Abbey church was provided, while at Evesham we were welcomed to the Sunday Community Mass.

Meanwhile at the Lakes Nick Miller and Simon Harrison were active, showing off their newly-made canoes. Otherwise, the canoeing may be summed up as "Howsham Weir Re-visited". The weir claimed its usual quota of capsized victims, but most did succeed eventually in shooting this unfriendly obstacle. On leaving the water at Howsham Hall, Mr Knock the headmaster hastened the party on its way with news of a Mr Knock on previous visits, was greatly missed on the return journey to Ampleforth.

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THE SEA SCOUTS

So much time was spent on building or attempting to build glass-fibre canoes that no full-scale canoe trip was launched during the summer term. Hugh Sturges and Francis Dunne each made a single canoe, while Charles Morton took on the task of finishing the construction of a factory-abandoned single. Andrew Fleming spent most of the term making his double canoe, in the process helping to construct a new model.

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There was sailing at the Lakes on most weekends. Prominent amongst the seafarers were the brothers Mann, the brothers Francis, Charles Morton, Phillip Rapp and Andrew Linn. Capsizes, intentional or otherwise, proved popular on the more blustery days. Although the canoeists generally found it easy to right; only once did this prove difficult, when Andrew Linn all but sank one of the Alphas. On another rather windy day, the instructors failed to impress with their demonstration of how to become disentangled from the weeds. Sea Scouts are a sceptical body; apparently nobody could believe that the entering of the weeds was a deliberate manoeuvre, an essential part of the demonstration.

THE AMPLEFORTH COLLEGE PYRENEES EXPEDITION, JULY 1973

This Expedition was based in a small village called Uchentein, in the middle of the Pyrenees, near to the border with Spain and about a hundred miles south of Toulouse. This village, one of six in the Val de Bior, is perched high on the side of a valley, only approached by a tortuous snake on narrow roads.

The party of four adults and 23 boys travelled in two minibuses. Gerard Simpson generously loaned his car and pulled a giant trailer, specially constructed by Mark Hudson. We had three overnight stays en route and spent all of them at Benedictine monasteries. The over-worked guestmasters were considerably taxed; at Wisques we made rather too much noise, at Fontgombault we arrived so late that the Pere Hotelier had to be roused from his sleep and at St Benoit-sur-Loire our presence upset the quiet of the guesthouse; but always we were received in the true spirit of St Benedict, "Let all guests that come be received like Christ..." (Ch. 53 of the Rule). At Wisques, the Prior was tireless on our behalf and converted the old laundry room for us to sleep in on the return journey. At St Benoit-sur-Loire a special tour of the Romanesque Abbey church was provided, while at Evesham we were welcomed to the Sunday Community Mass.

The Pyrenees were enthralled in cloud when we arrived during the afternoon of Sunday, 15th July and to make matters worse, the Mayor had to be roused from his afternoon siesta to show us the campsite and base; the former was probably the flattest field in the village and the latter was the old schoolhouse. The tour of the house was so long that we only managed to look at the right size for us to cook and eat in. Uchentein is a typical Pyrenean village with a small resident population, about eight families, of which two were Portuguese. The majority of the population was engaged in the primitive pastoral farming of the region, but the young tend to seek work in the towns and this gives the village an evident doom. Many speak of the eventual demise of the community, perhaps within a decade, for the tourism which has reawakened the communities in the valley has not penetrated to Uchentein.
Given this background, it was inevitable that our arrival should cause quite a stir in the village. Happy relationships were established with our Portuguese neighbours, though there were communication difficulties; they showed us round the marble quarry above the village in which they worked, they helped us find some primitive furniture for our base and they accepted with good humour the daily flooding of their vegetable garden when we left the communal tap running.

Our main contribution to village life was meant to have been hay-making, but the weather was good enough on only two of the 11 days. In that time several groups managed to experience the difficulty of raking and turning the hay in very hot sun, surrounded by flies and balancing on a precipitous slope; but the work was well rewarded with wine and cheese and an opportunity to get to know the local people. Paul de Zulueta, Michael Weatherall and Charles Ellingworth were perhaps the most persistent French speakers on the camp, showing admirable persistence and not a little success in making themselves understood.

We had local guides for our hill-walking, but the highest peaks, Mauberme and Mt. Valler, were both over 9,000 ft. and others reached 8,000 ft. Almost the whole party climbed one or other of the main peaks, and Martin Leonard, Simon Bickerstaffe and Michael Weatherall climbed both. Mt. Valler was climbed several nights at the nearby bothy; some groups had brilliant sunshine and splendid views from the top, others had to persevere through thick mist and could only admire the roughly hewn cross marking the summit. These expeditions were noteworthy for Mark Hudson's ability to see at night, Fr Jeremy's concern over a dead viper on the path, and Jonathan Peit's inability to pick up the fundamentals of bridge in the cramped conditions of the bothy. In addition, Fr Jeremy was an unsuccessful attempt on Mauberme in which not even Bernard Bunting could get to the top. An attempt on the 'Bulard' by Fr Timothy, John Rochford and John Macaulay was thwarted by the awe inspiring ridge-walk leading to the summit. But these disappointments were more than compensated by Bob Mack's ascent of the 'Pic du Crabere', with Jeremy Deedes, Martin Leonard and John Rochford. Mauberme was climbed by two groups. The first was the climax of a long day when a party led by a local guide repainted the route signs up to the ridge and then, leaving their painting equipment, they climbed the final section of the mountain. Another route painting expedition was led by Gerard Simpson, with Patrick Lees Mihlais as the only painter of the previous one. They repainted the route up our local mountain, the Pic d'Araigné.

Apart from these activities, a number of sight-seeing trips were made in the locality; to the caves at Maux, with their prehistoric paintings; to tax-free Andorra; to the Pyrenees; and to the beach at Laboisside, with their underground streams.

One of the most important aspects of any camp is the cooking and the expedition was exceptionally well provided for by Fr Jeremy and Malcolm Moir; rarely has camp food been so appetising and plentiful, the refreshing fruit juices will long remain memorable.

These two were ably assisted by Jeremy Deedes and John Rochford, but each group had the opportunity to show its ability in this sphere. The cash-flow situation and the insurance were carefully and efficiently looked after by Gerard Simpson, who managed to keep Fr Jeremy on a tight rein and also cushion the effect of unreliable exchange rates.

The return journey was noteworthy in several respects; Miles Thompson posted his passport at St Girons and thus delayed his minibuses; we paid homage to the tomb of St Benedict in the crypt at St Benoit-sur-Loire and Fr Jeremy got us lost in Paris.

For the success of the expedition was largely due to the ability of the group to fit together; things got done, a sense of humour prevailed and disharmony rarely lasted for long. The consistent jibes of Stephen Trowbridge prevented anyone taking himself too seriously and he could always be relied on to live a period of gloom. Several others had their own particular interests; Kit Hunter-Gordon was rarely found without his sketch-book, Sam Thomson tried in vain to catch the fish he told us he could, and the many sessions of bridge in which Ben MacFarlane, Martin Lucey and Felix Beardsmore-Gray were prominent performers helped people to adjust to the slower tempo of life.

As an arduous training camp this was not as strenuous or exhausting as the Western Highlands Way. We were never under the same pressure to keep going, so the sense of personal achievement was not as great as in Scotland, but it was nevertheless real. Our presence, bringing with it the cheerful face of youth, helped to dispel even if only momentarily the gloom of decay in a neglected part of France, were compensated to help was seen in the small things done, while we all experienced for a few days the slow rhythm of life in a primitive rural environment. At the end of it, we had all climbed higher than we had been before and seen places and sights of memorable beauty.

TIMOTHY WRIGHT, O.S.B.

SHOOTING

Training of a shooting team in a Summer Term is now beset with ever increasing difficulty. A boy has a choice of a large variety of interests; practice ranges are steadily becoming harder to acquire; the all important examinations begin in the middle of June. It is not surprising that to produce a proficient team demands an almost superhuman effort by all concerned. Yet in spite of all the pressure to keep going, our success in the North East District Skill at Arms meeting at Strensall. And at Bisley the team finished well up in the Ashburton.

Spence won a Bronze Medal for third place in the Ninth Man competition, scoring 49/50. M. E. Henley was awarded a Schools Hundred Badge, 65/70.

INTERNAL COMPETITIONS

Stourton Cup: M. E. Henley 65/70.
Cedet Fair Cup: S. M. Cadington 51/70.
Pikel Aggregate Cup: E. J. Young 106/120.
Anderson Cup: F. R. Plowden 70/75.
Inter-House Cup: 1st St John's; 2nd St Edward's; 3rd St Oswald's.
Pitel Aggregate Cup: M. G. May.

VETERANS MATCH

Very different from last year the competition was fired in ideal conditions. As usual it was well supported by loyal Old Boys and Friends and for this we must thank Michael Pilit in particular, who tried to come as a magnet and work incessantly for the good of others. At the end of the meeting the gathering for dinner in The Angel, Guildford was a joy for all. Colonel and Mrs Ferguson, who follow the footsteps of Colonel Prince John Ghika and Princess Ghika, were the guests of honour. They had already done much for us and presented Keith Pugh with the Utley-Ainscough Cup and the Ross Garden Cup to Richard Stronger. Keith had scored a perfect 90 with the help of the Local Garden Cup.

Peter Kassapian second in the Veterans' Individual and Richard was one point behind. Peter Kassapian seemed to take delight in finishing last and his humorous speech brought a splendid evening to a close.

SOCIETIES AND CLUBS

The Ampthill Journal
THE EXHIBITION

This year’s Exhibition was held over the weekend beginning 2nd June, when well over a thousand of our parents and friends attended the Prize-giving and other activities. We print below Father Abbot’s speech.

Exhibition Speech by Father Abbot

The £900,000 for which we are appealing is a daunting figure. Happily it does not keep me awake at night because I recognise your interest and support upon which we are counting so much. Inflation is a constant anxiety and you will know as well as I do that nowhere is the problem of inflation better illustrated than in the building trade. The cost of buildings goes up 1½ per cent each month, which is 18 per cent per annum. When one talks of the figure £900,000 it does seem a great deal of money, but we have to remind ourselves constantly that there is a certain unreality about that figure. The size of the task which we have undertaken is very considerable. On other occasions I have had the opportunity to explain the kind of difficulties, the problems, which we have had to consider before undertaking this building programme. When you receive the Appeal literature you will find these set out there and the position we are taking up on different issues relevant to the situation. I will not go into these now.

There is, however, one question which is constantly being asked: why have we not charged in past years a higher fee in order to build up a reserve from which we could now draw for the work that needs to be done? Allow me just to answer that question quickly. The policy which we have adopted is one which we have often discussed among ourselves. We have to build up a reserve, then many parents would be disqualified from sending their sons to the School. Furthermore, we recognised that if we were to charge a higher fee in order not to want to charge the parents of today for the children of tomorrow; we have not charged in past years a higher fee in order to build up a reserve, then many parents would be disqualified from sending their sons to the School.

I would like to echo what Fr Patrick said in expressing gratitude to those who have already contributed to the Appeal, and in some cases with extraordinary generosity. I must also thank those who have volunteered to act as helpers to Fr Robert, and the group of financial advisers among our Old Boys who in the first instance encouraged us to go ahead and upon whom we rely for advice and guidance.

I am becoming increasingly convinced of the need for strong large spiritual centres in which the complexities and problems of our age, be they religious, spiritual, educational or social, can be worked out by a great number of persons in a peaceful and sensible way. Underlying this aim there are three very important principles which, I would think, are self-evident. But the obvious and the self-evident can frequently get lost as the day-to-day activities succeed each other. These principles are the three ideals which have formed the general background to our planning, building up and modernising Ampleforth. I see the renewal of our buildings and the modernising of our facilities as symbolic of that deeper renewal and updating of Ampleforth which will enable it to play its role in the Church and in society in the years to come.

Ampleforth is a place where the worship of Almighty God must always have the primacy and this worship must be done with dignity, involvement and enthusiasm. Secondly, Ampleforth is a place where attitudes and practices must be determined by the criteria which are those of the Gospel. Thirdly, Ampleforth is a place in which there must be real involvement in the needs of others, an involvement characterised by awareness, concern and endless generosity. There is a great deal for us to do in order to realise these ideals in practice in the life of the monastery and the School.

For me this is a privileged occasion, for I am addressing the teaching staff, monastic and lay, the boys in the School and this great concourse of parents. And I want to say to each one of you, as I say to myself, that to be uncommitted to the three ideals which I have mentioned is to fall short in your response to the reason why Ampleforth exists at all. I say this since we are engaged in this big building programme and launching ourselves into the future. There must be no mistake as to the reasons why I said “Yes” to all this. There is work for us to do, important work; it is corporate work involving all of us, boys, parents, monastic Community, lay staff. We all have to be going in the same direction. We have a first-class teaching staff, we have any amount of good-will and we have loyal supporters and strong friends among whom we count all of you. Let this Appeal be not only to your pockets but also to your hearts and to your heads, and join us in this great enterprise which is well worth while.

PRIZEWINNERS 1973

ALPHA

Ashbrooke A. F. B. (1)
"The White Ensign in the Western Hemisphere 1939-1945"
"Egypt"
Bishop R. J. (2)
Bishop R. M.
Blackledge R. E.
Boodle J. H. C.
Bunning B. L.
Elwes G. A.
Fraser P. A.
Gaisford St Lawrence J. (1)
Carpentry (Inlaid Chess Table and a Mahogany Bookcase)
"China : the break with Russia"
Hamilton-Dalympie J. J. (2)
"Steps to Socialist Revolution, 1847-1917"
"Saki—a biography"
Hamilton-Dalympie R. G.
Hauptman M. T. C.
Hay S. T.
Hudson M. J. F.
Humphrey D. A.
Hunter Gordon C.
Munro N. C. H.
Ryan P. B.

THE EXHIBITION
THE AMPLEFORTH JOURNAL

THE EXHIBITION

Stourton E. J. I.
Townsend J. P.
White J. R.

“The emancipation of Women”
“The Blue Mills of Backbarrow—an industrial survey”
“Carpentry (Rocking Chair)”

TYPE C

Cuming-Bruce E. S.
Stourton Hon J. A.

“Rotary Earth Sweeper”
“An Amateur Peasant Girl”

EXHIBITION PLAY

“The PHYSICISTS”

by FRIEDRICH DURRENMATT
(translated by James Kirkup)

THE CAST

(in the order of their appearance)

A NURSE Ross Jones
POLICE INSPECTOR RICHARD VOS W淡
MARG BOLL, the Matron Jonathan Barnes
BLOCHER, a police photographer John Brear
GULI, a police stenographer Charlie Murphy
1ST POLICEMAN Simon Bickerstaffe
2ND POLICEMAN Gavin Roscoe
POLICE DOCTOR James Simson
HERBERT GEORG BEUTLER (NEWTON), a patient Dominic Herdon
FAUREIN DOKTOR MATHILDE VON ZAND John Bruce-Jones
ERNST HEINRICH EINSTEIN (EINSTEIN), a patient Dominica Pearce
FRAULIN LINA ROSE Adam Stapleton
OSKAR ROSE, her husband Julian Wadham
ADOLF-FRIEDRICH Mark Plummer
WILFRID-KASPAR. Gervase Scott
JORG-LUKAS Charlie Ellingworth
JOHANN WILHELM MOBIUS, a patient Dominic Lonsdale
MONIKA SIEIILER, a nurse Ryan E. P.
UWE SIEVERS, chief male attendant
McAWRxua, a negro male attendant
MURILLO, a male attendant

The Set was constructed by
The Stage Manager: Dominic Edmonds
assisted by
The Stage Crew: Chris Conrath, Oliver Goaling, Jeremy Grootian and Christian Velarde
with help from others
The Lighting was designed by Steve Hasting and carried out by him as Chief Electrician
assisted by Fergus Anderson, Michael Pries and Hugh Willbourn
Chief Sound Technician: Martin Rigby
Assistants: Stephen Cronin, Hugo de Ferranti and Richard Gost

The Director would like to express his gratitude to the team as a whole and to all others
who have helped in this production—in particular to the Clifton Hospital, York, for the
loan of a stretcher trolley.

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Dürrenmatt's theatre has concerned itself with extreme situations that have an almost mythical quality about them. Thus in an early play, "Der Blinde", the controlling idea is that of a private order standing in complex relation to the large-scale disorder outside it. The eponymous blind man of the play sees no signs of devastation in his Dukedom—an image of Germany in defeat—and inhabits an imaginary world which is orderly and undamaged. The tensions between reality and illusion provide the theme of Dürrenmatt's subsequent plays, notably "Der Besuch der Alten Dame" and "Der Physiker", and in both cases the drama arises from the pursuit of logic in a wholly unpredictable world; moreover, in both cases the play's success depends on the way in which a tragicomic ambivalence of plot is carried through into stage-realisation. For Dürrenmatt, the freeing of drama from ideological commitment releases the dramatist from any obligation to make a specific choice from among the many styles available to him. Hence, the mixture of incompatible styles to be found within the compass of a single Dürrenmatt play: from uncomfortable stylistic partnering we move to head-on collision between author and actor, text and performance, the purpose of which, it would seem, is to demonstrate the primacy of fiction over fact. Thus the clinic in "Der Physiker" becomes a metaphor of the power-game, but the comic exploitation of this metaphor relies, not so much on the discrepancy between real life and pure theatre, as upon the discrepancy between one theatrical style and another. Dürrenmatt sets them at odds, and since the response given to one part of the play will contradict the response given to another, the audience is left bewildered, if not alienated.

If this is a fair account of the way in which the Dürrenmatt formula works, it is clear that a prerequisite of successful production will be a highly sophisticated relationship between actor and audience, in which each, either as source of stimulus or response, moves from one style to another; and the play's impact will depend upon the extent to which the moves are made consciously and collaboratively. Without this awareness the formula can do no more than induce a state of Pavlovian hysteria; or rather, it would do so if the audience's emotions were engaged, and where they are not deeply engaged, as in "Der Physiker", the effect will simply be one of puzzlement. The plot of "Der Physiker" is grotesquely contrived, and although its bouleversements are always one move ahead of the audience's expectations, it is superimposed to an extent that makes the dramatis personae little more than demented debaters of a motion that keeps on changing its terms. As dramatised argument the play does not move us, and its failure to do so makes the murder of the nurse at the end of Act I impossibly difficult to play; for if it is played as a Grand Guignol study in psychopathology, the subsequent reversal, which shows it to have been no more than a routine episode in the international spy-game, works against our initial reactions and adds confusion of motive to confusion of styles.

Since the relationship of actor to audience at Ampleforth could hardly be described as sophisticated, a production of "Der Physiker" was a near-impossible undertaking. Although the mixture of styles was immediately...
apparent in the clinical elegance of the set as contrasted with the dingy furniture on the forestage, the point of the contrast was missed. Instead of giving the audience a clue to the nature of the play which they were watching, it provoked such idle comments as—"What a pity they couldn't find a decent sofa", etc. The producer, for all his virtuosity and imaginative inventiveness, could not win. But the fault was not entirely with the audience, for, with the exception of John Bruce-Jones and Dominic Herdon, the actors themselves showed little understanding of the play's dynamics. Style was at a discount where it should have been at a premium.

None the less, the three "mad" Physicists—Einstein, Möbius and Newton—were convincingly played by Dominic Pearce, Philip Marsden and Dominic Herdon. Dominic Pearce looked rather like Einstein pretending to be Groucho Marx, but he entered into the madness-game undetected, as did Philip Marsden with his fixed somnambulistic stare and flickering killer's smile. If Marsden was a little less happy reciting the astronaut's version of a Solomonic Psalm, he was distinctly unhappy as the visionary caught in the toils of Dürrenmatt's portentous ending. Dominic Herdon gave us a meticulously studied performance as Newton: the elaborate courtesy of his gestures and his elegantly assured gait were exactly right. And in spite of the play's in-built defects, John Bruce-Jones's performance as the guttural-voiced, hump-backed, woman-psychiatrist was memorable. This was a very demanding part, and Bruce-Jones played it so well that his psychiatrist's belief in the reality of her patient's delusions was both comic in itself and alarming in its implications.

Finally, we take the liberty of pinning rosettes on to the blouse of Jonathan Barnes (for his well-upholstered pantomime-dame Matron) and on to the less protuberant pinafore of Gervase Scott (for his charmingly diffident Nurse Monika); a Certificate of Merit goes to Julian Wadham for the animation of his performance as Pastor Rose, and commendations all round—to Stage Manager and stage hands, to Sound and Lighting controllers, to male attendants, black and white, to Inspectors, policemen, reporters, stenographers, and untwitching corpses.

IAN DAVIE.

CARPENTRY EXHIBITION 1973

There has been much discussion recently in the world of Craft Education on the relative merits of teaching Craft as a discipline in its own right, or combined with design. This discussion was reflected in the notes produced for the Carpentry Exhibition this year, and the Awarders of Prizes patently favoured the Design aspect of the finished article. The danger of emphasising the Design aspect of Craft is that the technical skills may be skimmed, and it was consoling to see that this was not the case with the exhibits shown this year.

The Tignarius Trophy was awarded to P. T. Viner. It was a pity that his work was represented by only one major item, an Altar for Helmsley Church. Although the joints were first class, there were signs of careless
work on the mouldings which detracted from the finished product. However, the Trophy is awarded on the year's work and this one item cannot be considered as representative of all the work he has done. Pride of place in the exhibition must go to the Inlaid Jewellery Box by P. J. Sommer. This was small and insignificant but the standard of craftsmanship was exquisite, from the secret dovetails at the corners to the delicate inlay work.

Another item that caught the eye was the excellent work of N. J. Villeneuve. This consisted of many small items including an impressive Dumb Waiter and a fine collection of bowls in mixed woods. These showed a real flair for original design combined with excellent craftsmanship. If he can maintain this high standard in the other basic skills he will go on to produce some outstanding work.

Some of the other projects showed an ambition which stretched the technical skills of their creators, and the final product was impressive if not flawless. In this category came the carved Mahogany Card Table of C. J. A. Holroyd, the Display Cabinet of P. St J. Hughes, the Oak Bench by J. D. Page and the unfinished Card/Chess Table of B. D. J. Hooke. It was good to see the carving on the Table of C. J. A. Holroyd and the finish on the Chest of Drawers of R. T. St J. Harney. These speak for themselves of patient work and loving attention to detail so often lacking in finished products.

The exhibition of work was an impressive one with some fine examples of craftsmanship. The designs were often ambitious, both in the treatment of wood and in the shape of the final article. There are bound to be mistakes, but it was heartening to see so many successes. Only by exploring the range of successful designs and examining their strengths and weaknesses can new original designers hope to emerge and flourish.

JUNIOR HOUSE CARPENTRY

This year the entire Exhibition was held in the Carpentry Shop. One's first impressions were that perhaps there was not quite as many articles on display this year. The articles were in general rather smaller than in previous years.

Two very nice meat boards were on display, one in walnut made by A. D. de Larrinaga, the other in oak made by A. R. Goodson. Both these boards were well carved at the edges and the walnut board had been carved in a very pleasing fashion to match with the grain of the wood. Perhaps the best item on display was the mahogany standard lamp made by C. T. Seconde-Kynnersley. This was of foreign design and was well finished and the join down the centre was extremely well done. It was a pity that the shade chosen for it was rather too small to show off the good proportions of the woodwork. M. P. Russell had exhibited a nice oak stool with a padded leather top. P. M. Fletcher had a nice oak sectional work box on display. It had some beautiful grain and was well finished. M. P. Trowbridge had a nice occasional oak table with shelf underneath well finished and nicely proportioned. A. E. Duncan an oblong coffee table in sepelle. On display also was a large variety of benches. W. Martin's sepelle was perhaps the most original. His choice of shape for the legs was more interesting than the others, though all of them showed various abilities in putting together heavy pieces of oak. Benches were made by S. J. Dick, G. E. Weld-Blundell, C. S. Harning, J. C. Doherty and C. Howard. R. S. J. P. Adams had a large variety of shields for anders. Two had antlers fixed. Out of a collection of eight he had completed two and they were well finished and well proportioned. W. P. Rohan had made two horse jumps which were very pleasing and well executed for outdoor furniture.

THE EXHIBITION CONCERTS

This year there were several changes: the works performed were smaller in scale than those presented in the past two years, there were no professional soloists, and there were two concerts, for it was felt that parents might like to hear a wider cross-section of the year's musical activities.

The Saturday concert, given before a capacity audience in the Abbey Church, was mainly of a very high standard throughout. Boyce's Fifth Symphony received a fresh and delightful reading, with some particularly notable playing by the trumpets. The performance of Schubert's G major Mass was distinctly good, with the Schola singing with pure, even tone. Britten's "Rejoice in the Lamb" brought the first half of the concert to a close. The performance was a triumph for the Choral Society, with notable contributions from our own soloists—Alan Goodson (treble), Sebastian Reid (alto), Fr Cyril (tenor) and Andrew Holroyd (bass). Mr Wright's organ playing was, as usual, superb.

For the second year running an organ concerto played by a boy was feature of the Exhibition Concert. Andrew Wright gave a very musical performance of Handel's Op 4 No 5. He is a sensitive musician, and his choice of registration was especially notable. The performance was stylishly conducted from the harpsichord by David Bowman. Purcell's "Rejoice in the Lord" was beautifully sung by the Schola, though the singing of the Choral Society in the closing item—Handel's "O Praise the Lord"—seemed at times less sure. Alan Goodson and Peter Langdale were the soloists in this work. The Orchestra, led by Neville Mortimer, produced a good sound throughout the evening, and our many thanks are due to these players, all the singers, and of course to our untiring Musical Director, David Bowman, for such a splendid concert.

The Sunday concert began with a concerto by Corelli played by Andrew Wright, this time distinguishing himself on the recorder. The Corelli is a very pretty work, and the soloist played it very competently, with good mastery of breath control, all-important—and the harder to achieve—on a recorder. He squawked once or twice on the high notes, and the orchestra could have played, generally, a bit quieter. But it was a good start.
Next came Peter McDonnell. It is always a joy to hear him—he is a very fine guitar player.

The orchestra next accompanied Charles Hattrell, a boy still in his first year in the Upper School, in Haydn's Concertino in C for piano and orchestra. Another very pretty work, and if the rather rapid turns and triplets were not absolutely clear—which they need to be, as the texture in Haydn is so delicate that a blur shows up at once—Hattrell is nevertheless a most promising pianist.

The penultimate piece was for the Wind Orchestra "B"—a Sonata by Gabrieli, the first work in which the dynamic markings "piano" and "forte" were used. This the orchestra ably demonstrated (assisted by the tuba-player!), and the performance achieved a good standard.

The last item was the First Movement of Beethoven's Fourth Piano Concerto, played by Simon Finlow. He had already played the whole work at an earlier concert, and I felt this performance was a grade or two down. He rushed at some of the passages too much, so they lost some of their impact (especially the cadenza). The upper notes of the piano sounded as if they were under-water. The orchestra, particularly the strings, showed up better this time, but the intonation in the wind at times left a little to be desired.

For an informal concert, the length—sixty minutes—was exactly right. David Bowman, Geoffrey Emerson and Douglas Kershaw are to be congratulated on the most enjoyable afternoon. There is clearly a lot of talent in the lower half of the School, and they have encouraged it very successfully.

The policy of two concerts with smaller works—so that the younger players get a chance—merits repeating, and the appearance of so many young violinists and wind-players augurs very well for the future.

P.W.J.

The following are members of the Schola Cantorum:


**Altos:** Fr Adred, J. Dick, D. S. C. Dobson, R. J. M. Everett, R. J. Fraser, J. D. Harrison, B. J. J. Hoake, C. P. Myers, S. P. S. Reid, W. R. A. Wells.

**Tenors:** A. R. Baillieu, Fr Felix, C. W. J. Hattrell, Fr Henry, Mr R. Nichols, A. P. Wright.

**Basses:** Fr Adrian, Fr Andrew, M. F. Corston, S. R. Finlow, R. A. A. Holroyd, P. M. F. Langdale, M. B. Spencer, A. J. A. Tate.

**Choirmaster:** Mr D. Dowman. **Organist:** Mr S. Wright.

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**CRICKET**

**STUART BOYES**

AN APPRECIATION BY JOHN ARLOTT

Stuart Boyes belonged to that uniquely English race of responsible, semi-feudal, senior professionals such as had served cricket through the Second World War. He was spared the ravages that port sometimes imposed on its incumbents by a sense of humour which unfailingly defined the point where a game ended and life began.

On the other hand, cricket filled his life. He was only fourteen in 1913 when Alec Bowell took him to the Hampshire Secretary to be engaged on the staff at the Southampton County ground, within walking distance of his home. He played for Hampshire from 1921, as an amateur, to 1939 as senior pro. He coached at Ampleforth from 1946 to 1963 and was back on the Southampton ground, sociably watching a match with his old colleagues, only a few months before he died.

At the end of the Great War Stuart had joined the Royal Engineers in the Ordnance Survey Office at Southampton. The Hampshire committee, with uncharacteristic decision, resolved in 1921 to buy him out of the Army to ease the heavy labours of those two remarkable all-rounders, Kennedy and Newman. He did so faithfully and, after they retired, continued as one of the steadiest slow left-arm bowlers in the country. He had a relaxed, excellently high action, and in his early days he spun the ball briskly. He had a refined, excellently high action, and in his early days he spun the ball briskly. As he grew older his experience, knowledge of his opponents, accuracy and flight probably compensated for a lesser degree of turn. Sometimes his captain, Lord Tennyson, roused from his post-prandial doze at mid-off by lack of action, would grumble "Spin the damned thing, Boyes, spin it". "I'm spinning it as hard as I can, my Lord" was the answer as, bowling with his left hand, he snapped the fingers of his right, "but it won't turn on this!" His Lordship, satisfied, would rush into his afternoon contemplation.

In eighteen years of cricket, Boyes (christened George Stuart but always known as Stuart) took 1,472 wickets at 23.5 apiece, all but 57 of them for Hampshire. His steadiness and stamina are indicated by his analysis against Nottinghamshire in 1934, when, in an innings of 485 for 8, he bowled 80 overs, 28 of them maidens, and took three for 138. Still, on a "turner" he could be a killer; he twice did the hat trick and, in the Somerset first innings at Yeovil in 1938, took nine for 57.

As a batsman he was an enigma. In the nets he looked a master, reading length, playing back or forward without hurry, and producing copybook strokes. He shared in some valuable partnerships. Notably he helped Walter Livesey in the psychologically decisive 70 for the last wicket in that remarkable match against Warwickshire in 1922, when Hampshire, put out for 15 and asked to follow on, won by 155 runs. Yet, even with a couple of centuries, his overall average was only 14.

Perhaps his most considerable contribution to the game was as a fieldsman. He was one of the first, if not the first, of the modern type of short leg fieldsmen. Lean, gracefully poised, he stood extremely close to the bat for the off-spin of Jack Newman or Charles Knott, the inswing of Alec Kennedy or "Lofty" Herman. He watched eagerly, ducked late and calmly took some firm strokes off the bat when most men would have been taking cover; he had a career record of 500 catches.

A long-headed tactician, he gave perspicacious advice to his captains without ever sounding as condescending as some would have done in his place. According to statistics Boyes achieved less than his talents justified. Often he did not dislike his opponent enough to overcome them. Perhaps he was an "art for art's sake" cricketer. He cared deeply for the game, yet he seemed often to cheer the flight of the ball more than its effect. He was a joy to field with; standing at gully when he was at short leg, you caught the light in his eyes as the bowler moved in, and he was a joy to field for—especially at mid-off when, on his quizzical days, he would nod, wink, grin or signal to you every time he walked back to his mark.
More probably he was happiest as a creator. He was happy in the nets with young cricketers, as delighted as they were when a stroke achieved perfection, or a bowling stratagem succeeded. Unforgettably, when someone was too serious, a grin illuminated that lantern jaw with a splendidly mischievous light: he found life a happy matter.

Fr Martin writes:

Stuart was devoted to Ampleforth and to its cricket. He could have earned considerably more if he had gone elsewhere but ...

THE FIRST ELEVEN

It was forecast that this XI would be exciting and reckless, and so it was. The best ever victory for the School—against the M.C.C.—was followed by the first ever innings defeat by the Free Foresters. Against Workop the XI had three run-outs in the first 15 minutes of the match, yet a score of 90 proved sufficient. Five of the nine wickets to fall in the season were run-outs yet two run-outs by Hugh Cooper against Durham and T Zingari proved to be matchwinning moments. Against Durham, M.C.C. and Stonyhurst the XI was left with plenty of time to score the runs necessary yet in each case the match was taken to the closing overs after a series of frantic little innnings before victory was achieved: 44 off 5 overs against Durham; 75 off 4 overs against M.C.C. 90 to win off the last 14 overs against Stonyhurst after a stoppage threatened to deprive the XI. The O.A.C.C. were reduced at one stage to 7 runs for 8 wickets. T Zingari collapsed from 110.2 to 194 all out, yet Workop managed to go from 42-8 to 80-8 when only needing 90 to win, the XI needing a final 7 overs against Upminster to equal Bill Richmalch's 1976 record of 9 victories lost their last 6 wickets for 10 against Yorkshire Carlton's course was, apparently 17 dropped catches but the next 15 were all caught in the following three matches. The first five matches were won, the next victory came five matches later, the following four matches saw the XI completely on top and the last two were lost rather disproportionately.

This, then, was not a safe, defensive, stolid XI adept at building innings and ruthlessly competent. At its best the attack was very good indeed and only once, against Sedbergh, was it taken apart. The fielding was always good and sometimes spectacularely so. On the wickets they had to play on it was inevitable that the batting would lack real power and authority. As the Cricketer pointed out in reviewing the XI's season, "it is not always appreciated that conditions in the North are so different, making runs much more valuable than they are in the South." The only way the XI could have been fairly tested was for each batsman to be at the crease for an hour and make 50, and for the most part this was what happened. It was very much like watching the one-day cricket we have come accustomed to at a higher level.

A side will win all its matches if it can bowl a full length, hold all its catches, achieve run-outs and itself run well between the wickets. On the whole it was only in the fewer that mistakes were made. Martin Cooper, moved from cover to wicket-keeper before the first match without practice or coaching, never looked all that tidy but missed practically nothing; his sheer skill and eye for a batsman's weakness to that. All the ground fielders were good without being brilliant though there were moments when Mangeot, Hugh Cooper and Moorhouse were outstanding. In keeping with the type of side this was, there were moments when it could be thoroughly bosed, not through its own lack of interest but more because the game had become dull. It is always easy to criticise this lack of interest until one is put in the same situation; very few XI's in any class can consistently create tension and apply pressure; a response is always necessary.

At first the match-winning bowling looked thin. The surprise of the season was the discovery of Hamilton-Dalrymple whose record of 42 wickets for an average of 9.6 at the age of 151 has never been surpassed. There were times, too, as the O.A.C.C. discovered, when he could be fairly fast in every boy. Not built for a fast bowler, broad-shouldered and stocky, he achieved his success through hard work, a competitive nature, and the ability, rare but essential of bowling a full length at the stumps. Mangeot and Moorhouse had their moments as his partners but unlike 1970 the XI lacked a strong two-pronged opening attack. Although and Pearce at times lacked consistency yet at their best kept all batsmen at bay. Pearce's best bowling being too good for everyone though he inclined to bowl too slow while Alsingsough could bowl too short and, strangely, did not always set the right field in his own bowling. Pearce's potential remains considerable. Slow left-arm bowlers depend on a consistent rhythm and this cannot be maintained while a boy is growing but Pearce's 28 wickets at 10.6 apiece brings his total to 56 wickets for the XI at the age of 164.

Above all, this in normal circumstances would have been a strong batting side. A 20 in the North is a 50 in the South—some exaggeration perhaps but the point is worth nailing. This XI collected 46 scores of 20 or more, an average of three per match. Berendt, Satterthwaite, Hamilton-Dalrymple, Beendover-Cray, de Zulueta—

AMPEFORTH v. SAINTS C.C. 6th May

Match drawn.

A new and afternoon fixture was curtailed to three hours play by the weather. Enough was seen of the XI to be very encouraged. Though Pearce struggled to find last year's early form, Ainscough and particularly young Dalrymple bowled accurately and with some bite. Nor was the batting line-up mediocre with Kippax a regular member of Yorks. II, Dalton a match-winner for Yorkshire last year with 134 and 49 v. Middlesex and the irrepressible Fred Trueman determined to hit a quota of 6's. The ground fielding was excellent, the catching less sure on this first outing.

Scores: Ampleforth 90 (Martin Cooper 37).

The scoring strokes were made off his 120 balls. Yet Durham struggled away to 103 off 62 overs, the turning point being a typical run out from cover-point, perfectly executed by Hugh Cooper.

Aggravation was not the word to describe the last 6 Durham wickets as they fell for a total of 9. Pearce occasionally turned the ball square.

At one stage he bowled 12-10-2-3—a remarkable analysis for one only just 16. Only 12 runs were needed in 3 overs, but in the slip a good catch was dropped off with a diving catch from Mangeot to end the match. Ironically, Worksop lost the match by refusing to take any short singles.

The XI had 120 minutes for 104; they spent 100 compiling 60. Berendt batted 90 minutes for 25 and ironically in giving his wicket away he ensured victory for his XI. He batted well and has real promise but he is not exactly a fast seamer or runner and was apparently unaware of the time-factor. The second phase of the innings lasted two balls: two run outs, including Martin Cooper first ball, his brother facing the first act of that is doubling a Cooper twins drama. Finally the experience of the captain, Ainscough, and Hugh Cooper, his vice-captain, brought victory as they hit 44 in the last 20 minutes and 5 overs, scoring off 27 of the last 30 balls bowled.

Scores: Durham 104 (Pearce 20-12-26-5).

Ampleforth 104-4 (H. Cooper 31*).

Ampleforth won by 6 wickets.

Faulkner, Ainscough, Hugh Cooper—all run out in 15 minutes to leave the score at 28-5. Worksop thought it a straight 150 minutes batting. The XI a straight 150 minutes batting. The M.C.C. attack was very good: Heath of Hampshire, Platt of Yorkshire, Peter Sutcliffe the National Director of Coaching, Fred Trueman and Tony Temple, Captain of York. The build-up was slow but there looked to be a consistent dedication and determination to win. The XI had been told, unless for this future, to play the game on equal terms. Few thought they could win but after Satterthwaite and de Zulueta had built the foundation of 50, Ainscough and Hugh Cooper took the score to 100. Martin Cooper, uncharacteristic on the surface anyway, joined Ainscough, playing a perfectly judged innings, with the XI needing 46 in 6 overs to win. For Trueman to face Martin Cooper, who never plays cricket to do anything other than win. They did not need 6 overs but only 4½. Dropped by Spooner off Trueman, Martin Cooper struck his first ball from Sutcliffe to long-on for 6, took 11 off the over, hooked Trueman for 4, took a single, saw Ainscough drive Trueman for 3 and take a single off the qualifier Spooner. A 2 was followed by a ball short on the leg stump; with a Compton-esque genius Martin Cooper cut it for 4 and no one had time to move; a second time he cut for 4 despite the ball keeping low and finally the unfortunate Spooner, given the full verbal works from the Trueman we all know so well, was hit to the top of the sight-screen for a quite magnificent 6. A single to Ainscough brought Martin Cooper to face Trueman again and a straight-drive over Trueman's head was a fitting end to an innings which no one present will forget easily. To win thus, and to win 3 in 5 days, is a heady experience. Perhaps there will be a reaction. Boys cannot be expected to keep it up, and anyway a fall after real success is part of the essence of the game.

Scores: Ampleforth 116 (Satterthwaite 29; Callighan 5-36).

O.A.C.C. 104 (A. Brennan 29, Mounsey 25; Hamilton-Dalyumble 4-22, Satterthwaite 3-26).

Ampleforth won by 12 runs.

Ampleforth won by 5 wickets.

To beat an M.C.C. side containing nine high-class performers, including four Test or County caps and captained by Don Brennan who gives nothing away in a remarkable enough; but the manner of victory was exhilarating. The rain which held up play for three-quarters of an hour after lunch certainly helped the boys for the declaration left the XI a straight 150 minutes batting. The M.C.C. attack was very good: Heath of Hampshire, Platt of Yorkshire, Peter Sutcliffe the National Director of Coaching, Fred Trueman and Tony Temple, Captain of York. The build-up was slow but there looked to be a consistent dedication and determination to win. The XI had been told, unless for this future, to play the game on equal terms. Few thought they could win but after Satterthwaite and de Zulueta had built the foundation of 50, Ainscough and Hugh Cooper took the score to 100. Martin Cooper, uncharacteristic on the surface anyway, joined Ainscough, playing a perfectly judged innings, with the XI needing 46 in 6 overs to win. For Trueman to face Martin Cooper, who never plays cricket to do anything other than win. They did not need 6 overs but only 4½. Dropped by Spooner off Trueman, Martin Cooper struck his first ball from Sutcliffe to long-on for 6, took 11 off the over, hooked Trueman for 4, took a single, saw Ainscough drive Trueman for 3 and take a single off the qualifier Spooner. A 2 was followed by a ball short on the leg stump; with a Compton-esque genius Martin Cooper cut it for 4 and no one had time to move; a second time he cut for 4 despite the ball keeping low and finally the unfortunate Spooner, given the full verbal works from the Trueman we all know so well, was hit to the top of the sight-screen for a quite magnificent 6. A single to Ainscough brought Martin Cooper to face Trueman again and a straight-drive over Trueman's head was a fitting end to an innings which no one present will forget easily. To win thus, and to win 3 in 5 days, is a heady experience. Perhaps there will be a reaction. Boys cannot be expected to keep it up, and anyway a fall after real success is part of the essence of the game.
The XI played badly in this match as they played well v. M.C.C. It was an inevitable reaction after a week of considerable success. The Foresters, after last year’s defeat, came to crush the XI and they succeeded—the first ever innings defeat suffered by an XI. Exhibitions nowadays puts considerable pressures on the senior boys and they could not all respond to the demands of the game. Mangeot and Hamilton-Dalrymple broke the record for the 9th wicket with a partnership of 78 of which Dalrymple scored 6 in 90 minutes, and Summers let through 21 byes. Mangeot batted beautifully, seizing the opportunity to get batting practice which the captain had asked for. But the XI have learnt a good lesson: if they wish, as they do, to be competitive when they feel it important, they must expect another side, even a man’s side, to be equally competitive.

Scores: Ampleforth 223-8 dec. (Hamilton-Dalrymple 52•, Hugh Cooper 41, Martin Cooper 34, Satterthwaite 30, Pearce 24*).

The XI were eventually caught on a wicket which turned a little and which was well exploited, but by then they had lost their chance; catches, only two of which were easy, were dropped in regular succession. It was a nasty day after three weeks of sunshine and hard wickets. It is no fun returning to the slow wet wickets and it is not easy to catch after poring over books for three weeks, yet catches must be held.

Scores: Yorkshire Gentlemen 184-7 (Millbank 52*) (Pearce 3-43).

Ampleforth 82 (Millbank 4-16).

The XI have played less well many times and won. The wicket, as usual, was slow and without bounce, the weather humid but in all other respects the season at home ended on a high note except for the inability of the XI to dispose of the last pair. Mangeot in the morning batted coolly and with great sense against fine bowling, testing in length and field setting. After lunch Martin Cooper once again in another fine innings made 34 out of the 140 runs scored. The XI bowled 65 overs and were to receive 36 on their way to a fine victory but as usual there were excitements—a slow start, a hint of rain which reduced the catchability of the ball, several catches dropped. It is not easy to catch after poring over books for three weeks, yet catches must be held.

Scores: Stonyhurst 133 (Hamilton-Dalrymple 22-4-38-6, Ainscough 17-10-12-2).

Stonyhurst were 84-4. The tactics after lunch were difficult. In one hour they scored 20 runs and lost 5 wickets doing so. The XI bowled 65 overs and were to receive 36 on their way to a fine victory but as usual there were excitements—a slow start, a hint of rain which reduced the match by 6 overs, a run out of Ainscough batting well again, some powerful and reckless hitting by the Coopers but this time it was left to Dalrymple to take the side home, a single into the block hole first ball, some well placed drives and a fine square drive to win the match. The last 14 overs took an hour to bowl. It was as well E. W. Swanton was not around.

Scores: Stonyhurst 193 (Hamilton-Dalrymple 22-4-38-6, Ainscough 17-10-12-2).

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THE AMPLEFORTH JOURNAL

CRICKET

THE TOUR FESTIVAL

The XI left Ampleforth on Friday, 13th July, and ended up at Downside for the night of Wednesday, 18th July. In between they tested 600 miles, played three matches, had one cancelled because of rain, and were entertained in diverse ways by many kind and generous people and were themselves entertaining and a model for a touring party. A day with the Ainscough family at Parbold was followed by a dismal rain-swept journey to Denstone where—as the surprise of all—the match was played. In the evening the grandfather of Panto Berendt, the Earl of Harrowby, entertained both teams after dinner. On the Sunday the XI travelled by way of the King family in Evesham to Prinknash Abbey for lunch, Downside Abbey for Mass and tea, Mark Faulkner’s grandmother for a cocktail party with a polo team, before arriving at Blundells. At Downside, where we might have arrived at an inauspicious time—prize day—the XI were met and entertained by Father Abbot, the Headmaster and the Games Master, Fr Martin Salmons, who was kind enough to entertain the XI on their return after the end of tour dinner at Wells on the Wednesday. The two visits to Downside were among the happiest memories for the XI and there was not a dissenting voice as Blundells—a very good side—made sure that no error went unpunished. They missed nothing and their catching was superb. In contrast the wicket though not quiet was less testing when Blundells batted and well, though Dalrymple and Mangeot bowled they could find fewer edges from between playing and missing. Three missed catches became the difference between the two sides as Blundells cruised to an easy victory.

Scores: Ampleforth 59.
Blundells 60-2.

UPPINGHAM v. AMPLEFORTH 18th July.

Uppingham won by 13 runs.

Although Ampleforth received only 48 overs compared with Uppingham’s 78 the fact of the matter was that the XI failed to appreciate that the only way to win on the slowest of slow wickets was to hit hard and often. Martin Cooper alone had the aggressive instinct and was rewarded with a 50 out of 52 in 39 minutes. The one sadness of the season has been the lack of good fast wickets for the XI and Martin Cooper in particular to show just how well they can strike the ball. Today Martin Cooper drove and pulled with effortless ease, twice driving straight for 6, twice pulling for 6. Berendt stayed with him for a long time batting sensibly and seriously but it was a case of the XI failing to appreciate that the only way to win on the slowest of slow wickets was to hit hard and often. Martin Cooper bowled better than perhaps ever before, and it was he, together with Martin Cooper behind the wicket, who set up what should have been a victory. Cooper with Faulkner’s grandmother for a cocktail party with a polo team, before arriving at

Scores: Uppingham 140 (Ainscough 30.8.38.6, Pearce 28.10.44.3).
Ampleforth 127 (M. Cooper 62).

BOWLING AVERAGES

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<td>168</td>
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Also batted: Moorhouse 6.3.35.13*; J. P. Pearce 12.3.49.24*; M. Beardmore-Gray 12.3.45.10; P. de Zulueta 6.0.47.20.

*Not out.

DENSTONE v. AMPLEFORTH 14th July

Ampleforth won by 7 wickets.

This was only the second and last time the XI played on a batting wicket. Play was delayed till after lunch because of heavy rain but the wicket was firm. Three years ago the XI had Denstone out for 100 but spent an age in winning the match; last week the XI had Denstone out for 100 but spent an age in winning the match; last

Scores: Denstone 100 (Hamilton-Dalrymple 21.7.34.7).
Ampleforth 176 for 3 dec. (Mangeot 50, M. Cooper 27).

Combined Grammar Schools 83 for 9 (Moorhouse 4-30, Pearce 13.7.14.3).

BATTING AVERAGES

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<th>Out</th>
<th>Runs</th>
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<th>Average</th>
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<td>14</td>
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<td>36</td>
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<tr>
<td>J. J. Hamilton-Dalrymple</td>
<td>13</td>
<td>5</td>
<td>178</td>
<td>26*</td>
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<tr>
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<td>3</td>
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<td>2</td>
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<td>30</td>
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<tr>
<td>J. C. Satterthwaite</td>
<td>17</td>
<td>2</td>
<td>212</td>
<td>30</td>
<td>14.3</td>
</tr>
<tr>
<td>M. W. Faulkner</td>
<td>16</td>
<td>1</td>
<td>170</td>
<td>28</td>
<td>10.5</td>
</tr>
<tr>
<td>A. P. Berndt</td>
<td>17</td>
<td>1</td>
<td>168</td>
<td>25</td>
<td>10.5</td>
</tr>
</tbody>
</table>

Also batted: Moorhouse 6.3.35.13*; J. P. Pearce 12.3.49.24*; M. Beardmore-Gray 12.3.45.10; P. de Zulueta 6.0.47.20.

*Not out.
THE SECOND ELEVEN

The 2nd XI had a most successful year. Though they only won 2 out of their 6 matches, they were very much on top in the rain abandoned match v. St Michael's College and in a fine match against Ripon G.S. 1st XI, this last being the highlight of the season. In the other two matches, the School lost wickets going for runs and eventually had to settle for draws and in both, the matches could have been won had more time been available. The bowling was good, particularly that of W. Moorhouse, P. de Zulueta and M. Spencer, and no side managed a declaration against them. T. Wettern, despite being ruled out with an injury, but N. Plummer, who has the action of a wrist spinner, was less successful, finding it difficult to strike a consistent length. The batting was strong in depth and was seen at its best when chasing runs. T. Wettern rarely failed to give the side a good start and was always his admirer and he, Pickin and D. Asquith are obviously capable of better things. Others had their moments, notably C. Ponsonby whose bat was looking nearly as broad as himself by the end of the season, and M. Spencer, a whole-hearted cricketer whose stature improved with every game. It must be said, however, that the side looked capable of anything when J. Pickin was there to control the situation. He always looked safe and confident and his average of 31.2 over 5 innings speaks for itself. It was a surprise and a blow when he was out. His wicket-keeping, too, was most impressive: 4 byes in 6 matches was all that he allowed, and he did not miss any obvious chances. As a captain he kept everybody cheerful and did his best to serve them.

RESULTS

v. Ripon G.S. 1st XI. Drawn.

v. Sir William Turner’s 1st XI. Won by 9 wickets.
Sir William Turner’s 1st XI 100 (P. de Zulueta 3 for 21, N. Plummer 3 for 21). Ampleforth 101 for 1 (S. Lintin 50 not out).

v. St. Michael’s College 1st XI. Match abandoned.
St. Michael’s College 1st XI 32 for 8 (W. Moorhouse 5 for 13, P. de Zulueta 3 for 14).


v. Ripon G.S. 1st XI. Drawn.

v. Peter’s. Drawn.
Peter’s 131 (P. de Zulueta 57 for 7). Ampleforth 94 for 7.


Colours were awarded to M. Spencer, T. Wettern, A. Moorhouse, P. de Zulueta.

THE THIRD ELEVEN

The 3rd XI was dry of all competition. We brought our score to 140 and then turned them out for 39, Brendan Corkery getting 5 wickets and Richard Southwell for 6 runs apiece. In the next match at Scarborough College against their 3rd XI, the tables were turned on us and, though we lost the toss and bowled them out for an easy 51 on a very hard wicket, we impaled ourselves on their bowling until Richard Southwell made a hopeful stand of 15 runs that ended in one of the best slip catches of the season.

By now Tom Fitzherbert, a mainstay of last season who had come back to us from the top ground this season, had injured himself, so we borrowed Nicholas Plummer from the 2nd XI for the last match at Pocklington. He went in the second over, followed from afterwards by Simon Robertson, the score being 5 for 2. Again Simon Wright (62) and Ian Campbell (31) paired to save the match, and R. Allen added a 49 no. so that we could declare at tea with 164 for 4. We then gave Pocklington all the room they wanted, and they had a go for a while till they lost 3 wickets for 48 in the first ten overs. They then closed right up and the match died on us. Daniel Martin, a young discovery brought in late on, bowled 34 overs, 15 of them maidens and got 3 wickets for 37. Pocklington ended at 87 for 5 on a low key; but spirits revived on route home when a pleasant fellow across our bonnet and ended in the Allen cook-pot in St Curhubert.

The following also played in the XI: Nigel Pitel kept wicket, Melfort Campbell and William Wadsworth bowed slowly, Jonathan Peti and Bernard Smith batted solidly.

THE UNDER 15 COLTS

This Colts XI this year had an uneven season. In its matches it won three, lost two and drew two. This was a fairly accurate reflection of its merits. The batting had depth but lacked the right kind of strength and there was no one who could billed up to make runs. Likewise there was no shortage of bowlers, but the bowling lacked penetration. S. P. T. Low, C. M. Lomax, F. Beardmore-Gray and G. J. Knight all bowled well on occasions, but provided too many loose balls. The spinners on the whole looked more promising; A. Stapleton, C. H. W. Soden-Bird and D. A. J. McKechnie were well above average. The fielding was always adequate and sometimes very good, and the side was fortunate to possess a wicket-keeper of real ability in M. K. Lucey. A. Stapleton led the side with enthusiasm.

Durham and Bootham were well beaten, and the match against Newcastle R.G.S. ended in a tame draw. The game against Pocklington by contrast was full of incident. We batted first and lost three batsmen in the opening over for no runs, and struggled on to make 58. Pocklington fared little better against some particularly good bowling by Low and reached 57 for 9 wickets. Then Low had the last man dropped in the gully, the batsmen decided to take a run, but first slip with an easy chance of a run out at the batsmen's end elected to hurl the ball (wide) at the bowler's end and it went for four overthrows! Our defeat at the hands of Sedbergh was by no such narrow margin. We did well to bowl Sedbergh out for 192 on a perfect batting wicket at Asgarth due largely to a fine piece of all-0pin bowling by S. T. Low, but replaced with a miserable batting performance and were all out for 99. Against St Peter's a mediocre batting performance was followed by a good piece of bowling by Soden-Bird, and we won quite comfortably. We finished off the season with a drawn game against Lawrence Jackson School. For once we made a reasonable score, only to see the opposition reply with a century opening stand.


The bowling was mediocre apart from Braithwaite, who took many superb slip catches in a position which is usually very difficult to fill.

The attack was neither accurate nor penetrative, and we had great difficulty in bowling out any side, however weak. Frewen was the best of the quicker bowlers, but lacked variety. Hadcock, Murray-Brown and Willis should blossom into attractive batsmen when they play their strokes effectively in the middle, and overcome the tendency to play across the line of the straight delivery. Crichton, whilst disappointing with the bat, handled his side well and displayed sound tactics in most situations.

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ATHLETICS

Whatever from the heights given by the Munich Olympics or because of the enjoyable Easter term athletics meeting, the usual small group of athletes grew larger than ever before. There were 60 athletes in training, with a predominance of Juniors; the teams, however, remained fairly small, but a great deal of work was done by the others on the AAA five-star award scheme.

In terms of overall results our success was decent rather than spectacular, in the Under 17s two out of three (and one tied), and in the Under 16s both matches were won. Undoubtedly we reached our peak somehow we never achieved our best form again afterwards. As usual our strength was in the middle distance races: in the 800 metres, and in the early part of the season regularly won the 400 metres also at Ratucliffe he beat the record, and his new record of 52.0 stands worthily beside the old 440 record, but at Worksop he was beaten in a thrilling race by Marsden, who then took over the mantle as Mushan was hampered by injury. In the 1500 metres one could be sure of an exciting battle between Fresson and Hamilton-Dalrymple, each won three times, closely followed by the other, and they were beaten only twice. In the hurdles Marsden showed beautiful, flowing style, but he needs to be beaten before he goes into top gear, and this lost him races both here and in the 100 metres. Competitors in the field events are notoriously variable, and we suffered badly from this in the horizontal jumps; Woodhead achieved some distinguished triple jumps, but did not fulfil the promise of previous seasons, while Hornyned-Strickland, though he often won the high jump, reached his best form only after the matches were over; he has next season a chance to show what he has acquired. In the throwing events we suffered as usual from lack of big men, four of the six throwers are Juniors, and two of them, Burdell and Stourton (who also hurdles for the seniors) still under 16; both already hold the Under 17 record.

In terms of overall results our success was decent rather than spectacular. For the AAA five-star award scheme, five star awards were won by P. Beardsmore-Grey, Brown, Brown, Finlow, A. Fraser, J. Hornymeld-Strickland, C. Hunter-Gordon, I. Macfarlane, K. O'Connor, V. Radwanski, J. D. Ryan, E. Stoner. At the end of terms Marsden and Stoner competed in the LAC Schools Challenge Meeting (the successor of the old White City meeting), and Marsden came 6th in the hurdles, narrowly missing a place in the finals also for the 400 metres.

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The 2nd VI were unlucky to lose three of their fixtures due to unforeseen circumstances and to be without the services of their captain, Hon R. W. H. Norton, for the final match of the season. It was a great stimulus to the Junior Tennis to be able to have two fixtures this year. They profited enormously by the experience and acquitted themselves, if not with glory, then at least with honour.

FIRST SIX

<table>
<thead>
<tr>
<th>Match</th>
<th>Result</th>
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<tbody>
<tr>
<td>v. Newcastle (H)</td>
<td>Lost, 3-6</td>
</tr>
<tr>
<td>v. Sedbergh (A)</td>
<td>Lost, 3-6</td>
</tr>
<tr>
<td>v. Hymer's College (A)</td>
<td>Lost, 11-7</td>
</tr>
</tbody>
</table>

OTHER ACTIVITIES

TENNIS

The 1st VI did not have a good season this year, managing to win only one match in the course of the season. The first pair, P. J. Cramer and N. Moroney, were potentially the strongest pair we have had for a long time, but all too often they were unable to clinch their three games against the opposition. They would win against the first pair and then lose against the second or third pairs. Without this anchor at the top the team was doomed to failure. In the second pair we missed A. P. Oppe, who was off games all term and two young players, J. H. Macaulay and N. Longson, earned their place in this position. They were very green and lacking in match practice to start with, but they learnt fast and worked well together. Unfortunately their inexperience told in the matches and they lost more than they won. However, they will have benefited by the experience and should do well in the future. The third pair were a much-fluent player of the ball from the back of the court and a powerful server, but his net play was brittle. C. J. A. Holroyd started off the season well, moving quickly on to the ball at the net, but his service was erratic and his second service weak. T. R. H. du Boulay came in late to the first pair and then lose against the second or third pairs. Without this anchor at the top the team was doomed to failure. In the second pair we missed A. P. Oppe, who was off games all term and two young players, J. H. Macaulay and N. Longson, earned their place in this position. They were very green and lacking in match practice to start with, but they learnt fast and worked well together. Unfortunately their inexperience told in the matches and they lost more than they won. However, they will have benefited by the experience and should do well in the future. The third pair were a much-fluent player of the ball from the back of the court and a powerful server, but his net play was brittle. C. J. A. Holroyd started off the season well, moving quickly on to the ball at the net, but his service was erratic and his second service weak. T. R. H. du Boulay came in late to the first pair and then lose against the second or third pairs. Without this anchor at the top the team was doomed to failure. In the second pair we missed A. P. Oppe, who was off games all term and two young players, J. H. Macaulay and N. Longson, earned their place in this position. They were very green and lacking in match practice to start with, but they learnt fast and worked well together. Unfortunately their inexperience told in the matches and they lost more than they won. However, they will have benefited by the experience and should do well in the future. The third pair were a much-fluent player of the ball from the back of the court and a powerful server, but his net play was brittle. C. J. A. Holroyd started off the season well, moving quickly on to the ball at the net, but his service was erratic and his second service weak. T. R. H. du Boulay came in late to the first pair and then lose against the second or third pairs. Without this anchor at the top the team was doomed to failure. In the second pair we missed A. P. Oppe, who was off games all term and two young players, J. H. Macaulay and N. Longson, earned their place in this position. They were very green and lacking in match practice to start with, but they learnt fast and worked well together. Unfortunately their inexperience told in the matches and they lost more than they won. However, they will have benefited by the experience and should do well in the future. The third pair were a much-fluent player of the ball from the back of the court and a powerful server, but his net play was brittle. C. J. A. Holroyd started off the season well, moving quickly on to the ball at the net, but his service was erratic and his second service weak. T. R. H. du Boulay came in late to the first pair and then lose against the second or third pairs. Without this anchor at the top the team was doomed to failure. In the second pair we missed A. P. Oppe, who was off games all term and two young players, J. H. Macaulay and N. Longson, earned their place in this position. They were very green and lacking in match practice to start with, but they learnt fast and worked well together. Unfortunately their inexperience told in the matches and they lost more than they won. However, they will have benefited by the experience and should do well in the future. The third pair were a much-fluent player of the ball from the back of the court and a powerful server, but his net play was brittle. C. J. A. Holroyd started off the season well, moving quickly on to the ball at the net, but his service was erratic and his second service weak. T. R. H. du Boulay came in late to
although he made effective use of the width of the court and served well, he made

did not give of their best and were easily beaten. The following day the second pair,

D. Reilly and N. Longson, fought back well to win. In this match the serving of

too little use of variation of length, and lost an exciting match. In the plate event

Westminster. Playing in a steady drizzle the first pair, N. Moroney and P. Cramer,

(Clark Trophy) the team played much more consistently but were beaten by a better team from King's, Chester, The team did ... near to victory, having four match points, but physical tiredness told in the end and they succumbed in the final set.

Under 15


v. Pocklington. (H) Lost, 24–64.

TOURNAMENT RESULTS:

Open Singles: P. J. Cramer beat N. Moroney 6–3, 6–8, 6–3.

Open Doubles: P. J. Cramer and N. Moroney had a win over against Hon R.


First Year Singles: W. F. Frewen beat D. J. Barton 6–1.

SECOND SIX


v. Goatham (H). Won, 7–2.


PLATE EvErrr :

YOLL CUP :

RESULTS :


(v. Newcastle and St Peter's: in March)

MATCHES:


SECOND SIX


v. Goatham (H). Won, 7–2.


PLATE EvErrr :

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RESULTS :


(v. Newcastle and St Peter's: in March)

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YOLL CUP :

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SECOND SIX


v. Goatham (H). Won, 7–2.


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(v. Newcastle and St Peter's: in March)

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(v. Newcastle and St Peter's: in March)

MATCHES:


SECOND SIX


v. Goatham (H). Won, 7–2.


PLATE EvErrr :

YOLL CUP :

RESULTS :

**House Competition**

100 metres Freestyle  
- **Senior**: S. J. Hampson 1:05.4  
- **Junior**: D. St J. O'Rorke 1:12.8  

200 metres Backstroke  
- **Senior**: S. J. Hampson 2:48.1  
- **Junior**: S. J. Hampson 34.1  

**Best All-Rounder Cup**: S. J. Hampson (aggregate 3:47.5).

**Inter-House Cup**: St Bede's (573 points).

Runners-up: St Aidan's (197); JCHOEDWT.

**Colours this term**: S. Radwanski.


**Hockey**

Not surprisingly the hockey team had mixed fortunes, since only two players remained from last season. A rather depleted Masters' XI was defeated 5-1, but the match against Scarborough College was lost 0-8. A general lack of cohesion, especially in the second half, was the prime cause.

The House six-a-side final between St Bede's and St Thomas's produced a very evenly balanced match. St Thomas's scored before their opponents touched the ball and the equalising goal came as the final whistle blew. It took another twenty minutes of extra time before St Thomas's scored the winning goal.

**Golf**

For the golf in the summer term, with Gilling golf course now open to the public, all thanks and praise must be extended to Fr Leo and his workers, who maintained the course in most excellent condition, which has undoubtedly been largely responsible for increasing the School's interest in the game, the numbers in the golf set having doubled.

The term was very successful and both the matches held were won, Mount St Mary's being beaten 41/3 and Gilling Golf Club being beaten 4/0. The Bailleul Trophy was staged midway through the term and was won by St Dunstan's, who returned a gross score of 53, one under par for the course. The inauguration of a knockout match-play event entitled the Gilling Amateur Championship was very successful, drawing well over 40 entries. The event was staged towards the end of term and was won by the captain, S. Geddess, with Fr Edward taking second place. Special thanks are also due to Mr Fosythie for all his help throughout the term.

S. Geddes (Capt.)

**Combined Cadet Force**

This year's Inspecting Officer, Vice Admiral J. D. Treacher, remarked on the surprising number of senior cadets to whom he spoke who said they intended to apply for commissions in the Army or Navy. It certainly seems to be true that there are a considerable number considering a Service career. Those who remain in the C.C.F. after the compulsory two years are obviously likely to contain a high proportion of Service candidates, but the impression is that the number is growing. This year several boys have taken steps to join the T. and A.V.R. while still in the School—a difficult thing to do since it involves weekend and evening training during the term. So far none has succeeded, though U/O C. M. G. Scott, who lives locally, seems likely to do so. More consciousness of holiday courses has also been apparent: Cpl J. F. Anderson and S. A. C. Everest attended an Advanced Signals course at Catterick and emerged with a Certificate "T"; Cpl N. A. Spence attended an R.E. course on Combat Engineering; Cpl G. C. Rooney did a month at the Eskdale Outward Bound School, and Cdt Hon B. Smith was attached for two weeks to 3rd Bn. Light Infantry in B.A.O.R. (where he managed to get the best of both worlds by working as a rifleman, but living in the officers' mess).

Admiral Treacher was accompanied by an Old Boy, Lt Cmdr David Gladstone (O 49), and we were also pleased to welcome two C.C.F. officers from Jamaica who were on a short visit to this country to see how the C.C.F. is run here. Admiral Treacher, senior though he is, was at one time, when he was a Dartmouth cadet, a pupil of Lt Cmdr Ted Wright—who seems to have taught most of the senior officers in the Royal Navy at some time. Fortunately, the Inspection went well and the Guard of Honour commanded by U/O Mark Faulkner was particularly smart in its turn-out and drill. P.O. Simon Wright was in charge of another excellent item and had to cope with a possible crisis when the test weight came adrift while being slung across the swimming bath in a Jackstay Transfer. With so many distinguished officers watching he kept a cool head and the mishap was turned to advantage. Admiral Treacher in his address to the contingent professed himself well pleased with the many items of training which he had seen; much time had been spent in preparation and considerable effort expended on the actual day.

We are grateful to Brigadier L. A. Painter, Deputy Director Royal Artillery, for conducting the Nulli Secundus competition for the best cadet in the contingent. He awarded the cup to P.O. S. E. Wright whom we congratulate. At the same time he awarded the Fusilier Cup for the best cadet in the Army Section to U/O C. V. Clarke, and the Eden Cup for the best cadet in the R.A.F. Section to U/O N. M. Baker.

The following promotions were made during the term:

**5th May**
- To be C.Q.M.S.: Sgts M. A. Campbell, C. M. G. Scott.
- To be W.O.: F/Sgt N. M. Baker.

**4th June**
- To be W.O.: F/Sgt G. J. V. Lardner.

**Royal Navy Section**

This Section had an interesting and enjoyable term under the leadership of W.O. M. Faulkner. We are very grateful for all he did for the Section and wish him well in his career as a Helicopter Pilot in the Royal Navy.

During the course of the term the Nulli Secundus competition was won by P.O. S. E. Wright who took charge of the Section's evolution at the Annual Inspection. We were very pleased to hear that a former U/O of the Section and Nulli Secundus winner followed his achievement of gaining the Queen's Telescope in 1971 by being awarded her Sword of Honour at the B.R.N.C. Passing Out Parade in July 1973. We congratulate Sub Lieut J. Rapp. Royal Navy, on his great achievement.
We were fortunate in obtaining a Motor Fishing Vessel based on the Clyde for our Annual Training and the week of cruising in lovely weather on the Clyde was most enjoyable as well as being excellent training.

ROYAL AIR FORCE SECTION

This year we returned to Scotland and to Gullibraggan near Loch Earn. It is a beautiful area though the camp itself is a series of Nissen huts built for prisoners of war and hardly modernised since then. The first sight of this accommodation in pouring rain was rather depressing, though towards the end of the camp when we returned in more pouring rain from soaked bivouacs the huts seemed positively luxurious.

This may give a false picture and suggest that it was a wet and miserable camp. Actually it was only the first and last days which were wet and made us change our plans. Most of the time it was sunny and we were able to carry out tactical training including a most successful night patrol scheme; a good deal of map and compass work was done through the mountains, there were two nights bivouacing, and the whole contingent distinguished themselves, by achieving extremely fast times in the Initiative Exercise through Strathbreagh (62,000 ft.); C.S.M. Rigby's section boat the existing record time for the course. We were visited by the Deputy Commander of North East District, Brigadier A. Breitmeyer, though only at the end of the camp so he never saw us in action.

The weather was also to see a bit of Scotland; we made an expedition to Pitlochry and saw the famous Salmon Ladder: Fr Prior (Captain Ainscow, our chaplain) attacked the local trout with a rod and he was at times assisted by Cdt Mitchell and Stapleton. 2/Lt John Dean developed a passion for the Royal Artillery which survived the Inspection. W.O. Baker and F/Sgt Lardner continued to lead the Section well and hardly modernised since then. The first sight of this accommodation in pouring rain was rather depressing, though towards the end of the camp when we returned in more pouring rain from soaked bivouacs the huts seemed positively luxurious.

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ROYAL AIR FORCE SECTION

After two terms in the classroom the Section managed to get some outdoor training in the form of elementary survival training, ably supervised by members of the Air Crew Survival Training Team from R.A.F. Topcliffe to whom we are most grateful. The training culminated in a demonstration of para-ropes and survival cooking for the Inspection. W.O. Baker and F/Sgt Larbey continued to lead the Section well and received well deserved promotion to U/O and W.O. respectively. Four of the Section attended camp at R.A.F. Wyton with Mr Davies. Although it was not wildly exciting, parts were very interesting and the cadets all managed to get a flight. W.O. Larbey attended a continuous Gliding Course at R.A.F. Catterick and passed his solo proficiency.

During the holidays Mr Davies visited R.A.F. Topcliffe to say farewell. The station is closing down, and the Training School which held moves to R.A.F. Finningley. This was a sad moment for Ampleforth, and readers of past numbers of the Journal will be aware of the great debt that we owe them for much assistance in the past. A crest of the College was presented to the Station Commander who passed it on to the Training School Commander and it will be mounted in their new home.

EXHIBITION

To judge from the 72 prize essays on display they the work of the House was in good condition. Twelve boys received "Alpha" prizes from Fr Abbot for work of outstanding quality; thirty received "Beta-one" and another thirty earned "Beta-two". Five of the House's Prizes of Places, of course, went to Archie Fraser (£300) and James Searle-Smith (£200), and two major scholarship winners who had done battle earlier in the term.

Members of the House were very much in evidence at the Saturday concert. The Choral Society performed Britten's "Rejoice in the Lamb" and Handel's anthem "O Praise the Lord!". Sunday's informal concert saw a dozen boys from the House performing as members either of the String Orchestra or of the Wind Orchestra. Special mention is here made of the host-playing exploits of Nicholas Grunefeld who appeared as the solo viol player. In the otherwise entirely adult Chamber Orchestra, and who is on the verge of passing Grade 8 at the age of thirteen.

There were 42 pictures hung for the Exhibition, the colourful work of 18 enthusiastic artists. There were also numerous exhibits in the carpentry shop, some of high quality. The House cricket team was also on show and was far too good for the Fathers XI on Sunday. It was a good Exhibition altogether. The sun was there and there was a record number of visitors present.

SCOUTS

Early in May the Patrol Leaders and their assistants had a weekend at the Middle Lake which was also a scene for Patrol camps spread throughout June. There was a two-nights camping for the whole troop at Hasty Bank on the first whole holiday of the term. A number of hike-camps in pairs or threes also took place.

The regular programme of scouting at the Middle Lake included training in the use of canoes for the summer camp and an introduction to shellfishing. The term also saw the completion of a plywood double canoe to add to our fleet.

On Wednesday, 4th July, the County Commissioners, Dr William Bennett, visited us to present the Chief Scout's Award to Simon Darlington, Jonathan Coping, Simon Dick, Euan Duncan, Benedict Edwards, Michael Harrison, Stephen Henderson, Christopher Howard, John Lennon, Michael Maddocks, Timothy May, Andrew Nicoll, Malcolm Silkes and Ian Watts. They are to be congratulated on this high award. Congratulations too to Edward Charlton, Archie Fraser, Mark Pickthall, Charles Watters who qualified for the Advanced Scout Standard, and to a large number who gained various badges.

The 24-hour canoe expeditions by Patrons on the Tweed were the highlights of adventure on this camp. When one looks back on them, moments of serene beauty, grimmess, excitement, absurdity and hilarity spring to mind in turn. The caping of our District Commissioner, Fr Benedict, should perhaps be specially recorded—as grim or absurd?

The highlight of interest during the camp was probably the visit to the Farne Islands. Postponed once because of stormy seas, we just managed to fit it in on the last afternoon. We also spent an afternoon on Holy Island, climbed Cheviots, walked...
in the hills round the camp site and swim in the burn. We were very pleased to see Dr Bennett again, who came to spend two days in camp, and to have Fr Cyril with us for the evening.

Our sincere thanks go to all who have helped to make our training and our activities such a success in the course of the year.

CRICKET

This season falls into two clear halves. The first was sunny and the wickets were fast and runs came easily. Then the rain came and the games were on the way out. The magic of the first part of the term deserted us and it did not seem to be the same side.

The batting was stronger than it has been for many years. Corkery has become a splendid aggressive player who can tear bowling apart with his powerful stroke play. Only Dundas had the same command of strokes and he played some excellent innings.

May, Hardy, Dick, Tate, Ellingworth, Hubbard and Myers were all capable of good scores and all had moments of glory.

The bowling was in the hands of Corkery, Hubbard, Tate and Ellingworth. Corkery gave great promise and bowled at high speed but after a good start he grew less accurate and did not take many wickets. Hubbard with his overriding pace and Tate with his high breaks were the most successful bowlers.

The fielding was of a good standard with Dundas outstanding at cover; he took some good catches and his fast, accurate throws ran out a number of unwary batters. In this he had the co-operation of Nicoll who kept wickets with distinction.

One must admit that the final results of the season were disappointing but one can look back on some memorable performances. It is not often that a side survives the onslaught is again directly attributable to the good work of our staff, who cheerfully plan these events on our behalf.

SOME FACTS AND FIGURES


W. P. Rohan built a water clock and won a "type C" prize.

Corkery, Hubbard, Tate and Ellingworth. Hubbard with his outswingers and Corkery gave great promise and bowled at high speed. When we staged a swimming competition by night this was a marvellous organisation by Fr Anselm. There were rock lessons from Michael Lord of Ganston. There were two tennis coaching groups run by Fr Michael and Fr Andrew. There was a morning shooting for the Gosling Cup and there was evening judo once a week taken by Mr Callaghan.

OTHER SPORT

Apart from cricket there was plenty of sport to choose from. There were usually two hockey games taken by Mr Bowman. This season was under Mr Henry's authority and there were plenty of four-star awards. Ordinary swimming under the theatre got a shot in the arm when we staged a swimming competition by night this was a marvellous organisation by Fr Anselm. There were rock lessons from Michael Lord of Ganston.

THE PREPARATORY SCHOOL

The Officials for the term were as follows:

Head Captain: R. J. Young.

Captain of Cricket: R. Q. C. Lovegrove.


Ante-Room: J. J. D. Soden-Bird.


Chapel Books: L. Forbes, E. S. Geynor.

Music: D. G. G. Williams, J. A. Raynor.

Dispensary: T. C. Dunbar, J. R. Treherne.

Office Men: S. A. C. Griffiths, R. A. Robinson.

Library: W. M. Gladstone.


Catering: C. P. D. Steel, V. S. D. Schofield.

P. H. Corbally-Stourton joined the School in April 1973.

As summer terms go, we had a vintage year. With only a couple of rainy days we were able to appreciate our surroundings to the full. All outdoor activities thrived and the weather was kind. The usual holidays took place. We celebrated Corpus Christi in traditional fashion and the kindness of Mrs Gordon Foster enabled us to enjoy ourselves in the usual way at Sleightholmedale. That holiday, and the holidays that followed, were the most successful.


PRIZE-GIVING

The Annual Prize-giving took place on Thursday, 12th 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-doors on the South Lawn.

When reporting on the year, Fr Justin welcomed the parents, and especially Her Majesty, the Queen of Lesotho. He reviewed the work of the School, the games, music and other activities, thanking the members of the staff for their effort and the departments, and also Henry Young and his fellow captains for all that they had done. He also explained our plans for the reorganisation of the age groups at Colling.
were progressing.
Fr Patrick then disclosed the results of the Junior House Entrance Examinations and awarded prize scholarships of £30 p.a. to A. C. E. Fraser, M. N. R. Pratt and A. J. Bean. We congratulate all three on their well-deserved success.
Fr Abbott said that the affection we had for her husband, both in the School and since, made Her Majesty Queen Mamohato doubly welcome. Then, referring to the retirement of Miss Metcalfe, he commented on the outstanding continuity of devotion and experience in the staff at Gilling.

PRIZE-WINNERS

Handwriting

Form Prize I. R. D. Twomey
Form Prize II. M. E. Fattorini
Mathematics

Form Prize I. T. C. Dunbar
Form Prize II. W. J. Micklethwait
R.E.

Form Prize I. M. E. Fattorini
R.E.

Form Prize I. B. J. Richardson
R.E.

Form Prize I. S. F. Evans
R.E.

Form Prize I. J. A. Raynar
R.E.

Form Prize I. G. L. Forbes
R.E.

Form Prize I. J. H. J. de G. Killick
R.E.

Form Prize I. P. F. C. Charlton
R.E.

Form Prize I. C. B. Richardson
R.E.

Form Prize I. C. D. P. Stoe}

Mathematics

Form Prize I. A. C. E. Fraser
French

Form Prize I. A. J. Bean
French

Form Prize I. M. N. R. Pratt
Science

Form Prize I. The Hon J. F. T. Scott
Geography

Form Prize I. A. J. Bean
Science

Form Prize I. J. C. Greenfeld
Carpentry

Form Prize I. J. G. Waterton

SPECIAL PRIZES

FR. WILLIAM PRICE

Memorial Trophy. R. Q. C. Lovegrove

Art.

3rd Form. R. K. B. Millar
2nd Form. J. H. I. de G. Killick
1st Form. S. F. Evans

MUSIC

3rd Form. D. G. G. Williams
2nd Form. T. F. G. Williams
1st Form. R. D. Twomey

Violin. M. E. Fattorini

HANDBALL

3rd Form. D. G. G. Williams
2nd Form. A. D. Tate
1st Form. P. T. Scanlan

CHESS.

2nd Form. A. J. Bean

AEROMODELLING

1st XI. R. K. B. Millar

2nd Set. D. J. Sandeman

1st Set. T. F. G. Williams

CRICKET

3rd Set. R. J. Beatty

4th Set. C. M. G. Procter

5th Set. E. R. Corbally

TENNIS

Single. R. Q. C. Lovegrove

Doubles. E. R. Corbally

R. Q. C. Lovegrove

SWIMMING

Crawl Cup. R. K. B. Millar

Diving Trophy. R. K. B. Millar

BOXING

Senior Cup. H. J. Young

Trophies. S. A. C. Griffiths

R. Q. C. Lovegrove

Junior Cup. J. T. Kevill

Trophies. A. H. St. J. Murray

M. D. W. Mangham

P. J. F. Brodie

T. J. Howard

PHYSICAL TRAINING

3rd Form. G. L. Forbes

2nd Form. A. J. Stockhouse

1st Form. T. J. Howard

P.T. CUT. Athenians

ATHLETICS CUP. A. M. Forsythe

SHOOTING CUP. R. A. Robinson

PRIZE-GIVING PROGRAMME

ORCHESTRA

National Anthem Mozart

The Sleigh Ride Mozart

FORM PRIZES

R. LOVEGROVE Honoursque Steve Dodgson

D. WILLIAMS Concerto In F (2nd Mov.) Beethoven

J. GREENFIELD Concerto A Minor (1st Mov.) Vivaldi

SPECIAL PRIZES

CHOIR

Full Fathoms Five John Ireland

Old Mother Hubbard Set in the style of Handel by Holly-Hutchinson

SPEECHES

PRIZE-GIVING CONCERT

After a rather tentative start to the National Anthem the Orchestra demonstrated that we were to be treated to music which could be enjoyed for its own sake. Indeed, the Orchestra's performance of Mozart's "Sleigh Ride" was not in any way standard, and it was good to see the Headmaster, Fr Justin, so ably providing the bass to the ensemble, and to see our windwood and brass teachers, Mr Hely-Hutchinson and Mr Emerson, playing with the boys. The number of violins has increased this year and their technical competence has improved out of all recognition. The Orchestra has been further enlarged by the addition of woodwind and brass instruments and one hopes that next year we may see one or two boys playing the violin and cello.

R. Q. C. Lovegrove gave a very good account of Steven Dodgson's "Humoresque" and D. William's performance of the second movement of Beethoven's Sonatina in F was a credit not only to himself, but also to his teacher, Mr Greenfield. The most polished and exciting solo performance was given by J. Greenfield, who played the first movement of Vivaldi's Concerto in A minor. This is not an easy piece by any standard and, despite one or two lapses in intonation and rhythm (rapidly corrected), Greenfeld gave a most musical and technically accomplished performance which was remarkable for a boy of his age.

The concert ended with two pieces by the Choir, the first of which, "Full Fathom Five" by John Ireland, though well sung, proved to be rather dreary music to at least one member of the large audience. However, Holly-Hutchinson's setting of "Old Mother Hubbard" in a parody of Handelian style concluded the concert with an exciting and virulently flourish. The voices were fresh in sound and sang accurately in tune in two parts, negotiating the very difficult runs with great bravura.

Miss Clowes' infectious enthusiasm and professional accomplishment have transformed all aspects of music at Gilling in just one year, and we look forward to hearing the fruits of her labours in the coming year.
would be none the worse for that. In the final analysis the art prize for the term was given to R. K. B. Millar and richly deserved by all.


MUSIC
There have been four concerts at Gilling this term, three given by the boys themselves and one by the music staff during which seven different instruments were heard playing solos in the space of half an hour. Perhaps the greatest enjoyment came from Fr Andrew's masterly rendering of a popular song on the tuba. The two informal concerts, which took place after lunch, gave the boys a chance to play to each other, and the second one in particular showed that there are a number of young instrumentalists who will be able to make a valuable contribution to music at Gilling next term. The main event of the term was the Prize-Giving Concert which is reviewed above.

Three weeks after the beginning of term 24 Gilling boys joined a similar number from Junior House in a rousing performance of Brahms's Psalm 150, conducted by Miss Clowes, at an informal concert at Ampleforth. The event was a great success, although perhaps the percussion playing was rather too enthusiastic for some members of the audience.

Two of our boys were lucky enough to sing in the Evening service at Ampleforth and experience the excitement of being part of a large choir.

Our thanks must go to Miss Clowes, Mr and Mrs Gruenfeld, Mr Emerson, and Mr Kershaw for their hard work during the term and their mutual desire to make Gilling music as interesting and lively as possible.

MODELLING
The annual Collins Team Gliding Trophy was won by a team from Form II, which consisted of Gilling made up by "A" Team : R. K. B. Miller (Capt.), D. G. G. Williams, J. J. Sandeman, C. H. B. Googleson, "B" Team : W. M. Gladstone (Capt.), T. R. G. Williams, S. T. T. Geddes, A. C. Dewey. The annual best towline flight Trophy was won by Sandeman, and the best hands-on flight kit prize went to T. Williams.

During the term two gliding competitions were held. There were no entries for the first wire, but fourteen aircraft were built bringing the grand total to 306 models built. At the conclusion of the tea party Fr Priest was presented with a gift; an angel carved in wood from the seventeenth century reredos of St Stephen's Chapel in York Minster.

The gift was a present from David Collins and the modellers. This was a very successful term, with perfect weather for the lakes, sailing outing and the team trophy.

CRICKET
This year Gilling had an exceptionally strong cricket team. It was unfortunate that such a promising team was only able to play six matches out of nine because of cancellations caused by infection and extreme weather. We were very disappointed at missing out on a magnificent match against Ayotstoune with all the Gilling batsmen getting right on top of the bowling to knock up 124 runs in the last wicket with 7 wickets down declared. J. J. D. Soden-Bird did well to make 56 runs as opening batsman and to take a wicket with his first ball as opening bowler; the match ended as a draw with Braemosses 85 for 7. We lost all the wickets and H. J. Young and C. B. Richardson held catches. In beautiful weather the team played an exciting match against Ayotstoune with some fine bowling. We lost more than 12 runs we were dismissed for 87; our captain, R. Q. C. Lovegrove, had improved his bowling since the last match and took 5 wickets for 16 runs. Gilling won the match with 24 runs to spare. We scored 52. Gilling had rather a lucky win against St Olave's at home with the team all out for 67; P. Ainscough and S. D. Lawson did well to score 44 runs between them with the help of improved fielding at St Olave's were dismissed for 59; Soden-Bird, Lawson and J. G. Gruenfeld held catches. We did not have an easy win against St Martin's at home; it was Lovegrove making 35 runs which saved the day in his partnership with T. A. Hardwick (10); although we took the first three wickets for 3 runs St Martin'sPiats were all out. Gilling made 86; P. Ainscough, Young, A. M. Forsythe and S. A. C. Griffiths held catches. Although Malsis appeared rather surprised that we were able to get them all out in good time for tea, they were each good fielders (no one was clean bowled) that we lost the match by 18 runs; Malsis scored 78. Lovegrove did well to score 30 runs after a collapse of 3 wickets for no runs; Soden-Bird, Lawson and Young held catches. The last match was against the Gryphons, and was won again by the boys who stayed in till tea scoring 137 runs, the batsmen played a carefully measured attacking game, and once again no one was clean bowled. Even with extra years and an extra man the Gryphons were all out for 115. Lovegrove, Soden-Bird and P. Ainscough were given cricket colours. S. C. Bright and J. G. Waterton, so far unmentioned, also played regularly for the team.

The A team lost their three matches, but they were well captained by A. H. St. J. Murray and did well to score 96 runs against Malsis; M. Seisoo held a good catch in this match. One of our regular players was A. J. G. Millar (Capt.), D. A. Tate, S. F. Evans, S. G. Doherty, P. T. Scanlon, A. J. Westmore; J. C. W. Brodie.

Soden-Bird's Spartan team did well to win the senior T.A.B.S. matches; J. Brodie's Roman team won the junior.

SWIMMING
The first big event was the match against St Olave's on 5th June, which we lost 55 points to 37. However, the Under 10 Breast Stroke was won by A. Steven, and the Junior Team won the Medley Relay race. We also saw a great deal of excellent and enthusiastic swimming. It was a very enjoyable afternoon, and we hope to repeat it next year, though with better results on our part. Swimming Colours were awarded to R. Millar and S. Bright, and the Swimming Badge to A. Steven.

On 11th June, Fr Anselm very kindly came across to judge the Swimming Competition. R. Millar won both the Front Crawl Cup Prize, and also came first in the Back Crawl. A Steven and J. Brodie were judged our best Breast Stroke swimmers, and J. Raynar the best at Butterfly-Dolphin. After Fr Anselm had commented most encouragingly on our swimming, three members of the very successful Preparatory School gave us a demonstration which opened our eyes to the future. As a result of this competition, J. Raynar and G. Forbes were awarded their Swimming Colours, and L. David, J. Brodie and E. Price their Swimming Badges.

The Swimming Championships were held a week earlier than has been customary. In II Form, J. Brodie broke the 1968 Butterfly record, and R. Millar won all the others in good times, though without breaking any records. In II Form, J. Brodie broke the 1968 Breast Stroke record, A. Ellis won the Front Crawl and S. Evans broke the 1968 Back Crawl record. Finally, the Trojans beat the Athenians in the Relay race.

On the last Sunday of term there were Challenge races, which resulted in J. Brodie setting a new record of 21.9 seconds. Both the II Form Breast Stroke, while R. Micklethwait produced the best II Form Butterfly time for this year, and A. Murray equalled the II Form Back Crawl record. Many challenges were accepted, and a very exciting time ensued. R. Micklethwait was awarded his Swimming Colours.

Also, during the term, two boys gained their A.S.A. Silver Award for Prolific Swimmer: Mrs Anselm, who received the Bronze, and twenty-five gained A.S.A./E.S.S.A. Badges for Speed Swimming. In general, it seems that the standard of swimming not only of our boys, but also of the less proficient boys, continues to improve. Our special thanks go to Tommy and Trevor for keeping the swimming baths and its machinery running so efficiently.

TENNIS
The fine weather gave us a good season of tennis and some 35 boys took part in the familiar amateur tournament which helped to raise enthusiasm and standards. Fr Andrew brought over a demonstration team of College boys we knew and this, too, helped to raise and set standards. We are grateful...
to them. The most popular events were the knock-out tournaments, 52 boys entering the singles and 36 the doubles. In the singles C. L. Macdonald did well to reach the quarter-finals and A. J. Westmore only lost to R. Q. C. Lovegrove 5–7 in the semi-final. Lovegrove won the final against P. Ainscough 6–3. In the doubles S. F. Evans and Macdonald made the quarter-finals by defeating Westmore and A. C. Dewey, but the most exciting match was the semi-final in which H. J. Young and J. D. Soden-Bird defeated R. K. B. Millar and E. S. Gaynor 9–7 only to lose to Lovegrove and E. R. Corbally-Stourton 2–6 in the final.

JUNIOR HOUSE

Continued from page 176

Our guests at the House Punch at the end of term were: Fr Gervase, Fr Charles, Fr Aelred, Mr Criddle, Mr Booth, Mr Musker, Mr Robinson, Mr Nichols and H. J. J. Bylands. Fr Gervase presented various prizes on this occasion to: P. K. Corkery, J. C. B. Tate and D. H. Dundas for cricket, A. C. A. Quirke for swimming, J. C. B. Tate for tennis, T. M. May for winning the hunt point-to-point, M. P. Trowbridge for table tennis, A. I. C. Fraser for athletics, P. L. Rigby for golf, A. J. Nicoll for shooting, and to P. M. Fletcher, C. T. Seconde-Kynnersley, G. S. Hornung, A. D. Plummer, A. de Larrinaga, D. P. B. Richardson, M. F. Russell for carpentry.
