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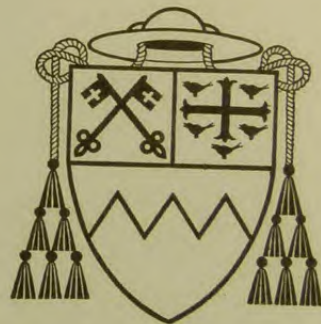
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CONTENTS

	<i>page</i>
EDITORIAL: ECCLESIA ANGLICANA	1
RICHARD SIMPSON AND ENGLISH LIBERAL CATHOLICISM B. M. G. Reardon	9
MINISTRY AND ORDINATION E. P. Echlin and Portal Mercier	17
WORDSWORTH AND BLAKE: TWO VIEWS ON NATURE Kathleen Raine	37
LITTLE GIDDING J. A. W. Bennett, F.B.A.	60
THE PROPORTIONS OF THE FOURTH ARAB-ISRAELI WAR	74
BOOK REVIEWS	77
CORRESPONDENCE	97
COMMUNITY NOTES	99

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WILLIAM BLAKE: THE ARCHANGEL MICHAEL'S PROPHECY OF THE CRUCIFIXION
*Huntington series of illustrations to Milton's "Paradise Lost",
 Museum of Fine Arts, Boston.*

Nailed to the Cross with Christ is the Ocren serpent of sexual vitality. At the foot of the Cross lie the bodies of Uzizen, the fiend of death; and of Vala-Ruhab, symbol of man's fallen nature, both overcome by the death of Jesus. Adam stands where John will later stand and Eve reclines where the Mother of God will be, Michael the warrior-angel taking the place of the Roman soldiery.

THE AMPLEFORTH JOURNAL

Volume LXXIX

Spring 1974

Part I

EDITORIAL: ECCLESIA ANGLICANA

I speak of dissension . . . we are in the same fold and led by the same shepherd. I regard it as all the more deplorable that in spite of these signs of being gathered together, we should be divided.

St John Chrysostom, Homily VIII
 on the Epistle to the Romans.

ONE wonders what the view must look like through wholly Roman eyes, eyes of an Italian Curial prelate surveying churchmen of the Church of England and the Church in England negotiating with one another over their respective understandings of the nature of Christ's Church to which they all belong more essentially than to their time/place conditioned specifications of it. It must look like half-brothers sharing a single parental nationality, but separated by ecclesially different fathers, searching back to their common character expressed in the hereditary blood of their mother. The two are one Church, yet no longer wholly one Church: the *ecclesia anglicana*, once rooted in Canterbury and Rome, has long lived in separation (not to say strife) as rooted in Canterbury or Rome: and these long and often bitter years of mutual suspicion have given each a partially new character over against the other, as persecutor and persecuted, as indigenous and foreign, as branch and stem, as self-sufficient or in communion with a wider reality.

Latterly in these long years the Church of England became diversified, not to say divided against itself high and low, first in virtue of the puritan strain and then of John Wesley's reform movement becoming a separate ecclesial offshoot and the Oxford reformers returning to the sacramental liturgies of Old Sarum. The Church in England meanwhile clung to Curial and Continental traditions as a child to nanny's apron strings, conforming slavishly, evolving nothing indigenous, throwing up no native religious genius, referring all things to the Holy See (at a time when Pio Nono's *Romanità* was all-pervasive).¹ One only has to tell the tale of English

¹ Cf. Dom Emmanuel Lanne, "Les Différences Compatibles avec L'Unité dans la Tradition de L'Eglise Ancienne jusqu'au XIIe Siècle", *Istina* 8 (1962), 227-53, where three kinds of diversity in unity are analysed—in the fields of liturgical and disciplinary usage, of theological terminology and of theological system. A fine example of the first comes from Eusebius' continuator, who gives details of the paschal dispute in the Novatian Church of Constantinople, the diversity in the observation of fasts, the variations in the days of synaxis, the differences between the several Churches regarding clerical celibacy, varieties of usage in administering baptism, in orientating churches and in celebrating the Saturday vigil. "All in all, you would be hard put to it to find among all the communities in the world two Churches which in every respect celebrate the liturgy in the same way." (HE V.22; PG 67,632b). Conformity to the point of uniformity was never the mark of the early Church.

liberal Catholicism—a tale of intellectual persecution from the inside, often illustrated in these pages and once again in this issue—to see how bankrupt of English initiative had become the English Catholic Church. So now what we have inherited, all of us of the *ecclesia anglicana*, is a Lambeth that must blow a trumpet of uncertain sound, wondering what troops will rally to any particular battle (some to the highlands, others to the lowlands); and a Westminster that has little independent vision either in relation to the Vatican or in delegation to the episcopacy and parishes. The Anglican theologians speak with voices of Babel theologies which presume or refute the divinity of Christ, the virgin birth, the historical fact of the Resurrection; and Catholic theologians speak not at all, being either untrained to mental authority or in disarray after falling into private judgment.

It was not always so; and we would do well to remind ourselves of our common tradition. The present hundredth Archbishop of Canterbury is heir to a monk from Rome who was chided by Gregory the Great for referring the details of his commission too excessively to the papacy for decision, so that it was Pope Gregory and not Bishop Augustine whom Bede named the Apostle of the English people. He is heir to a series of monk-bishops who pegged out the structure of the episcopal system that we have to this day. In the lifetime of Bede, monarchs accepted the power of the keys of Peter (as did Oswulf at the Synod of Whitby), English churchmen went to Rome—in the persons of Wilfrid of York, Theodore of Tarsus, Benet Biscop and so forth—to discover the mind of the universal Church; and popes in their turn sent epistles and envoys to England or convened papal councils to discuss the needs of the English Church. It was, strange to tell, Gregory's granting of the papal pallium to Bede's disciple and bishop, Egbert of York in 735, which virtually crippled the constitutional unity of the English Church; for it started the competitive quarrel between Canterbury and York that sapped for a long while the co-operative resources of what are now the two Provinces.

This early tradition of close co-operation between Rome and Canterbury persisted. There exists a good illustration of it in the letter of Pope John VIII to Archbishop Ethelred in c. 878, where he says: "in accordance with the custom of your predecessors you seek to refer your Church's necessary concerns to our episcopate as to a teacher; and to receive from the Apostolic See advice and the support of authority in the adversities you are suffering". This two-way relationship was confirmed by the kings of the West Saxons, Alfred and Edward the Elder, taking alms to Rome, a procedure thereafter often followed by English kings until a regular payment of Peter's Pence flowed annually from these shores. The relationship was further confirmed by periodic visits of the Archbishop of Canterbury (from 927) and York (from 1026) to Rome, a procedure initiated by the English and later taken up on the Continent. Then gradually monastic houses began sending their abbots to procure privileges of papal protection against monarchs and lordly bishops; and the popes began sending out legates *a latere* (as did Nicholas II in 1061) to decide between quarrelling ecclesiastics. The collection of the pallium on an *ad limina* visit to the

shrine of Peter by a new archbishop became in effect part of the Holy See's tactic to bind bishops of the world to Rome's reforming programmes; and popes were quick—as when Alexander II supported the Conqueror—to give their blessings and banners to new and coming political leaders.²

But the Holy See naturally always gave its support to the Church, and so it was that Anselm and Becket in their troubles with the Crown turned to Rome, leaving Canterbury to go into voluntary exile; and so it was that canon law seeped into the whole fabric of English ecclesiastical life, which was thereafter able to accept provisions of aliens into English benefices even from the nomination of the Avignon (French) papacy—Italians coming to occupy even the sees of Worcester, Salisbury and Hereford (though never Canterbury or York) and acting as envoys between Westminster and the Lateran. During the Great Schism and the Conciliar Movement the pope at Rome was warmly supported against Avignon claimants by the English, Germans and Italians; and later Henry V played a crucial part in restoring the papacy to a single pope. At Constance, England's contribution was characterised by loyalty, orthodoxy and the preaching of the value of ecumenical unity. There was no whiff of any Gallican doctrine, any go-it-yourself Anglicanism, to pull the island Church from the See of Peter; for the English Church's fear was not the pope in Rome but the king at Westminster—a king who incidentally was an honorary member of the benedictine chapter of one of the four major basilicas of Rome, the abbey of San Paolo fuori le Mura, where the Apostle Paul's relics lie, the abbot in turn being a Garter prelate. English devotion to the Holy See was as strong in the mid-fifteenth century as it had been in Bede's time: and so it continued until the Lutheran challenge attracted sympathy across the northern waters, and the king's Great Matter divided the episcopal bench between pious papalism and prudent politics, all unknowingly beginning the long bleak years of persecution and later ostracism.³

And now what was broken by degrees must be mended by degrees—for every activity under heaven has its time: a time to kill and a time to heal, a time to pull down and a time to build up. Each process is gradual, full of labour and not to be hurried. Nevertheless progress in the last fifteen years has been swift and successful beyond all our hopes. We have paid tribute before in these pages to Geoffrey Francis Fisher, the first Archbishop of Canterbury since the Reformation break ever to visit a

² It was the English pope, Adrian IV, who in 1155 approved Henry II's intended incorporation of Ireland into his realm, on the grounds that "you (Henry) endeavour like a Catholic prince to enlarge the boundaries of the Church and expound the truth of the Christian faith to ignorant and barbarous people". Almost twenty years later Alexander III gave Henry II similar encouragement at the outset of Strongbow's conquering expedition to Ireland—for both popes wanted to extend Canterbury's episcopal jurisdiction. Cf. W. L. Warren, "Henry II" (1973), 195-7.

³ Cf. A Table of Events during the Years of the Forty Martyrs, *JOURNAL*, Spring 1971, 96f. For the years before the Reformation, see six lectures given in the Great Hall of Lambeth Palace Library in the autumn of 1957, ed. C. R. Dodwell, "The English Church and the Continent"; and ed. C. H. Lawrence, "The English Church and the Papacy in the Middle Ages" (1965).

pope and the first to make the journey to Rome *ad limina Sancti Petri* since Thomas Arundel in 1397. His journey must surely have done much to decide the Council conveners to invite Anglican observers; and they in their turn, by their benign presence, must have influenced the wording of the Decree on Ecumenism. In December 1960, in a short but deeply significant sixty minutes spent with Pope John, he opened new vistas of hope to the whole English religion: discerning the significance of his visit, he remarked: "Your Holiness, we are making history!" More history was made when his successor, the hundredth Archbishop, visited Pope Paul in March 1966, when together they issued a common declaration from the "English basilica" of San Paolo fuori le Mura:

In this city of Rome, from which St Augustine was sent by St Gregory to England and there founded the cathedral see of Canterbury, towards which the eyes of all Anglicans now turn as the centre of their Christian Communion, His Holiness Pope Paul VI and His Grace Michael Ramsey, Archbishop of Canterbury, representing the Anglican Communion, have met to exchange fraternal greetings. . . In willing obedience to the command of Christ who bade his disciples love one another, they declare that, with his help, they wish to leave in the hands of the God of mercy all that in the past has been opposed to [the] precept of [Christian] charity, and that they make their own the mind of the Apostle which he expressed in these words: "Forgetting those things which are behind, and reaching forth unto those things which are before I press towards the mark for the prize of the high calling of God in Christ Jesus." They affirm their desire that all those Christians who belong to the two Communions may be animated by these same sentiments of respect, esteem and fraternal love, and in order to help these to develop to the full, they intend to inaugurate between the Roman Catholic Church and the Anglican Communion a serious dialogue which, founded on the Gospels and on the ancient common traditions, may lead to that unity in truth for which Christ prayed. The dialogue should include not only theological matters such as Scripture, Tradition and Liturgy, but also matters of practical difficulty felt on either side. His Holiness the Pope and His Grace the Archbishop of Canterbury are indeed aware that serious obstacles stand in the way of a restoration of complete communion of faith and sacramental life; nevertheless, they are of one mind in their determination to promote responsible contacts between their Communions in all those spheres of Church life where collaboration is likely to lead to a greater understanding and a deeper charity, and to strive in common to find solutions for all the great problems that face those who believe in Christ in the world of today.¹

Dr Ramsey left Rome with a gift from the Pope, the ring of the fisherman.

¹ Alan C. Clark and Colin Davey, "Anglican/Roman Catholic Dialogue: the Work of the Preparatory Commission", OUP 1974, 129 p., £1, 1-4 English/Latin texts. Bishop Clark is the RC Co-Chairman of ARCIC, Rev C. Davey is one of the Archbishop of Canterbury's Counsellors on Foreign Relations. This book is largely a collection of documents from the period 1966-1968.

The Council fathers had declared in the 1964 Decree on Ecumenism that "among those [communions separated from the Holy See] in which some catholic traditions and structures continue to exist, the Anglican Communion occupies a special place" (sec. 13); and after the Council the Pope received in audience all Anglican observers before their departure from Rome. In May 1966 Cardinal Willebrands of the Secretariat for Promoting Christian Unity called on the Archbishop of Canterbury and agreed upon the appointment of a Joint Preparatory Commission to establish priorities in the theological dialogue and consider matters of practical ecclesiastical co-operation; a sub-commission being appointed to deal with the vexed matter of mixed marriages.² Thus began a series of Commission meetings involving delegates from both Communions, the first of which was held at Gazzada in north Italy in January 1967. It was admitted by Bishop Willebrands that biblical, liturgical and social renewal in the Catholic Church since the 1920s had led to changes of attitude which now made renewed dialogue possible. A programme of doctrinal search and practical action was drawn up, of which the latter is here the more interesting—

that bishops of both Churches should meet more often socially and to discuss their mutual problems;

that the clergy of the two Churches should meet, perhaps in deanery chapters, to discover and study their common heritage and responsibility in Christ;

that local groups of clergy and laity should form for prayer, scriptural study and to study each other's doctrine and practice, for common action in education and works of charity;

that churches and places of worship should be shared;

that common prayer and ritual texts should be developed;

that there should be co-operation in universities and colleges, in seminary training and theological faculties.

The second meeting at Huntercombe Manor, a conference centre in Buckinghamshire, in the autumn of 1967 issued in a lively discussion of papers which threw "into relief certain points of crucial importance, e.g. the authority to interpret Holy Scripture, episcopacy, papal primacy and infallibility, dogmatic definitions about the Blessed Virgin Mary, Anglican

² Cf Rev John Williams, "Mixed Marriages: a Wrong to be Righted and a Bridge to be Built", JOURNAL, Spring 1968, 41-5; Dom Swithun McLaughlin, "Mixed Marriages: the Need to Relax Church Law", JOURNAL, Autumn 1968, 356-75. There it was suggested that married couples should be the subjects of the pastoral care of the ministers of both Churches before the marriage, at the marriage and thereafter; and that they should be allowed in peace in their own homes to hammer out a common mind in Christ, reaching a mutual decision in conscience as to how they should bring up their children. It was suggested that children should share the mutual love and therefore the mutual churchgoing of the parents, communicating as they wished in both Churches until they were old enough to settle to a decision—this in itself being a sign of the unity of the family and of the convergent unity of Christendom. Cf also *Concilium* VII.9 (September 1973), "The Future of Marriage in the Church", articles on marriage in relation to Canon Law, Sacrament and Liturgy, bishops, tribunals and discretion cases, the Churches, etc.

Orders, and the problems connected with intercommunion.⁷ A Joint Commission was appointed to examine the theology of marriage and its application to mixed marriages.

The third meeting was held over the New Year of 1968 in Malta, overlooking the bay where St Paul was shipwrecked en route to his trial in Rome. The meeting issued in the promulgation of The Malta Report, resuming all work to that date, a Report which soon found its way to the desks of Pope Paul and Archbishop Ramsey.⁸ The Report recorded what all of the commissioners had found from the outset, the extent of common ground and the warmth of common feeling especially in the sharing of prayer—

We record with great thankfulness our common faith in God our Father, in our Lord Jesus Christ, and in the Holy Spirit; our common baptism in the one Church of God; our sharing of the holy Scriptures, of the Apostles' and Nicene Creeds, the Chalcedonian definition, and the teaching of the Fathers; our common Christian inheritance for many centuries with its living traditions of liturgy, theology, spirituality, Church order, and mission.

The Report's recommendations were these: that the next stage should begin with an official and explicit affirmation of mutual recognition from the highest authorities of each Communion, each accepting the basic truths set forth in the ecumenical Creeds and the common tradition of the ancient Church, though neither being tied to a positive acceptance of all the beliefs and devotional practices of the other; that the two hierarchies should hold joint annual meetings; that they should consult and collaborate in pastoral work, building of churches, theological education; that there should be a furtherance of prayer and liturgical worship together, preachers being exchanged at services; that major joint liturgical revisions should be made, implementing the use of the vernacular; that Church leaders should be encouraged to make joint statements on urgent human issues involving Christian values; that there should be much closer co-operation in foreign missionary work; that the problem of mixed marriages should be thoroughly investigated—the doctrine and sacramental dimension, the ethical demands, the canonical status and the pastoral implications.⁷ Finally the Joint Preparatory Commission recommended that it was replaced by a Permanent Joint Commission responsible for the oversight of

⁷ Clark & Davey, 107-15.

⁸ The Association of Interechurch Families, founded in 1968 by Martin and Ruth Reardon (23 Drury Lane, Lincoln LN1 3BN) has just produced a valuable pamphlet, "Two Church Families", 99 p., 25 pence, which takes into account the relaxation of Catholic marriage law which now encourages the more determined couples to experiment. This pamphlet presumes a marriage where both of the partners are convinced and committed members of their own denominations, yet able to answer the exigencies of their own conscience. Such matters as the religious upbringing of children of a marriage, or family attendance at Sunday services and intercommunion suggest a coming pattern of dual membership, both partners and all their children regarding themselves as members of both Churches. What then of joint baptismal registration, first communions, confirmation and so forth? What of the place of close and dearly loved proposed godparents from the other Church, now officially disallowed? There are problems, only some made easier.

Anglican/Roman Catholic relations, this to study (by means of sub-commissions) Intercommunion, Church and Ministry and the question of Authority; and jointly to study moral theology "to determine similarities and differences in our teaching and practice".⁸

It is clear from Cardinal Bea's letter of 10th June 1968 to Dr Ramsey that most of the Malta Report was accepted by the Vatican, with a brake however being put on the joint use of churches, agreements to share facilities for theological education and temporary exchange of students. It was agreed not to publish the Report because of its interim and semi-official nature, as being a working document for the guidance of hierarchies; but in November 1968 it was leaked to the press and so appeared in *The Tablet* and elsewhere. It was resolved at the 1968 Lambeth Conference and at Rome to recommend the setting up of a Permanent Joint Commission for which the Anglican delegation should be representative of the Anglican Communion as a whole and the Catholic delegation of the Roman Catholic Church, reporting respectively to the Church of England Council on Foreign Relations and the Secretariat for Promoting Christian Unity. This Commission was appointed in 1969, holding its first meeting at Windsor in January 1970 under the name Anglican/Roman Catholic International Commission (ARCIC). It has since issued two agreed statements, the Windsor Statement on the Eucharist (September 1971) and the Canterbury Statement on Ministry and Ordination (September 1973).⁹ They differ in that the first confronted the controversial problem of Real Presence and Sacrifice of the Mass, upon which Anglicans and Catholics have been embattled from the outset, and upon which much ink and thought has been poured out; whereas the second was a common statement of long recognised harmony of doctrine resting on traditions that go back unruffled to the Fathers. If the first was an exercise in reconciliation, the second was a rather easier (and so less stirring) essay in recognition. The potentially greatest stir, concerning papal Primacy and Infallibility, is as yet ahead, for ARCIC now moves to examine the vexed subject of Authority; the dialogue continues, under the guidance of the Holy Spirit.

That the Vatican realises the significance of these steps towards the reunion of the *ecclesia anglicana* is evident in the recent actions of the new Apostolic Delegate, Mgr Heim, who in January took part in a joint

⁸ As in such subjects as contraception, abortion and the nuances of euthanasia. Of these, perhaps the most important is abortion, considered to be infanticide by the Catholic Church; and about which the Church of England has lapsed into stunned silence. Year by year the rate is rising very fast, and half of those abortions carried out at approved clinics in England were on women living outside England and Wales, 50,000 out of just over 100,000 in 1972 (32,000 out of 75,000 in 1971). Cf Michael Scott, "Abortion: the Facts", Darton, Longman & Todd, 1973, 62 pp., 45 pence. This is a well researched, dispassionate account of the whole argument against the principle of abortion. Four graphic photographs in colour are provided.

⁹ On the second of these, see below at length; on the first, see Bishop Alan C. Clark, "Windsor and After", *JOURNAL*, Autumn 1972, 27-33. The agreed statement on the Eucharist was achieved after three plenary sessions. It fell into three parts: the Mystery of the Eucharist, the Eucharist and the Sacrifice of Christ, the Presence of Christ. The word *Transubstantiation* was by-passed.

eucharistic service in an Anglican church at Stoke Newington. *The Times* of 21st January commented that "the participation of the Pope's personal representative in London will make this service one of the most significant events of the current week of prayer for Christian Unity." The service was unprecedented. At the central part Archbishop Heim performed the eucharistic rite according to the Roman Catholic Mass, while on other altars the equivalent action from the Anglican and Methodist liturgies took place: the rest of the service was held in common—signifying the desire for reconciliation, the reality of reconciliation in intention, and the stark fact of Christian disunity in the separation of altars in the action that constitutes the heart of the matter.

Elsewhere than in England, meanwhile, a precedent has been raised concerning intercommunion. In Alsace-Lorraine, where Bishop Leon-Arthur Elchinger of Strasbourg, soon after publishing guidelines for Catholic partners in mixed marriages, advised that in exceptional circumstances other Catholics could also receive Communion in a Protestant church and Protestants in a Catholic church, provided that their own Churches did not object (aye, there's the rub). The Lutheran Consistory has responded positively but with certain provisos: there must be a genuine link between the visitor and the congregation, the Eucharist must be celebrated as Jesus instituted it, Communion must be in both kinds (or species), and participation should not estrange the visitor from his own congregation but rather should deepen his faith and ecumenical commitment. (Statements November 1972/December 1973). There is in turn a certain precedent of judgment for this ruling, from the fathers of the Vatican Council: they decided in regard to *communicatio in sacris* that "the fact that it should signify unity generally rules out common worship. Yet the gaining of a needed grace sometimes commends it." (Decree on Ecumenism 8).

Daily the pressure grows towards full communion; and the Churches, while fairly strongly discouraging the practice before the theological understanding of each allows it, have no choice in the end but to leave it to the consciences of individuals to decide what they may do themselves.¹⁰ What seems to be emerging under reluctant official countenance is a form of promiscuous intercommunion by stealth, a welling up of ultimate conviction in its favour from the intuition of the People of God (who, of course, are not necessarily right, but whose corporate judgment is always a powerful factor)—

*Far back, through creeks and inlets making,
Comes silent, flooding in, the main.*

Once the dam breaks, the consequences may be far reaching, the *lex orandi* outstripping the *lex credendi*. The Spirit is restless, urging and empowering us towards reunion.

¹⁰ On the Catholic side the Secretariat for Promoting Christian Unity has issued a series of directives giving guidance on the matter, and none have given any licence for official or unofficial intercommunion. Cf the Ecumenical Directory I (1967), a letter of January 1970 from the Secretariat, and the Instruction on Admission of other Christians to Holy Communion (1972).

RICHARD SIMPSON AND ENGLISH LIBERAL CATHOLICISM

A REVIEW ARTICLE

by

BERNARD M. G. REARDON

It is not always understood how new is the "right" to hold liberal opinions among English Catholics. We have only to go to our own Bishop Cuthbert Hedley (JOURNAL, Summer 1969, 229-37) who might well have become Archbishop of Westminster had his health held, to see how unliberal Victorian Catholic England was. In the first number of the *Dublin Review* issued under his editorship in January 1879 he wrote an article entitled "Catholicism and Culture" in which he endorsed the official view of ecclesiastical authority that knowledge not directed to our last end is of no value; and that most men should be kept from all knowledge that might be harmful to their religion. Catholics were to be kept insulated from what other men around them were discussing, even were they educated Catholics, with an independent and intellectual timbre of mind. Today we would say that any man not aware of the climate of opinion around him is by definition not educated! Against this illiberalism three men were pre-eminent in their resistance: Newman (1801-90), Acton (1834-1902) and Simpson (1820-76), and all of them directly suffered censure and silencing to some degree. It is a past that the present must find not easily credible and scarcely forgivable.

The author is well known to JOURNAL readers for his writings on Modernism. His interest has been widening to nineteenth century Liberal Catholicism both in England and on the Continent, and he has just completed a book to be entitled "Liberalism and Tradition: Aspects of Catholic Thought in Nineteenth Century France", which will be the only work on the subject in either English or French. Covering the Concordat to the Separation, it deals in some detail with Blondel. The author is now so well known in academic circles for these interests that almost any post-graduate thesis on Acton or Loisy and concomitant subjects arrives eventually on his desk. He is now Head of the Department of Religious Studies and a Reader in the University of Newcastle upon Tyne—his article, then, comes with some authority.

In the summer of 1862 the quarterly *Home and Foreign Review*, a Roman Catholic journal of which Matthew Arnold once remarked that "perhaps in no organ of criticism in this country was there so much knowledge, so much play of mind", came in for public censure by the English Catholic hierarchy, the respected Benedictine Bishop Ullathorne in particular denouncing its contents as at times "subversive of the faith; heretical, approaching to heresy, erroneous, derogatory to the teaching Church, and offensive to pious ears".¹ The author of the bulk of this reprobated material was indeed its editor and (with Sir John Acton) co-owner, Richard Peter Simpson, a former Anglican clergyman who seceded to Rome in 1846 but who, being married, perforce remained a layman. Well-read and of nimble intelligence and versatile interests, he believed in the right, in matters not

¹ W. B. Ullathorne, "A Letter on the *Rambler* and the *Home and Foreign Review*", 1862, p. 42.

immediately touching the faith, not only to think for himself but also to say what he thought with as much point as might be necessary. Not unnaturally he came to be looked on by his fellow-Catholics as something of an *enfant terrible*. Newman's words about his "flicking his whip at the Bishops, cutting them in tender places, throwing stones at Sacred Congregations, and . . . discharging pea-shooters at Cardinals" are often quoted. Yet Simpson was neither heretical nor rebellious, nor was he malicious or even (depending on how you look at things) impertinent. It was simply that the combination of an independent spirit supported by independent means, an inquisitive mind and a ready pen made him appear so at a time when English Roman Catholicism, having arisen from the cramped posture to which it had for so long been confined, was still not quite sore of its feet. Prudence was the order of the day; but the virtue thus enjoined was one which Simpson did not rate over-highly, as both his loyal friend Acton and his more aloof well-wisher Newman were aware.

In most studies of English Liberal Catholicism Simpson, hardly surprisingly, has been overshadowed by Acton, on whom of course a good deal has been written, though by no means always very discerningly. Indeed, neither David Matthew nor Gertrude Himmelfarb, the two authors to have attempted a full-length portrait of the man, can be said to have done their work in a wholly satisfactory way, although Miss Himmelfarb's purpose is obviously serious and she spares the reader the trivialities and evasions in which the archbishop seems to specialise. But now at last we have a volume given over entirely to Simpson from the hand of Damian McElrath, O.F.M.,² who is also part-editor of the Acton-Simpson correspondence, the second instalment of which, covering the period from September 1859 to June 1862, has lately made its appearance.³ Thus after many years Simpson steps out of the shadows into clearer light and shows himself in many aspects as a striking figure, and on the side of his theological views a precursor of the Modernists of a later generation. He certainly was endowed, as Fr McElrath says, with very diverse talents, some of them exceptional. And his energy was unflagging, his trouble being that he could scarcely find objects enough upon which to expend it. Of English literature he was passionately fond, and so far did he pursue his

² "Richard Simpson 1820-1876. A study in XIXth Century English Liberal Catholicism." Publications universitaires de Louvain, 1972, XX & 163 p., 200 frs. belges.

³ "The Correspondence of Lord Acton and Richard Simpson", Volume II. Edited by J. F. Altholz, Damian McElrath and J. C. Holland. Cambridge University Press. Pp. 195-342. 1973. £11.80.

This second volume of the series (the first was reviewed in the JOURNAL, Summer 1971, 1075) comprises 267 letters, dating from September 1859 to June 1862, thus covering the period of Acton's editorship of the *Rambler* until its reappearance as the *Home and Foreign Review*, when the correspondence between the two men was most sustained. The editors of the previous volume are now aided by a third, Professor James C. Holland, who collaborated with Fr McElrath in the publication of his "Lord Acton: the Decisive Decade 1864-74" (Louvain, 1970), although the style of editing remains the same and upholds the careful standard already set. The book is handsomely produced, but its price at £11.80—nearly twice as much as that of its predecessor—is likely to confine purchases to public or university libraries.

Shakespearian studies as to gain a place for himself among the foremost Shakespearian scholars of his own day and after. But philosophy, history, architecture and music all evoked his enthusiastic interest—quite apart from theology, a subject which then was thought to be beyond the purview of mere laymen and presumptuous for them to meddle with. He himself, however, saw no reason at all why theological discussion should be reserved for clerics and when opportunity presented itself to air his own views in the pages of a very reputable journal he gladly availed himself of it. But there lay the rub. He respected the bishops as an *order*, but he did not feel that episcopal heads necessarily had a monopoly of wisdom or learning, even on topics theological; on the contrary, although they affected to be "absolute in everything", in politics and literature as well as in Church affairs, their lack of both learning and wisdom was sometimes an embarrassment to all but themselves. Nay, as politicians and as literary men many of them were "about as wise as Balaam's ass". "I will not therefore," he told his friend Père de Buck, "pretend to reverence them in these matters".

The *Home and Foreign's* predecessor, the *Rambler*, to which Simpson first became a contributor in 1850, had been founded two years previously by John More Capes, himself also a recent convert to Roman Catholicism, as an organ for the "new wave" of lay converts. But under Simpson's influence it soon emerged as the vehicle of Liberal Catholic opinion, displayed in a manner increasingly provocative. Simpson's chosen field was that of religious philosophy, covering on the one side the issue between science and religion, and on the other such theological questions as the meaning of original sin (under examination again today) and the relation of faith to reason. Thus in "Religion and Modern Philosophy" (September/December 1850) he broached the problem, at the time much debated, of "Genesis and Geology". It was his first venture of its kind, nine years before Darwin presented his theory of the origin of species, and in its original form it was controversial enough to make Newman distinctly uneasy. Simpson himself said of it later that the viewpoint adopted "limited the rights of the Church in the interpretation of Holy Scripture, and asserted a direction for the world that must have been scandalous to Mosaic geologists". Next came a paper on Galileo ("Galileo and his Condemnation", January 1851), no less frank in its approach, and Newman began to worry about Imprimatur. Simpson, however, believed in intellectual freedom: facts were facts, whether pleasant or not, and it was idle and dishonest to blink them. One could not claim, he held, to teach truth in theology whilst condoning falsehood in science or history, and matters calling for scholarly investigation were not to be settled by the pronouncements of bishops. Theologians, necessary enough in their place, had better keep silence on questions outside their competence.

But when Simpson himself crossed over into theological territory trouble was to be expected. The original sin articles of 1855 and 1856

⁴ Downside Archives, Simpson Collection, Notebook E. "Three Generations of English Catholicism", p. 251.

were submitted by the editor (Capes) to some Dominican friends of his before publication, though he received only reassuring comments. The author's basic concern was with the relation of natural and supernatural, human reason and divine revelation; both, he judged, had their proper spheres and demands. But on the appearance of the second article Cardinal Wiseman became somewhat perturbed and appointed a triumvirate of theologians to look into the subject: Simpson's views seemed to be Pelagianizing. However, after much correspondence and numerous personal interviews the affair was settled to everyone's ostensible satisfaction, although nobody seems to have been entirely pleased. (The Jesuits might supposedly have been sympathetic, but they were not.) Of his own opinions and reactions Simpson kept his American friend Fr Hecker fully informed. The English ecclesiastics, he thought, had not treated him fairly, "but I owe them obedience, and I will pay it—but not out of their limits of authority".

Thereafter he turned to historical study with a series of well researched articles on the Catholic martyrs of the sixteenth and seventeenth centuries—the soil which later produced his excellent book on Edmund Campion. But not for long could he keep his hands off speculative subjects. "The only thing excluded from the *Rambler*," he wrote (again to de Buck), "will be *professional theology*—discussions that might suit a class in a seminary. All general matters, however near to theology, all theological applications, will be permitted to appear" (29th June 1859). Thus in the July and September 1861 numbers he brought out his essay on "Reason and Faith", prompted by the publication of Darwin's "Origin of Species" followed by that of "Essays and Reviews", both of which came as an abrupt challenge to orthodox Christian belief, whether Protestant or Catholic. Broadly, Simpson's view was that a reconciliation between science and religion would only be achieved when it was admitted on both sides that their respective realms differed—that faith pertained to the spiritual order, science to the world of phenomena, although faith must not find itself in conflict with the fundamental principles of reason. The Church's dogmas certainly were truths of the spiritual order, but the testimony on which they rested was essentially human and could be differently assessed at different times. Their forms, accordingly, were such as subsequent ages might have grounds for criticising. Infallibility belonged to the Church only in respect of the *religious* content of her teaching, whether as to faith or morals.

Such, in essence, was the argument which upset the bishops and brought upon the new *Home and Foreign* (as also, in retrospect, the *Rambler*) Cardinal Wiseman's censure, in which all the bishops concurred, although Bishop Brown of Shrewsbury consulted Acton before issuing his own pastoral, which found fault only with the *Rambler*, not the *Home and Foreign*. Simpson answered Ullathorne, who had gone to the extent of issuing a pamphlet against him, not in the *Review* but in a separate publication of his own. He considered that the bishop had "garbled and misinterpreted" his statements and that his attack was little less than—as

Simpson phrased it to Acton—"a knavish imposture", although he was "too great an ass to make one take any pleasure in beating him".

Simpson's relations with Acton were of the most friendly, and the possibility which presented itself at the beginning of 1859 that he might lose the latter's co-operation—Acton felt at the time that he might have to give up periodical writing—greatly disquieted him. Happily their literary partnership did not terminate. After Newman's brief attempt to conduct the *Rambler* Acton took over responsibility for it in the autumn of 1859, and Simpson's flow of contributions received no interruption, despite the somewhat chilly attitude towards him of the man whom Newman had chosen as sub-editor, Thomas F. Wetherell, an Oxford graduate and a convert of 1855. "I think," Newman had written to Wetherell, "you will find yourself able to give your confidence to Sir John Acton, the editor. I am sure he wishes to keep clear of what is likely to give offence to Catholics, and has no wish to make the *Rambler* the organ of a party."⁵ A contrast here with Simpson was clearly implied, but Acton himself was prepared to drop Wetherell rather than Simpson, since Simpson's gifts were unquestionable, while his opinions on the Church's needs and problems were much akin to his own. Indeed he urged Simpson not to underestimate the "enormity of the difficulties ahead". "We are like the flying-fish who neither swim with the Protestants nor fly in peace with the Catholics. Our ground is fearfully narrow to build up a great literary and political organ upon. The balance must be preserved with exquisite nicety."

With Newman, on the other hand, Simpson was not wholly in heart-accord. As a younger convert he had of course been influenced by Newman and was fascinated by his personality and powers. But as regards *Rambler* policy they differed. Newman, in a relative sense, was a "liberal", yet he was a cautious one. Of Simpson's theological exercises he was dubious. In any case he did not approve of laymen writing on theology; it was not their sphere. The trouble was that to Newman the theological horizons stretched far. "Where", Simpson asked him, "is that indifferent common ground on which I may expatiate, when you deny altogether the indifference of any secular functions at all?" For, as the latter complained to Acton, the Irish bishops "had dictated politics", the English "had tabooed education", and Cardinal Wiseman "had appropriated science to himself". Hence to exclude "theology" to the extent of satisfying everybody would really have made the *Rambler* into something quite other—a purely literary periodical. Further, Newman and Simpson were not of the same mind on the subject of the Liberal Catholic movement, where Newman's caution was feline. Simpson considered that Newman was disinclined to draw the obvious inferences from his own principles: in certain areas he claimed for the critical intellect an autonomy which he seemed reluctant to concede it in practice, whereas in Simpson's own view infallible authority must needs conform to a higher authority still, viz. the fundamental principles

⁵ Cardinal Gasquet, "Lord Acton and his Circle", p. liii.

of reason itself, just as in moral matters it conformed to the law of conscience. Nor was this all. Simpson held in respect of what he called the Church's historical decisions that they "must conform to the prior and fundamental principles and methods of historical science, whether these are such principles and methods as those given in Father Newman's list of tests [i.e. in the 'Essay on Development'], or any other". Newman's idea of the Church's authority, on the contrary, was that in the final resort it had nothing to do with history. It could even, conceivably, contradict history.

Newman himself confessed to having a "great opinion" of Simpson's abilities, as well as "a great respect for his character, and a great personal liking for him"; and indeed he stood by Simpson—though the latter was unaware of it—at the time of his quarrel with Ullathorne. But their outlooks in important respects diverged, and in nothing more critically than the infallibility issue. Newman did not reject the papal infallibility, although he was unhappy about the proposed timing of the decree promulgating it. Simpson, on the other hand, was opposed to it. This he made very plain in a letter to the *Times* of 24th January 1870, in which he denied that the doctrine—which in any case appeared to usurp the rights of God—could be sustained in face of the historical evidence. If it were to be proclaimed, he argued, then Catholics would be obliged to interpret it in a non-natural sense, explaining it away after much the same manner as did Tractarians the Thirty-Nine Articles. When, in the end, the decree of infallibility was promulgated he called it "the crime of July 18" and saw in Rome's fall shortly afterwards the Italian troops a providential vengeance. In view of the weight of the dissentient minority he failed to see how the Council could claim to be oecumenical. The decree was, in fact, the culmination for him of that whole exaggerated development of ultramontane papalism which he had for years deplored and of which, in England, Edward Manning was the balefully triumphant embodiment. As such it put "Paid" to Liberal Catholicism, and hence to the ideals which he himself believed to be truly Catholic. Nevertheless it was not in his mind to emulate the fate of the excommunicated Döllinger. As Fr McElrath says: "A turning point in his life had been when he entered the Catholic Church precisely because she safeguarded and secured the sacramental principle with regard to the Eucharist. He was not about to renounce this." The more so as the actual content of the decree seemed to him to have no real meaning. As he wrote to Döllinger, the decree was "a degradation of dogma"—which should be rational—"to the sphere of sentiment". It was a dogma indeed "which in its intention and plain meaning is false, but which is only a juggle when one looks harder into it, a form of words nugatory and intended to be nugatory, a mere playing with truth, a double faced and double tongued riddle, tyrannously imposed by men who do not know or care for historical truth on consciences which they suppose are as loose as their own. But for all this I am not going to descend into the streets, and to blazon myself as a protester. I intend, while I can, to go on quietly receiving the sacraments."

Simpson's considered attitude to the decrees was that they were not to be viewed in isolation from former conciliar pronouncements—of Trent, say, or Constance—or indeed the general body of ecclesiastical decisions over the ages. Only in this broader context could they bear an acceptable interpretation. In any case infallibility is to be understood in an abstract sense, as stating principles of universal applicability. Thus Gladstone's argument that they would trench on the particular obligations and responsibilities of Catholics as citizens was mistaken. As he himself put it to Gladstone, the really operative part of the decree "simply forbids us to contradict the proposition that the pope speaking *ex cathedra* is infallible. It leaves us perfectly free to form our own ideas of what is *ex cathedra*". That this was not Manning's view of it he was well aware, but the archbishop's notions, in this or in lesser matters, he saw, as ever, no need to endorse.

When Simpson died at Rome in the spring of 1876 he was formally in good standing in the Church. After his death, however, he simply slipped out of memory. His literary remains went partly to Downside Abbey, partly to Mitcham (Surrey) Public Library, and no one evidently was disposed to bring them to light again—a fact in itself enough to indicate that the cause of Liberal Catholicism was by then virtually lost. Acton, on the other hand, did survive, outliving his friend and colleague by more than twenty-five years. But although he continued a faithful Catholic who like Simpson had no intention of following the obdurate Döllinger into some wilderness beyond the Church's confines, he was deeply disaffected by Rome—alike by what years of study had taught him of Rome's history and by what he had learned from direct experience of her persisting methods. In testimony to this disaffection an interesting collection of documents has been compiled by Dr H. A. MacDougall under the title "Lord Acton on Papal Power".⁸ It consists of four well-known essays reprinted in full, among them the famous piece called "Conflicts with Rome" which originally appeared in the final issue of the *Home and Foreign* (April 1864), and the *North British Review* article on "The Vatican Council" (October 1870); extracts from four other essays, including that on "Ultramontaniam" in the *Home and Foreign* (July 1863); and a number of letters, mostly private and addressed to Döllinger, Newman, Gladstone and Mandell Creighton among others, but also two which he sent to the *Times* (8th and 21st November 1874) on the Vatican decrees. The anthology, however, only documents what has by now often been recounted. Acton was a scholar, a moralist and a political liberal of Gladstonian stamp; and to each in turn Rome's record through the centuries was a scandal: its claims defied history, its practice morality and its temporal rule every principle of political good conduct which nineteenth century enlightenment accepted as axiomatic. Döllinger had taught him respect for historical facts, regardless of interest; Gladstone, a personal friend and mentor, stood in his sight for the highest ideals in politics; while he was himself, by nature, a man for whom the integrity of conscience

⁸ Sheed and Ward, 1973, xii + 241 pp. 54.

might brook no diminution, whatever the issue. Little wonder, then, that with the growth of neo-ultramontaniam he felt, Catholic though he was and could not but be, increasingly ill at ease in an ecclesiastical atmosphere which seemed to stifle almost everything he held precious. He was not, it would seem, at all an easy man to understand, or indeed really to get to know, even for his friends. From our remove in time he appears still more elusive. As a mere youth he had *gravitas* which today not even elder statesmen care to assume, while his moral fastidiousness could bring him into conflict with so high-principled—but clear sighted—a scholar as Creighton. Although purely as a historian he in the end disappoints,—he failed to achieve what he had it in him to perform—as a Catholic he must be ranked among the outstanding figures of his century, not least because he deliberately and passionately disowned and rejected so much that he believed to be foreign to the healthy Catholic body and an impediment to Catholicism in its mission to the modern world. When he died in 1902 his aims and hopes seemed, little doubt, to have died with him: the pontificate of Pius X, by then not far off, was to mark a yet further retreat into the past. But the liberal cause, we may now confidently aver, was not dead but only quiescent following the Modernist rout; and even though Acton himself had not a little of the true prophet's capacity for finding himself not at home in any age, Richard Simpson, his fellow-worker in that cause, might well be satisfied, were he able to revisit us today, that his efforts and his friend's had not been spent in vain.



"WHOM GOD HAS JOINED TOGETHER. . ."

historic meeting of March 1966. In the centre is Dr J. R. H. Moorman, Bishop of Ripon, Senior Anglican Observer at the Vatican Council, Member of the Archbishop of Canterbury's Commission on Roman Catholic Relations, and Chairman of the Anglican Delegates to the Joint Preparatory Commission.

MINISTRY AND ORDINATION

TWO COMMENTS UPON THE ANGLICAN/ROMAN CATHOLIC AGREED STATEMENT
ON THE DOCTRINE OF THE MINISTRY, CANTERBURY 1973

Agreed Statements are a new kind of ecclesiastical document, made by a commission sponsored by the highest authorities of two Churches, formulated in a language which may break with the accustomed vocabulary of "official" declarations of faith. They are the first word of doctrinal reconciliation, an early part of a process of convergence by establishment of unity in faith.

From January 1970 the Anglican/Roman Catholic International Commission has been meeting to discuss three subjects: Eucharist, Ministry, Authority. At the first Ministry meeting at Windsor in 1970 it was agreed to study these subjects: the essence of ministry, ministry in a divided Church, renewal and service. The next meeting at Venice in September 1970 produced a paper which spoke first of Church and gospel, and then of the many forms of ministry, vocation and the priesthood of Christ which is "shared in a special way by those who have received holy orders". The paper went on to deal with the apostolic ministry, admitting that differences arise over "the relation between the episcopate as a whole and the Bishop of Rome". The paper then dealt with the problem of Orders, the question being asked "whether the *new* situation with which we are faced—a pastoral situation—calls for a new policy in the Roman Church".

Subcommissions then examined ministry in the New Testament, Sacrodotium, Orders within Church and ministry, the recognition of ministry; attention being given to catholicity and apostolicity, and Lutherans and Catholics in dialogue on ministry. The meeting at Gazzada (Milan) in the autumn of 1972 then turned its mind to mission and the totality of ministry in the New Testament, the emphasis being upon apostolicity in the Church as "the quality of all the factors which contribute to the preservation of fidelity"—the factors being the priesthood of Christ, of the faithful, of ordained ministers.

More subcommission papers ensued, notice being taken of current thought in France, Germany and U.S.A., and discussion beginning to focus on the fact of two Churches in which there are ministries and, within these, ordained ministry. It focused also on the function of *episcopé* (oversight) and the role of the ordained minister "as a unifying figure, as co-ordinator, as judge, as director, as leader who serves". Papers were then circulated to all Commission members for comment: they included the Pontifical Theological Commission's 1970 report on "The Priestly Ministry" and the 1971 Synod of Bishops' document on "The Ministerial Priesthood".

From all these papers, an outline draft was fashioned at the final plenary Commission meeting at Canterbury during 28th August-6th September 1973; and this was filled out, debated and revised by drafters and in full Commission session. From this process the Agreed Statement emerged, with its emphasis that "agreement on the nature of ministry is prior to the consideration of the mutual recognition of ministries". Authority and primacy remain, then, as problems in the future.

The two papers that follow, as our commentary upon this momentous document, come from Fr Echlin whose study, "Towards a Contemporary Appropriation of *Apostolicae Curae*", appeared in the *JOURNAL*, Summer 1972, 8-30; and a Roman Catholic theologian closely involved in the ecumenical dialogue, who wishes to avoid compromising his colleagues, and is therefore using a pseudonym.

I. THE BACKGROUND TO THE AGREED STATEMENT

by

EDWARD P. ECHLIN

Forty years ago the respected canonist Capello argued that *Apostolicae Curae* was an *ex cathedra* statement. "It is a case of an *infallible* judgment delivered *ex cathedra*, so that there can be no doubt at all of the nullity



WILLIAM ABEL PANTIN, 1902-1973



KATHLEEN RAINE, Poetess and Blake scholar

Her sequence of poems, "On a Deserted Shore" (Dolmen Press, £2) and the first volume of her autobiography, "Farewell Happy Fields" (Hamish Hamilton, £1.95) are now published by the same publisher.

of Anglican ordinations".² On the eve of Vatican II Francis Clark conceded that not all theologians agreed with Capello, but Clark added that differences of opinion did not encroach upon the certainty of Leo XIII's decision, "a decision which rests on unalterable truths of theology and history and which is guaranteed by repeated decisions of the Holy See and by the age-long sacramental practice of the Church."³

In alluding to the practice of the Church Clark touched upon a crucial and neuralgic point. That is, even as Vatican II opened, with Anglican observers actively present, there seemed little hope for full communion between the Roman Catholic Church and the Anglican Church unless the issues raised by (and provoking) Rome's "repeated decisions" were placed in a new context.

The Council did not itself grapple with the question of "validity" of Anglican or protestant ministries, but it acknowledged some reality to their eucharists and mandated serious dialogue on ministry and eucharist. The Anglican Communion was singled out for its retention of certain Catholic institutions, among which is the historic episcopate.⁴

The dialogue which the Council requested proceeded so well among Anglicans and Roman Catholics that at Venice in September, 1970, the Anglican/Roman Catholic International Commission (ARCIC) revealed its intention to seek agreement on the three previously divisive doctrines of eucharist, ministry and authority. At Windsor in September, 1971 the Commission reached "substantial agreement" on the eucharist. "Our intention has been to seek a deeper understanding of the reality of the eucharist which is consonant with biblical teaching and the tradition of our common inheritance, and to express in this document the consensus we have reached."⁵ The Anglican joint chairman, H. R. McAdoo, explained the Commission's method.

"It [the Agreed Statement] attempts to go back to an earlier Christian approach, believing that this is the only and providential way forward. It seeks to go back beyond the divisive definitions of later times to Scripture, to the biblical realism, and to an earlier approach which it believes to be more consonant with scripture."⁶

At Canterbury, in September, 1973, the Commission announced that it had reached an historic "basic agreement" on the ministry: "Our intention

¹ *De Sacra Ordinatione*, Rome, 1935, p. 234. In retrospect, this was clearly a case of creeping infallibility, but Capello's influence, partly because of the compassion he mingled with his learning, was considerable. For a brief discussion of the development of the hierarchical magisterium and the definition of papal infallibility at Vatican II, cf. Nicholas Lash, "Change in Focus", London, 1973, pp. 73-80.

² Francis Clark, "The Catholic Church and Anglican Orders", London (CTS), 1962, p. 26.

³ Decree on Ecumenism, in "The Documents of Vatican II", ed. Walter Abbott, N.Y., pp. 356, 364.

⁴ "Anglican-Roman Catholic International Commission: An Agreed Statement on Eucharistic Doctrine", I.

⁵ H. R. McAdoo, "The Status of the Anglican-Roman Catholic International Commission's Agreed Statement on Christian Doctrine", *Modern Eucharistic Agreements*, London, 1973, p. 5.

has been to seek a deeper understanding of Ministry which is consonant with biblical teaching and with the traditions of our common inheritance, and to express in this document the consensus we have reached."⁶ The Canterbury Statement expresses agreement on the doctrinal areas concerning which agreement is necessary for reunion. Agreement was sought and found "in the wider context of our common convictions about the ministry."⁷ The Commission believes that the agreement it has reached puts the issues raised by the condemnation of Anglican Orders in a new context.

"We are fully aware of the issues raised by the judgment of the Roman Catholic Church on Anglican Orders. The development of the thinking in our two Communion's regarding the nature of the Church and of the Ordained Ministry, as represented in our Statement, has, we consider, put these issues in a new context."⁸

In other words, ARCIC does not deal explicitly with the mutual recognition of ministries, but by avoiding the *cul de sac* debates of the past four centuries and by reaching agreement about the ministry within the context of the Church and its mission it has prepared the way for such recognition. It remains for the leaders and other faithful of both Churches to find their faith in the Commission's Statement. If this agreement and the agreements on eucharist and authority are received by both traditions it should be possible for Rome to acknowledge the ministry of her "ever beloved sister" (Pope Paul VI) without repudiating *Apostolicae Curiae* which should remain within the Church's memory as a decision reached in a different context.⁹ At this moment Rome is "waiting for the echo"—the reception by both traditions of the Commission's consensus.¹⁰

That ARCIC is correct that the developing thinking in both Churches has put the issues in a new context—that the different context is no sudden eruption but the result of a long development may be discerned in the unquiet history of Anglican ministry.

While it has ever been a conviction of Anglicanism that its ministry is in continuance with that "of the Apostles' times" it is no less true that its ministry had a new beginning, at least to the extent that it has been continued through an Ordinal which broke with the most widespread use in sixteenth century England, the *Sarum* pontifical.

Sarum signified and explicitly emphasized both the learning and holiness necessary in a minister of the gospel and the priest's role of leader-

⁶ "Ministry and Ordination: A Statement on the Doctrine of the Ministry Agreed by the Anglican/Roman Catholic International Commission", Canterbury, 1973, 1.

⁷ *Ibid.*

⁸ *Ibid.*, 17.

⁹ In a previous article in this journal I suggested that *Apostolicae Curiae* may be reappropriated for a new context in which we are asking different questions about Anglican ministry and reaching different decisions than in the past. Cf. "Towards a Contemporary Appropriation of *Apostolicae Curiae*", *THE AMPLEFORTH JOURNAL*, Summer 1972, pp. 8-30, esp pp. 23-30; *ibid.*, Autumn 1972, 34f.

¹⁰ Lash, "Change in Focus", p. 79.

ship at the eucharist.¹¹ It retained from the ancient rites the Aaronic symbolism comparing presbyters to the sons of Aaron and the bishop to Aaron. In Sarum, however, the main point of the analogy is not the bishop's need of *cooperatores* but priestly sacrifice.

"So too thou didst richly endow the sons of Aaron, Eleazar and Ithamar, from their father's plenty, in order that the priestly ministry (*ministerium sacerdotum*) should not lack means to offer sacrifices (*ad hostias salutare*) for the people's welfare, and perform the sacred rites more frequently."¹²

It was this emphasis and signification—which appeared throughout the pontifical—which the reformers thought should be pruned. They were opposed by an important figure in the history of Anglican ministry—Stephen Gardiner. As Master of Trinity and Chancellor at Cambridge, secretary to Henry VIII, lawyer, diplomat, bishop of Winchester, theologian, traditionalist, a prisoner under Edward VI and Lord Chancellor under Mary, Gardiner was the acknowledged spokesman for the conservatives. While in the Tower Gardiner seemed vague and non-committal about the new English Ordinal except to say that he disliked its pruning ofunction. Later, in the safer days of 1554, he condemned Ordinal priests as "lay, profane and married".¹³

Gardiner's protracted "supper strife" with Thomas Cranmer elicited numerous pages from the latter which have helped to show what Cranmer and the reformers wished their Ordinal to convey.¹⁴ Gardiner defended the traditional belief that at the altar priest and people pleaded Christ's unique sacrifice which was sacramentally present.

"The oblation and sacrifice of our Saviour Christ was and is a perfect work, once consummate in perfection without necessity of reiteration, as it was never taught to be reiterated, but a mere blasphemy to presuppose it. It is also in the Catholic teaching, grounded on the scripture, agreed that the same sacrifice once consummate was ordained by Christ's institution in his most holy supper to be in the Church often remembered and showed forth . . ."¹⁵

Both Gardiner and Thomas Cranmer disapproved of the many abuses of the contemporary mass system. Gardiner acquiesced in the suppression

¹¹ *Monumenta Rituala Ecclesiae Anglicanae*, ed. William Maskell, 3 Vols, Oxford, 1882, Vol II, p. 217.

¹² *Ibid.*, p. 254.

¹³ *Epistolarum Reginaldi Poli*, Paris V, p. 296.

¹⁴ "An Answer Unto a Crafty and Sophistical Cavillation Devised by Stephen Gardiner Against the True and Godly Doctrine of the Most Holy Sacrament of the Body and Blood of Our Saviour Jesus Christ." Gardiner wrote a response in Latin, *Confutatio Cavillationem*, first printed in 1552 in Paris under the pen name of Marcus Constantius and in 1554 in Louvain under Gardiner's own name. Cranmer's rejoinder was neither completed nor published because of his imprisonment and death in the reign of Mary Tudor.

¹⁵ "An Explication and Assertion of the True Catholic Faith, Touching the Most Blessed Sacrament of the Altar, With Confutation of a Book Written Against the Same", in "Writings and Disputations of Thomas Cranmer Relative to the Sacrament of the Lord's Supper", ed. John Cox (P.S.), Cambridge, 1844, p. 344.

of chantries where the abuses were extreme.¹⁶ Cranmer went beyond this and, as archbishop of Canterbury, signed a decree for the elimination of altars and the erection of communion tables.

"With all diligence all the altars in every church or chapel, as well in places exempted, as not exempted, within your said diocese, be taken down, and in the stead of them a table to be set up in some convenient part of the chancel, within every such church or chapel, to serve for the ministration of the blessed communion."¹⁷

At the accession of Queen Mary in 1553, when rumours spread in the southeast that Cranmer had restored the Mass in his diocese, the archbishop firmly denied it.

"Now goeth the devil about by lying to overthrow the Lord's holy supper again, and to restore his Latin satisfactory mass, a thing of his own invention and device. And to bring the same the more easily to pass, some of his inventors have abused the name of me, Thomas archbishop of Canterbury, bruited abroad that I have set up the mass again in Canterbury . . . the mass in many things not only hath no foundation of Christ's Apostles nor the primitive Church, but also is manifestly contrary to the same, and containeth in it many horrible abuses."¹⁸

Cranmer was the chief architect of the Edwardine Ordinal. The Ordinal's signification and the intentions of those who first used it were to become focal points of the debate about Anglican ordinations. The preface of the Ordinal clearly states its purpose to continue apostolic ministry in the Church of England.

"And therefore to the intent these orders should be continued, and reverently used, and esteemed in this Church of England, it is requisite that no man (not being at this present Bishop, Priest, nor Deacon) shall execute any of them, except he be called, tried, examined, and admitted, according to the form hereafter following."¹⁹

Yet there was dispute about the meaning of this ministry, especially its relation to sacrifice. In a medieval addition to the rite, the transmission of instruments, the Sarum pontifical included a prayer which gave the ceremony unmistakable sacrificial import: "Receive the power to offer sacrifice to God, and to celebrate Mass, both for the living and the dead." Cranmer's prayer was vague enough at least to confuse the signification. "Take your authority to preach the word of God, and to minister the holy sacraments in this congregation, when you shall be so appointed."

¹⁶ John Foxe, "Acts and Monuments", Vol VI, pp. 204, 233. Gardiner also left £400 for the erection of a chantry where masses were to be said for his soul after his death; cf. J. A. Muller, "Stephen Gardiner and the Tudor Reaction", London, 1926, p. 230.

¹⁷ The Council's Letter to Bishop Ridley to take down Altars, and to place Communion Tables in their Stead, in "Miscellaneous Writings and Letters of Thomas Cranmer", John Cox, ed. (P.S.), Cambridge, 1846, p. 524; cf. Jasper Ridley, "Thomas Cranmer", Oxford, 1962, p. 312.

¹⁸ A Declaration of Thomas Archbishop of Canterbury Concerning the Untrue Report and Slander Which Reported that He Should Set Up Again the Mass in Canterbury, in "Writings and Disputations Relative to the Lord's Supper", p. 429.

¹⁹ Preface, in "The First and Second Prayer Books of Edward VI", ed. W. Benham, London, n.d., p. 270.

Yet the 1550 Ordinal as a whole, and this ceremony in particular, did not go far enough to satisfy the more radical reformers. To placate them Cranmer, in 1550, eliminated the vestment rubrics he had retained and revised the instruments ceremony further. According to the 1552 Ordinal the bishop delivered the bible alone without the accompanying bread and cup.

No sooner had it begun than Anglican ministry entered a stormy period. In March, 1554, Queen Mary issued injunctions that the bishop should supply what was lacking in clerics ordained "according to the new sort and fashion of order."

"Touching such persons as were heretofore promoted to any Orders, after the new sort and fashion of order, considering that they were not ordered in very deed, the bishop of the diocese finding otherwise sufficiency and ability in these men, may supply that thing which wanted in them before and then, according to his discretion, admit them to minister."²⁰

Pope Julius III authorized Reginald Pole to "promote" to orders men who, during the schism, were not "rightfully and lawfully promoted."²¹ And Pope Paul IV provided for clergy ordained by bishops who were not themselves ordered "in the form of the Church."

"Only those Bishops and Archbishops who were not ordained and consecrated in the form of the Church cannot be said to have been validly and lawfully ordained. Hence those persons promoted by them to those Orders have not received Orders, but ought and are bound to receive the said Orders anew."²²

In practice there were absolute reordinations during Mary's brief reign.²³ Condemned heretics who had received orders with the pontifical were degraded; other clerics were not.²⁴

When Elizabeth I assumed power Anglican ministry entered upon a still controversial second spring. She nominated Matthew Parker as Archbishop of Canterbury, appending a *suppletives* clause to provide for what might be legally lacking. Parker was consecrated with the Ordinal 17 December 1559 in Lambeth chapel by two pontifical bishops (Barlow and Hodgkin) and by two men consecrated by pontifical bishops using the Ordinal (Seory and Coverdale). Four days later Parker and three of his consecrators, using the Ordinal, consecrated three more bishops. Another pontifical bishop, Hugh Curwen of Dublin, consecrated by Edmund Bonner in 1555, also participated in consecrations early in Elizabeth's reign including that of a consecrator of William Laud who, like Parker, is in the genealogy of virtually all Anglican bishops.

²⁰ Gilbert Burnet, "A History of the Reformation", Vol V, p. 388.

²¹ Quoted in C. Hoare, "The Edwardine Ordinal", Bristol, 1957, p. 35.

²² Translation in J. J. Hughes, "Absolutely Null and Utterly Void", Washington, 1968, p. 261.

²³ Walter Frey, "The Marian Reaction", London, 1896, p. 121.

²⁴ John Foxe, "Acts and Monuments, Vol VI, p. 552.

But such lineal niceties did not engage the majority of Elizabethans, most (but not all) of whom accepted their prelates and vicars and went about their business. When the Stuart era began there were at last new rulers without a change in religion. Catholic polemics gradually focused on the Ordinal's signification, the intention of Parker's consecrators, and the practice of the Church.²⁵ In the recusant minority were determined women like Margaret Taylor of York who "cometh not to church because there is not a priest as there ought to be, and also that there is not the Sacrament of the Altar", and the daughter of Thomas Hewitt who absented himself from church "because there is no priest there nor right sacrament".²⁶

However, almost unnoticeably the context was beginning to change. Some Anglicans, especially in the Stuart era, by returning to scripture and the shared tradition, retrieved aspects of priesthood which had been clouded in polemics. The cognate issue between the Laudians and the protestant non-conformists was not primarily eucharistic sacrifice but the diocesan episcopal system. At the restoration the principal spokesman for the non-conformists, Richard Baxter, argued that the local "minister" or "pastor" of a congregation was its "bishop".

"You unchurch all our parishes Churches. Every Church then had a bishop, no church now hath a Bishop (proper to itself), or at least not many. Therefore no Parish (by this rule) is a church. *Ecclesia est plebs Episcopo adunata*. You make no Church below a Diocese."²⁷

The non-conformist apologetic made clarification of the Ordinal desirable. For the Laudians the bishop was indeed "pastor" of a diocese. There was a divinely established triadic order—bishop, priest and deacon—in the ministry. The local ministers were not on a parity with bishops but received orders and jurisdiction through them. John Cosin of Durham argued the Laudian case well.

"It is the full consent of revered antiquity to distinguish the ministers of the Gospel into the degrees answerable to the triple order under the Law, as servants to the same Trinity, the God both of Law and Gospel. There are bishops, successors to the apostles, answerable to the High Priest, presbyters succeeding the seventy disciples, answerable to the priests, and deacons, instituted by the apostles, answerable to the Levites."²⁸

It was this doctrine and not the priest's relationship to cult which was reflected in the revisions of the Ordinal in 1662. The biblical term "pastor" was reserved to bishops, and the tripartite gradation in the hierarchy was mentioned in the title and throughout the rite. Often unnoticed by commentators on the Ordinal's revised form for priesthood is that, in

²⁵ Hughes, "Absolutely Null and Utterly Void", pp. 17-22.

²⁶ John Bossy, "The Catholic Community of Yorkshire, 1558-1791", *THE AMPLEFORTH JOURNAL*, Summer, 1973, pp. 27-30; cf David Matthew, "Catholicism in England, 1535-1935", London, 1936, p. 41.

²⁷ Richard Baxter's Answer to Dr Stillingfleet's Charge of Separation, London, 1680, p. 79.

addition to specifying the order conferred, the form also recalls the bishop's special power to ordain. "Receive the Holy Ghost for the office and work of a priest in the Church of God now committed unto thee by the imposition of our hands." (1662 addition italicized)²⁸

The changes in the Ordinal, therefore, were intended neither to affirm nor deny the sacrificial dimension to priesthood. However, the free use of sacerdotal terminology is important as an indication of the convergence in eucharistic belief which had begun in Elizabethan times. Rome would take account both of the convergence and the terminology.

In 1684, however, Rome issued a negative judgment on Anglican ordinations. A "French Calvinist", ordained in the Church of England, became a Roman Catholic and petitioned to have his orders declared null so that he would be free from the diriment impediment to marriage. The Holy Office, referring to defects in form and intention and to the practice of the Church, responded by declaring the petitioner's orders null.²⁹ In 1703 the congregation declared null the orders of another convert, John Clement Gordon, erstwhile bishop of Galloway, who had petitioned to have his orders declared null so that he could receive the benefice of St Clement's.³¹ According to the now "age old practice of the Church" Gordon was reordained absolutely to the requisite minor orders. In 1875 at the request of Cardinal Manning the Holy Office assessed the Ordinal and found it wanting in sacrificial signification. In this decision there was recognition of the convergence in doctrine between Roman Catholics and at least some Anglicans and the use of priestly terminology in the 1662 rite. In a decisive *votum* Cardinal Franzelin noted the orthodox intentions of the Carolines and later Anglican ordainers and the additions to the form in 1662. In his brief Franzelin did not pass judgment on the later form but stated that the succession had lapsed.³²

In 1896 Pope Leo XIII decided to settle the question "forever" in an encyclical. In *Apostolicae Curae* the Pope declared "that Ordinations carried out according to the Anglican rite have been and are absolutely null and utterly void."³³ Even in the negative context of this condemnation the Pope implicitly conceded developments in Anglican theology and the Ordinal when he confined his arguments concerning form and intention to the Edwardine Ordinals and abstained from passing judgment on the 1662 addition to the form, "for the office and work of a priest [bishop]".

²⁸ "A Sermon at the Consecration of Dr William White, Bishop of Carlisle", "The Works of John Cosin", 4 Vols (LACT), Oxford, 1843, Vol I, p. 99.

²⁹ "The Form and Manner of Making Ordaining and Consecrating Bishops, Priests and Deacons According to the Order of the Church of England", in "The Book of Common Prayer and Administration of the Sacraments and of Other Rites and Ceremonies in the Church According to the Use of the Church of England", London, 1680, n.p.

³⁰ Hughes, "Absolute Null and Utterly Void", pp. 278-280.

³¹ T. F. Taylor, "A Prefest Papist, Bishop John Gordon", London, 1958.

³² Franzelin's *votum* was first published in full in 1956 in Francis Clark, "Anglican Orders and Defect of Intention", London, 1951, pp. 186-188.

³³ AAS 29, pp. 198-201.

Later ordinations were invalid, the Pope argued, "even if" the 1662 addition were orthodox, for by that time the hierarchy and the power to ordain had lapsed. Although the context was negative the Pope conceded some rapprochement in eucharistic faith. "It was in vain that in the time of Charles I, some attempted to make room for some part of sacrifice and priesthood . . . equally vain is the contention of a fairly small and recently formed section of Anglicans that the rite can be made to bear a sound and orthodox sense."³⁴

The Roman Church was not the only Catholic Church troubled by Anglican ministry. In 1920 the Ecumenical Patriarch urged Orthodoxy to affirm its validity. In 1930 the Synod of Alexandria reversed previous hesitations by acknowledging Anglican priesthood. In 1936 the Rumanian Orthodox and Mar Thoma Syrian Churches acknowledged Anglican priesthood. In 1931 the Old Catholic Churches voted for recognition. In 1946 the Polish National Catholic Church entered sacramental communion with the Protestant Episcopal Church of the United States.³⁵ The progress was hesitant and not without reverses but the thrust was towards recognition.

Although Vatican II acknowledged the retention of some Catholic elements in Anglicanism,³⁶ the Council limited intercommunion to the Orthodox especially because of Orthodoxy's preservation of apostolic succession and priesthood.

"Although these Churches are separated from us, they possess true sacraments, above all—by apostolic succession—the priesthood and the Eucharist, whereby they are still joined to us in a very close relationship. Therefore, given suitable circumstances and the approval of Church authority, some worship in common is not merely possible but is recommended."³⁷

The Anglican Communion, therefore, was among the Churches of the west of which "we believe that especially because of the lack of the sacrament of orders they have not preserved the genuine and total reality of the Eucharistic mystery."³⁸

The method of the Council was to argue to the reality of a Church from the reality of ministry and not the other way about. The Eastern Churches were recognized as Churches because through episcopal succession and sacraments they enjoy the essential elements constitutive of the Church of Christ. In its Directory and again in 1970, 1972, and 1973 the Secretariat for Unity defended Rome's different directives for admission to communion of separated Eastern Churches and others. The reason is that the Eastern Churches have true sacraments, especially priesthood and

³⁴ *Ibid.*, p. 200.

³⁵ "Documents of Christian Unity", Third Series, 1930-1948, ed. G. K. A. Bell, London, 1948, pp. 13, 38-61.

³⁶ Joannes Feiner, "Commentary on the Decree", in "Commentary on the Documents of Vatican II", ed. H. Vorgrimler, 4 Vols, London, 1968, Vol II, p. 128.

³⁷ Decree on Ecumenism, in "The Documents of Vatican II", ed. Walter Abbott, London, 1966, p. 359.

³⁸ *Ibid.*, p. 364.

eucharist which are necessary for ecclesial and eucharistic communion. Rome's directives, however, are based on the traditional principle of tutorism and do not preclude change if new contexts require new decisions.

"The *Directorium Oecumenicum* gives different directions for the admission to holy communion of separated Eastern Christians, and of others. The reason is that the Eastern Churches, though separated from us, have true sacraments, above all, because of the apostolic succession, the priesthood and the Eucharist, which unite them to us by close ties, so that the risk of obscuring the relation between eucharistic communion and ecclesial communion is somewhat reduced."³⁹

The culmination of these developments and hesitations was ARCIC's basic agreement on the ministry, grounded in the ministry of Christ, the Church, and its mission, which puts the issues of form, intentions, and disciplinary practice in a different context.

If Roman Catholics and Anglicans recognize the essentials of their faith in the Canterbury Statement then it will be clear that (at least) contemporary Anglican faithful, including ordaining bishops, have the intention of continuing this ministry. I would argue too that if Anglican faith (and beliefs) and intentions are Catholic and apostolic then the form which Anglicans use in their ordinations is determinable by their right faith and beliefs and intentions. If the Canterbury Statement and the statements on the eucharist and authority are positively received Rome will then be able in a public act to acknowledge Anglican ministry as apt for recognition by the universal Church.⁴⁰ To the pusillanimous in both camps who shrink from anything that appears to be a reversal of Roman practice let it be said that the Canterbury Statement and its sequence have so changed the context that Rome will be answering a radically different question than the ones that in the past issued in a negative.

I would like to conclude with two points that merit some consideration. Firstly, in all probability the distinctive reality that is Anglican ministry will, at least in some of its characteristics, have a place within the uniting Church until ordained ministry itself reaches its consummation. Within the ever uniting Church of the future there should remain the Anglican patrimony to enrich the Church and enhance its apostolicity and catholicity. There will, at least for the foreseeable future, be a communion of ministries; in the words of Pope Paul VI, "one authentic communion of the family of Christ: a communion of origin and of faith, a communion of priesthood and of rule, a communion of the Saints in the freedom and love of the Spirit of Jesus."⁴¹

³⁹ Instructions Concerning Cases When Other Christians May be Admitted to Eucharistic Communion in the Catholic Church, 1 June 1972, in *The Clergy Review*, August 1973, p. 638.

⁴⁰ What is at stake is not precisely the "objective quality in the ordained man" but whether or not Rome can acknowledge the priesthood of her ever beloved sister as apt for universal recognition. Cf. "Ecumenism—a new dimension", *The Tablet*, 15th December 1973, pp. 1194-1195.

⁴¹ Pope Paul VI, in *Solemn Canonizations*, AAS, LXII, pp. 752-753.

Secondly, just as it took courage for the members of ARCIC to report basic agreement on doctrines that have divided the Church for centuries, so it will demand courage for the leadership and other faithful of both Churches to discern the agreed statement with openness. Vatican II used strong language when expressing the desire that Catholics and their separated brethren would be open to the promptings, no matter how unforeseen, of the Spirit of unity. "This most sacred Synod urgently desires that the initiatives of the sons of the Catholic Church, joined with those of the separated brethren, go forward without obstructing the ways of divine Providence and without prejudging the future inspiration of the Holy Spirit."⁴² What is demanded of both traditions is honest discernment and, then, practical steps to unity even if some venerable plausibility structures must be demolished.

The Under Secretary to the Secretariat for Promoting Christian Unity, Pierre Duprey, makes the same point about assessing the Windsor statement.

"If this Agreement is confirmed by the authorities and the faithful on each side, then there must also be the courage to recognize it and to transcend the sociological reflex which sees this kind of agreement as something frightening, putting in question as it does the identity of the group."⁴³

Courage and transcendence are necessary in the process now beginning, that of discerning the agreement on ministry with openness to the Spirit. If Rome hears the echo, something sociologically dear to many may have to die—but such a death, in Cyrano's words, is a fall that seems like flying. For it is the necessary prelude to the resurrection of sister Churches in full communion.

⁴² Decree on Ecumenism, in "The Documents of Vatican II", p. 365.

⁴³ Pierre Duprey, "Aspects of Ecumenism", *One in Christ*, Vol IX, no 4, 1973, p. 322.

II. ANGLICAN ORDERS: A NEW CONTEXT

by

PORTAL MERCIER

THE achievement of this second agreed statement to be issued by the Anglican-Roman Catholic International Commission is of a different kind from that of its predecessor, the Windsor Statement on the Eucharist. The Windsor Statement succeeded in reconciling the apparently irreconcilable, by renouncing the terminology in which the disputes of four centuries had become fossilised, and stating in unpolemical terms a doctrine which did full justice to the essential eucharistic beliefs of both parties. The position of the two Churches with regard to the doctrine of the ministry was different. They both agree in accepting the three orders of bishops, presbyter and deacon; both require episcopal ordination; both hold to a ministry of word, sacrament (in which the Eucharist holds the central place) and pastoral care; both insist on the need for apostolic succession in the ministry. Consequently the Commission needed to work no miracle of reconciliation in order to show that the two Churches possess ministries which resemble one another very closely in organisation and function, and which are understood in a very similar way.

Certain qualifications, however, have to be made to this generalisation. First, the agreement on the ministry presupposes the validity of the agreement on the Eucharist; for unless there is agreement about the nature of the Eucharist, there is no agreement about the role of the minister who celebrates it. Secondly, although papal primacy and the infallibility of the Church (and of the pope within the Church) have a bearing on the doctrine of the ministry, the Commission decided to defer the discussion of these subjects to its next meetings. Thirdly, within each of the two Churches there are different views about the necessity of the threefold division of orders which both Churches have inherited. This is most evident in the Anglican Communion, in which voices have often been raised in defence of the orders of the non-episcopal Churches. The issue has sometimes appeared as a debate whether the episcopate is necessary for the *esse*, the *habe esse*, or the *plene esse* of the Church; it underlay the struggles over recent attempts to secure reunion between the Anglicans and the Methodists. It must be admitted, however, that nowadays similar doubts about the necessity for an episcopal pattern of orders have been voiced on the Catholic side. Fr Hans Küng's expression of these doubts has achieved most notoriety; but other Catholic theologians too, with perhaps greater circumspection, have argued that there is no evidence that in the first years of the Church a clear distinction was everywhere drawn between bishops and presbyters.¹ Fourthly, although the two Churches

¹ H. Küng, "Why Priests?", Collins Fontana, London and Glasgow, 1972. Küng's views had already appeared in a more academic form in his book "The Church", Burns and Oates, London, 1968, pp. 333-444. See also P. Franssen, "Orders and Ordination", in *Sacramentum Mundi*, vol. 5.

have always had this close agreement on ministerial organisation and belief, there have been differences of emphasis. At the time of the Reformation the Catholics put the main emphasis on the sacramental ministry, the Anglicans on the ministry of the word. On the Anglican side the High Church party attempted to correct this tendency as early as the seventeenth century; and in recent years the Evangelicals too have attached increasing importance to the Eucharist. On the other side, Catholic theologians have come to allot a much more important place, both in theory and in practice, to the ministry of the word;² in fact it is now commonplace to suggest that the ministry of the sacraments is a form of ministry of the word. A legacy of this difference of emphasis has been a reluctance in some Anglican quarters to apply the word 'priest' to the ordained; to meet these fears the Canterbury Statement includes a justification of the use of the term, showing that it is not meant to imply that in the Eucharist there is a new or repeated sacrifice. (n. 13).

However, what people hoped above all that the Statement would do was to help to clear the way for Catholic recognition of Anglican orders. The Commission had no power to abrogate or modify *Apostolicae Curiae*; nor would it have been proper or wise for the Commission even to advocate such a course, had it wished to do so. What the Commission has done is to claim:

The development of the thinking in our two Communions regarding the nature of the Church and of the Ordained Ministry, as represented in our Statement, has, we consider, put these issues in a new context. (n. 17) What is this new context? There are perhaps three factors involved.

(1) *The fact of agreement*

One element in the new situation is the fact of agreement on the basic theology of the ministry. It is a new element, for even if such an agreement could have been made in 1896, in fact it was not; indeed it was probably not feasible then, as eucharistic disagreements had not yet been formally resolved.³

But although, as the Statement says, "agreement on the nature of Ministry is prior to the consideration of the mutual recognition of ministries", (n. 17) doctrinal agreement by itself does not constitute sufficient grounds for recognition. This is such an important point and is so much misunderstood that it will be necessary to develop it at some length.

Much of the confusion is due to the ambiguity of the term "recognition". In ordinary speech, to recognise someone is to become aware of his

² Cf. Vatican II, *Lumen Gentium*, n. 25; *Presbyterorum Ordinis*, n. 4.

³ Space does not allow me to develop here the theology of the ministry which the Statement contains. For such a study the reader is referred to the valuable commentaries of Bishop A. Clark, the Catholic Co-chairman of the Commission ("Ministry and Ordination", Catholic Information Office, Pinner, 1973), and Julian Charles, an Anglican member of the Commission (Grove Books, Bramcote Notts, 1973), and to an unsigned article in the *Month* of January 1974.

identity. We sometimes also say that we "recognise" someone when we mean that we make a sign to show that we are aware of someone's presence and know who he is or what he is wanting. In neither sense of the word can we recognise someone by an act of will if he is not there; it is impossible when looking at Mr Heath to recognise Mr Wilson. There is in addition a third, more technical, sense of the word according to which it means that we choose to treat a thing of doubtful status as if it really is what it claims to be; it implies a promise to accept obligations which are open to question. In this sense of the word the British Government recognised the revolutionary Chilean Government; or the Coal Board could recognise miners' bath-time as overtime that demands payment. It is the peculiarity of this third sense of the word that it *makes* the truth of what is recognised, just as a batsman is out if the umpire says so, whether the ball actually hit the bat or not. The recognition is *arbitrary*, in the sense that it depends upon the free choice of the recogniser, but not in the sense that there are no relevant criteria. Such criteria, however, are criteria of prudence; it is not self-contradictory to disregard them. We can, for example, draw up a list of criteria by which we can judge the *wisdom* of recognising a particular government; but it is not *logically impossible* to recognise another country's regime even if none of these criteria is verified. It would be a contradiction in terms to say one recognised the Prime Minister while looking at the Leader of the Opposition; but it would not be a logical impossibility, though no doubt imprudent and diplomatically ineffective, to recognise King Constantine as the head of the Greek state, or to recognise the hours that a miner spends in bed as overtime.

The traditional Catholic view is that when we speak of the recognition of ministry we are speaking in the first or second sense of the term, not the third. Orders are valid if they constitute a man a minister of Christ and endow him with ministerial powers; validity on this view is a matter of objective fact, which the Church cannot recognise if it is not objectively given. It would not therefore be open for the Church to recognise the validity of Anglican orders in the third sense of the word "recognise", simply on the grounds that official Anglican acceptance of the Canterbury Statement would show that they now had an orthodox *doctrine* of ministry. Other factors are involved. Some Catholic theologians, however, adopt a view of validity which makes the third sort of recognition appropriate. For them the orders of another communion are valid if the Catholic Church chooses so to declare them; recognition then would not be the perception of validity, it would constitute validity.

This more modern Catholic view is untenable. The notion of objective validity is indispensable; for otherwise there would be no class of human being which the Church could not simply choose to recognise as a valid candidate for ordination—babies, atheists, madmen, persons who are candidates against their will. The argument about the possibility (as opposed to the wisdom) of ordaining women would be meaningless if the Church could arbitrarily "recognise" any ordinations. Once a single case is admitted in which the Church has not the power to "recognise" orders,

the category of objective validity is admitted. Before Anglican orders can be recognised it must be asked whether they are objectively valid.⁴

(2) *Form and intention*

Although the *fact* of agreement about the nature of the ministry does not provide sufficient grounds for recognition, the *content* of that agreement does carry important implications.

According to the Canterbury Statement, "the goal of the ordained ministry is to serve" the "priesthood of all the faithful", to provide "a focus of leadership and unity", "to co-ordinate the activities of the Church's fellowship and to promote what is necessary . . . for the Church's life and mission", "to discern what is of the Spirit in the diversity of the Church's life and promote its unity" (n. 7). This definition of the purpose of the ministry makes no explicit mention of the Eucharist. Indeed, the New Testament nowhere states that only ordained ministers may celebrate the Eucharist. Nevertheless, the Commission prudently avoided an argument from silence;⁵ the New Testament does not afford evidence one way or the other. The Statement's carefully worded conclusion is that "*it is right* [my italics] that he who has oversight in the Church and is the focus of its unity should preside at the celebration of the Eucharist" (n. 12); and that "it is because the Eucharist is central in the Church's life that the essential nature of the Christian ministry, however this may be expressed, is most clearly seen in its celebration" (n. 13).

The Agreed Statement thus maintains that the essential function of the ministry is to act as a focus of unity to the community; the celebration of the Eucharist is indeed the typical and central example of this ministry, but it is not said to be a *sine qua non* among the minister's functions. Even the particular functions of the orders of bishop and presbyter are not said to be based exclusively on the Eucharist. The paragraph describing the powers of the three orders is worth quoting in full:

An essential element in the ordained ministry is its responsibility for "oversight" (*episcopé*). This responsibility involves fidelity to the apostolic faith, its embodiment in the life of the Church today, and its transmission to the Church of tomorrow. Presbyters are joined with the bishop in his oversight of the Church and in the ministry of the word and the sacraments; they are given authority to preside at the Eucharist and to pronounce absolution. Deacons, although not so empowered, are associated with bishops and presbyters in the ministry of word and sacrament, and assist in oversight (n. 9).

The view of ministry contained in *Apostolicae Curiae* was very different in emphasis. For Leo XIII (quoting Trent) the power of the priesthood "is

⁴ This conclusion does not of course deny that God can use invalid orders as fruitful means of grace; it is not therefore a sound argument for an Anglican to say, "I know that my orders are valid because I experience the fruitfulness of my ministrations".

⁵ Throughout the Statement the Commission refused to draw conclusions from things that the New Testament does *not* say. It declined to conclude, for example, that the triple ministry did not exist at the beginning from the fact that it is evident only in the later books of the New Testament.

pre-eminently the power 'to consecrate and offer the true Body and Blood of the Lord' in that sacrifice which is no 'mere commemoration of the sacrifice performed on the Cross'.⁶ The Canterbury Statement's doctrine of ministry is therefore more widely based than Leo's; and if the Statement is right in this, the validity of Leo's argument against Anglican orders is seriously affected.

The argument of *Apostolicae Curae* can be stated briefly as follows. All Anglican orders depend upon the validity of the consecration of Matthew Parker and other bishops at the beginning of the reign of Elizabeth I. These consecrations were however invalid, because both the form (the essential sacramental words) chosen for use and the intention of the consecrating bishops were defective. Therefore the succession was broken, and it is not repaired even if in subsequent ordinations a valid form is used and the intention of the consecrators is sufficient. Consequently all Anglican orders are invalid.

The alleged defects of form and intention are mutually dependent. In the Edwardine ordinal, which was chosen for use at the consecration of Parker and the other bishops in 1559, the form consisted of the following words

[for the priesthood]

[at the imposition of hands] Receive the Holy Ghost: whose sins thou dost forgive, they are forgiven: and whose sins thou dost retain, they are retained: and be thou a faithful dispenser of the word of God, and of his holy Sacraments. In the name of the Father . . .

[at the tradition of instruments] Take thou authority to preach the word of God, and to minister the holy Sacraments in this congregation where thou shalt be so appointed.

[for the order of bishop]

[at the imposition of hands] Take the Holy Ghost, and remember that thou stir up the grace of God, which is in thee, by imposition of hands: for God hath not given us the spirit of fear, but of power, and love, and of soberness.⁷

[At the tradition of instruments the bishop was reminded to study and preach the word of God and to be a good shepherd of his flock.]

The fact that these words contain only a generic reference to "the holy Sacraments", and no explicit mention of the Eucharist, let alone eucharistic sacrifice, is not in itself sufficient proof of invalidity; for the early Church seems to have had no qualms about using a rite of ordination which is silent on the same points, namely that of Sarapion in fourth-century Egypt.⁸ An ambiguous form of words can gain precision from the intention of the ordainer and of the local Church he represents. In Sarapion's rite

⁶ Denzinger-Schönmetzer 3316. I quote the translation given by Dr F. Clark in "Anglican Orders and Defect of Intention", Longmans Green, London, 1956, p. 2.

⁷ "The First and Second Prayer Books of Edward VI", Dent, London, 1910 and 1960, pp. 457 and 462-3. I have modernised the spelling.

⁸ The text of Sarapion is contained in F. X. Funk, "Didascalia et Constitutiones Apostolorum", Paderborn, 1905, Vol. 2, pp. 188-90.

the intention to ordain a priest with a eucharistic function is clear from the rest of the service;⁹ by contrast, the rest of the Edwardine ordinal does not provide this clarification, while the actions of the Reformers in destroying altars and removing the ceremony of the handing over of the chalice reveal the intention of excluding the Catholic interpretation of the eucharistic powers of a priest. The form, therefore, of the Edwardine ordinal gained its meaning from the intentions of its authors in 1550 and 1552, which are revealed in their actions; and conversely light is thrown on the intentions of Parker's consecrators in 1559 by the fact that they acquiesced in the reversion to the rite of 1552 in preference to the Catholic rite restored by Mary Tudor.¹⁰

Defenders of Parker's ordination point out that it is to be presumed that his consecrators intended in conferring orders on him to do what Christ intended, and that it is commonly agreed by theologians that such an intention is sufficient for the validity of a sacrament. To this argument Dr F. Clark replied that their intention to exclude eucharistic sacrifice contradicted and nullified whatever intention they had to do what Christ intended.¹¹

If the Commission's definition of ministry is accepted, however, Dr Clark's contention loses its force. For if the basic function of the ministry is to be conceived in terms of uniting the community and not explicitly in eucharistic terms, the intention to exclude the Catholic Mass is not totally incompatible with the intention of doing what Christ intended in founding the ministry. This is all the more evident because neither in 1552 nor 1559 was it the intention to exclude from the priesthood the power to celebrate the Eucharist altogether; this power remained the prerogative of priests. What was excluded was the Catholic understanding of the sacrifice of the Mass. The Commission's definition of ministry, therefore, can justly be said to provide a new context for the reassessment of the argument from defects of form and intention.

(3) *Apostolic Succession*

Let us suppose, however, for the sake of argument that in the Anglican ordinations under Elizabeth I the form and intention were basically defective. If the Commission is right in maintaining that the two Churches are now as one in their basic theology of ministry, it cannot be maintained that Anglican ordinations today are defective in form and intention. Nevertheless, in the view of Leo XIII, Anglican orders would still be invalid, because the apostolic succession was broken in the sixteenth century. Thus, in connection with the seventeenth century addition of the words "for the office and work of a priest" to the phrase "receive the Holy Ghost", Leo states:

⁹ *Ibid.*, chap. 13, sec. 11-13.

¹⁰ My conclusions here differ from those of Francis Clark (*op. cit.*), who maintains that form and intention constitute two separate issues.

¹¹ *Ibid.*, chap. 6-8. Dr Clark takes due notice of the fact that the Church's individual decisions about the validity of sacraments in specific instances have always acknowledged that unorthodox doctrine alone does not invalidate a sacrament, unless it implies an intention of not doing what Christ intended.

Even if this addition could have lent the form a legitimate signification, it was made too late, when a century had already elapsed since the adoption of the Edwardine ordinal and when, consequently, with the hierarchy now extinct, the power of ordaining no longer existed.¹²

This line of reasoning presupposes what is described by its opponents as the "pipe-line" theory of apostolic succession: orders must be handed down from the apostles along an unbroken chain of validly ordained bishops. The theory is sometimes attacked as if it maintained that the ordaining power was passed on physically by the imposition of the ordaining bishop's hands on the candidate's head, and that the essential element in an ordination is the extension of this physical contact stretching back to the apostles like an uninterrupted electric circuit. This extreme and materialistic view would be incompatible with the medieval belief that the essential rite of ordination was not the imposition of hands but the tradition of instruments, and in fact Leo lends no support to it. The teaching of *Apostolicae Curae* on apostolic succession cannot be simply laughed out of court.

The Canterbury Statement, however, puts forward a doctrine of apostolic succession that is different from the "pipe-line" view on which the case of *Apostolicae Curae* is based. The Catholic Co-chairman interprets this part of the Statement as follows:

The chain of succession is to be seen not in a series of persons who have sacramentally received the office of bishop, or in the "handing on" of the sacramental gift already possessed by the ordaining prelates, but in an unbroken "communion" of local Churches, focussed in the person of their bishops, with each and every other local Church and their bishops.

Ordination is indeed a sacramental act in which the specific powers of the episcopal office are conferred, but the doctrine of Apostolic Succession concerns the communion of a local Church with the total communion which is the Church.¹³

Bishop Clark does not attempt to show how this understanding of apostolic succession is relevant to the assessment of the validity of Anglican orders. He pleads that to do so would be "outside the scope of so simple a commentary."¹⁴ But though perhaps it would have been improper for the Co-chairman of the Commission to be more explicit than the Commission itself, an ordinary member of the Commission may be allowed on no authority but his own to explore further. If the apostolic succession resides primarily in the local Churches, and the bishops are only the focus of this communal succession, it seems to follow that the succession can be maintained even over a gap in which the local Church has no bishop. This gap in the succession of bishops is normally closed when a new bishop is consecrated for it by the bishop of another Church; this procedure is

¹² DS 3316; trans. F. Clark, *op. cit.*, pp. 2-3. The italics are mine.

¹³ A. Clark, "Ministry and Ordination", p. 26.

¹⁴ *Ibid.*, p. 37.

mandatory in Church law, and is of the highest importance as a symbol of the unity of the Church. But if the succession is maintained by the local Church even without its focus of a bishop, it seems that consecration of a bishop by another bishop is not a condition *sine qua non* for the validity of his order. There is indeed some evidence that in the Middle Ages ordinations were performed by someone who was not a bishop (e.g. an abbot or a presbyter), and were considered valid.¹⁵

If this wider interpretation of apostolic succession proposed by the Canterbury Statement is accepted, and if its implications are as I have suggested, the whole argument of *Apostolicae Curae* is open to question. For even if it is conceded that defects of form and intention invalidated the consecrations of Parker and his contemporaries, it would not follow that "with the hierarchy now extinct, the power of ordaining no longer existed." If a subsequent generation returned to a sound form and intention, subsequent orders would be valid on the presupposition that the Church was in the apostolic succession even though its bishop had himself not been validly consecrated.

Prospects

These then are the new "contextual" elements which seem to justify the reopening of the case which had appeared to be settled once for all in 1896. Admittedly, in asking for the case to be reopened one is asking for a lot. One is seeking more than a decision to the effect that, though Leo XIII may have been correct in saying that Anglican orders were invalid in 1896, changed circumstances have made these orders valid by 1974. For if the principles laid down by *Apostolicae Curae* are correct, Anglican orders are still invalid, because the hierarchy is still "extinct". What is sought therefore is nothing less than the admission that the condemnation of 1896 was mistaken. One can soften the request by suggesting that, granted the theology of ministry that was current at the end of the last century, no other verdict was possible, but that a broader theology of ministry and apostolic succession shows the inadequacy of these premises. But one is still asking Rome to admit a crucial mistake in a papal decision made in as solemn terms as are to be found outside an *ex cathedra* definition.¹⁶

How long would it take for the ground to be cleared for such an unprecedented step? In principle, as *Apostolicae Curae* is not regarded as an infallible pronouncement, a later pope could revoke what an earlier pope has declared. But Rome's advances are generally more circuitous; it would perhaps be unrealistic to hope for a direct repudiation, even though such an admission of error by Rome would have a shattering effect on the ecumenical situation. Besides, it would be totally wrong of the Pope to accept the Commission's interpretation of ministry and apostolic

¹⁵ Cf. P. Fransen, *op. cit.*, p. 316; "Catholic Dictionary of Theology" I, "Abbot, Ordination By" (note by Dom Alban Baer).

¹⁶ On the question whether Leo XIII's Bull constitutes an infallible definition, see E. Echlin's article in this number of THE AMPLEFORTH JOURNAL.

succession without the fullest consultation of the whole Roman Catholic Church. Another General Council might even be thought necessary.

Can we afford to wait so long? Already there are pressures in some quarters for intercommunion, and one can hardly practise intercommunion with a Church whose orders one's own Church regards as invalid. These pressures indeed appear to be increasing, and are progressively undermining the authority of Rome and the bishops, as more and more people take the law into their own hands. Perhaps after all we must cut through the knot of *Apostolicae Curiae* by finding a more acceptable way of ordaining Anglican clergy *sub conditione*. It will, of course, be hard to find a way of doing this which, without having recourse to ambiguities, such as some people claimed to detect in the proposed Anglican-Methodist service of reunion, avoids submitting our Anglican brother-ministers to the indignity of coming before Roman Catholic bishops virtually as laymen seeking ordination. Perhaps the much-criticised Anglican-Methodist service of reconciliation can after all point to a solution which is both considerate and honest. Signs could be exchanged (either individually, corporately or by representation) by which the clergy of each Church would signify their desire to receive from the other Church whatever was lacking to its orders, and to confer on the other Church whatever was lacking to its orders. That something was lacking all should readily admit—at least the jurisdiction to minister to the other side. There would be no dishonesty involved in such a sign, as the position of each side is a matter of public knowledge. Roman Catholics would not need to repudiate their official position that Anglican orders require validation; Anglicans would not need to deny their belief in the validity of their orders. The essential condition would be that each side should subordinate its convictions to the overriding intention to give and receive whatever was lacking for the fulfilment of God's will through their ministry.¹⁷

There are many possible ways in which the sign could be exchanged, by a mutual laying on of hands, for example, or perhaps by a concelebration of the Eucharist. But what has to be done must be done quickly. Time is not on our side.

¹⁷ Concerning possible ways in which a defective ministry can be validated, cf. L. B. Guillet, "Ministry in Ecumenical Perspective", Catholic Book Agency, Rome 1969, pp. 100-105. (This work is an extract from a doctoral thesis submitted to the Pontifical Gregorian University, Rome.)

WORDSWORTH AND BLAKE: TWO VIEWS ON NATURE

by

KATHLEEN RAINE

Signatum est super nos lumen vultus tui, Domine
Psalms IV.

As much separated these two greatest of England's mystical poets, as drew them together. Where William Blake (1757-1827) was an urban craftsman and visual genius almost more than a poet, William Wordsworth (1770-1850) was a gentle countryman of West Cumberland, Dorset and the Lake District, a poet laureate and no more. Both were poets from their youth, both searchers after a philosophy through poetical exploration; both were advocates of the central place of imagination in man's consciousness, both innovators of word forms and mystical structures in those years which reached their climax at the end of the eighteenth century. Blake had little further to add to his written achievements of 1789-1808, years of massive visual and verbal output during which he composed (besides his important works) "Songs of Innocence", "Marriage of Heaven and Hell", "Songs of Experience", "The Visions of the Daughters of Albion", "Vala" (or "The Four Zoas"), "Milton" and much of "Jerusalem". Wordsworth had little further to add after 1807, by which time his best work, "Lyrical Ballads", "Margaret, or the Ruined Cottage", "The Recluse", "Prelude", and "Ode on the Intimations of Immortality" had left his pen. Both of them, by these close terminal dates of 1808 and 1807, had made their major formulation of a creed of life, and for each of them a metaphysics of the imagination was central to it. Wordsworth appealed to a wisdom of the senses freed from custom and "meddling intellect", the poetic truth being in eye and ear. Blake appealed from a lyrical impulse to a mystical, the two later becoming intimately intermingled. Nevertheless the two poets' essential views of nature were at variance, as Kathleen Raine here shows.

This study is *inter alia* a prolonged meditation on those passages in the Book of Wisdom which suggest that, even without revealed religion, man can find God. God has left his mark, his *vestigium* on all creation; "for the first Author of beauty made all created things. If men admire their power and effects, let them thereby understand that it is He who made them, that He is mightier than they are: by the greatness of creation's beauty the Creator may be seen and known." The same argument is provided by St Paul in *Romans 1.18-20*: "All that may be known of God by men lies plain before their eyes; indeed God Himself has disclosed it to them. His invisible attributes, that is to say his everlasting power and deity, have been visible ever since the world began, to the eye of reason, in the things He has made." Blake and Wordsworth both knew this with the full force of their being.

Kathleen Raine is a poet in her own right, whose latest collection "The Lost Country", has just won her the Fourteenth W. H. Smith Annual Literary Award of £1,000 and the Poetry Book Society's recommendation for the summer of 1971 (see Summer JOURNAL); it is a study of memory, imagination, fantasy and nostalgia. She is moreover an academic expert on Blake, a scholar-poet. (There are those who feel that she should have been considered for the Chair of Oxford Poetry when Roy Fuller was elected.) She gave the Andrew W. Mellon lectures in the Fine Arts at the National Gallery of Art in Washington D.C. on "Blake and Tradition" in 1962. She has twice before written at length in our pages on "Blake's Last Judgment" (JOURNAL, LXXVI.2, Summer 1971, 70-84) and on "Blake and the Present Generation" (JOURNAL, LXXVII.2, Summer 1972, 48-63). Those two studies and the one following (written for the 1972 Cheltenham Festival of Literature) do in the author's estimation compose a conscious trilogy.

FIRST I must tell you that in venturing to compare these two great contemporaries, Wordsworth and Blake, I shall have little new to say about Wordsworth; anything new I may have to say will be about Blake. Wordsworth's poetry, in any case, like Shakespeare, is part of us. To some—like myself, much of whose childhood was lived in Northumberland, only a few miles from his native fells, Wordsworth's spacious and majestic record of his youth is like a memory of our own. To others less fortunate he has given a truer memory than falls to the lot of the children of suburb and industrial city. For we are all children of the one green and rocky earth; nature is an ancestral memory which must always seem more native to us, more familiar, than city streets.

To the Victorians Wordsworth was more than a poet, he was a religion, and the Lake District a national shrine. Now it is sacred texts from "The Marriage of Heaven and Hell" that a younger generation chalks on the walls of Blake's London, that "Human awful wonder of God";¹ for that generation is more concerned with humanity than with nature. But it was Blake who wrote:

Great things are done when Men and Mountains meet,
This is not done by Jostling in the Street.²

There is no proof that those words, written in his notebook, referred to Wordsworth; though they may very well have done so. The two poets had after all so much in common. Both were in revolt against the diction and poetic theories of Dr Johnson and the Augustans; both aspired to write an epic poem to equal Milton; both were poets of childhood; both were influenced by Rousseau in their pleading the cause of "free" love. Both Blake and Wordsworth had deeply realised that a man is more than his reason, and wrote from feeling and imagination. Both poets had been fortunate—Wordsworth because he was a country boy, Blake because he had been able to persuade his father (a London tradesman) to send him to an art school—in cluding the education of the period which made a child (in Wordsworth's words) "no child, but a Dwarf Man", "a monster blrth"³ produced by intellectual and moral cramming.

But if there is much in common in their views of man, how different the human scene and setting presented by these two poets. Wordsworth saw human beings in a rural environment to which he felt that we rightly belong. He recalls how as a boy he would sometimes meet a shepherd on the fells, and he saw in such men the very type of human dignity:

... one rainy days
Mine eyes have glanced upon him, few steps off,
In size a giant, stalking through the fog,
His sheep like Greenland Bears; at other times
When round some shady promontary turning

¹ "Jerusalem", II, Pl. 38, l. 29, ed. Keynes, p. 665.

² "Notebook, 1808-1811", Keynes, p. 550.

³ "The Prelude", V, L.295, ed. de Selincourt, p. 150.

His form hath flashed upon me, glorified
By the deep radiance of the setting sun:
A solitary object and sublime
Above all height!⁴

But Blake, a Londoner, had seen in our teeming cities the degradation of "the human form divine":

... all the Arts of Life they chang'd into the Arts of Death in Albion.
The hour-glass condemn'd because its simple workmanship
Was like the workmanship of the plowman, & the water wheel
That raises water into cisterns, broken & burn'd with fire
Because its workmanship was like the workmanship of the shepherd;
And in their stead, intricate wheels invented, wheel without wheel,
To perplex youth in their outgoings & to bind to labours in Albion
Of day & night the myriads of eternity: that they may grind
And polish brass & iron hour after hour, laborious task,
Kept ignorant of its use: that they might spend the days of wisdom
In sorrowful drudgery to obtain a scanty pittance of bread,⁵

Yet for Blake, too, man's true world is a pastoral world, and the Schoolboy of his "Songs of Innocence" enjoys just those country pleasures Wordsworth knew. Blake's cities are the bitter world of Experience where Paradise is lost; and he laments that

... A Rock, a Cloud, a Mountain,

Were now not Vocal as in Climes of happy Eternity
Where the lamb replies to the infant voice, & the lion to the man of years
Giving them sweet instructions; where the Cloud, the River & the Field
Talk with the husbandman & shepherd.⁶

—as they do in Wordsworth's world.

Wordsworth has no less to say about humanity than has Blake; and Blake, on his side, no less than Wordsworth to say about nature, though he cannot be called a "nature poet", in the Wordsworthian sense. For Wordsworth re-creates nature for us as he himself experienced its presence. His grandeur lies in the spaciousness, the freedom, the majestic solitude and the all-embracing wholeness of his "nature". Like Constable he had turned from the eighteenth century prospect of nature "improved" by art to the wilderness itself and "the spirit" of the place. Like Constable, too, Wordsworth gloried above all in the untamed elements:

... The immeasurable height
Of Woods decaying, never to be decay'd,
The stationary blasts of water-falls,
And every where along the hollow rent
Winds thwarting winds, bewild'rd and forlorn,
The torrents shooting from the clear blue sky,
The rocks that mutter'd close upon our ears,

⁴ "The Prelude", VIII, l. 389-407 (1805 version).

⁵ "Jerusalem", III, l. 14-26, Keynes, p. 700.

⁶ "Vala", VI, l. 134-8, Keynes, p. 315.

Black drizzling crags that spake by the way-side
 As if a voice were in them, the sick sight
 And giddy prospect of the raving stream,
 The unfetter'd clouds, and region of the Heavens,
 Tumult and peace, the darkness and the light
 Were all like workings of one mind, the features
 Of the same face, blossoms upon one tree,
 Characters of the great Apocalypse,
 The types and symbols of Eternity,
 Of first and last, and midst, and without end.⁷

When Wordsworth describes minute things, these are seen as parts in the one great whole.

Rolled round in Earth's diurnal course
 With rocks and stones and trees⁸

When he writes of:

A violet by a mossy stone
 Half hidden from the eye,
 Fair as a star, when only one
 Is shining in the sky

flower and star are situated together in the firmament. Or from "Resolution and Independence" the lonely leach-gatherer, merged with nature's solitudes:

Upon the margin of that moorish flood
 Motionless as a cloud the old Man stood
 That heareth not the lone winds as they call
 And moveth all together, if it move at all.⁹

Wordsworth could say with truth of feeling

To me the meanest flower that blows can give
 Thoughts that do often lie too deep for tears.¹⁰

Yet he is most himself "when men and mountains meet," waterfall and crag, wind, cloud, and those bare heights beyond the last sheepfold of the hills; and above all the play of all the elements that together make up the single mighty being of Earth.

With Blake it is otherwise:

To see a World in a Grain of Sand,
 And a Heaven in a Wild Flower,
 Hold Infinity in the palm of your hand
 And Eternity in an hour.¹¹

It is in the heart of the minute that Blake found his "types and symbols of Eternity". Where Wordsworth stands in awe before the vast, so does

⁷ "Prelude", VI, l. 556-573.

⁸ "A Slumber did my Spirit Seal", ed. de Selincourt, Vol. II, p. 216.

⁹ "Resolution and Independence", ed. de Selincourt", Vol. II, p. 237.

¹⁰ "Intimations of Immortality", ed. de Selincourt, IV, p. 285.

¹¹ "Auguries of Innocence", Keynes, p. 513.

Blake before the minute; where for him the mystery lies. He delights in the insect-world because these creatures so well express that mystery of the minute. The characters in the great Apocalypse are for Blake the vermin of the "wine-press" of the great vintage of the earth:

... the little Seed,

The sportive Root, the Earth-worm, the gold Beetle, the wise Emmet
 Dance round the Wine-presses of Luvah: the Centipede is there,
 The ground Spider, with many eyes, the Mole clothed in velvet,
 The ambitious Spider in his sullen web, the lucky golden Spinner,
 The Earwig arm'd, the tender Maggot, emblem of immortality,
 The Flea, Louse, Bug, the Tape-Worm, all the Armies of Disease,
 Visible or invisible to the slothful vegetating Man.
 The slow Slug, the Grasshopper that sings & laughs & drinks:
 Winter comes, he folds his slender bones without a murmur.
 The cruel Scorpion is there, the Gnat, Wasp, Hornet & the Honey Bee,
 The Toad & venomous Newt, the Serpent cloth'd in gems & gold.
 They throw off their gorgeous raiment: they rejoice with loud jubilee!¹²

Blake's creatures are not—like Virgil's vermin of the threshing-floor which no doubt suggested Blake's—realistic. They belong to the world of bestiary and fable. But there is another author, not a poet, but a mystical philosopher, to whom this catalogue of creatures points—Swedenborg, whose "Angelic Wisdom concerning the Divine Love and the Divine Wisdom" Blake lovingly annotated at the very outset of his poetic life, in about 1788. In that work there are many passages which seem to have inspired Blake's insect Bacchanalia. Swedenborg was by profession a scientist (he was Assessor of Minerals to the Swedish Government)—and had the eye of a naturalist. Compare Blake's "armies of disease" with Swedenborg's

"... noxious insects fill the atmosphere in clouds, and noxious vermin walk the earth in armies, and consume herbs to the very roots. I once observed in my garden, in the space of an ell that almost all the dust was turned into very small insects, which on being stirred with a stick rose in clouds."¹³

Swedenborg had also a naturalist's habit of cataloguing, as in this (one among several) list of animals classified according to their "evil uses", as he says: "... we have poisonous serpents, scorpions, crocodiles, great snakes, horned owls, screech owls, mice, locusts, frogs, spiders; also flies, drones, moths, lice, mites, in a word, creatures that consume grasses, leaves, fruits, seeds, meat and drink; and that do hurt beasts and man; in the vegetable kingdom we have malignant, virulent and poisonous herbs, and leguminous plants and shrubs..."¹⁴ So in Blake we have "the Nettle that stings with soft down;" and "The indignant Thistle".

Swedenborg draws a clear line of distinction between good and evil

¹² "Milton", I, Pl. 27, l. 11-23, Keynes, p. 513. (See also "Vala", IX, l. 755-766).

¹³ "Divine Love and Wisdom", Para. 341.

¹⁴ "Divine Love and Wisdom", Para. 338.

creatures (his good animals are of the duller kind, "elephants, camels, horses, mules, oxen, sheep, goats and others which are of the herd or flock").¹⁶ But Blake, in his belief that "everything that lives is holy",¹⁶ presents his insect swarms in the eternal delight of their energy; though in justice it must be said that Swedenborg, too, saw the marvel of the minute lives of his garden pests: "Each one of these insects is organized to feel and to move, and is furnished therefore with fibres and vessels, and with little hearts, pulmonary pipes, minute viscera, and brains."¹⁷

Blake must have been delighted with this and similar passages; for in "Milton" he recalls it:

Seest thou the little winged fly, smaller than a grain of sand?
It has a heart like thee, a brain open to heaven & hell,
Withinside wondrous & expansive: its gates are not clos'd:
I hope thine are not; hence it clothes itself in rich array:
Hence thou art cloth'd with human beauty, O thou mortal man.
Seek not thy heavenly father then beyond the skies,
There Chaos dwells & ancient Night & Og & Anak old.¹⁸

Og and Anak are scriptural types of giants, and Blake situates them, appropriately, in those Newtonian vast spaces whose emptiness he contrasts with the infinity and eternity of life in the smallest of creatures, the little ephemeral fly to whom he likens man, not as the type of human insignificance but, on the contrary, as the type of "the infinite in all things". That Blake was thinking of Swedenborg when he wrote this passage is made virtually certain by the mention of the fly being "open to heaven & hell"; for it is a Swedenborgian teaching that every creature opens "within" into both the heavens and the hells of the spiritual world. The outer form is only the garment—the "rich array"—of some living spirit. Indeed Swedenborg's definition of the spiritual world is, precisely, as the "within" of all life. Blake opposes to the worship of vastness, characteristic, as he sees it, of "Newton's Pantocrator", God of the Deists, venerated for the vastness of his physical universe, the Swedenborgian teaching that the spiritual is not in space.

Swedenborg indeed anticipated many of the central ideas put forward in our own time and terms by Teilhard de Chardin; notably that from the least to the greatest thing in nature, from the inorganic to the human, there is a spiritual interior of which the external form is the expression. "There is in every Thing an Internal and an External, and the External dependeth on Internal, as the Body does on the soul". So Swedenborg wrote in the middle of the eighteenth century; and he particularises: "... there is an Internal and an External also in every Bird and Beast, nay in every stone and smallest Particle of Dust."¹⁹ So Blake in his preface to "Europe, a

¹⁵ "Divine Love and Wisdom", Para. 346.

¹⁶ "Vala", II, I, 265, Keynes, p. 289. Also: "Visions of the Daughters of Albion", Pl. 8, l. 10, Keynes, p. 195.

¹⁷ "Divine Love and Wisdom", Para. 352.

¹⁸ "Milton", Pl. 20, l. 27-33, Keynes, p. 502.

¹⁹ "The True Christian Religion", II, Para. 785.

Prophecy" promises to

... show you all alive

The world, where every particle of dust breathes forth its joy.²⁰

"The Internal of a Silkworm" (Swedenborg continues) "is that by virtue whereof its External is impelled to spin its silken web, and afterwards to assume Wings like a Butterfly and fly abroad. The Internal of a Bee is that, by Virtue whereof its External is impelled to suck Honey out of Flowers, and to construct waxen cells after a wonderful form—and so with a Spider, which is impelled to weave a most curious web, in the Centre whereof it may watch."

So every creature is literally "a law unto itself"; as Blake proclaims in his aphorism "One Law for the Lion and Ox is Oppression".²¹ "Visions of the Daughters of Albion" argues for the freedom of every soul to obey the dictates of its own innate wisdom from the uniqueness of each creature's nature. This uniqueness is holy, since it derives from the "god within". Blake's argument is pure Swedenborg:

With what sense is it that the chicken shuns the ravenous hawk?
With what sense does the tame pigeon measure out the expanse?
With what sense does the bee form cells? Have not the mouse and frog
Eyes and ears and sense of touch? Yet are their habitations
And their pursuits as different as their forms and as their joys?
Ask the wild ass why he refuses burdens, and the meek camel
Why he loves man: is it because of eye, ear, mouth or skin
Or breathing nostrils? No, for these the wolf and tiger have.
Ask the blind worm the secrets of the grave, and why her spires
Love to curl round the bones of death; and ask the ravenous snake
where she gets poison, & the wing'd eagle why he loves the sun;
And then tell me the thoughts of man, that have been hid of old.

The animals, Swedenborg says, are "in their wisdom"; whereas fallen man has lost access to his own innate knowledge. All Blake's creatures have a tendency not only to "come alive", but to become human. From one Swedenborgian illustration Blake developed the little figure of his "Matron Clay" of "The Book of Thel". Swedenborg thus describes a particle of mould: "The interior of a Particle of Mould, whereby its External is impelled, is its tendency to make the Seeds of Plants vegetate, exhaling somewhat from its little Bosom, which insinuates itself into the inmost Parts of the Seeds, and produceth this wonderful effect."²² And Blake uses Swedenborg's very word, "exhale" in his own paraphrase:

The Clod of Clay heard the Worm's voice & rais'd her pitying head:
She bow'd over the weeping infant, and her life exhal'd
In milky fondness²³

He depicted this little humble figure in one of his plates of "The Gates of

²⁰ "Europe", Pl. 111, l. 17-18, Keynes, p. 237.

²¹ "Marriage of Heaven and Hell", Pl. 24, Keynes, p. 158.

²² "True Christian Religion", Para. 385.

²³ "The Book of Thel", Pl. 4, l. 7-9, Keynes, p. 129.

Paradise". She appears again in a passage in "Vala" in which every creature throws off mortality, each in the "eternal delight" of its unique existence:

"For Lo, the winter melted away upon the distant hills,
And all the black mould sings." She speaks to her infant race; her milk
Descends down on the sand; the thirsty sand drinks & rejoices
Wondering to behold the Emmet, the Grasshopper, the jointed worm.
The roots shoor thick thro' the solid rocks, bursting their way
They cry out in joys of existence; the broad stems
Rear on the mountains stem after stem; the scaly newt creeps
From the stone, & the armed fly springs from the rocky crevice,
The spider, The bat burst from the harden'd slime, crying
To one another: "What are we, & whence is our joy & our delight?"²⁴

Annotating his copy of Lavater's "Aphorism", Blake rejected the assertion "A God, an Animal, a Plant, are not companions of man" . . . It is the God in all that is our companion & friend . . . God is in the lowest effects as well as in the highest causes, for he is become a worm that he may nourish the weak. For let it be remembered that Creation is God descending to the weakness of man, for our Lord is the word of God & everything on earth is the word of God & in its essence is god.²⁵

Man as the mortal worm is a religious commonplace; but Blake's "mortal worm" is "translucent all within". "The Fly" in "Songs of Innocence" is his answer to Blair, Young, and in particular Gray, who, oppressed by the Newtonian vastnesses of stellar space felt their humanity crushed under that vision of magnitude. Gray in his "Ode on a Distant Prospect of Eton College" likens man both to worm and to fly, comparing the vanity of human life to a dance-the-hay of glittering flies. But Blake replies,

Am not I
A fly like thee?
Or art not thou
A man like me?²⁶

The least of things, flower, worm and fly, grain of sand and particle of dust are Blake's chosen symbols of "the infinite in all things". There is nothing in Blake's vision of the minute of that sentimental false humility which delights in self-denigration. The dignity of every creature is not relative but absolute. In those familiar lines quoted earlier, look at the implied equations: the world is but a grain of sand, and the heavens no more than the petals of a wild flower; and yet on this grain of sand, the earth, we may know infinity, and in the ephemeral hour of life experience eternity.

In a passage in "Jerusalem" Blake uses the same images, but reversing their force: that mighty earth with its record of great civilisations which to

²⁴ "Vala", IX, l. 600-609, Keynes, p. 373.

²⁵ "Annotations to Lavater's Aphorisms", No. 630, Keynes, p. 87.

²⁶ "Songs of Experience, The Fly", Keynes, p. 213.

Reason seems so imposing in scale and grandeur is but a grain of sand, and the heavens of the astronomer's night sky, a moth's wing:

. . . all his pyramids were grains
Of sand, & his pillars dust on the fly's wing, & his starry
Heavens a moth of gold & silver, mocking his anxious grasp.
Thus Los alter'd his Spectre, & every Ratio of his Reason
He alter'd time after time . . .²⁷

Without wishing to minimise Blake's genius, it must be said that the ideas to which he gave vesture so original, are seldom if ever his own. Apart from the major influence of Swedenborg, Blake drew upon many sources within "the one unanimous and universal tradition" of the Perennial Philosophy from which, as seemed clear to Blake, the scientific materialism of the last three hundred years or so is a temporary and local deviation. Blake made his uncompromising affirmations not from opinion, but, in all significant contexts, with the authority of some one or more of the works on which he drew. From the German mystic Jakob Boehme, for example (whom Blake supremely admired), come those images of "the opening of the centres of the birth of life" which lend such spiritual depth to his images of the minute. According to Boehme every life is an original creation entering "nature" from eternity through that dimensionless "Point, Locus or place (where the Holy Ghost in the Birth of the Heart of God, in Paradise, did open infinite and innumerable Centres) in the eternal Birth."²⁸ "The Eternal Center, and the Birth of Life," Boehme writes, "are everywhere. If you make a small Circle, as small as a little Grain (or Kernel of Seed) there is the whole Birth of the Eternal Nature."²⁹ Blake uses Boehme's terminology in many passages; and restates the older mystic's gloss on the Gospel teaching that the Kingdom of Heaven is like a grain of mustard seed.

The Vegetative Universe opens like a flower from the Earth's center
In which is Eternity. It expands in Stars to the Mundane Shell
And there it Meets Eternity again, both within and without.³⁰

So Blake chooses the smallest, sweetest flowers as most apt illustrations of the dimensionless *punctum* of the centres of the birth of life. In a passage of rare beauty he describes "the break of day", with the opening of that day's flowers, not as a symbol of creation but as creation itself everywhere and always enacted:

Thou perceivest the Flowers put forth their precious Odours,
And none can tell how from so small a center come such sweets,
Forgetting that within that Center Eternity expands
Its ever during door that Og & Anak fiercely guard.
First, e'er the morning breaks, joy opens in the flowery bosoms,
Joy even in tears, which the Sun rising dries; first the Wild Thyme

²⁷ "Jerusalem", IV, Pl. 91, l. 48-52, Keynes, p. 739.

²⁸ "Three Principles of the Divine Licence", Ch. IV, Para. 72, Works I, p. 32.

²⁹ "Mysterium Magnum", Ch. 43, Para. 9, Works III, p. 253.

³⁰ "Jerusalem", I, Pl. 13, l. 34-36, Keynes, p. 633.

And Meadow-sweet, downy & soft waving among the reeds,
Light springing on the air, lead the sweet Dance: they wake
The Honeysuckle sleeping on the Oak; the flaunting beauty
Revels along upon the wind; the White-thorn, lovely May,
Opens her many lovely eyes listening; . . .³¹

The centre is a door, a heart of joy, an open eye; and so too the heart of every bird is a centre of eternity. Such is Blake's lark,

His little throat labours with inspiration; every feather
On throat & breast & wings vibrates with the effluence Divine.
All Nature listens silent to him, & the awful Sun
Stands still upon the Mountain looking on this little Bird
With eyes of soft humility & wonder, love & awe.³²

It is not the bird who looks at the sun; the sun looks at the bird in "awe"; for the "effluence divine" comes not from space or size, but from the infinite within.

It would be unjust to Blake to say that "nature" is for him no more than a philosophical idea. The meadow-sweet "downy & soft waving among the reeds/Light springing on the air", or the May that "Opens her many lovely eyes", or the

". . . little monsters
"Who sit mocking upon the little pebbles of the tide . . ."³³

are beautifully observed. The line Yeats admired,

Like the gay fishes on the wave, when the cold moon drinks the dew,³⁴
though not seen in nature is yet felt from nature. But Blake lacks what Wordsworth never fails to bring to his poetry, the existential encounter. The sparrow's nest Wordsworth and his sister found as children inspired a sense of delight and awe which owes nothing to philosophy:

Behold, within the leafy shade
Those bright blue eggs together laid!
On me the chance-discovered sight
Gleamed like a vision of delight.
I started—seeming to espy
The home and sheltered bed,
The Sparrow's dwelling, which hard by
My Father's house, in wet or dry
My sister Emmeline and I
Together visited.³⁵

To the poet it is "a vision of delight"; to his sister a mystery almost too sacred to approach:

She looked at it and seemed to fear it;
Dreading, tho' wishing, to be near it.

³¹ "Milton", Pl. 31, l. 46-55, Keynes, p. 520.

³² "Milton", Pl. 31, l. 34-38, Keynes, p. 520.

³³ "Vala", III, l. 165-6, Keynes, p. 296.

³⁴ "Europe", Pl. 14, l. 3, Keynes, p. 243.

³⁵ "The Sparrow's Nest", ed. de Selincourt, Vol. 1, p. 227.

Wordsworth does not define or analyse the instinctive emotion of the children at the sight of the birds' eggs in the nest; and yet is not the sense of the holy a recognition of the same mystery of "the centers of the birth of life"? Blake's spiritual knowledge and Wordsworth's truth of feeling are at one. But of the two poets it is surely Wordsworth rather than Blake who sees nature with the eyes of a mystic.

At the risk of shocking those lovers of Blake who see in him a visionary of absolute originality, I must say that with better knowledge of Blake's own deep studies it seems to me that his most remarkable gift was that of imaginatively assimilating the ideas of his chosen teachers. There is that beautiful verse-letter to his friend Thomas Butts in which Blake is reflecting on Newton's materialist theory of the structure of light:

The Atoms of Democritus
And Newton's Particles of light . . .³⁶

of which he elsewhere wrote. These particles are Blake's starting-point:

The Light of the Morning
Heaven's Mountains adorning:
In particles bright
The jewels of Light
Distinct shone & clear.

(So far all these terms come from Newton)

Amaz'd & in fear
I each particle gazed,
Astonish'd, Amazed;
For each was a Man
Human-form'd. Swift I ran,
For they beckon'd to me
Remote by the Sea,
Saying: Each grain of Sand,
Every Stone on the Land,
Each rock & each hill,
Each fountain & rill,
Each herb & each tree,
Mountain, hill, earth & sea,
Cloud, Meteor & Star,
Are Men Seen Afar.³⁷

With due respect to Blake "the vision" he so unforgettably describes is not his own at all (except by adoption) but Swedenborg's. The objects he names—particles of light, sun, meteor and star, he could not have "seen" in the ordinary sense, either at all, or at one time. The passage is a superbly imagined realisation of Swedenborg's teaching that "Heaven as a whole, and in every part, is in form as a man", and the form of heaven "in its greatest and least things is like itself" . . . "God is a man, and the

³⁶ "Mock on, Mock on, Voltaire, Rousseau", Notebook, 1800-3, Keynes, p. 418.

³⁷ "To Thomas Buttes", 2 October, 1800, Keynes, p. 804.

created universe is His image,³⁸ Swedenborg again and again insists; and Blake in his verse-letter is gloriously dismissing Newton's theory of light as material particles. No, says Blake, secure in the authority of his master, "each was a Man, Human-form'd"; and so with "Each grain of Sand/ Every Stone on the Land."

When Swedenborg says that "Heaven is in the form of a man" he is not—obviously—thinking of the human body but of the human consciousness, the inner nature of man. His view of the world is here again close to Teilhard de Chardin's "Christogenesis". Teilhard foresaw an evolution towards a collective human consciousness; of Christ as the "person" not only of the whole race of humanity but of the entire world. The physical universe he saw as the body of Christ. At the risk of digression I quote this passage for its striking anticipation of Teilhard's view of creation, from the Alpha of the *fiat lux* to what he calls, in our modern jargon, "point Omega". Swedenborg is comparing the whole creative evolution to the life-cycle of a plant which begins and ends in a seed. In the same way the Creation has its origin in God and completes itself in Christ. He is writing of trees:

"Their primes are seeds, their ultimate are stems, clothed with bark, and through the inner bark which is the ultimate of their stems, they tend to seeds which, as was said, are their primes. The stems clothed with layers of bark represent the globe clothed with earths [Swedenborg means minerals] from which the creation and formation of all uses exist. That vegetations are brought about through the outer and inner barks and coatings by pushes through the envelopes of the roots contained around the stalks and branches into the initiations of the fruits, and likewise through the fruits into the seeds, is known to many . . . It is plain that the progression of the creation of the universe was from its Prime, namely the Lord encircled by the sun, to ultimates, which are earths, and from these through uses to its Prime or Lord."³⁹

Here (from the early Prophetic poem "Vala") is Blake's gloss, with help from Spenser and Milton, on Swedenborg:

. the rough rocks groaning vegetate.

.....
The barked Oak, the long-limb'd Beech, the Chestnut tree, the Pine,
The Pear tree mild, the frowning Walnut, the sharp Crab, & Apple sweet,
The rough bark opens; twittering peep forth little beaks & wings,
The Nightingale, the Goldfinch, Robin, Lark, Linnet & Thrush.
The Goat leap'd from the craggy cliff, the Sheep awoke from the mould,
Upon its green stalk rose the Corn, waving innumerable,⁴⁰

The "groaning" rocks allude to St Paul's words⁴¹ "the whole creation travaileth in pain" to bring forth the "firstfruits of the spirit". For

³⁸ "Divine Love and Wisdom", Para. 11.

³⁹ "Divine Love and Wisdom", Para. 314.

⁴⁰ "Vala" I, l. 202-210, Keynes, p. 269-70.

⁴¹ "Romans" 8:22.

obviously Swedenborg did not originate the idea of a cosmic God-man scattered or "distributed" throughout nature and to be reassembled through the evolutionary struggle of creation. This process was the "great work" of the Alchemists; and goes back (to take it no farther) to the myth of Osiris, whose dismembered body, scattered over the earth, was gathered and reassembled by Isis. And in one of his most eloquent early passages Blake writes of the regeneration of "the eternal man":

"And as the seed waits Eagerly watching for its flower & fruit,
Anxious its little soul looks out into the clear expanse
To see if hungry winds are abroad with their invisible army,
So Man looks out in tree & herb & fish & bird & beast
Collecting up the scatter'd portions of his immortal body
Into the Elemental forms of every thing that grows.
He tries the sullen north wind, riding on its angry furrrows,
The sultry south when the sun rises, & the angry east
When the sun sets; when the clods harden & the cattle stand
Drooping & the birds hide in their silent nests, he stores his thoughts
As in a store house in his memory; he regulates the forms
Of all beneath & all above, & in the gentle West
Reposes where the Sun's heat dwells; he rises to the Sun
And to the Planets of the Night, & to the stars that gild
The Zodiac, & the stars that sullen stand to north & south.
He touches the remotest pole, & in the center weeps
That Man should Labour & sorrow, & learn & forget, & return
To the dark valley whence he came, to begin his labour anew.
In pain he sighs, in pain he labours in his universe,
Screaming in birds over the deep, & howling in the wolf
Over the Slain, & moaning in the cattle, & in the winds,
And weeping over Orc & Urizen in clouds & flaming fires,
And in the cries of birth & in the groans of death his voice
Is heard throughout the Universe: wherever a grass grows
Or a leaf buds, The Eternal Man is seen, is heard, is felt,
And all his sorrows, till he reassumes his ancient bliss."⁴²

Not figuratively but actually all creatures are "men seen afar" because the whole universe is the mystical body of "the Divine Humanity"; a name which, though for most of us it is associated above all with Blake, he simply took from Swedenborg.

For Blake, Swedenborg and Teilhard de Chardin this figure is Christ; Blake's "Jesus, the Imagination" "All things are comprehended in their Eternal Forms in the divine body of the Saviour, the True Vine of Eternity, the Human Imagination."⁴³

Blake was also aware of the Jewish mystical tradition of Adam Kadmon, the archetypal unfallen humanity; and of that tradition he writes in "Jerusalem":

⁴² "Vala" VIII, l. 558-583, p. 355-6.

⁴³ "A Vision of The Last Judgment", Notebook, 1810, pp. 355-6.

"you have a tradition, that Man anciently contain'd in his mighty limbs all things in Heaven & Earth:"

—and there follows that resonant line which summarizes the theme of his whole Prophetic vision:

"But now the Starry Heavens are fled from the mighty limbs of Albion."⁴⁴

For this rending apart Blake blames Bacon, Newton, Locke, and the whole tribe of natural philosophers.

* * *

Wordsworth, too, felt the presence of

A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things.⁴⁵

But for Wordsworth the natural elements are not "men seen afar"; on the contrary, it was the non-human that overwhelmed the boy who in a stolen boat rowed out in the evening on Ullswater:

. lustily
I dipp'd my oars into the silent Lake,
And, as I rose upon the stroke, my Boat
Went heaving through the water, like a Swan;
When from behind that craggy Steep, till then
The bound of the horizon, a huge Cliff,
As if with voluntary power instinct,
Uprear'd its head. I struck, and struck again,
And, growing still in stature, the huge Cliff
Rose up between me and the stars, and still,
With measur'd motion, like a living things,
Strode after me. With trembling hands I turn'd,
And through the silent water stole my way
Back to the Cavern of the Willow tree.
There, in her mooring-place, I left my Bark,
And, through the meadows homeward went, with grave
And serious thoughts; and after I had seen
That spectacle, for many days, my brain
Work'd with a dim and undetermin'd sense
Of unknown modes of being; in my thoughts
There was a darkness, call it solitude,
Or blank desertion no familiar shapes
Of hourly objects, images of trees,
Of sea or sky, no colours of green fields;

⁴⁴ "Jerusalem", Pl. 27, Keynes, p. 649.

⁴⁵ "Lines written a few miles above Tintern Abbey", de Selincourt, Vol. II, p. 262, l. 100-102.

But huge and mighty Forms that do not live
Like living men mov'd slowly through the mind
By day and were the trouble of my dreams.⁴⁶

What frightened Wordsworth in this experience was the failure of what was for him (what is for all her creatures) a habitual trust in that all-embracing presence in which he constantly speaks of Nature in her feminine and maternal character. She is the sweet familiar aspect of hills and streams, woods and fields and sky. In Protestant England a too masculine, too moralistic, too rational deity had left man without that "refuge of sinners" the Catholic world finds in the Blessed Virgin Mary; and through Wordsworth a whole nation too long deprived of the archetype of the feminine, compassionate, protective embrace of the Great Mother found shelter and respite in Wordsworth's Nature, that

. never did betray
The heart that loved her.

"The Pope supposes Nature & the Virgin Mary to be the same allegorical personages", Blake wrote. Whatever the Pope may have supposed, "Nature" for Protestant England was to become, through Wordsworth, the same all-merciful protectress to whom Catholic sinners turn "now and in the hour of our death".

Blake did not identify Nature and the Virgin, whom he calls not Mary, but Jerusalem, "mother of souls". Vala, or "The Goddess Nature", is the mother of bodies, the cruel female will of the single indivisible process of generation and death. Yet we instinctively respond to the truth Wordsworth tells; a truth felt by the senses, known to every child who has been free to come and go, as Wordsworth was, within a countryside experienced as a portion of his very life,

. a passion, She!
A rapture often, and immediate joy
Ever at hand . . .⁴⁷

I think it was Aldous Huxley who somewhere said how differently inhabitants of more deserted regions of the earth—in the earthquake zone, perhaps—would respond to Wordsworth's comforting doctrine; yet he had instinctively perceived a truth Darwin was later to formulate as the principle of "adaptation to environment". Every creature on earth has its nest, its place within the whole. The skylark has its "nest upon the dewy ground",

Thy nest which thou canst drop into at will⁴⁸
—as the country people of Patterdale live in the sheltering embrace of their fells:

. Immense
Is the Recess, the circumambient World
Magnificent, by which they are embraced.

⁴⁶ "The Prelude", 1805, Book I, l. 401-425, ed. de Selincourt, p. 22-24.

⁴⁷ "The Prelude", Book VIII, l. 485-7, ed. de Selincourt, p. 286.

⁴⁸ "To a Skylark", ed. de Selincourt, II, p. 266.

They move upon the soft green field.
How little They, they and their doings seem,
Their herds and flocks about them, they themselves,
And all that they can further or obstruct!
Through utter weakness pitably dear
As tender Infants are:

(how naturally Wordsworth chooses the image of the mother and child)

... and yet how great!
For all things serve them; them the Morning light
Loves as it glistens on the silent rocks,
And them the silent Rocks, which now from high
Look down upon them; the reposing Clouds,
The lurking Brooks from their invisible haunts,
And Old Helvellyn, conscious of the stir,
And the blue Sky that roofs their calm abode.⁴⁹

A century that had lost faith in God found its comfort in nature, but where, in our century that has driven human beings from their natural refuge, and has already wrought such destruction upon nature itself, are we to turn to for help?

Only a year before his death, in 1826, Blake was reading Wordsworth's poems (the 1815 edition) and in the margin he wrote his objections to Wordsworth's view of nature. "I see in Wordsworth", he said, "the Natural Man rising up against the Spiritual Man Continually & then he is No Poet but a Heathen Philosopher at Enmity against all true poetry or Inspiration."⁵⁰ And beside these lines so dear to the Deist Victorians,

And I could wish my days to be
Bound each to each by natural piety.

⁴⁹There is no such Thing as Natural Piety Because the Natural Man is at Enmity with God." Wordsworth had, like Dante, "made This World the Foundation of All, & the Goddess Nature Memory is his Inspirer & not Imagination the Holy Ghost."⁵¹

Blake could not agree with Wordsworth that the human mind is "fitted" to nature; and called in question a passage in "The Excursion",

How exquisitely the individual Mind
(And the progressive powers perhaps no less
Of the whole species) to the external world
Is fitted:— & how exquisitely too,
Though this but little heard of among Men,
The external world is fitted to the Mind.⁵²

Blake saw suffering and evil as inherent in the mortal condition as such; only by shutting his eyes to other aspects of nature could Wordsworth

⁴⁹ "The Prelude", VIII, l. 46-61, ed. de Selincourt, p. 262-264.

⁵⁰ Annotations to "Poems" by William Wordsworth, Vol. I, 1815, written 1826, Keynes, p. 782.

⁵¹ "Notes on The Illustrations to Dante", 1725-7, Keynes, p. 785.

⁵² Preface to "The Excursion", 1814 edition, de Selincourt, Vol. V, p. 5.

show his Goddess as kind. To Blake cruelty is in her very nature; with the realism of our contemporary atheist existentialists he denounces the natural world as a torture-chamber, a lazar-house, prison and grave of the soul.

"Will you erect a lasting habitation in the mouldering Church yard?
Or a pillar & palace of Eternity in the jaws of the hungry grave?"

For the materialist mortality must always be the nihil at the end of all:

"And the grave mock & laugh at the plow'd field saying
"I am the nourisher, thou the destroyer; in my bosom is milk & wine,
"And a fountain from my breasts; to me come all multitudes;
"To my breath they obey; they worship me. I am a goddess & queen."⁵³

"Nature" is not only the smiling bride but the hag of death. He quotes Wordsworth against himself:

Such grateful haunts foregoing, if I oft
Must turn elsewhere—to travel near the tribes
And fellowships of Men, & see ill sights
Of madding passions mutually inflamed,
Must hear Humanity in fields & groves
Pipe solitary anguish

(these words Blake underlined)

Brooding above the fierce confederate storm
Of Sorrow, barricaded evermore
With the walls of cities . . .⁵⁴

Even Wordsworth had been unable to fit London into his picture of man's natural goodness; and Blake reminds him, in this marginal dialogue (for the two never met) that sorrow is not unknown even in "fields and groves". "Does not this Fit & is it not Fitting most exquisitely too, but to what?" Blake asked; "not to Mind but to the vile Body only & to its laws of Good & Evil & its Enmities against Mind." "Wordsworth must know that what he writes valuable is not to be found in Nature", Blake wrote; and referred to Wordsworth's translation of Michelangelo's sonnet that contains the line

Heaven-born, the Soul a heavenward course must hold.

Blake saw that there is no comfort in this world unless the knowledge of another,

For natural philosophers nature is the substance, the soul a shadow; for Blake—in common with the entire tradition upon which he drew—it is nature that is the shadow; and his name for the Goddess Nature is "the shadowy female". Natural existence is only a shadow or reflection of eternity; and Swedenborg, using an ancient symbol, wrote that the image of God is in the created universe "as a man's image is in a mirror, in which indeed the man appears, but still there is nothing of the man in it."⁵⁵

⁵³ "Vale", VIII, l. 495-503, Keynes, p. 354.

⁵⁴ Preface to "The Excursion", op. cit. p. 5.

⁵⁵ "Divine Love and Wisdom", para. 59.

Blake calls the natural world "the looking-glass of Enitharmon"⁵⁶ (who is space, consort of Los, who is time). Plotinus used in this sense the myth of Narcissus, the boy who fell in love with his own reflection in the water; and there is in the "Hermetica" a more elaborate version of the myth in which the eternal man, falling in love with his own watery image, becomes merged in it, so that the image is animated with an unnatural life.

Blake himself made various attempts to tell this story; whose final realisation is the figure of Vala, the animated "veil" of natural appearances; a shadow which develops "a will of its own, perverse and wayward". Vala is in reality only the reflected image of the Divine Wisdom, the *Sophia*, whom Blake calls Jerusalem, mother of souls:

Vala is but thy Shadow, O thou loveliest among women!
A shadow animated by thy tears, O mournful Jerusalem!
Why wilt thou give to her a Body whose life is but a Shade?
Her Joy and love, a shade, a shade of sweet repose:
But animated and vegetated she is a devouring worm.⁵⁷

In Vala's world "Accident is formed/Into Substance & Principle"; a reversal of the due order of things, for "every Natural Effect has a Spiritual Cause & Not A Natural; for a Natural Cause only seem";⁵⁸

As usual Blake when he theorises about nature is paraphrasing Swedenborg: ". . . all things which exist in the natural world are effects and all things which exist in the Spiritual world are causes of these effects. The Natural, which does not derive its cause from the Spiritual, does not exist."⁵⁹

Vala Blake saw as the seducer of the Giant Albion, the English nation under the domination of the materialist philosophy. The "veil" of black materialism was woven in the Universities even in Blake's lifetime:

I turn my eyes to the Schools & Universities of Europe
And there behold the Loom of Locke, whose Woof rages dire,
Wash'd by the Water-wheels of Newton: black the cloth
In heavy wreathes folds over every Nation;⁶⁰

And the same mills are mass-producing the same old-fashioned product to this day.

The natural world only exists, according to Swedenborg (and Blake follows him) by "influx" from the spiritual world. The natural world is in itself inanimate and dead; the sun of the natural world is dead, and nature, because it derives origin from that sun is dead . . . the sun of the natural world is wholly dead, but the sun of the spiritual world is alive". But even though "the one sun is living and the other sun is dead . . . the dead sun itself is created through the living sun".⁶¹ Blake in his writings had much

⁵⁶ "Jerusalem", Pl. II, l. 24-Pl. 12, l. 3.

⁵⁷ "Jerusalem", Pl. 63, l. 38, Keynes, p. 698.

⁵⁸ "Milton", Pl. 26, l. 44-45, Keynes, p. 513.

⁵⁹ "Divine Love and Wisdom", Para. 134.

⁶⁰ "Jerusalem" I, pl. 15, l. 14-17, Keynes, p. 636.

⁶¹ "Divine Love and Wisdom", Para. 157, p. 160.

to say of these two suns. The "black" sun of Nature is created in "the dark void" when with the fall of Urizen (man's presumptuous reason) the world of generation is "rent from eternity". This "immense orb of fire", "a Human Illusion/In Darkness and deep clouds involv'd" is "black" because it gives no spiritual light:

Luvah' bulls each morning drag the sulphur Sun out of the Deep
Harness'd with starry harness, black & shining, kept by black slaves⁶²
The slaves are "black" for the same reason and in the same sense as the sun, to whose service their spiritual darkness condemns them.

It is to this "black" sun that Blake uttered his defiance in another verse epistle to Thomas Butts. Los, the time-spirit, appears in the aspect of the natural sun:

Then Los appeared in all his power:
In the Sun he appear'd, descending before
My face in fierce flames; in my double sight
'Twas outward a Sun; inward Los in his might.

Blake defies this vision of Solar time; telling him

"This Earth breeds not our happiness.
Another Sun feeds our life's streams,
We are not warmed with thy beams;
Thou measurest not with thy light array'd.
Thy terrors shall not make me afraid."⁶³

—the terrors of natural time and space of which Los is the agent. This, again, is Swedenborg mythologized; but Swedenborg could never have written with the eloquence of Blake's magnificent reply to the positivists of his day: "I assert for My Self that I do not behold the outward Creation & that to me it is hindrance & not Action; it is as the Dirt upon my feet, No part of Me. 'What', it will be Question'd, 'when the Sun rises, do you not see a round disk of fire somewhat like a Guinea?' 'O no, no, I see an Innumerable company of the Heavenly host, crying, 'Holy, Holy, Holy is the Lord God Almighty. I question not my Corporeal or Vegetative Eye any more than I would question a Window concerning a Sight. I look thro' it & not with it.'"⁶⁴

Which sun was it that Wordsworth loved? In the first version of "The Prelude" he wrote:

. a boy I loved the sun,
Not as I since have loved him, as a pledge
And surety of our earthly life, a light
Which we behold and feel we are alive;
Nor for his bounty to so many worlds
But for this cause, that I had seen him lay
His beauty on the morning hills, had seen
The western mountain touch his setting orb,

⁶² "Milton", Pl. 29, l. 4-13, Keynes, p. 516.

⁶³ "To Thomas Butts", 22 November, 1802, l. 55-70, Keynes, p. 818.

⁶⁴ "Vision of the Last Judgment", Noteboob, p. 87, Keynes, p. 617.

In many a thoughtless hour, when, from excess
Of happiness, my blood appeared to flow
For its own pleasure, and I breathed with joy.

—and so with the moon:

Analogous the moon to me was dear;
For I could dream away my purposes,
Standing to gaze upon her while she hung
Midway between the hills, as if she knew
No other region; but belong'd to thee,
Yea, appertain'd by a peculiar right
To thee and thy grey huts, my darling Vale!⁶⁵

Was it when Wordsworth began to love the sun for theoretical reasons as "a pledge and surety of our earthly life" that the visionary gleam faded? If, as Swedenborg taught and Blake believed, the light of the spiritual sun is wisdom, and its heat, love, it seems that Wordsworth's sun darkened and cooled with advancing years. In the 1850 version of "The Prelude" he changed "my darling vale"—the cry of love—to "thou (no longer 'my') one (no longer 'darling') dear Vale." And he added a line about the sun's "bounty to so many worlds"; a Newtonian generalisation; no longer its glory in his own. Blake would have deplored the changes made by Wordsworth the "Heather Philosopher" upon the vision of Wordsworth the boy. How close is Wordsworth's first, spontaneous response to Blake, who wrote,

The Sky is an immortal Tent built by the Sons of Los:
And every Space that a Man views around his dwelling-place
Standing on his own roof or in his garden on a mount
Of twenty-five cubits in height, such space is his Universe:
And on its verge the Sun rises & sets, the Clouds bow
To meet the flat Earth & the Sea in such an order'd Space:
The Starry heavens reach no further, but here bend and set
On all sides, & the two Poles turn on their valves of gold;
And if he move his dwelling-place; his heavens also move
Where'er he goes, & all his neighbourhood bewail his loss.⁶⁶

It was Descartes who first separated the objects of human knowledge from humanity; and Locke who elaborated the opinion, even now not generally questioned, that all knowledge comes through the senses. Wordsworth accepted the current philosophy as adequate to explain his existential experience:

... all that we behold
From this green earth; of all the might world
Of eye, and ear,—both what we half create
And what perceive; well pleased to recognise
In nature and the language of the sense
The anchor of my purest thoughts,⁶⁷

⁶⁵ "The Prelude", II, l. 184-202, ed. de Selincourt, pp. 50-52.

⁶⁶ "Milton", Pl. 29, l. 4-13, Keynes, p. 516.

⁶⁷ "Tintern Abbey", l. 105-109, ed. de Selincourt, p. 154.

Wordsworth saw man cradled in the embrace of nature; but for Blake, nature itself is within man. According to the "Hermetica", a work almost certainly known to Blake, "Nothing is more capacious than that which is incorporeal"⁶⁸ that is, than mind. And Blake understood that what we behold as "nature" is a vision of the human mind or Imagination, as he more often says.

... in your own Bosom you bear your Heaven

And Earth & all you behold; tho' it appears Without, it is Within,

In your Imagination, of which this World of Mortality is but a Shadow.⁶⁹

If Wordsworth was within the orthodoxy of the natural philosophers Blake was within another, and older, orthodoxy when he wrote that he looked through not with his "corporeal and vegetative eye". Swedenborg is an immediate source, who challenged those who "think from the eye and cannot think from the understanding";⁷⁰ and Plato himself uses the same figure: "it is more proper to consider the eyes and ears as things through which than things by which, we perceive".⁷¹ To Blake it seemed that the senses do not so much create as restrict perception. They are the "five windows" that light Plato's "cave or den-like habitation" where dwells "the caverned man"; "For man", as he says in "The Marriage of Heaven and Hell", "has closed himself up, till he sees all things thro' narrow chinks of his cavern".⁷² I do not know whether Blake would have admitted Aldous Huxley's arguments for the use of "psychedelic" drugs as a means of breaking down the naive belief that what the senses perceive is the whole of reality; possibly he might have admitted such drugs as "corrosives, which in Hell are salutary and medicinal, melting apparent surfaces away, and displaying the infinite which was hid" When—also in "The Marriage of Heaven and Hell"—he calls the five senses "the chief inlets of soul in this age" he implies that they are not, even in an age of materialism, the only inlets; nor, in all ages, even the chief.

If Perceptive Organs vary, Objects of Perception seem to vary:

If The Perceptive Organs close, their Objects seem to close also.⁷³

To this view of the senses Blake was again and again to return. So, in "Europe", "Five windows light the cavern'd Man:" through which he can see "small portions of the eternal world that ever groweth";⁷⁴ In "Visions of the Daughters of Albion", Blake's most concentrated attack on Locke's view of the senses, Oothoon the soul who remembers eternity laments, in the "cave" of this world,

They told me that I had five senses to inclose me up,
And they inclos'd my infinite brain into a narrow circle,

⁶⁸ "Hermetica", X.

⁶⁹ "Jerusalem", Pl. 71, l. 17-19, Keynes, p. 709.

⁷⁰ "Divine Love and Wisdom", Para. 46.

⁷¹ "Theaetetus", 184 C.

⁷² "Marriage of Heaven and Hell", Pl. 14, Keynes, p. 661.

⁷³ "Milton", Pl. 34, l. 55-56, Keynes, p. 661.

⁷⁴ "Europe", Pl. 111, l. 1-4, Keynes, p. 237.

And sunk my heart into the Abyss, a red, round globe, hot burning,
Till all from life I was obliterated and erased.⁷⁵

In a passage three times repeated in different contexts Blake describes the "binding of Urizen", the "eternal mind" into mortal perception. The seven days of Creation are described, each day as a woeful limitation imposed, until the terrible incarceration is complete.

How, then, would the world appear to what Blake calls the enlarged and infinite senses of "the true Man"?⁷⁶ There is in "The Marriage of Heaven and Hell" an episode which tells how "on the abyss of the five senses, where a flat sided steep frowns over the present world, I saw a mighty Devil folded in black clouds, hovering on the sides of the rock: with corroding fires he wrote the following sentence now perceived by the minds of men, & read by them on earth:

How do you know but ev'ry Bird that cuts the airy way,
Is an immense world of delight, clos'd by your senses five?⁷⁷

Closed; for the senses exclude more of reality than they admit.

To the sciences of the present time the material nature seems a great deal less solid than it seemed to the nineteenth century. Those impalpable shudders of force which the scientists tell us is all there is to uphold our tables and chairs, which are nothing but empty space traversed by insubstantial waves. The cogency of Blake's argument is more evident now than in the nineteenth century as it has always been to the Indian philosophers, and as it was to Berkeley, whose "Siris" Blake lovingly annotated. Berkeley said of the things perceptible to us, "their esse is *percipi*"—things exist in being perceived. And Blake, "I know that this World is a World of Imagination & Vision"; "To Me This World is all One continued Vision of Fancy or Imagination."⁷⁸

As to the experience itself, Wordsworth is surely the more visionary of the two poets, was more often in the state of imaginative perception Blake too experienced, but which he more frequently sets forth in philosophic terms, returning again and again to argue the nature of "nature". Blake quarrelled not with Wordsworth's practice but with his theory. Addressing another contemporary poet "Lord Byron, in the Wilderness", he asks, "Can a poet doubt the Visions of Jehovah? Nature has no Outline, but Imagination has. Nature has no Tune but Imagination has. Nature has no Supernatural & dissolves. Imagination is Eternity".

What then is eternity? For Blake it is very far from an empty *nirvana*. Eternity is the real aspect of things as we would see them were we not closed within our "senses five"; "What Eternally Exists, Really and Unchangeably"; "There Exist in that Eternal World the Permanent

⁷⁵ "Visions of the Daughters of Albion", Pl. 2, l. 31-34, Keynes, p. 191.

⁷⁶ "All Religions are One", Keynes, p. 98.

⁷⁷ "Marriage of Heaven and Hell", Pl. 7, Keynes, p. 150.

⁷⁸ Letter to Dr. Trusler, 23 August, 1799, Keynes, p. 793.

Realities of Every Thing we see reflected in this Vegetable Glass of Nature."⁷⁹ "Many suppose that before the Creation All was Solitude and Chaos", Blake again insists. "This is the most pernicious Idea that can enter the Mind, as it . . . Limits All Existence to Creation & to Chaos, To Time & Space fixed by the Corporeal Vegetative Eye, . . . Eternity Exists, and All things in Eternity, Independent of Creation",⁸¹ and yet "Eternity is in love with the products of Time",⁸² who, in the person of Los, measures out to human kind each day's portion of the visions of eternity:

Thou seest the Constellations in the deep & wondrous Night:
They rise in order and continue their immortal courses
Upon the mountain & in vales with harp & heavenly song,
With flute & clarion, with cups & measures fill'd with foaming wine.
Glitt'ring the streams reflect the Vision of beatitude,
And the calm Ocean joys beneath & smooths his awful waves:
These are the Sons of Los, & these the Labourers of the Vintage.
Thou seest the gorgeous clothed Flies that dance & sport in summer
Upon the sunny brooks & meadows; every one the dance
Knows in its intricate mazes of delight artful to weave:
Each one to sound his instruments of music in the dance,
To touch each other & recede, to cross & change & return:
These are the Children of Los; thou seest the Trees on mountains,
The wind blows heavy, loud they thunder thro' the darkness sky,
Uttering prophecies & speaking instructive words to the sons
Of men: These are the Sons of Los: These the Visions of Eternity,
But we see only as it were the hem of their garments
When with our vegetable eyes we view these wondrous Visions.⁸³

⁷⁹ "Vision of the Last Judgment", Notebook, pp. 69-70, Keynes, p. 605.

⁸⁰ "Vision of the Last Judgment", Notebook, pp. 92-95, Keynes, p. 617.

⁸¹ "Vision of the Last Judgment", Notebook, pp. 91-92, Keynes, p. 614.

⁸² "Vision of the Last Judgment", Notebook, pp. 69-70, Keynes, p. 605.

⁸³ "Milton", Pl. 25, l. 64-Pl. 26, l. 12, Keynes, p. 511-512.

LITTLE GIDDING

A POEM OF PENTECOST

by

J. A. W. BENNETT, F.B.A.

*It is the divine way to be seen, or to be described, under the appearance of fire:
"The Lord thy God is a consuming fire".*

St Ambrose.

T. S. Eliot, born of a New England family in St Louis and educated at Harvard and Merton College, Oxford, proved to be the most influential English poet of his time. His prose and poetry, translated into every European language, have been the subject of more books and articles than have ever before been published about an author in his lifetime. His poetry has through it all a main thread, the exploration of spiritual awareness and the search for spiritual values. From "The Waste Land" and "The Hollow Men", through "Journey of the Magi" and "Ash Wednesday", to "The Four Quartets" there runs a silver string of development towards the positive treatment of religious experience. Each poem delves deeper into the inarticulate, incessantly striving for greater purity of utterance and larger integration of understanding. The crown of his poetic achievement is "The Four Quartets", written over a number of years and completed in 1943: the last of these, and surely the most profound, is the subject of discussion here. Its famous last lines, "... and the fire and the rose are one", are inscribed on Eliot's memorial where his ashes lie in East Coker church, Somerset.

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THE College of St Mary Magdalene in Cambridge, a small but ancient foundation that was originally a Benedictine hostel, has few poets on its bederoll. Charles Kingsley hardly counts. Nor does A. C. Benson, though he wrote verses as well as the essays that fifty years ago were to be found on every middle-class bookshelf. But Benson had a sense of literature, and it was at his instance that the college departed from precedent by making Thomas Hardy an Honorary Fellow. To Hardy's fellowship Kipling succeeded, and after Kipling's death I. A. Richards persuaded his colleagues to bestow the honour upon T. S. Eliot. Each of these poets gave to the college manuscripts in his own hand. Eliot's gift consisted of the first drafts of the last two of the "Four Quartets", written in pencil on twenty-seven leaves, now rather worn, mostly belonging to a lined scribbling pad of originally 100 pages 4in. by 6 in., probably bought c. 1939.¹ They were accompanied by several versions in typescript, each representing a further stage of polishing—a process carried on even in the proofs, which are also at Cambridge. Besides the drafts the pages include a tribute to Evelyn Underhill, clearly intended to supplement one that evidently appeared shortly after her death on 18th June 1941, though neither item is now traceable in print; *The Times*, oddly enough,

¹ I am much indebted to Mrs Valerie Eliot for allowing me to quote from the MSS given by her late husband to Magdalene College.

published no obituary of this well-known Anglo-Catholic writer (who reviewed more than once for Eliot's *Criterion*). Referring to her studies of the great mystics, Eliot describes them in this MS as "inspired by a consciousness of the grievous need of the contemplative element in the modern world". It must have been not long after writing this that he inserted into "Little Gidding" the lines based on passages from the contemplative Julian of Norwich ("All shall be well/And all manner of thing shall be well..."). If he did not owe to "E.U." his first acquaintance with Julian's writings he shared her interest in them and in those of St John of the Cross, from which an epigraph for "Sweeney Agonistes" is taken, though I suspect that he first learnt of the Spanish mystic in his Harvard days: the striking paradoxes at the close of "East Coker III" ("To arrive where you are, to get from where you are not", etc.) derive from a passage translated by William James of Harvard in his "Varieties of Religious Experience" (1902).² In any event it is fitting that on the roll of the Faithful Departed kept in the church at Little Gidding Evelyn Underhill's should be the latest name.

Eliot, Kipling, Hardy are on the face of it, an ill-assorted trio, who could never be "folded in a single party"; and to suggest that what they had in common was a religious sense may seem merely perverse or provocative. Yet there is more in Hardy than "the village atheist brooding over the village idior". He held firmly that "poetry and religion touch each other, or rather modulate into each other", and followed with keen sympathy the fortunes of the little band of New Catholics "who made a struggle for continuity". In Kipling the Hebraic element is self-evident enough. But his sense of a Master who

Lest all thought of Eden fade
Brought Eden to the craftsman's brain

relates him to Eric Gill and David Jones. For him as for Chesterton, who tilted at him so often, the greatest sin was to call a green leaf gray—witness his avowal, in the terms of St Peter's vision:

² This book was reprinted sixteen times before 1909, and Wm. James's prestige and influence were at their height during Eliot's years at Harvard. The passage referred to above is quoted (from "Saint Jean de La Croix, Vie et Oeuvres", Paris, 1893) and concludes:

To get to where you have no taste for anything, go through whatever experiences you have no taste for.
To learn to know nothing, go whither you are ignorant.
To reach what you possess not, go whithersoever you own nothing.
To be what you are not, experience what you are not.

(pp. 304-6, 1916 edn.)

Earlier (p. 89) James distinguishes between the rapturous optimism of the "healthy-minded" and the mystical persuasion that the total frame of things must be good, in a way helpful to the understanding of the lines from Lady Julian cited above. Eliot wrote on James in *The New Statesman* for 8th Sept., 1917.

It is enough, that, through thy Grace
I saw nought common on the earth.³

Elliot's stature as a religious poet does not abide question. And nowhere is it more manifest than in "Little Gidding", that unique mid-winter celebration of Whitsunday's pentecostal fire. Indeed the pond he there describes as

Reflecting in a watery mirror
The glare that is blindness on a winter afternoon

provides an image of his finest verse. The pond lies below the churchyard, where Nicholas Ferrar's tombstone, which Elliot later alludes to, stands outside "the dull facade" added to the church when it was restored in 1714.

It is of some interest, therefore, to discover that in the prose outline of this poem the name "Little Gidding" does not figure at all; (like Yeats, Elliot often deferred naming his poems); nor is there anything of the particularity that characterises the first movement as we now have it. The settings run:

Winter scene. May.
Lyric. Air earth water end &
daemonic fire. The inferno

They vanish, the individuals, and our feeling for them sinks into the flame which refines. They emerge in another pattern and recreated and redeemed, reconciled, having their meaning together not apart in a

³ That Elliot relished Kipling's "Captains Courageous" is clear from his (anonymous) preface to James B. Connolly's striking series of tales of the Gloucester seiners and their dories, "Fishermen of the Banks" (1928). He rightly says that Connolly "knows the subject much better"; but his remark that "schooners are run down in the fog by great liners" could be illustrated from Kipling's book. "Gloucester", he adds, "has many widows, and no trip is without anxiety for those at home". There lies a germ of "The Dry Salvages".

At least one critic has noted correspondences between that poem and "Captains Courageous". Here one may add that the "Lady whose shrine stands on the promontory" (DS IV) is invoked by Kipling's French sailors when they lose a mate:

Oh, Vierge Marie,
Pour moi priez Dieu;

the flag on the *We're Here* is at halfmast when she comes to port—more than one of the crew has ended his voyage "in the sea's lips" (DS *ibid.*). The "gear of foreign dead men" (DS I), Cape Ann, the "cowering fog", likewise figure in the story. If Elliot's "groaner" (the electrically operated fog signal on buoys) is not there that is because the device did not exist in Kipling's day. It is a distinctively local term, like "rote" (DS I), in the sense of "roar of surf or sea" ("common on our seaboard", wrote J. R. Lowell in 1870), and "dockage" (DS II), for "dock".

Elliot may be said to have assumed the mantle of the Kipling of "The Seven Seas" when he wrote for a British Exhibition in New York the lines now printed as "Defence of the Islands" in "Collected Poems", p. 201 (but without the significant date they bore in New York: 5th June, 1940). They speak of those seamen who contributed their share "to the aged pavement of British bone on the sea floor". Cf. Kipling's "Song of the English": ". . . there's never a wave of all her waves / But marks our English dead; / We have strawed our best to the weed's unrest, / To the shark and the sheering gull".

[The Magdalene drafts of DS deserve separate study. One of them bears several annotations by Elliot's friend, Geoffrey Faber, a poet as well as a publisher. They are always acute and pertinent, and Elliot paid heed to several of them. Some critics might think that he should have acted on them all.]

unison which is of beams from the central fire. And the others with them contemporaneous. Invocation to the Holy Spirit.

The first two of these notes were to burgeon into the first movement of the poem, in which against "midwinter spring" is set May time, against early winter afternoon the night when Charles, the broken King, sought shelter with the Ferrars on his way to Southwell. A window placed in the church in 1853 commemorates that visit, assigning it firmly to 2nd May 1646⁴. But May is often also the month of Pentecost, to which the opening lines have alluded:

No wind, but pentecostal fire
In the dark time of the year

—where both "wind" and "fire" speak of the descent of the Holy Spirit, as described in Acts 2, 2-3.

Elliot appears to have visited the remote Huntingdonshire hamlet that gives the poem its title only once, in 1936, though possibly also in March 1939, when he lectured in Cambridge ("the place you would be likely to come from", 1.23). It was with Cambridge, as readers of "John Inglesant" and Walton's "Life of Herbert" will remember, that Nicholas Ferrar, "Deputy" of the ill-fated Virginia Company, and founder of the Little Gidding Community, was connected. And it happens that Magdalene has a special link with the Ferrar family. A descendant, Walter Peckard, became Master of the College in the eighteenth century, presenting to it a rich collection of the Ferrar papers, of prime importance for the history of Virginia; presenting also the portraits of Nicholas and his parents that still hang there. Elliot, elected Fellow in 1935, must have seen these portraits on his first visits to the college. Those visits cannot now be plotted. But after the war he stayed in college more than once for a week or so. His closest Cambridge acquaintance at this time, curiously enough, was the agnostic Master of Trinity, G. M. Trevelyan. It was his special pleasure to attend chapel at Magdalene on Whitsunday; and on 7th March, 1948 (the fourth Sunday in Lent) he preached there a sermon notable for a rare passage of self-revelation⁵.

⁴ On the strength of Peckard's "Memoirs of the life of Mr Nicholas Ferrar" (Cambridge, 1790). Shorthouse ("John Inglesant" cxlii *ad fin.*) also places the visit early in May, apparently relying on Peckard. Cf. Clarendon's "History", X.33 (ed. Macray IV.193).

⁵ In the course of explaining why he had never made a deliberate attempt to convert anyone this sidesman of St Stephen's, Gloucester Road, remarked:
"I was brought up in an environment of that intellectual and puritanical radicalism which is found in the novels of George Eliot—an author greatly admired in my family, though her choice of pseudonym was deplored. My only conversion, by the deliberate influence of any individual, was a temporary conversion to Bergsonism. . . . One may become a Christian by pursuing scepticism to the utmost limit. I owe much in this way, to Montaigne; something in this way, to Bertrand Russell's essay "A Free Man's Worship": the effect this essay had on me was certainly the reverse of anything the author intended."
Cf. Elliot's comments on Russell in *The Criterion* for August, 1927 (pp. 177-9), and Jan., 1937 (p. 291).

For Section I of "Little Gidding" no manuscript draft has been found. But the lyric headpiece to II appears in the MS in a form close to the text we know. Like the stanzas to Our Lady that constitute section IV of "The Dry Salvages", it evidently took its shape at once. Though there was some reordering of phrases in the third stanza, the only notable change is in the second, where "the parched eviscerate soil", a typical Eliotian combination, replaces the weaker "scorched and unemployable soil". In the printed text the third stanza ("water and fire succeed. The town, the pasture and the weed") partially prepares us for the immediately following tercets. But originally this nexus was strengthened by three intervening lines in mono-rhyme:

Fire without and fire within
Expel/purge the unidentified sin
This is the place where we begin.

They would have provided the first hint that the destroying fire figured the purging fire of Pentecost. "As through the dense growth of thorns and unprofitable woods the face of the earth is not even seen", says St Chrysostom, "so the purity and nobility of the soul did not appear until the husbandman had come, and, touching it with the fire of the Spirit, cleansed and prepared it" (*De S. Pent. II*). But "unidentified" may have seemed inadequate; and the thought of the last of the three lines eliminated will eventually emerge in different form at the beginning of V ("to make an end is to make a beginning"). Meanwhile we may note that the images of the lyric develop those in earlier Quartets. As the pattern of midwinter and May in I recalls the late-November disturbance of spring in "East Coker II", so the ash, the wall, the wainscot and the mouse in the first stanza of the lyric turn us back to "East Coker I":

. . . old fires to ashes, and ashes to earth . . .
A time for the wind to break the loosened pane
and to shake the wainscot where the fieldmouse trots.

"Flood and drouth/Over the eyes and in the mouth" (st. 2) is in "The Dry Salvages III" the fate of those who suffer the trial and the judgement of the sea.

In the lyric as we have it the water and fire remain physical elements warring over London. The splendour of St Magnus Martyr, celebrated in "The Waste Land", is in peril, the sanctuary in which holy sacrifice was made has come to ashes. This part of the poem—in particular the following tercets—speaks with special vividness to those for whom it must recall the nightly visitations of bombers, ack-ack, weary begrimed fire-fighters and ARP wardens (of whom Eliot was one), the grateful susurrus of the dawn. "Inferno" was the inevitable journalistic cliché of the time. Eliot, with right instinct, avoids it—or rather gives to it profounder meaning. His central scene depends on the sense that two worlds did indeed then "become much like each other"; Dylan Thomas expressed the same awareness in "Deaths and Entrances". Of this central passage thirty-nine lines are found in the MS, written flowingly with scarcely any corrections,

though few of them survive wholly in their original shape as far as the final version. A one-line space between each tercet emphasises the Dantean structure.

Dante is the most persistent presence in Eliot's poetry. And the close of the first movement, like the note "Inferno", has prepared us for a Dantean revelation:

What the dead had no speech for, when living,
They can tell you, being dead: the communication
Of the dead is tongued with fire beyond the language of
the living.

—though the last line points also to the *dispertitae linguae tanquam ignis* of Acts 2, 3⁶. When we come to the meeting with the stranger blown along like a leaf in the dawn wind we are soon aware that it is evoked by Dante's encounter with his dead master in "Inferno XV". Everything in Eliot's poetic practice suggests that he counted on the allusion being recognised: *palam imitatus, hoc animo ut vellet agnoscere*; and the MS version of the question "What, are you here?" comes still closer to the Italian by adding "Ser Brunetto?" If in the event it is not Brunetto Latini who speaks, the question in its context inevitably calls to mind that "loved master of arts", as Eliot described him in the essay on Dante. We know from that essay the lasting effect that this episode in *Inferno XV*, together with the Ulysses episode in Canto XXVI, made on the poet when young: he speaks of both as impressing themselves at first reading, and cites the image of the squinting tailor (XV 20-21) as characteristically Dantean. Thanks to Mrs Eliot's splendid edition of the MS of "The Waste Land" we now know also that the Ulysses encounter had found its way into the first draft of that earlier poem.

In the Magdalene MS the poet's persona is rather crudely approximated to Dante's at this point by the phrase "I becoming other". The final text has the more subtle "I assumed a double part", and with that change the question becomes reciprocal ("I cried . . . and heard another's voice cry"). The likeness to Brunetto is thus diminished; and a few other details in the MS suggestive of *Inferno XV* were similarly pared away later. But it is still rewarding to read the passage alongside that Canto on the Temple Classics edition that Eliot used and that perhaps prompted him to render *locotto aspetto* as "the baked features" (TC "baked

⁶ The use of the same image in a different context thirty lines later ("the dark dove with the flickering tongue") can scarcely be accidental. An intermediate version in typescript runs:

The words of the living are wind in dry grass,
The communion of the dead is flame on the wind
Writing in 1939 in memory of Yeats, the poet whose shade (it seems) communicates with the living later in "Little Gidding" W. H. Auden had said:

The words of a dead man
Are modified in the guts of the living
But more *à propos* is a sentence from James Baxter, the young New Zealand Catholic poet (ob. 1972): "One comes to see the dead as one's destitute brothers and sisters, hidden in the silence of God, to whom one may speak and receive an imperceptible reply". ("The Man on the Horse", p. 27.)

aspect")—originally "those scorched brown features" (cf TC "the scorching of his visage" for *il viso abbruciato*). It will then appear that he has compressed the opening dialogue into one question and transferred Brunetto's "*Qual meravigliat!*" (TC "what a wonder!") to his interlocutor who says: "The wonder that I feel is easy". In the *Inferno* it is the poet who has to bend down, being on a higher bank than Brunetto (cf XV.44: *il capo chino*); in "Little Gidding" the downturned face is the stranger's. The pair walk together in London, as in hell. Some trace of Brunetto's discourse is discernible in the later tercets, beginning "And he: 'I am not eager to rehearse/My thought and theory . . .'" (cf "E quegli", XV.31, "Ed egli", 55). The unexpected figure of the cattle in the byre—"the full-fed beast shall kick the empty pail"—makes the same impact as Dante's gnomic "far from the goat shall be the grass" (72), which is followed by "Let the Fiesolan beast make fodder of themselves" (73), and "let the boor turn his mattock" (96). The maestro foretells the malignancy of the Florentines as well as Dante's future fame—a prediction that in the English poem becomes an astringent account of the gifts reserved for age.

Once Eliot had decided on a surrogate for Brunetto his name had to go. But he did not make his decision quickly. In the MS the ghostly figure's discourse breaks off at "Last season's fruit is eaten". A fresh page gives 24 lines that may have been intended as a continuation and that would certainly fit better into the mouth of a friend—someone more like Brunetto *vis à vis* Dante than Yeats—whose ghostly presence in the dialogue we now recognise—ever was *vis à vis* Eliot. Three of these abandoned tercets begin with the injunction "Remember" (conceivably suggested by Ecclesiasticus 28.6,7: "Remember thy end and let enmity cease. Remember corruption and death", etc.). The central passage, while poignantly appealing to personal experience—in particular of sailing in spring off the New England coast (which had figured in "The Waste Land" and in "Marina")—conveys also the nostalgic yearning that one sometimes felt in war-time Britain for a past that seemed beyond recapture. I quote part of it, hitherto unprinted:

Remember Poitiers and the Anjou wine
The fresh new season's rope, the smell of varnish
On the clean oar, the drying of the sails
And all that seems of least or most importance.
Remember, as you go this dreary round,
So shall time pass from you, and all things hated
Or all things loved, the future and the past
Limited to one past and to one future
(Borne over many seas and many lands) . . .

⁷ Cf the echo of Eccles. 25.6 ("Much experience is the crown of old men" ["age"] in chapter head, R.V.) in the lines that replaced this passage:
Let me disclose the gifts reserved for age
To set a crown upon your life-time's effort.

The difficulty in construing this last line is eased a little if we read it as a rendering of Catullus' *Multas per gentes et multa per aequora vectus*, the first line of his lament for his brother, which concludes with *Ave atque vale*. This section of "Little Gidding" will eventually likewise conclude with "a kind of valediction". A classical allusion in such a context is no more surprising than the epigraph from Virgil in "Marina". But "this dreary round" holds us to the Dantean scene. Dante addresses Virgil as the *virtu somma* who wheels him "per gli empi giri" (the impious rounds, *Inf.* X. 24) and Virgil later says that he is leading the poet "di giro in giro" (from round to round XXVIII 50).

The muted suggestions of Latini's discourse already mentioned must control conjecture about the nameless figure who finally replaces him: Latini was but recently dead when Dante wrote.⁸ But almost from the outset the "peregrine presence" was conceived of as multiform. The MS gave him "the look of some dead masters"; and on adjacent page is scribbled: "Another company of men, with an alien chime of tongue"—suggesting a Dantesque development that the poet wisely rejected. It must have been at this stage that he began to prepare the lecture on Yeats that he delivered in Dublin in June 1940 and published in "The Southern Review VIII" (1941). Yeats, except for the fact that he was recently dead, was not an obvious *alias* for Brunetto. In his preface to the "Oxford Book of Modern Verse" (1937) he had shown some antipathy to Eliot's poetry; and Eliot confessed in the lecture that he had taken little account of Yeats before 1919. But this was as much as to say that he had read the later poems with some attention. Amongst them is "All Souls Night", in which Yeats himself summons "shade more than man, more image than a shade"—a line with its own Dantean overtones: cf. "od ombra, od uomo certo". *Inf.* I.66. When the shade in "Little Gidding" says "I left my body on a distant shore" we can hardly avoid thinking of Yeats, buried in France in 1939. The scribbling pad forces one to admit his presence. For the draft of "Little Gidding IV" is written on the back of notes for the Dublin lecture.

Nothing in these notes, however, or in the Yeats lecture as delivered, anticipates or foreshadows the spirit's discourse. The nearest Yeats comes to avowing an intention "to purify the dialect of the tribe" (the phrase is adapted from Mallarmé) is when writing of his early concern for Irish verse: "I thought to create that sensuous musical vocabulary, and not for myself only, but that I might leave it to later Irish poets" ("Autobiographies" p. 151). It is possibly this or a similar avowal that Eliot had in mind when preparing the prose "undercoats" for the last 33 lines of "Little Gidding". These occupy two pages of manuscript and yield a further clue to the speaker's identity in the following passage:

. . . I also was engaged in the battle of language. My alien people

⁸ Ob. 1294. In view of the attention to speech and "dialect" shown in the lines Eliot gives to his surrogate it is worth remark that the work by Latini to which Dante refers (119) was written in French (*Les livres du Tresor*).

with an unknown tongue [above *unknown* is written a *dying?*] claimed me. I saved them by my efforts—you by my example⁹. Yet while I fought some evil I also fought the light. Striving against those who with the false condemned the true. Those who have known purgatory here know it hereafter—so shall you learn when enveloped by the coils of the fiery wind, in which you must learn to swim.¹⁰

One would infer from that closing sentence (as from its verse rendering) that the spirit's own habitat is purgatorial rather than damnatory (as Brunetto's was). Even if "coils of the fiery wind" suggests (besides burning London) a scene from the "Inferno", the words "in which you must learn to swim" implies an ultimate salvation. Remembering the epigraph from Conrad for "The Waste Land", one thinks of "Lord Jim": "In the destructive element immerse, that is the way".¹¹ In the final text the phrase "a spirit unappeased and peregrine" suggests Horatio's "extravagant and erring spirit", which is doomed to walk the night and fast in fires till its crimes are burnt and purged away. The purgatorial allusion is strengthened by an allusion in the last line: "And faded on the blowing of the horn" replaces a reference to "a dull deferred report". The change from the sound of a time-bomb to a siren's all-clear allows a further gesture toward the scenes in "Hamlet".

Leaving to Dame Helen Gardner, who is preparing a full study of all the recensions, discussion of other significant variants, I note here only that in the first verse draft the final phrase of the prose becomes "where you must learn to swim and better nature". Above "better nature" is pencilled as alternative "swim rejoicing". This was later cancelled. But it holds the germ the hint of a further change from "swimming" (the preservative act) to dancing (the celebratory). On a blank space in the MS at this point there runs slantwise the unattached line

moving like a dance through the desolation.

By itself this might apply to the movement of the ghost through the disfigured London street. But in the final version it is welded with beautiful aptness into his closing injunction:

From wrong to wrong the exasperated spirit
Proceeds, unless restored by that refining fire
Where you must move in measure, like a dancer.

Here the image of refining fire has been transferred from a very different

⁹ An hyperbole suggesting Pitt's "England has saved herself by her efforts and Europe by her example"—a sentiment voiced more than once in 1940. Fortunately it finds no place in the verse.

¹⁰ The verb *notare* is used of motion three times in the "Inferno" (XVI 131, XVII 115, XXI 119). In "Purgatorio" XXVI the poet Guido Guinicelli "disparve per lo foco come per l'acqua pesce andando al fondo" ("vanished through flames like a fish going through water": 134-5). That this Canto was in Eliot's mind from the outset is suggested by the first sentence in the MS (v.p. . . . above) which recalls "Poi s'ascese nel loco che gli affina" (XXVI 148).

¹¹ Stephen Spender gave the injunction some currency by taking from it the title for his "The Destructive Element" (1935), which includes a chapter on Eliot.

context in the first draft, where the speaker says: "When the political flame/fire had dampened/refined" [*fire and refined (?)* being second thoughts] and where the allusion must be to the Irish "Troubles". If it had been kept we might have read the passage as foreshadowing the political references in III. But it would have produced an awkward juxtaposition of "fire" images, whereas "like a dancer" not only befits the Yeatsian *persona*: it sorts with the purgative fire glanced at in Yeats' "Byzantium" ("dying into a dance/An agony of trance/An agony of flame that cannot singe a sleeve"). The one work of Yeats mentioned by name in the notes for the Dublin lecture is "Plays for Dancers". Like Eliot ("Burnt Norton" II), Yeats could have affirmed that "there is only the dance". If there is superficially some discordance in tone between the spirit's closing word and the preceding lines that dwell on "the shame of motives late revealed, and the awareness/Of things ill done", it is no greater than that found in Yeats' later poems, in which he looks regretfully at "things said or done long years ago", though in "Byzantium" he can see salvation walking within fire. Yeats, like Eliot, often made prose notes before composing a line, and the notes for "Byzantium" (1930) might almost be a sketch for this central scene of Eliot's poem:

A walking mummy . . . a sigh of wind . . . leaves in the streets;
flames at the street corners where the soul is purified.¹²

For section III the MS gives us, first, rather less than a full page of prose notes, or meditations, followed by a verse expansion that slightly shifts the emphasis and links the theme "the use of memory", set down in the notes, to Little Gidding and Charles the broken king. The line "three men, and more, on the scaffold" originally ran "three men in turn . . ."; "and more" brings in, notably, Montrose, whilst "a few died . . . abroad" brings in the exiled Royalists whom Macaulay, of all men, commemorated: the Cambridge talks with Trevelyan, who came of Macaulay stock, fit into the picture. The mention of "one who died blind and quiet" comes late in the series of revisions, but is wholly *à propos*: it was Milton's city and church (St Giles) that was threatened by "the dark dove with the flickering tongue" in II. "The spectre of a rose" was substituted for "The ghost of a rose", which fitted well with incantation and the Caroline context, since it comes from Browne's "Garden of Cyrus": ". . . nor hardly with any delight call up the ghost of a rose"; but there is evidence that the poet wished to avoid this allusion; *spectre . . .* suggests Gautier, and Nijinsky: Eliot was fond of ballet. The last three lines in the draft of III were eventually replaced by the well-known passage from Julian of Norwich ("Sin is behovely, but all shall be well . . ."). But in the MS they were followed by a brief intermezzo, a hint of which occurs amongst jottings appended to the prose notes, which include the phrase "Anima Christi". Now that missals are out of use and out of fashion it may be necessary to note that the prayer Anima Christi (of Pope John XXII?) was formerly

¹² Cf. Jon Stallworthy, "Between the Lines", p. 114. Cf. Yeats' "Vacillation" (VII): "Look on that fire, salvation walks within".

printed amongst the Thanksgivings for use after Mass. It was a favourite prayer of Evelyn Underhill's ("Letters", p. 322):

Anima Christi sanctifica me
Corpus Christi salva me
Sanguis Christi inebria me
Aqua lateris Christi lava me
Passio Christi conforta me

The cancelled intermezzo is an unfinished adaptation of this prayer:

Soul of Christ, inspire them
Blood of Christ, make their bodies good soil.
Water from the side of Christ, wash them,
Fire from the heart of Christ, incinerate them.

It would have provided a bond with "East Coker" IV ("the dripping blood our only drink") and with its reference to the incinerating fire would have led directly to the theme of IV. It survived, with a variant ("Body of Christ, let their bodies be good earth") in a later draft. But Eliot was surely right to reject it. And anyone familiar with the Fathers will find the transition from III to IV natural and easy in the text as printed. Reconciliation, ultimate unity and concord, is the theme of the closing lines of III. It is likewise the theme of many a sermon on the "Solemnity" of Pentecost. "It is the Holy Spirit who unites us" said St Augustine, preaching on that feast; "for the unity of the body of Christ is gathered together from all tongues . . . and that one should then speak in the tongues of all bore witness to the unity".

Patristic comment is likewise of some profit when we come to the two unforgettable stanzas that constitute IV, corresponding in position to the lyric interludes of like power in each of the earlier Quartets. "It is fitting", says St Gregory, doubtless having in mind the primal reference to the baptism of the Holy Ghost and fire (Matt. 3, 11-12), "that above the Disciples He [the Paraclete] shall be shown in the form of fire; that spiritual fervour might inflame them against themselves, so that those who were but men, and therefore sinners, would themselves punish, through penance, the sins God spared through patience". The gift of the Spirit, say all the Fathers when speaking of Pentecost, is Love—the unfamiliar name to which the second of the stanzas is devoted. But no exegete or homilist prepares us for the impact that the lyric makes, or for its compressed force, its profound paradox, its pregnant imagery. The modern poet has given to the pentecostal tongues of fire a new significance, and embraced with a few lines the manifold meanings of scriptural fire:

The dove descending breaks the air
With flame of incandescent terror
Of which the tongues declare
The one discharge from sin and error.
The only hope, or else despair
Lies in the choice of pyre or pyre—
To be redeemed from fire by fire.

The MS shows that this effect was not easily achieved. Of the fourteen lines that constitute the two stanzas only the first remained unchanged at all stages. The second line originally read "with tongues of crepitative fire"; but "erepitative" (like Eliot's "piaculative" in "The Waste Land") is a nonce-form and suggests solely the black bomber (II), nothing of the white Dove of the Spirit.¹³ The change to "incandescent terror" needs no defence, and it brings within the compass of reference Joel's "blood, fire and vapour of smoke", to which St Peter appealed on the day of Pentecost, as well as the flames that enveloped, without consuming, the bush on Mount Horeb—another mystery expounded in pentecostal sermons; that Eliot had it in mind will soon become evident. The stanza quoted above was originally followed by a sombre, unfinished verse compounded of allusions to the sacraments of baptism, confirmation(?) burial that mark the stages of life the sign on the forehead made by the priest on Ash Wednesday?

The marked invisible watery cross
The further mark of delegated hands
Each emphasise our loss,
Transformed into the sign that brands—

Here the poet tries various phrases, including "the miserable [?] athanatos" and "the votary of Soledos" [=?]. Then comes another couplet, suggestive of Life-in-Death who gambles in "The Ancient Mariner":

The gambler between death and birth
Whose climax is a pinch of earth;

which leads to a new synthesis, and a new figure:

Between the invisible watery sign
And climax of a pinch of earth
Our false accounts decline
To square the dues of death and birth
And mark the debt beneath the line
The deficit which is complete
Or cancelled by the Paraclete.

But some dissatisfaction with this image from the countinghouse (it is as old as "Everyman") shows in an isolated scribble, tentatively varying the image and wryly adapting the last line of "Samson Agonistes":

This death shall call the bailiffs in
With all our posturing spent
Or lust in worthless shares we win.

Eventually the whole conception is discarded, and a fresh start leads to the version of stanza two that we now know. But not immediately. We are still some distance away from it in the next trial sketch:

¹³ Scripture does not speak of this epiphany as "descent" but tradition does. *The Descent of the Dove* was the title of a work published in the first year of the war by Charles Williams—that "extraordinary and eccentric spiritual acrobat" as Eliot described him in his review of that work (*New Statesman*, 9th Dec., 1939). Eliot noted that Williams "gives St John of the Cross his true place"; he might also have noted that Williams quoted four times from Lady Julian within 230 pages.

Who heaped the brittle rose leaves? Love
 Love put the match, and blew the coals,
 Who fed the fire? Love,
 To torture and to temper souls
 With [*above* In] that consumption from above
 Where all delights and torments cease
 The will is purified to peace.
 Endless consumption, which is love.

From this it would appear that the burnt rose-leaves that leave dust on an old man's sleeve in II are to be read as a figure of love; and in renaissance iconology the God of Love does indeed blow the coals. But "with that consumption from above" points to the divine fire of Hebrews 12, 29 (*ignis consumens*), whilst "the will is purified to peace" is Dantesque and should perhaps be interpreted by "e sua voluntate e nostra pace". In the event only the conception of love as creative torment survives (unless the last line contributes something to "purification of the motive" at the end of IV). Relics of the original image survive in a draft that runs:

Who then devised the torture? Love
 He laid the train and fixed the cure
 He also wove/And He it was who wove
 The insupportable shirt of fire
 He set the ambush [*deleted*]
 He kindled the encircling fire

Of these last two lines the former is reminiscent of Herbert's "fine nets and stratagems to catch us in", the latter suggests Elijah's miracle. But it was in (Hercules') shirt of fire that the poet finally found the image he sought for. In the next version it figures as a penitential shirt "which we must wear and not remove"; but later "which human power cannot remove" alters the emphasis, and the substitution of "suspire" for "expire" in the penultimate line ("We only live, only suspire") alters the sense.

From this point onward the tension relaxes in a calm diminuendo, signifying the conclusion not only of "Little Gidding" but of the whole work. Yet the place given to "the word" makes this part pentecostal; "the word" figures prominently in expositions of the "Lectio" for Whitsunday; and in the closing lines the "tongues of flame" are in-folded into the crowned knot of fire. The MS indicates that the function of the final section (V) had early become clear in Eliot's mind. From "what we think a beginning is often an end" he moves on, in the MS, for some twenty, rather staccato lines, later relined or amplified so that they will tie this coda to the earlier quartets. Thus "the complete consort dancing together" picks up not only the peregrine Spirit's parting injunction (III) but the "daunsinge . . . whiche betokeneth concorde" ("East Coker" I) and the dance of "Burnt Norton" II; the light that falls "on a winter's afternoon in a secluded chapel" recalls "the moment in the draughty church at smokefall" in the same poem; the "sea's throat" is "the dark throat" which engulfs the drowned of "The Dry Salvages" IV (where in fact the original reads "the sea's throat"); and "we shall not cease from exploring", if in its

context it has overtones of St Bernard's *non finis quaerendi*, yet takes us back to the close of "East Coker" (not to mention the voyagers of "The Dry Salvages" III:

Old men ought to be explorers
 Here and there does not matter
 We must be still and still moving
 Into another intensity).

"En ma fin est mon commencement", the motto of Mary Stuart, deriving ultimately from Guillaume de Machaut, is this poet's true device. But the manuscript reveals that he began in simple prose, which by slow stages was transmitted into poetry that is untranslatable, that can never be reduced to prose again.

It remains to notice one seemingly trivial change in this last section. The line "See, they return, and bring us with them", is obviously patterned to pair with "See, now they vanish" (III 14). At both places the initial word in the MS is "So". But "The Return", an early poem by Ezra Pound, "il miglior fabbro", begins: "See, they return".¹⁴ The change may be read as a final act of homage to a loved master and a token of his abiding influence. It was thanks to Pound that Eliot's verse made its first appearance in print in England, in a volume entitled—to the displeasure of Frances Meynell and others—"Catholic Anthology" (London, Elkin Mathews, 1915). The original edition remained in print for many years.

¹⁴ It is included in Eliot's "Ezra Pound: Selected Poems" (1928, 1948, 1959).

THE PROPORTIONS OF THE FOURTH ARAB-ISRAELI WAR

It is not easy for those who are not experienced in the logistics of war to judge the scale of the battles undertaken in a theatre during a campaign. As with historical and economic statistics, figures do not at once tell their whole tale, only appearing in their true proportions when compared with some other recognised standard of judgment. In this case, the most evident comparison to be made is with the traditionally greatest desert tank battle to come to the mind of an Englishman—El Alamein in October 1942. Both campaigns were of vital consequence, both lasted a little over a fortnight in October, both were fought out on ground virtually unoccupied by non-belligerents, and both took place at the south-east end of the Mediterranean. For all that, the differences between the two campaigns are greater than the similarities. Whereas El Alamein was fought out between relatively subsidiary armies of two great industrial powers, neither of them heavily reinforced for the battle from outside their own resources, and both operating on territory far from their heartlands; this war was fought out between the main and only armies of secondary powers backed by extraordinary wealth (from Arab oil, Jewish-American money, etc.) and abundantly reinforced from the arsenals of two super-powers both before and during the course of the conflict, on territory directly contiguous to one another and critically near to their heartlands. Whereas El Alamein was a calculated and one-sided battle that was a forgone conclusion prepared for at length by the victor (even by a former clash of arms, Alam El Halfa) and expected by the victor and vanquished alike, as the hinge operation of a long and fluctuating campaign in an even longer European war; this present war was a conflict wherein the numerical preponderance fell to the ultimately defeated aggressors (ratios of preponderance 6:1 in troops, 3:1 in tanks and ships, 12:5 in aircraft) in an entirely surprise attack received on two diametrically opposite fronts at the term of a period of armed "peace", the ultimate victors being caught immobilised at prayer on their day of Yom Kippur (Saturday, 6th October). And there are other differences, equally striking.

Take the tanks involved on each side in these two huge tank battles. Following Sir Michael Carver's "El Alamein" (esp. p. 80) and Sir Basil Liddell-Hart's "The Tanks" (esp. II 229 and Appendix V), this is what emerges. The Germans in 1942 fought with three kinds of tanks, a few Panzer IV (24 tons, short 75 mm. gun), a handful of Panzer IV "Special" (23.5 tons, long 75 mm. gun) and a preponderance of Panzer III (22 tons, short and long 50 mm. gun). The British fought with the Grant (30 tons, 75 mm. hull-mounted gun), the Sherman (30 tons, 75 mm. gun), the Crusader (20 tons, 6 pr. gun), the Stuart (13 tons, 37 mm. gun) and the Valentine (16 tons, 2 pr. or 6 pr. gun). Currently the Egyptians and Syrians have fought with the Russian supplied T54 and T55 (both 40 tons,

100 mm. gun) and the T62 (36.5 tons, 115 mm. gun); the last being the present main battle tank of the USSR, never before seen in this battle zone. The Israelis have fought with the Centurion (50 tons, 105 mm. gun), the American M48 Patton (49 tons, 105 mm. gun), the M60 (51 tons, 105 mm. gun) and T55 Russian tanks mostly captured in 1967. Most of these Israeli tanks carry highly sophisticated computerised range finders and guns stabilised for firing on the move—mechanisms far beyond the dreams of El Alamein tank crews. It is estimated that a modern tank of this kind costs almost £200,000 including £50,000 for the internal firing mechanisms; i.e. over £1 million for every half dozen tanks.

Take a comparison of the losses involved, so far as we are able to calculate them at this stage. It has been suggested that the total bill for both sides in this present interchange of arms will reach £2,400 millions. But let us compare number of tanks lost. At the outset of El Alamein on the night of 23rd October 1942, Rommel's battle commitment was this: 30 Panzer II, 172 Panzer III, 8 Panzer IV(J), 30 Panzer IV "Special" = 240 German tanks; and Montgomery's commitment was 420 Crusaders, 285 Shermans, 250 Grants, 225 Valentines, 170 Stuarts = 1,350 British tanks—a British preponderance of five-to-one. Of the 600 tanks Rommel was forced ultimately to commit to the Alamein engagement, he lost 450. He disabled 350 British tanks and destroyed beyond repair 150. In all, some 600 tanks were lost by both sides beyond recovery. Now in the Fourth Arab-Israeli War, the losses have been vastly greater (though the estimates vary a good deal). On 22nd October at Tel Aviv an admittedly partisan source, General Schlomo Gazit, announced that the Egyptians had lost 100 tanks that day, that their losses so far had been 3,000 tanks and 240 aircraft, and that the Syrian losses over the same period had been 1,000 tanks and 212 aircraft. The United States Defence Department estimated that after 14 days of fighting (and their sources are largely Israeli) the Egyptians had lost 740 tanks, the Syrians 860, the Iraqi 125, the Jordanians 25, and the Israelis 810 = 2,560 total. Another similar estimate was that the Arab side had lost 1,900 tanks, and the Israelis 800 = 2,700 total. Cairo claimed that in the last stages of the fighting Israel had sustained some of its heaviest casualties in tanks after the break-out on the west bank of the Suez Canal. If we take a minimal estimate of the total tank losses in these last few days, they still amount to four times the number of tank losses at El Alamein.

If these figures are accepted, a double comparison may then be made. We may judge that a tank of some 40 to 50 tons mounting a 105 mm. gun computer controlled is at least three times the outlay/loss of a tank of some 20 to 30 tons mounting a 50/75 mm. gun partially vertically stabilised in some cases: tank for tank, the losses of 1973 being at least four times the number of those of 1942, then in these admittedly circumscribed terms (but surely they are some yardstick of judgment of real cost-effect) *the loss impact in this recent war is twelve times as great as that of El Alamein.*

The air battle is of comparable proportions, though it is less easy to demonstrate by direct comparison. Strictly there is no comparison to be

made, for there was no formal air battle in October 1942: the British had complete and unchallenged air superiority over the battle zone by then. Philip Guedalla's book, "Middle East 1940-1942, a Study in Airpower", contains on p. 223-34 an "Aircraft Who's Who" which serves to remind us how little advanced war planes were at that stage. Beaufighters and Beauforts, Blenheims and Baltimores, Bostons and Bombays were the main strike aircraft of that time, none capable of flying much over 350 m.p.h. and none with spectacular armaments loads. In this war, reconnaissance aircraft have been photographing the battle zones at speeds of mach 3 fifteen miles up, Mig 21 and Mirage III fighters have flown at mach 2, and the Phantom F-4E flies at mach 1 at ground level with a five ton war load (it holds the world speed record of 903 m.p.h. at under 300 ft.) and a combat radius of 1,000 miles. Such machines cost an estimated \$1.8-3.3 million each according to type, say £1 million each. The cost of such aircraft, their ancillary equipment and their highly sophisticated and versatile weaponry (Sidewinder air-to-air heat-seeking missiles etc.)—not to mention their servicing back-up and part replacement—is beyond all comparison with the planes used over the El Alamein battlefield. Of these very modern strike aircraft, the losses claimed are: Egypt 182, Syria 165, Iraq 21, Israel 120 = 488 (and another source calculates Arab 450, Israeli 120 = 570). To these must be added the expenditure of missiles both on the ground and in the air: some 130 SA-2 and SA-3 high and low altitude SAMs have been destroyed, and it is reckoned that the cost of a missile site is about \$20 million. The full cost of the SA-2 to SA-7 missiles has no comparable figure from 1942 to put beside it.

Lastly, there is the awful toll of human lives to count. At El Alamein the British casualties were 13,500 and the German 20,000 dead, with 30,000 captured. In this war the count has not yet been made, but we do know that so many tank crews have been instantly brewed up by modern missiles and high velocity guns in their machines on both sides that there were at the end insufficient crews available to take on the reinforcements of tanks as they were made available from reserves or abroad. A rough estimate of casualties killed has been 15,000 Arabs and 5,000 Israelis—and we should remember that those Israeli casualties come from a nation of three million people only, fighting the combined Arab races some seventeen times their size in numbers. The cost in blood and bones is yet to be counted. It has been a fortnights fighting of no mean magnitude, one of man's greater wars and most intense.

November 1973.

A.J.S.

This paper was read in typescript by Monty's Chief-of-Staff at El Alamein, Gen Sir Francis de Guingand, and his observations have been incorporated.

BOOK REVIEWS

FROM 1847 until 1970 Burns & Oates was publisher to the Holy See in Great Britain. Bought up by Herder Verlag in 1967, the firm eventually ceased trading because of a recession in the religious publishing field after the writings generated by the Vatican Council had subsided. Now Search Press, which was born to publish Count Michael de la Bedoyere's subscription-only monthly journal, has expanded and acquired Burns & Oates from Herder Verlag of Freiburg. Countess Charlotte de la Bedoyere plans to restart publishing under the Burns & Oates name, reviving the designation of publisher to the Holy See. The new address is: 2-10 Jerdan Place, S.W.6.

In this issue, reviews have been arranged under headings in the following order: Scripture; Jesus Christ; Theological Language; Eastern Religion; Austin Farrer; Literature and the Feminine; Fiery Souls.

I. SCRIPTURE

ed C. H. Dodd *et alia* THE NEW ENGLISH BIBLE (OT, Apocrypha, NT) Penguin 1973 £1.60.

The whole thing is here under the impress Penguin/OUP/CUP, measuring 5 x 7 1/4 x 1 1/4 inches, weighing 1 1/4 pounds. It is made and printed by Hazell, Watson & Viney of Aylesbury, set in Monotype Plantin. The paper is thin but good. The text is as we know it from 1970, with the various introductions in place. The back is cut but the binding may hold. It is a perfect scriptural *vade mecum*.

R.E.

Hubert J. Richards THE FIRST CHRISTMAS: WHAT REALLY HAPPENED? Collins (Explains Religious) 1973 128p 40 pence.

Raymond E. Brown THE VIRGINAL CONCEPTION & BODILY RESURRECTION OF JESUS Chapman 1973 viii + 136 p £1.

Both these little books by authoritative Catholic writers on scripture open up frankly questions about which Catholics traditionally tend to be protective and cautious. Hubert Richards' book is a more popular presentation (though he has hardly got started before he slips in such terms as "apocryphal" and "pseudonymous"). He makes no bones about calling the infancy stories of the gospels theological rather than historical (p. 16); the sole legitimate questions to put to them are theological ones (p. 26). With a careful but light touch he shows the different methods used by Matthew and Luke to express the fact that with Jesus' birth the last times have already arrived, and God has visited his people. There are excellent chapters in which the different ways in which Matthew and Luke use the Old Testament to show this are analysed, a firm and outspoken chapter on angels and angel-language, tracing their descent from being awesome glimpses of God's presence to being fluffy gonks on Christmas cards. Another fascinating chapter is on the childhood of Jesus in fiction, a collection of fantastic and sometimes shocking stories from so-called Christian literature of the second century.

Amid all this I am amused and, I suppose, flattered to find three little bits on page 29 lifted bodily from my article published in *Event and Interpretation*, pp. 52 and 58. They are unacknowledged, but then the book is not of the kind to contain acknowledgements.

The final chapter picks up the hot potato of Jesus' birth from a virgin. Admirable is the restraint and respect for the reader with which the author approaches this subject, but he finds himself compelled to conclude that the miraculous birth by the power of God is just a way of expressing that Jesus is son of God in an exceptional way; it does not, to his way of thinking, exclude the part of Joseph in the conception of Jesus.

Raymond Brown's work is more scientific and more guarded. The jacket of the book announces his impeccable orthodoxy as Consultant of the Pontifical Biblical Commission and outstanding American Catholic theologian of 1971 (a sort of theological Miss World). But he tries to cover too much ground. For instance on the Virginal Conception he discusses first the question of Church pronouncements. His contention is that "born of a virgin" in the Creeds was originally an anti-Docetist statement, intended to pronounce on Jesus' real humanity since he was born of a woman. But then why did the framers of the statement not keep to the Pauline phrase "born of a woman"? Even from a position of sympathy with the author one must find his discussion of the Church pronouncements cavalier, mere recital of five Church statements on the bodily virginity of Mary, and conclusion almost without discussion that the doctrine is no more than "infallibly taught by the ordinary magisterium" (p. 35), so seemingly may be considered open to discussion. His reading is so wide and his documentation so good that he raises a thousand important questions, often in laconic footnotes, without giving them due discussion. The section on interlocking doctrines should be very important; how is the doctrine interrelated with such teachings as the sinlessness of Mary and, above all, the divine sonship of Jesus? (Brown holds that it could merely draw attention to his divine sonship). But his discussions are too brief.

On the scriptural evidence Brown is less thorough than Richards, but of course he is writing on a less elementary level, and so does not need to go over many general points. The arguments against the historicity of the virginal conception are obvious enough. In its favour he argues that there is no exact parallel to this story, either in non-Jewish literature (where such divine conceptions always include some form of impregnation of the female by the male deity) or in Jewish writing. Here he brings out the important point that even the Greek text of Isaiah, "a virgin shall conceive" which Matthew quotes, does not seem to have been understood at the time as a miraculous conception, but merely as a prediction that a girl then a virgin would later conceive. Neither Brown nor Richards (who quotes the passages at length) sufficiently evaluate the difference between the announcement to Mary and the other promises of miraculous births in the Old Testament. The point at issue is whether the promise of a birth by the power of God, made to several old or barren couples in the Old Testament, is intended to exclude the male part in conception. In a number of these cases it clearly does not, but no amount of stress on the fact that the mother thanks God (not the father) for her child can prove that in Mary's case too Joseph plays his part. For in a number of the OT cases the father's action is mentioned, in others the child is specifically an heir for him, and in no case is there any such formula as "the power of the most high will overshadow you and you will conceive"; this formula is unique in the Bible. There can be no doubt that Matthew and Luke both thought that the virginal conception did exclude any part by Joseph (and this is one of the few facts in the infancy narratives on which they both agree); the only question is whether they were right, or whether they were misled by a theological statement into an historical opinion. This cannot be strictly answered from the New Testament evidence.

In his treatment of the second topic, the bodily resurrection of Jesus, Brown similarly leaves it still a problem; his purpose there too is to open up discussion in a pastorally responsible spirit. He gives a useful, sober view, avoiding extremes and making use of modern biblical scholarship in a creative way. On the gospel narratives he adopts Descamps' view that basically the records of appearances go back to a single appearance. Particularly interesting is his investigation into how Luke attempts to show the continuity of the risen body with the earthly, even allowing the incorruptible body to take on corruptible food, while also supplying a "counteractive" in the failure of the disciples to recognise him, which shows his transformation.

As Catholic paperbacks destined for a large circulation these two books are important. They are another proof that Catholic biblical scholarship has emerged from its fearful and defensive stage, and that reverence does not exclude openness.

HENRY WANSBROUGH, O.S.B.

Henry Wansbrough O.S.B. *EVENT AND INTERPRETATION* (Library of Contemporary Theology) Sheed and Ward 1973 147 p £3.00.

This book will be useful to anyone who likes to read the Scriptures, wants to understand them, but is often puzzled by inconsistencies and by records of events, quite out of our experience, which lack any obvious explanation. The first study in this book is on the Abraham stories, which are vivid, about a real man of courage and insight, who, like us, sometimes trembled at what he encountered. Yet he wandered in the Middle East 3000 years ago in somewhat the same way as many still do, with the important difference that he knew, however dimly, the true God and tried to follow his commands. The Abraham stories are not large scale events in ancient history, but the writer of Genesis interpreted them as of great significance in the history of God's dealing with men. No history is written except as the writer understands its importance, and Scripture history is presented from the point of view of God's making known his will to men.

Some of the most difficult parts of the story of our Lord are his birth, his wondering and his resurrection. The birth stories have not a prominent place in the New Testament, being confined to Matthew and Luke certainly, and possibly not elsewhere. Yet it has been a consistent Christian tradition, despite attacks from Jewish opponents in the first centuries and from theologians of a certain kind in modern times. The truth to be maintained is that God, as a free gift, has sent to us a Redeemer, and the human race has not from its own ranks produced its own Saviour.

The miracles are a built-in ingredient of the Gospel, but it is interesting how little real effect they had on many who were present at them. Only some who understood their meaning were affected, and they believed in Jesus. The Resurrection is dealt with more fully in the book because it is a theme which has received much attention from recent writings of scholars. Faith in the risen Lord was strong among the first Christians. To convey this faith to others, more details of the first Easter Day were required. The tomb was empty, the Lord appeared and ate with his friends; but what kind of body did he have? What happened to his body laid in the tomb? St Paul wrote one account of it to the Corinthians. Despite the difficulties and criticisms, to which the author gives much space and which almost overwhelm one's thinking, faith in the risen Lord is possible because the gift of faith does not depend on a full understanding of all that happened in this tremendous moment, when God turned about the fortunes of mankind by his redeeming love.

Once we accept that "in many and various ways God spoke of old to our fathers", then we can appreciate the different ways God's revealing of himself is told to us in Scripture. It may be a jolt to hear (but we can take it) that the plagues of Israel were not always ten, or that the fall of Jericho is only "perfectly possible about 1325 B.C.", or that the gospels have been written to harmonise with well-known (but misunderstood) texts in the Old Testament; but difficulties have to be wrestled with before faith can have a sure foundation.

GILBERT WHITFIELD, O.S.B.

William Neil *THE ACTS OF THE APOSTLES* (New Century Bible) Oliphants 1973 270 p £3.50.

This is a very staid commentary of the traditional type. The author's emphasis is betrayed already in the Preface, which is uniquely an apologia for the historicity of Acts. This seems to be his overriding interest, and he presents the case for it well, with just sufficient nod to the other side not to seem hopelessly biased. A full-scale discussion of the merits of either case is impossible in a review in this JOURNAL, but it does seem to me that Neil gets into particular difficulty over the speeches in Acts, especially in trying to explain how speeches obviously made in Aramaic are built upon quotations from the Greek Bible in such a way that only the Greek text will support the weight put on them; his comments on pp. 74 and 172-3 become laughable. Although stressing Luke's obvious grasp of contemporary political and legal scenes, Neil grossly underplays the other side; he quietly admits, in discussing the Ascension and Pentecost

(though there is no hint of this in the discussion in the Introduction), that Luke makes use of "word-pictures" (pp. 66, 71) but he does not examine how they are formed. This failure is part of his failure to evaluate the use of the OT by Luke: on the conversion of Paul and the death of Herod Agrippa the vital part played in the composition by the OT is passed over in silence (pp. 125-8, 152), while on the curious story of Ananias and Sapphira the similarity to the story of Achan is merely noted without being used (p. 95). One looks in vain for a discussion of literary problems, e.g. in the account of the Council at Jerusalem and the apostolic letter (pp. 167-170), or for the rich sense of the literary parallelism between Peter and Paul (pp. 35-38).

Theologically the book carries few new insights; one is disappointed to find that the purpose of the book is merely to display the Church's irresistible advance (p. 27); Luke was surely more of a theologian than this. A recent and very attractive theory, that of J. Jerrell (*Luke and the People of God*), is that Luke was setting out to show Paul's respectability from a Jewish point of view, so that the major part of the Church did not seem to have been founded by a Jewish apostate. Similarly there is no comment on the major significance of the three solemn rejections of the Jews by Paul when he turns to the Gentiles in Asia Minor, Greece and Rome successively. In a commentary of this kind one will always find one's own questions unanswered and one's own interests unsatisfied occasionally, but this can happen too often!

The cause of this somewhat bad-tempered review is the conviction that the modern literary approach, and acceptance that canons of writing in the first century are different from those of the twentieth century, are not only means of reaching the truth about a New Testament book, but also produce a much richer theology and much more worthwhile insights into the thought of the inspired authors than the traditional approach of this commentator.

HENRY WANSBROUGH, O.S.B.

The reviewer may, perhaps, refer the reader to two books he has recently reviewed for Scripture Bulletin (Spring 1974?) which deal with the fascinating problem of the relationship of Jew and gentile in the earliest Church: S. G. Wilson, *The Gentiles and the Gentile Mission in Luke-Acts* (C.U.P., £6) holds that the gentile mission was forced upon the Church only by the failure of the Jews to respond. J. Jerrell, *Luke and the People of God* (Minnesota \$8.50)—a valuable collection of essays—maintains that the gentile mission followed logically on a success, albeit limited, with the Jews.

II. JESUS CHRIST

John Bowker *JESUS AND THE PHARISEES* Cambridge University Press 1973 192 p. \$4.20.

In volume this book is chiefly a source-book for the Pharisees, gathering as it does the texts about the Pharisees to be found in Josephus and the rabbinic literature, the latter of which was until now most easily accessible only in German, scattered through the five volumes of Strack-Billerbeck's commentary on the New Testament from the rabbinic sources—not the most readily manageable place for most English-speaking students. In weight, however, perhaps equally important, at least as a starting-point for use of the texts, is the discussion in the introduction of the identity of the group with whom the book deals.

It has usually been assumed that the *perushim* of the rabbinic sources and the *Pharisaiot* of Josephus (the Greek name can well be a transliteration of the Hebrew) are to be identified. But Bowker points out that the rabbis, who are supposed to be descended from them, often disagree with the *perushim*, and even speak of them as opponents. In the Tosefta they are even classed with the *minim* or heretics. Careful consideration of the texts suggests to him that these *Pharisaiot* are better identified with the *Hakamim* (literally "wise"), and that the *perushim* (literally "separated") are a group associated with them but differing from them in a number of respects. The term *perushim* tends to have a derogatory meaning—it is used often by opponents—though it also has the important connotation of "separated for holiness"; since it has the basic meaning of separation, it can, of course, also be used for other separatist groups.

In examining the evidence of the gospels the author is at pains to point out the difference of view-point between the Pharisees of the gospels and the *Hakamim* of the rabbinic tradition, and concludes e.g. on Mark 7.3 and 5 that their position is typical of that of the extremist position of the *perushim* known from the rabbinic sources. He suggests that in Mark 3.6 the Pharisees ally with the Herodians to destroy Jesus because their objections against him are too extremist to secure the support of the *Hakamim*. The differences are, however, exaggerated, and do not amount to more than a different shade of emphasis. There are two basic improbabilities, not only that *Pharisaiot* is not a translation of *perushim*, but also that the centre of the stage in the gospels should be held by a deviant offshoot (which is how the *perushim* are represented), while the vastly important group of the *Hakamim* goes unmentioned. It was no doubt with the extremists that Jesus came most into conflict, but it does seem that the most economical hypothesis is to regard the Pharisees of the gospels as a group within the *Hakamic* movement, a group representing clearly defined tendencies, which was later regarded with suspicion by the main stream of *Hakamic* and rabbinic thought. One would look at the rabbinic movement as having developed away from the school of the *perushim*, much as Russian Communism has developed away from various successively classic interpretations such as Trotskyism and Leninism; certainly the *perushim* are mentioned by the rabbis with much less hostility than are Trotskyists by later Russians.

Finally there is in the introduction an interesting hypothesis that the Sanhedrin trial of Jesus in Mark is in fact an investigation to establish that he falls into the category of a rebellious elder (Deut. 17.12) and so can be condemned to death. As with the theory about the identity of the Pharisees, this is an interesting topic for discussion, rather than a proven new insight. But the book opens up many new aspects of this kind, and provides material with which to tackle them.

HENRY WANSBROUGH, O.S.B.

Gerald O'Collins *THE EASTER JESUS* Darton, Longman and Todd 1973 iv + 142 p. £1.50.

Even *a priori* this book is a winner. The subject (the Resurrection) commands more interest and musters more monographs today than in any previous period in Christian history with the possible exception of the first two centuries. The author is an acknowledged expert on revelation (cf *Theology and Revelation*, *Theology Today*, no. 2), on apocalyptic and the Old and New Testament resurrection texts, and on the contemporary theology of Hope; he has done more to mediate Panenberg to English readers than perhaps any other theologian—and he has studied under Moltmann.

And the book is a winner. Cyril Vollert once remarked to this reviewer that when a really good monograph comes his way he re-reads it with relish; for such books are as rare as maple syrup in the treeless era of the expansion society. This book is worth buying, re-reading and relishing. It is of rare quality and, with one possible exception, the author is at home in the paths he treads.

The paths are mapped at the outset: "Part One will deal with the New Testament testimony, Part Two with the personal acceptance (or rejection) of this testimony, and Part Three with further reflection on the nature of the Resurrection" (p. XII). O'Collins provides a lucid examination of the earliest and most important Resurrection testimony, Paul's appeal to the Corinthians (1 Cor 15), and outlines well the gospel Resurrection texts, their context and their genesis. He defends an historical kernel in the two traditions of the appearances to the disciples and the discovery of the empty tomb by the women. Later the community united the traditions, for the appearances were confirmed by the empty tomb. O'Collins states frankly and without anxiety that there is a place for the historian in assessing the ambience of the Resurrection data but that the historian (and concerning the Resurrection we are all historians) in making his assessment cannot completely prescind from his presuppositions. This latter is a refreshing bit of candour. For theology, after all, is *faith* seeking understanding and expression.

It is in Part Two, on the acceptance in faith, that O'Collins is least satisfying. He argues that more than evidence from the past is necessary for acceptance; present experience is also necessary. In other words, the historical evidence alone is not enough, and present experience alone is not enough (versus Murray). The evidence is acceptable only in an experimental context which varies with individuals. O'Collins takes exception to Panenberg's evaluation of the historical evidence and seems to imply that the evidence provides only historical probability. What seems to be lacking in his treatment (at this point) is the recognition of grace. I would argue that the historical evidence alone is not enough without grace. The examples that O'Collins gives of existential experiences are unsatisfying and seem to go too far along the path of accommodation with subjective interpretations of the Resurrection that are now so fashionable.

In Part Three O'Collins discusses Easter theology in the gospels. Especially provocative is his suggestion that the empty tomb, in theological perspective, is a sign of the objective reality of the living Christ and of the universal redemption. Especially valuable is his discussion of the major themes in Paul's Easter theology. The whole section is knowledgeable, convincing and well presented. One question that occurs concerns the centrality of the Cross-Resurrection in Paul's theology. Granted that Paul, unlike John, the Greek Fathers and Rahner, takes this as his starting point, still one wonders if Paul's struggle for recognition as an apostle who had seen the Risen Lord did not influence his theology here.

This book is one of the best discussions of (and approaches to) the Resurrection that has appeared. We hope that the author will provide a similar study of the cosmic redemption. He touched on this lightly not only when discussing the tomb symbolism but in Part Two. The subject merits a book—and O'Collins has the tools to do the job.

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EDWARD P. ECHLIN

Alan Richardson THE POLITICAL CHRIST S.C.M. Press 1973 118 p 90p.

It is good that the Dean of York, having saved (humanly speaking) York Minister for future generations, has returned to scholarly work with a book on a theme which has been much discussed recently and for different reasons. (1) It was at the Geneva 1966 World Council of Churches Conference on "Church and Society" that the first strong impact was made, particularly by the participants from Latin America, of a demand for revolutionary action (violent if necessary) against corruption and oppressive political authorities. Since then there has been a spate of writing on theologies of liberation and revolution. (2) Since Israel became an independent state more attention has been given to Jesus by Jewish scholars than in the whole history of Judaism since the time of Christ. The work of the department of Christian Studies in the Hebrew University of Jerusalem under Professor David Flusser has been particularly noteworthy. A striking feature of it is that Jewish scholars show little of the difficulty of much recent Christian New Testament Scholarship in accepting the substantial historicity of the Gospels. However they come to different conclusions from the traditional Christian ones in interpreting the death of Jesus as that of a martyr for his people's cause. (3) The late S. G. F. Brandon, Professor of Comparative Religion at Manchester University, independently worked for years at the question of Christian origins and produced two books, *Jesus and the Zealots* (1967) and *The Trial of Jesus of Nazareth* (1968) which took a similar line. In this way he developed a theme which has been a minority strain in modern gospel criticism since its earliest days in the work of Reimarus. Brandon's position was popularised by Colin Morris in his *Unyoung, Uncoloured and Unpoor*, and it was the inspiration of a number of revolutionary neo-Marxist Christian groups, not least in the days of the youth protests of 1968 and later. There has been a prolific discussion of Brandon's books. One of the latest, *Jesus and the Politics of Violence*, by the American G. R. Edwards, takes the opposite line from Brandon, presenting a pacifist Jesus, but imparting one's confidence in his scholarly rigour in assessing evidence by saying that if such a model of a non-violent man did not exist "it would be necessary for the moral sanity of the world to create one".

Dean Richardson plunges into the centre of this discussion without ceremony with chapters on the political environment of the ministry of Jesus and the political involvement of Jesus himself. He puts out his own survey and analysis first, and then comments on that of others more briefly in relation to what has already been cogently presented. It is a more satisfying way of proceeding than that of presenting a contrary case and then having to pursue the details of an argument one rejects in a framework and with proportions settled by one's opponent. Brandon in his more guarded moments says that there is more than one legitimate interpretation of Christian origins and that he is offering a plausible alternative to the one generally accepted by Christians; in his less guarded moments he says that the Barabbas episode is "absurd", the conduct of Pilate "judicious" and the whole account of the trial of Jesus "preposterous", a face-saving operation of Pauline Christianity for the Roman authorities after the disaster of A.D. 70. It is designed to explain away the fact that the mother Church of Jerusalem had perished when its members allied with their fellow Jews in revolt against Rome. In this way they were following the example of Jesus who had identified himself with his people's cause and died as a martyr for Israel "sunk in Jewish life—not floating above it". Brandon's work is detailed and well argued but finally lacks cogency. Richardson shows clearly that Jesus cannot be fitted into any of the camps of his time, including para-Zealot and "pacifist". In doing so he gives a detailed background to the details of the New Testament, and in his third chapter to the historical relations of the early Church, the Jews and the Romans down to the fall of Jerusalem in A.D. 70. He also refers to the crisis for the Christians in the last year of the reign of the Emperor Domitian which was the occasion of the writing of *Revelation*. This book is clear and not written in a technical way; but it requires some background knowledge of the subject and is not a layman's first book. It resists any attempt to go beyond the evidence, makes clear what question cannot be answered for lack of evidence, and by its elucidation of the first century situation should win general assent and thanks to Dean Richardson for his concise and thorough work.

But that is not the end of the matter. How does Jesus' personal stance relate to us? It is not merely a question of transferring a first century figure into the twentieth, but of understanding what following him means in the collective structures of life and the decisions we have to make in them. It is presumably considerations such as these which have led Richardson to include in his fourth chapter some reflections on the political Christ today. Here if I were discussing with the Dean I should want to take issue with him on a number of points. The thought is vigorous and independent but in the last resort I think it evades the awkward problems of the use of power and of conflicts of interest. He advocates the prohibition of arms trade. That would leave those nations who have the industrial resources to make them the sole possessors of them, and in proportion to their industrial strength. What would that solve? Indeed the Dean leaves us uncertain how he sees the relation of power to justice. He advocates that the control of the money supply should be under independent judicial control. But in the first place this is an essential element of government policy in dealing with the economy, and in the second in what sense is the judiciary independent in these spheres? In the same way he implies that the Industrial Relations Act can be impartially administered, when the case against part of it is that legislation of this kind is inherently partial and the whole area better suited to industrial bargaining than to legal procedures. Again I agree with him that weak governments are a menace, but I think he goes too far in a "law and order" direction when he quotes with approval William Temple's aphorism "It is desirable that government should be just, it is essential that it should be strong." To my mind this overstates the point (as Brunner did about the same time). I am more sceptical of strong but unjust governments. I should also want to query the Dean's statement on p. 71 that the Christian good is that which "the sensitive human conscience universally recognises". On the next page he says that the stoic virtues needed transmuting by Christ. With that I would agree, but I do not see how to reconcile the two statements. It is apparent that we would have an interesting discussion.

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III. THEOLOGICAL LANGUAGE

B. Lonergan S.J. INTRODUCING THE THOUGHTS OF BERNARD LONERGAN, with an Introduction by Philip McShane DLT 1973 61 p 80 pence.

The first of these three papers (all reprinted from "Collection", 1967) is entitled "Cognitive Structure" and was first published in 1964, about ten years after the writing and revision of *INSIGHT*. In eighteen closely packed pages it concentrates the cognitive theory which *INSIGHT* had dealt with more discursively; and for good measure adds a note on the modern vogue of subjectivity, seen not as a positive rejection of genuine objectivity but as a "reaffirmation of man's right to be himself". This paper is a miniature masterpiece, most useful to anyone who wants to revive his memories of the theory which forms the core of the earlier book. It is austere and almost completely free from superfluous fat. I wonder how many readers unacquainted with Lonergan's thought will have the intelligence and the patience to understand its argument.

The second paper is in strong contrast to the first. It is an address given to Jesuit students in Canada and subsequently in the USA, and may be taken as expounding at greater length Lonergan's views on "subjectivity" in the light of John XXIII's affirmation that "freedom is constitutive of human nature". It is an invitation, far removed from so-called conservatism and so-called progressivism, to the responsibility of such freedom in a Church engaged in *aggiornamento*: the Church's response to a world which, with all its vast and valuable expansions of the human horizon, has decided that "to speak of God is at best irrelevant". This paper, though it declines to be considered "a domestic exhortation in place of a lecture", could be taken as an excellent piece of spiritual reading for those who have intellectual responsibilities.

So far as I know, Lonergan played no direct part in the second Vatican Council. He may have had something to do with this, since he had a serious operation in 1965. It was, however, in that year that he delivered the address which is reprinted as the third of the papers in this invaluable booklet: "Dimensions of Meaning", a paper in which Lonergan gives his own assessment of the task set for theology at this turning-point of world and Christian history. Like Christopher Dawson before him, he sees that, to a large and now growing extent, man makes by his "acts of meaning" the world in which he lives out his destiny. He argues that from the Greeks we had inherited a "classical culture" which, in great measure, made the world in which we lived both as human beings and as theologians (and, I would add, believers). But classical culture has broken down, and "the crisis of our age is in no small measure the fact that modern culture has not yet reached its maturity". We are left "bewildered, disorientated, confused, pined upon by anxiety, dreading lest we fall victims to the up-to-date mythology of ideology and the hypnotic, highly effective magic of thought-control". The predicament of modern man confronts Catholic philosophy and Catholic theology "with the gravest problems, impose(s) upon them mountainous tasks, invite(s) them to Herculean labours". (I hasten to observe that Lonergan is not self-indulgent in the use of rhetoric; he means what he says even when *facit indignatio versus*.) And then come the concluding sentences, the battle-cry of the "extreme centre" of which Cardinal Suenens has spoken: "There is bound to be formed a solid right that is scattered left, captivated by now this, now that new development, exploring now this, and now that new possibility. But what will count is a perhaps not numerous centre, big enough to be at home in both the old and the new, painstaking enough to work out one by one the transitions to be made, strong enough to refuse half-measures and insist on complete solutions even though it has to wait". It is remarkable that those words were written eight years ago, before the real crisis of the sixties had come fully into view.

The booklet is introduced, very helpfully, by Philip McShane, who made notable contributions to the Lonergan Symposium of 1970 and has edited two volumes of the papers prepared for that oral *Festschrift*. This introduction focuses the reader's attention on a single point—the crux of the whole matter, according to McShane. I do not

propose to rewrite this Introduction. I would only comment that McShane's Lonergan may turn out to be yours. What matters is, that you should have assimilated and responded to Lonergan's writings so personally that you have gained the right, as McShane obviously has, to have and propound a "Lonergan" of your own.

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✠ B. C. BUTLER, O.S.B.

Ian Davie A THEOLOGY OF SPEECH Sheed and Ward 1973 114 p £2.50.

This is an intelligent, perceptive and original book. Though so short, it contains a great deal of material and its brief compass is matched by clarity of thought and lucidity of expression. The title is somewhat misleading since Mr Davie presents not so much a theology of speech as a re-fashioned version of St Anselm's ontological argument, drawing heavily upon the thought of Merleau-Ponty, Austin Farrer, and above all Wittgenstein.

Mr Davie's thesis is that the rationality of theism can be shown by an analysis of the role of the first person "I" in human thought and speech, and in particular by a study of the linguistic disorder of solipsism. He argues that solipsism, though strictly unthinkable, is a case of interesting nonsense, whose force and purposed meaningfulness stem from the inversion of theism. The solipsist, by reducing the role of the first person to a uniquely "I as subject" function, is in fact making a claim which can only be properly predicated of God. For instance, for the solipsist there is no distinction between meaning and truth: all his statements are definitions. "But the speaker of a language in which nothing interposes between "saying" and "effecting" would not be *Ego Solus Ipse* but *Deus Ipse*, the divine subject . . . for whom the expression of the word and its realisation are one." (p. 44). Furthermore Mr Davie claims not only that solipsism and theism are contrary beliefs but also that they are logically contradictory. That is to say, to show the falsehood of solipsism is to show the truth of theism. He uses the analogy of the proposition "I am not awake", whose utterance entails its negation, to prove that the solipsist's statement "I am not finite" shows the truth not only of "I am finite" but also of what Mr Davie calls the divine tautology "God is God". Here the argument becomes complex and somewhat opaque. It is evident that solipsism and theism cannot both be true but is it the case that the falsehood of solipsism entails the truth of theism? It is not clear that the two statements "I am not finite" and "God is God" are related in the same way as "I am not awake" and "I am awake". In the latter case we have a realised tautology with contradictory predicates while in the former the predicates are the same (God = not finite) while the subjects are different. It may seem that Mr Davie has provided an illuminating account of the structure and meaning of solipsism but has not clinched his argument that the beliefs of solipsism and theism are related as logical contradictories. There is too the question of the precise character of the theism here invoked: it seems to be defined as the acceptance of the divine tautology "God is God", but this appears to leave open the objection that there may be no real referent for the subject term. To block this loophole, we would have to substitute the proposition "I am not finite" uttered by God for the tautology "God is God" and show that it was utterable, which would necessarily entail a referent for the concept of God. But this step requires further elucidation.

Mr Davie does not confine himself to purely logical analysis. His position that solipsism and theism are "contrary orientations of the same I" (p. 85) has important existential implications: it entails different forms of life, embodying the practical direction of the person either to self or to God and others. It is a merit of Mr Davie's treatment that he clearly demonstrates the inter-connection between belief in God and regard for others as persons in their own right. Both require a displacement of the self from the centre of the world. Although theoretical solipsism may be a logical possibility never actually realised, practical solipsism is a more common phenomenon and indeed is a natural tendency of the human ego.

The final part of the book is of more directly theological import, and in my opinion forms the weaker part of Mr Davie's account. The description of natural

theology as the formal structure of which revealed theology is the material content is an interesting notion but it seems to tie belief in God too tightly to Christian revelation. This same link becomes more evident in the section on the Trinity where the "solitas" of the *Deus Ipse Solus* is replaced by the "communitas" of the Trinity so that divine inter-subjectivity is revealed as the highest form of self-identity. This account seems to treat the conceptual complexity of the identity of God in too summary a fashion, while at the same time binding with a quasi logical necessity the Incarnation and the Trinity. Mr Davie is surely right in maintaining the revelation of the Incarnation is also the revelation of the Trinity, but it is not evident that only a Trinitarian God could meaningfully be said to be incarnate. Similarly the immanence of God in the world is fittingly embodied in God becoming man, but this does not mean that God's immanence in creation necessarily entails his Incarnation.

Despite these weaknesses, however, Mr Davie has written a stimulating and original work and not the least of its merits is to show that the philosophical method which draws its inspiration from Wittgenstein may be creatively used for constructive and rigorous theological investigation.

DAVID MORLAND, O.S.B.

IV. EASTERN RELIGION

John S. Dunne *THE WAY OF ALL THE EARTH: AN ENCOUNTER WITH EASTERN RELIGIONS* Sheldon Press 1973 xv + 240 p. £2.50.

John Moffitt *JOURNEY TO GORAKHPUR: REFLECTIONS ON INDIAN SPIRITUALITY* Sheldon Press 1973 xiv + 304 p. £3.50.

Ecumenical discussion, as the Archbishop of Canterbury wrote recently in a refreshing little article in the *Guardian*, means accepting the irrelevance of certain statements made in the past which have figured until now as essential parts of the dialogue. John Dunne does exactly that, and very successfully. He manages to sidetrack the terminology that creates and can never resolve difference, to juxtapose religious experiences in different cultural traditions which are clearly identical. He finds the coordinating viewpoint by passing over into other lives, becoming a "no-self", as he puts it, seeing through such illusions as the conquest of others, and the conquest of self. And from this viewpoint of a universal self it is not difficult to see that what Krishna means in the *Gita* when he speaks of acting without seeking the fruits of action, is the same as what Jesus means in the gospel of St John when he speaks of doing what he sees the Father doing. Dunne gives us a "stretching" book, a serious meditation aiming to extend our capacity for intuiting the proposition "you are what God is" to its utmost, so as to understand all the attempts that the major religions have made to enlighten us on the matter.

Dunne's book is beautifully organised, and the thought develops with clarity and considerable simplicity. He is always the Yale professor putting it across to the class. "Journey to Gorakhpur" is a complete contrast, an enthusiastic brouillon of a book written by someone who admits he is still finding his way, still making discoveries, with many questions unanswered, many experiences not yet fully assimilated. And the whole thing is sprinkled with undearingly dreadful poems. The most attractive feature of the book perhaps is its genuine feeling for India. John Moffitt's journey is a slow one, like something we might see in a film by Satyajit Ray, so that we can take in on our way the pastoral unspoiledness of it all. Moffitt is an American who became involved in Indian religion before becoming a Christian. For him the coordinating viewpoint is still a long way away. He knows all about Vivekananda but is still finding out about Mother Julian. But as an anthology of Hindu sanctity it is certainly valuable, especially in the way it reveals the Indian conviction that God has many images, and that he attracts us to himself in many ways. It is the sort of book that reminds one that, as Cuthbert King s.j. used to say, "God's purpose is the same for all, but it is gained with infinite flexibility. The main attraction for each character is made the point at which sanctity is offered".

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GEOFFREY WEBB

Abhishikhananda (Henri Le SAUX, O.S.B.) *GURU AND DISCIPLE* Translated by Heather Sandeman Foreword by Kenneth Leech London SPCK 1974 176 p. £1.25.

Father Henri Le Saux, O.S.B.—or Abhishikhananda: "The Anointed One" as he prefers to be known in India—has made a most valuable contribution to the Christian understanding of Hindu spirituality. His earlier book *Prayer* has been widely recognised as a classic of its kind. It leads one into the depths of a life of union with God, to a degree that would hardly be possible for an author relying on Christian sources alone. *Guru and Disciple* takes up the same theme, recapitulating Father Le Saux's teaching in an admirable preface, and then illustrating it by two narratives more or less autobiographical: "A Sage from the East" and "The Mountain of the Lord".

The first tells of a visit to Sri Gnananda, an elderly guru of immense reputation. His ashram, his various devotees, his teaching, his occasional eccentricities are described at length. Father Le Saux, long familiar with the Indian scene, has no illusions about gurus: some are charlatans out for what they can get, some like the one here described are genuine. The heart of his teaching, given to the author to meditate on, is in part as follows:

"The I is first of all perceived in relation to the outer world, to the not-I. As long as one only knows oneself in this way, that is to say, by means of exterior things and in relationship to the outside world, one cannot say that one truly knows oneself. What I am in fact calling I simply consists in the continuous sensory and mental reactions of the biological and physical centre that I am, to outer stimuli: it was because of this very impermanence that Buddha denied self-consistency to the person..."

The second story tells vividly and in detail, of a pilgrimage to the source of the Ganges, India's holiest river. There the author, together with another priest, celebrated Mass, apparently by themselves. As a monk and dedicated ascetic, Father Le Saux is completely at home in the company of practically—indeed in some cases wholly—naked sadhus. He has no difficulty in reconciling the Hindu pantheon, in all its variety and richness, with his firmly held Christian beliefs. His perspective is revealed in the question he asks: "May it not be that God is preserving still these treasures within Hinduism because we Christians are not yet ready to receive into the Church these riches of the nations, as the prophet Isaiah calls them?" In a passage which, in desire is perhaps autobiographical, the author emphasises the extreme otherworldliness of one type of Indian spirituality:

"The true muni (i.e., a silent ascetic) is he who has no need to talk either with himself or with others. If he still needed to speak to God, to a God whom he still conceived or imagined in some form, even if the form were within himself, what would be the point of being outwardly silent? He would do better to remain with men, to sing in a choir with them. The muni is he who has discovered the Transcendent within himself and is no longer capable of being before him: 'Ah, ah, ah, Lord,' as said Jeremiah. 'I cannot speak.' He remains silent. It is finished. And it no longer means anything for him to say, as do the aesthetes of the Transcendent, that he is silent and God is indescribable."

Written originally in French, the book, in part at least, was probably intended in the first place for an Indian Christian readership, with whom much could be assumed as already understood. At a time when interest in Hinduism is on the increase, especially among the young, *Guru and Disciple* should find wide acceptance.

ALFRED GRAHAM, O.S.B.

We have since heard from Anand Balija in Madras that Fr Le Saux died on 7 December at Indore.

V. AUSTIN FARRER

Austin Farrer *REFLECTIVE FAITH* Edited by Charles C. Conti SPCK 1972 234 p. £3.75

It was, perhaps, unfortunate that Farrer's first great volume in philosophical theology "Finite and Infinite" was published in war time and was therefore not as widely known as it deserved to be. Most, indeed, of his philosophical work has not received the attention it merits, although it would hardly be rash to say that he was the one original and creative English or at least Anglican theologian of his day. In his youth Anglican theology was recovering from a spell of Idealist absorption, followed by a time of naive modernism or an over-faithful Thomism, and though Farrer learned from St Thomas he was never in that literal sense a Thomist. He remained himself. Yet as no man is an island, many streams of inspiration met in him. He was a lover of poetry, Greek, Latin and English; he wrote poetry himself, though a greater poetic inspiration is found in his prose—notably the Bampton Lectures ("The Glass of Vision"). "St Mary's pulpit had heard nothing like it since Newman's" a friend once said. He was a speculative philosopher, when speculation was out of fashion, a Christian theologian who used the word God and did not diminish it, and a Biblical scholar of penetration and daring. Too often indeed his Biblical scholarship turned away those who might have read his philosophical work with profit. To write an article on "Dispensing with Q" was hardly to court popularity in the critical orthodoxy of the times. Though I would still say that his Hulsean Sermon at Cambridge (reprinted in his second volume of sermons—"A Celebration of Faith") is a masterly introduction to New Testament Study.

Now it is true that Farrer is not easy to read, not because he was obscure. He was a master of language, lucid and elegant; not for him the strange neologism, or the odd pseudo-Germanic syntax and vocabulary of the more ponderous apologists. But he does demand attention and patience because his writing is concise to a rare degree. It is, for instance, almost impossible to summarise him, though it is very good practice for a beginner to try. Few writers have said so much in so few words. He tended also to write in dialogue with himself, allowing one point of view to argue with another, and he very rarely quotes other philosophers so that sometimes you need to know that what he is saying or discussing here is what Kant or Berkeley or Descartes have had in mind.

In this volume of essays, which ranges over the productive years of his philosophical writing, we are indebted to Mr Conti; to those who already know him the magisterial voice can speak again, and the neophyte, we may hope, may be tempted to enter green pastures he never knew. But how can we suggest a key to so brilliant and varied a mind? We will begin with the subject, one subject in many forms. What he writes is rational theology: by which I mean that whether he writes about what a philosopher may try to say in stumbling words about the divine mysteries or about what the Christian says starting from revelation, there is nothing that escapes rational scrutiny: even those who most determinedly say No to any human philosophy must speak—do indeed speak at some length—and what they say has to be considered for coherence and sense. The difficulties of theology—which do not vanish even when it becomes, as some will have it, "God-talk"—arise simply from being theology; they arise, that is, from the intrinsic difficulty of talking and thinking about Him who is transcendent and unique. Minimise God; play down the transcendent; think that God is, say, just the sum of all that happens, the author who has no existence outside his characters and their play, and your difficulties will vanish, and so will your subject, though some theologians maintaining the name when the reality has gone, will continue to dance on odd sophisticated minuet. It is the great virtue of Farrer that this is what he did not do. He saw the difficulties, he faced them, and he illuminated them.

For all that he said there is a rational base argued with loving care and detail in the great works—the central section of *Finite and Infinite*, and in his Gifford Lectures on the Freedom of the Will. Our path to God lies through ourselves, through the free activity which is the life of the substantial self. Berkeley at least taught us that in those activities which are most lucid to us lies our best clue to our relation to God. This involved Farrer in the vindication of the unity of the self against those who dissolved

it into a stream of psycho-physical occurrences, a unity exhibited in its most typical form in the acts of free choice. To see human action clearly is to see its place in the world where ESSE is not percipi but OPERARI, and seeing our free action as limited, as a splintered image of the free act of God, to grasp God and the world in the dependence of the cosmological relation. For this two premises are necessary. To know the self as a true centre of activity, the centre of genuine causal relations, and to know the scale of human freedom—to see, that is, how action rises from the instinctive and the habitual, physically based, to the free creative choices in which man draws closest to God. This is not to demonstrate God on logical grounds: it is to open our eyes to the true character of human life, to move from the natural mysteries of the self and the world to the supernatural mysteries of our creation and dependence.

This is indeed a movement to mystery. God is not contained in his universe. If he were so contained he would have nothing to give. It is only because God has his own life, the life of the Trinity, that we can be adopted to share in it. Which leads us to Farrer's second great topic, on analogy, contained in the essays on poetry and in the Bampton Lectures "The Glass of Vision". We are led to talk about the unique and the transcendent, and we do it, as we can only do it, by metaphor, by parable, or as we like to call it more sophisticatedly, by analogy. How shall we know that our parables hold, or hold in any way that is relevant to us? We trust in what we have seen of the substantial self: we trust that as there is a scale of freedom and goodness experienced in act, so the freedom and the goodness are apprehended as the first-pointers to an act of freedom and goodness which is infinite: and when human wisdom falters at the limit of its understanding God clothes himself in human images and the Word is made flesh. Damaris says in the Prologue "it doesn't matter so much our not being able to talk straight about God, so long as he talks straight to us!" But the talking is as much a matter of acting. The images are confirmed when Christ dies and rises and the love of God is revealed as fact. The Resurrection is not a parable of love; it is the act and fact of love, and so our words are anchored in truth and reality.

The transcendent is apprehended as the free and the good. Because God transcends his creation he does not need it to be God. Being in himself goodness and freedom he makes and redeems out of love, not out of need. So we move on to Farrer's third topic, never itself the subject of a book, but implicit in all his thought and dealt with in many of his sermons and shorter essays—Christian behaviour. For though we are taught by wise men how improper it is to infer "ought" from "is", yet the Christian life arises from what we are. We do not assert values or formulate policies and then strengthen them by attaching them to parables. For as the parables are incarnate. When the Father forgives his prodigal sons, the forgiveness is accomplished by a death and a resurrection which are not metaphorical. Loyalty to Christ means acknowledging the claims of our fellow men. To see the claims is matter of contemplation not argument, though argument may well arise about priorities. The actual meeting of these claims, when Lazarus sits at the gate, is the point where human action reaches its highest and we cannot distinguish between human action and divine inspiration. Our free action is our most godlike; rational and revealed theology converge.

I see that I have written too much about Farrer in general, and not enough about these essays in particular, in the hope of encouraging the newcomer to begin. So I will mention some particular essays. In the first part the essays on "The Rational Grounds for Belief in God", "Does God Exist?" and "A Moral Argument for the Existence of God" form an admirable introduction to the line of thought found in "Finite and Infinite". "Poetic Truth", "Metaphysics and Analogy" are a lucid exposition of Christian language, and, above all the two essays on "Transcendence and Radical Theology" and "The Prior Actuality of God" are a masterly introduction to and criticism of certain tendencies in modern theology.

He once compared Gabriel Marcel among modern philosophers to a Kingfisher seen by a canal—a rare and refreshing sight. He might well have been writing of himself. Whether we agree or disagree with what he says, his words remain a constant

source of refreshment and a fertile challenge to new thought. Mr Conti has put us even more in his debt by adding valuable notes, and references to other works of Doctor Farrer.

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(For those who would like to know about Farrer as a man there is nothing better than Professor Mitchell's introduction to the second volume of his sermons—"A Celebration of Faith".)

Austin Farrer THE END OF MAN SPCK 1973 176 p £2.50.

Blessed are the inquisitive. Thrice blessed and thrice happy is Mr Conti who searched the rafters of Katharine Farrer's house and found the manuscript of these thirty-eight sermons, with the promise of perhaps more to come. When Farrer preached his Bampton Lectures in 1948 (published as "The Glass of Vision"), it was said that St Mary's had heard nothing like it since the days of Newman. For brilliance of style, wit, imagination and insight I would rather class Farrer with Donne.

More than almost any other preacher of our day he had a remarkable gift of saying much in a few words and with striking concentration. The course of his homilies seems to follow a regular pattern. Beginning where his congregation is, with the absurdities or the problems of common experience we find ourselves imperceptibly looking back on them through the mysteries of faith and caught up in prayer and repentance. But it is by now, I hope, superfluous to praise Farrer's literary ability. It will be more useful to indicate what are the themes which he handles in which his emphasis differs from most sermons we now hear.

What, asks Doctor Farrer, is the supreme motive of a truth-seeking mind? Is it the detection and analysis of shams and pretences, or is it the embracing of realities? The question is not: do we live as if there were God? The question is: are we with or without God? For only the will who made us can show us what we are for; otherwise we choose our own ends. So the overriding theme of these sermons is Heaven (this is our end) to share in the activity of God, to begin now and to be brought into the sonship which is the heart of heaven by the Son who has all that the Father has to give.

There is a world of Christhood where Christ acts with his saints—otherwise Christ is a dead Jew and our faith is a fiction. Because God's work is effective—the resurrection is a sign of love, not a form of words—and his salvation is an eternal salvation, we can set about the task of making a job of being human. Without heaven, the active life of God imparted in his Son, we can't even begin that.

God's work is effective: and it is effective now: so the theme of heaven flows on into the life of the Church. Thomas did not believe and Jesus offered him his body to touch. He offers us his body now to make us sharers in the heavenly life. We receive our common Christendom in bread and wine. The resurrection is known in the Church and in his saints who bear the marks of his passion.

In life and in death Christ chose loyalty to God's Kingdom. If his life would not bring it, his death would. This loyalty, the actuality of his Sonship, brought him through death to life. So for all Christians the way to live as sons is to live in loyalty—loyalty to the Sacraments, to our prayers, our work, our parents, our sick and depressed friends, our lonely and aged neighbours. We can have no loyalty to offer to God if we have none to offer to men. Farrer's standards are bracing and refreshingly direct. We are shown our own disloyalties, our ingratitude in refusing what God is so eager to give, our easy forgetfulness of unpopular duties.

From Farrer we would expect striking exegesis of the scriptures and we get it. There is an illuminating exposition of the Revelation ("St John's Visionary Epic") and a superb vindication of the historical reality of Christ's earthly life in the final sermon, entitled simply "Jesus", and throughout there are sudden unexpected and surprising insights. Elisha sees angels and is rescued by them; Jesus refuses to be rescued, but by his victory over death opens the eyes of his disciples to the presence of angels and

opens a way from earth to heaven. We are the pearls of great price whom God seeks; or shall we take the parable of the talents literally, and make the talents to be money. Then the tale of how we use our money is a commentary as revealing as our use of life and time.

These are sermons which expound Christian faith and move us to worship, to penitence and to prayer,

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PHILIP CURTIS.

VI. LITERATURE AND THE FEMININE

Carolyn G. Heilbrun TOWARDS ANDROGyny: ASPECTS OF MALE AND FEMALE IN LITERATURE Collier 1973 xxi + 197 p £2.40.

In fashionable drawingroom discussion there appears to be the beginnings of a pendulum swing away from the brash crusade propagated by "liberated" women. A young woman, Arianna Stassinopoulou, has written a riposte, "The Female Woman" (Davies-Poynter, £2.50), which is presently being received with enthusiasm. Her thesis brings to mind Karl Stern's great book, "The Flight from Woman", which decries false polarisation of humanity. She stresses the "otherness" of the sexes, rejecting any element of confrontation and emphasising the complementarity of each. Men think better, handling concepts and relationships (verbal and spatial) more surely; while women express their thoughts more deftly and more fluently. Men tend to ideas, women to people; men to general law, women to particular love. It is the glory of each that they do not become the poor reflections of the other, but catalysts to the character of the other by the gift of their own nature. Men must by fruitful experience become wholly men, and girls take possession of their womanhood.

That is not to deny that there is much of the feminine (the tender, responsive, loving *anima*) in all but a few hyper-masculine men; nor that most women possess their share of the masculine (the insistent, competitive, character-stamping *animus*); and indeed the celebration of the Nicolson/Sackville-West marriage has told us much of the reversal of roles in sexual expression—the affectionate and ever-forgiving Harold waiting upon his Julian as she pursued her Lushka beyond matrimony. Where the tenderness of man meets the will of woman and they fuse as one, there the unity surpasses anything that the Hollywood adoring polarity of the sexes (the prison of gender) can ever combine to create. The middle ground is always, except in spasms of physical act, the most exalted: essential to deep love is the need of each partner to be overcome as much as to overcome.

The middle ground in its technical sense, androgyny (Greek *andros*/male—*gyn*/female), when the human impulses of the sexes interflow indistinguishably, is the subject of a study by Columbia University's Professor of English Literature, who already has books behind her on the Garnett family and Christopher Isherwood. Her subject suggests a spirit of recognition leading to reconciliation between the sexes, crossing the customs of traditional propriety in acceptance of the androgynous principle as essential to interpersonal maturity: "the future lies with those who believe salvation likelier to spring from the imagination of possibility than from the delineation of the historical"—from the poetic sacramental which opens, rather than the definitory which closes. It is, however, to the past that she goes, to the hidden rivers of human androgyny running silent below ground till they bubble up as springs showing a continuous ideal throughout history. Coleridge, for instance, held that a great mind (such as Shakespeare's) must be androgynous.

Literature casts men and women in familiar roles, crystallising their calling—man to venture, woman to be helpmate. The classicists and romantics heightened these roles till they became shibboleths of virtue; but then at last the purely human broke through, the unaffected, unexalted, unheroic love of person for person. Dr Heilbrun feels that soon afterwards Ibsen and James invented a new category, in 1880, woman

cast not as heroine but as hero, something more than an event in men's lives. In that patriarchal age of polarised roles, where women had no life without husbands and no identity with them, androgynous and feminist novels appeared to redress in fantasy the balance in fact, the woman becoming central (as in all the Brontë novels). What emerged is the androgynous drive of sheer vitality, labelled male in its impetuousness, but no less female in its passion—for passion is the prerogative of neither sex.

In a book too full of literary references half explored, Dr Heilbrun takes as perfect models of androgynous novels the works of three women—Jane Austen, George Eliot and Charlotte Brontë. None of them wrote wholly from the affections, nor did they pick main characters belonging exclusively to one sex (they were fond of the masculine mind in a beautiful woman). George Eliot was especially aware of what she was doing: "Women are always in danger of living too exclusively in the affections. . . all their teaching has been that they can only delight in study of any kind for the sake of personal love. They have never contemplated an independent delight in ideas as an experience which they could confess without being laughed at. Yet surely women need this sort of defence against passionate affliction even more than men." These women, especially Charlotte, were accused of lacking insight into "the truly feminine nature . . . the hold which a daily round of simple duties and pure pleasures has on those who are content to practise them". The point is that the "feminine" impulse, in a masculine-stressed world, is without the possibility of action, it has no evident destiny (and, despite his Anna who all but ran away with him, Tolstoy wrote woefully masculine genius of reality in letters found no proper role for his women either in life or in literature). Women must wait for a man to furnish them with a destiny!

Lawrence, among male authors, stands out (and for reasons we know by his life) as capable of creating liberated woman, woman as Hero. In "The Rainbow" he bestows on Ursula his own youthful experiences; she is able to "affront her destiny". Lawrence is prophesying a world in which the lost "feminine" impulse is to be spontaneously reborn: his women look out from their farms to the knowledge, education and experience that lies beyond. They dominate his novels, watching their men lapse into failure, or serve their inspiration, as they succeed: for theirs is the spiritual progeny. (These pages on Lawrence are some of the best in the book). Sharing Lawrence's homosexual tendencies, E. M. Forster shares his power to see women from within: he, too, knew that "the heart's affections" are the key to a renewed life—he is so good at stressing the importance for personal salvation of the odd and momentary relationship, the flash of love between those not joined by the conventional unions of society. He knows that when a man and a woman have played out their love, a friendship may await them that borders on adoration, for each has once stolen to the depths of the other's heart.

Deserting literature, Dr Heilbrun turns to actual life with a short study of the Bloomsbury Group. Leisure, intelligence, hyper-sensitivity, over-concern with personal values—these constituted the hallmark of Bloomsbury: and it was an entirely androgynous community, reason and passion having equal place. The members, all of them in some way bisexual, valued one another for their ardour, their sensitivity, their erudition, and their creative capacity for love. That is not to say that their behaviour was always beyond reproach. None sought rule, all sought relationships of significance; to avoid the heroic vices, they were prepared to forgo the heroic virtues. Kindness and conversation made up the bond between their bricks; and both were genuine, for honest selfhood was the premiss of their friendships. They returned glittering to one another what they were given, always adding and embroidering, bedecking with the fruits of their culture what was already nourished by the warmth of their loves. They were diversely brilliant at all they touched, and shared a common brilliance in friendship. Their sheer detachment from convention and mobility in friendship allowed them to move deeper into the understanding of life observed; Lytton Strachey for instance being quick to recognise in men like Manning, Gordon or Arnold the common sin of calling upon God to ratify one's prejudices or judgments. Against Arnold he was bitterest in that he had turned public schools into forcing houses of "manly virtue" instead of bringing children into close and friendly contact

with civilised men and civilised women: under the name of Christian education, all the feminine virtues necessary to civilisation came up for denigration and this he abhorred above all else. Against Victoria he was not much less bitter for rendering fashionable the feminine role, submitting to her Albert and watching him—supposedly in his rightful role—work himself to death to govern her kingdom, when they should have shared the rule. Her passivity before the rough male kiss was her crime, she "the passive rememberer of too-powerful men" who was not Queen but "your wife, Albert". Elizabeth was all Victoria should have been, in Strachey's eye, woman imperious, able to rule her realm and her passions and forgo neither; at dire moments she even used her femininity to save her, politics being played with words or love.

In the last pages the works of Virginia Woolf, queen surely of Bloomsbury, are elicited to condemn the narrow blinkers of "manliness" as much as the fellow forces of cajoling, enjoining femininity—both sorts ultimately contracting life-deceiving marriages. She writes of a signal as yet with the sound of a single leaf falling from a pine tree—that whole persons may come to adore one another each with more than half of themselves.

ALBERT STAGPOOL, O.S.B.

Lisa Appignanesi, FEMININITY AND THE CREATIVE IMAGINATION: A STUDY OF HENRY JAMES, ROBERT MUSIL AND MARCEL PROUST Vision Press 1973 230 p \$3.

George Sand, George Eliot and Hemingway being ultimately "masculine" writers, our three under survey here are all judged as quintessentially "feminine"—by which is meant consciousness of feminine properties, and assumptions about those properties which are linked with creativity. For several writers, femininity is related to unity and sexuality, masculinity to rational diversity and spirituality. Femininity, "that other prism of vision" is linked with an interiorisation of life processes, an inwardness of view, an examination of selfhood where principle and personality are not separated but unconsciously integrated. In a literary context, it is the deliberate creation of mystery around or within a work of art.

The three authors under survey all write about a period which marks the end of an epoch, the years up to 1914, years when writing had brought cultural forces to a full self-awareness. These writers all provide in that context complete sociological models, crystallising the contradictions of a declining age. Their central characters are members of the leisured class able to reflect on self and society in a world too complex for immediate comprehension—and here the feminine principle is given scope to work. Unembroiled in the life of their societies, these characters are free to search out the essence of selfhood. The creators of these characters, finding the myth of femininity fruitful, are able through it to enrich our understanding of womanhood.

James' femininity is an aspect of being able to turn man inwards to a moral examen of self, of felt relationships unlettered by formality, relationships flexible to such a degree that they appear as a necessary ingredient of deep intelligence in the spiritual order. Musil's femininity is thrown into polarity over against the empirical precision of the masculine: it is the poetic, imaginative, non-rational element which mystifies, ungraspable as it is by mere intellect, which can only understand but not live the wholeness of personal life. Proust's femininity is the same, drawing being out of self into an expanding horizon by self-transformation. Femininity is the dominating process of creative consciousness, the insight of all art, the transcendence in all life, which sees beyond the sensible and carries the seed of harmony: it makes possible the mystical state. It is, then, the feminine element which encourages revolution, as the source in which lies the yearning for radical human reorganisation, the imaginative drive which sees the possibilities of life, the "otherness"—soul beyond exactitude, literature beyond life, art beyond reality, symbolism beyond the tangible.

Are these to be synthesised? Or must we choose in life between a realistic social solution and a personal artistic one? Do we accept reality or transform it in thought? If harmony is ever reached, is it only by merging distinctions in a single flux? Are we caught in "the sliding logic of the soul"?

A.J.S.

VII. FIERY SOULS

SIEGFRID SASSOON: POET'S PILGRIMAGE assembled with an introduction by Dame Felicitas Corrigan Gollancz 1973 256 p £3.25.

This is a wholly delightful book—indeed, "a daisy of a book", as Sassoon himself might have exclaimed (adjusting his reading-specs and making buffalo noises with sharp intakes of breath and prolonged exhalations)—for there is everywhere about it a presence, a particular physique and tone of voice, and the way in which the reader is made to feel this presence is the deceptively simple one of presenting prose passages and poems in roughly chronological sequence and interspersing them with extracts from letters written by Sassoon in the last decade of his life. These letters were written to the Stanbrook man, Dame Felicitas Corrigan, and they relate Sassoon's impassioned past to his gradually achieved understanding of it. But to say as much is to leave out of account the tact and artistry with which the thing is done, for what this patient stitching together gives us is no mere patchwork of accidentals, but a providential pattern, a delicate interlace of poetry and prose that is almost Proustian in its evocation of

Time that anticipates eternities
And has an art to resurrect the rose.

Dame Felicitas has a finely selective eye, and she excels in the art of unobtrusive display. Her observations are for the most part robustly commonsensical, and, when she risks a literary evaluation, they are so disarmingly generous that only the weasel-minded will complain. In her introductory essay she stresses the importance of Sassoon's Jewish ancestry, and she suggests, interestingly and I think rightly, that Sassoon saw himself, in relation to that ancestry, as something of a minor prophet. Dame Felicitas describes the prophet as a forth-teller (rather than a fore-teller), and this description tallies neatly with Sassoon's view of poetry as "direct utterance". We do not have to go further than Sassoon's War Poems to find instances of an utterance that was truly prophetic in its directness. But Sassoon would have us go much further, for he grew tired of being represented in anthologies by a handful of poems whose range of imaginative reference he had outgrown. His War Poems, together with those of his friend, Wilfred Owen, had become chapter-headings to the unofficial history of the First World War, but that history was to be overtaken, in his own lifetime, by events to which satire and savage indignation were no longer adequate responses. ("The state of the world," he notes in a Diary entry, "has gone beyond satire.") Auschwitz could not be the subject of prophetic utterance, because it fulfilled, beyond imagination of the worst, the very warnings which these poets had pronounced.

From a childhood depicted in Pre-Raphaelite colours (but always with a suggestion of mist about the edges), Sassoon's Progress moved towards the recovery of that lost domain in another dimension, and the recovery depended on his having been enabled to give a meaning to the experience of a descent into Hell—to Flanders, that is, and the memory of a bereavement that was both universal and deeply personal. To come to know Sassoon was to feel oneself surrounded by presences of friends long dead: Thomas Hardy, Wilfred Owen, and T. E. Lawrence, were not just memories—they made things happen, as Sassoon's continuing relationships with them testified. He was a very complex person, but he could write with Blake-like clarity about the conflicting elements in himself:

In me the caveman clasps the spear
And garlanded Apollo goes
Chattering to Abraham's deaf ear,
In me the tiger sniffs the rose.

It is, I think, from the Jewish, almost at times Zoroastrian, component in his make-up that he inherited his deep belief in angelic powers as agents of good and evil. He believed, moreover, that these powers had direct commerce with the human imagination, and finding himself confronted with "the incalculable uncontrol" that lay everywhere in wait, with the prospect of man "unfencing himself", he linked words together as a kind of protective chain-mail against the assaults of the powers of darkness. Hence all those hyphenated abstract nouns, and the gradual slowing down of rhetorical

circulation until a sort of adjectival paralysis set in. But the Hermit of Heytesbury (which he had now become: "Humanity in general not admitted is the notice posted on the poet's door") was well aware of the dangers of "poetizing alone in a shuttered library". Of "Emblems of Experience" he writes, "Not a breath of air filters into them. Not one other human face appears in them." And again, "What worries me is the spectacle which these poems present, of someone turning away from the business of life, as though nothing else mattered but his soul."

These are severe judgments, not so much on individual poems as on the whole business of writing poetry in self-appointed isolation, and what I think is so remarkable about Sassoon's "Diary" is not simply the penetrative power of its self-scrutiny but the fact that in it he treats his own poems as symptoms of a spiritual malaise. He often spoke of poetry as a "difficult remembering", and said that what he tried to achieve was "total recall". Now the doctrine of anamnesis has a long and distinguished ancestry, but it is a perilous doctrine if it leads to introspection as a method of poetic composition, and this is what seems to have happened in Sassoon's least productive years. Even if the Muses are the Daughters of Memory (which Blake would strenuously deny), poetry is not born of introspection, and Sassoon's finest poems bear this out, for they are not expressions of a solitary subjectivity but poems of compassion, in which he enters imaginatively into the experience of others: such poems as "The Redeemer", "The Dug-Out", "Everyone Sang", "To a Childless Woman", "To One Who Was with me in the War", "Cleaning the Gandelabrum", "Blindman's Beach".

The finest of Sassoon's later devotional poems—"The Gains of God", "A Chord", "Prayer in Old Age"—are likewise poems of imaginative surrender rather than of introspection, of vibrant expectancy rather than of muted recollection. In his "Diary" he diagnosed his condition as "an egocentric effort to be selfless", and it was from this inner contradiction that he found in the Roman obedience (the release which he sought). Thereafter he knew himself to be "in love with life transformed": if his spiritual release was not paralleled by a corresponding poetic release (though sometimes his letters leave one with the impression that he thought it was), the "last words" by which a younger Sassoon had wished to be remembered may be taken as providing the explanation: "It has been a long journey. And my last words shall be these—that it is only in the inmost silences of the heart that we know the world for what it is, and ourselves for what the world has made us." With these words, echoing Shersonian's of some thirty years before, Sassoon's last letter to Dame Felicitas ends.

Sassoon died at Heytesbury on 1st September 1967. "At 8 o'clock on that evening of golden sunshine with its hint of frost, as the cricketer put away his bat and the batsman shook out his mulberry coat, Captain Siegfried Loraine Sassoon, C.M.G., M.C., quietly fell asleep." Dame Felicitas concludes her "Poet's Pilgrimage" with Sassoon's poem, "Falling Asleep, 1919". It is the perfect ending.

Falling asleep . . . the herons, and the hounds . . .
September in the darkness; and the world
I've known; all fading past me into peace.

IAN DAVIE

[The record of Sassoon's conversion is preserved in his correspondence with Mother Margaret Mary of the Convent of the Assumption. These letters, as yet unpublished, are now in the keeping of St John's College, Cambridge.

Robert Speaight GEORGES BERNANOS: A STUDY OF THE MAN AND THE WRITER Harvill-Collins 1973 £3.95.

When Mr Speaight's biography of Georges Bernanos first came out a few months ago, many people were surprised at the interest—not to say enthusiasm—that it aroused among literary critics. No one, naturally, doubted Mr Speaight's skill as a biographer, but it might have been expected that the subject-matter was of little interest to English readers, or even if it was in the past, was now long forgotten. Several of Bernanos' books or pamphlets doubtless languished in public libraries, and one novel, "The Diary of a Country Priest", was widely read. But the involutions and convolutions of French

feelings about politics or religion in the twenties and thirties are remote indeed to people who think about wages, space, America and Russia. There was nobody like Bernanos in England, and comparisons with French writers who were prophetic or angry—Léon Bloy, Charles Péguy or Paul Claudel—can be no more than hints. Mr Speaight has unravelled the skein of a *tempérament de droite* which included a thread of anarchism; but, more difficult, he brings alive the Voltairean venom with which Charles Maurras of the old *Action Française* defended the principle of "altar and Charles Maurras of the old *Action Française* defended the principle of "altar and thrones": the disorder of mind in the last years of the Third Republic (when the Nazis were arming); or the Spanish Civil War. Characteristically Bernanos had a son who fought in Franco's ranks and yet published an indictment of the Spanish Falangists far more passionate than the indictments made by Borkenau or Orwell against the Republicans. One test of writers in those days was whether they thought Dreyfus was innocent or guilty of treason. It was a battle in the beginning of the century, and Bernanos who wrote for the *Action Française* and married a collateral descendant of Joan of Arc was an anti-Dreyfusard.

Bernanos must seem a survival from the ark; he seems further from us than the Encyclopedists and Lumières. He was passionate in all things and, though a cripple, rode a motor-bicycle *or—in* Brazil where Hitler's war caught him—a horse. He was a violent man, including the field of his religion (he attended Mass every day). His novels showed an obsession with the country clergy in his bleak native Artois, though he never went back there. His fiery pamphlets written from Brazil in the war for grandeur and freedom of occupied France encouraged those Frenchmen who could read them. When he returned to France after the war his fellow-countrymen prepared a hero's welcome for him but he was disgusted by what he saw and even got on to bad terms with ardent colleagues such as Mauriac and Maritain.

Mr Speaight's biography is penetratingly accurate with flashes of artistic intuition: It is undoubtedly the best book about Bernanos that we shall ever have in English. On some points we, like the author, are in doubt about what Bernanos would have said about Church and State had he lived to be very old and seen our situation now. Your reviewer is inclined to think that it would have been ferociously negative, more hostile than the last thoughts, say, of Evelyn Waugh. The words poured from his pen like water down Niagara, and if ever there was a furious Don Quixote of lost causes, it was Bernanos.

BERNARD WALL.

57 Ladbroke Road, W.11.

CORRESPONDENCE

JACQUES MARITAIN

14th January 1974.

SIR,

May I correct the impression created by Mr Robert Speaight's article in your August number that my criticism of Maritain to which he refers had anything to do with politics. I know nothing of Maritain's politics or Franco's, nothing of French or Spanish politics of any kind at any time. I attacked no "progressive tendencies" nor did I regard Maritain as "the prophet of liberal Catholicism", nor did I know anything about Franco.

I was sent Maritain's essay to review. I read it carefully, found it surprisingly weak and criticised it in that sense. If my criticism evoked from Maritain the kind of reaction Mr Speaight describes, Maritain was a much smaller man than he had any right to be. Most philosophers expect discussion and welcome criticism. There was nothing infallible in Maritain. It was no part of a "tribute" to his memory to recall this trivial and unfortunate petulance.

Yours faithfully,

T. S. GREGORY.

The Cottage, Badby House,
Daventry, Northants.

26th January 1974.

DEAR SIR,

In my tribute to Maritain I thought it only fair to point out that, although he had fewer weaknesses than most of us, he was unduly sensitive to criticism. Now, as it seems to me, Mr Gregory is unduly sensitive on his behalf. I forget the details of the controversy in question, but Mr Gregory was not alone in questioning a number of Maritain's positions at that time; and I am not denying that in this one respect Maritain could occasionally show himself "a much smaller man than he had any right to be". I am not disagreeing with Mr Gregory; I do not understand why he should disagree with me. It is no part of affection or admiration to pretend that the subject of one's tribute has no spots.

Your truly,

ROBERT SPEAIGHT.

Campion House,
Benenden, Kent.

TIGERS ON PAPER

8th December 1973,

DEAR SIR,

I have just received the Summer issue, and it surprises me not to find any protest against Andrew Fraser's account of his tiger hunting adventures (Spring issue). Do none of your readers care, or are none conservationists? Let me at least record my protest.

It is surely wrong, though common enough, to slaughter any animal for no other reason than social convention or a gratuitous desire to kill, possibly as a way of "proving" one's manhood. It is worse when such killing demands no special skill or courage beyond an ability not to fall out of a tree. It becomes appalling self-indulgence when it involves the destruction of one of a rare and rapidly vanishing species of animal.

A recent census shows that there are only 2,000 tigers left in all India, the estimate being 50,000 thirty years ago. Man is the tiger's prime enemy, hunting it for the skin which can be sold for over £100. The main damage has been done by the so-called "safari outfits" who, for the lust of foreign exchange, literally arranged mass murders of tigers. Under British rule sportsmen were allowed to shoot only two tigers during a *shikar* season (November to April); but since then the Indian safari companies and the Maharajahs have shot without restraint, several men now living having over a thousand tigers to their gun.

One wonders what induced you to publish that account, even if it does have a certain macabre period charm. The pages of the JOURNAL are not the place for it: it is not entertaining but degrading.

Yours faithfully,

P. J. M. PENDER-CUDLIP (O 62).

British Institute in East Africa,
The Mansion House,
Chiromo, P.O. Box 47680, Nairobi.

* * *

TO MY SON

Son, I am powerless to protect you though
My heart for yours beats ever anxiously,
Blind through piteous darkness you must go,
And find with a new vision lights I see.
If it might ease you I would bear again
All the old suffering that I too have known.
All sickness, terror and the spirit's pain,
But you, alas, must make those three your own.
Yes, though I beat away a thousand fears
And forge your armour without flaw or think,
And though I batter Heaven with my prayers,
Yet from a self-filled cup of grief you drink.
O, son, of woman, since I gave you breath
You walk alone through life to face your death.

Dorothea Eastwood.

COMMUNITY NOTES

ST LOUIS PRIORY: IMPRESSIONS OF INDEPENDENCE

*In my beginning is my end. In succession
Houses rise and fall. . .*

SOME significant moments in history explode like rockets showering fanfares of rhetorical noise and light into the darkness. Others break like waves from the sea. The Independence of St Louis Priory was perhaps a mixture of both. Most of the Community were away on vacation when news came through that the Chapter of the E.B.C. meeting at Ampleforth had unanimously approved their Independence on 24th July. The news crept through gradually.

It was the outcome of discussion and prayer and decision within the Priory Community; of discussion by individual monks with the appointed Prior, Fr Luke; of discussion between Fr Luke and Abbot Basil; of discussion between Abbot Basil and the Community; of discussion and decision by the Conventual Chapter at Ampleforth; then discussion with the E.B.C. Abbots and each of them in turn with his Community; then finally negotiations for approval with Cardinal Carberry in the Archdiocese of St Louis. So by 25th July and still more by 1st November when the Community prepared for the climax of the celebrations there was a sense of relief that at last the final round had come.

It had all begun in 1954, and on the evening of All Saints' Day, after the Liturgy described below, Cardinal, Abbots, Priors, monks and close friends sat down to a superb meal followed by a few old movies tracing the first beginnings of the Priory.

*There is a time for the evening under starlight,
A time for the evening under lamplight
(The evening with the photograph album).*

The first shot was a view along the Top Walk at Ampleforth looking eastwards from the sun-measurer: November 1954, the old church still intact. Mr Fred Switzer, Mr Bill Weld, Fr Curtin, Mr Henry Hughes and Dr Gerry Mudd (the cameraman) arrive to explain their ideas. The light behind the monastery was not good so Abbot Herbert and company moved about like Charlie Chaplin (accompanied by Fr Kevin) in double quick time, giving the whole reminiscence an added humour and antiquity. There were shots of Byland Abbey and Appleby's Rolls, then a sudden shift of scene; a plane landed at the old St Louis Airport and down bounced Abbot Herbert, Fr Columba and Fr Aelred Graham sporting a dashing straw sunhat—again smacking somewhat of the late 1920s. In fact we were in May 1955. In the meantime Frs Robert Coverdale and Richard Wright had been over for a negotiating recce of St Louis in December 1954. Scenes followed of a garden party in the Stannard House at which Abbot Herbert greeted Cardinal Ritter warmly, who in turn was seen

greeting equally warmly several little girls—daughters of Gerry Mudd. (The first daughter of one of these little girls was baptised in the Priory Church within the last few months.) In another film we saw Cardinal Ritter and Fr Columba, with a casual and somewhat ceremonial spade, Ground Breaking for the new monastery in 1957 and in 1960 a brief record of the first Graduation. So the Priory developed towards Independence: the growth in plant—Monastery (1958), Gym (1958), Science Wing (1959), Church (1962), Junior House (1968), Track and High School (1970)—the fluctuations in the Community (hardly a year has passed without some changes of personnel in the monastic community)—novices coming and going—simply professed monks coming and going—men returning to Ampleforth, new men coming to replace them or to augment the size of the community. Sociologists say that any community is changed by the addition or subtraction of one man; in a small community change is certainly noticeable: small boats are easily rocked. Besides the fact that the sixties were the conciliar and post-conciliar years of turbulence, renewal and re-adjustment in the Church, this further factor of instability may have had its effect on the growth rate of the Priory Community. Certainly our growth had not been as rapid as many had hoped. The novice was at Ampleforth from 1959 until 1969, circumstances making this almost inevitable. But the situation was not ideal. Though speculation on the matter is fruitless, the wrench for the St Louisian transplanted in Yorkshire may have made Abraham's call from Ur of the Chaldees to Canaan look tame in comparison. Abraham took camels and all with him—some kind of insulation against the Canaanites. The early novice did not have such insulation against the Britons, their customs or their climate. Several made their decisions that it would be unwise to continue in the early months at Ampleforth, others returned to St Louis having taken simple vows but finally decided not to take the solemn plunge. Frs Benedict and Lawrence were the first two Americans to be ordained priests of the Priory in 1967 and 1969 respectively.

But, if the monastery by November 1973 still had only two American monk/priests, the growth of the school in size and renown had overwhelmingly surpassed the hopes of the founders. The catalogue of awards listed in the little Fund Raising Fact Booklet 1972-3 and the list of the colleges to which graduates have gone in some way indicate the academic standing and national renown of the Priory School. At the same time on the sporting scene Priory reached semi-finals in the State Baseball championship for the first time this year. In Football, having tied with Country Day School in 1972 (the Ampleforth/Sedbergh rugby equivalent) to share the title of League Champions with them, the school beat them 32-0 this year and stormed on to win the League Championship hands down. The Priory team went on to win the Missouri State Football Championship before a 700 audience in the 75,000 capacity Kansas City stadium, "shattering records all over the stadium", scoring three touchdowns in the first five minutes. So, with the school now totalling some 280+ students, all Priory systems seem currently to be at "Go".

To celebrate Independence the Prior invited the Seniors to dine with the monks on 31st October, and to meet Fr Abbot, Fr Robert and Fr Patrick who were over to attend the celebrations. The presence of the Headmaster so far from Ampleforth in the middle of the term imply underlined the solemnity and importance of the occasion. The Abbot had wished that the Community of the founding Abbey be as powerfully and aptly represented as possible. Some twenty Seniors came and it was a cheerful and lively evening. The Prior and Fr Timothy showed their proficiency with the Eskimo Yoyo that Fr Thomas brought back from Alaska last Christmas while Abbot Basil ("a" pronounced as in "nasal" out here), though less adept at the yoyo, quietly demonstrated a new ring-spinning game on a low coffee-table by the open log fire in a corner of the Calefactory. It looked as if it was something he had picked up from a bored prelate between rounds at some conference in Rome. The mood was convivial and relaxed and—except for one Senior who had discovered a way of producing a desperate ventriloquist-type moan and who insisted on demonstrating his new-found talent—it was a mellow and delightful evening.

The celebrations on All Saints' Day had been prepared well in advance and went well. The Cardinal arrived at six p.m. We processed in to a trumpet fanfare. Abbot Basil was chief concelebrant flanked by Fr Prior and Fr Timothy. Fr Lawrence was in exceptionally good form on the organ and the church was fairly packed. On the previous day Fr Patrick, chief celebrant at a mass for the whole school, had spoken on the need for sacrifice: "If we want to achieve anything significant in our lives we must be prepared to sacrifice, to offer, to give our own selves". Abbot Basil spoke addressing his words to the monastic community and reminding us that above all our house should be a house of prayer—the school, the monastery and the church are the three workshops of the Priory. In each the work of God is done. The monks are called to be men of prayer, men of compassion. At the end of the mass the Cardinal spoke and welcomed the new independent status of the Priory as a stage in its growth towards becoming an Abbey. He enumerated the areas in which the Priory's work was appreciated by the Archdiocese—education, prayer, service to several communities of religious women, the parish of St Anselm's, Inner City work.

Afterwards there was a sherry reception (with or without ice) in the Library and the Video-team of boys, trained by Fr Finbarr, having taped the mass, now taped interviews with several VIPs—Cardinal Carberry, Abbot Basil, Fr Prior, Mr Fred Switzer, Mgr Curtin, Dr Gerry Mudd. Unfortunately Mr Henry Hughes was unable to attend the celebrations since his wife was unwell. Mr Bill Weld having gone to his reward the three remaining foundation members were in attendance and were interviewed. The reception was followed by the superb dinner which, with its movie-aftermath, was where these fragmentary reminiscences began.

*"Dawn points, and another day
Prepares for heat and silence. Out at sea (the dawn wind)*

*Wrinkles and slides. I am here
Or there, or elsewhere. In my beginning."*

What now? Certainly the new stability, when the dust of the two-year Independence operation subsides, will be a welcome asset to the Community. Under the Prior, Fr Luke Rigby whom the Community elected for the first time on 4th August, there will be a chance to look round calmly, to look steadily at our community life and work. Clearly the growth of the Community in numbers is now of major importance: no longer can we look eastwards, and the youngest member of the Community is 23. There is a large gap that badly needs filling and each year without a novice widens it. We have possibly four postulants due to begin the novitiate in January. An advertising campaign in several periodicals, including *Psychology Today*, has produced some 130 enquiries and at least a dozen seem to continue interested and plan to visit us. Still, it remains sad that there are as yet no Alumni (Old Boys) who have persevered in a call to join the Community. We hope that the new stability will make this more possible.

Within a few years several of the Community will probably have taken out American citizenship. This can be done without forfeiting one's British nationality (a kind of *Civis Romanus Sum*). If only we could have a Leo-Felix-Jonathan-Jeremy-Finbarr-Bede-Aelred-David kind of year with about four Alumni joining, what a Godsend that would be!

Fr Finbarr has brought new enthusiasm to the Ecumenical dimension and 2nd November saw a gathering of clergy of several denominations to pray and celebrate and meet the Abbot. Foregoing a slap-up meal warranted by the solemnity of the occasion we had a light lunch and donated the money saved to an organisation in the Inner City headed by one of the visiting clergy and catering for the needy. It was a simple gesture—no more, no less—a symbol of our solidarity and inadequacy in the continuing struggle for a greater justice in our city. Abbot Basil then addressed the gathering in a light and captivating vein and proclaimed how all theological and ecclesial thinking since the Council needed to be Ecumenical. He urged us to look beyond the Christian dimension of ecumenism to the non-Christian religions, especially to the East.

What of the situation here in the Mid-West? A couple of students were shot during school hours in an Inner City school a few weeks ago. Still an abysmal gap between the wealthy white suburb and the poverty-ridden, crime-riddled, largely black, Inner City—where a doctor told me last week of a mother having her second child at the age of 14 which was to be taken in by the grandmother who, at the age of 35, has 12 children of her own. And in this atmosphere of heart-rending confusion and complexity 35,000 "Citizens for Life" march in a Pro-Life Rally a few weeks ago down to the Old Court House, scene of the Dred Scott trial, and hear politicians and leaders pledge themselves to do all they can to achieve an amendment to the Constitution to protect the rights of the unborn child which, since January 1973, has been declared by the Supreme Court

to have no rights until it has emerged into the light of day. In this atmosphere, with dope still creeping unchecked round college and high school campuses, there is much that our Priory can contribute: at the level of prayer, of fostering a new awareness of the working of the Spirit, of the presence of God in *all* men, of the rights and dignity of *all*; in training men to serve, to think clearly, to be truthful, to be able to say, when necessary, "To hell with the almighty dollar or the all-star football, I feel this is worth doing and I'm going to do it!"; to lead people and help them to serve their fellow men cheerfully and humbly and patiently and in so doing to be peace-builders in their different communities. Yes, the ideals are here and have been here since 1956 when the school started; but with Watergate still ringing in our ears and the bombs that were Christmas presents to Hanoi not yet forgotten, these are times when it is good to find and feel oneself independent and able to take a new look at the future—at *all* that God is calling us to be and to do. In the words of T. S. Eliot, the St Louis poet born and bred, from his poem on the great Missouri river:

*"Not fare well,
But fare forward, voyagers."*

RALPH WRIGHT, O.S.B.

* * *

Fr Timothy Horner, Headmaster of St Louis Priory School, writes of two School triumphs at the time of Independence:—

1. The winning of the State Football Championship for schools of Priory size, of which there are about eighty. "After handsomely winning the A.B.C., the league title and then qualifying for the State play-offs, we travelled 190 miles into Central Missouri to defeat Brookfield High School 23-0 in the semi-final. On 1st December we travelled still further to Kansas City to play on the artificial tartan turf of the Kansas City Chiefs in a brand-new and quite luxurious stadium. There in the State final we defeated West Platte High School by the astonishing score of 60-26: Priory put on what was described as "an awesome display of power."
2. The winning of a Rhodes Scholarship by James S. Moran, a scholar-athlete of distinction who, while at Priory, won first place in his division at the International Science Fair in Baltimore for an investigation into the psychology of pigeons. He hopes to read psychology at New College, Oxford, perhaps to Doctoral level.

WILLIAM ABEL PANTIN, M.A., D.LITT., F.B.A., 1902-1973

"The end of an era" was my own and many other of his friends' reaction to Billy Pantin's death. Why did it strike us in that way? His career followed a normal pattern: academic family, Westminster School and Christ Church, a first class in Schools, a research studentship, a stint as lecturer in medieval ecclesiastical history at Manchester University, and return to Oxford as Fellow and Tutor of Oriel in 1933. He stayed at Oriel until his retirement in 1969, after holding a joint post as Keeper of the University Archives from 1946. On leaving college as Emeritus Fellow he moved across the road to a flat in Oriel Square. He frequented the Senior Common Room and continued to write and to supervise research students until his death on 10th November 1973. The Second World War and its aftermath brought a load of extra duties to the few dons who remained to keep the University ticking over; but it did not make a break in his life, apart from some wartime vacation work at the Board of Trade. He spent his holidays exploring places of historic and gastronomic interest in Great Britain and Europe. There is nothing "period" here.

We see Billy as belonging to an "era" partly because of his friendships with scholars now dead and gone. He met Professor F. M. (later Sir Maurice) Powicke at Manchester. Billy became like a son to Lady Powicke and thrived in the Powicke household, first in Manchester and then in Oxford, when Powicke held the Regius chair in Modern History. Students who read Powicke's "The Thirteenth Century" and other books and essays find them overloaded with detail or sentimental, sometimes both at once. His genius eluded the printed word. It expressed itself in his overall vision of history and of the role of historians in studying history. Oxford historical studies had tended to be fragmented and unco-ordinated. Powicke brought unity, to the medievalists at least. His Medieval Group at Oriel became a club. Members worked on the assumption that all were taking part in a vast enterprise of discovery. Specialists in every field from the rural manor to the schools could learn from one another. A new-found fact or idea mattered to us all. The programme suited Billy, who was clubbable by temperament and whose researches cut across the conventional boundaries: his study of monasticism spread out into many areas of medieval history. Billy's devotion to "Powickry" and its values lasted and supported them long after the founder had grown old and died. Other friendships counted, too. There were Helen Cam and Ernest Jacob. Billy's obituary of the latter in the current number of the *Proceedings of the British Academy* is a very generous and perceptive example of the genre. Nor can one think of the Medieval Group without remembering Fr Daniel Callus of Blackfriars, a Maltese and an expert on Oxford thirteenth-century scholasticism. He and Billy were fast friends. They resembled each other in being short of stature, kind, erudite and amusing in their diverse ways.

All these scholars had something in common to differentiate them from the post-war generation. They were professionals and yet amateurs in the best sense of the word. They were amateurs in loving their research. They lived before the days when the D.Phil. degree and a long list of

publications had become necessary passports to jobs. Economic pressure on young historians can result in "more and worse". The scholars of the "Pantin era" could take their time. Devouring curiosity and an urge to communicate supplied all the incentive they needed. Billy produced ripe work from his earliest years as an author. He wrote slowly and with relish, reading over a wider field than is usual nowadays.

The milieu helps to explain him; he was also an individual in his own right. Eccentricity often begins as a protective shell and seems artificial even when it has become second nature. Billy's, on the contrary, was fresh, spontaneous and a real part of himself. His colleagues got used to mannerisms which surprised a stranger: "What an extraordinary little man! He walks round and round you while he's talking to you." The favourite stories about Billy concerned his books.* He filled his three rooms in Oriel to overflowing with books, maps and slides. "There's something wrong," said a pupil who visited him in hospital; "I know, it's that you aren't hidden in books." His pupils squeezed into his study as best they could. He might hold a class with them standing round his bed when he succumbed to "Pantin's Disease" (a slight fever). On one occasion during a class he kept taking his temperature, his doctor having given him permission to attend a dining club that night provided that the thermometers stayed even.

This setting gave flavour to the St Bernard Special Subject class, which ran for some fifteen years. It attracted able students. Billy had devised an excellent Special, since the texts centred on a controversial figure. Interpretations of the saint's character proved to be almost *tot quot*. Pupils who liked Cistercian architecture or medieval thought, as it entered into the controversy with Abelard and Gilbert of la Porrée, found scope for their choice. A distinguished visitor to Oxford, such as Dom Jean Leclercq or Professor Kuttner, would be roped in as the opportunity came. Each year ended with an after-Schools drinks party. All wrote their names inside an early edition of St Bernard's "Opera". The class gave its members a sense of occasion and vocation, all the sharper for Billy's whimsical humour as president. The St Bernard Special marked a highlight in the "Pantin era". He impressed his personality on Oxford. To those who knew him it can never be the same.

Yet his publications, listed at the end of this paper, give a different picture. They suggest the beginning rather than the end of an era. His pioneering work has been and will be continued by others. It is the best tribute to him. Billy's first love was the history of Benedictine monasticism in England, dating from his reception into the Church in his school days. He found the society of monks, past and present, congenial. The edition of two big collections of documents on General and Provincial Chapters

*The Master of St Benet's Hall writes: "His rooms in Oriel were a legend of chaos. One of many stories is told of a St Benet's man who was being tutored by him. The telephone rang. It was some considerable time before the instrument could be discovered, by strictly acoustic principles, under one of the many mountains of literary debris. . . yet he never failed to find a book."

(1215-1540) and on Canterbury College, Oxford, and numerous articles have laid the foundation for recent work. The later volumes of Dom David Knowles' monumental "Religious Orders in England" owe much to the Pantin editions and technical articles. Dr Barry Dobson drew his first inspiration and much of his material from Billy's teaching and studies in "Durham Priory 1400-1450" (C.U.P., 1973). Happily he lived to read a complimentary copy from the author.† The second field of major breakthrough was the history of Oxford University. In addition to the papers listed below, the Keeper of Archives would take the opportunity of his annual report to the Curators to describe some aspect of university life illustrated by the records in his charge. These gems of learned popularisation were published in the *University Gazette*; he hoped eventually to make a book of them. University history included college history and laced into his third and most original interest, domestic architecture. Billy studied the remains of colleges, halls, shops, inns and houses: "Pantin was one of the few historians to study buildings as historical documents in their own right," wrote Mr J. F. Smith in *The Times*. Billy took part in excavations, especially on demolition sites. He saw to preservation where it proved to be possible and made records where it did not. A bit of the original wooden structure of a reconditioned house in Oriol Street was known to the occupants as "Billy's post" and survived at the price of grave risk to their heads. His helpers carry on the task of watch dogs to threatened monuments of all kinds.

He seldom wrote on the history of ideas; but when he did, as in his essay on Robert Grosseteste, his touch was sure. "The English Church in the Fourteenth Century" is a satisfying synthesis, full of insights. Professor Vivian Galbraith, the most critical and deflating of friends, said after reading it: "Billy's a great man". He had no romantic nostalgia for the past; it was too close to his imagination. The commotions of the present amused rather than disturbed him. He could always point to some ingeniously noted historical parallel. That was one of the pleasures of his talk, which bubbled up from his store of anecdotes, the tales of a lifetime.

Illness came to sadden his last years in Oriol Square. Walter Mitchell, Billy's flatmate and assistant in the University Archives, looked after him with efficiency as devoted as it was unobtruding. He joked about his health with his usual wit and faced the prospect of death courageously. His last heart attack was sudden and fatal. It saved him from the invalid's life which he would have hated; inaction was already irking him. His requiem Mass was celebrated at St Aloysius by the Master of St Benet's Hall; the monk students of St Benet's, whose medieval predecessors figured so largely

†Dr Dobson, in a letter to the Editor, speaks of the contrast between Billy's apparent life style, "detached and casual", and the speed and shrewdness of his comments which indicated an extraordinary mental grip and incisiveness. "Certainly his comments on the last chapter of my book (which he read in the spring of 1972) were disconcertingly acute. For someone who gave the impression of living an imprecise life, the unusual precision with which he approached late medieval sources was unexpected. He must have worked much harder than he gave the impression of doing."

in his researches, chanted the Mass in Latin, just as he would have wished. He was buried in the habit as a *confrater*.

BERYL SMALLEY.

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THE CONGRESS OF ABBOTS

18TH SEP-2ND OCT 1973 IN ROME

THE Confederation of the Order of St Benedict has met more often than usual in recent years because the Religious Orders are living in a period of considerable change: the last Congress was in 1970. Some two hundred abbots and ruling priors met again this autumn at the Pontificio Ateneo S. Anselmo in the Piazza Cavalieri di Malta on the Aventine hill. They included for the first time two black Africans, the beginnings of an increasing contribution to come surely enough from the Third World: one of them is not in orders, though he presides over a community of priests. Three monks of the Eastern Church were present as observers, another innovation—one of them being brought from St Symeon's by our own Abbot: it may be, however, that relations between two so widely differing traditions of monasticism can better be served by inter-monastery visits than by meetings at so high a level. Twelve women were also present, abbesses and other superiors of Benedictine sisters acting as observers: it is a beginning, and doubtless the day is not now far off when they will be present with a deliberative voice. There were also present a brother of the Swedish Lutheran Church, and two Anglican abbots, the Abbot of Nashdom and of Three Rivers, Michigan.

The Congress of Abbots is an exacting occasion. The agenda is usually long and meetings (plenary sessions, groups and commissions) follow each other relentlessly; but they are happy occasions and there is a strong corporate sense among men conscious of their grave responsibilities, but now able to share their problems and broaden their horizons. In 1967 and 1970 the Abbots talked mainly about "problems", not being quite sure how to solve them; this time they realised again that they had not got the solutions, but it did not seem to matter. Problems are part of their way of life and there is peace to be derived from the knowledge that not everything in a monastery depends on the Abbot's expertise. We live in times of great change—openness and flexibility have to characterise the abbot in his approach to his job. At least our own Abbot found confirmation from his fellow abbots at the Congress that it must be so.

In his opening address the Abbot Primate touched upon two subjects of special significance. He spoke first of "the image of the abbot which is undergoing today a certain crisis". Without wanting to prejudice later discussion by developing his point too much, he went on to say: "It is true in these years that we have had a large number of resigned abbots and a large number of communities reluctant to elect an abbot, preferring an administrator. It is not my intention to assert that abbots should not resign (often those who should are precisely those who do not!) but to state that the lack of a certain stability in authority and the reluctance on the part of communities to elect an abbot shows a crisis in the image and role of the abbot, or at least can create such a crisis or confusion." In saying these things Abbot Rembert Weakland went to the heart of what might be called the crisis of authority in the Order and the Church at large today: old hierarchic ways are no longer in fashion and there is much to be said about what may replace them. As it is, over half of the official members of the Congress were elected since the 1967 Congress (111 out of 216), and there were in the Confederation at present 16 administrators—that being an office signifying an abnormality.

Secondly, the Abbot Primate spoke of a "change of image" which bore upon the College of St Anselmo over which he presided. He spoke of "a certain lowering of the intellectual level within our communities. The number of trained theologians, liturgists, historians, musicians and artists is far below the image the world has of us. Speaking very personally, I regret this loss. Our image was, in this respect, always somewhat exaggerated, but nevertheless the number and quality of scientific studies, editions and publications warranted a certain renown. Perhaps the reason for this decline can be found in several phenomena: the number of vocations has diminished and there is a tendency to train men for the practical needs of the community to the neglect of higher studies; the vocations that come to us are from social levels that could be called middle or lower, and thus the primary educational bases are lacking; the social and economic problems monasteries must face do not permit advanced scientific research which is often very costly; and finally monasteries with few vocations no longer

train their own men in philosophy and theology and thus do not need professors in those areas. Whatever the reason, this loss of intellectual standards also has its repercussion on the spiritual level of the community. If there is anything I have learned in these past years, it is that there is a definite rapport between the intellectual training of the monks—especially scriptural and theological—and the spiritual level of the community. Perhaps in the recent past there has grown in our midst a certain anti-intellectualism and anti-theological attitude because of abuses that have come about: monks have obtained their higher degrees only to seek professional posts outside the monastery; monks have made studies not a means but an end in themselves and did not give the good example of monastic stability and maturity. Be this as it may, we should not let a pragmatic approach or fear of abuse destroy a tradition that has helped our Order to make a genuine contribution to the local and universal Church."

Inevitably the subject of ecumenism arose at the Congress. The abbots were reminded that Pope Paul in 1967 and Cardinal Willibrands in 1970 had both emphasised the role which monasteries should be playing in this field. Mgr Charles Moeller, the second in command at the Secretariat for Unity, explained what the present position was in the ecumenical world at the present time. His was a far ranging account of the many contacts between the Holy See and the other Churches. Ecumenism at the Congress, as indeed in the great majority of the monasteries of the world, is less a specialist subject than an integral part of its proceedings. Thus in the group discussions on the "Experience of God" the contributions of the separated brethren were of the first importance. A second paper should have been read by Fr Colman Barry, a monk of Colledgeville and now Director of Studies at the Catholic University of Washington, on "Ecumenism in the monastery today". Fr Barry was unable to be present himself and time needed for other matters unfortunately precluded his paper from being read at all. It is to be circulated to the abbots in due course. A new commission for the *res ecumenica* was elected under the chairmanship of the Prior of Chevetogne¹ and one of its terms of reference is to investigate the possibility of the Confederation having its own permanent commission on Ecumenism, partly to disseminate information, partly to advise the Abbot Primate on these matters.

Inevitably also the subject of *liturgy* arose at the Congress. The Liturgical Commission presented documents for the consideration of the abbots. Leave had been given by the Holy See in 1968 for widespread experimentation in the divine office in monasteries, and most houses—not to say Congregations—had made their own adaptations for their own

¹The Priory of S. Crucis, Chevetogne was founded in 1926 at the instigation of Pius XI, removing to Namur in the summer of 1939. It is dedicated to uniting the liturgy and theology of the Eastern and Western Churches under one monastic roof, where two choirs of monks recite two separate Offices throughout the year. Cf Don T. Strömman (Chevetogne), "Sobernost: Aspects of Eastern Orthodoxy", JOURNAL, Summer 1968, 254-11.

purposes. The Rule allows for this provided that the whole psalter is recited in the week; but most modern monasteries have set aside this clear command. Now the Holy See, through the Abbot Primate, called for the adoption of one or more uniform arrangements of the office and an end to experimentation. The Abbots resisted this proposal on behalf of their monks believing that the arrangements they had worked out during the course of the last five years, singly or congregationally, answered a deeply felt need in the liturgical lives of those monasteries; and that the efforts to produce such compromises were not to be lightly waived. Uniformity does not particularly promote unity in such matters, and indeed the needs of the local Church in prayer patterns should always be considered first. So the Abbots pleaded for the principle of subsidiarity, their own more localised authority taking account of the localised situation.

An analysis of the current situation showed that some 22 monasteries had remained faithful to the letter of the Rule, some 50 had adopted a scheme which rested upon the recital of the psalter in a fortnight, and more than 120 had worked out alternatives of their own. The Abbots therefore issued a humble petition to the Holy See stating that, were its policy to be enforced, serious difficulties would ensue in the monasteries. This declaration was accepted in plenary session by an overwhelming majority of 88 per cent. When three days later the Pope addressed the Congress, he promised that the petition would receive serious consideration.

The main theme of this Congress was "the Monastic Experience of God", following a circulation of papers published in *Monastic Studies*, Autumn 1972. Aspects of this broad subject were dealt with as six themes: "the gift of the Spirit", "listening to the word of God and prayer", "a specific manner of life", "poverty", "the Community—solitude or even the eremetic life", "the opening of the heart to the spiritual father". In plenary session each theme was presented in simultaneous translation in English, French, German, Italian; then it was discussed in eleven groups; then a collated report was presented to the plenary session and further discussion followed. The full reports, taken from material from discussions in five languages, were commendably put together; they will eventually be published and will make a valuable record. Final two Abbots, Denis Huere of Pierre-qui-Vire and Athanasius Polag of Trier, presented a two-part report which will also be published and should prove valuable.

The underlying theme of these deliberations was the first word of the Rule, *Obsculta/Auscita* = "Listen". The monk must listen to the silence of God in solitude; to the Word of God in prayer, liturgy and *lectio divina*; to the voice of his brother in community; to guests and friends who have wisdom for him; to the events of the world in which he may discern the Spirit; to the cries of the poor and oppressed whom he may help only by prayer; to the voice of his superior who has long learned to listen to him though he may be dull, disheartened or discontented; finally to the Rule itself and the tradition of life. And listening meekly, monks may then reinterpret for their own time and place what they have come to reverence and love.

In 1967 it had been decided that the Primate would be elected every six years instead of every twelve; so this year there was an election. Abbot Rembert Weakland was re-elected by a majority of over 80% at the first scrutiny. This mark of confidence on the part of the Abbots in a man who has acted with zeal and great tact was a tribute indeed.

THE GRANGE

The Grange has been functioning on a regular basis since the beginning of September. The building was officially opened and blessed on 11th October, when His Lordship the Bishop of Middlesbrough concelebrated Mass with Fr Abbot and Fr Kieran, in the Conference Room. It was especially gratifying to have among those present so many who had contributed to the Grange in many different ways.

Since September, a wide variety of groups have had retreats there and this is the list:

Young People's Retreat, York Ecumenical Working Party, Young Old Boys Retreat, Northern Division of Student Cross, Ampleforth Lourdes Hospitality Retreat, Young People's Ecumenical Group from Denton, Diocesan Teachers Retreat, York University Chaplaincy Retreat, Lancaster University Chaplaincy Retreat, Newman Association (Middlesbrough Branch), Young Christian Workers—National Team, Michael Sherley-Dale's group.

In addition to these residential groups, there were various day functions:

Quiet Day for Ladies of Barton-le Street (Anglican), Day of Recollection for the Ladies of Stokesley, Ryedale Ecumenical Clergy group, Easingwold Christian Council, Day of Recollection for Clergy of the Diocese, Meeting of the Diocesan Council of Priests, Afternoon of Recollection for Local Parishes.

In most of the above, Members of the Community have been involved in giving talks and leading discussions. Besides these groups, a number of individuals including nuns, clerics and laity have stayed for short periods, making their own retreat while sharing in the prayer of the Community in Choir.

St Alban's Priory, Warrington 1823-1973

TWENTY-TWO of the Community gathered at St Alban's on 13th November to celebrate the jubilee day of the church's opening in 1823. Archbishop Beck was the principal celebrant at the concelebrated Mass, attended by many local clergy and a very large congregation, among whom were local Ministers from the Anglican and Free Churches. Fr Aidan Cunningham, titular Prior of Chester and parish priest of St Alban's from 1948 to 1967, was one of the concelebrants. Abbot Herbert gave an address, couched in language known and beloved by us all. He dwelt at some length on the history of the Benedictine mission to Warrington and the virtues of St Alban's parish, the mother church of the town.

For fifty years, from 1771, Fr Shuttleworth and his successors rode into Warrington from St Peter's, Woolston to say Mass in the town, either at the Feathers Hotel, the Coopers Arms, League of the Cross Hall or the Baptist Chapel before Dr Alban Molyneux bought the present land and built St. Alban's church. The work was begun in May 1823 and completed by 13th November of the same year. In the 1890s the present sanctuary was added. In 1877 St Mary's was founded from St Alban's and in 1902 St Benedict's was formed from St Mary's. Until 1961 the Ampleforth Community also had the care of St Oswald's, Padgate.

For the Jubilee year the church had been extensively refurbished, with the sanctuary remodelled for Mass facing the congregation, the new wooden altar looking strangely out of place in front of the solid marble of the sanctuary apse and old altar. In other respects the redecoration has been most successful.

After the liturgical celebrations the assembled Fathers and their guests gathered for a luncheon at the Paddington House Hotel where the parish priest, Fr Kenneth Brennan, thanked the Archbishop for his presence on this memorable occasion. Archbishop Beck in his reply spoke of his appreciation of the Benedictine work in Warrington over the many years during which they had been responsible for its spiritual welfare.

Profession and Clothings.

On 19th January five postulants were clothed as novices by Father Abbot. John Gott (Br John), Francis Livesey (Br William), Peter Kerwin (Br Joseph), Anthony Foster (Br Laurence) and Harry Thorpe (Br Daniel) have been with us since September and now enter the novitiate.

On 26th January, Br Cyprian Smith made his simple profession before Father Abbot and the Community.

Parish appointment: Fr Thomas Loughlin has returned from his mission in Alaska and is now a member of the team at St Mary's, Bamber Bridge.

THE HOLY SHROUD DISPLAYED TO TV AT TURIN

It is forty years since the holiest relic of the Church was displayed to the public. During the last five years Fr Rinaldi of New York has spent his time persuading the Holy Father, the Shroud owner ex-King Umberto of Italy, Cardinal Archbishop Michael Pellegrino of Turin and many others that it was time the world saw this precious ikon-relic on TV. So it was shown to the people of Italy, France, Belgium, Spain, Portugal and Brazil, some 200 million in all, in colour, partly video-taped and partly alive on 23rd November.

Present for Cardinal Pellegrino's press conference and the exhibition of the Shroud itself in Turin were Fr Maurus Green (now at St Austin's, Grassendale) and Dr David Willis (who wrote "Did He Die on the Cross?", JOURNAL, Spring 1969, 27-39), both longtime enthusiasts of sudonology and students of the Shroud. Fr Maurus writes of the Cardinal of Turin, "he was

most gracious and skilful at side-stepping the speculation about the Shroud by telling us that for him it is a record of the Passion of Jesus who speaks to us of suffering humanity, his suffering bidding us to care much more for his brothers, for whom our care is care for him. This united the pressmen in an amazing way and prepared us for the actual showing in the Royal Palace, where we were allowed to gaze in wonder for twenty minutes.

"Nothing in all the years of study of the black and white photographs had prepared me for the shock of it, except the words of Paul Claudel, "It is not so much an image as a presence". I could not forget the forty hours of prayer before this image that Charles Borromeo made at the end of four days walk from Milan; nor the tears of Francis de Sales, nor John Bosco's frequent visits to show his Lord to his boys rescued from Turin's streets. I felt now I understood.

The black and white photographs are indeed a revelation, because the camera picks up the majesty and beauty of the Son of Man in the repose of death, but the Shroud itself with its shadowy negative image tells a richer story. Here was this long sheet of delicate linen, almost silk to the touch, hanging vertically in a huge wooden frame. The colour is like old ivory to yellow, the two body images head to head, back and front, are sepia. The multiple wounds in hands, feet, side, face, head and all over the body, back and front, are carmine to pink and perfect in shape. The burn marks are the same colour as the body images. One of the most striking things is the perfect mending of the symmetrical holes caused by the 1532 fire. The Poor Clares of Chambery have left us a most moving description of their experience in mending the linen on their knees at night in 1534 under strict guard by the troops of the Duke of Savoy. "All our conversation was with God; we gazed in turn upon all the bleeding wounds of his sacred body whose traces appeared on this Holy Shroud; it seemed to us that the opening of the sacred side, like the most eloquent of his heart, spoke these words to us endlessly: O all you who pass by, stop and see if there is sorrow like to my sorrow. In this precious picture we see unimaginable sufferings. We saw on it the traces of a face all beaten and bruised by blows, his divine head pierced by great thorns, issuing in rivulets of blood which flowed onto his forehead and divided into separate branches covering him with the most precious crimson in the world." A detailed description of the wounds follows.

So speaks simple faith untarnished by the doubts of our time, whereas the mystery of what I saw hit me with the force of impossibility. How was the negative image formed with such perfection? How had blood from the wounds stained the cloth to produce such perfect pictures of blood clots? Seventy years of study and experiment have left science baffled and yet the scientists and doctors reach the same conclusion as the Poor Clares. So I found faith and science forcing me to conclude with Geoffrey Ashe, "The Shroud is explicable if it once enwrapped a human body to which something extraordinary happened. It is not explicable otherwise". I left the marvellous Presence reassured by those seemingly staring eyes, my heart

full of wonder, yet knowing that the mystery is explicable to Him who holds its key.

Fr Maurus Green is the author of "Enshrouded in Silence, in search of the first millennium of the Holy Shroud", Journal, Autumn 1969, 321-45.

OUR MONK IN THE CAMEROON

FR COLUMBA writes from P.O. Box 56, Bamenda in the north west Cameroon, about 5,000 feet up and surrounded by mountains rising to 10,000 feet. He and his three confreres are still negotiating to found a monastery in eastern Nigeria, using the time waiting to teach at a seminary (ten students) and girls' school (forty girls). He has made periodic journeys across rough laterite roads through the length of Cameroon and far into Nigeria, has given retreats to Cistercian houses, has met the Abbot of Mount St Bernard (visiting his dependent priory at Mbengwi, and has even made contact with a former Wilfridian, Michael Kelly, who is now English language teaching advisor, Ministry of Education, Buea. Fr Columba finds that "everyone out here, both in Nigeria and Cameroon, is clamouring for monastic foundations, for help at the second stage." The first stage is not by any means over, for the country is still half pagan and very short of priests, indigenous or otherwise; though African sisters are less scarce—one community comprising eighty of them.

THE EAST COMES WEST

A LEARNED interpreter of Zen Buddhism and both Chinese and Indian philosophy to the western world, Dr Alan Watts of California, spent some days at the abbey in October, largely in the company of Fr Aelred Graham. He is the prolific author of over twenty books on the philosophy and psychology of religion, a guru and cult figure, and something of a child prodigy (he wrote "The Spirit of Zen" before he was twenty). Educated at King's School, Canterbury, he was sent by his Headmaster as an aspiring Buddhist to Archbishop Temple's Conference on Religion. Ordained an Anglican priest in 1945, he resigned in 1950 and initiated the Zen boom of the fifties among the San Francisco beat generation, bringing his tidings to America's better universities after "the bottom dropped out of the alternative society" with a series of lectures popularising Zen, Vedanta and Taoism. His most popular book was "Beat Zen, Square Zen and Zen" (1960). He is full of unfathomable epigrams and touching truisms. "I regard my work as the spontaneous arising of a vitamin or nutrient which the world happens to need". "Religion becomes destructive when it goes by the book and tries to make the dancing order of nature conform to the marching order of law. That is why the world's most terrible idol has been the Holy Bible." He is fond of phrases like "silent concerts", "the sound of the one-hand clap" and "the impossibility of biting one's own teeth". He has recently written his autobiography, characteristically entitled "In My Own Way", only a little less expressive than an earlier book of his, "Beyond Theology: the Art of Godmanship". We have since heard that on return to the United States he died in his sleep. He was 58.

At about the same time a retired Indian officer, Major T. Ramachandra, MBE visited the Abbey principally to meet the author of "The End of Religion". He is in England exploring traces in the Bhagavad Gita of Christian influences: it seems that the East is discovering the tradition of Dionysius, *The Cloud* and St John of the Cross, and claiming syncretistic likenesses to its own traditions with some relish. All is one—but is it?

UNIVERSITY OF YORK "HESLINGTON LECTURES": PROFESSOR JURGEN MOLTSMANN

DURING late October the annual Heslington Lectures, four in all, were delivered on the Theology of Hope, Political Theology, Freedom in the light of Hope, and Bringing Peace to a Divided World. Professor Moltmann of the University of Tübingen, a leader of the "Theology of Hope" school who has recently been writing on Joy and on Christ crucified, spoke with warmth to quite large audiences that included many of the brethren, who took part in subsequent discussion.

He began with a Marxist tag, "where there is hope, there is religion; where there is religion, there is not always hope"—for religion can generate or destroy hope. Marx called religion the sighs of the oppressed, Freud the collective obsession. Hope may intensify suffering, because of the admixture of illusion; whereas no hope will bring peaceful resignation. Hope may be the daydreaming of people vanquished by night. And yet man is ever the creature of hope, who unlike the ant does not know his formula, for he is nature's unfinished experiment. It is the most important constituency of his life that he is open to what may be, prepared for the future and uncommitted to the past. He is, unlike the fish in water, not bound by his environment, having ever again new roles to play. Only when he loses his directional behaviour does he live as without prospect; then he falls into self hate, apathy and perhaps crime.

Man's hope is a passion for the possible in a world of unlimited possibilities. If he does not live with an ontology of not-yet, or future orientation, he soon finds himself self-imprisoned in a closed world of completed creation without any process of experimentation. But it is his desire for future completion which sustains the human will, and which opens man's mind to religious experience. Because of that, because man is as yet unformulated, *we are God's hope on earth*; for God has created all things in finality, but man in hope.

MONASTERY SILVER AT THE BIRMINGHAM EXHIBITION

An exhibition was held to celebrate the Birmingham gold and silver assay office's bicentenary (founded 1773) during the Autumn. It was a selective exhibition showing representative pieces across two hundred years and a wide range of silver work. Edward I had instituted hallmarking in 1300 to protect the public against fraud. Assay offices were authorised at London, York, Newcastle, Lincoln, Norwich, Bristol, Exeter and Salisbury—

Birmingham being then but a hamlet. When in 1773, dissatisfied with the services of the Chester assay office, Matthew Boulton procured the foundation of one at Birmingham, it began in three rooms of a pub; and now it employs a staff of 160.

For the exhibition Ampleforth lent three chalices, one designed by J. H. Powell in 1879, one of a pair made in 1893 for the ordination of Fr Francis Pentony, and one designed by H. H. Bourne in 1910 and familiar to Cuthbertians as *ad usum* Fr Sebastian.

H.M. FORCES CATHOLIC YEAR BOOK 1974

THE United Services Catholic Association (Duke of Yorks. H.Q., Chelsea, London S.W.3) has revived its Year Book under the editorship of Major Henry Harris, K.M. The forthcoming one is New Series Vol. 1 No. 3, costing 35 pence for 136 pages. Of 52,000 Catholics in HM Forces, 800 are members of USCA, and Major Harris is calling for more members, especially among the young, "articulate, active, abrasive, to tell us what wants doing in our apostolate and help us get on with it."

VIETNAM APPEAL

THE Most Rev Paul L. Seitz, Bishop of Kontum writes asking for financial help. "The Anxious faces of my people reflect their daily struggle. One sees injured children still needing medical treatment for horrible war wounds and many who were orphaned still needing our protection. Refugees are returning little by little to their homes to repair the severe damage. We must feed many poor people but rice is very dear. We have the added worries of malnutrition, dysentery, malaria and leprosy: some of our children afflicted by these are little more than skeletons.

I beseech you to hear my plea and send a donation to my account with Lloyds Bank, Cambridge: cheques or postal orders should be made out to 'Kontum Mission Fund' and crossed." He ends by saying: "We have nothing to give but ourselves." (Address: Cao-Nguyen Trung-Phan, South Vietnam).

VIKING HOTEL

North Street, York. Tel: York 59822

Special terms are now available for parents visiting the School. These are as follows:—

Summer months (1st April to 31st October)

Saturday night only £4.75 per person, per night, apartment with private bathroom and breakfast.

Winter months (1st November to 31st March)

Friday, Saturday and Sunday nights £4.75 per person, per night, apartment with private bathroom and breakfast

These terms are inclusive of service charge and V.A.T.

Please mention your son is at Ampleforth College when the reservation is made.

YOUNG'S HOTEL

Birthplace of Guy Fawkes

PETERGATE, YORK Phone 24229

FOR OVERNIGHT STAY
OR LONGER PERIODS

*Our restaurant provides excellent meals
at moderate prices.*

CONTENTS SCHOOL SECTION

	<i>page</i>
OLD AMPLEFORDIAN NEWS	120
SCHOOL NOTES	128
SOCIETIES AND CLUBS	141
RUGBY FOOTBALL	149
SWIMMING	160
COMBINED CADET FORCE	161
OTHER ACTIVITIES	162
THE JUNIOR HOUSE	166
THE PREPARATORY SCHOOL	168

OA News communications to the Secretary, The Ampleforth Society:
Rev J. F. Stephens, o.s.b., B.A.

School Notes to the Editor, or the School Sub-Editor: E. G. H.
Moreton, B.A.

Photographs to the Photo Editor: Rev C. G. Lynch, o.s.b., M.A.

OLD AMPLEFORDIAN NEWS

PRAYERS are asked for Dr F. J. G. Kinsella (E 38) who has died.

MARRIAGES

- M. G. Anthony (O 57) to Margaret Whitelaw at St Matthew's Church, Winton, Manchester on 2nd September 1972.
- Michael Barton (T 64) to Annabel Margaret Farmer at the Church of Our Lady and St John, Heswall, Cheshire on 18th August.
- John George (C 48) to Margaret Weld at St Mary's, Cadogan Street, on 13th May 1972.
- Dominic Haughton (W 71) to Pauline Gray at St Aidan's, Oswaldkirk on 6th January.
- Marc Inch (W 67) to Sybille de la Ferrière at Villiers, France on 22nd September.
- Richard Leonard (W 66) to Catherine Orr at St Peter's, Godalming on 15th December.
- Alistair Plummer (A 64) to Anne Veronica Evans on 21st October.
- Piotr Poloniecki (H 66) to Elizabeth Prudence Da Cunha on 13th October.
- Anthony Ramsay (W 68) to Georgina Astor at Brechin on 3rd November.
- James Ramsay (W 66) to Marilyn Butter at the Guard's Chapel on 3rd October.
- Dereck Michael Tillaard (D 68) to Elisabeth-Sophie Decaux at Sainte Clotilde, Paris on 7th April.
- Anthony Windle (E 69) to Nita Bennett at St Catherine's, Penrith, on 28th June.
- Michael James (H 69) to Margaret Wilson at St Joseph's Carmelite Priory, Gerrards Cross on 13th October.
- Michael Gretton (B 63) to Stephanie O'Neill at St Peter's, Edinburgh on 6th January 1973.

ENGAGEMENTS

- Jeremy Baer (J 63) to Norah Iriart.
- Charles Carroll (E 68) to Eithne Hanly.
- Crispian Collins (H 65) to Diane Bromley.
- Stephen Copeman (B 60) to Nicola Elizabeth da Costa.
- Dr James Gerald Danaher (B 43) to Mary Courtenay Davidson.
- Dr Charles Ehrill (J 62) to Christine Goodwin.
- Hugh Elwes (A 62) to Susan Buchanan.
- Simon Fraser (B 63) to Birgitta Happo.
- John Hamilton (T 69) to Diane Elizabeth Wright.

Anthony Kilmartin (J 62) to Mary Mostyn Benjamin.
David Lovegrove (J 70) to Noreen Langford.
Nicholas von Furer-Haimendorf (W 65) to Felicity Osborne.

BIRTHS

Maria Cristina and David Connolly (B 57), a daughter.
Mrs and Colin Crabbe (C 59), a daughter.
Rosemary and Hugh Crawford (D 59), a son, Guy Timothy Rees.
Elizabeth and David Mansel-Pleydell (B 41), a son, Charles David Morton (posthumously).
Sue and Edward Sturup (D 58), a daughter, Natalie Ann.

ANNUAL EASTER RETREAT 1974

THURSDAY, 11TH APRIL—MONDAY, 15TH APRIL

THE Retreat will be given by FR MARTIN HAIGH. Besides the Holy Week liturgy, retreatants are welcome to the monastic Office in the Abbey church. There will also be an option of a series of discussions introduced by monks on subjects spiritual and topical; and groups led by monks. A small number of women will be able to stay for the Retreat. Those who wish to attend are asked to contact the Guest Master, Fr Denis Waddilove (Ampleforth Abbey, York), as soon as possible and not later than Monday, 1st April, stating at what time and on what day they intend to arrive.

ANNUAL GENERAL MEETING

THE A.G.M. of the Society will take place in the evening of Holy Saturday, 13th April, at the College in the School Library. The Committee will meet previously.

AGENDA

1. The Chaplain will say prayers.
2. The minutes of the last meeting will be read.
3. Report of the Hon Treasurer.
4. Report of Hon General Secretary.
5. To consider the situation regarding the annual subscription by Standing Order Credit and to review the developments in the past year concerning the invitation from the Bankers of the Society to change to the Direct Debiting Service.
6. Elections: Hon Treasurer.
Hon General Secretary.
The Chaplain.
Three members to the committee to serve for three years.
7. Other business.
8. The Chaplain will say prayers for deceased members of the Society.

FÉLIX STEPHENS, O.S.B.,

Hon General Secretary.

ADDRESS BOOK

A NEW edition of the address book will be published with the summer edition of the JOURNAL. If you have not already done so, please communicate all changes of address to the Hon General Secretary by 31st MARCH.

Any information concerning the whereabouts of the following would be helpful:—

D. S. Black (C 36), P. I. Blake (O 65), M. J. Brennan (H 61), L. M. Carter (E 46), J. J. T. Cerny (W 63), G. Clark (C 68), J. A. Craven (A 58), J. B. Craven (A 58), I. J. Cullen (D 54), H. H. Dale (E 58), J. H. Darnton (E 68), R. A. Davis (B 66), G. D. du Pre Moore (O 62), J. W. Fox-Taylor (A 30), R. E. A. Hansen (A 41), A. M. P. Harcastle (A 69), P. S. Morgan (D 52), R. G. Keenan (C 63), P. Millon (E 45), B. J. Knowles (O 47), J. P. Knowles (A 70), R. R. Loyd (O 60), G. J. W. Martin Murphy (A 62), T. C. S. Morris (D 54), T. J. Moulding (D 65), B. J. Murphy (W 44), R. G. Macfarlane-Reid (O 54), J. B. Macdonald (E 61), J. P. Mackenzie-Mair (O 56), P. S. McLoughlin (C 49), M. D. O'Brien (E 56), M. P. O'Reilly (O 42), T. F. Phelan (T 55), M. A. Polanski (D 66), D. P. Rush (D 61), A. J. Simonds Gooding (B 53), D. Stapleton (C 51), D. A. Tanner (T 63), N. L. Waddington (D 59), B. J. Waterson (D 64), A. D. Young (D 53).

GERARD YOUNG C.B.E. (B 27) has been appointed Lord Lieutenant of South Yorkshire.

SIR HEW HAMILTON-DALRYMELE (O 44) has been appointed Vice-Lieutenant of East Lothian.

P. J. LINGEMAN (E 48) was appointed M.B.E. in the last birthday honours for service to export. He is working for Ruston-Bucyrus, a Lincolnshire excavator works.

PETER P. RIGBY (C 47) has been appointed a Knight of St Gregory.

MAJOR GENERAL SIR FRANCIS DE GUINGAND (1919) stayed a few days at Ampleforth before going on to preside at the thirty-first anniversary Alamein reunion, at which the guest of honour at the Festival Hall was the Prime Minister. There was something ironic about this reunion, for at last a tank battle greater than the one of 1942 had been fought in the same month on just about the same ground. Alamein had been upstaged.

CHRISTOPHER TUGENDHAT (E 55), Conservative Member for the Cities of London and Westminster, has been co-opted onto the recalled Select Committee on Science and Technology "by Order of the House". At such a time as this, he seems well qualified. Son of Dr Georg Tugendhat, who founded the Manchester Oil Refinery Group and was for many years an industrial consultant in energy problems (especially petro-chemicals), he himself broke public ice with his *Financial Times* articles on energy. Author of two books, "Oil: the biggest business" and "the Multinationals" (both reviewed in past JOURNALS), he is a director of Sunningdale Oils. His insight into giant international organisations is considerable and undisputed.

ANDREW KNIGHT (A 58) was the author of a Survey of West Germany over fifty pages long in the *Economist*, "A Time to Ask Questions" (*Economist*, 1 December). It raised many questions. First, can Brandt's Social Democratic

Party survive an internal ideological debate? Secondly, can Germany's liberal higher education survive the left-wing onslaught in the universities and the public hostility to academic freedom from the streets? Thirdly, during its switch from manufacturing to selling services, from internal investment to export investment, can Germany stand the turmoil entailed by these social changes? Fourthly, will the condominium between tycoon and unionist, Christian Tory and Social Democrat hold? Finally, can a Germany hard with influence and heavy with wealth develop a suitably mature foreign policy, and turned which way in the world? He ends: "The young men at home have declared that old values no longer concern them very much. Industrial success in Germany has begun to go sour. In Germany this really is a time to ask questions."

Andrew Knight came from Ladycross with a Dornier scholarship. He was in the 1st XV (blind side), Captain of Swimming and Head Monitor. He won an Exhibition to Balliol, reading History. From Oxford he went into the *Financial Times* and on to the *Economist*, where he has been in charge of the American section.

T. M. CHARLES-EDWARDS (B 62) has been appointed Dean of Corpus Christi College, Oxford, where he originally went in 1962 with a Classics and History Scholarship, and where he was afterwards awarded a post graduate scholarship. In 1967, after getting a distinction in the Diploma of Celtic Studies, he was at the Institute of Advanced Studies in Dublin for two years. Returning to Corpus Christi College on a Senior Research Fellowship, which allowed him to complete his D.Phil., he was then elected to a Tutorial Fellowship.

DAVID FARRELL (T 51) is now a Senior Lecturer in Nutrition at the University of New England, Armidale, Australia. From Cirencester he went to Canada in 1955, where in British Columbia he met Vincent Haddesley (T 51), the naive artist, and Adrian Allan (T 51): they worked together for three or four years. Trying his hand as a ship's greaser, an Australian sheep farmer and back in Canada as a logger, he then went to the University of British Columbia to read agriculture. In 1966 after his Master's degree he returned to Australia, taking a Ph.D. at the University of New England; and in 1969 he was appointed a Lecturer there. He has recently been on sabbatical leave till February at the Rowett Research Institute, Aberdeen doing absorption studies on the pig; and he has now returned to Australia.

J. Q. C. MACKRELL (O 53) is now a Lecturer in History at Westfield College, University of London and has just published "The Attack on Feudalism in Eighteenth Century France" (Routledge 215 p £4.95). It is a book that sets out to reconstitute the intellectual climate of the *ancien régime* from the works of largely unknown historians, jurists and economists, illuminating the rich texture of thought which threw up Montesquieu, Rousseau and Voltaire. The author, after studying for his doctorate under Professor Alfred Cobban, taught in the USA and Glasgow University before going to London.

CHRISTOPHER G. WAGSTAFF (A 64) has been appointed a Lecturer in Italian at Reading University.

JOHN YOUNG (T 52) has been on the staff of *The Times* for 12 years, latterly as a political/economic feature writer which has taken him several times to South America, Africa, West Indies and Canada. He has recently returned to news reporting in environmental subjects—planning, roads, housing, Maplin, Channel Tunnel. He has also recently interviewed Vincent Haddelsey (T 51), now a successful professional artist. His brother JAMES YOUNG (T 57) is a journalist with the Press Association and both brothers admit to be occasionally mistaken for Hugo Young, who is Deputy Editor on the *Sunday Times*.

MARIO RINVOLUNCRI (O 58) has returned from Chile. After Oxford he spent a year in Reuters (London), going on to Greece where he wrote a book in ecumenical vein on the Greek Orthodox Church. Returning to England to teach languages for a while, he then went out to teach at University level in Greece. He was an eye witness of the last stages of the Marxist Allende government—which had earlier nationalised the United States controlled copper mines and expropriated land to the peasantry, going on to nationalise key sectors of successful industry. Washington and the Church kept a low profile, part of the Catholic Church indeed favouring the socialising programme while another part supported property. It remains a country deeply polarised between the Marxist United Popular Party and the middle class Christian Democrats, whose *coup d'état* in September accompanied by terror and deliberate violence (over 20,000 were killed) has succeeded. New high technology and a depressed labour force is about to bring forth “an economic miracle” for the few. At that stage, Mario—held for a fortnight by the military—departed.

JOHN EDDISON (D 68) gained 1st Class Honours B.Sc., coming top of the faculty; he has two years to prepare for M.Sc. and is reading Naval Architecture at University College, London. He was also one of the crew in the R.N. college yacht in the recent Fastnet Race.

PAUL RUTCHEL (H 65) is a Chartered Quantity Surveyor, working in London and is an Associate Member of the Royal Institution of Chartered Surveyors.

M. G. ANTHONY (O 67) gained 2nd Class Honours in Civil Engineering at the University of Newcastle-upon-Tyne. He is now working for a firm of Consulting Engineers on Motorway design.

RICHARD EDWARDS (T 70) has been selected for a year's course in Farm and Grassland Management at the Berkshire College of Agriculture.

ALEXANDER ROSS (D 53) has been appointed Consultant Surgeon to the Royal Hampshire County Hospital at Winchester.

PATRICK CARROLL (E 63) has become a Fellow of the Institute of Actuaries.

ALEXANDER HESKETH (W 66) visited us by helicopter in mid-November, bringing his team of mechanics and a Formula I racing car in a huge vehicle labelled “Hesketh Racing—sponsored by Hesketh Finances”. Driven by James Hunt, the car has been entered in 7 of the 15 international Grand Prix races, ending 8th in the list overall. It came 4th in the British, 3rd in the Dutch, and 2nd in the American Grand Prix. From the grid the car will accelerate from 0 to 100 m.p.h. in 4 seconds. It has a range of 200 miles carrying 40 gallons of petrol at 5 m.p.g., (300 c.c.). Each engine—there are 4 per car—lasts 600 miles before overhaul and costs over £7,000. The remainder of the car costs about £10,000—so the vehicle on the road with its sets of dry-medium-wet tyres and various changes of clothes costs about £40,000. “Hesketh Racing” is planning a full 1974 season with this and a new car they are now building to new Formula I regulations. A racing season can cost a private stable such as this anything up to \$250,000.

Since writing the above, we have this to report from *The Times*, 5th December, a report by John Blumsden:—

The presentation in London last night to Lord Hesketh of the Feroxo Trophy, for the most outstanding contribution in the Commonwealth to motor racing in 1973, is perhaps the clearest message yet delivered to Grand Prix racing that it is a branch of show business and a public entertainment.

The award was an acknowledgement of the outstanding achievements of Lord Hesketh's driver, James Hunt, in his first season of Formula I racing, which culminated in his second place in the United States Grand Prix behind Ronnie Peterson, and of the Hesketh team's ability to turn their March-Ford 731 into one of the fastest cars in Formula I racing. Most of all, however, it was an appreciation of the impact which this completely independent team has made on the Grand Prix scene during the past season.

The Hesketh team's appearance in Grand Prix racing has brought a certain flamboyance to the racing scene which has been welcomed. Yet, paradoxically among a sea of highly painted and decalbedecked cars, the Hesketh March has looked positively barren, its all-white body being broken only by thin red, white and blue stripes to denote its nationality.

So often the most heavily sponsored teams have not necessarily provided the greatest public entertainment, which must always be the lifeblood of motor racing. The appearance of this independent team, who admittedly can draw on considerable financial resources of their own, has been a timely reminder to the established teams that commercialism can sometimes be allowed to take precedence over entertainment.

BRIGADIER W. D. MANGHAM (O 42) has been promoted to Major-General (HQ BOAR).

A. B. M. (TONY) PHILLIPS (E 71) found himself in the news, notably as an usher at “The Wedding” and in print in “The Groom's Pedigree” traced by the Richmond Herald, John Brooke-Little for the *Sunday Times*. The

father of The Groom is the younger brother of Colonel Anthony Phillips, D.S.O., M.B.E., D.L. who in 1940 married Lady Katherine Fitzalan Howard (sister of the Duke of Norfolk) and sent his son Tony to Ampleforth. They live in East Yorkshire and have a cottage, much used by the Venture Scouts, at Robin Hood's Bay. One Easter recently they rescued three of the Community from near drowning after a capsized, and resuscitated them in their cottage.

MICHAEL GOLDSCHMIDT (A 63) writes from Cyprus, where he is Operations/Training Officer with his Regiment, the 1st Royal Anglians at Episcopi. This year has brought him to Canterbury (junior infantrymen), Cyprus (exercises), Warminster (Junior Command and Staff Course), Cyprus, Kenya (six weeks of training in rain forests and mountains) and back to Cyprus. In May he moves back to Tidworth with his Battalion into NATO strategic reserve, which will entail winter training in Norway ("Go to the snow") and summer training in Turkey ("Fun in the sun"). Soldiering has become very nomadic nowadays.

The Royal Military Academy, Sandhurst in recent times has been as full of Amplefordian cadets as surely as at any time. TIM BIDDY (E 72) has been recently commissioned into the Royal Irish Hussars; in November SEAN MACLAREN (B 70) was commissioned into the Scots Guards, PETER GARBUTT (E 72) into the 14/20th Hussars, and HILLARY DUCKWORTH (B 72) has been commissioned, their passing out parade being taken by Lord Carrington, Minister of Defence. At present (December) there are five Amplefordians at the Academy, TONY PHILLIPS (E 71, Rhine Coy) hoping to go into his cousin's Regiment and that of the Commandant of the RMA, the Queen's Dragoon Guards; MARK BIRTWISTLE (W 71, Rhine Coy) hoping to go into the Irish Guards; NICHOLAS FRESSON (E 73, Rhine Coy) accepted for the Royal Engineers; PETER SCROPE (E 73, Arnhem Coy) hoping to go into the 13/18th Hussars; and JEREMY DEEDES (W 73, Salerno Coy) hoping to be a Light Infantryman like his father. All five are from that most unmillitary of establishments, the Bolton Houses.

PROVISIONAL LIST OF UNIVERSITY ENTRANTS, OCTOBER 1973

The list of entrants into Oxford and Cambridge was published in the JOURNAL, Spring 1973, 124, and becomes effective this Michaelmas Term. Entrants to other Universities are as follows:

OTHER UNIVERSITIES

Hon F. M. W. Fitzherbert	Estate Management	Reading
C. M. Blackden	French/German	Kent
S. M. Clayton	English	London, King's
G. W. S. Daly	Commerce	Edinburgh
N. B. Herdon	Russian	Reading
M. S. F. Pritchard	History	Bristol
M. B. Sherley-Dale	History/Politics	York
J. C. Nugent	Law	Leeds
F. G. S. Lukas	Physics	Bristol
P. G. K. Weaver	Estate Management	Reading
M. R. T. Low	Chemical Engineering	London, Imperial
J. D. A. Birtwistle	Economic/Statistics	Bristol
W. M. Colacicchi	History	Exeter
P. F. Sutherland	Law	London, LSE

J. H. P. Dagnall	Law	Kent
J. P. Guiver	Mathematics/Science	Bristol
A. P. Loring	History	London, Bedford
R. J. McArthur	Law	Kent
E. P. P. Clarence Smith	Engineering/Science	Edinburgh
R. A. Hunter Gordon	Philosophy/English Lit	Reading
C. F. Oppe	English & American Studies	East Anglia
M. E. Walker	Politics	Durham
G. J. Collins	Mechanical Engineering	Bristol
M. A. G. Viner	Social Science	York
B. G. Tabor	Economics/Sociology	Southampton
E. J. Young	Computer Science	Manchester
T. H. Wettern	Economics	Bath
P. J. Sommer	Mechanical Engineering	Aston, Birmingham
M. M. Newton	History	Lampeter
S. J. Doyle	Economics	Exeter
J. K. Glaister	Estate Management	Reading
M. J. F. Parker	Law	Cardiff
H. J. J. Rylands	Economics & Social Studies	Manchester
C. M. Bowie	Agricultural Economics	Newcastle
F. O. Hallawell	Russian	Nottingham
Miss F. M. Forsythe	Medicine	London, Westminster
P. F. Quigley	Political Studies	Queen's, Belfast
T. R. Buxton	Art/Philosophy	Leeds
T. M. Myles	Law	Dundee
P. M. Purves	Geology	Sheffield
J. M. Ryan	Dentistry	London, Guy's

OTHER DEGREE COURSES

R. M. R. Lewis	Naval Architecture	Portsmouth Polytechnic
T. G. Fuller	Accountancy	Manchester Polytechnic
C. R. Murray-Brown		Cirencester
S. E. J. Carr		Central London Polytechnic

A few back numbers of the JOURNAL are now out of print. Most numbers are still in print: these are obtainable from the Secretary to the Ampleforth Journal at current rates. The JOURNAL was first published in July 1895; this is the 235th edition.

SCHOOL NOTES

SCHOOL STAFF: SEPTEMBER, 1973

- Dom Patrick Barry, M.A., Headmaster.
 Dom Denis Waddilove, B.A., Second Master.
 Dom Brendan Smith, M.A., Housemaster, St Aidan's House.
 Dom Martin Haigh, T.D., M.A., Housemaster, St Bede's House.
 Dom Walter Maxwell-Stuart, M.A., Housemaster, St Cuthbert's House.
 Dom Leo Chamberlain, M.A., Housemaster, St Dunstan's House (Head of History).
 Dom Edward Corbould, M.A., Housemaster, St Edward's House (Head of History).
 Dom Benedict Webb, M.A., M.R.C.S., L.R.C.P., Housemaster, St Hugh's House.
 Dom Benet Perceval, M.A., Housemaster, St John's House.
 Dom Adrian Convery, M.A., Housemaster, St Oswald's House.
 Dom Henry Wansbrough, M.A., S.T.L., L.S.S., Housemaster, St Thomas's House.
 Dom Dominic Milroy, M.A., Housemaster, St Wilfrid's House (Head of Modern Languages).
 Dom Cyril Brooks, B.A., Housemaster, Junior House.
 Dom Anthony Ainscough, T.D., M.A. Dom Placid Spearritt, M.A., PH.D., S.T.L.
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 (Head of Economics). Dom Aelred Burrows, M.A.
 (Head of Religious Studies).
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 J. H. MacMillan, B.Sc.
 B. Richardson, B.A.
 J. E. Pickin, M.A.
 G. T. Heath, B.A.
 P. O'R. Smiley, M.A.
 (Head of Classics).
- E. J. Wright, B.Sc.
 W. A. Davidson, M.A.
 B. Vazquez, B.A.
 J. McDonnell, M.A., B.LITT.
 (Head of Modern Languages).
 E. A. Haughton, B.A.
 I. B. MacBean, M.A.
 D. K. Criddle, M.A.
 G. A. Forsythe, B.Sc.

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 (Head of English) (Careers Master).
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 (Head of General Studies). K. R. Elliott, B.Sc.
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 (Games Master). R. W. Musker, B.A.
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 C. Briske, B.Sc., PH.D., A.R.I.C. J. M. Davidson, B.Sc.
 (Head of Chemistry). J. R. Lee, B.A.

Music:

- D. S. Bowman, MUS.B., F.R.C.O., N Mortimer.
 A.R.M.C.M. (Director of Music). S. R. Wright, F.R.C.O., A.R.M.C.M.
 G. S. Dowling, MUS.B., A.R.M.C.M. O. G. Gruenfeld, L.R.A.M., L.G.S.M.
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Art:

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

P.E.:

- M. Henry.

Procurator: Dom Ambrose Griffiths, B.Sc., M.A.

Estate Manager: Dom Edgar Miller.

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

SCHOOL OFFICIALS

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 School Monitors R. H. J. Skinner, S. R. Finlow, S. J. Hampson, C. J. Satterthwaite, D. G. J. Reilly, C. H. Ainscough, H. P. Cooper, J. C. Gosling, S. D. W. Geddes, C. V. Clarke, S. C. G. Murphy, H. R. Hamilton-Dalrymple, A. P. Oppe, D. A. Sellers, S. D. Mahony, Hon R. W. B. Norton, W. M. Doherty, M. A. A. Nolan, B. P. Lister, P. J. Cramer.

Captain of Rugby	H. P. Cooper
Captain of Boxing	Hon T. A. Fitzherbert
Captain of Shooting	J. F. Spencer
Captain of Squash	C. H. Ainscough
Captain of Swimming	A. P. Graham
Captain of Golf	S. D. W. Geddes
Captain of Cross Country	S. C. G. Murphy
Master of Hounds	R. H. G. Faber

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The following boys entered the School in September, 1973:

From schools other than Junior House:

P. B. Aldridge (D), E. S. Alleyn (O), C. R. A. Anderson (O), P. D. Berton (H), N. H. Blackledge (E), J. H. B. Chancellor (D), C. H. Danvers (C), P. A. D. Day (J), D. F. K. Donnelly (A), H. C. H. Dunn (B), E. S. G. Faber (C), J. P. Ferguson (W), M. P. Gargan (J), N. J. F. Gay (T), J. T. J. Gillow (T), P. E. Hay (C), C. R. Holland (C), W. J. Hutchison (W), C. M. Lambert (J), F. McAlindon (D), J. R. T. McDonald (B), P. J. D. McKibbin (D), S. J. Magrath (O), P. D. A. Mansour (T), A. D. Mariens (D), A. P. Minford (H), B. S. A. Moody (H), M. F. J. G. Mostyn (A), S. G. E. Murray (E), O. J. Nicholson (C), G. P. Nickol (D), J. P. Nolan (T), W. A. Nixon (D), J. M. R. O'Connell (A), S. M. T. Odone (B), H. N. Osborne (A), M. C. Page (B), A. N. Parker (T), G. J. Pender (J), I. Rodzianko (E), C. M. Rose (O), E. J. Ruane (J), P. A. Sewell (J), M. J. Sherrard (A), P. V. Smith (A), E. T. A. Troughton (C), D. J. H. Villiers (W), R. P. G. Wakefield (E), S. R. Watters (D), B. N. Weaver (E), M. Wittet (T), J. R. G. Worrall (E), C. F. M. Wright (E).

From Junior House:

T. D. Beck (B), M. J. Blenkinsopp (E), D. C. Bradley (E), A. C. Burt (J), E. T. B. Charlton (D), C. F. H. Clayton (D), J. F. Copping (J), P. K. Corkery (J), D. McN. Craig (B), A. de Larrinaga (A), S. J. Dick (O), L. R. Dowling (H), A. E. Duncan (T), S. G. Durkin (A), B. J. M. Edwards (D), D. R. Ellingworth (E), T. R. B. Fattorini (O), C. E. Feilding (A), P. M. Fletcher (D), A. I. C. Fraser (W), A. R. Goodson (O), N. P. Gruenfeld (D), P. J. A. Hall (J), S. R. F. Hardy (D), M. S. Harrison (W), S. J. Henderson (A), J. J. Hopkins (H), C. C. Howard (T), T. B. P. Hubbard (W), J. F. Lennon (D), M. T. C. Madden (D), T. M. May (C), P. B. Myers (W), A. J. Nicoll (O), J. F. IaF. Nowill (J), E. J. D. O'Brien (B), M. C. M. Pickthall (B), A. C. A. Quirke (H), P. J. L. Rigby (H), M. F. Russell (T), A. P. Ryan (D), C. T. Seconde-Kynnersley (O), P. M. Sheehy (O), M. D. Sillars (E), P. S. Stokes (J), J. B. P. C. Stuart-Smith (A), J. C. B. Tate (W), M. P. Trowbridge (W), S. J. Unwin (A), M. J. van den Berg (A), M. J. Velarde (J), I. C. S. Watts (T).

The following boys left the School in December, 1973:

St Aidan's: R. M. Bishop, T. R. H. Du Boulay, J. A. Durkin, S. R. Finlow, N. W. Price, R. H. J. Skinner.

St Bede's: C. K. Badenoch, J. P. Craig, S. J. Hampson, D. M. A. Wallis.

St Cuthbert's: C. H. Ainscough, J. H. Bodkin, A. S. Brodzick, H. P. Cooper, M. R. Cooper, R. H. G. Faber, J. C. Gosling, S. Heywood.

St Dunstan's: S. D. W. Geddes, M. A. Maloney, A. B. I. Millen, E. A. Willis.

St Edward's: C. V. Clarke, H. R. Hamilton-Dalrymple, J. Jennings, J. F. Spruener, J. N. Wakely.

St Hugh's: S. M. Belfield, A. P. Oppe, M. Pery-Knox-Gore.

St John's: M. E. D. Henley, J. J. Rochford, D. A. Sellers.

St Oswald's: S. D. Mahony, A. R. F. Mangoi, Hon B. W. B. Norton, A. G. Yates.

St Thomas's: W. M. Doherty, D. G. M. Griffiths, B. G. F. G. Hoed, M. A. A. Nelson, J. M. T. O'Connor, H. C. F. Scott.

St Wilfrid's: P. J. Cramer, M. B. Spencer, S. J. Trowbridge, E. H. M. von Oppenheim.

THE AUTUMN TERM, 1973

The School re-assembled on Tuesday, 11th September, with 733 boys, 12 more than at the same time last year. On the following Sunday Fr Patrick celebrated Mass for the Opening of the School Year, with the Community concelebrating.

We welcomed two new Masters, both to teach in the Mathematics department. Mr John Lee, a Durham County squash player, has come from Barnard Castle School and Mr Michael Davidson from St Mary's High School, Hull. To both these new arrivals and to Mr Lee's family we extend a warm welcome.

Mr John Barnes and Mr Philip Naylor, both of Trinity and All Saints' College, were with us for the term, helping in the History and Economics departments respectively. We thank them for all they did and wish them both all success in their careers.

In one sense it was a frustrating term, for the new building operations necessitated a certain amount of havoc. Sets were constantly having to change classrooms, and the rooms in the new classroom block, when they were brought into use towards the end of the term, suffered from inevitable teething problems. Above all, the noise of the earth-moving machines below the Range created for a few weeks conditions under which it was a struggle to work in that area.

Yet, in spite of all, the term was supremely successful in all spheres—work, games, the pursuit of the Arts, and those many other activities which encourage a boy's interests or his sense of adventure.

Pride of place must go to those boys who were so successful in the "Oxbridge" scholarship examinations in December. Sixteen awards are a very considerable achievement, even if it is not quite the record, for in 1937 17 awards were gained. But at that time a third as many more scholarships were available, and of course the competition for places these days is enormously harder. In what we may then count as our record year, we offer our congratulations to those who gained Awards or Places. The full list is as follows:

OXFORD

AWARDS

S. R. Finlow (A)	Music Scholarship	New College
R. H. G. Faber (C)	Scholarship—History	Trinity
S. D. Mahony (O)	Scholarship—History	Kable
R. W. B. Norton (O)	Scholarship—Mathematics	New College
S. J. Trowbridge (W)	Scholarship—History	Oriel
A. R. F. Mangeot (O)	Scholarship—English	Trinity
J. F. Spencer (E)	Exhibition—Mathematics and Physics for Physics and Philosophy	Christ Church
H. R. Hamilton- Dalrymple (E)	Exhibition—History	Corpus
T. R. H. Du Boulay (A)	Exhibition—History	St Edmund Hall
J. P. Craig (B)	Exhibition—Classics	Magdalen
M. Pery-Knox-Gore (H)	Hastings Exhibition— Classics	Queen's

PLACES

M. B. Spencer (W)	Classics	Hertford
C. H. Ainscough (C)	History	University
L. J. Dowley (A)	History	Balliol
J. H. Bodkin (C)	History	St Edmund Hall
S. C. G. Murphy (E)	History	Lincoln
A. G. Yates (O)	History	New College
C. K. Badenoch (B)	Modern Studies for P.P.E.	Oriel
W. K. Doherty (T)	English	St Benet's
P. C. C. Solly (T 70)	History	St Benet's
S. J. L. Roberts (J)	took Balliol Exam, as well as Prelims, for St Benet's and won a place at Balliol so will transfer in January	

CAMBRIDGE

AWARDS

A. S. Brodrick (C)	Scholarship—Mathematics	Sidney Sussex
M. E. D. Henley (J)	Exhibition—English	St John's
E. A. Willis (D)	Exhibition—Natural Science for Medicine	Magdalene
H. C. F. Scott (T)	Exhibition—English for Philosophy	Peterhouse
J. A. Durkin (A)	Exhibition—English	Trinity

PLACES

R. H. J. Skinner (A)	Natural Sciences	Clare
P. J. Cramer (W)	History	Queens'
I. J. Rochford (J)	Natural Sciences	Gonville & Caius
S. J. Hampson (B)	Natural Science for Medicine	Gonville & Caius
J. C. Gosling (C)	French and Spanish	St Catharine's
A. H. Davenport (D)	Natural Sciences	Pembroke
J. N. Wakely (E)	Natural Science for Medicine	Magdalene
J. Jennings (E)	English	Pembroke
P. M. McDonnell (W)	Law	Trinity
H. P. Cooper (C)	History	Fitzwilliam

The achievements of the First Fifteen were no less distinguished. For the second year running we had an unbeaten side, and we congratulate the Captain of Rugby, Hugh Cooper (C), his team, and their coach, Mr John Willcox, on this magnificent achievement. The side would be the first to acknowledge the support it had from the School at home matches (especially the crucial Monmouth match), and from parents and friends in away games. It was support that was much appreciated.

We congratulate T. N. Clarke who came 2nd in the Senior Boys event at the Yorkshire Schools Orienteering Championships held at Guisborough on 7th October. He and H. R. Hamilton-Dalrymple, N. D. Piel and B. L. Bunting—all of St Edward's house—won the Senior Boys Team Trophy.

On 11th November 18 members of the 1974 Ampleforth Arctic Norway Expedition carried out a sponsored scavenger of the summits of the Yorkshire Three Peaks, Pen-y-Ghent, Ingleborough and Wharfedale. Thirty sacks of rubbish were collected and over £100 raised for the expedition. The Keep Britain Tidy Group awarded a Certificate to the expedition in recognition of the success of the operation.

The O Level Examinations started on 22nd November. On this occasion 108 boys were taking between them 246 papers: in all, 120 passes were obtained. We also congratulate the following who were successful in the music examinations of the Associated Board held here on 29th November.

J. H. C. Boodle, Clarinet Grade V; A. I. C. Fraser, Violin Grade II (Merit); M. G. D. Giedroye, Violin Grade III (Distinction); A. R. Goodson, Violin Grade IV; J. G. Gruenfeld, Violin Grade IV; N. P. Gruenfeld, Horn Grade VIII (Merit); T. A. Herdon, Piano Grade V; B. P. Lister, Piano and Clarinet both Grade VI; S. L. Livesey, Piano Grade V (Merit); D. H. D. McGonigal, Cello Grade I (Merit); D. G. Williams, Piano Grade III; A. J. A. Tate, Bassoon Grade VI; C. W. J. Hatrell, Organ Grade VII (Merit).

On 23rd September Geoffrey Emerson directed a wind ensemble in an interesting and well-planned programme given in the Theatre. The recital included performances of Renaissance music played on reproductions of authentic instruments of the period, and Honor Wright played pieces for solo harp, including Roger Nichols' *Impromptu 1972* which was written for her.

The King's Singers paid a very welcome return visit on 21st October. A packed Theatre was treated to a dazzling display of virtuosity in a programme ranging from early sacred music and French *chansons* to Richard Rodney Bennett's "The House of Sleep" and "Time-piece" by Paul Patterson. Reviews of other concerts will be found elsewhere.

CAREERS

In October we welcomed Mr T. A. Smith, Director of the Careers and Appointments Service at Hull University, to speak on "University and After". He began by discussing the possibilities which confront a school leaver. On the subject of university he had no doubt of the advantages of going to university, but urged boys to consider the implications: a uni-

versity degree is not a certain guarantee of a job and normally has to be followed by a period of training; graduates must not expect to find jobs directly connected with their degree and will increasingly have to be willing to start with comparatively humble work. Unless a boy is going to university to acquire a particular professional qualification, the subject of his degree is not important; a boy should choose a subject which interests him. This was a very valuable talk which covered a lot of ground.

In November we held our second O.A. Careers Convention, the subject being "Management in Industry".

Mr L. P. T. Nester-Smith (W 53), Managing Director of Redland Bricks, started us off. He outlined his own career, emphasising that potential managers must be prepared to tackle simple routine jobs to begin with. He then spoke of the functions of Management, stressing the need for imagination. His talk admirably conveyed his own enthusiasm.

The film "Who Killed the Sale?" was then shown. This describes how a fictitious company loses an apparently certain contract as a result of a series of incidents involving members of the firm from the Managing Director down to a lorry driver. The film was then discussed in groups and the shortcomings of the firm were analysed.

Mr J. W. Gormley (W 53) then talked about setting up a small business. He explained why he had become disillusioned with large firms and what he was hoping to achieve with his small furniture business in Thirsk. He went on to describe the lengthy planning required for such a venture, speaking about the problems of money, buildings, machinery, design and marketing. This was a fascinating talk, but Mr Gormley made it clear that this is a very complex operation and not one to be undertaken except by someone with experience and knowledge.

Finally Mr M. Welford, General Manager of the Durham Factory of P. C. Henderson Ltd., spoke on "What Sort of People is Industry Looking for?". He described the various ways of entering industry, pointing out that there are excellent opportunities for an enterprising young man who goes in straight from school; an example was provided by the progress of his young colleague, Mr D. West, who also took part in the Convention. Mr Welford then spoke about the details of making an application and handling an interview, explaining how these demand careful thought and preparation.

Some interesting and valuable points were raised during the questions after each talk. Twenty-five boys attended the Convention. We should have liked a few more, but felt that the day was a success and well worth repeating next year on a different topic. We are extremely grateful to our speakers for giving up a Sunday, especially as some of them came at very short notice; also to Messrs. P. J. Gaynor (D 43), B. V. Henderson (E 47) and D. F. Tate (E 47) for their help in planning the Convention.

The Public Schools Appointments Bureau has recently changed its name and address. It is now the Independent Schools Careers Organisation (ISCO) and the Head Office is at 12a-18a Princess Way, Camberley,





AMPLEFORTH ABBEY



Handel's MESSIAH

HONOR SHEPPARD Soprano

PAUL ESSWOOD Alto

IAN CALEY Tenor

JOHN TOMLINSON Bass

SCHOLA CANTORUM OF AMPLEFORTH
ABBEY

AMPLEFORTH COLLEGE CHAMBER
ORCHESTRA

Conducted by David Bowman

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TICKETS 40p & 75p (Students 20p & 10p)

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Surrey, GU15 3SP. The same services will continue to be provided. In this connection it is worth pointing out that they run a placing service for boys from member schools up to the age of 22; this is particularly valuable for boys who leave with 'O' levels or whose 'A' level grades are not high enough for university. Details of vacancies normally come first to their London office (27 Marylebone Road, NW1 5JS), but are subsequently circulated to regional offices. It is also worth recommending again the careers courses organised by ISCO for boys during the school holidays. These are especially valuable for boys in the first year of their Sixth Form course. Although those who go on these courses always bring back favourable reports, they are not as well supported as they should be.

F. D. LENTON.

DRAMA

LET it first of all be said that any fears for lean years ahead in the theatre are without foundation while Ampleforth possesses a First Year with such abundant talent as the present one. Moreover the enthusiasm shown by the 21 boys who participated in the productions of Maurice Baring's "The Rehearsal" and Ronald Hadlington's "Abu Hassan pays his debts" and by the unfortunate ten who were turned away at the auditions for lack of vacancies promises well.

Maurice Baring's 20-minute play which is an original rehearsal of Shakespeare's "Macbeth" was the first to be staged and the more polished of the two productions. Its brevity cleverly conceals the vast amount of humour it contains but has the disadvantage, from the producer's point of view, of allowing the cast no time to warm up. In addition, for two of the leading parts, the stage-manager (Guy Salter) and the producer (Alistair Burt), it offers considerable problems, since they have both to set the pace of the play and combine its different elements. That these two did well, even excellently, is indisputable—the contrast in their characters, the former demonstrative, the latter unobtrusive, being especially effective.

Nevertheless I found the play lacking some vital quality, despite the efforts of the witches, Hugh Osbourne, James Hopkins and Stephen Henderson, Banquo (David Donnelly), the Gentlewoman (Chris Howard) who showed an ability with would have secured him a larger part if only there had been one to spare, and the vocally versatile Paul Smith playing the Doctor.

The gifted Wilfrid Nixon provided the vital quality necessary to maintain the impetus of the play, when he strutted with verve on to the stage and confidently took command. His chief ability was to transform the character he was portraying immediately, the petty and egoistic Mr Burbage, into a magnificent and domineering Macbeth. Lady Macbeth was not so impressive. Mark Russell kept hidden his true ability until virtually the end when his "Am I to wear a dark wig or a fair one?" deservedly raised the loudest laugh of the production. Two characters remain to be mentioned. Mark Campbell, who acted Mr Shakespeare

intelligently and delivered his important and difficult speech, beginning "Tomorrow and tomorrow and tomorrow" carefully and with merit, and Laurence Dowling, red-headed but cool tempered, who was suitably dramatic at the start of his duel with Macbeth and equally repentant for injuring him.

"Abu Hassan pays his debts" was twice the length of its predecessor and in comparison looked unrehearsed. It is a comedy in which healthy beings become supposedly lifeless corpses and supposedly lifeless corpses leap up to declare their good health. Despite all the faults in its production, I, at least, enjoyed it more, mainly because the leading characters, Edward Troughton as the eternally optimistic Abu Hassan and Nicholas Parker as his despairing wife, displayed a depth of natural ability which none of the previous cast had fathomed.

Among the rest of the cast the Caliph (Charles Wright) was the most impressive, proving imposing in anger and possessing a dignity to which his shape helped not a little. His entry, heralded by the temporarily dark-skinned Oliver Nicholson and followed by a strikingly dressed retinue, was the high point of the play. Simon Durkin, his spouse, was very cool, despite the mass of decorative costume he was wearing, throughout the hot-tempered climax. In contrast, the Caliph's servant, Steve Unwin, grew excited and energetically thrashed the air with his arms, while the evil-looking Scheherade, played by Hass Hutchinson, memorable for his rasping voice, reacted in a colder fashion, more suitable to his character, to a situation none but the audience and the two culprits, Abu Hassan and his wife, could understand. The well-meaning Paul Mansour and Max Sillars weren't quite nasty enough as shopkeepers demanding payment from the penniless Abu Hassan.

DOMINIC HERDON.

THE BUILDING APPEAL CONCERT—SUNDAY, 7th OCTOBER

This most impressive concert was given by the Ryedale Orchestra making their first appearance under new management. A splendid array of over 70 instrumentalists, including over 30 from or directly connected with the College, gave their services free to support the Building Appeal and to make some admirable and exciting noises under Simon Wright's masterly direction. In so doing they justified Teddy Moreton's unbounded optimism and indefatigable hard work; the concert was his brainchild (he was the founder of the orchestra in 1969) and, with Simon Wright's technical accomplishment and musicianship, he managed to silence those who had doubted the wisdom of the project. The need for good live music here at Ampleforth is obvious to everybody; what may not have been so apparent to some people was the need for the Appeal itself. However, this concert not only provided good music, it also made it ironically obvious that there really is a need to raise hard cash for buildings. Both orchestra and audience were crammed like sardines into the inadequate auditorium, and when, under the magisterial direction of Lady Read (the first conductor

of the orchestra), the National Anthem burst upon our ears, we were once again reminded that the Theatre was designed for drama and that it cannot cope with music of more than chamber dimensions.

However, let us now turn to the programme itself before I drop too many more bricks: they might just form the foundations for an adequate concert hall...

The hors d'oeuvre was an Overture with the Sphinx-like title "The Hedgehog's Waistcoat" by Eric Hughes, a friend of our brass teacher, Geoffrey Emerson. This amiable piece proved to be a well-tailored composition through which not many twentieth century spines were allowed to project and spoil our pleasure in its gentle euphony. The soup course consisted of Vaughan-Williams' Fantasia on Greensleeves. In both of these pieces, and indeed throughout the concert, the strings produced a rich tone with well-disciplined phrasing and bowing—all credit to their leader, Jill Clowes. There were some rather obvious intonation problems in the woodwind section, but the brass fared better.

The main course was Tchaikowsky's formidably difficult Violin Concerto played by Br Alexander. The most impressive features of this performance were the rapport between soloist and conductor (the ensemble at the orchestral entries after solo passages and the handling of rubato demonstrated Simon Wright's enormous conducting technique) and the fine, rich tone produced by the soloist in the slow movement. I have never heard Tchaikowsky's direction "*Allegro vivacissimo*" at the head of the last movement taken quite so literally, nor have I ever heard such a supersonic *accelerando* at the end of the movement: the orchestra might have been able to withstand the g force had it not been for an errant timpanist.

After such a rich menu it was rather daunting to be faced with Beethoven's Seventh Symphony for pudding, and indeed, the orchestra itself seemed to be suffering from a little indigestion; despite Simon Wright's superb conducting the work proved to be too difficult and there were one or two hair-raising cliff-hangers in the last movement.

Despite obvious imperfections, this was a very exciting concert, and one hopes that the enthusiasm it has generated will lead to a renewal of joint music making between the College and Countryside.

DAVID BOWMAN.

ORGAN RECITAL

It is difficult at the best of times to attract audiences to organ recitals and it seemed a sad pity that so many people drawn to Nicholas Danby's recital in the Abbey Church on Sunday, 11th November noticeably lost interest and even began to fidget as the programme progressed. The works performed looked interesting enough on paper, constituting a reasonably well balanced programme chosen from the repertory of Tinelouze, Liszt, Howells and others, but, inexplicably, little sense of musical occasion or purpose was generated. Mr Danby produced some lovely sounds, especially in the Benedictus by Couperin and Howells' Psalm Prelude on Psalm 130. Liszt's aimless "Weinen, Klagen, Sorgen, Zagen" and Frank Bridge's un-

distinguished Adagio in E clearly try the patience of many listeners plunging a recital into the depths of dreariness and despite the virtuoso élan with which the Toccata, Adagio and Fugue in C by Bach was dashed off, one was left with the feeling that the executant was indifferent to the genius of this wonderful work. The Adagio section seemed hurried and to be almost a rather trivial obstacle to be overcome before the Fugue.

The Plainsong interpolations between the verses of Titelouze's Pange Lingua offered an interesting and refreshing insight into how the music was intended to sound in its liturgical context. The singing was of a high standard, likewise the organ verses on which Mr Danby maintained a satisfyingly solid rhythm. Jean Langlais's Te Deum should have provided the brilliance which is so often felt to be a necessary feature at the end of a recital, but, here again, little sense of excitement was communicated.

ROGER NICHOLS.

CHORAL AND ORCHESTRAL CONCERT IN THE ABBEY CHURCH

THURSDAY, 29TH NOVEMBER

Programme

"Jesu, Joy and Treasure"	Buxtehude
Chorus and Orchestra, with Martin Hattrell, Timothy Herdon (trebles), Peter Langdale (bass)	
Concerto Grosso in A minor, Op. 3, No. 8	Vivaldi
Soloists: Andrew Wright, Benjamin Hooke (violins)	
Violin Concerto in A, K.V.219	Mozart
Solo violin: Andrew Wright	
Magnificat (arranged for wind orchestra)	Zielenski
Magnificat	Pergolesi
Chorus and Orchestra, with Philip Aldridge (treble), Benjamin Hooke (alto)	

AN unusually interesting concert, of just the right length, including some rarely heard church music of the classical period. Besides the School's regular chorus and orchestra, in excellent form, it was encouraging to hear a work (a Concerto Grosso of Vivaldi) performed by younger and mostly inexperienced members of the School. This turned out to be an admirable and worthwhile experiment, with music well within the grasp of the players, even if a little dull at times.

Geoffrey Emerson's ingenious arrangement of the 16th century Polish composer Zielenski's choral Magnificat for wind ensemble, with four little bands stationed in nave, transepts and gallery, didn't really work. It badly needed the brighter timbres of choir and organ to bring it to life. Perhaps Mr Emerson's good idea of transforming the Abbey Church into a miniature St Mark's will some day find a more exciting excuse with a performance of Monteverdi's Vespers. Let me again urge David Bowman to do it while we have such excellent material available in our choir and orchestra. The acoustics of the Church should suit it perfectly, too.

Of the two choral works, Pergolesi's Magnificat was a decided winner. Its vigorous choral writing was very effective and enjoyable, in exactly the

same proportion as Buxtehude's Cantata, with which the concert opened, was long and boring—qualities only too typical of so much of German religious music, especially that of Bach.

Lastly, a sincere word of congratulation to Andrew Wright for his performance of the Mozart Concerto. Always thoughtful and careful, with intonation that (not unnaturally for someone so inexperienced) was variable but at its best sure and confident, this was the most impressive achievement by a boy in the School that I can remember for 15 years.

BERNARD VAZQUEZ.

HANDEL'S "MESSIAH"

I FORGET who it was who said that in the North of England there were three Seasons—Spring, Summer and Messiah. At all events, the season came round once again on Sunday, 9th December, when a most stylish and as satisfying a performance of Handel's oratorio as I've heard was given in the Abbey Church.

In the first place the quartet of soloists was especially distinguished, both in renown and in their singing on this occasion. Honor Sheppard sang if anything even better than last year, with her superb technique particularly evident in the formidable 'Rejoice Greatly'. The counter-tenor was Paul Esswood, who has made a considerable reputation for himself: he is clearly a singer of very high class and his singing of the alto arias gave much pleasure, particularly in 'He was despised' and in the duet (with tenor) of the rarely heard 'O Death, where is thy sting?'. Ian Caley's pure, rich tenor voice was a joy to hear, too, while the bass, John Tomlinson—another stranger to Ampleforth but a principal of the Glyndebourne Opera—sang with rich tone and extremely impressive dignity. All the soloists, moreover, had excellent diction.

In the choruses I thought the *Schola* sang very well indeed, especially after the first interval. The tone of the trebles, for instance in 'And he shall purify' was particularly sublime, while the altos very successfully negotiated that notorious first entry in 'And the Glory of the Lord'. What was particularly pleasing was that no section of the *schola* lacked attack or firmness of line where these were necessary, and the balance in florid passages of semi-quavers was good.

Accompanying all the singers the Chamber Orchestra, led by Neville Mortimer, played beautifully all evening. There is a tremendous amount of playing to be done by the strings in "Messiah" but they never flagged at all, although they were occasionally too loud, as in 'But who may abide'; the bass accompaniment of bassoon, cellos and double-bass was always firm and rhythmic, though it was a pity that the harpsichord was somewhat out of tune. The trumpet playing of Geoffrey Emerson and David Robbins was brilliantly done.

Over all these forces David Bowman, exercising that firm control which ensures precision and correct balance, conducted with style. He had obviously worked both himself and his musicians very hard indeed and we are

enormously grateful to him and them for producing such a marvellous performance.

Finally, I have three complaints: the performance was too long, especially for an audience sitting on the hard benches of the church; with two intervals, the evening's music extended to nearly three hours. I should like to have seen a programme which gave the names of the singers in the *Schola* and of the orchestral players. And I think there is some danger of a performance of "Messiah" becoming an annual event here. But it would be a pity if thereby we were precluded from hearing some of the other major religious and seasonal choral works such as Bach's Christmas Oratorio or 'the Childhood of Christ' by Berlioz.

EDWARD MORETON.

"ELITES AND THEIR EDUCATION"

This is the title of a new survey by an American sociologist, Dr David Boyd (National Foundation for Educational Research, £2.30). He shows that social and political changes since 1939 have not changed the grip that Oxbridge and the major public schools have had upon what he designates as the six elite professions—Foreign Office, Judiciary and Law, Church hierarchy, the Armed Forces (in its higher reaches), the Administrative branch of the Civil Service, and the clearing banks. Only in the Civil Service have the public schools lost ground; and they have gained ground in the Navy, Army and clearing banks. While there are now less Oxbridge bishops, there are more such ambassadors, soldiers and bankers.

Dr Boyd defines elites as groups with high occupational status, limited numbers, a distinctive life-style, club consciousness and cohesion, and varying degrees of capability, responsibility and power. He distinguished those who exemplified "elite succession" from those who exemplified "elite mobility" by whether or not their fathers had been listed in "Who's Who"—and in this context he described Eton and Winchester as "conspiracies rather than educational establishments".

Dr Boyd has judged that the link between independent education and elite status is likely to persist. Parents judge as the best those schools which offer the most chance of entry to Oxbridge and the prestigious careers. "Public schools may or may not be superior to the better grammar schools; but should they continue to be regarded as express routes to advancement, they will surely retain clientele. . . (they) will lose their appeal only when they no longer contribute to performance elites. This study has shown that there is little evidence of this in the recent past."

The key to the justification of elitism at all is surely in two words not sufficiently stressed by Dr Boyd—"performance" and "responsibility" (high load-bearing capacity): they imply continuous response rather than parasite run-down, and gifts of talent and industry made available by the highly endowed and trained to the nation at large. The public schools ask not to be served more comfortably, but to serve more intensively.

A.J.S.

SOCIETIES AND CLUBS

THE SENIOR DEBATING SOCIETY

This has been a very successful term in which the scholars and Oxbridge candidates, in face of their examinations, have given a lead through to the end. We have come to realise that this term is not the beginning of a new debating year, but the climax of the last. The next term will show a drop in both audience and argument, until the new generation gathers its forces. Nevertheless some special credit should be given to the Vice-President, Hon Richard Norton, for strong committee and House leadership; and to him and Mr John Durkin for strong leadership of the benches. These two both became unusually distinguished debaters, one for his incorrigible eloquence, the other for his dogged persistence; so that David seemed again to be confronting Goliath. Mr Durkin carried the longer burden, moving from Leader of the Opposition to lead the Government bench at half term, when Mr Norton retired from the fray to a place on the Presidential bench.

Old hands and new scholars provided the staple at most debates, giving impetus to the evenings. These included the disdainful Mr du Boulay, the aloof Mr Fulwile (less active if not less effective than of old), the precipitate Mr Hew Hamilton Dalrymple, (the entertainingly nervous Mr Gosling, the granite-like Mr Perry-Knox-Gore, and of course the ever irresistible Bolton House brothers, Messrs Martin and John Spencer (targets for the provokers, and counter-attackers of seasoned style). Of all of these, perhaps the most solidly impressive was Mr Gore, more telling in an Enoch Powell role than on a bench.

There was a wide variety of supporting speakers, and an encouraging influx of new talent. Many maidens took the plunge with heartening speeches, the best of the newcomers being Messrs Cumming-Bruce (those are two of his four names, Mr Gore being outbid) whose unruffled bench performances bode well for the future; Parker, Craig, Slattery and Everard. Then the two Tellers, Mr Dominic Peares and Mr Graham St Lawrence, over-zealous with his time-keeping sometimes, both spoke well from time to time. The biggest surprise was Mr Edward Stouton, who at half term was elected to lead the Opposition in place of the Vice-President, who had hoped for a spell leading but out of the Government chair; already the coming generation is taking the high places. Other good speeches came from the quaintly unyielding Mr Charles Ellingworth, the hot blooded Mr Langdale, the epic and unprepared Mr Wadsworth, the ever-sensible Mr Karwatowski, the epitome of effete gentility Mr Chichele Ploeden, and the Francis brothers, who may become worthy successors of the Spencers.

Attendance never fell below forty, and in one debate—without outside help—it rose to a recent record of over sixty (admittedly on a principle near the hearts of the House). The overall average was over fifty. This meant that the atmosphere was always sufficient to give the speakers a sense of challenge, sending their blood just slightly quicker round their veins.

The two guest debates were each a success. One was held before half term in the Upper Library, when 30 girls of the Mount School were our guests; and traditionally we journeyed to Richmond on the last evening to join the girls of the Assumption Convent on the last evening of this season before Christmas. They were good debates.

John Bruce-Jones has been appointed Vice-President for next year.

The following motions were debated in the Upper Library:

"This House denies that public schools are more of a public nuisance than a public convenience."

Ayes 30, Noes 19, Abstentions 2.

"This House holds that a man may eat, drink, and be merry, knowing that tomorrow he will die."

Ayes 16, Noes 20, Abstentions 4.

"This House believes that the great artist is the enemy of society."

Ayes 45, Noes 33, Abstentions 17.

"This House does not believe in democracies."

Ayes 17, Noes 26, Abstentions 6.

"This House believes that America has forfeited her claim to lead the West."

Ayes 20, Noes 17, Abstentions 5.

"This House would on no account legalise abortion."

Ayes 28, Noes 17, Abstentions 6.

"This House upholds the values of its parents' generation."

Ayes 22, Noes 18, Abstentions 6.

The last debate was carried to the Assumption Convent, Richmond, where it was roundly denied that "This House believes that highly educated women make poor mothers." Afterwards moderately educated girls were found to make good hostesses.

(President: Fr Alberic)

W. M. DOHERTY, Hon. Sec.

THE ARCHAEOLOGICAL SOCIETY

THE first meeting of the term was to see two films on Greece. Although we saw many impressive shots of the Greek islands and their treasures, both films were somewhat marred by being aimed at the tourist rather than the archaeologist. Mr Karas, the Greek Consul in Leeds, answered questions after the films. For the next meeting Tristram Clarke gave a talk on Vindolanda, a civilian settlement attached to a Roman camp just south of Hadrian's Wall, where he himself has twice been on a dig. His talk was very entertaining and informative, based on a personal knowledge of a site where one can apparently even smell the Romans. The Society's last meeting was to hear Mr Peter Walker talk on "Forgery and Counterfeit Coins". He traced the history of coining, described the severe penalties imposed for it and showed some more recent dud coins, including pliable "half-crowns" and "pennies".

(President: Fr Henry)

PETER LANGDALE, Hon. Sec.

THE CHESS CLUB

ATTENDANCES were good throughout the term thanks largely to the enthusiasm of the captain, D. M. Herdon. Meetings were dominated by the introduction of the inter-house knockout competition. With play limited to 55 minutes, four players to a team, a guillotine rule for drawn matches, and the threat of the President finding a winning line for the underdog in any adjudicated games, it was perhaps inevitable that play should often become fast and furious. The favourites, St Oswald's, were knocked out with the help of the guillotine by St Wilfrid's, who went on to the final where they were well beaten by St Aidan's. The losing semi-finalists were St Cuthbert's and St Hugh's. All Houses are to be congratulated on raising sides and maintaining a good sporting atmosphere throughout the competition.

Any hopes that the House matches might have sharpened our side for the *Sunday Times* Competition were shattered by a 5½-1 defeat from Prior Pursglove. We went without three of the side because of examinations and it can be said that for the first hour or so we held our own. But we collapsed after tea and only the Honorary Secretary emerged with a well-deserved draw. The team was D. Herdon, C. Holroyd, D. Humphrey, D. McGonigal, J. Slattery, J. Gaisford St Lawrence.

Our thanks go to the Captain, the President and Fr Matthew for an enjoyable term.

(President: Mr Nelson)

D. A. HUMPHREY, Hon. Sec.

AMPLEFORTH FILM SOCIETY

THE primary aim of the Society has been to promote a critical interest in the film as an art form. It is towards this aim that the Society's programme has been directed this term. It is to be regretted that membership diminished noticeably and might be attributed to the "genre" of film rather than the quality. The term opened dramatically with *Unman, Withering and Zigo*—it proved to be a disturbing, psychological thriller—the fact that it was set in a remote school earned it enthusiastic acclaim from its audience. Bo Widerberg's unforgettable style had previously engaged the Society's

interest with *Elvira Madigan* last year, and *Adalen 31* proved to be a fitting sequel, endorsing this general view. It is a deeply moving story of gentle, naive tranquillity amidst crude, emotional violence; a representation of human feelings. The touchy sensitivity and calm atmosphere was captured and subtly diffused by some magnificently lingering photography by the inimitable Widerberg—this remains the outstanding film of the term.

Charley Bubbles, long-expected and hence well attended, mystified its audience—the seemingly aimless wanderings of the enviably successful writer disconcerted the attentive gathering. From the crude sophistication of Mr Bubbles, the Society was sobered by the disarmingly simple and direct *Bicycle Thief*. The patience of those who sat to the bitter conclusion was infinitely more than justified and the very experience of the audience's emotionally subjective involvement must be difficult to surpass. The Society had again to modify its approach to the international disgust expressed in *Far from Vietnam*. Six French directors proffered six different reactions to this tragic horror. This theme of violent action persisted in the last film of the term, *Praise Marx and Pass the Ammunition*. It offered a novel impression of the romantic idealist of revolution; amusing, embarrassing, enlightening and shocking a bewildered audience. Too much for many, was the slow struggle to communicate in *Black Morning* but it told a deep story for those who saw in it a mirror of the experience of everyday. A small group of the Society took part in a conference on "The Western" which was conducted with great perception and charm by Tom Ryall, a lecturer at Sheffield Polytechnic. *Stagecoach* and *Guns in the Afternoon* were shown, and a lecture, discussion and some extracts were also included.

Our thanks are due to Mr Ryall, and the Cinema Box team who contributed so much to the Society.

(Chairman: Fr Stephen)

NICK BAKER, Hon. Sec.

THE FIRST YEAR SOCIETY

THIS term many activities were sponsored by members of the Sixth Form to allow boys who had just entered the School a chance to pursue their old interests, take up new ones, and to get some taste of the variety of leisure activities available through the School societies and clubs. The generosity of the Sixth Form has been overwhelming and the enthusiasm of the First Year hardly less so. Here are most of the activities offered to each boy at the start of term, and the Sixth Formers who ran them. Apologies are offered in advance for any omissions.

Football, Neil Johnson; *Guitar lessons*, Nick McDonnell; *Book-binding*, Matthew Pinius; *Classical Music*, Henry Plowden; *Modern Music*, Chris Satterthwaite; *Water Polo*, Simon Ashworth; *Lettering*, Johnny Gosling; *Printing*, James Shourton; *Art*, Richard Bishop; *Chess*, Stephen Mathews; *Bridge*, Simon Wright; *Aero-modelling*, Anthony Hampson; *Brass rubbing*, *Play and poetry reading*, William Wells; *Electronics*, Steve Hastings; *Photography*, Wojciek Karwatowski; *Motor Sports*, Nick Price; *Field Sports*, John Hornoyold-Strickland; *Angling*, Robert Bishop; *Fly-tying*, Tom Fawcett; *Nigel Spence*; *Astronomy*, Stephen Trowbridge, William Porter; *Typing*, Mellord Campbell; *History of Painting*, Chris Satterthwaite; *Judo*, Anthony Gray; *Dobating*, Matthew Craston.

Two plays were presented to the School.

"THE REHEARSAL"

by MAURICE BARING

THE STAGE MANAGER	Goy Sailer
THE PRODUCER	Alistair Burt
THE FIRST WITCH/MR LYLE	Hugh Osborne
THE SECOND WITCH	Stephen Henderson
THE THIRD WITCH	James Hopkins
BANQUO	David Donnelly
LADY MACBETH/MR HUGHES	Mark Russell
GENTLEWOMAN/MR BOWLES	Chris Howard

THE DOCTOR/MR THOMAS	Paul Smith
THE AUTHOR/MR SHAKESPEARE	Mark Garapbell
MR BURRAGE/MACBETH	Wilfrid Nixon
MAGDUFF/MR FOOTE	Maurice Dowling

"ABU HASSAN PAYS HIS DEBTS"

by RONALD HADLINGTON

ABU HASSAN	Edward Troughton
NOUZ HATOUL	Nicholas Parker
ALI WALI	Paul Mansour
RAB HADDAJ	Max Stillars
MESSOOR	Steve Unwin
SCHERARADE	Hass Hutchinson
GALIPH	Charles Wright
PRINCESS ZORBEIDE	Simon Durkin
CASSIM	Oliver Nicholson

Produced by Philip Marsden and Dominic Herdon
 Stage Manager: Chris Conrath
 Sound Effects: Richard Gorst
 Lighting: Steve Hastings

The First Year Room has been used a very great deal this term. The Procurator gave a smart suite of furniture and Sixth-Formers (among them Chris Conrath, Robert Millen, Nick Mostyn, Peter Macfarlane, Henry Plowden, Nial Casserley and Toby Odome) kept the bar stocked with coffee, crisps, nuts and orange most of the time, and sold their wares on request. Matthew Pintus had special concern for the room, and Jim Mellon managed our finances. The whole Society, in all its aspects, was under the gentle and generous sway of Chris Satterthwaite.
 (President: Fr Andrew)

THE FOOTBALL SOCIETY

The Christmas Term is always a difficult one for the Football Society because of the commitments of rugby players, and this term we only had Thursday afternoons available for practice. However, these were well used and we are much indebted to Michael Davidson who refereed, coached and played with the seniors, Frank Livesey who devoted so much time to the junior team, and Philip Naylor who took regular games for the first year.

Towards the end of the term Fr Jonathan arranged three matches; against Coxwold FC, St Mary's, Newcastle, and St Peter's, York. The match against Coxwold was quite an easy one for the team, who played some very attractive football when on the attack, but showed there were flaws in defence by giving away two easy goals. The star of this game was undoubtedly J. Dundas who scored five goals and combined well with C. Satterthwaite and J. Murray-Brown in midfield. It was through domination in this area that we ultimately won so comfortably. Against St Mary's we were clearly outclassed by a team who are considered to be one of the best in the North East. Their very coherent attack made a mess of our rather weak defence and it was left to J. Ephraums in goal to make some fine saves and prevent the score being more than it was. St Peter's fielded a very weak team and the atmosphere of the game was not conducive to good football. There were spells, however, when N. Johnson and R. Langley combined well up front to produce some attractive moves, making good use of the ball supplied by J. Craig on the right wing who had an excellent game, and by the midfield trio.

It is a pity that we did not get a close competitive game but the match against St Mary's was useful in that it highlighted our weaknesses and showed that without a decent pitch at Ampleforth and several coaching sessions a week we will never be able to compete on a par with teams of the calibre of St Mary's.

RESULTS: v. Coxwold FC (Home). Won 6-2.
 v. St Mary's, Newcastle (Away). Lost 0-10.
 v. St Peter's, York (Away). Won 7-1.
 Under 15s v. St Mary's, Newcastle (Away). Lost 2-7.

The following played for the Senior team: J. Ephraums, R. Southwell, S. Hampson, J. Misick, N. Forster, C. Satterthwaite, J. Dundas, J. Murray-Brown, R. Langley, N. Johnson, J. Craig, B. Smith.

(President: Fr Jonathan)

SAM SAMPSON, Hon. Sec.

THE FORUM

At the first meeting of the term the Secretary addressed the Society on "The Poets and the Spanish Civil War". The subject had topically at least, as one of the poets discussed, W. H. Auden, had just died. Peter Langdale gave an excellent talk on "Early Italian Poetry". With little time available to him, the speaker did extremely well not to generalise: his readings from the poets were well selected. A reasonable attendance braved the winter snow for Mr J. Hamilton-Dalrymple's talk entitled "Saki: The Early Years. An Interpretation". The Society was very impressed by the extent of the speaker's research on his subject.

(President: Mr Smiley)

M. PERY-KNOX-GORE, Hon. Sec.

HISTORICAL BENCH

The Bench had another successful term for which our thanks must go to some eminent speakers as well as the hard-working President, Mr Davidson, and the Treasurer, John Bruce Jones (A).

Fr David opened the proceedings with a very stimulating and closely argued talk on the persecution of the Christians under Nero, in which he replaced the traditional myths with his own solid interpretation. Next, Mr Criddle turned his attention to the nineteenth-century French poet Rimbaud, and in his talk, which had great contemporary appeal, he described in fascinating terms the hallucinatory world which Rimbaud created for himself by the deliberate disorder of his senses with drugs and outrageous behaviour. We were then honoured by the eminent medieval historian, Professor R. H. C. Davis, from Birmingham University, who delivered a paper on the historical origins of the Normans. In a deceptively simple fashion he analysed the evidence and demonstrated how the history of the people had been fabricated and given a false depth by the Dukes of Normandy, conscious of their recent arrival here. From the fragility of the Normans we moved to the firmness of Wagner, in a talk delivered by our esteemed President. With the aid of records he illustrated the multiple functions of music in understanding every age. The topical subject of the Channel Tunnel was tackled by the vastly competent Fr Anselm who examined the problem at all levels with a wealth of slides especially prepared for the occasion. Modern interest was maintained by the erudite Mr Allen Warren from York University who talked on the subject of revolutionary threat and dangerous imposition of Marxist theories on the England of the early nineteenth century. He satisfied the eager 'A' level history candidates who turned up in force to receive an excellent talk. Mr Davie rounded off the term with a talk on Drama and History, where excellence was measured inversely by the disappointingly small audience to which it was delivered. The speaker in his dry but intricate style conducted a superbly compiled circular tour of drama for an enraptured audience.

I would like to thank the speakers for the lengths to which they went in preparing their talks.

(President: Mr Davidson)

TRISTRAM CLARKE, Hon. Sec.

THE JUDO CLUB

THE beginning of term showed a marked increase in popularity with 45 members, although by December there was a more manageable membership of 25. Although a grading was unfortunately not available because it clashed with end-of-term examinations, we were very fortunate in being twice honoured by the presence of Mr Michael Laing (1st Dan Black Belt) of the York Judo Club; his expert tuition was most helpful and encouraging.

We are indebted to our ever-faithful President for his verve and enthusiasm which have maintained the very high standard this term.

(President: Mr Callaghan)

A. M. GRAY, Capt.

THE JUNIOR DEBATING SOCIETY

THE term opened with the motion that "This House believes that examinations hinder education". It was defeated by 42 votes to 19. Mr Giedroye, Mr Hamilton-Dialrymple and Mr Lear spoke well from the bench. In the next meeting the House decided that it would rather be red than dead. Messrs. Reid, Smith, Arbuthnot, Bennett, Campbell and Donnelly all displayed considerable gifts of oratory. The debate was thrilling and the result uncertain till the end. After half term the House tried to decide whether or not it would marry Princess Anne. Finally, there was a parachute debate when the House felt that the one most in need of the parachute was Droopy, the other contestants being nonentities like Beethoven and the Dalai Lama. Other regular speakers of notable ability are Messrs J. Harrison, A. I. Fraser, A. H. S. Fraser, Allen, Hutchison, O'Rourke, Brewen and Gillow. Special thanks go to our guest speakers.

(President: Fr Andrew)

M. CRASTON, Hon. Sec.

THE MATHEMATICAL SOCIETY

AFTER a period of silence the Society resumed its activities with two extremely popular lectures in Room 40.

To start the term our Chairman spoke on "Napoleon's Theorem". He discussed Fermat's Point, Napoleon's Outer Theorem, Napoleon's Inner Theorem and outlined some recent discoveries in this field. The talk was effectively illustrated by carefully drawn transparencies.

The second speaker, John Derrick of Leeds University, drew a record audience of almost fifty to hear him on "Infinity". Having proved that there are as many integers as fractions, he went on to show that the set of integers, the set of reals and the set of real valued functions have different cardinal numbers. An almost infinite number of questions were asked and discussions continued long after the meeting was formally closed.

The new Treasurer is C. J. Poyser.

(President: Mr Macmillan)
(Chairman: Mr Nelson)

S. H. MATHEWS, Hon. Sec.

NATURAL HISTORY SOCIETY

THE Society had four meetings during the term. The first on 23rd September was a joint meeting with the Sub Aqua Club; the President gave an account of Milford Haven and showed slides of the species of marine animals seen during the diving expedition in July. On 24th October a film was shown of the breeding behaviour of the Three Spined Stickleback. This had some brilliant close-up shots: and all aspects of mating, nest making, egg-laying and care of the young could be seen clearly. On 14th November Dr K. Gray gave a most interesting account of his visit to Canada in 1962 with beautiful slides of the Rockies near Jasper, Bow Lake, Lake Louise, Mt Niblock,

the Valley of the Ten Peaks and Mt Eisenhower. Black bears were shown scavenging in the camp. Finally he showed his own 8 mm. film of the Calgary Stampede and the Canadian Mounted Police's Musical Ride. The last lecture on 29th November was given by Fr Piers, who came over from Gilling Castle, on Barbados which he had visited in the summer. Slides were shown of the famous *Andromeda Gardens* which has thousands of plants from all over the world. The slides covered species from the Orchid, Hibiscus, Heliconia and Palm Gardens.

(President: Fr Julian)

P.J.R.

YORK ARTS THEATRE

A RECORD term for the Society, with a total of over 150 boys coming to one or more of eight productions in York.

The Pool Theatre, Edinburgh, brought their *Erik Satie Show* to the Arts Centre. Its mixture of music, film and dance didn't quite add up to a genuine theatrical experience (as happened with the two shows that Moving Being has brought us in the past), but it was always interesting and amusing, and well brought out the sad and eccentric nature of Erik Satie's life and music. Later in the term, in Joe Orton's farce *What the Butler Saw*, the outrageously witty dialogue carried the play along at a sparkling rate, and more than made up for only a passable performance by the York amateur company, Phiyax.

At the Theatre Royal, the term's events started with a piece of totally unrelieved gloom: Edward Albee's *All Over*, a most pretentious piece of nonsense from the once witty author of *Who's Afraid of Virginia Woolf?* However, one bright theatrical luminary shone out from the prevailing darkness: the first appearance on this stage of a superb actress, Maureen Pryor. The Directors of the Theatre Royal tell me he is inviting her back soon to play the lead in Brecht's *Mother Courage*, which will indeed be something to look forward to.

It was encouraging to see Ampleforth almost filling the Dress Circle for three outstanding plays: Sheridan's *The Rivals*, Shakespeare's *Richard III*, and Alan Ayckbourn's *How the Other Half Loves*. My colleague, Fr Dunstan, reviews the Shakespeare below, and I will only add my word of praise to his for Stephen Jenn's fine performance as Clarence.

We were lucky, too, to see a performance of Moliere's *Le Misanthrope* in French (reviewed by Fr Dominic later), with which a French company toured some ten cities of Britain. Of the two performances given in York, one was completely sold out, while the other played to a comfortably full house—a most gratifying reception for our visitors, and for the enterprise of the Theatre Royal in inviting them over.

Another fine actress, Avis Bunnage, came up from London to head the cast of the Harrogate Theatre Company for their production of *The Rivals*. She is a most vivacious actress, and glittered in this beautifully dressed and wittily performed interpretation of an amusing play. A pity it just fails to be the masterpiece it ought to be, but the last half hour sags, and needs some re-working.

Frank Marlborough is also a firm favourite with York audiences, and he was to be seen leading the Theatre Royal Company in two very different plays. I much admire the structure of the second act of David Storey's *Home*, in which the part of the wrestler serves as a kind of connecting inner voice between the groups of two men and two women in this delicately written, quinter set in a mental home. But the first act (without the two theatrical knights who graced the original London production) was slow and monotonous, and York audiences stayed away.

But not for the brilliant play by Alan Ayckbourn which attracted an audience of over 100 from Shack alone. *How the Other Half Loves* was given a superlatively witty production and performance by this Company, notably in the hilarious dinner-party scene—or rather two dinner parties, that take place in two different houses on two different days, which the audience sees enacted simultaneously around one table in this ingenious setting, one of the most brilliant things that I have ever seen in the

theatre. The icy, loggy roads outside which we had braved on our journey were totally forgotten during a wonderful two hours. It was a triumphant feather in this Company's cap.

B.V.

Richard III

Before the curtain rose on the York Theatre Royal production of *Richard III* we had all read the footnote on the programme:

"This production is not intended as a modern dress version of *Richard III* but as a performance without period costumes, the actors wearing rehearsal clothes." With an air of expectancy the audience was prepared, therefore, to be appreciative.

As the actors clearly did their best to impose credibility by a sheer *tour de force* of delivery so the credibility gap widened. In simplest terms the difficulties inherent in the play were too demanding for the economy of set and cast. A lack of created atmosphere must make "the willing suspension of disbelief" expected of any fair audience less likely when even the leading rôle is of limited interpretation. Frank Barrie's Richard showed a cynical contempt for women by studied mannerism but lacked the spine-chilling evil of Shakespeare's all-embracing double-edged irony. Of the scenes not dominated by Barrie's Richard, Stephen Jenn's Clarence in the Tower deserves an especial award.

Even in the theatre world of "make believe" you cannot have your cake and eat it: a straight play-reading might have won warmer applause from a less mystified audience.

D.A.A.

Le Misanthrope

A rather scruffy and misspelt pink hand-out did not augur well for this production at the Theatre Royal, presented by the Maison de Culture du Val de Marne. This most complex of classical comedies is very much a connoisseur's piece, and always risks falling flat on the boards. The fact that many of the audience were currently studying the text at 'A' level was a mixed blessing.

Happily, one's fears proved altogether groundless. Here was a thoroughly lively and stylish performance, which gave immediacy and vividness to the shifting patterns of Molière's dialogue and to the deliberate ambiguities of his conclusions. The play consists of a conversation about sincerity in society. Molière's deft satire is both perennial and topical; by shifting the setting from the seventeenth century to a rather ill-defined period somewhere between Jane Austen and Chopin, this production deprived some of the parody of its edge and created some rather odd anachronisms. But this was a small loss in a production so clearly committed to a rather urbane modernity which was really very convincing.

The two main parts were very finely played. The sombre Alceste of Jean Negroni achieved the right balance between dignity and gesticulation, and Maia Simon's Célimène—charming, flirtatious and insubstantial—gave the play its essential thread of light elegance.

The Theatre Royal is to be commended for giving us the chance to see this production, which was a good deal more imaginative and compelling than one I saw some years ago at the Comédie Française.

D.L.M.

RUGBY FOOTBALL

THE FIRST FIFTEEN

STATISTICS may at times be dull but there is no other method of expressing what a magnificent side this was. Played 11, Won 11, Points For 273, Points Against 58: an average of nearly 25 points a match; 46 tries scored and only 5 against. It is, of course, difficult to compare past and present teams but if there has ever been a better at Ampleforth, then it must have been superb for this side was a very great one.

Devastatingly led by the Cooper brothers, the threequarters were fast and able players. S. Murphy and S. Lintin, the two wings, had a fine burst of speed and plenty of determination. Murphy was good at the beginning of term: he was a great player at the end of it as his two tries against Monmouth and his two against Haileybury witness. Lintin is not yet aware of his power, pace and potential; when he has the confidence to give it all throughout a whole game, what a player he will be! S. Fritow has been paired in the centre with H. Cooper for two years and the XV this year owed much to his rock-like defence, his intuitive covering and his understanding of the Cooper brothers. Behind them all stood A. Mangeot, probably the most improved player in the team. Anybody who kicks 90 points in 11 matches must be proud for his great goal-kicking alone but Mangeot did much more than this—his kicking from the hand was long and accurate, his positional play improved out of all recognition and he was ever ready to add an adventurous thrust to the attack.

The backs were expected to be good. It was the forwards who astonished everyone with their collective drive and spirit. And things started badly for J. Durkin was injured and never played a game. Even without him, it must have been the best back row to represent the School for years. W. Doherty's skill was in inverse proportion to his stature: very fast and very powerful, he was always first to the ball, and for a long time was one of the few who had the technique to go with it. He led the forwards with great gusto and enjoyment, with great devotion and above all with great loyalty to the demands of the powerful back division waiting for the ball! A very great player, he never knew when he was beaten: it is as much a tribute to him as to the team he played in that he has not been on a losing side since he was in the U14 Colts. C. Ainscough at No. 8 made up in speed, fitness and intelligence for his lack of weight and power, and was an admirably thoughtful foil to the two flank forwards, the other of whom was B. Allen who rapidly became one of the hardest forwards in the tight-loose. All three had a killing tackle but more importantly were creative players, quick to spot an opportunity to attack. J. Gosling played four games when Allen was injured and Doherty was ill, and it is high praise to say that through his great-hearted efforts he looked by no means out of place. The two locks learned fast but were somewhat inconsistent. Again both were very quick and hard tackling and were capable of some brilliance: M. Ainscough's games against Sedburgh, Denstone, Monmouth and Haileybury, and N. Baker's against Leeds, Monmouth and Haileybury will be long remembered. A. Gray came into the side at tight-head knowing his limitations, but he came in to do a certain job and he did it superbly. His cheery willingness under much pressure did a great deal for the team's morale: he never became depressed or disappointed faster to the ball than reward when it became apparent that he was considerably faster to the ball than many an opposing forward. G. Vincent's hooking had much to do with the team's success: he also was very quick in the loose and was most consistent: he earned his colours very early in the term and set an admirable example to all with his hard training. If one started the tribute to this pack with Doherty because he led the forwards, one must finish with the other great forward because the leadership was thrust on him in the last three matches when Doherty was ill. This was C. Foll at loose-head who became inspired in those last three important matches, and against Haileybury indeed gave the performance of a lifetime. The side owed much to his skill and knowledge on the field and his light-hearted banter off it.

The important task of link man between such a skilful set of backs and such a fast pack was entrusted to J. Pickin for the second year. He came through some testing matches in mid early on with flying colours and never looked back; with a superb service and a fast break he was well-armed at every point. His two best matches out of many were against Denstone when he played the England Under 19 Captain quite out of the game, and against Halleybury when he saw his main duty to shield the injured M. Cooper and by a series of astute kicks and speedy breaks was the mainspring of the School attack.

The team would be the first to point out that they were all inspired by the brilliance of the Coopers. There were five games when M. Cooper could quite forgiveably have withdrawn through injury or illness. His great ability was equalled by his courage and both were a source of wonder to those who had the privilege of watching him. A genius, he sometimes tended to ignore the fact that there was an opposition on the field at all. His unruffled good humour was as important as his great gifts on the field. His brother the Captain was equally competitive, always playing best against the hardest opposition. If not possessed of his brother's genius, he became a safer and more consistent player and a very good one at that. His outstanding achievement was the determination and pride that he infused into the whole team by example and by word. Their loyalty to him and the way they played speaks volumes for his character. It was all great fun on and off the field throughout the term.

The team was: A. Mangeot, S. Murphy, H. Cooper, S. Finlow, S. Lintin, M. Cooper, J. Pickin, C. Foll, G. Vincenti, A. Gray, M. Ainscough, N. Baker, B. Allen, W. Doherty, C. Ainscough.

The Captain awarded colours to each member of the team.

Also played: J. Gosling, M. Wallis.

The Captain awarded half colours to J. Gosling.

v. O.A.R.U.F.C. (at Ampleforth 30th September)

A strong wind and biting showers of rain on a sodden pitch were the heralds of the new season, and the boys bravely elected to play uphill and against the elements in the first half. While the Old Boys were still trying to get together, M. Cooper opened the scoring with a try on the blind side after some fine driving attacking play by the forwards had won the position. But the Old Boys' reaction was swift enough: their back row provided a try for McFarland and another for Reichwald and with only ten minutes of the first half left they were comfortably in the lead 16-4. At this period the XV were not playing well and were making any amount of careless mistakes and they needed the penalty which brought them to 16-7. But the second half was a different story. Though still short of good possession the team began to believe they could win: Doherty and Ainscough were everywhere, the tackling became harder and harder as the Old Boys wilted under the pressure and H. Cooper was able to get in on the right and on the left. The second of his tries three minutes from the end brought the score to 16-15 and Mangeot added the winning points from wide out without a tremor.

Won 17-16.

ix. MOUNT ST MARY'S (at Ampleforth, 6th October)

It is hard for any side to make a long journey and find themselves 15 points down in as many minutes. But that is what the XV, playing disciplined and imaginative rugby, did to Mount. They started at a cracking pace and a Mangeot penalty soon opened the account. The score increased rapidly as Cooper M., Cooper H., Pickin, Finlow, and Murphy crossed the Mount line for tries which Mangeot improved with his fascinating accuracy. The stream of good possession from rucks and line-outs should probably have led to more tries but 34-0 at half-time made one wonder what the score would be at the finish! But the XV made the obvious mistake: their discipline fell apart: everybody tried to get in on the scoring act and a rather scrappy second half saw Mount



St Alban's, Warrington, 13th November 1973—see Community News.



Nevill House (above)—Staff Common Room (below), 25th January 1974.



get a penalty and the School only add two tries through H. Cooper and Doherty. Nevertheless it was a promising performance by the School pack in which Foll and the back row were always prominent.

Won 46—3.

ii. DURHAM (at Ampleforth, 10th October)

The dreadful conditions made it almost impossible to stand up let alone play rugby and yet the XV managed to start almost as they had against Mount St Mary's four days earlier. Mangeot again opened the scoring with a penalty and fine rucking by the forwards with Foll and C. Ainscough in the van enabled M. Cooper to score on the left and Murphy on the right. Though Durham closed the gap with a penalty, M. Cooper worked the blind side again a few moments later and M. Ainscough fed Allen, who crashed over. The Durham pack was now improving and as the XV slackened the pace they came back into the game. Some careless work left the School facing a penalty under their own posts and with the score now at 15—6, Durham were very much in the game. But a soft try by H. Cooper did much to damage Durham morale and the XV again started to dominate proceedings. A flood of tries was the result as first H. Cooper went over, followed by his brother and Finlow. Then came a marvellous penultimate try by Mangeot set up by Finlow and Doherty, and Lintin finished the game with an opportunist try seized like lightning. Needless to say Mangeot converted from the edge of touch, mud and all.

Won 47—6.

iii. GIGGLESWICK (at Giggleswick, 13th October)

For the third time in eight days the XV were given a flying start by a penalty from Mangeot, and an early try by Finlow soon followed. Thereafter whenever the School backs had the ball, their pace troubled the opposition: M. Cooper, Lintin and H. Cooper in that order all scored before half-time to give the XV a rather flattering 25—3 lead. Tries were scored regularly in the second half and it was encouraging to note the all-round excellence of the two wings Lintin and Murphy and of the hooker Vincent. With such a score up their sleeves, the pack's concentration wavered and their work became as unimpressive as the tackling of the whole team: Giggleswick were unfortunate not to score on two occasions. The XV kept them out and, although not entirely convincing, swept to a comfortable victory.

Won 55—3.

iv. SEDBERGH (at Sedbergh, 20th October)

A MAGNIFICENT match played in appalling conditions ended in a convincing win for the School as 30 very weary players trooped off the field. An hour before the kick-off the rain started and it continued relentlessly until the final whistle. Under these conditions running rugby was impossible and whereas Sedbergh tried throughout to set their fast backs in motion the School concentrated their efforts into applying boots to ball and chasing and harrying. For 30 minutes Sedbergh looked much the better team and it needed some great tackling by the two Coopers, Lintin and Doherty to keep them at bay. At last Sedbergh tried one pass too many, H. Cooper was on to it like a flash, destroyed the movement and in a trice was away hacking the ball up the field and controlling it beautifully for Finlow to score, wide enough out for Mangeot to have to use all his considerable skill to add the points. The School XV now began to believe in themselves and when they turned round at half time to get some slight advantage from the weather, they got better and better. M. Cooper turned the screw tighter and tighter with his brilliant kicking; Foll and Doherty began to set up the rucks and Pickin began to probe here and there with darting little runs, and it was from one such near the end of this exciting game that Finlow scored his second try. Mangeot could not manage that conversion but he did manage an even better penalty to make the School safe a few minutes later. There was time for one more Sedbergh attack by the electric Harper but Mangeot dealt with that as he had dealt with everything else.

Won 13—0.

Rugby 1st XV

Standing, left to right: S. R. Finlow, S. N. Lintin, A. R. Mangeot, C. Ainscough, W. Cooper, B. M. Allen, C. L. Vincent, Seated, left to right: C. J. Foll, I. A. Darkin, M. R. Cooper, H. P. Cooper (Capt.), W. M. Doherty, J. E. Pickin, G. H. Ainscough.



Rugby 1st XV

Standing, left to right: S. R. Finlow, S. N. Linton, A. R. Wainwright, S. S. Murphy, M. W. Baker, M. Ainscough, R. M. Gray, B. M. Allen, G. L. Vincenti.
Seated, left to right: C. J. Foll, J. A. Durkin, M. R. Cooper, H. P. Cooper (Capt.), W. M. Doherty, J. P. Pickin, C. H. Ainscough.

iv. DENSTONE (at Ampleforth, 24th October)

THE School started well in this match and the fine rucking of the pack enabled them to spend the first 15 minutes in or around the Denstone 25. It was during this period that M. Cooper scored a try in the right corner and was nearly over on the left shortly afterwards. From the ensuing line-out, M. Ainscough caught the ball cleanly, sold a monstrous dummy and trashed over festooned with Denstone bodies. Mangeot improved this try with a magnificent kick from near touch against the wind. M. Ainscough now had to leave the field until half time and the big Denstone pack, urged on by their scrum half and Captain, laid siege to the Ampleforth line. But the defences held and when Ainscough returned to the fray after half time, the pack gave as good as they got with Foll and the back row outstanding. Pickin too was delighting the crowd with his fine work against Hignell at scrum half and the latter could make no impression on the game until the School had gone further ahead through a Mangeot penalty. When M. Ainscough went off once more for further treatment, Denstone scored a fine try on the blind side to make the score 13-6 with 15 minutes to go. But his second return swung the balance once again in the XV's favour and Murphy was all but over in a sharp attack in the right corner.

Won 13-6.

v. LEEDS G.S. (at Leeds, 27th October)

THE School played up the hill and against the breeze in the first half and a shaky first ten minutes worried the Ampleforth supporters. Too many basic errors were committed in that time but soon the XV settled down and began to stretch the defence with a series of lightning attacks on either flank. The Leeds' defence held firm however until half-time by dint of good tackling and covering compounded by the odd School mistake in the final thrust. Within three minutes of the restart the match was over as a contest. Brilliant tries by M. Cooper and Lintin, both converted from the touchline by Mangeot, meant that Leeds were flagging and when they had the misfortune to lose one of their flank forwards with concussion they could only expect to be put to the sword. Mangeot kicked a penalty to make it 15-0 and then the School playing some smooth and exciting rugby behind a dominant pack cruised to a 35-0 lead. M. Cooper, Finlow, Lintin and Doherty adding tries and Mangeot two conversions. Leeds to their eternal credit launched some fierce attacks in the last five minutes without reward, and the XV were happy with their position. It is invidious to single out names in a team performance like this but C. Ainscough and Baker had their best games for the School while Foll and Doherty were as usual quite superb.

Won 35-0.

v. STONYHURST (at Ampleforth, 10th November)

THE weather won this game: it had rained in torrents throughout the night and on and off during the morning. The pitch glistened with water under an ironic sun and soon became a morass. Stonyhurst, keyed up and bustling, took the XV off their guard and for 15 minutes looked the better side. As the School improved however Mangeot missed a penalty and H. Cooper turned inwards instead of outwards at the vital moment. But the clinging mud shackled the efforts of all concerned, and it was only after half-time when the School were playing downhill that they began to string some movements together. Great-hearted defence by Stonyhurst prevented the School scoring a try during 20 minutes of heavy pressure but at the end of this time Mangeot kicked a simple penalty. An undistinguished game ended some ten minutes later with the School repulsing a last Stonyhurst attack. It was not one of the School's best performances though Doherty, Allen and Pickin were honourable exceptions.

Won 3-0.

v. ST PETER'S (at York, 17th November)

THE XV had their worst start of the season, knocking on the first kick-off and getting offside at the ensuing scrum. The comedy of errors continued and they were more than

lucky to survive when St Peter's hit the post with a penalty and should have scored from the rebound. It was totally against the run of play that after 15 minutes on the School's first visit to the opposing 25 and at the first ruck won by the School, M. Cooper dropped a fine goal. The School now did come more into the game and thrusts by Pickin, M. Cooper and Doherty were only stopped with difficulty; but the St Peter's defence looked tighter than the School's and 3-0 was a somewhat fortunate state of affairs at half-time.

The pace of the School backs troubled St Peter's on the restart and in 20 minutes Mangeot added a long penalty and H. Cooper ran in two tries, one from a fine ruck created by Allen to make the School relatively safe. St Peter's were not finished however and came back to score a superb left wing try which was indeed superbly converted from the touchline. This rekindled their fire and the last 15 minutes were a test of endurance for the School out of which Mangeot at full back emerged with much credit. As always Doherty, Allen and Foll were superb in the pack though it was a far from convincing performance by the rest of the forwards.

Won 14-6.

v. MONMOUTH (at Ampleforth, 9th December)

THIS magnificent match between two equally balanced teams made Monmouth's long journey and concern caused by the appalling weather all worthwhile. The pitch proved out to be in relatively fine condition and the match was indeed worthy of Monmouth's centenary year. It was pleasing to record the roar that greeted the Monmouth team and the bigger one which heralded the School XV's arrival on the scene, and the applause which both sides fully merited at the end of the match. Ampleforth's largest crowd for years had been enthralled by the close-quarter mauling of the powerful Monmouth forwards, the rucking of the lighter Ampleforth pack, the magnificent tackling of both sides and the running and handling of the Ampleforth threequarters which in the event turned the match.

The XV, knowing they were against one of the best School sides in the country, for once started with ferocious energy and for long periods penned Monmouth in their own 25, a pressure which Monmouth could only relieve by their dominance to the right. They were perhaps fortunate to survive this initial onslaught and the game was becoming more even when the School scored a wonderful try. Starting from a ruck on the left Pickin swept the ball to the blind side where Allen drove in hard and set up a ruck from which the ball moved sweetly down the line to Murphy on the right wing who had the space and speed to score not far from the corner. Mangeot made the important conversion with a beautiful kick across a difficult wind. This heartened the School, if they needed it, and in spite of an injury which saw M. Cooper off for five minutes they continued to dominate until half-time even against the wind. The second half was split into three periods. Firstly the XV took up where they left off and troubled the Monmouth side with astute kicking from one of which Murphy scored a second opportunist try which demonstrated his speed and sharpness of thought. With the Monmouth weight beginning to tell the second period saw them mount a series of thrusts down the centre of the field and though Ampleforth occasionally relieved the pressure with either a good kick or clever running it seemed that Monmouth must score. But the tackling became even more insistent, one cover tackle by Lintin being a gem, and when Monmouth finally did cross the line for an unconverted try the game was over and both sides knew it. The School swept back into the attack only to meet tackling as firm as their own. It is invidious to mention names in an outstanding team performance but Wallis and Gosling, coming in for injured players, performed quite brilliantly.

Won 10-4.

THE TOUR

v. WHITGIFT (at Whitgift, 15th December)

THE XV were for the first time deprived of the services of the injured M. Cooper, and the engine therefore spluttered and fired but never roared into life. The threequarters

were at sixes and sevens throughout the game and although the pack had the measure of their opponents in the second half and were able to control the game, they themselves did not generate the ferocity displayed against Monmouth the previous Sunday. Thus Whigitt were able to jump into the lead when a high kick to the posts left the School in some uncertainty. Mangeot redeemed his error with a penalty a few minutes later and H. Cooper then put the School in the lead with a fortuitous dribble and try shortly afterwards. Mangeot converted this with another fine kick to give the School a lead of 9-6 at half-time. With the slope and the breeze in their favour the XV began to besiege the Whitgift line and Pickin almost got over in one corner before he scored in the other, an effort which Mangeot improved with another splendid kick. He also had the last word with two more penalties as the pressure on Whitgift mounted, but it was rather disappointing that the side could score no more tries, granted the unceasing supply of the ball from forwards who ended the game completely in control.

Won 21-6.

o HAILEYBURY (at Haileybury, 17th December)

THE XV were in no mood to fall at this last hurdle and were soon stretching the Haileybury cover. It was not long before Pickin set H. Cooper away up the blind side and some fine inter-passing with Murphy brought him the first score. Pickin's sharp breaks were a continual thorn in the side of the Haileybury flankers who were trying to get at the Coopers; and Foll leading a very fast pack went from strength to strength in an astonishing display of power, speed and control. If these two were outstanding, the others were not far behind. Finlow, having his best game for the School, put Murphy in for the next try and it did not seem to matter that Mangeot had for once left his kicking boots behind for Lintin, Finlow and H. Cooper were all but over before half-time. At this stage Haileybury had the misfortune to lose a player and on the resumption had once again to keep the continual raids at bay. But then came a shock try from Haileybury who seized on a dropped Ampleforth pass and took their chance beautifully to get back into the game. For a time the Ampleforth attacks acquired a distinctly frantic look but Pickin steadied the ship and when H. Cooper put Murphy away to score a second try, the whole side settled again. It was only a matter of time before the courageous M. Cooper scored in the corner to put the issue beyond doubt and a matter of inches several times saved Haileybury from going further behind. It was an impressive final display.

Won 16-4.

THE SECOND FIFTEEN

This year's 2nd XV was a great side. However, great sides do not lose matches and this side lost twice, to Scarborough College 1st XV and Leeds 2nd XV. Perhaps it would be fairer to say that this 2nd XV became a great side playing magnificently in the last two matches against Ripon A XV and St Peter's 2nd XV. Much of the credit must go to the captain, M. Wallis, who led the team with such tremendous enthusiasm on the pitch, and more importantly, made good use of the practice days. As he mastered the tactics of the game he gained in confidence and showed himself a really aggressive runner with the ball.

Against Pocklington the rucking was superb with J. Gosling at open side quick to the loose ball, ably backed up by S. Davey at number 8. The backs were slow to exploit the advantage but, when they passed the ball out to P. Marsden on the wing, the situation was always threatening. He was fast, ran aggressively and scored three of his 15 tries in this match. The set pieces were untidy and the defence showed signs of weakness but miraculously our line was not crossed. The second match against Durham did little to extend the defence and the game was very much a repetition of the Pocklington match. The backs had plenty of chance to try out various moves but they lacked smoothness and failed to make the man over or even to cross the advantage line. The rucking was mostly from good ruck ball and P. Marsden added another four tries to his tally. The game against Scarborough was a disaster! The tackling was virtually non-

existent and the forwards had less of their own way in the loose against a well drilled pack. When we did get the ball our failure to cross the advantage line through over-elaboration meant that the forwards were going backwards instead of forwards. It is only fair to say that the pack did miss the presence of C. Simpson, the leader of the forwards, and B. Corkery who were later to become towers of strength in the front row.

Sedbergh proved a turning point. Against a good Sedbergh side the forwards began to come together. The rucks were tidier and although we still could not be certain of getting the ball from the set pieces on our put-in, the defence began to show signs of solidifying. The highlight of the match was undoubtedly the try scored by the captain, who from inside centre backed up outside the wing to make the man over and score in the corner. The match against Leeds was another hard game between two evenly-matched sides. On the day we made two stupid mistakes and paid the penalty. For this game we were without two more regular players, but J. Murray Brown and N. Johnson were not unworthy substitutes.

The team really began to show its true worth in the Barnard Castle match. With the return of C. Simpson and B. Corkery to the pack they began to show what they were capable of. The rucking was superb; and H. Smith and C. Woodhead began to jump aggressively for the ball in the line out. It was in this game that B. Lister at blind side really came into his own, tidying up the rucks and covering in defence. N. Plummer too had a sound game and apart from his useful kicking began to get the line moving. He was helped in this by the good ball he got from T. Fitzherbert who, now that he was getting more protection from the pack, was beginning to pass out an accurate and long pass. By this time the spirits of the side were high and they were anxious to get to grips with the usually strong Ripon A XV. The backs were beginning to perform their moves with much more aggression and not be afraid to go for the break when they saw it. P. Macfarlane and M. Wallis in the centre showed their skill and presented a wonderful display of strong running threequarter play. Possibly the best try of the season came in this game when Wallis made a half break which was carried on by J. Gosling from the open side wing forward position, to find P. Macfarlane mucking up on the inside eventually to score. This was great rugby by any standards. The set pieces too began to take shape and a short throw to C. Woodhead was certain to be caught and blocked. In the tight against a good pack the striking of R. Bishop as hooker began to be less reliant on the support of his prop and the ball was neatly channelled to give protection to T. Fitzherbert at scrum half. The last match of the season was against St Peter's, and although we were well matched up front the three quarters were in complete control of the game. Once more the moves flowed easily, with the man receiving the ball going through on the burst taking the defence by surprise. A lovely scissors by M. Wallis early in the first half set the tone of the game. Even H. Swarbrick at full back, who had throughout the season done his job thoroughly and safely, joined in the line at speed to score in the corner.

A side that can play like this cannot be called a second rate side, and the only regret is that they did not find this form earlier in the season and show their superiority by winning all their matches.

The following played in the 2nd XV:

Full back:	H. P. Swarbrick, N. Johnson
Wings:	A. P. Marsden, S. D. Mahoney, Hon. D. A. G. Asquith
Centres:	P. D. Macfarlane, D. M. A. Wallis (Captain)
Halves:	N. D. Plummer, Hon. T. A. Fitzherbert, J. Murray Brown
Front Row:	C. J. Simpson (leader), B. R. J. P. Corkery, P. M. F. Lingdale, R. A. A. Holroyd, D. P. Herdon, R. M. Bishop (hooker)
Locks:	C. M. A. Woodhead, Hon. W. H. Smith
Back Row:	J. C. Gosling, B. P. Lister, S. H. Davey

Colours were awarded to: J. C. Gosling, N. D. Plummer, B. P. Lister, S. H. Davey, C. M. A. Woodhead.

UNDER FIFTEEN COLTS

The transformation of this side—for it was nothing less—was due to two reasons: to the hard work on the basic skills which had been learnt at under 14 was added the ability to play together as a team, and secondly, the set believed in itself. Last year the combined record of two wins and nine defeats was an unfair reflection on the team but it would be true that there was a lack of determination to persevere. This is still not a side which can discover its talent by itself. It needs to be goaded and this team was willing to respond. As it was, a record of won 6, lost 2 and drawn 1 could have been bettered. They drew the first match v Pocklington because they could not believe they could win it; having scored 34 and 62 points in the next matches the Leeds fixture found them just a little complacent and a coach's selection mistake did not help them; finally against St Peter's, who were a good side, the match was lost on a conversion—the pack was quite outplayed, the backs tackled furiously, but forgot the precision-like timing of a pass they had perfected the previous day.

The skills were there but previous to this year there had been no tackling. There still now remains a problem of first time tackling among the forwards, but for the backs the achievement is incredible. All the backs can and will tackle hard and frequently, and they should feel pride in this achievement. Williams' and Harney's last ditch tackles against Pocklington will not be forgotten. In attack the backs showed in the end a very high potential. Lomax and Corkery emerged as two talented centres, a perfect complement, the one strong and direct, the other more slight with more acceleration. Harney by the end of term was as determined a left-wing as any side could possess. Behind them, Mark Day was outstanding and, once he speeded up, was well-nigh impregnable. Willis, dropped for half a term because of the tackling problem, showed on his return just how much he had learnt from his brief absence and what a fine runner and passer he will one day become, a boy in the traditional line of fly-halves, neat, balanced, quick and not liking too much trouble.

Forward, there was little problem in finding the front five; Duckworth had no rival as hooker, Sandeman held his place throughout but was not the best of tacklers, and Hadcock more than compensated for the loss of Reid who until the end of term was left out of the side because his potential was not being realised. Eventually he returned a vastly improved player, thus releasing Hadcock to strengthen the back row. Craston excelled in the lines-out and he and Robertson produced an effective shove in the tight, the latter also improving steadily throughout the term. Behind them was the best player in the XV, O'Rourke, last year a threequarter, now a player of some class as No. 8, fast, adept at setting up ruck ball, enthusiastic and a good runner. Unfortunately he was no better than the rest in blocking opposition attacks at source.

Three main problems confronted the XV throughout the season: wing-forward, scrum-half and right wing. Rhys Evans was injured in his first outing so the XV ended up with six right wings in nine matches. Tilbrook has perhaps the most ability but was injured for half the season and was eventually needed at scrum-half where the tussle between Judd, with a longer pass and who always gave of his best, and Quirke with more potential but who never became the player he ought to be, never led to a sufficiently high standard of either player and Tilbrook's resourcefulness became necessary. At wing-forward the presence of Hadcock and eventually Middelboe provided the best combination but it took ten weeks to discover, comprising seven individuals and seven combinations in eight fixtures. Earlier Roberts and Fraser in particular had given of their best and Gilbey oscillated, a little reluctantly but good-humouredly, between wing-forward, right wing and omission from the team.

Last year 23 boys played for the team; this year the number was 25. Eight of last year's players were not selected, and there were eight players new to a team this year. Altogether in two seasons 31 boys have played for the XV. The conclusion to be drawn is that the overall standard is extremely high and that as the year progressed and individuals suddenly "emerged" competition was aroused and selection became difficult.

It is most difficult for boys of this age group to understand how to combine intense personal ambition to be in the team, and the necessity for team-work. Matthew Craston's achievement has been to instil this balance into the whole set.

UNDER FOURTEEN COLTS

If it is only the results that are looked at, this year's under fourteens have had a poor term with only one match won from the seven played. However, the team is far better than these results suggest and there has been much about their play which has been very good.

From the start it was clear that the lack of size in the pack was going to make set-piece possession very difficult to win, and so it proved. Realising this the side worked tremendously hard in training to raise the quality of their rucking, mauling, handling and backing-up in an effort to make up for their lack of weight. In these skills they were very successful and it meant that their brand of rugby was very open and fast moving and a pleasure to watch.

The pack relied a great deal on their captain, Moody, and he gave them a very good lead. He had his best games against Barnard Castle and Leeds and it was in these matches that the team gave their best performances as a whole. He has been well supported by the rest of the pack, particularly by Burton, who had not played rugby before this term and who has learnt a lot, and by Webber and Gargan. Stokes has hooked well and was given plenty of assistance by Day, a converted hooker who made up the front row. Ruane was the only regular lock and when roused into controlled anger he played very well.

The backs were led by Macdonald and Dunn in the centre, both of whom are good runners with the ball in their hands. Alleyn on the wing had an excellent turn of speed and proved to be the most dangerous attacker in the side. With an improved defence he could become a first rate winger. These three together with Murray-Brown and the half-backs, Wakefield and Blackledge, produced some very exciting play and if they had been able to rely on a plentiful supply of good possession they would surely have scored many tries.

The defence of the team has been very brittle, only Dunn and Troughton being very reliable tacklers, and this has meant that those who had only a marginal superiority elsewhere were allowed to run up very big scores.

Let us hope that the January intake to the School produces one or two large forwards. If it does there is no reason why this team should not prove very successful in the future.

The following have represented the team: E. Troughton, E. Alleyn, J. Macdonald, C. Dunn, R. Murray-Brown, N. Blackledge, R. Wakefield, P. Burton, P. Stokes, P. Day, E. Ruane, J. Tate, M. Trowbridge, D. Webber, J. Gargan, B. Moody.

RESULTS

v. Pocklington	Lost	0-34
v. Scarborough College	Lost	3-10
v. Leeds G.S.	Lost	4-14
v. Ashville	Lost	0-12
v. Barnard Castle	Won	24-0
v. Scarborough High School	Lost	0-30
v. Sir William Turner's	Lost	10-16

THE HOUSE MATCHES

St Hugh's demolished the weak St Dunstan's team in the first round by the massive total of 41-0. Although Dyson and Wilcox tried hard, they were no match for the St Hugh's pack in which Stourton and Davey were prominent, or for the St Hugh's halves of Weaver and Thomas. The other first round match was a more closely contested match but St Bede's, well served by Wallis, Webber, Dundas and Hampson, proved too strong in the end for St Edward's whose best players were Morphy, Hamilton-Dalrymple and Knight.

St Cuthbert's started off with great pace against St Thomas's in the second round and appeared to be well in control. But St Thomas's, well led by Doherty and Pell, hit back hard and only went down 15-9. St Aidan's and St Oswald's had a titanic

struggle in which the St Aidan's pack performed prodigies, and despite Vincent's exhortations St Oswald's lost a fine match 7-3. St Wilfrid's rather surprisingly but with admirable spirit put paid to St Hugh's in a match in which Lister and Thomasson among others excelled. In the last match of this round, St John's defeated St Bede's 8-3 in another closely contested struggle in which Marsden applied the coup de grace with two tries.

St Cuthbert's marched on in the semi-final having too much knowledge and pace for St Wilfrid's whom they beat 40-0. But the other semi-final was a real battle, St Aidan's as last year being the ultimate winners by virtue of scoring last in the 7-7 draw. Both St John's and St Aidan's played with great tenacity and it was a pity that St John's had to bow out particularly as they played much of the match with only 14 men.

St Cuthbert's themselves were reduced to 14 men in the final when A. Stapleton had to go off with a shoulder injury, but this made little difference and the favourites cruised home 36-3. For St Aidan's none did more than the acting captain, Lintin, whose ferocious tackling often saved the day, and Moir who was the pick of the forwards. But the power and pace of the St Cuthbert's pack and the artistry of the Cooper brothers meant that the cup was destined rightfully for St Cuthbert's.

Bad weather caused the postponement of the Junior House matches at the semi-final stage and these and the final will be played next term.

SWIMMING

THE Swimming Club has had another good term. At New Earswick, York, in October we joined with four East Yorkshire clubs in a team-race gala: those who endured the old House competitions in the outdoor pool will be pleased to hear of the Back-Breast and 3 x 100 relays being revived in this meet. The Under 18 and Under 16 teams won all their races, while Under 14 (from the Junior House) and Under 12 (from Gilling), although less fortunate, gained valuable experience: the result was an overall win for us in the boys' events. The Upper School teams did equally well in a match against Scorton G.S., which we won.

The Club was able to send more representatives than before to local galas, and with more success. Our breast stroke improved enough to put G. Healy, S. Evans, J. Gosling and S. Reid into the final of the Junior 100 metres Breast: in the Back stroke, P. Gresham reached the final in both the galas he swam in. In the December gala, S. G. Ashworth swam outstandingly well, lowering the School's 200 metres Breast record and coming fourth in the 100 metres Butterfly, adjusting the record on the way. Out of six entries for the Junior 100 metres Freestyle, only N. Mostyn reached the final.

The standard of water polo has risen in the last year, and we were able to produce teams at all levels without losing a match. The Senior and Under 16 teams won two friendly matches against Bootham and St Peter's. In the Seniors, S. G. Ashworth played well in attack, and the Hampson brothers in midfield; M. Moir proved to be a competent goalkeeper, without which no team makes much headway. S. Evans and his Under 16 team had a good term, though they will need to increase their speed. Their team-work was excellent: notable were M. Webber, A. Richardson, S. Glaister, M. Morgan, with N. Sutherland reliable in goal. The Under 14 team—consisting of new boys this term—showed great promise. They drew their first match against large opposition from Scarborough A.S.C., and won the return, M. Mostyn, P. Hay and S. Durkin playing well. The House water polo competition was hotly disputed, especially in the final when St Bede's beat St Aidan's 7-4.

A. P. GRAHAM, *Captain*.

COMBINED CADET FORCE

A MUCH larger number of senior boys has remained in the C.C.F. this term than for several years. This has made it possible for more of the instruction to be done by cadet N.C.O.s; the Basic Section (in two companies under U/O A. F. B. Ashbrooke and U/O C. M. G. Scott) has been taught drill by Sgts Hon T. A. Fitzherbert, A. M. Gray, N. A. Spence, H. J. C. M. Bailey, G. C. Rooney and B. P. Hornung. 12 Cadet Training Team has continued to instruct in Weapon Training and in the A.P.C. test at the end of the term almost 100% success was achieved.

The Army Section in two platoons under U/O M. P. Rigby and U/O M. A. Campbell trained for the A.P.C. Night Patrol Test. In addition to the ordinary Monday parades, quite a lot of night work was done. First there was a scheme in the Gilling woods for the instructors where the two under officers led patrols to mine access roads to the Russian H.Q. at Yearsley Moor Farm. Then each platoon carried out a night map reading and compass scheme. At the time of the Arab/Israeli war there was a patrol exercise to destroy SAM Missiles on the Golan Heights (near Besoua Farm). The need to safeguard oil supplies to this country provided the background to the A.P.C. Test at the end of the term. A plan having been prepared to invade Kuwait and seize the oil, a R.N. Frigate, H.M.S. Minrange, was sent up the Persian Gulf by night to disembark six small patrols which had the task of obtaining the measurements of the oil pipe line. So successful were they that the Arab sentries did not know the patrols had been anywhere near them—this speaks well not only of their ability, but also of the white camouflage (lab. coats, white sweaters, etc.) which was worn in the thick snow. The Cadet Training Team which carried out the test was flatteringly enthusiastic about the standard achieved. The Patrol Commanders were Cds C. Bennett, M. Hornung, M. Baxter, W. Radwanski, H. Ralling, M. Moir and, in addition to the under officers, the instructors were Sgr H. Plowden, Sgt E. Plowden, Cpl A. Stapleton, Cpl J. White, Cpl M. Wood.

One hundred per cent success was also achieved by Sgt J. F. Anderson (who obtained a Certificate 'T' on a Signals Course at Catterick during the summer holidays) and L/Cpl A. N. Cuming in the Signals Section. All 10 candidates passed the Signals Classification test; Cds G. Salter and D. Dobson obtained 'A' grades. L/Cpls J. Bidle, T. Carroll, C. Mitchell and Hon B. Smith were trained by 11 Cadet Training Team for the certificate of Advanced Infantry which will be completed next term.

Finally a word of praise for Sgt C. F. J. Maclaren who has undertaken the task of Range Quartermaster. This allows C.S.M. Baxter to be out of the range on a Monday afternoon with confidence that kit will be issued in an orderly manner. In fact Sgt Maclaren has taken on much more than just the issue of kit and his administrative efficiency and common sense have made a large contribution to the success of the term.

PROMOTIONS

To be Under Officers: L/S S. E. Wright, L/S A. F. B. Ashbrooke, C.S.M. M. P. Rigby, C.S.M. C. M. G. Scott, C.Q.M.S. M. A. Campbell.

To be Sergeants: Cpls Hon T. A. Fitzherbert, A. M. Gray, F. Plowden, H. J. C. M. Bailey, G. C. Rooney, H. C. M. J. Bailey, B. P. Hornung, N. A. Spence, J. F. Anderson, C. E. J. Maclaren.

ROYAL NAVY SECTION

THE Section was organised for training by U/O S. E. Wright whilst U/O A. Ashbrooke assisted the training of the Basic Section. At half term some members of the Section went for training to Scotland and combined sailing at Fort Augustus with a walk from Struy Bridge to Strathcarron in very arduous conditions. We are grateful to the Naval Section at Fort Augustus for their help in this venture.

During the course of the term we enjoyed visits from Captain R. A. Stephens, Royal Navy, who spoke to the whole Section about the present-day role of the Royal

Navy as well as interviewing potential Naval Scholars, and from Commander A. G. Claridge, Royal Navy, the Senior Naval Officer at Church Fenton. The latter gave a most interesting talk on the present and future role of Naval Aviation and its aircraft and weapons. These visits are always extremely valuable in keeping the Section informed and up to date in its knowledge of the Service.

ROYAL AIR FORCE SECTION

TWENTY-ONE cadets entered the Section this term. The greater part of the term was devoted to training for the R.A.F. Proficiency Part II which the new intake sat in December. Fifteen passed, including one distinction and two credits. This was a very good result, above the national average, and great praise must be given to the four instructors: Lardner, Mann, Martin and O'Neil Donnellon who were entirely responsible for the instruction. During the term the Section was visited by Flt/Lt P. J. Farrow, R.A.F., our new liaison Officer who has taken over from Flt/Lt M. Westwood, R.A.F. We would like to express our thanks and best wishes to Flt/Lt Westwood for his help in the past and for his new posting. The administration of stores and equipment has been as ever, simple, in the hands of our liaison N.C.O., Flt/Sgt Cooke, to whom many thanks.

PROMOTIONS

To Under Officer: G. Lardner.

To Flt/Sgt: Mann, Martin.

To Sgt: O'Neil Donnellon.

To J/Cpl: Coreth, Livesey, McAlinden.

THE VENTURE SCOUTS

At the beginning of the Autumn Term we had a change of Venture Scout Leader. We were sorry to lose Fr Richard to the Sea Scouts but we welcomed Mr Simpson to the Unit. This is the first time that we have had a Lay-Master as our V.S.L. The Unit's members were Nick Georgiadis (A), Martin Holt (D), Michael Lawrence (A), John White (O), who made up the committee, and John Foley (H), Charles Francis (H), Ian Millar (A), Mark Willbourn (T), and a new member, Dave Wray (C).

The connection with Welburn Hall School was maintained and some of their boys came to the lake for an afternoon's boating. We also helped on two occasions when children from York were brought to the lakes by York Playspace later on in the term.

We called upon Fr Richard to take us climbing at Peak Scar and continued to increase our standard at this sport. Several of us can now climb "very severe" and harder grades.

Caving continued with visits to Blood Pit in Shallowdale, which was recently discovered by our members, and Blayshaw Gill in Nidderdale, in which we made history by being the first all wet-suited party from Shack. On our Pennine weekend we visited Marble Steps and also made the through trip from Swinsto to Kingsdale Master-Cave. This latter trip was a very wet abseiling trip where we had to pull the ropes down after us as we went.

The major event of the term, however, was the Raven Weekend to which we invited all the local Venture Scout and Ranger units. This year it was organised by Mark Willbourn and Nick Georgiadis and was held on the weekend of a whole holiday in order to give two full days activities. About 80 people camped at the lake and the activities included sailing, caving, climbing, orienteering and walking.

In all we completed a successful term and look forward to the spring when an increase in numbers is expected.

C. E. H. FRANCIS.

THE SEA SCOUTS

THE term started with an entry of 22 new members. On the second Sunday of term a small party canoed down the River Ure. Inevitably fishermen and a sunken canoe did not help! Two more canoeing trips took place at Howsham Weir. Because of the higher water, one canoe was lost (recovered downstream two weeks later) and another snapped in two, along with numerous capsizes. Nick Millen was the only person to attempt to cross the weir.

There was a trip to Manchester Hole in the Pennines which, to the more experienced cavers, was more like a railway tunnel than a cave. A double expedition to two local windypits led to the rediscovery of Snip Gill (much to the envy of the Venture Scouts) though lack of tackle prevented descent beyond the entrance pitch.

On the second whole holiday of term, a party of ten, plus Mr Musker and Fr Richard, our new Scout Leader, spent a weekend in the Pennines, caving. The party was smaller than usual, but if anything this made it better. The first day we went down Sunset Pot, without doing the 50 ft ladder pitch at the end and in the afternoon we did Great Donk. Sunset was interesting without being too difficult particularly as Mr Shevelan, the National Park Warden in whose field we were camping, had told us to imagine the difficulties of manoeuvring a six foot stretcher with a seventeen stone casualty. The reason for this became apparent that evening when he and his wife invited us into the house and showed us the film of "Sunday at Sunset", a B.B.C. film of an actual cave rescue. We went to bed thoughtful. Next day we went down Lower Long Churn. The weekend was a success, even for Alex Minford who received an alkali burn from his accumulator and was unable to cave on the second day.

To finish the term's caving we visited Crackpot Cave on the last whole holiday. This included a narrow crawl at the beginning. Three dropped out at this stage: one who was ill, another from claustrophobia and another who thought he was too large to get through despite Fr Richard's assurances (he has since pushed himself through even narrower entrances). In spite of the guide book's dreary description it turned out to be a very interesting cave with marvellous formations.

The sailing also went well with varied wind conditions. We twice co-operated with the Venture Scouts in entertaining parties of school children from York at the lakes. On one occasion the wind eddies were such that it was impossible, once on the water, to sail back to the landing stage again and Tom Francis and Brendan Finlow were forced to leave a boat on the other side of the lake.

Nine members of the troop carried out two day expeditions on the moors and at half-term Mr Musker led a party of eleven across Seotland from Stray Bridge to Strathearron. This was very enjoyable despite the very bad weather.

At the end of term the troop selected a committee of Charlie Morton, Phillip Quigley, Patrick Mann, Andrew Linn and Philip Rapp. Will Nixon was later co-opted to represent the interests of the first year and the committee put in some hard work at the end of term planning a full and varied programme for the New Year.

Fr Jeremy, who has been Scout Leader for the last three years, departed in September for a year's parish work in Cardiff. We thank him for his energy, enthusiasm and efficiency which we will miss.

THE COMMITTEE.

THE BEAGLES

It was nice to have Tom Fitzalan-Howard judging the puppies with Sir Newton Rycroft and to have several Old Boys present for the occasion as well as the very welcome gathering of our walkers and local friends. Later at the Great Yorkshire Show, Redcap, walked by Mr Wood of Rudland, was our only success, first in the unentered class. Thady Ryan was judging hunters then and next day Robert Campbell was showing some of his Garth and South Berks foxhounds with notable success. Redcap again kept the Ampleforth flag flying at Peterborough—a third only—but we were able to

take comfort in watching Richard Fitzalan-Howard collecting prizes and a champion Cup with the Christ Church and Farley Hill Beagles.

The new season started with R. H. Faber still Master and huntsman and J. Hornoyold-Strickland and J. Buxton whipping-in and A. Ashbrooke Field-master. When his examinations came uncomfortably close the Master handed over to J. Hornoyold-Strickland.

In spite of poor scenting conditions like last year the Master showed some good sport. Hounds ran well in the afternoon at Ousegill and all day at East Moors, getting well over towards Pennyholmie. Grouse Hall was another good day followed by a meet during the half-term at Plaster Pitts. We are indebted to the Grahams for a very enjoyable hunt there followed by great hospitality. Then after a first-class day at Goethland and a short one at the Kennels, J. Hornoyold-Strickland took over, hunting hounds for the first time at Levisham on 19th November. This was a perfect day to be out and an enjoyable day's hunting. Soon the weather broke and a few days were missed through frost and snow lasting almost to the end of term.

In the week before Christmas, Richard Fitzalan-Howard brought some of the Christ Church hounds to hunt up here. It was a real pleasure to see him hunting this good pack, ably assisted by his whippers-in, Richard Codrington and David Mills. The two days at Ash House and Ousegill were most enjoyable and all the more impressive for the unhelpful weather conditions.

JACK WELCH

Those many who knew him and hunted with this pack in his time will be sad to know that he died in Lewes on 27th September. First class at all aspects of kennel management, a real artist hunting hounds, he gave over thirty years of loyal service at Ampleforth. In paying our grateful tribute we can be glad to know that his retirement was a happy one and his illness short. Hunting and cricket were his two great loves and he was able to follow them to the end. He made the Ampleforth pack with which his name will always be associated.

THE MOUNTAINEERING CLUB

SCOTLAND MEET—NOVEMBER 1973

The party for the Half-term Meet assembled at Mallaig and after an uncomfortable bivouac on the platform of the railway station we took the early morning ferry bound for the Inner Hebridean island of Rhum. When we arrived at Kinloch we had a substantial late breakfast and then walked about seven miles to the remote Dibidil bothy on the other side of the island. Here, scavenging rats were finally defeated by our hanging the food in rucksacks suspended from the rafters but the rats were often heard scampering about at night. The weather was bad all next day with high winds and hail so we did not venture outside our sleeping-bags. Conditions were still poor the following morning and we decided to leave immediately, realising that the gales might prevent the ferry from coming out for several days. No sooner had we done this than the weather improved, as if the island were tempting us to stay. Mountains, sea and sky prevailed over cold reason and we set off up Sgurr nan Gilleann (2,162 ft.). Our folly became apparent as we were approaching the summit over steep, rocky ground when we were struck by a vicious squall of hail which soon turned into a blizzard. Nonetheless, we got to the top intact after which a long descent brought us to the ruined Papadil Lodge. Here we collected dry wood which we carried back to Dibidil to replenish our stocks. For our final day's climbing we chose the highest peak on the island, Askival (2,659 ft.). The ascent of the west face of this was easy and not a little tedious but the view from the summit was superb. East lay the high hills of Knoydart, capped with snow; to the north, the Cuillin of Skye; and far away on the western horizon, the low grey outline of the Outer Hebrides. We descended by the spectacularly steep south-west ridge, negotiating several easy rock pitches without recourse to the rope.

Next day, a Wednesday, we returned to Kinloch to find that there was no ferry, so there was nothing to do but occupy a nearby barn and wait for the storm to blow over. We understand that the presence in the party of the 1st XV hooker caused a certain amount of consternation back at Ampleforth, there being a match against Stonyhurst on the Saturday. Disaster was however averted by the arrival of the ferry on Friday morning.

The following went: Richard Gilbert, Andrew Baker, Paul Hawksworth, Gerard Simpson, Richard Skinner, Gordon Vincenti, Nick Georgiadis, Iain Millar and Mark Griffiths.

(President: Mr Gilbert)

R. H. SKRISNER, Hon. Sec.

SQUASH

SQUASH continues to be a popular pastime but the wretched weather this year did nothing to help those who wished to play on the five courts. Despite this the boys had a more than useful side. C. Ainscough showed signs of becoming an excellent player and it is only the lack of practice which is holding him back. Barnard Castle were kind enough to put out a side against us and even without Ainscough the team showed enough skill to make it a worthwhile affair.

The other members of the team were N. Plummer, P. de Zulueta, G. Holroyd and M. Railing. Again we would like to thank Major and Mrs Shaw for their continuing kindness in allowing us the use of their court.

GOLF

GOLF also continues to flourish and here again the captain, S. Geddes, set a fine playing example. He won the Vardon Trophy with considerable ease from A. Lochhead and led the team in a superb fight in the usual match against the Old Boys. We are indebted to them for the enjoyable day they gave us, as we are also to Fr Leo and the boys who work on the golf course to make it what it is.

SUMMER EXHIBITION CONCERT

Saturday, 1st June 1974, at 8.30 p.m.

The concert will be in the Abbey Church. There are to be two works performed: Poulenc's Organ Concerto (soloist: Andrew Holroyd (A)) and Brahms' Ein Deutsches Requiem (soloists: Honor Sheppard, Geoffrey Jackson) with the Choral Society and augmented orchestra (conductor: Simon Wright).

THE JUNIOR HOUSE

In the autumn notes we recorded the retirement of Mrs Mallory from the position of Matron. In these we hasten to add that Mrs Kelly is now our Matron, and has been since the early summer, and that Mrs Norris is our nurse. We are grateful to them because they have presided over a household which is both happy and healthy. It is a big household too, far bigger than ever before with a total of 114 boys in residence. Thirteen of these sleep at home so our dormitory numbers a mere 101. Even so, there is no spare room to swing a cat in, and no room at all in the chapel or refectory.

MUSIC MAKING

The Choral Society usually has half the Junior House singing treble. Meeting every Thursday for rehearsal, much work was done during the term on Buxtehude's "Jesu, Joy and Treasure" and Pergolesi's "Magnificat" and these works were duly performed on 29th November in the Abbey church. Ten days later the Schola Cantorum sang Handel's "Messiah" in the same church. Apart from the fact that heating restrictions made the church so cold that large audiences froze solid, both concerts were enthusiastically received.

CONCERTS, LECTURES AND FILMS

In mid-October concert-goers were treated to an evening with the King's Singers and this was an occasion to treasure. The theatre was packed out. There were two other concerts of note. First came Geoffrey Emerson's orchestral concert for wind instruments in September and this was followed by the Ryedale Orchestra's concert in aid of the building appeal. Both these concerts were well attended by Junior House boys.

We had two excellent lectures in the library during November. John Malden kindly brought armour from the York Castle Museum and talked about his work as assistant curator. He proved to be a mine of information and he has promised to help us with a local history course which we hope to start next year. Then Fr Anselm arrived to present us with a huge lecture on the Channel Tunnel. His talk was amusing and, of course, accurate to the inch; just what one would expect

from the master in charge of school travel.

Fr Geoffrey's 16 mm. cinema programme was, as usual, skilfully constructed and we do thank him for spending so much of his time on our entertainment. Pride of place went to Tora Tora Tora. The cinema room nearly burst at the seams, so large was the press of Old Boys from the Upper School.

RETREAT AND HALF TERM

It seems fitting to have a retreat and a spring-clean on the eve of a holiday. The annual retreat, the first ever for many boys, took place just before the half-term break and was an outstanding success. As last year, Fr Cyril, Fr Simon, Fr Alban and Mr Rohan were at the centre of it. When it was over an intelligence test, a spelling test, current affairs test and a fire practice were sprung on the boys; and all this before the half-term reports put in an appearance. Even then the holiday did not begin until after a first-class clean-up of the house, both inside and out.

SCOUTS

The Autumn Term's scouting opened with a very wet but cheerful camp at Rievaulx. A two-night camp was held at the middle lake in October for the training of Patrol Leaders and their Assistants. About 20 of the troop completed 20 kilometre hike-camps for the Advanced Scout Standard while the remainder visited the Sutton Bank Nature Trail.

The weekly Sunday activities at the lake went on through the term with a vast number of the first year trying out scouting. By the end of term this had dwindled to a satisfactory 26 who have decided to join the troop.

Thirty-five boys from both years hiked in early December through a snow-cold Dalby Forest to the Scarborough Youth Hostel, and on the next day along a coastal section of the Cleveland Way to Robin Hood's Bay.

The Senior Patrol Leader this year is Peter van den Berg. His deputy is Paul Mollet and the remaining Patrol Leaders are Dermot McKechnie, Peter Millar, Guy Henderson, Richard Claistor, Jonny Stewart and Billy Rohan.

We bid a grateful welcome to Nick Peers, Mark Willbourn, Martin Holt, John Foley and Frank Rylands who have joined our team of Instructors from the Upper School.

SPORT

The House rugby team was a good one. It was, however, a bit light and so its playing record was only moderate. The team played six matches, won three of them, lost two and drew one. David Dundas was captain at scrum-half and was easily the best individual player in the side. The rest, however, practised hard and got to know the game well.

The first year team was unlucky to find itself playing four of its five matches against older teams. They were not really expected to win in these circumstances but they did win one of them. Expert opinion had it that they did well, have considerable potential and should prosper next year as the senior team.

There was an unexpected swimming match during the term when we took part, alongside teams from the Upper School and Gilling, in a "Five Clubs Gala" on 7th October in York.

FACTS AND FIGURES

The House monitors during the term were: P C B Millar, D H Dundas, D W R Harrington, W J Martin, J I C Stewart, P J van den Berg, D R L McKechnie, P. Mollet, C S Hornung and W. P. Rohan. The sacristans were C D Burns, J M W Dowse and P W Howard.

The postmen were D H N Ogden, A M G Rattrie and P M Graves.

A C Sherley-Dale and N P van den Berg were in charge of the book room. P W G Griffiths and C E B Pickthall were the librarians.

Chapel cleaning was organised by J R C Meares and M J Caulfield.

Singing as trebles in the Schola Cantorum were T J Baxter, A J Bean, J B

Blackledge, S C Bright, J C Doherty, J G Gruenfeld, D W R Harrington, M E M Hattrell, T A Herdon, R Q C Lovegrove, D H D McGonigal, D H N Ogden, C E Pagendam, M N T Pratt, J A Raynar, C J Twomey and D G G Williams.

In addition to the trebles listed above, the following sang in the Choral Society: R S J P Adams, P Ainscough, Prince Alexander, G L Anderson, P T C Arkwright, C D Burns, F I Connolly, J M W Dowse, T C Dundas, R P Ellingworth, G J Ellis, C S Fattorini, M T B Fattorini, A J Fawcett, D G Forbes, A C Fraser, C P Gaynor, C H B Groghegan, R M Glaister, D W Grant, S A C Griffiths, S C C Hare, A W Hawkswell, G P Henderson, E T Hornvold-Strickland, P W Howard, G F Hume, S D Lawson, M Kupusarevic, M R A Martin, J P MacDonald, P K B Millar, P Mollet, C B L Roberts, D Rodzianko, W P Rohan, G C J Salvin, I F Sasse, V D S Schofield, Hon J F T Scott, J I C Stewart, Hon C A J Southwell, J R Treherne, N F van den Berg, P J van den Berg, A C Walker, G E Weld-Blundell, A M G Rattrie.

The following played for the 1st XV: C M Waterton (full-back); P C B Millar, P M Graves, M E M Hattrell, D R L McKechnie (three-quarters); M J Caulfield and D H Dundas (half-backs); G E Weld-Blundell, C E Pagendam, M C Schulte, R P Ellingworth, W J Martin, E J Beale, C E B Pickthall and D H N Ogden (forwards). Colours were awarded to Dundas, Caulfield, Weld-Blundell, Pickthall and Ogden.

The following played for the first year team: G A Codrington, A M Forsyth, M T B Fattorini, F S Gaynor, C B L Roberts, T W Nelson, R Q C Lovegrove, V D S Schofield, A J Bean, S C E Morston, P Ainscough, J G Waterton, A J Fawcett, S A C Griffiths, G L Forbes, R J Micklethwait, R A Robinson, I P MacDonald, J G Gruenfeld, S D Lawson, H J Young (Captain).

THE PREPARATORY SCHOOL

THE Officials for the term were as follows:
Head Captain: MDW Mangham.
Captain of Rugby: AHSJ Murray.
Captains: CB Richardson, CRN Procter, CTB Fattorini, MW Bean, JCW Brodie, TFG Williams, PAJ Leech.
Secretaries: ECH Lowe, AT Steven, SDA Tate, ESC Nowill.
Anti-Room: GI. Bates, JT Kevill.
Secretaries: TM Tarleton, FWB Bingham, MA Bond, AJ Stackhouse, MA van den Berg.
Book Room: AC Dewey, GAP Gladstone, JP Campbell, PF Hogarth.
Chapel Books: SG Doherty, RJ Beatty.
Art Room: SM Myers, EL Thomas.
Librarians: JH Fraser, FABR Fitzalan-Howard, LStJ David, MJR Rotiwell.
Model Room: TFG Williams, DJ Sandeman.
Woodwork: PFC Charlton, S-J Kassapian.
Dispensary: HPC Maxwell, AJ Westmore.
Music: HVD Elwes, JHJdeG Killick.
Office Men: STT Geddes, RA Baxton.

THE following boys joined the School in September 1973.

SH Akester, AD Anderson, JE Bannen, MB Barton, MW Bradley, SAB Budgen, JP Campbell, EA Craston, HM Crossley, DJ Cunningham, MV Cunningham, DCC Drabble, RHG Gilbey, EN Gilmartin, AWG Green, DCA Green, WB Hamilton-Dunlop, MA Hogarth, PF Hogarth, PR Horn, JA Howard, PG Howard, CDB Jackson, ME Johnson-Ferguson, RJ Kerr-Smiley, CJ Leech, JD Massey, DFR Mitchell, DM Morland, WA Morland, FH Nicoll, CI Robinson, EC Robinson, JBW Steel, RJJ Stokes-Rees, FR van den Berg, JHA Vermael, TH Woodhead.

Good health, happiness and hard work are not easy qualities to convey in print yet this would be an apt summary of the Autumn Term. It is difficult to remember when the Infirmary has been so empty and the health of the boys so robust. Hard work is less susceptible of definition, but one has the impression that more boys than ever were working in an orderly, competent and well-directed fashion. The staff, freshly augmented by the arrival of Mrs Saas, to whom we extend a cordial welcome, may justly take its share of the credit. In the IAPS No. 8 Junior Spelling Competition we came 8th. Our team con-

sisted of OJJ Wynne, JHI Fraser, PFC Charlton, HVD Elwes, TJ Howard, FABR Fitzalan-Howard, MW Bean, SDA Tate, CL Macdonald, NRL Duffield, BJ Richardson and SAB Budgen.

As for happiness, our activities seemed to expand in all directions. More of us played music and on a greater variety of instruments; the library moved to a larger room and was still crowded at peak times; and more of us got away on small outings—mainly to attend concerts and plays at Ampleforth, but we also had an aeromodelling outing, a go at the Gilling Fyre, and sent a team to the York swimming gala. We also had enough snow to do some skiing and sledging. We even got in an extra whole holiday for the royal wedding with three television sets in action. We are grateful to Mr J Rigby for having kindly arranged a very thorough overhaul of our projector, enabling us to enjoy the usual feast of films more than ever.

On the feast of All Saints MW Bradley, NJM Finlow, AWG Green, DCA Green, PG Howard, CDB Jackson, RJ Kerr-Smiley, CI Robinson, EC Robinson and TH Woodhead made their first communion, and they will certainly remember that as the high point of the term.

At the end of term we had the traditional Christmas celebrations although Advent had only just begun. We sang carols, searched for sixpences in plum puddings, and had a fabulous Christmas feast, after which MDW Mangham made a very good speech thanking the Matron and her staff for all their kindness and attention. It is really marvellous how much they manage to do for our numerous special occasions. Nor should we forget Mr Leng, who has kept us supplied with fruit and vegetables and produced so many lovely flowers for the house and chapel; and Tommy Welford and Trevor Robinson, who found time from their numerous other activities to get the stable clock striking again.

ART

A TERM in which there was a royal wedding and which concluded with snow might be thought to provide the staple ingredients of Gilling inspiration requirements. It also provided memorial tributes

to Winston Churchill, for his centenary, and the inevitable interest in the RAC rally. HVD Elwes tackled these subjects with his customary vigour and LStJ David continued to exercise ingenuity and originality in his use of watercolour. JT Kevill showed a good imaginative approach to each subject and the ability to render a picture with care and interest. But perhaps it is to Mir Rothwell that one must look for signs of the most progress made during the term.

The boys of the Second Form enjoyed learning how to draw and use wax crayons. Both their classrooms were well decorated with their art at the end of term. The more promising artists include SF Evans, TJ Howard, PT Scanlan, EW Cunningham, PR Horn and JD Massey. The First Formers took their art seriously and painted with enthusiasm. Some of the best work was done by RD Twomey, DM Morland, PGF Brodie, JE Bannen and JA Howard.

MUSIC

UNDER the energetic direction of Miss Glowes instrumental music at Gilling grows ever more varied and exciting. The Orchestra, ably led by Tom Williams, rapidly recovered from the annual shock of losing its older players to Junior House. Thanks to a sympathetic headmaster and an understanding procurator, not only were enough wind instruments bought to make a wind group possible but the music room was made to look and sound more like a music room with acoustic tiles on the ceiling and useful shelves and cupboards on the walls.

Three concerts were given, one being an informal afternoon affair mainly for the benefit of beginners, and two the usual semi-public ones. Of these, the first was notable not only for an interesting crop of promising young soloists and some confident noises from the Orchestra, but also in particular for the debut of the String Quartet (TFG Williams, CB Richardson, FWB Bingham, MDW Mangham) who performed a Glowes arrangement of a German folksong and the performance of a joint composition—the work of the Third Form. This entailed the recital of Walter de la Mare's poem "Silver" to the accompaniment of some ingenious musical sound effects.

The Christmas concert was shorter than usual (which fact met with some approval)

and was started bravely with a seasonal piece by the Orchestra which for the first time included flutes, one of whom performed a solo later on. The String Quartet amazed us by the progress they had made, performing in a most assured fashion. The Wind Orchestra (formed some four weeks earlier and consisting of three clarinets and 14 brass, all but two of whom started playing this term) made its first appearance, coping manfully with three verses of a well known hymn, of which the second verse was treated as a brass quartet, making quite a pleasing sound. After yet more enterprising soloists the Choir rounded off the concert with three rousing carol arrangements, sung with gratifying accuracy and enthusiasm.

A very special occasion during the latter part of the term was an away match for the Orchestra, who travelled with apprehension to Queen Mary's School, Duncombe Park where they combined with the resident orchestra against Mr Emerson, who is happy to announce that the music won in a convincing fashion. Everyone enjoyed themselves even during the tea break and we hope Fr Justice will be kind enough to let it happen again.

For a good term's music many thanks to all the adults involved, but more important are hearty congratulations to the instrumentalists who practised long and hard and, we hope, will ever continue to do so.

Chosen to visit Duncombe Park: TFG Williams, CB Richardson, PAJ Leech, RC Weld-Blundell, ME Fattorini, FC Moss, CL Macdonald, OJJ Wynne, FWB Bingham, ALP Heath, MDW Mangham, SG Doherty, HVD Elwes, JHJdeG Killick, AHSJ Murray, JH Johnson-Ferguson and LStJ David.

AEROMODELLING

More models were made this term than ever before: 3 power boats and 40 aircraft. AC Dewey's boat was well made; the best gliders were built by CCE Jackson, PE Fawcett, DJ Sandaman, EW Cunningham, TFG Williams and AS Ellis. The best low-line flight this term was by Williams with 50 secs. Mr Collins has designed the Sabre C-39, which is a successfully tested high performance sail-plane (45 ins. wing span) ready to go into production next term. In an enjoyable Christmas party at the end of term Fr Piers and Mr Collins spoke of all the hard

work done by the officials and section leaders, without whose help the term total of 43 models built could never have been accomplished.

SWIMMING

THE Swimming Bath was used until 15th October, and much hard work and good progress resulted. A historic event was the generous invitation from Ampleforth College Swimming Club to join in a five-cornered Swimming Match in York. J Brodie, A Murray, G Fattorini, R Procter, L David and J Kevill are therefore to be congratulated for their share in the resounding Ampleforth victory.

RUGBY

THE School XV played their seven matches with enthusiasm; although they only won twice the team kept on improving throughout the term.

Although the opening game against Malsis was a considerable improvement on last year, we were beaten once again 26—nil at home in the pouring rain. The next match, against St Martin's, at home, was won by Gilling 12—nil after quite a struggle; DM Seeiso touched down a "push-over" try under the posts, and JCW Brodie, playing at centre, scored the other try not far from the corner flag and it was well converted by RJ Beatty, his second conversion in the match. Against St Olave's away the team lost 12—nil, but it was a good open game; the forwards were well matched so that both sets of threequarters were receiving the ball from the scrum; MA Bond's tackling at full-back was magnificent throughout the game. The team played well against Howsham Hall; with a score of 14 points against us at half-time, Gilling did well to bring the score up to 14—8 by the end of the match; ECH Lowe scored one of the tries after GL Bates had made the ground by running

fast down the wing; the other try was GTB Fattorini's. In the away match against Malsis the other side never managed to cross the Gilling try line, but due to two successful Malsis penalties the game was lost 6—nil; CB Richardson more than once did well to clear the ball away from our try line with a good kick. Then came a very hard fought game against St Olave's at home; the Captain, AHStJ Murray, playing at first centre, made us win the match with a fine try under the posts. In our last match, against St Martin's away, we lost the toss, played uphill in the first half, and had 16 points scored against us; within two minutes of the second half Gilling scored their first try, but our attack was never really sustained, so that although Beatty helped us to gain another six points with a try and conversion, we lost the match 22—10.

Under Eleven colours were awarded to: AHStJ Murray, GTB Fattorini, CB Richardson, MA Bond, AJ Stackhouse, FWB Bingham, JCW Brodie, S-J Kassapian, RJ Beatty and DM Seeiso. Others who played in the team more than once were GL Bates, SDA Tate, JT Kevill, CRN Procter, AT Steven, TM Tarleton, TJ Howard, JM Barton and JG Beveridge.

The Under Tens did exceptionally well to win their home match against St Olave's 4—nil, having lost away 24—nil. Those who played in both matches were CL Macdonald, SF Evans, EW Cunningham, JGC Jackson, JEF Trainor, JG Beveridge, PE Fawcett, EMG Soden-Bird, OJJ Wynne, TWG Fraser, PJF Brodie and AWG Green. The Spartans did well to win the TARS matches in both competitions; the senior team was captained by Stackhouse and the junior team by FR van den Berg. Tackling colours were awarded to OJJ Wynne, PE Fawcett, BL Bates and PJF Brodie.

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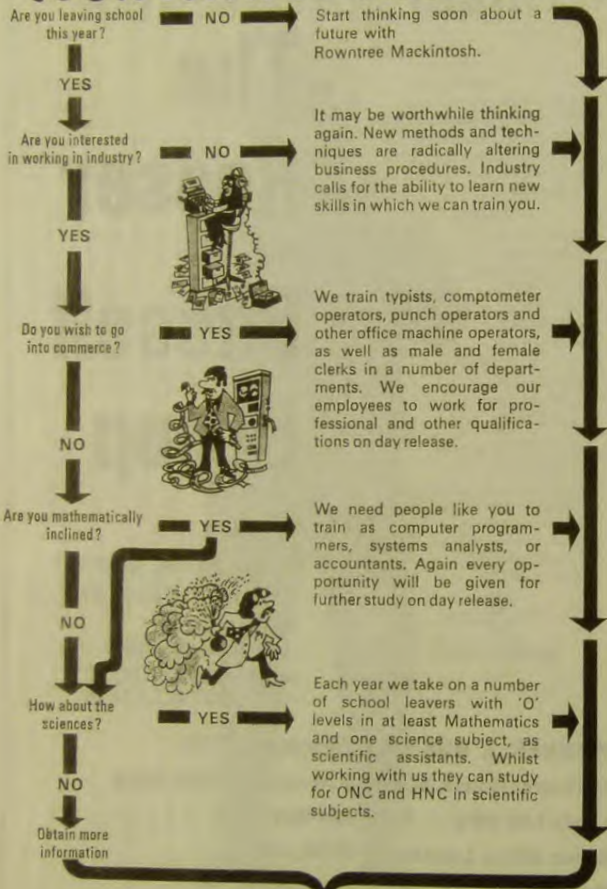
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THE AMPLEFORTH JOURNAL

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CONTENTS

	<i>page</i>
EDITORIAL: MONASTIC HISTORY	1
THE BEDAN CONFERENCE	
Rev John Godfrey, M.A., F.S.A., and Mrs Jane Bonner, M.A.	4
THE DOUBLE MONASTERY IN EARLY ENGLISH HISTORY	
Rev John Godfrey, M.A., F.S.A.	19
THE ENIGMA OF ABBOT BERNO'S TOMB AT CLUNY	
Professor Kenneth J. Conant, F.S.A. (HON.)	33
MONUMENTS AND MUNITMENTS	
Denis Bethell, M.A., B.LITT.	41
THE FRANCISCANS IN ENGLAND, 1224-1974	
The Right Rev John R. H. Moorman, M.A., D.D., LITT.D., F.S.A.	47
TWO MONASTIC SYMPOSIA	
Brian Plumb	61
A VICTORIAN MONK-MUSICIAN	
Fr J. E. Turner, O.S.B.	61
IAN RAMSEY OF DURHAM	
The Very Rev Alan Richardson, K.B.E., M.A., D.D.	65
FALLACIES OF CONFUSION	
The Right Hon Lord Windlesham, P.C.	70
BOOK REVIEWS	77
CORRESPONDENCE	110
COMMUNITY NOTES	114

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Business communications should be sent to the Secretary, the Revd T. F. Dobson, O.S.B., F.C.A.



Dom George Basil Hume, M.A., S.T.L., Fourth Abbot of Ampleforth, 1963—

portrait by Derek Clarke

THE AMPLEFORTH JOURNAL

Volume LXXIX

Summer 1974

Part II

EDITORIAL: MONASTIC HISTORY

THIS is the third issue of the JOURNAL in the present editorship, since 1967, to be devoted largely to the theme of monastic history and the history of the religious orders, for the most part in Great Britain. Other themes have recurred, especially those concerned with the post Vatican Church and the Ecumenical Movement, but it seems right for a monastic journal, widely based as it is, to return from time to time to its *fontes et origo*, the tradition of Christian monasticism that stems from St Antony of the Desert through a millenium and a half to the very different way of life of the present day.

The tendency has been—as is the way of men—to move from concentrated simplicity to diverse complexity, from single cells to societies of wide economic ramification, deep cultural penetration and many-levelled social intermeshing. One only has to call to mind the Order of Cluny, with its small beginnings in 910 and its vast expansion to near breaking point under Abbot St Hugh of Semur—with its various kinds of dependencies, its prelates even on the papal throne and its confrater system which numbered kings among its members. In England we might cite Durham cathedral priory (by no means the greatest, but relevant to our purpose here), with its college at Oxford, its hospitals in Durham and elsewhere, its Scottish dependency and its local dependencies at Farne Island, Lindisfarne, Lytham, Monkwearmouth, Stamford and others. In France we might cite the rise of the nineteenth century tradition embodied in the liturgical beauties of Solesmes and the intellectual vigour of Maredsous, with its *Revue Bénédictine* (from 1890; originally, from 1884, the *Messenger de Fidèles*) and the collection *Anecdota Maredsolana* (from 1893). Perhaps in our present day we might cite Ampleforth, with a Private Hall at Oxford, a foundation abroad, parishes throughout England and Wales and multifarious commitments beyond the Abbey and School. And yet there is a recent counter-tendency, returning to simplicity: two notes in these pages on Burgundian Taizé and St Paul's-without-the-Walls suggest this process, as does the success of the Frères/Soeurs de Jésus (de Foucauld fraternity), whose stress upon poverty and mutual dependence has attracted many followers.

There have been in western Christendom three major periods when monasticism flourished, and these we may loosely describe as the Anglo-Saxon/Carolingian period, when European civilisation collapsed leaving

only secular castles and spiritual fortresses (now for the most part bare battled keeps and ruined choirs around our countryside); the Norman/late medieval period, when civilisation picked up on its own account, expecting monasticism to participate in secular society; and the revival begun in the nineteenth century, when secular society was abandoning all pretence to respect the contemplative vocation or hold for the religious life any strong place in its midst. In recent years and in this issue, important aspects of these three periods have been discussed, often by writers distinguished or particularly expert in the subject of their choice.

As a prelude to the first period, we might cite Derek Baker's article "St Antony and the biblical precedent for the monastic vocation" (Spring 1971, 6-11); and with it two pieces that stem from the Rule of St Benedict, an Editorial entitled "Stability" (Spring 1971, 1-5) and a note involving the *Regula Magistri*, "EBC + RB + RM: a loss of interest" (Spring 1971, 113-5).

The first period naturally puts the Venerable Bede at the centre of interest, as author of the first major history of the English Church (a Church largely developed through the apostolic energies of monks); and, apart from the account of the Durham Bedan Conference of last autumn in this issue, there was an earlier account of "Bede 1300: the Benedictine celebrations at Jarrow" (Autumn 1973, 112-5). Drawing on Bede and recent scholarship, James Campbell of Oxford wrote two important articles, "The first century of Christianity in England" (Spring 1971, 12-29) and "Observations on the conversion of England" (Summer 1973, 12-26). Bede's monastic England being wiped out by the depredations of the Danes, an entirely new revival sprang up in the late tenth century, in the hands of Archbishop Dunstan and King Edgar; and this has been covered in "The *Regularis Concordia* Mellenium Conference", 970-1970 (Spring 1971, 30-53). What followed may be represented by a review article of two remarkable catalogues of monastic data, written in collaboration by Dom David Knowles, "Medieval Religious Houses, England and Wales" (2 ed., 1971) and "The Heads of Houses, England and Wales, 940-1216" (Spring 1973, 32-50). The whole period may be knit together by an article below on the Anglo-Saxon tradition of double monasteries.

The second period may fittingly be represented at the outset by Dr Barry Dobson's ninth century study, "The first Norman abbey in northern England: the origins of Selby" (Summer 1969, 161-76). The early Cistercian movement on the Continent is covered by Dom David Knowles' "Authentic Charisms: the Cistercian spirit" (Spring 1971, 54-61) and in Yorkshire by Stuart Harrison's "Bare ruined choirs remade" (Spring 1973, 51-9), which also covers black monk monasteries. The whole period is adequately surveyed, albeit under the single subject of learning in the cloister, in Derek Baker's study that uses Dom Robert Joseph's contrast of interests, "Holy rusticity and learned righteousness" (Spring 1973, 9-31); and the period is surveyed in a very extenuated way in the obituary note on Dr W. A. Pantin, historian of English monasticism (Spring 1974, 104-10; cf. addendum in Community Notes below). We might end the period

where we began, with Dr R. B. Dobson's writing: his important book on Durham Priory 1400-1450 is reviewed below by Denis Bethell, "Monuments and muniments".

The third period, the revival of the last century, through to the present time, has no major piece in our pages, but many minor ones. Dom David Knowles tells us in these pages of the Subiaco Congregation and the Belgian abbey of Maredsous; and Mr Plumb speaks of a Victorian monk-musician, whose tale might well stand with the second part of Fr Bernard McElligott's obituary notice (Autumn 1972, 85-97), which tells of a modern monk-musician. The history of the Stanbrook Abbey Press is related/reviewed by Fr Patrick Barry under the poetic title, "Without help of reed, stylus or pen" (Spring 1971, 70-4). Coming to the more present, an account of "Monastic foundations in Africa" (Spring 1970, 64-73) is given from a first hand tour by Fr Columba Cary Elwes, who has an interesting note on financing the African missions—where he now is—in the pages below. The Congress of Abbots of the Confederation of Benedictines in 1966-7 and 1973 was twice reported (Spring 1968, 94-6; Spring 1974, 110-4); and the work and thought of the Abbot Primate, Dom Rembert Weakland, have been covered in a report of his visit in Ampleforth in January 1971 during discussions on monasticism (Spring 1971, 105-11), and his lecture on "Creativity and the Spirit" (Spring 1973, 60-8). Another Ampleforth conference, concerning "Monasticism, world justice and peace" (Summer 1973, 106-14) is recorded. A further conference here issued in a note by the Prioress of Stanbrook, Dame Frideswide Sandeman, on the "Free Association of nuns" of the English Benedictines. Perhaps we should fittingly end our survey by citing the ubiquitous Dom Jean Leclercq of Clervaux, Belgium: "Multipluralism: Benedictine life in the Church today" (Spring 1971, 75-83).

It has been a movement across seventeen centuries from the utter simplicity of the desert, to the black monk complexity of liturgical splendour (and here we may cite Kenneth Conant's small Cluny study below), to the new simplicity of the white monk desert (*in loco horroris et vastae solitudinis*), to the administrative splendours of late medieval monasticism and its growing intellectuality as the cloister was invaded by academic cloisters, to the abruptness of the Reformation and then the slow revival of the last fruitful hundred years. Now the call to simplicity returns—but the call to diversity and to involvement in the world at large (at home and in the deserts beyond Europe) does not abate.

* * *

A discussion by many of the signators of the 1973 Canterbury Agreed Statement on Ordination and the Ministry, section 13 (a difficult section on the nature of the ordained priesthood) has regrettably had to be held over, for reasons of space, until the next issue. It follows on from the main theme of the Spring issue.

THE BEDAN CONFERENCE

UNIVERSITY OF DURHAM, 10TH-14TH SEPTEMBER 1973

by

REV JOHN GODFREY, M.A., F.S.A.

MRS JANE BONNER, M.A.

The Venerable Bede (673-735) was laid to rest in his monastery; but in 1022 a monk of Durham stole his relics and brought them to the tomb of St Cuthbert in the cathedral. Bishop Hugh Puiset in the twelfth century gave them a separate reliquary in the Galilee. At the Reformation the reliquary was seized, but the bones of the saint were secretly entombed in the Galilee, the grave being rediscovered in 1831 three feet below the floor and in it a skeleton in a full-length coffin with a gilded iron ring on one finger. Thus we are told of Bede in Canon C. J. Stranks' story of Durham Cathedral, "The Sumptuous Church" (SPCK, 1973, 114 pp., 95p), which tells also of the opening of St Cuthbert's tomb. It is fitting then that this conference to mark the thirteenth centenary of Bede's birth should have been held under the shadow of the great church where his remains still lie.

The first part of this reportage upon the Conference is made by the author of "The Church in Anglo-Saxon England" (Cambridge, 1962), who himself read a paper dealing with the place of the double monasteries in the early minster system, particularly with regard to their pastoral functions. A full paper on the Anglo-Saxon double monasteries from his pen will appear later in these pages. The second part is made by the wife of the convener of the Conference. She was a Lecturer in German at Sheffield University during 1961-68 and is particularly interested in Gothic Philosophy. She is now Tutor and Librarian of St Mary's College, Durham. For the most part, those scholars who delivered major papers have seen this account and given their approval, amendments being made where asked by them.

The Conference was called to celebrate the thirteenth centenary of two great events in the North-East of England (and, indeed, in the history of European civilisation)—the birth of Bede, and the foundation of the monastery of Wearmouth by Benedict Biscop.¹ In addition to several British members and one or two from the Continent, there were some from the United States, though unhappily Professor C. W. Jones of the University of California, Berkeley, who was to have read the concluding paper, was prevented by illness from attending. Appropriately, there was a strong and knowledgeable contingent from Ireland, and Bede in the celestial mansions must have listened attentively to the vigorous defence offered of the Celtic position. The total membership of the Conference was about eighty. It was fitting that the Conference, the special contribution of the academic world to the 1300 Festival being celebrated in a variety of ways in the North-East, should have taken place almost beneath the shadows of Durham Cathedral and Priory, where rest the bodies of Cuthbert and Bede. It was appropriate, too, that it was under the auspices of the University in whose gracious environment the great and revered

Wilhelm Levison found hospitality in 1939, when a fugitive from Nazi persecution.² It must have crossed the minds of more than one member that in Hatfield College, where the Conference resided, Dr Bertram Colgrave taught for several years and worked on his editions of Lives of Anglo-Saxon saints.³ In addition to the twelve major papers there were thirteen 20-minute communications, and the sheer weight and mass of the material offered precluded much time for discussion. We shall therefore look forward eagerly to the full proceedings, to be published in due course as a volume by S.P.C.K. with Gerald Bonner as editor.

The facts behind the commemoration are well known and need only be briefly recounted. Though the year of Bede's birth is uncertain it is generally taken to have been 673; the place of his birth is equally indeterminate but was in the neighbourhood of Wearmouth or Jarrow.⁴ We know nothing of his parents, but at the age of seven he was offered as an oblate to Abbot Benedict Biscop of Wearmouth, and later came under the care of Ceolfrith. Wearmouth had been founded a few years before, in 673, on estates granted to Biscop by King Egfrith, though it was not until a year later that the building of St Peter's Church was begun.⁵ Jarrow followed, the church of St Paul being dedicated on Sunday, 23rd April 685. It is seldom that we can be so precise about a date in the Dark Ages. By Divine providence, it would seem, significant portions of both these original churches survive. It was at Jarrow that Bede passed the greater part of his life, until his death in 735, so far as we know seldom venturing far from the monastery. He was no traveller like Biscop, no man of affairs like Wilfrid, yet to his contemporaries he was the *candidus ecclesiae*. He was a biblical commentator, theologian, chronologist, and historian, and as David Knowles emphasises, a great English patriot.⁶

The Conference was opened on Monday evening by the Bishop of Durham, the Right Reverend Dr Haggood, who began by recounting a recent incident in which the Pope mentioned to the Lord Mayor of London the special affection he had for the English people because they were the fellow-countrymen of Bede. Dr Haggood referred to the volume of essays commissioned by one of his predecessors, Hensley Henson, and published

² W. Levison's famous Ford Lectures of 1943, published in 1946 under the title "England and the Continent in the Eighth Century", were largely prepared in Durham. Levison's preface acknowledges his debt to the libraries of Durham University, Durham Cathedral and Ushaw College, when access to every library in his native country was denied him. He had previously been editor of M.G.H.

³ Dr Colgrave died early in 1968. Every student of the age of Bede is indebted to his "Eddius's Life of Wilfrid" (1927), "Two Lives of St Cuthbert" (1940), "Felix's Life of St Guthlac" (1956), "The Earliest Life of Gregory the Great by a monk of Whitby" (1968), and, in association with R. A. B. Mynors, his edition of Bede's "Historia" (1969).

⁴ On the date of Bede's birth see C. E. Whiting in "Bede: his Life, Times, and Writings", p. 4; and P. Hunter Blair, "The World of Bede" (1970), p. 4. The year may well have been 672. Exactitude rests upon the answer to the question—was Bede aged 59 or in his 59th year when he completed his "History" in 731? See H.E. v. 24. Sunderland is often claimed as the birthplace.

⁵ On the foundation of Wearmouth, see P. Hunter Blair, "The World of Bede", p. 165.

⁶ D. Knowles, "Saints and Scholars" (1962), p. 15.

¹ The Conference was convened by Mr Gerald Bonner, Reader in Church History in the University of Durham. His Jarrow Lecture of 1966 was on the subject "Saint Bede in the Tradition of Western Apocalyptic Commentary".

in 1935 on the occasion of the twelve-hundredth anniversary of Bede's death.⁷ The first paper of the Conference followed, by Professor Dorothy Whitelock, who had chosen as her title, "Bede, his teachers and his friends".⁸ Miss Whitelock outlined what is known of Bede's life, and dwelt discursively on the personal influence in it. Abbot Ceolfrith clearly made a strong impact on the small boy, exemplified so well in the famous incident of master and pupil singing the office together in choir during the plague (if we are in fact justified in identifying the pupil with Bede). Bede appears to have been greatly devoted to Ceolfrith, who with Biscop was responsible for the library which made Bede's later work possible. Though Bede himself is not known to have travelled much, he entered into the heritage of the many journeys of Biscop, who often spoke of the places which he had visited. It is clear that Bede received his earliest instruction from teachers who knew Latin well—the Latin of Bede is in fact one of the miracles of his work. It might well be that Bede was taught in person by Biscop and Ceolfrith. Other prominent ecclesiastics who entered Bede's life included John of Hexham, who ordained him to the priesthood, but we cannot really know what influence he had on Bede. Amongst Bede's friends we see the Cuthbert (not the Farne saint) to whom the "*De Arte Metrica*" is dedicated; and a priest John, to whom Bede in 705 sent his first "Life of St Cuthbert". He also sent books to Acca, who did so much for the church of Hexham, and with whom Bede had a long friendship and whom he often met. He speaks of Acca in the warmest terms. He dedicated various works to other friends. For the "*Historia Ecclesiastica*" he was indebted to Albinus, who had long before urged him to write it. It appears to have been rather late in the work that he consulted King Ceolwulf. There was also Nothhelm, priest of London and later Archbishop of Canterbury, and it is conceivable that when Nothhelm visited Northumbria it was with the express purpose of visiting Bede. Bede also admitted a major debt to the brothers of Lastingham. He knew several brothers at Lindisfarne, and the Abbot of Partney, in Lincolnshire, who passed on to him the celebrated description of Paulinus, and Pethelm, Bishop of Whithorn. Bede's relations with Wilfrid are difficult to understand. He always speaks of him in respectful terms, but he may well have seen the point of view of those who disagreed with him, and Miss Whitelock suspected that Bede did not find Wilfrid congenial. As to Bede's pupils, they appear to have had a deep affection for him and they regarded him with respect; Bede's letter to Egbert, Bishop of York, is in an authoritative tone, that of a master addressing his pupil. Bede's life was clearly rich in friendships. And Professor Whitelock concluded by observing that he is a great example of the truth that no scholar is at his best in isolation.

⁷ Ed. A. Hamilton Thompson, "Bede: his Life, Times and Writings" (reprinted 1969). The chapter on "Northumbrian Monasticism", by the editor, was strongly recommended during the Conference by Miss Rosemary Cramp.

⁸ Miss Whitelock was until recently Professor of Anglo-Saxon at Cambridge. Her writings include "The Beginnings of English Society" (1952), "The Audience of Beowulf" (1951), and "English Historical Documents, 500-1042" (1955). Cf. *JOURNAL*, Spring 1971, p. 33, note 7, which lists her writings on Archbishop Wulfstan of York.

The second speaker (on Tuesday morning) was Paul Meyvaert,⁹ who at the outset of his paper, "Bede the scholar", offered his definition of scholarship, which implied the application of critical judgment to a given body of material. By this standard Bede passes the test. He raised no violent controversy, founded no school of thought, but in the course of his work sifted a large body of material. He had a modest opinion of himself, and was at his happiest when able to support what he was saying by a reference to *auctoritas*. He was clear and precise, and could select, adapt, and rework his sources to produce an excellent text-book for his students. Meyvaert did not dwell on the "*Historia Ecclesiastica*", on which so much work has been done by modern scholars, but he lamented that there is so little in the way of critical editions of Bede's commentaries. Such editions will be needed before we shall be able to judge where Bede's true originality lies. It may then appear that Bede was a more original scholar than he has often been represented by modern scholars. The speaker showed that Bede gathered material from Augustine of Hippo and Gregory the Great for his scriptural commentaries, and these sometimes have the air of selected readings interspersed with Bede's own remarks. Allegorical in character, they are now difficult reading.

Meyvaert compared Bede with Gregory, pointing out that whereas Gregory aims at the heart of a matter, Bede is often much more of an extrovert with an eye for the external. And yet his abiding preoccupation is the spiritual growth of the Church in his native land, giving expression to this in his letter to Egbert. Gregory shows no interest in classical texts, whereas Bede has such an interest and is actually a forerunner of the Carolingian renaissance, with its insistence on textual criticism and emendation. He made efforts to master Greek, which he used to advantage notably in his work on "Acts". The speaker also had much to say about Bede's attitude to miracles. The modern scholar likes to think himself above miracles, as incompatible with critical scholarship, and might see Bede's accounts of miracles as having only a didactic purpose for his readers, brought in extraneously. Meyvaert found this hard to accept, pointing out that Bede accepted all the miracles of the Old and New Testaments. And yet Bede was ready to apply the principle of restraint. He agreed with Gregory that miracles were more likely to be frequent in the times of Christ and the early Church, but it did not follow that they could not happen currently. In sum, we can say that Bede believed that miracles could and did occur, though he himself had little personal experience of them.

Bede in his lifetime was occasionally an object of criticism, notably on the grounds that he was an innovator, though in reply he could argue that he had a fine library behind him, the like of which was available to few of his critics. In the "*De Temporibus*" he even came under a suspicion of heresy, in connection with the date of Christ's birth. With the growth

⁹ Paul Meyvaert is Secretary of the Medieval Academy of America, and editor of *Speculum*. He has written many articles, relating especially to Gregory the Great and St Augustine of Canterbury. His Jarrow Lecture on "Bede and Gregory the Great" was given in 1964.

of maturity Bede became increasingly aware of his own scholarship, but he carried his learning lightly, because his heart was in the right place.

After this weighty paper the Conference broke for coffee, later re-assembling for the first batch of communications, given in the Pemberton Building on Palace Green. The Reverend L. W. Barnard, Senior Lecturer in Church History at Leeds University, in his paper "Bede and Eusebius as Church Historians" chose to draw attention not to the many well-known virtues of those historians, but rather to their flaws, while recognising Bede's superiority to Eusebius in historical ability. He put the case against Bede, who often presents a tendentious view, as in his treatment of the Britons, who are a corrupt people undergoing the judgment of God. An American scholar, Professor Roger D. Ray, in "Bede the Exegete as Historian", insisted that Bede was saturated with the Bible and that his historical work must moreover be seen against the background of patristic learning. He argued that the *Historia* was intended to be read as *lectiones*, as was the Bible—hence the systematic division into chapters. Francis J. Byrne, Professor of Early Irish History at University College, Dublin, presented a paper entitled "The Stand of Colmán at the Synod of Whitby". He opened with a forthright denial of the existence of a "Celtic Church", quoting extensively from Latin sources with rapid facility. He developed the argument that Colmán found the synod intolerable because it was under the king (Oswiu). The Irish would never have tolerated the direction of Church affairs by their kings, who did not even attend synods until late in the eighth century. A young scholar, Mr C. P. Wormald of All Souls, Oxford, spoke on "Bede and Benedict Biscop". He deprecated the habit of calling Wearmouth-Jarrow a Benedictine house, though certainly St Benedict's rule was known there. Mr Wormald explored the influence of various rules on Biscop—and he wondered why he was never made a bishop. The final speaker of the morning, the Reverend John Godfrey, Rector of Donhead St Andrew, Wiltshire, had chosen as his subject "The place of the double monastery in the Anglo-Saxon minster system". He argued that to understand the double monastery we must see it not only against the background of monasticism, but in the context of preaching and pastoral care which characterised the age of the Conversion. No *monasterium* of the time could have divested itself of the role of a Christian centre for the district in which it was placed, and to fulfil this role a nunnery would need a body of priests and monks.

Dr Ludwig Bieler,¹⁰ with his paper "Ireland's contribution to the culture of Northumbria", was the speaker for the one-hour session on Tuesday evening. He began by summarising the familiar story of the conversion of the North-East of England, emphasising the help received from Iona and the impressive personality of Aidan. Northumbria was well on its way to becoming an offshoot of the Irish Church, when Oswiu at

Whitby decided for Rome. The Roman influence was reinforced by the arrival of Theodore, and yet Irish religion remained on the scene. It was pointed out that when Bede rejected the Easter dating of the Irish Christians, he excused their deficiencies by remarking on their isolation. He admired the Irish for their devotion, observing how in the days of Colmán and Finan many English had gone to Ireland for learning.

Under Aldfrith of Northumbria (685-705) there was much Celtic influence, and this was probably based on the Irish education of that king in Wessex. Dr Bieler mentioned the Irish influence in hand-writing and script; the attraction of many students to the school of Canterbury under Theodore and Hadrian must have led to an interaction of the English and Irish writing styles. Irish influence is certainly evident in Northumbria in biblical exegesis, which was strong in Ireland. But the greatest work of Northumbrian scholarship, the *Historia Ecclesiastica*, is devoid of Irish influence. It is possible that the Irish introduced into England the devotion to the Cross; and private confession to a priest was Irish before it came to be widely accepted in England. Penitentials after the Irish fashion were compiled in England; but though there was a tradition of hagiography in Ireland c. 700, there is no evidence of influence from this source in Northumbria. Bieler mentioned the *Codex Amiatinus* (now in Florence) and discussed biblical manuscripts, and concluded by observing that during the later eighth century Northumbria as well as Ireland and Southern Scotland were in fact part of the same artistic empire.

If Tuesday was a full and weighty day, Wednesday was varied. It was opened by André Crépin on "Bede and the vernacular", a paper marked not only by learning but by characteristic Gallic clarity.¹¹ With an equal facility, in the course of his paper, the speaker referred to St Augustine, John Donne, Keats, and Aldous Huxley. He aroused considerable interest by his comparison of chewing the cud to the deep pondering of the Scriptures, and by his argument that *ruminatio* was a technical term in Bede's day. Bede's works are in a Latin of which the quality matches the quantity. He had learnt Latin from an early age, to the point where he must have been saturated in the language, even dreaming in it. Indeed his Latin is so good that it is difficult to detect signs that it was not his native tongue. Crépin, however, mentioned the parallel case of Boniface, whose Latin is excellent, and who when in Rome before the Pope nevertheless preferred to write down his confession of faith rather than attempt to match his spoken Latin with the everyday speech of Rome. Bede's concern for his native vernacular is evident from his various interpretations, such as that of the names of the months in "*De Temporum Ratione*", and his rendering of Streonshalh as "bay of the lighthouse". In his discussion of the use of interpreters in the Conversion

¹⁰ Ludwig Bieler is Professor of Palaeography and Late Latin in University College, Dublin. He is editor of St Patrick's works, and well known for his researches into early Irish script. He is author of "Ireland, Harbinger of the Middle Ages" (1963); and amongst his more recent articles is "The Christianisation of the Insular Celtic" (*Celtica* VIII, 1968).

¹¹ The oldest extant MS of the Latin Vulgate, it was produced in his Scriptorium for the Abbot of Wearmouth, Ceolfrid, who took it on his journey to Rome in 716 to give to the Pope. He died en route at Langres, so it was never delivered to Gregory II. [Ed.]

¹² André Crépin is a Professor at the University of Picardy in Amiens, and especially interested in early linguistics.

and at the Whitby synod, Crépin brought out the importance to Anglo-Saxon ecclesiastics of their native tongue. Caedmon sang of the Creation; and in a somewhat similar way Daniel, Bishop of Winchester, advised Boniface to attract his hearers' attention by the use of material familiar to them. (Many members of the Conference must have thought, too, of Aldhelm singing popular songs to draw an audience.) The fact that the proceedings of the synod of Whitby were in English shows that there was no depreciation of the vernacular; and one remembers how Bede in his letter to Egbert stressed the importance of the Creed and Lord's Prayer being rendered into English. Bede was familiar with native poetry, hence his keen interest in Caedmon. Indeed, the technique of spiritual *rumination* and that of Germanic poetic composition were one and the same technique. To Bede all languages were of equal validity, even in the highest domain, and it will not do to think that Bede regarded Old English as good enough only for daily conversation. In the final event both Latin and English were on the lips of the dying Bede, showing his loyalty both to the Catholic Church and the English nation.

Coffee was followed by four communications. Mr. Peter Lucas, of University College, Dublin, read a paper entitled "Christianity and the Old English Exodus", distributing typed copies of extracts from the poem in the Old English original to enable his hearers to follow more easily. Mr Lucas studied the poem's allegory—the Cross accompanying the Israelites as the mast of the ship and the cloudy pillar. He showed that much of this poem is filled with biblical and metaphorical terms. Another member from Dublin, Dr Proinséas Ní Chatháin, of the Department of Early Irish at University College, read a communication on "Some early Irish hymn material". Some Irish hymns, she explained, were for saints' festivals, some for use as charms, some simply for private devotion. And there were the *Loricæ* or "breastplates", in both Latin and Irish, in which the powers of nature, the Trinity and the saints, are invoked on behalf of various parts of the body. St Patrick's Breastplate, of the eighth century, was intended as an invocation of prayer prior to making a journey. Miss Chatháin took her study up to the twelfth century. She was followed by Mr Lance Reemisms, a young American research scholar at Emmanuel College, Cambridge, who took as his subject, "*Guthlac A* and eighth century monasticism". The hermit of Crowland was mentioned more than once during the Conference, and we were here given the few glimpses of him which are available in the Old English poem *Guthlac A* contained in the *Exeter Book*. Finally, on Wednesday morning, the Reverend Terence Towers, Vicar of Ushaw Moor, read a clear and interesting paper on "Smith and son: editors of Bede". It was early in the eighteenth century that John Smith, a canon of Durham, commenced his edition of Bede. After his death in 1715 his work was taken up and seen through the press by his son George (who eventually became a non-juring bishop). In 1722 the first critical edition of the "*Historia Ecclesiastica*" was published, based on the Moore MS. and two Cottonian MSS. This was the best edition so far to be reproduced by writers on Bede until its supersession by the edition of Plummer in 1896.

On the afternoon of Wednesday the Conference made its way by coaches to Monkwearmouth, where Miss Rosemary Cramp,¹² on the site of Biscop's foundation of St Peter's, outlined what she had been doing in recent excavations. She continued the theme back at Durham in the evening, taking the title "The Limitations of Archaeological Evidence" for her lecture, which was illustrated by slides. During the past twelve years there have been eight seasons of excavation on the twin foundation Wearmouth-Jarrow. Miss Cramp criticised the idea that the Iona tradition had no place here, but the Wearmouth-Jarrow buildings were, nevertheless, the expression of a new ideal—Northumbrian Christianity had come of age and was claiming its inheritance from Rome. One would like to know more than we do about the Gaulish builders and craftsmen who were employed at Wearmouth. How were they paid? Whence came the wealth which lay behind such places as Wearmouth and Jarrow, and indeed Whitby?

Miss Cramp criticised the late Sir Charles Peers for the destruction which was an unfortunate feature of much of his archaeological work at Lindisfarne and Whitby. Nor did she like some of his conclusions, such as the existence of a smithy at Whitby. She thought that even the most muscular of Anglo-Saxon nuns would be unlikely to do this sort of work. (But what of the monks at this double house?) At Wearmouth Miss Cramp found a very complex cemetery, over which some later Saxon buildings had been put, but it is clear that the monks and layfolk had their separate cemeteries. Interesting finds were a cobbled path leading down to the river, and south of the church a shrine, suggesting a Roman martyrdom. A striking feature was the long gallery, with baluster-shafts and glazed windows. Like Wearmouth, Jarrow was close to a river. But by the time Jarrow was founded the native Anglo-Saxons were learning how to build for themselves. It is clear that they re-used Roman masonry, and Miss Cramp has been trying, so far without success, to find a nearby Roman camp. She has not yet worked north of Jarrow church, but on the south she discovered cemeteries, in which were objects such as beads. Male bodies were found aligned with the church. The major find has been a group of large buildings south of the church and cemeteries, one of which appears to have been the refectory. One of these buildings is rather like the familiar type of royal hall; it has a large assembly hall, and attached to its east end a small private suite. Some of these buildings were obviously very grand, and large quantities of glass were found (probably the earliest known stained glass in Europe). In a building which was perhaps a guest-house there was plastered ceiling-work and wall-painting. In addition, there were workshops, huts and drainage.

¹² Miss Rosemary Cramp is Professor of Archaeology at Durham, and throughout the Conference was very much on her own ground. Her published papers include "Early Northumbrian Sculpture" (Jarrow Lecture, 1965), and "Anglian and Viking York" (*Borthwick Paper* 33, 1968). Her articles on Northumbrian glass are as follows: "Glass finds from the Anglo-Saxon monastery of Monkwearmouth and Jarrow" (*Proc. Eighth International Congress on Glass*, 1968); "Decorated window glass and millefiori from Monkwearmouth" (*Antiquaries Journal* 50, 1970); "New finds of decorated glass from Monkwearmouth" (*Antiquaries Journal*, forthcoming volume).

Rosemary Cramp thinks it will never be possible to produce a neat and detailed plan of Biscop's foundation, like the famous plan of St Gall, but it is clear that the twin-monastery did succeed in acquiring a feeling of *romanitas*. The very small stones which characterised Jarrow (though not Wearmouth) suggest a Roman building style. For a boy like Bede to leave his rustic hut to come to these splendid buildings must have represented a complete break, yet it must be remembered that life in the monastery was very austere. Wearmouth-Jarrow came to grief in the ninth century, and was not refounded as a monastery in the tenth-century revival, though St Peter's Church received its present tower c. 1000.

On Thursday morning Professor Wallace-Hadrill¹³ spoke on "Bede, and Plummer as a commentator on his *Historia Ecclesiastica*." He suggested that Plummer, who died in 1896, may have felt a temperamental kinship with Bede which enabled him to interpret Bede's work sympathetically, but also led to errors when he inclined too much to expect nineteenth century attitudes from a seventh century scholar.

Plummer clearly appreciated that chronology was a basic part of Bede's thought; he had a good understanding of Bede's exegetical and historical methods and indeed saw Bede as the first English historian. His commentary is a masterpiece, and has a wealth of technical notes: on baptism and on place-names (to give only two examples). But it may be that Plummer did not sufficiently appreciate Bede's intention to write *Church* history rather than history as such: descriptions of the holy places in Palestine may well be relevant to Church history though not so to secular works.

Professor Wallace-Hadrill cited various instances where he felt that Plummer had mistakenly criticised Bede: for example, Plummer felt that Bede gave an overlong account of Arianism. But heresy and people's reaction to it would be very important in Bede's eyes, and he may well have felt that it was theologically more dangerous than paganism. Similarly Plummer felt that Bede over-emphasised the importance of the Easter controversy: but the evils of a divided Church must have been very clear to Bede, and this would explain his extensive treatment of it.

On Bede's treatment of miracles Plummer is somewhat reticent: he feels that Bede as a man of his time must be expected to record miracles, but that the modern reader should ignore the miraculous elements and be grateful for any facts of historical interest that may be gleaned from the narrations. Professor Wallace-Hadrill appeared to go further and to suggest that in Bede's miracle narrations what ought to have happened is declared to have happened: and that this may throw doubt on Bede's veracity in non-miraculous fields too.

At the end of his paper Professor Wallace-Hadrill discussed Plummer's criticism of Bede for his use of and references to continental history, and

¹³ Professor J. M. Wallace-Hadrill is a Fellow of Merton College, Oxford, and Chichele Professor of Medieval History. He was Jarrow Lecturer for 1962 with "Bede's Europe", and is the author of "The Barbarian West, 400-1100" (1952), and "The Long-Haired Kings" (1962).

suggested that Bede here showed that he had a wider view than his commentator: but despite his occasional reservations Professor Wallace-Hadrill clearly considered that Plummer was indeed an appreciative and discriminating admirer of Bede, and that his commentary remains a very valuable one.

After coffee we heard a main paper from Dr D. Kirby¹⁴ on possible relationships between Pictland and Northumbria in the seventh century, dealing in particular with the suggestion that Oswiu of Northumbria may have ruled Pictland during an interregnum (663-665).

Dr Kirby showed that Pictland seems originally to have been divided into separate kingdoms and sub-kingdoms, though the limits of the kingdoms fluctuate and it is unclear how far back they date. Each kingdom seems to have had a royal succession, though the comparative importance of each royal family depended on the strength or weakness of the current king; but by the early sixth century the provincial royal houses appear to have been superseded by the two royal houses of Fidach (Moray and Ross) in the north and Forthriu (Angus and Mearns) in the south.

The Pictish king lists of the chief kings are more complete than the comparable Irish ones, but it is puzzling that in some cases one king appears to succeed before the end of the previously listed king's reign. Dr Kirby suggested that where this interleaving of kings occurs, one king may have ruled the northern kingdom and the other the southern.

There appears to have been a close connection between Ireland and Pictland, and the Irish permitted the Pictish royal families to take Irish wives on condition that the kings should be chosen through the female line. This meant that a king would be succeeded by his sister's son or, if there were no son, by his sister's daughter's son. The following of this diagonal (the writer's term, not Dr Kirby's) rather than direct succession might have justified Oswiu in claiming rule over Pictland during the interregnum 663-665: Talorcan, son of a Pictish mother from the southern royal house and of Oswiu's brother Eanfrith, ruled 653-657; Gartnait of the northern royal house is listed as reigning 657-663; and the next king listed is Gartnait's brother Drest, 665/6-672. Dr Kirby suggested that possibly Oswiu attempted to rule Pictland during this interregnum 663-665, perhaps justifying his claim through his nephew Talorcan: and that Pictish resentment of Northumbrian rule may explain Pictish attacks on Northumbria during the reign of Oswiu's son Ecgfrith. From 685 onwards, however, Northumbrian domination on Pictland seems to have been at an end, and each side appears to have concerned itself with its internal affairs.

Dr Kirby's paper was followed by a contribution from Professor T. J. Brown on varieties of minuscule. We saw numerous slides of different scribal styles, and Professor Brown suggested that it was possible to define

¹⁴ Dr D. P. Kirby is Reader in History at the University College of Wales, Aberystwyth. He is author of "The Making of Early England" (1967); and amongst his articles may be mentioned "Bede's Native sources for the *Historia Ecclesiastica*" (*Bulletin of the John Ryland's Library* 48, 1966).

varieties of minuscule more closely than had been attempted in the past. He felt that there were numerous characteristics by which minuscule could be classified (e.g. breadth of stroke, and whether the pen was lifted between minims), and maintained that the limits of minuscule could well be more widely drawn—what others had previously described as poor minuscule, he would prefer to call good minuscule. He believed that this closer analysis of minuscule made it easier to justify the datings given in CLA.

Professor Brown felt that this more detailed study of scribal styles showed the descent of minuscule to be a complicated one, from new Roman cursive, half uncial and quarter uncial. He ended on a note of caution, suggesting that although a detailed analysis enabled us to say more for certain about manuscripts we should guard against the temptation to be more definite than was justifiable in the light of current knowledge.

The last paper before we broke for lunch was a communication from Dr Hugh Farmer in which he gave an account of the first fully illustrated life of St Cuthbert (Oxford, Univ. College MS 165).

Dr Farmer suggested that this was probably written in the late eleventh or early twelfth century as it does not mention the translation of St Cuthbert (1104). It was probably not a shrine book as it has no music or liturgical texts, but was most likely written for some rich patron. Dr Farmer suggested it might have been written for St Margaret of Scotland (d. 1093) whose daughter Matilda founded the religious community at Southwick, in whose library this MS was found.

In the afternoon we were shown over the Jarrow excavations by Professor Cramp, and in the evening Mr Peter Hunter Blair¹⁵ spoke on Bede's Northumbria in his later years and in the century after his death.

He suggested that the state of Northumbria in the seventh century was no more and no less violent than in the eighth, but that in the seventh century violence resulted from conflict with external enemies, whereas in the eighth century it was due more to internal strife. The main part of his lecture, however, was concerned with the state of learning and in particular with the books that were available to scholars of the time.

Forty years ago Laistner produced a list of 84 books which he believed must have been in Bede's library, and that list could now be lengthened in the light of recent scholarship. Mr Hunter Blair compared Laistner's list with what is known of the library at York, mentioning Alcuin's description of the library in his poem about the archbishops of York. Alcuin gives 41 names in all, but these are of authors only, not of their books, and it is quite possible that an author might be represented by more than one of his works. We must mention, too, that Alcuin says that he has not given

¹⁵ Peter Hunter Blair is Fellow and Vice-Master of Emmanuel College, Cambridge, and a University Lecturer. His works include "An Introduction to Anglo-Saxon England" (1956), "Roman Britain & Early England, 43-871" (1963), "The World of Bede" (1970), and his Jarrow Lecture, "Bede's Ecclesiastical History and its Importance Today" (1959).

a complete list: to do so would take too long. We have independent evidence of York's excellent library in that we know students were sent from Tours to copy some of York's books and thus enrich their own library.

Mr Hunter Blair next considered whether Bede knew Vergil. Almost all Bedan students from Plummer to Laistner had been convinced that Vergil was known at Jarrow, but Mr Hunter Blair showed most interestingly that Bede's quotations from Vergil could have been taken from the standard grammarians and need not pre-suppose knowledge of the original. He showed that eleven works of Bede have no Vergilian quotations at all and that where there are quotations it is very frequently possible to find them in the standard school books of the time—Mr Hunter Blair illustrated his points with a wealth of examples, while completely disclaiming any pretensions to expertise in classical scholarship—somewhat to the amusement of his audience.

After suggesting that Vergil was unknown in the original at Jarrow, Mr Hunter Blair went on to say that copies did appear to exist in the York library: Alcuin makes references to Vergil which seem to indicate knowledge of the poet at first hand, and there also exists a MS of Donatus' commentary on Vergil dating from the second half of the eighth century, written partly in a Tours hand and partly in insular minuscule—this may well be one of the MSS copied by visiting students from Tours.

Finally Mr Hunter Blair briefly mentioned some other authors who occur in Alcuin's list but do not seem to have been known in Jarrow: Aristotle, Statius, Lucan, Boethius and Cicero: and suggested that it seems likely that the library at York was more extensive than that of Jarrow. Æthelbert, who became Archbishop of York in 766 may well have been responsible for enriching the library: he was master of the school before becoming archbishop, and he travelled abroad to look for books and for new learning: and in Alcuin's song about York the description of the glories of the library occurs in the section about Æthelbert.

Friday morning began with Professor Rosalind Hill's¹⁶ main paper on "Bede and the Boors". The speaker pointed out the difficulty of evangelising a pagan country when it was impossible to do more than give some initial teaching, after which converts would have to rely on the occasional visit from a priest or teacher. She cited, from Bede's "Prose Life of St Cuthbert", an incident which probably occurred somewhat less than 30 years after Christianity reached Northumbria: in it some laymen inveighed against the monks for taking away the old ways of worship, while nobody knew how the new worship was to be conducted.

In describing the missionaries' initial difficulties, Professor Hill remarked that it was almost essential to begin by converting the ruler, who could usually carry his subjects with him. Clearly this sort of rapid mass conversion made it hard to ensure that the converts really knew

¹⁶ Professor Rosalind Hill is Professor of History at Westfield College, London. Her article "Christianity & Geography in Early Northumbria" appeared in "Studies in Church History", vol. 3 (1966).

what they were affirming, and any kind of post-baptismal instruction depended very much on where a man happened to live. If he lived in the depths of the country he might well learn nothing more about the Christian faith—though, as Bede wrote to Egbert in 734, none were exempt from taxes payable to the bishop.

Another difficulty in the early days was the lack of native clergy who could instruct the laity in their own tongue, and also of churches where they could meet for worship. Professor Hill believed evidence showed that there *were* a number of churches, and also pointed out that wayside crosses in villages served as meeting places for worship—Bede writes of bishops going into villages and teaching, though he was certain that they did not usually go often enough.

Professor Hill gave many examples to show how old beliefs and practices flourished alongside the new faith, emphasising that often the conflict for the potential convert was between two different "goods", not a simple one between good and bad: and in her final section she described Bede's view on the best way to teach in these circumstances. He felt, firstly, that bishops should be helped by teachers, as their dioceses were too large for them to visit them adequately. These teachers should, if they were priests, say Mass and encourage the people to receive Holy Communion—indeed he felt that many lay people could well receive it every Sunday and feast day, provided their lives were exemplary. Next, it was most important that all should know and understand the Lord's Prayer and the Apostles' Creed: for this reason he translated both into English for the benefit of those who knew no Latin. Finally, Bede clearly considered the use of songs for instruction to be helpful: if biblical stories were put into verse form they could be carried everywhere by itinerant singers, and possibly reach people who were never visited by a priest.

After a coffee break we heard some more communications from members of the Conference.

Mr Urry gave an account of the positioning of the shrines behind the high altar in Canterbury Cathedral. Two of the saints appear to have been moved during the thirteenth century, but the historical position seems to have been established now. (This paper was already promised to another publication and so will not be included in the published "Proceedings" of the Conference.)

Next Sr Benedicta Ward, S.L.G., discussed the miracle narrations in Bede's work. She pointed out that even sophisticated medieval writers such as Abelard record miracles, and that it is clear that writers and audience alike believe in them—which is not to say that they must have happened as related. Sr Benedicta pointed out that Bede's interest was in why rather than how miracles occur: he calls them *signa* not *miracula*, and their significance for him lies in how far they succeed in bringing man to salvation.

Having studied Canterbury Cathedral earlier in the session we now turned to Claudius' use of quotations from Bede's "*De Templo*". The



ALBRECHT DÜRER: RENAISSANCE, 1519

"Virgin and Child", pen and black ink, Royal Collection Windsor. This is the most monumental and perfect of its kind from Dürer's hand, culminating his search for a satisfactory formal and psychological representation of the theme. It expresses his debt to Venetian art.

See review of Christopher White, "Dürer, the Artist and his Drawings", Phaidon £5

ALBRECHT DÜRER: REFORMATION GOTHIC, 1521

"Christ on the Mount of Olives", pen and brown ink, Städtisches, Frankfurt. This is one of two contrasting studies, the first focussed on the weakness of the sleeping Apostles, this the second on the spiritual torment of Christ, whose hands are not loose joined but parted and raised to heaven. See review text.

These illustrations are taken from Christopher White's book, p. 171 no. 74 and p. 195 no. 92.





THE CHURCHES OF THE BURGUNDIAN ABBEY OF CLUNY

These churches represent the quintessence of the Romanesque architecture of the tenth and eleventh centuries, Cluny III being the largest in the world (555 ft), whose interior vaulted height for the first time exceeded 100 ft in medieval architecture. Here Kenneth Conant reconstructs the view of the three churches from the monks' cemetery: on the left is Ste Marie du Cloître with the main dormitory in the background; left of centre, Cluny II (c955-81) with Notre Dame du Cimetière to its right; centre, existing south arm of the great west transept; right, Cluny III (c1085-1225) which was destroyed after the French Revolution. Nearest to our view are five characteristic semi-circular attachments to the main edifice: the three centre ones are three of the five principal altars of Cluny, attached to the apsidal ambulatory. The monks in the foreground will give a sense of scale.

Revd Iain Douglas described the work of Claudius, who studied and taught in Lyons in the early ninth century and became Bishop of Turin in 816. One of his biblical commentaries contains passages from Bede's "*De Templo*", so it is clear that by this time Bede's fame as a commentator was already widespread.

Next Professor Mackay demonstrated Bede's skill with language, by showing us how he used his source material. Bede's "*Vita Felici*" uses Paulinus of Nola as a source, and Professor Mackay provided us with copies of corresponding passages by Paulinus and Bede which showed clearly that Bede did not quote wholesale, but assimilated his source, thereafter using synonyms and making stylistic changes where necessary, so as to produce a smooth, harmonious text. Professor Mackay considered, too, that Bede was rhetorically more skilful than Paulinus: he uses words deliberately to echo earlier passages in his text and to point forward to later ones, thus emphasising the lesson he wishes to teach.

The final communication before lunch was from Mr B. S. Benedikt, who showed that Bede was known in Iceland, although there is no extant copy of any of his works and no church dedicated to him. Mr Benedikt cited references to Bede in *landnamabok* and also in a fourteenth century codex; references to his chronological works; and some weather lore, written down c. 1600, and attributed to Bede.

In the afternoon Dr Gibby, formerly of the department of chemistry in the University of Durham, and a great authority on all local historical, antiquarian and archaeological matters, took the Conference members on a guided tour of Durham Cathedral. We were most grateful to him, as he showed us many things of interest which the casual sightseer would have missed. One such was an instance of medieval mass-production: one of the nave pillars has an all-over lozenge pattern, and Dr Gibby pointed out that the pattern is so arranged that all the stones are interchangeable and could have been prepared entirely off the site.

On Friday evening Professor C. W. Jones¹⁷ was to have spoken on "Bede's Place in Medieval Schools". As mentioned above, illness unfortunately prevented his attending, but his paper was read for him. Professor Jones discussed the form education took before, during and after Bede's time, and dealt in detail firstly with what Bede himself studied and taught, and then with how his own writings were used in the ninth century.

We were reminded that from the fourth to the sixth century Christian education had been of two kinds: the one designed to supply the need for secular priests, the other to provide an apprenticeship for the cloister. When the western episcopate became impoverished in the seventh and early eighth centuries, only the monastic type of education was able to survive. Thus when Gregory planned to evangelise Britain, this was the

¹⁷ Professor C. W. Jones was, until his retirement in the summer (1973), Professor of English at Berkeley, California. Amongst his articles may be mentioned, "Bede as Early Medieval Historian" (*Medievalia et Humanistica* IV, 1946); and his book, "Saints' Lives & Chronicles in Early England" (1947). He edited Bede's "*De Temporibus*" in 1943.

sort of education that his missionaries brought with them.

A study of Bede's writings indicates that the monastic curriculum of his times included the direct study of Scripture in both Latin and Greek, versifying, astronomy, ecclesiastical arithmetic and sacred music. Professor Jones pointed out the similarity between this reconstructed curriculum and that described in Charles the Great's General Admonition of 789, which orders schools to be created in every monastery and episcopal see for boys to study "*psalmos, notas, cantus, computum, grammaticam* and *libros catholicos* properly edited".

Professor Jones next considered in turn each of these fields of study, looking at what Bede had written in each of them. Under *notas*, for example, he mentioned Bede's "*De orthographia*", a collection of quotations from numerous grammarians to illustrate correct usage; in this work Bede did not list alphabetically by second and subsequent letters, though the system was known in his day, and this, combined with his giving borrowings from authors in clumps, suggests that he continued to add material to this work over a period.

In the last section of his paper Professor Jones considered the popularity of Bede's writing after his death, mentioning in particular the Carolingian period 800-950. He took as an example the many glosses on Bede's texts which date from this time, pointing out that their number indicates the high regard in which Bede was held, and also that, since glossed manuscripts would be subject to considerable wear and tear, the original number of such manuscripts is likely to have been larger.

Finally Professor Jones emphasised that if Bede's work seems to have been neglected in the immediate post-Carolingian period this was not because he had been found wanting, but because the responsibility for public education was by then reverting from the monks to the State and Church, so that the type of schooling for which Bede wrote was disappearing.

The formal part of the Conference ended with this paper, but most members stayed on to visit Hexham, Housesteads and the Roman Wall on Saturday. This made a pleasant conclusion to a Conference marked by the erudition and clarity of its speakers and by the friendliness of its atmosphere. It provided illumination and stimulus both to the already learned and to the beginner, a combination which would have been pleasing to the "candle of the Church" in whose honour the Conference was convened.

THE DOUBLE MONASTERY IN EARLY ENGLISH HISTORY

by

REV JOHN GODFREY, M.A., F.S.A.

This article can be taken as a study of past processes of living that appear exotic and even imprudent to the way of life that the 'great years' of monasticism—Norman to the Dissolution—honed into 'perfection'. Or it can be seen as a contributive element from an earlier civilisation to the modern debate on celibacy: "It is time that there were religious communities to demonstrate that men and women can live together in consecrated celibacy" (*New Blackfriars*, October 1973 and May 1974). Or it can be taken in its own right as a genuine manifestation of one way of living out the religious life in community. This way has always been distinctively English, the endeavour to share a cloister in shared celibacy: only one Englishman ever founded a religious order, and that was St Gilbert of Sempringham, whose Gilbertines followed the double monastic principle.

The author is in the tradition of the nineteenth century rector-scholars, writing authoritatively on the Anglo-Saxon Church from his rectory at Donhead St Andrew, Wiltshire. This article grew out of his contribution to the Bedan Conference. It covers in greater detail the same ground in part as that of Dr Noreen Hunt, "Notes on the History of Benedictine and Cistercian Nuns in Britain", *Cistercian Studies* VIII.2 (1973), 157-77.

THE institution of the double monastery was probably known somewhere or other in the western Church throughout the greater part of the middle ages. It was to reach its culmination in such Orders as that of Fontevrault, founded at Fons Ebraudi in the Loire valley, not far from Saumur and Chinon, early in the twelfth century, and that of the Gilbertines, established at about the same time by Gilbert, rector of Sempringham, a large proportion of whose houses was in Lincolnshire.¹ The system took many forms, and clearly fulfilled a need. It is with the double monastery in the early Anglo-Saxon kingdoms that we are in this paper concerned.² The early history of the double monastery is associated especially with Gaul; and recently Mr James Campbell has drawn attention to the close relationship of Gaul with England in the seventh century, which may perhaps be regarded as the golden age of double monasteries in the west.³ The Gallic Church, it might also be remarked, had a strong sense of continuity with the spirit and institutions of imperial Rome, as well as with the Germanic ancestry of the Franks. It was probably aware, if half-consciously, of the attitude of both Romans and Germans to womenkind.

¹ T. S. R. Boase, *Fontevrault and the Plantagenets* (Journal of the British Archaeological Association, xxxiv, 1971); Rose Graham, *St Gilbert of Sempringham and the Gilbertines* (1901).

² Cf. Mary Bateson, *The Origin and Early History of Double Monasteries* (Trans. R. H. S. New series xliii, 1899).

³ *The First Century of Christianity in England* (Ampleforth Journal, LXXVI pt 1, 1971, pp. 12-29).

In Roman life during the imperial age there was not only a strong sense of respect for women, but an underlying tendency in favour of their emancipation from the disabilities of the old law. Girls were often taught the classics along with their brothers, and the blue-stocking was by no means an uncommon type. Thus the wife of Pliny, Calpurnia, shared his literary tastes. Women exercised an influence over public affairs, and the wives of generals accompanied them to the camps—sometimes to the detriment of military performance. According to Suetonius, Augustus was in the habit of discussing state matters with his consort Livia.⁴ Seneca in his letters to his mother Helvia, herself liberally educated, reveals his high regard for women. Roman womanhood perhaps reached its apogee in Galla Placidia, half-sister of the emperor Honorius. She has a worthy memorial at Ravenna, in a tomb which contains the world's finest mosaics. Placidia exercised a powerful influence over the barbarian chieftains, who were themselves generally alive to the abilities and character of women. The observations of Tacitus on Germanic women are famous. Women have been known to restore the fighting spirit of armies on the point of collapse. They keep their men supplied with food and provisions, and look after the wounded. They are believed to have a certain prophetic and uncanny sense, and men seek their advice and do not disregard it once they have received it.⁵ The Austrasian queen Brunhildis is a terrible yet not ignoble figure.

Tacitus notes the existence of goddesses amongst Germanic divinities, though this is of course not remarkable, as most old pagan religions had their female as well as male divinities. In fact, German mythology tends to put its goddesses into the background, the only one universally worshipped being Woden's wife Frigja (Frig to the Anglo-Saxons). What is beyond doubt is the influence of queens in helping to determine the religion of their consorts and hence their peoples. The Frankish king Clovis accepted the Christianity of his queen Clothildis. The faith of Bertha, who had her own chapel and spiritual advisor in Canterbury, was an important ingredient in the background to the conversion of her husband Ethelbert. When her daughter Ethelburga married the pagan Edwin of Northumbria, taking Paulinus with her as chaplain, the conversion of Edwin and his people quickly followed. The Christian Northumbrian princess Aelflaed, when her married Peada of Mercia, was accompanied by priests who set about evangelising the midlands. The influence could operate the other way too. King Raedwald of East Anglia, early in the seventh century, after being baptised during a visit to Kent, was persuaded to return (at least partially) to paganism by his wife. Bede cannot bring himself to record her name.⁶ And as with the princely families, so with the rank-and-file of Anglo-Saxons. Early graves in England, in which châtelaîne rings, saucer brooches, and beads, as well as spear-heads and

⁴ Suetonius, *Octavian*, lxxv.

⁵ Tacitus, *Germania*, viii.

⁶ Bede, *Historia Ecclesiastica*, ii 15.

shield bosses have been found,⁷ make it clear that many women accompanied their men in the rough and dangerous crossing from the Continent in the shallow, open boats of the type found at Nydam in north Germany.

Although the earliest missionaries to the English kingdoms were Italians from Rome or Celts from the west, it was actually the Church in Gaul which provided the main formative influences in the seventh-century English Church. A word or two must therefore be said about the double monastery in the Gallic Church. From c566 there was at Poitiers a large nunnery associated with a house of monks. The nunnery, dedicated to the Holy Cross, was under the abbacy of Agnes, and present in the house was queen Radegunde, who had fled from her murderous husband Chlothar. Connected with the nunnery was the priest Venantius Fortunatus, who was of service to it in various ways, not least by undertaking business journeys. A *bon vivant*, fond of travel and good food, Fortunatus was brought round by the nuns to see that such pleasures do not preclude spirituality, and the fruit of their influence is evident in his hymns *Vexilla regis prodeunt* and *Pange lingua*. Shortly before his death in 600, the first of the great medieval poets became bishop of Poitiers.

Poitiers was not, however, included in the list of Gallic monasteries singled out for mention by Bede as important for the progress of the infant English Church. He writes that in England c640 there were as yet few monasteries.⁸ He does not say which these were, though they would include such houses as St Augustine's Canterbury, Lindisfarne, Melrose (then within Northumbria), and Malmesbury. Women who wished to enter the religious life usually went to Gaul, and more especially to Brie, Chelles, and Andelys. Girls of aristocratic family were also often sent to these places for their upbringing.

Brie was founded in 617 at Eboriacum near Paris by Fara, who had been received into religion as a child by Columbanus at Luxeuil; her foundation was subsequently known as Faremoutiers-en-Brie. Bede makes it clear that the establishment included monks. When one of its nuns Earcongota (daughter of Earconbert, king of Kent) was rebuffed shortly after her first interment in the monastic church, both monks and nuns were present at the ceremony. And in his description of Earcongota's death, Bede tells how several of the brethren, 'who lived in separate buildings', came out on hearing the singing of the angels.⁹ The life of the house combined features from the Columban and Benedictine rules; Jonas, the biographer of Columbanus, was himself there for a time (about the middle of the seventh century). Amongst English girls who went to Gaul were Saethryth, step-daughter of the East Anglian king Anna, and his own daughter Ethelburga, both of whom became abbesses of Brie.

⁷ Cf. I. Musty and J. E. D. Stratton, *A Saxon Cemetery at Winterbourne Gunner* (Wiltshire Archaeological Society Mag. LIX, 1964, pp. 86-108); M. U. Jones, *The Mucking, Essex, Crop-Mark Sites* (Essex Journal, VII, no. 3, 1972).

⁸ H.E. III 8.

⁹ 'multis de fratribus eiusdem monasterii, qui aliis erant in aedibus'; H.E. III 8.

Near Brie was the monastery of Chelles, a refoundation by queen Bathildis of a house on the site of the royal vill of Gala. The earlier house had been established by queen Clothildis, wife of Clovis I, who also founded Andelys (in the Rouen diocese) about which, however, little is known. Chelles, with its groups of small buildings and its simplicity, was in the Columban (Celtic) tradition, and seems to have attracted many women from England. Bathildis herself was an Anglo-Saxon who had been sold overseas as a war-captive, subsequently becoming wife of Clovis II.¹⁰ She also founded the abbey of Corbie in Picardy, though she ultimately ended her days in devotion at Chelles. Amongst those who are known to have been at Chelles were Hereswitha, sister of Hild of Whitby and formerly wife of Aldwulf, king of the East Angles (663-713); and Mildthryth of Kent.

Other double houses included Jouarre, which drew many Irish and English members, amongst whom was a former bishop of Winchester, Agilbert. He himself was by origin a Frank, and closely associated with the actual foundation of Jouarre, his sister Telchildis becoming its first abbess. Hild's sister Hereswitha eventually settled here. Another favourite with Irish and Anglo-Saxon religious was Nivelles, in modern Belgium, a very well run house. But though the double monastery in seventh-century Gaul is a clearly established institution, it does not conform to a single pattern and is capable of taking on various forms. The nuns at Poitiers give the impression of living pleasantly, whereas at Brie the discipline is harsh. Sometimes the abbess is in overall control, sometimes it is the abbot. Although normally the women appear to have been the dominant element, occasionally they are subsidiary to the men. In some houses there is a strict segregation, whereas elsewhere the sexes mingle relatively freely. As we shall see, many of these features appear in England, where however there is a greater sense of conformity to a type.

There is little evidence of double monasteries for the Celtic lands of the west. This is perhaps surprising, as one might have thought the general atmosphere of Celtic Christianity to be favourable to double monasticism. The only possible instance is the house at Kildare, in the 'east midlands' of Ireland. The Life of St Brigit by Cogitatus, written in the eighth century but describing a church of two centuries earlier, mentions an enlargement of the building made necessary by the increase in numbers of the faithful of both sexes. The church is divided by a high partition running down the middle, and there are separate entrances, one for the men and the other for the abbess and her nuns. The government of the community is exercised jointly by the abbess and the abbot-bishop.¹¹

¹⁰ It must not be assumed that Bathildis, because of her servile status, was of humble birth. Cf. the case of a thegn taken prisoner and sold to a Frisian slave-merchant in London: H.E. iv 22. There is also the letter (Tanl 7) of Bithwald, archbishop of Canterbury, to Forthlere, bishop of Sherborne, asking him to use his good offices to obtain from the abbot of Glastonbury the ransoming of a slave-girl of noble family held by him.

¹¹ See J. Ryan, *Irish Monasticism: Origins and Early Development* (1931), pp. 141-5.

In England the institution of the double monastery was fairly evenly distributed over the country, which suggests its gentility to the Anglo-Saxon temperament. It can perhaps be best studied by considering a few houses from widely separated kingdoms. We shall then be in a position to attempt some broad conclusions as to the institution generally.

Northumbria of course had the most famous double house of all, that of Streonshalh (Whitby), founded c657 by Oswy. The career of its first abbess is well known.¹² Hild's father was Hereric (a nephew of king Edwin), her mother Bregusyth. Reared as a child in paganism, she was subsequently baptised in early youth in 627 along with Edwin and other converts. We do not know that she ever married. At the age of thirty-three she decided to enter religion, making her way southwards with the intention of going overseas to Chelles. Lingered for about a year in East Anglia, she was then persuaded by Aidan to return to Northumbria, in due course becoming abbess of the double house at Hartlepool, succeeding abbess Heiu. It was after seven years here that she became abbess of Oswy's new foundation of Streonshalh. Her influence in Northumbria was enormous and of the most revered kind, rulers and others coming to her for advice; and it is significant that the abbey was chosen as the meeting-place for the decisive synod of 663. No fewer than five of the men trained under her became bishops; and to grasp the full import of this we have to bear in mind that at this time the total number of bishoprics in the Anglo-Saxon kingdoms was only about a dozen. Hild died in 680 after some years of illness. During her final year she had founded a house at Hackness (where some sculpture of the pre-Viking period still exists), between Whitby and Scarborough, which seems to have been a cell for nuns only, and perhaps intended as a retreat for relaxation—a role which Hackness was to fulfil centuries later for the monks of Whitby.¹³ In Bede's account we have a clue as to one particular type of function for which monks were useful in double houses. It was brothers from Streonshalh who were despatched to tell the Hackness nuns of the death of their mother. In the seventh century travelling was pure hardship. We recall the journeys of Fortunatus on behalf of the Poitiers nuns.

A retreat like Hackness would indeed be desirable for such a house as Streonshalh, with its many activities. Excavations on the site of the latter have revealed an assortment of offices and buildings.¹⁴ There was a principal church dedicated to St Peter, and the fact that this was the burying-place for the Northumbrian kings is some indication of its dignity. But there would seem to have been more than one church within the minster enclosure, judging by the considerable range of liturgical objects found, and it is a fair inference that a subsidiary church was appropriated to the monks of the community. There appears to have been a complex

¹² H.E. iv 23.

¹³ D. Knowles and R. N. Hadcock, *Medieval Religious Houses: England and Wales* (1953, revised 1971), p. 67.

¹⁴ C. Peers and C. A. Ralegh Radford, *The Saxon Monastery of Whitby* (Archaeologia, LXXXIX, 1943, pp. 29-33).

of structures, with stone walls about two feet thick. A feature suggestive of Celtic influence from Iona is a small group of houses each with two rooms, with drainage and open-hearth fires. We seem to have here private cells for the senior members of the community; but accommodation for the nuns in general may have been of a corporate character, as at Hackness, where there was a nun's dormitory.¹⁵ There was stone paving at Streoneshalh; and a guest-house, and possibly a smithy, were included within the complex.

The story of Caedmon hardly needs retelling, but there are aspects of it which deserve emphasis. At the time when he was found to possess the divine gift of poetry, already a man advanced in years, he was not a professional monk but an unlettered servant of the monastery who could not even take a simple turn at the harp and did not know how to sing. His particular sphere was the stables and the care of the animals. He was eventually admitted to the monastic state; and the general tenour of Bede's text proves the existence both of professed monks, and lay servants and farmworkers who tilled the community's estates. It was not the task and purpose of monks in a double community simply to do the rough work, as has sometimes been stated or implied. The account of Caedmon's last illness and death mentions the infirmary (with the viaticum reserved for the sick), which was within hearing of the church in which the monks sang their office. Bede's text clearly implies that it was the monks whose psalmody the dying man would hear, and there is no mention of the nuns in this connection, the implication being that they had their own church, probably St Peter's.

That Streoneshalh was a place of education is obvious from Bede's mention of teachers and the instruction given to the newly-discovered poet Caedmon. But it is significant that Otfor, a pupil of Hild who subsequently became bishop of the Hwiccas, after pursuing the study of the scriptures at Streoneshalh, had to go to Canterbury for more advanced studies.¹⁶ And the Life of Gregory the Great, written at Streoneshalh c704 by an unknown monk, far from being the work of an accomplished scholar, is written in ungrammatical Latin. Mr Bertram Colgrave showed that on the evidence of the 'Life' Whitby probably had a limited library, certainly not so good as those at Monkwearmouth-Jarrow, Ripon, Hexham, to know of few books apart from the scriptures.¹⁷ Yet it is a matter of and Lindisfarne at about the same time. The author of the 'Life' seems no small interest that this double monastery produced the first book known to have been written by an Englishman. And on the site were discovered many bronze fragments which could have belonged to bookcovers or tags for bookmarkers.¹⁸

¹⁵ 'in dormitorio sororum': H.E. iv 23.

¹⁶ H.E. iv 20.

¹⁷ *Celt and Saxon* (1963), p. 130; also *The Earliest Life of Gregory the Great* (1968), pp. 36-7.

¹⁸ See plate 7 in H. Mays-Harting, *The Coming of Christianity to Anglo-Saxon England* (1972).

Further north, on the Berwickshire coast, was the double house of Coldingham, about which Bede had some harsh things to say.¹⁹ In the time of Wilfrid its abbess was Aebbe, daughter of Aethelfrith, last of the pagan kings of Bernicia. The incident of the monk stealthily following Cuthbert, who was on a visit to the monastery, down to the shore at night to see what he was doing can easily be visualised by those who have themselves visited the site. The place is little changed. Coldingham is the only Anglo-Saxon double house which is known to have fallen short of its first ideals, though neither the cause nor the extent of the relaxation is altogether clear. Bede is inclined to put the chief blame on the monastery's leadership. His reference to cells, or *domunculae*, built for study and prayer, reminds one of the Streoneshalh site with its small two-chamber houses. But at Coldingham in the time of its deterioration the cells were being used for private diversion such as gossip. Nuns and monks were fast asleep when they should have been at night office. One wonders if Bede was perhaps generalising from an individual lapse or two. His informant in this matter was a certain priest Edgils, who was in the monastery for a while (c680). Bede upbraids the nuns for their indulgence in weaving, and thinks they might have been better employed. There is no specific evidence for outright immorality, though Bede hints at it.²⁰ The truth would seem to be that Aebbe, herself a worthy woman, was easy-going in her rule and advantage was taken of it.

The Lincolnshire monastery of Bardney has sometimes been claimed as a double house, though this seems to be based on a careless reading of *Historia Ecclesiastica*, Book III, chapter II. Close by was another monastery, Partney, and Bede gives the names of two of its abbots.²¹ He relates how Osthrytha of Mercia, whilst staying at Bardney, was visited by the abbess of a neighbouring monastery. The name of the house is not known. Afterwards the abbess returned to her own monastery, where she had occasion to receive a certain man as guest. During the night he was seized by an evil spirit which haunted the place and he fell into convulsive fits. The abbess went personally with one of her nuns to open the monastery gate, and called from the men's quarters (*locus virorum*) one of the priests to exorcise the sufferer. It is an interesting passage, revealing both the strict segregation between nuns and clerics which was here the practice, and the necessity for priests in the life of the community. It also proves the reception of men as guests.

Further west, at Repton, Derbyshire, was a double monastery which we know to have adopted Roman usages by the close of the seventh

¹⁹ H.E. iv 25.

²⁰ 'sed omnes prorsus, et viri et feminae aut somno torpent inertes, aut ad peccatis vigilant': H.E. iv 25.

²¹ For Bardney (Beardaneu), H.E. iii II; for Partney (Peartaneu), ii 16. It was Deda, abbot of Partney, who gave Bede his famous description of Paulinus. In medieval times Bardney was first, for a short period, an alien priory dependent on Charnoux, and then an independent Benedictine abbey. At Partney was a hospital dependent on Bardney; in the fourteenth century it became a cell for retired abbots. Some foundations survive at Bardney.

century, as we gather from the explicit statement of Felix that when the young warrior Guthlac entered the house he received the tonsure of St Peter. This was under abbess Aelfthryth.²² One aspect of life in at least one double monastery is evident from the reaction of the Repton monks to the young Guthlac when he vowed to abstain from intoxicating drinks on taking the tonsure. For this reason he was held in sharp distaste (*aspero odia*).²³ But though the Repton brothers apparently liked their ale, the life was observant. Guthlac was competently taught both in the scriptures and the monastic routine. He was under instruction for two years, during which time he learnt the canticles, psalms, hymns, and prayers of the office. The impression we have of these Repton monks, c700, is that they were not simply servants or workmen used by the nuns, but monks who sang the Hours in regular style.

The same consideration applies to the double house of Ely. Amongst the nuns of Coldingham was Aethelhryth, daughter of Anna, king of the East Angles. After receiving the veil at the hands of Wilfrid she remained there for a year, and then departed in 673 for the Cambridgeshire fens to found a monastery on the models of Coldingham and Streonshalh. At Ely she was the mother of many nuns, and we sense the need in such a community for the indispensable services of men. Thus when Aethelhryth had been dead for seventeen years, her successor Sexburga (previously wife of king Earconbert of Kent) decided to exhume her bones and place them in a stone coffin for reburial in the church. She therefore ordered some of the brethren to undertake the laborious task of finding and bringing to the stone-less isle of Ely the necessary masonry. And yet the brethren, or at least some of them, were certainly more than servants or labourers of the women. Thus we read that at the actual exhumation of the foundress's bones, the entire community stood around singing the psalms, the brethren on one side, the sisters on the other.²⁴

We move now to the south of England. Barking in Essex was founded c666 by Eorcenwald, son of Frithwald, sub-king of Surrey, and some years later bishop of London. It was a house for women under the abbacy of his sister Aethelburga. His founding at about the same time of a house for men, at Chertsey, proves that Barking was intended specifically as a nunnery. And yet the latter was double. Separate quarters were provided for the men and women, the latter being the more strictly enclosed. This comes out clearly in the *Historia Ecclesiastica*.²⁵ Thus, when the plague attacked the community the brothers were the first to suffer and it was some time before the nuns were affected by the outbreak. The fact that the monks succumbed first, suggests too that upon them devolved the business affairs of the monastery, bringing them into close touch with the

²² Felix's *Life of St Guthlac*, ed. B. Colgrave (1956), ch. xx.

²³ We are reminded of Boniface at Nursling. Willibald (*Vita*, iii) says that he subdued himself by abstaining from wine and beer.

²⁴ 'omnis congregatio, nunc fratrum inde sororum, psallens circumstaret': H.E. iv 19.

²⁵ H.E. iv 6, 7.

outside world. The women and men seem to have had some contact with each other. Though Bede's text implies that the nuns had their own church, on at least one occasion two brothers were present in it for lauds. On the same occasion, after the nuns had finished their office, they went to visit the graves of their stricken brethren—a sign of genuine affection for men whom they knew. Later, when the cemetery became overcrowded, the remains of both nuns and monks were transferred to a single tomb within St Mary's church. The impression we have is that though the monks had their own oratory within the establishment, they were not unknown visitors to the nuns' church.

We have pleasing glimpses of some of the activities of the Barking nuns. There was a little three-year-old boy, Aesica, presumably an orphan, who was being brought up by them, and doubtless fussed and spoilt in the process. All the time there was the regular round of instruction of the novices, which at the time of the plague was under the direction of sister Tortgith. The inhabitants of the surrounding district or *parochia* would regard the Barking *monasterium* as their religious centre; and we know of one nobleman's wife who resorted to it to find a cure for her approaching blindness. It might well have been in ministering to the pastoral needs of the country folk around that the monks had contracted plague.

It was during the abbacy of Hildelitha, Aethelburga's successor, that Aldhelm wrote to the nuns of the community his epistle *De Laudibus Virginitatis*, whose subject-matter implies that its readers would be an educated body of women. At least this must have been true of the leading members of the community, who are mentioned by name, ten in all, including Hildelitha. Aldhelm praises their love of books and their studious attainments, though he does not like their fondness for colourful dress. He followed up the letter with a poem in Latin hexameters, *De Laudibus Virginum*.

In Kent, the double monasteries include some notable examples, such as Lyminge and Minster-in-Thanel. The former, near Hythe, was on the site of an old Roman centre, and close by there are also pagan cemeteries, indicating the proximity of Germanic settlers. In the early stages of Augustine's mission, churches of the Romano-British period were restored for worship, and Lyminge may be a case in point, as Roman work is included within the walls of the present church of St Mary. It is more probable, however, that the ecclesiastical builders were here simply using a villa-house as a quarry. In 633 king Eadbald gave Lyminge to his sister Ethelburga (widow of the ill-fated Edwin of Northumbria) for the foundation of a *monasterium*.²⁶ It took root and grew, a certain royal cleric, Romanus, endowing it with a tract of land still known as Romney Marsh. Later charters (from 697 onwards) show the *monasterium's* steady enrichment by royal grants of land and fisheries. At neighbouring Folkestone a monastery for women was also founded by Eanswith, Eadbald's daughter.

²⁶ Thomas of Elmham, *Historii Monasterii S. Augustini Cantuariensis* (R.S. 1858), p. 176.

Though little if anything is known of the inner life of Lyminge it is clear that it was an important and well-established house, and the same is true of Minster-in-Thanel, founded c670 by Eormenbeorg, wife of Merewalh, ruler of the west midlands folk known as Magonsætan. Eormenbeorg (called also Domneva) was herself a member of the Kentish royal house. The original endowment in land for the monastery was granted to her by Egbert, king of Kent, as *wergeld* for the murder of her brothers (the king's nephews) by one of his *comitatus* named Thunor. Merewalh himself founded a double house at Leominster, and three of his daughters became nuns. Of these Milburga was abbess of Much Wenlock, and Milgitha a nun at Eastry in Kent. The third, Mildthryth, is by far the best known.

Mildthryth received her early training at Chelles, where she was under Wilcona, an abbess who was both a scholar and a disciplinarian. On her return to England Mildthryth received the veil from archbishop Theodore, and became the second abbess of Minster-in-Thanel. Her name subsequently appears in several charters relating to the monastery.²⁷ On her death in an unknown year (though it was subsequent to 716) she was succeeded by Eadburh, who extended and enlarged the monastery. Leoba, later to become one of Boniface's helpers in Germany, was trained at Minster under abbess Eadburh, who herself was a correspondent of Boniface. To the year 735 belong two letters of his to Eadburh.²⁸ Boniface thanks her for a gift of books and asks for her prayers; and in the second letter is grateful to Eadburh for her repeated gifts of books and clothes.

He would like a copy of the Epistles of St Peter, written in gold, and to make so sumptuous a work possible he is sending the necessary materials. Such letters are evidence not only that the nuns practised weaving, but that the art of manuscript illumination was known at Minster-in-Thanel. The implication of the letters too is that the nuns here had books enough and to spare. Eadburh died in 751. During the long rule of her successor Sigeburga (d797) some of the possessions were lost, and there was a general decline of the house. The fifth abbess Silethryth worked hard to restore the fortunes of the monastery, but eventually, as with most other eighth-century Anglo-Saxon religious houses (at least in the eastern half of the country), it was destroyed by the Danes. In course of time the church came to be served parochially by two or three clerks, the nuns having completely disappeared. This latter usage of the church suggests the probability of Minster-in-Thanel, in its days as a double monastery, having had pastoral responsibilities for the surrounding districts. Unfortunately, however, though the Minster house was important, its inner workings elude us.

More is known internally about the double monastery of Wimborne, Dorset, in the kingdom of Wessex. Wimborne today is a pleasant if not

²⁷ Cf charters granting rights and privileges, in Birch, *Cartularium Saxonicum* (1885-91), 141, 142, 150, 846.

²⁸ Tangl 30, 35. Translations of these are in C. H. Talbot, *The Anglo-Saxon Missionaries in Germany* (1954), pp. 88, 92.

remarkably beautiful town, perched on the outskirts of Bourne-mouth. The present minster church, with its impressive twelfth-century work, was served by a college of secular canons founded in the reign of Edward the Confessor, and has no direct link or continuity with the old double house, which was destroyed by the Danes.

The *monasterium* was founded c705 and ruled in succession by the sisters Cuthburga and Coenburga, whose brother was Ine, king of Wessex (688-726). Cuthburga had been the wife of Alcefrith, the scholarly king of Northumbria (685-704), before taking the veil at Barking under abbess Hildelitha. Wimborne is the one double house in England of whose daily life we have a fair amount of specified information, which is moreover particularly valuable because of its indirect character. That is to say, the information does not come from a history of the monastery itself, but as background to a biography of one of its finest products. Leoba (*Leofgyth*) was an educated lady of strong character in the true Anglo-Saxon tradition, and also, it would seem, a charming and attractive personality. Her *Vita* was written c836 by Rudolf, a monk of Fulda, based on the reminiscences of four of Leoba's nuns, Agatha, Thecla, Nana, and Eoloba. Their recollections had been roughly noted down by a certain priest Mago, who died suddenly before being able to work out a coherent account from his jottings. Other monks made notes, and there were also the memories of old men. It was on this various material that Rudolf, on the urging of his master Rhabanus Maurus, based his *Life*.²⁹

Rudolf opens his narrative with a description of Wimborne, which is said to be an establishment comprising two monasteries under the overall rule of an abbess. The whole, surrounded by strong walls, was strictly run, no women being allowed within the men's quarters, no men within the women's except priests saying mass. The probability is that there were two churches. No nun was permitted any communication with a monk, the abbess herself keeping in touch with the outside world through a window. Even bishops were denied admission. So severe in her discipline was one prioress that when she died the young nuns vented their spleen by trampling on her grave uttering curses. At the time of which Rudolf was writing, Tette, another sister of Ine, was abbess, and it was under her that Leoba joined the community, after having been first trained and taught under Eadburh at Minster-in-Thanel. At Wimborne Leoba proved herself a model nun, a student of unusual seriousness. When she was invited by Boniface to join his German mission, her abbess Tette let her go with a reluctance which is understandable, as it was a condition of admission to Wimborne that a nun undertook to stay there for life. In Germany Leoba was to become abbess of Tauberbishopsheim, in modern Baden.

It is not the purpose of this paper to discuss the presence of double monasteries in Germany, though it might be remarked that the institution

²⁹ For the *Life* of Leoba see Talbot pp. 205ff.

does not appear to have been widespread, the only distinct possibility being Heidenheim, near Eichstätt.³⁰

In summary, it is clear that the women who presided over complex establishments of this sort must have been of strong character. But even so some of them at times became acutely discouraged. Eangyth, abbess of an unknown house, writing in 719 to Boniface, the great friend and *confidant* of English religious women, says that she finds the government of a double monastery difficult, and the monks troublesome people with whom to deal. She and her daughter Bugge long to get away from it by making the Rome pilgrimage.³¹ Boniface's reply has not survived. We have noticed the fault-finding temperament of the Repton monks. And the control of men who included in their number responsible clerics, besides workmen and servants, must have had its own problems. An abbess would moreover have all the difficulties and tedium connected with the administration of buildings and estates. Thus at the little known house of Withington, twenty miles north of Malmesbury, we find the abbess (not many years after the foundation late in the seventh century) busily acquiring sheep-walks.³²

There is not a great amount of evidence as to what the monks in double houses actually did. We have seen them as messengers on behalf of the abbess. But nunneries can make use of such male services without necessarily becoming 'double'. The heart of the matter is that a double monastery was a *monasterium* or *mynter*, of the type of institution which during the Conversion period in England was an evangelistic and religious centre for a district, with pastoral responsibilities.³³ In the *mynter* church the people heard mass on greater festivals, and thither brought their infants to be baptised. Clerics, including priests and preachers, would be necessary to attend to the spiritual needs of the tenants, slaves, and others on the minster estates and in the surrounding villages. If an establishment had consisted purely of nuns, it could not have fulfilled the duties of a minster as understood in a seventh-century context. Though women were of immense importance in the Anglo-Saxon Church at this time, there is no evidence that they preached to the people at large, though they sometimes taught within the confines of the community.³⁴ And of course women did not (could not) say mass. Moreover, in these pioneering days of the English Church, no donor could possibly have provided the endowments for a *monasterium* unless it was understood that this was to be a Christian centre for a district. Most of the donors were kings, committed to the christianisation of their peoples. Even in the more developed conditions of the mid-eighth century we find the double monas-

³⁰ For double monasteries in Germany, S. Hilpisch, *Die Doppelklöster Entstehung und Organisation* (Munich, 1928).

³¹ Tangl 14.

³² E. P. R. Finberg, *The Agrarian History of England and Wales*, I 2 (1972), p. 409.

³³ As I argued in a communication to the Bedan Conference, Durham, in September 1967.

³⁴ On this see C. Plummer, *Basileae Opera Historica* (1896), II p. 245.

tery still being regarded as responsible for its *parochia*. This is the implication of the enactment of the Council of Cloveshoe in 747 to the effect that priests working pastorally were to be loyal to their 'abbots and abbesses', and must be prepared to help them whenever necessary.³⁵ Pastoral responsibilities would also rest on *monasteria* founded specifically for men; and in general there was not a sharp distinction between the three main types of *monasterium* in this period, that is to say, male monastic houses, double houses, and minsters of secular clerics. The ordinary man in his farm or hamlet would not be conscious of that precise difference between a 'monk' and 'secular' which characterised the clerical order of later ages. Neither would the cleric or religious be likely to be conscious of a formalised idea of a 'cure of souls', which belongs rather to the age leading up to the Fourth Lateran Council (1215). In the final analysis, the loyalty of a priest or cleric was to the *monasterium* of which he was a member; and before the days of proprietary churches, a priest apart from a *monasterium* or episcopal *familia*, if indeed conceivable would scarcely have been considered respectable. The essential fact is that a *monasterium*, in the age preceding the founding of parish churches, would be seen as responsible for the spread and maintenance of Christianity in its district. A glance at the Ordnance Survey map of Dark Age Britain shows that the *monasteria* were fairly evenly distributed over the main areas of population. This is significant. By the close of the pre-Norman Conquest period, the monasteries and secular colleges were tending to form into regional clusters, like the compact group of Benedictine nunneries in Wessex. Nothing could illustrate more clearly the pastoral character of the earlier *monasteria*.

There is no mystery in the fact that in England the double houses were invariably ruled by women. These houses were minster-nunneries. A special feature in England is the large number of royal women who became abbesses or nuns, but this in itself would not account for the universality of the rule of a woman over a double community. There were after all a great many 'royal families' in seventh-century England. And some abbesses are in any case non-royal, though they must have all come of the noble class—Anglo-Saxon society was essentially aristocratic. A convent of Anglo-Saxon nuns would almost certainly have had no respect for an abbess who came of a humble social class.

By virtue of the double monasteries we see women in England taking their part in the making of the landscape, through their activities in estate-management and land acquisition. They make books, though apart from the Anglo-Saxon nun Huneberc, who wrote in Germany, we do not know of any female authors.³⁶ They also make clothes and vestments, and they teach the young. The great women of the Bonifatian mission apart, they do not seem to venture far from their monasteries, whose external business is in the hands of the monks. On the whole there is a rigid segregation,

³⁵ Haddon and Stubbs, *Councils and Ecclesiastical Documents* (1871), iii p. 365.

³⁶ There are of course surviving letters of nuns, as well as some verses. (as by Leoba)

but sometimes the men and women work and even pray together. The double monasteries were sometimes large; but there is nowhere any suggestion in the earlier days that a double house had more than a relatively small number of monks. During the eighth century the institution tended to become somewhat anomalous, and in new foundations the male element proportionately stronger. John of Beverley (d721) founded a joint monastery in the forest land of Deira, consisting of a house of monks dedicated to St John the Evangelist, and a nunnery to St Martin. But this was a 'twin' rather than a 'double' foundation, and it had male abbots, the first being Berethum, c700. At Winchcombe, in Gloucestershire, Offa of Mercia founded a house for nuns in 787, and his second successor Coenwulf one for monks (about a hundred of them) in 798. Winchcombe thus appears to have become 'double', and to have been made so in order that Coenwulf could instal his daughter Quoenthryth as abbess. The Winchcombe double house has an air of manufacture about it, and lacks the spontaneity of earlier foundations. St Albans was founded c793 for both men and women, and indeed nuns were attached to the abbey until 1140, when they were transferred to the new priory of Sopwell, Hertfordshire.³⁷

The real end of the Anglo-Saxon double monastic tradition came in the ninth century with the Danish wars. Thus Streoneshalh came to grief c867, Barking and Ely in 870. The system was not revived in Anglo-Saxon England, and played no part in the tenth-century monastic revival. Houses such as Alfred's at Shaftesbury were wholly for women, though other Wessex nunneries had some canons attached to them. By the time of the Norman Conquest there were about nine nunneries in England, none of them double; and abbesses now did not include women of the calibre of Hild and Aethelthryth. The root reason for the double monastery, pastoral responsibility, no longer held good in a Church which now included the parish church amongst its institutions.

³⁷ On this cf D. Knowles, *Monastic Order*, p. 136.

THE ENIGMA OF ABBOT BERNO'S TOMB AT CLUNY

by

PROFESSOR KENNETH J. CONANT, F.S.A. (HON.)

The first abbot of Cluny, the great Burgundian monastery that stood for awhile at the centre of Christendom, was Berno of Baume (910-27), whose successor St Odo (927-42) virtually created the Order as we know it—just as St Stephen Harding, following St Alberic the first abbot of Cîteaux, was the virtual creator of the Cistercian movement. Nevertheless beginnings are significant and the Cluniacs revered their founder-abbot, whose tomb has never certainly been located in recent times. This study examines the evidence for its location.

The author is emeritus Professor of Architecture, Harvard University, a onetime Research Associate and now Fellow of the Medieval Academy of America. Trained as an architect, he has become an architectural historian. During graduate studies at Harvard he investigated the cathedral of Santiago de Compostela, publishing a monograph in 1926. The following year he began his famous series of seasonal excavations at Cluny which issued in ten reports in *Speculum, Journal of Medieval Studies* Vols IV (1929), V (1930), VI (1931), XVII (1942), XXIX (1954), XXXVIII (1963), XLV (1970) and a series of articles in the same journal (1928, 1930, 1932) and elsewhere. His work issued in 1968 in a monumental book, heavily illustrated in every way, limited to a thousand copies, *Cluny: Les Eglises et la Maison du Chef d'Ordre*, Cambridge, Mass./Protat Frères, Mâcon: what is so astonishing about this intensely detailed work is that it deals with a set of churches that no longer exist and are not there to be examined! Professor Conant has diversified his studies to other churches also (notably Cluniac daughter houses, and Montecassino); and he has written more widely on such as 'The Pointed Arch—Orient to Occident'. In the Pelican History of Art series he brought out *Carolingian and Romanesque Architecture, 800 to 1200* (Z 13, 1959), which included 176 pages of plates, 80 line drawings and 15 restoration studies in his hand. He was made a Chevalier of the Legion of Honour in 1936 and awarded an Hon. Doctorate at Dijon in 1950. In 1970 a street in Cluny was named after him and he was made an honorary citizen.

It was the Blessed Berno's monastery of Baume, following the pure Benedictine Rule as interpreted by Benedict of Aniane, which attracted Odo, the future abbot of Cluny, to the regular life after some years of religious experience as a canon and as a hermit. Odo's austerity was considered extreme by members of the community at Baume, but Berno respected it, and provided the spiritual foundation stone for the new monastery at Cluny by delegating Odo there in 926.¹

Berno had chosen this site in 910, and this choice, likewise, proved to be immensely fortunate. Fortunate also was the fact that he arranged a salutary independence for the monastery, which was directly tributary to the Holy See from the very beginning.² Thus the wisdom of Berno gave spiritual life, security, and direction to the new institution. He decided to be buried at Cluny (*ibi sepulturam mihi locavi*) and was laid away there, perhaps in 927.³ Considering his indispensable rôle in the creation of Cluny, it is very surprising that this tomb should have been lost.

¹ *Bibliotheca Cluniacensis*, col 10. Cf Dom Gerard Strwell, "St Odo of Cluny" (1958), p. 41.

² *Ibid.*, col 3. ³ *Ibid.*, col 11.

The mission of the Mediaeval Academy of America found three sites which may have been its locale. While certainty is not possible, it is interesting to explore the enigmas because of the great personages who are involved.

I

To the east of the east walk of the present cloister, and two metres below its level (our datum, 0.0), there are remains of a small tripartite sanctuary. This, in our view, was a part of the chapel in the villa which was given to the monks in 910. Adjoining this there was a small irregular burial chamber which was dismantled in 948, when the second monastic church (Cluny II) was begun.⁴ The burial chamber was roughly paved in small stones, and fragments of bone were mixed with the fill. If the Blessed Berno was buried here, it was presumably in a sarcophagus, and there is a remote possibility that this hypothetical sarcophagus was transferred to one or the other of two alternate burial sites.

II

There are signs of hesitation in the oldest parts of the apse and easternmost chapels in Cluny II, and the building was not dedicated until 981. The Blessed Aymard, abbot from 942 to 963, was buried in the latter year (or 965?) at the founder's honoured place in the sanctuary, and it is therefore reasonable to suppose that the transept of Cluny II was built by 960 if not before. Long and careful studies of slight remains, and of surrounding constructions, indicate that the transept of Cluny II extended entirely across the east end of the villa court, and that there existed, adjoining the ends of the transept of Cluny II, an element in each lateral range of villa buildings which flanked the court in question.

Judging by Thetford, a Cluniac priory founded in Norfolk in 1107 where the general plan of Cluny II was repeated, the element at the south served as a chapel and/or sacristy. Here we were surprised to find a handsome but forgotten sarcophagus of Merovingian type buried in ordinary fill.⁵ The room where it was must have been demolished and the sarcophagus covered by 1070, if not 1045, for they were directly in the path between the church and the new chapter house. The pavement level had meanwhile been raised from -1.15 to -0.45, and by 1070 to -0.20. This left space for a covering slab, now lost: the top of the sarcophagus is at -0.56. Identifying marks, if they existed on the slab, had doubtless been effaced by wear before the existing pavement was laid, about 1750.

III

The third of the eligible positions for the Blessed Berno's tomb is a familiar place—the north-east corner of the present cloister, including the vestibule of the church and a sizeable closet ("débarras") adjoining the latter on the east. Here the investigation is hindered by a change of levels.

⁴ Bernard and Bruel, *Chartes*, No 714 (March 948). In *nomine Domini incipit ecclesia Sancto Petro apostolo, cuius est Cluniacum monasterio*.

⁵ Illustrated in *Speculum*, vol xxviii, No 1 (January, 1963), p. 1 ff; K. J. Conant, "Mediaeval Academy Excavations at Cluny, IX", pl VII, pp. 2, 25.

Now the pavement is at the cloister level (0.0), whereas the tenth-century level was -1.20 to -1.43, well over four feet lower. While we were excavating there was a large pile of coal in the closet, following which a heavy electrical central was installed. Neither could be moved for us.

Slight but consistent evidence indicates that the north wall of the present eighteenth century cloister is on the line of the north wall of the original villa court, and that the depth of the vestibule between the cloister and the existing transept of Cluny III represents the width of the north range of the villa buildings. Cluny I (c 915-927) was built just outside, and parallel.⁶ This means that the space between the villa court (i.e. the original monastery cloister) and Cluny I was available with little if any change as a vestibule and sacristy for the new church.

None of this is guaranteed by observable old walls, because of demolitions and heavy construction later on. The demolitions started early. Under St Odilo, about 1020-30, the chevet of Cluny I was replaced by a tower, heavily built for defence and later forming a pair with the Tour des Fromages, at the south-west corner of the monastery group. The new tower at the north-east probably served as a treasury, also. Within the tower foundations we found a perfect stratigraphical sequence of pavement levels from -1.23 to -0.20 (about 3½ feet), obviously representing the successive levels of the sanctuary of Cluny I. The remainder of this building became the sacristy of Cluny II when the tower was built, and at that time a thick layer of clay was introduced to bring the level of the ex-Cluny I up to the contemporary level in the transept of Cluny II (about -0.45). Both the tower and the sacristy are mentioned in the Cluny *Consuetudinaries* (1043, 1086).⁷

With the construction of Cluny II, the old sacristy became a northward extension of the new transept, and this extension was referred to as the ecclesia Sancti Benedicti. One of the light crowns of Cluny II was hung here—a fact which might mean that the monks wished to honour, at the same time, the founder of their Order, and the first founder of their House.

The building of Cluny III (1088-1120) introduced little change in this area at first. The area of the present-day closet became an alcove in a new vestibule between Cluny II and Cluny III by about 1103. It was insufficient either as a sacristy or as a chapel of St Benedict: both elements were provided anew elsewhere early in the twelfth century.

Texts associating the Blessed Berno's tomb with the sacristy and with the altar of St Benedict must therefore go back, ultimately, to the two centuries following 927. The mention in the *Chronicle of St Pierre-le-Vif at Sens* (c. 1427) may thus date back, in origin, to 938 or 978, when the monastery was reformed by Abbots Odo and Mayeul, respectively, of Cluny.⁸ They would have remembered Cluny's founder.

⁶ Brilliant but not quite definitive article in *Archaeologia*, vol lxxx (1930), p. 143; "The Monastery of Cluny," part II, by A. W. (later Sir Alfred) Clapham, "On the plan of the Early Churches at Cluny."

⁷ Migne, PL 149. 757c (Ulrich); PL 150. 1249d, 1269c, 1283c, d (Parfa, Lib II).

⁸ *Bibliotheca Cluniacensis*, coll 8, 12, 1617, 1631.

When the Gothic night stair was built at Cluny, it passed by way of the sanctuary of Cluny II to a landing at level $+0.85$ beside the alcove which has just been mentioned. The stair wall continued across the alcove to the end wall of the great transept—but with an arch in the middle of the alcove, neatly spanning the area which would be most appropriate for a tomb. By the eighteenth century the alcove became a sort of recess or sacristy connected by a short stairway with a Gothic construction just to the east.⁹

In the Chronicle of Cluny compiled about 1500 by François de Rivo the author reports some of the monks as saying that the Blessed Berno's tomb was near the altar of St Catharine. This must be referred to the recess, rather than to the new Gothic construction, which was built on an open area.¹⁰

Now the recess in question represented the very area which was occupied by the sacristy of Cluny I long before, and transformed again and again (as we have seen) in the sequel.

If the Blessed Berno was indeed buried in the sacristy of Cluny I, his tomb was undisturbed, except possibly when the transept of Cluny III was built, about 1100. The pavement level was raised to -0.20 at that time, if not before. This would easily allow for an inscribed slab or vault, anonymous after four centuries of wear, above the *sepultura* of the abbot. There is a remote chance that it was moved about 1100, in which case it might be the forgotten sarcophagus which we found in 1936. But unfortunately an excavation designed to settle this question would be extraordinarily difficult.

We are inclined, on the basis of present knowledge, to suppose that the Blessed Berno's grave still exists, underneath the alcove (now the closet of 1750), and that the sarcophagus of Merovingian type so unexpectedly found in 1936 was placed for Abbot Odo (†942), and later reserved for Abbots Mayeul (†994) and Odilo (†1048). All of these great men died and were buried at a considerable distance from Cluny—the last two at Souvigny. Emissaries were unsuccessful in an attempt to obtain the body of Abbot Mayeul for the Mother House. Of the "Four Abbots" only Hugh (†1109) was entombed at Cluny; but if we are correct, their first founder was with the monks there always.

⁹ The alcove still existed in 1500, but by the eighteenth century it had become a recess reached by steps from the landing, and then simply an auxiliary passageway with its own door, a new one, opening into the great transept. Later still it became the mere closet which it now is. The well-known plan of 1700-1710 does not show an altar. The walls are shown much distorted in this plan because errors made elsewhere in the plan were taken up here. The plan seems to be a slightly modified version of a plan presumably drawn up in 1623. Consult the *Millénaire de Cluny*, vol II, p. 231, Jean Virey, "Un ancien plan de l'Abbaye de Cluny."

¹⁰ The "altare Sanctae Catharinae" (canonized in 1461) reflects, perhaps, Cluniac connections with the Avignonese papacy. The Gothic chapel just mentioned is the only plausible location for this altar.

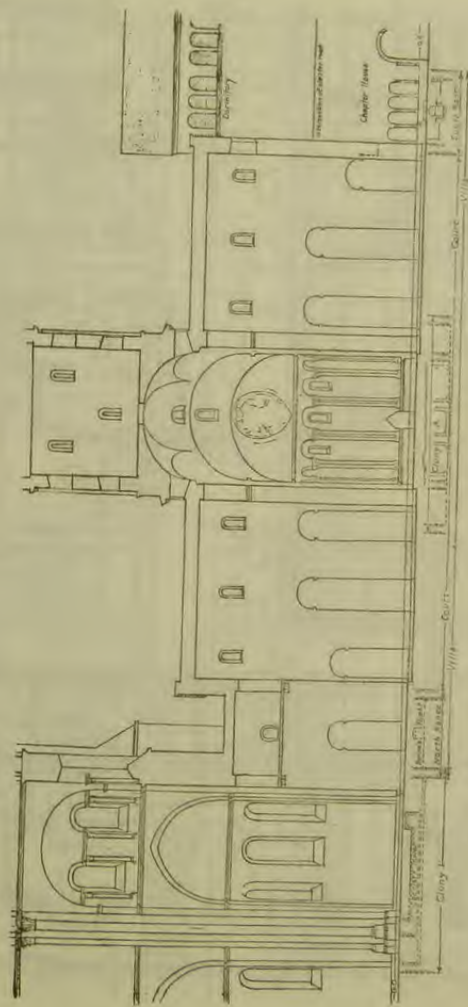


Figure 1.—Section of Transept of Cluny II, looking East. Below, remains of Cluny A, the Villa Court, and Cluny I, based on study of excavated vestiges, scale 1:300.

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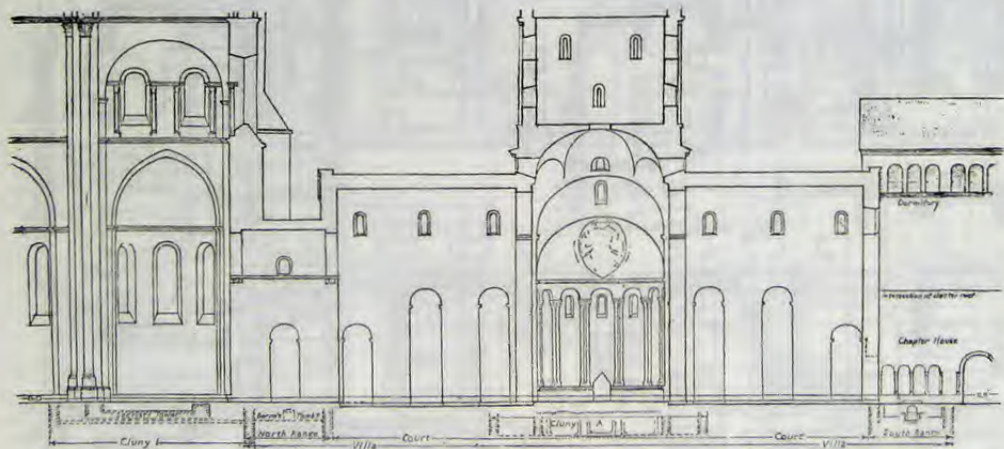


Figure 1—Section of Transept of Cluny II, looking East. Below, remains of Cluny A, the Villa Court, and Cluny I, based on study of excavated vestiges; scale 1:300.

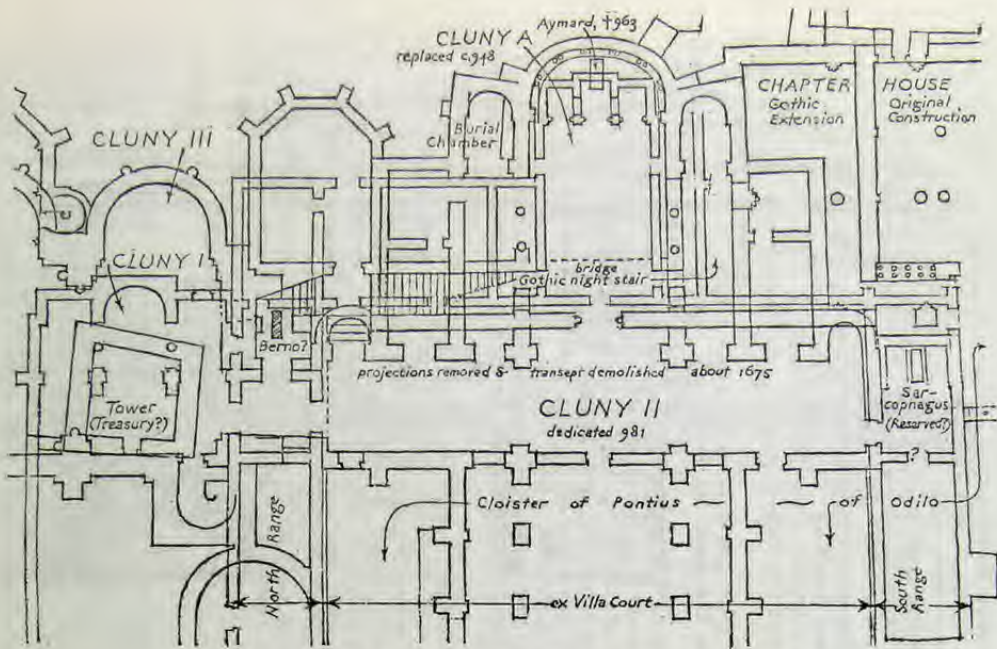
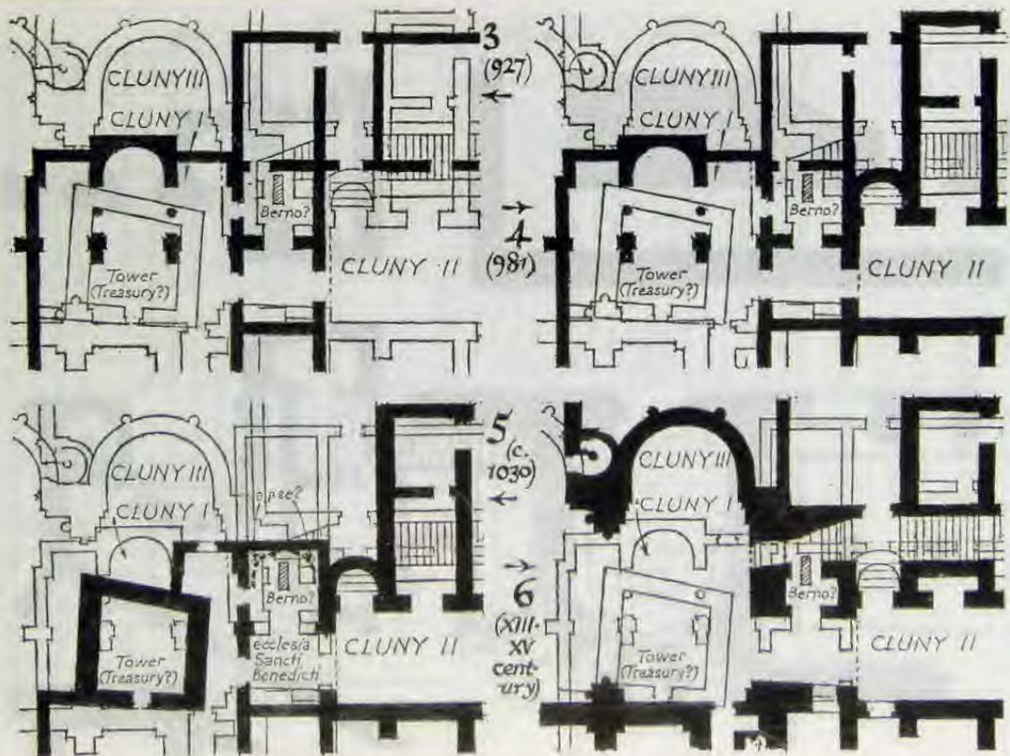


Figure 2—Restored plan, based on study of excavated vestiges of Cluny A, the Villa Court, Cluny I, II, and III; scale 1:300.



Figures 3, 4, 5, 6—Excerpts of plan shown in Figure 2, with indication of the buildings at various dates (as marked; scale 1:300).

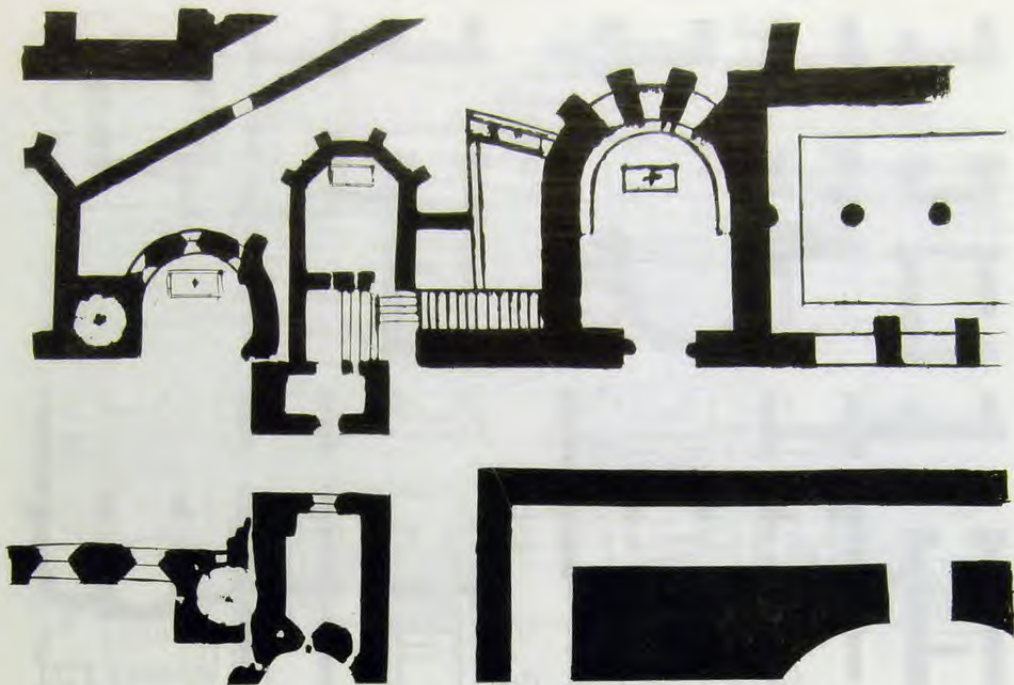


Figure 7—The “Virey Plan”, in the Municipal Archives at Cluny (part). Copy dated about 1700-1710 of an earlier plan; scale 1:300.

MONUMENTS AND MUNIMENTS

A REVIEW ARTICLE

by

DENIS BETHELL, M.A., B.LITT.

Suppose the most spectacular Romanesque cathedral in Europe were flanked by the richest surviving evidence of an English medieval monastery, and within the walls of these two edifices there remained to us the most voluminous mass of records to come from any religious house on these shores, what chance then might the historian have of recapturing the life of the cathedral monastery at the height of its development? What chance might he have at last of writing the whole history of a single house from its early Norman refoundation to the troubled days when it ceased to be monastic, and the famous Rites of Durham were relegated to the record, all living liturgy spent in that form! No scholar has had the courage to undertake the larger task, but at last a Pantin pupil has given doctoral thesis time and then York don's time to writing and rewriting a splendid portrait of Durham at its apogee under an able prior who lasted long (1416-46), following a predecessor of twenty-six years' priorate. These were years of stability, archive constructing, university learning—years of steadiness of habit in prayer and performance, years which repay study.

Dr Dobson's volume is the sixth in the third series of Cambridge Studies in Medieval Life & Thought. He has contributed to this JOURNAL a ninth centenary article on the origins of Selby: "The First Norman Abbey in Northern England" (Summer 1969, 161-76). The reviewer was himself a Pantin protégé, completing an Oxford B.Litt. on William of Corbeil, first of the non-monastic archbishops of Canterbury in the twelfth century. He is now a lecturer at University College, Dublin.

R. B. Dobson *DURHAM PRIORY 1400-1450* Cambridge University Press 1973
xiii + 428 p. £7.20.

PRIOR Wessington (or Washington) of Durham was a fellow and bursar of an Oxford College, builder and administrator to a great cathedral community, an antiquarian, an archivist, a librarian, and something of a historian, before he entered on his long priorate from 1416 to 1446. It is no accident that as one reads that description the mind turns to the late Dr William Abel Pantin. "What other could so well have counselled us in all the lovely intricacies of a house, as he?" Especially if it were a monastic house. The love of books, the knowledge of architecture, the quick eye for a difficult handwriting, the careful ordering of entangled monastic legal documents, were all among his talents. The themes of Oxford University (especially its buildings and its medieval *moines universitaires*) and Durham Cathedral (especially in the later Middle Ages) run through his writings, and in either place "all things the delighted eye now sees were loved by him". It is not true that *On pardonne tant que l'on aime*: but it is true that *On comprend tant que l'on aime*. By his love of things medieval and monastic he made them comprehensible, and gave to others that understanding which a historian seeks. When Miss Smalley

wrote his obituary in the last number of this JOURNAL she spoke of his death as "the end of an era". That era was one of a particular generation of scholars, all now dead or retired from teaching. She characterised them by their "loving" of "their research". It was quite especially true of them as a group that they promoted the understanding of the materials for medieval religion: and of two of them in particular, Dr Pantin and Dom David Knowles, it was true that they were able by their love and understanding of monks, the monastic life, and the aims of religious devotion to make the past speak as it had never spoken before. That in itself would not have been enough if they had not also loved research and had not had what Knowles saw in Wessington "a masculine, accurate, trained mind". That combination of the cloister and the university was something that had been impossible in England since the dissolution: its rebirth in the 20's and 30's was a remarkable phenomenon: and its legacy is still happily with us in their pupils.

Miss Smalley rightly mentioned Dr Barry Dobson's "Durham Priory" as an example of what, among the most brilliant and best of those pupils, that legacy meant. Dr Pantin suggested the subject and was "a source of frequent advice and encouragement": of Dom Knowles Dr Dobson says "my obligation must be even more apparent". Yes. He inherits their humaneness and learning: like them, he seems to have read everything (when he has not written it): he writes with remarkable readability, skill, and an amazing range of allusion. His debt to both is great, and he has much to add of his own. Few doctoral theses have ever been published which have been so carefully revised, are so far ranging, deeply thought out, or are as readable. This book gives every sign that another great historian of medieval English monasticism is in the making. That it will be a book more read by specialists than by undergraduates (except at Durham and York) is a pity.

For this, a number of things are to blame. First of all, as Dr Dobson remarks, fashion is rather against later medieval monastic history at the moment. There is a general feeling that Dom Knowles has told us all about monks, and that it is time to turn to other aspects of the Church. "Popular" beliefs are all the rage, and there is a not very well justified belief that the monasteries were legacies from the past and "irrelevant" to late medieval society. Now this is in fact a belief that Dr Dobson does something to encourage. He is a little prone, especially in his conclusion to go to Dom Knowles for a generalisation. Now if Dom Knowles had not had a great gift for a phrase and a genius for generalisation, we should all be immeasurably the poorer, but on occasions, and quite especially when confronted with the more formal aspects of the monastic life or monastic practice, they sometimes ran away with him. "The priory of Durham had been founded in 1083 to fulfil the then universally held belief that a large and monolithic religious community engaged in a ceaseless round of formal liturgy was the highest expression of Christian aspiration": by the fifteenth century this belief was "being eroded by a new emphasis on individual conscience and a more informal personal devotion". That is, if the reviewer

is not mistaken, a Knowlesian generalisation: it is certainly the message of Professor Southern's *Penguin on the Medieval Church*.† Is it, in fact, true? In 1083 it was by no means a universally held belief that monks were best engaged as parts of a gigantic human prayer wheel: eleventh century monks were very conscious that St Benedict's Rule was one for beginners: the founders of Durham were men who had experienced strong eremitical impulses: and, as Edmund Bishop showed long ago the additions made to their round of liturgy were precisely in the direction of individual and personal prayers which were the basis for those handbooks of personal devotion used by the fifteenth century laity. On the other hand, were the fifteenth century laity turning away from the round of liturgy and ceremonial to something more private and personal? The evidence is very much against it. If that very fifteenth century innovation, the service of Benediction, is anything to go by, they wanted more ceremony, more lights, more vestments, more processions. It has after all to be remembered that it was precisely the ceaseless round of liturgy in the greatest churches which survived the Reformation in England, and despite the Ecclesiastical Commission, it is still with us—witness Durham! If anything went it was precisely the core of individual devotion to sacraments and the saints, and the ideals of the monastic life. Whatever is at issue here, what is being discussed is religion: and the place that Durham and the monks of Durham held in the religious life of the North. The implication is that by the fifteenth century the monks of Durham were performing rituals which were increasingly meaningless to themselves and the world round them. They were able, Dr Dobson feels, to respond to this challenge by "an increasingly complex specialisation of human labour and function within the community". This is all very well, but it does not go to the heart of the problem. If, as he says, the Durham community did "not absolutely fail to reconcile the contradictory claims of individual and community, of this world and the next" it was because they and others believed in what they were doing and saw it as a means to salvation and the love of God for themselves and others: and because others agreed with them. How can we know? Who knows the secrets of hearts? But if we wish to know as far as we can (and all history is the art of the possible), then what must be studied is the history of religion and piety. Few subjects have been more neglected. Its study in England was really begun by the Downside scholars of fifty years ago, and notably, of course, Edmund Bishop. Bishop's greatest pupil was Dom Wilmart, and his influence has been greater in France and Italy than in England. For both Pantin and Knowles their influence was of course very important: it is very evident in Pantin's "English Church in the Fourteenth Century" and was communicated by him to another of his distinguished pupils, Fr Leonard Boyle, O.P., in his studies of pastoral handbooks and pastoral teaching. But the concern with making formal liturgical materials yield up their secrets, and the study of the making of prayers and their transmission was never a major concern of either scholar. If we are to know

† Reviewed in the JOURNAL, Autumn 1971, 97-8.

about Durham religion in the fifteenth century that is the road that must be followed, together with a careful examination of the religious writings and studies of the community.

Now none of these things are Dr Dobson's concern or interest: and this being so, he might have done better to leave the subject alone. His concern is to examine the secular place in the secular world round it of the cathedral priory. This is of itself a very large and difficult subject. Few things can be more hard to assess than the position of such an old, great, long established institution whose members take its importance for granted: especially when neither they nor their contemporaries ever bother to discuss the question. Dr Dobson, however, manages to do so by a magnificent employment of the Pantin techniques of monuments and muniments, and with all of Pantin's sensitivity. The results are the second reason why the book's public is likely to be more limited than it should be. Apart from the economic chapter (which is likely to be of considerable importance—if one who is not an economic historian is any judge) the conclusions are not really very unexpected, and it is difficult to feel that the priory in this period was of much more than local importance—and not to feel that it was in a way becoming more localised than it had been. To summarise: The monks now came in effect from the yeomen and burgesses of the county, with the odd recruit (like Wessington) from a gentry family. They often already had family connections with the priory. The community was kept at a steady level of seventy, and in effect it was one in which "places" were available only to fill dead men's shoes. The prior was a great local prelate in an area where there were few others, wearing pontificals as he moved in the many processions. (Dr Dobson is surprised that the prior of Durham only acquired the *pontificalia* in 1379, and contrasts Selby—1256: by southern standards both were late). He did his business in parlours (which he built) with lords and gentry, officiating at their christenings and giving safe keeping to their land deeds in his archives. Delicately, skilfully, and with care in writing letters of excuse, he distributed the patronage which was his to give. He rarely left the north west. The papacy was very distant, a cause of tiresome (and frequently needless) legal expense. The bishop was a "good lord" to the community. His accession and enthronement, and the problem of vacancy in the see were regulated by precedents, anxiously and jealously guarded. So were his visitations. He was more patron than father in God: he would, as a kindness, to improve the monastic food, order its cooks to take a special annual oath before the convent. The crown was nearer in authority, and was chiefly the source of abrupt administrative orders. There were a few friendships with great nobles. Financial worries were acute, and pressed heavily on the bursar—so much so that when the over young bursar Lawson failed and fled rather than present his accounts in 1438, the community said that any one of them would sooner go to prison or transfer to a stricter order rather than take the office on. Without its appropriated churches the priory could not have stayed solvent: but it survived, and proved eventually that if efficient one can be a very success-

ful *rentier* on a fixed income. The impression of a highly localised world is reinforced by the pressures on the priory's cells—at Lytham and Coldingham the local gentry were eager to see them melt into their own local landscapes. Only in one field was the priory important outside the north west. Durham College at Oxford was consolidated, and the monks played a real part in the university, where, on the site of the present Trinity College they had handsome buildings and famous groves. It is interesting that its monks did not take degrees in canon law, but were many of them theologians. They took their interests and books home to Durham with them, and scholarly capacity was a good qualification for administrative office.

Such a summary risks parody, and it hardly does justice to Dr Dobson's erudition, good sense and careful detail: but it probably does justice to the Durham community. This is the third reason why the book is not likely to attract a wide public. It was not a particularly exciting or noteworthy period in Durham's history. The fourteenth century was: there were crises between community and bishop: there was a group of distinguished devotional and theological writers; breaks, and new departures. In the first part of the fifteenth century nothing much happened—or at least not by fifteenth century standards (the odd affray and ambush). The lack of crises was partly the result of Wessington's good sense and extraordinary competence: its lack of literary distinction one of his age (though not over the border in Scotland!); though what will never be forgotten is his (and its) achievements in building and librarianship.

In this account its monks do not stand out clearly as personalities. Prior Wessington himself is an impressive public figure, but it is difficult to know what he was like. Perhaps indeed this was part of his capacity. He seems to have spent a great deal of time compiling dossiers and memoranda for his community or his bishop against actual or possible law suits. In our own age he would have made a superb Permanent Secretary: and indeed in some such light does he seem to have appeared to the king and nobles of northern England: a good man to collect church taxation (an inescapable—or all but inescapable—function of his office): an impartial man to pacify a blood feud. "The activities and often the handwriting of Robert Langchester, William Appleby, Thomas Rome, John Fishburn, William Dalton, Robert Westmorland, William Seton, Richard Billingham and Thomas Swalwell" have become "inescapably familiar" to Dr Dobson, and will be to anyone who reads his book. But they are the successive chancellors of the community. There is Richard Billingham off to the Curia on another law suit: there is Robert Westmorland poring over Innocent IV's Apparatus on the Decretals. True, Richard Billingham's absences were to give him the opportunity to apostatise; true, Westmorland's "Apparatus" survives for us to pore over too. But how faceless these men are! The present abbot of Douai once remarked (in the days when he was librarian and archivist) that he had a strong temptation to write across the bottom of one of the abbey's build-

ing accounts: "We are all happy in our vocations and the Rule is well observed here". If only one of the Widdicombe Fair of Durham chancellors had done anything of the same sort! One wonders if Dr Dobson would have quoted him if he had. For in his approach there is one way in which Dr Dobson is not Dom Knowles's pupil. It was no accident that Dom Knowles's inaugural lecture at Cambridge and his "Festschrift" should have been called "The Historian and Character", and a conspicuous feature of his writing is his concern with personality and his eye for colour. It is hard, for instance, to feel that he would have resisted telling us, with an austere reference to two unprinted manuscripts, just what it was that the Durham monks said when they slandered each other in the English "langage" (which effectually and finally replaced French in all the priory's documents just about the time Wessington became prior): or have avoided the opportunity for a portrait of the unsatisfactory and unhappy William Partrike. (One thing we do know about Robert Westmorland is that he was among those "cheff wit" Prior Ebchester, and of whom the deposed and disgraced Partrike complained pathetically "none of them luffis me"). Here, indeed, Dr Dobson is more clearly the pupil of Dr Pantin, for Pantin's interest was less in the character than the characteristic—he was a historian of institutions and buildings.

It is to the great church of St Cuthbert and its history as a whole that Dr Dobson's heart goes, too. How qualified he is to write the history of the "English Zion" is apparent not only in the early chapters which outline it, but throughout the book. Now that he has written something unique—this view of a fifteenth century monastic community in its landscape, may he not go on to write what we also need and do not have—a full scale history of one of the great English monastic houses? It would be a very great work, in which this book would be a chapter. Here one wonders how far it is true that the conclusion must be "the extent to which a group of men passionately devoted to the preservation of past tradition were nevertheless controlled by the dominant forces of their own age". Standing back, what is surprising is the continuity: the way that the great ship of St Cuthbert (to use his own analogy) was steered through a difficult age, to emerge little changed, but architecturally more glorious. When one reads Bishop Neville's description of its monks in 1422 as "sober and chaste, leading lives free from serious moral blemish" one feels that one might add M. R. James's description of typical medieval monks: "steady prosaic men, more like fellows of Colleges in the eighteenth century than anything else". Then one remembers a fellow of a college, and it brings back a memory of Dr Pantin, not Pantin among his heaps of books (among which this was one before he died), but Pantin singing in his cowl as so many Ampleforth monks must remember him in the wooden chapel of St Benet's—singing like so many monks of Durham: *Te decet hymnus Deus in Sion; et tibi reddetur votum in Jerusalem.*

THE FRANCISCANS IN ENGLAND, 1224-1974

A BIBLIOGRAPHICAL ESSAY

by

THE RIGHT REV JOHN R. H. MOORMAN, M.A., D.D., LIT.D., F.S.A.

The life of the poverello of Assisi, Francesco Bernardone, has long captured the popular imagination by its intensely otherworldly character of sanctity. He, above all others, appears to have achieved a literal *imitatio Christi*, and the seal of his devotion to Christ was the gift of the stigmata. He was a creative religious genius sprung from the reawakening of the Twelfth Century Renaissance, able to Christianise the songs of the troubadours and jongleurs and even the chivalrous ideal, taking Lady Poverty as his *belle dame* and seeing his renunciations as "courtesy". He has so charmed successive generations that from the day of his death until today a flood of Franciscan books has continued to appear. The latest is by Edward Armstrong, "Saint Francis—Nature Mystic" (University of California Press, 1974, 270 p., 19 plates, £5.70).

No less persistent has been the flow of his followers in the Order that he founded, which came to dominate urban preaching throughout Europe so soon after the death of St Francis. Two years before the founder's death, the first Franciscans had set foot in England, only a year after their Rule was finalised. It is now three quarters of a millennium since that event, and this article commemorates that fact.

The author has long been a leading Franciscan scholar, both English and Continental. When he was rector of Fallowfield he published "Sources for the Life of St Francis of Assisi" (1940); and while vicar of Lanercost he published "Church Life in England in the Thirteenth Century" (1945) and "A New Florenti" (1946). As Principal of Chichester Theological College and Chancellor of Chichester Cathedral he published "Francis of Assisi" (1950), "The Grey Friars in Cambridge" (Birkbeck Lectures, 1952) and "A History of the Church in England" (1953). As Bishop of Ripon he published "A History of the Franciscan Order" (1968); and he has recently written a commemorative volume, "The Franciscans in England, 1224-1974".

The Order of Friars Minor may be said to have officially come into existence as a recognised religious order in 1210 when St Francis was received in audience by Innocent III and his simple Rule was sanctioned. But it was some time before any Franciscans appeared in England. Perhaps the first Englishman to join the order was Brother William, described as "the companion of St Francis, second in that order, holy in conversation, English by birth". He was also an artist of considerable ability, a courageous missionary, and, after his death, he had a reputation as a great worker of miracles—so much so that he had to be told to control his activities as he was detracting from the reverence which ought to be paid to St Francis. As William was buried next to St Francis in the great basilica in Assisi he must have been one of his closest friends, and it is reasonable to suppose that he joined the order in its early days. But there is no evidence of his having set foot in England after he joined St Francis and his little band of itinerant evangelists.¹

¹ A. C. Little, "Brother William of England, Companion of St Francis", in "Collectanea Franciscana" i (British Society of Franciscan Studies, 1914) and reprinted in "Franciscan Papers, Lists and Documents" (Manchester, 1943).

The first Franciscan Friars to come to England were a group of nine men, of whom three were English, who landed at Dover on September 10th 1224. They soon made their way to Canterbury, where they made their first settlement, and then went on to London, Oxford, Northampton, Cambridge and elsewhere. By the year 1230 they had 17 establishments in England; and, by 1255, they had 49. By the time of the dissolution of the monasteries in 1538-9 there were 60 houses of friars and three of Minnresses, though no house of the Third Order Regular was known to exist. Of the 60 friaries, six had been occupied by Observants who had come to England in 1482 but had all been dispersed, imprisoned or executed by 1534 on account of their refusal to take the Oath of Supremacy which recognised Henry VIII's marriage to Anne Boleyn and denied the right of the Pope to exercise any jurisdiction in England.

During the 300 years of their activity in England the Friars Minor entered fully into the life of the country. Their friaries were mostly in the more important towns where they exercised a ministry which was, for the most part, appreciated and rewarded. Unlike the members of the established, possessionate orders, they lived among the people, travelled about the country, preached in the open air or in the large churches which they built, ministered not only to the sick and poor but also to the rich and prosperous, and played a considerable part in the academic life of the schools and universities.

Our earliest chronicle tells us that, in 1255, there were 1,242 friars in England. The maximum at any time was about 1,700, and the minimum, immediately after the Black Death had carried off many of them, was around 750. If we accept the figures in Knowles and Hadcock, "Medieval Religious Houses" (1953, revised 1971) and assume that there was a completely new population of friars every 30 years or so, we should get a total for the whole period of about 10,000. So great is the wealth of our medieval documentation that something like four out of every five of these men are known by name.² It is the purpose of this essay to show where we get our information for the history of the Franciscans in England.

The province of England is very fortunate in that we have a chronicle, covering the first 34 years of its history. This was written by a Friar Thomas, generally known as Thomas of Eccleston though the cognomen was first given to him by John Bale in the sixteenth century. The chronicle which he wrote is one of the most accurate and informative of medieval documents, being considerably fuller than a contemporary account of the

² At least two attempts have been made to compile a Register of all the known members of the Order of Friars Minor in England between 1224 and 1539. One was made some years ago by Fr Conrad Walmsley, O.F.M. I saw this in Naples some years ago, but I do not know of its present whereabouts nor how complete it is. The other is my own list which contains over 8,000 names with any known information about each friar. It is doubtful if this will ever be published, though a list of all Friars Preachers known to have been ordained in England in the Middle Ages was drawn up by Dr A. B. Erden and published in Rome in 1967 as "A Survey of Dominicans in England, based on the Ordination Lists in Episcopal Registers". It was published by the Istituto Storico Domenicano as fasc. XVIII of their "Disertationes Historicae".

friars in Germany (by Giordano da Giano) though less chatty and gossipy than the narratives of Salimbene of Parma.³

The only other chronicle written by an English Franciscan is that known as the "Lanercost Chronicle". The title is confusing as the Priory of Lanercost in Cumberland was a house of Austin Canons; but it is now established that this chronicle was originally written by two Franciscans, one of whom is generally known as Richard of Durham or Richard of Slekeburn. At some point the manuscript fell into the hands of the canons of Lanercost who added some details of their own history. But, though the chronicle is really a Franciscan production, it tells us very little about the history of the friars in England, being written in the form of a general history.⁴ In the same way, a later work known as "The Chronicle of the Grey Friars of London" is a general history rather than an account of the Franciscans in England or elsewhere.⁵

In their relations with existing corporations the friars sometimes ran into trouble. Some of the larger monastic establishments were very suspicious of these newcomers who were neither monks nor secular priests, and disputes occasionally took place. Accounts of two such quarrels have survived, one dealing with the Grey Friars of London and the monks of Westminster⁶ and the other with the friars and the monks of Edmundsbury who tried very hard to prevent the friars from settling in the town.⁷ Other original documents which are of interest are occasional lists of friars,⁸ the fragment of an account book kept in the fourteenth century

³ "*Frater Thomas, vulgo dicti de Eccleston, tractatus de Adventu Fratrum Minorum in Angliam*". This was first published in "*Monumenta Franciscana*" (Rolls Series, 1858); then by the Quaracchi Fathers in "*Analecta Franciscana*" i (1885). The first definitive edition was that by A. G. Little in "*Collection d'Études et de Documents sur l'Histoire Religieuse et Littéraire du Moyen Âge*", vii (Paris, 1903). This was revised by Dr Little, and a new edition was published by the Manchester University Press in 1951, six years after his death. The chronicle was twice published in English by Fr Cuthbert, O.F.M., first in 1903 as "The Friars and how they came to England", and then in 1909 as "The Chronicle of Thomas of Eccleston". In 1926 Dr E. Gurney Salter published a translation in her book "The Coming of the Friars Minor to England and Germany". Finally, a new translation was made by Leo Sherley-Price and published in 1964 as "The Coming of the Franciscans".

⁴ "*Chronicon de Lanercost*", ed. Joseph Stevenson, Maitland Club, Edinburgh, 1839; "The Chronicle of Lanercost, 1272-1346", translated with notes by Sir Herbert Maxwell (Glasgow, 1913). See A. G. Little, "The Authorship of the Lanercost Chronicle" in "English Historical Review", xxxi (1916), reprinted in "Franciscan Papers, Lists and Documents" (1943).

⁵ "The Chronicle of the Grey Friars of London", ed. J. G. Nichols (Camden Society, London, 1852), and in "*Monumenta Franciscana*", ii, ed. R. Howlett (Rolls Series, 1882), pp. 143-260. Also in C. L. Kingsford, "The Grey Friars of London" (Brit. Soc. of Franc. Studies, vi, Aberdeen, 1915).

⁶ Printed in "*Monumenta Franciscana*", ii (1882), pp. 31-64.

⁷ "Processus contra Fratres Minores qualiter expulsi erant de villa Sancti Edmundi" in "Memorials of St Edmund's abbey", ed. T. Arnold, vol. ii, pp. 263-85 (Rolls Series, 1892).

⁸ E.g. in B. M. Cotton. Charter xxx. 40 printed by A. G. Little in "*Collectanea Franciscana*" (Brit. Soc. of Franc. Studies, 1914), pp. 147-53.

by the friars of Cambridge,⁹ and the Register of Grey Friars of London which contains a record of all the tombs in their spacious church, an account of the foundation of the London house, and some notes of general Franciscan history.¹⁰ Miscellaneous documents of Franciscan interest are printed as appendices to the histories of the friaries of Oxford, Cambridge, London, Canterbury and elsewhere, to which reference will shortly be made. In addition to all this there are the medieval Bishops' Registers of which 248 are still in existence. These provide us with the names, and often the addresses of the friars who were ordained or who were licensed as confessors and preachers after the promulgation of the decree of 1300 known as *Super Cathedralium*.¹¹ Finally there are the complaints against the friars which are found in monastic chronicles, in poetry, in the works of John Wyclif and others, and in a few letters from disgruntled parish priests which have managed to survive.¹²

When we come to modern works we find that the first person to attempt a general history of the Franciscans in England was an Observant friar called Anthony Parkinson (1667-1728) who was minister of the Province of England in 1713. Parkinson was a most industrious man who worked mainly in the antiquarian library of Charles Eyston of East Hendred in Berkshire and collected a vast amount of material which he published, with the approval of historians like Thomas Hearne and William Cole, in 1726, with the title of "*Collectanea Anglo-Minoritica*". Knowing that English people were then rather suspicious of works by Roman Catholics, Parkinson is a bit apologetic in the way in which he offers his book to the public. But there is nothing tendentious about the work which, though almost totally unreadable today, is an excellent storehouse of material about the medieval Franciscans in England.¹³

As far as the history of the individual friaries is concerned, a certain amount of material will be found in Dugdale's "*Monasticon*" and in Tanner's "*Notitia Monastica*", where something is said about each house.¹⁴

⁹ This was found in the binding of a Greek Psalter at Catus College, Cambridge (MS. 948). A description will be found in J. R. Harris, "The Origin of the Leicester Codex of the New Testament" (London, 1887), also in J. R. H. Moorman, "The Grey Friars in Cambridge" (Cambridge, 1952), pp. 70-75 and 242-5.

¹⁰ The list of burials is printed in C. L. Kingsford, "The Grey Friars of London" (Aberdeen, 1915), pp. 70-144; the "*Prima Fundatio*" in "*Monumenta Franciscana*", i (Rolls Series, 1852), pp. 493-526, and in Kingsford, *op. cit.*, pp. 145-77; the last part in "*Monumenta Franciscana*", ii (1882), pp. 526-43.

¹¹ See A. G. Little, "Franciscan Papers, etc." (1943), pp. 230-43. In 1937 Miss J. L. Copeland wrote a thesis on "The relations between the secular clergy and the Mendicant Friars in England during the century after the issue of the bull, *Super Cathedralium* (1300)". This has not been published.

¹² See, for example, Cambridge University Library, MS. Gg. iv. 32; British Museum, Royal 7 E.x; Sidney Sussex College, MS. A. 42.

¹³ "*Collectanea Anglo-Minoritica* or, A Collection of the Antiquities of the English Franciscans, or Friars Minors, commonly call'd Grey Friars . . . compil'd and collected by A.P." (London, 1726).

¹⁴ W. Dugdale, "*Monasticon Anglicanum*", ed. Calvy, Ellis and Bandinel (1817-30), vol. vi; and J. Tanner, "*Notitia Monastica*" (London, 1744).

This, however, has now been superseded by the learned historical articles in the volumes of the "Victoria County Histories". These vary in importance, the best and most reliable being those contributed by A. G. Little, the most distinguished Franciscan historian of this century. Anyone wishing to know the story of any particular friary would be advised to look in the volumes of "Victoria County Histories" unless a longer account has been published elsewhere. But any historian who wants a collection of historical material in one volume will find most useful A. R. Martin's "Franciscan Architecture in England", which not only gives an architectural description of what remains of the friars' houses, but also provides some history of each house and a useful bibliography.¹⁵ A companion volume, called "Franciscan History and Legend in English Medieval Art" deals with such things as Wall-paintings, Illuminated manuscripts, Sculpture and Stained Glass.¹⁶

Several of the Franciscan houses have been the subject of a full-length history. The first of these to be written was A. G. Little's history of the Grey Friars in Oxford which appeared in 1892.¹⁷ This was a masterly piece of work, based on several years of intensive research. Little had been urged by his tutor at Oxford, A. L. Smith, to read Brewer's preface to the "*Monumenta Franciscana*". This must have been about 1885 when Little was 22 years of age. The book which he wrote on the Oxford friars is a mine of information and includes biographical notes on 318 friars who were, at some time, associated with the Oxford house. (He could have included a good many more if he had thought of consulting the Registers of the Bishops of Lincoln, whose ordination lists and records of licences contain the names of a good many Oxford Franciscans). A year later, in 1893, a man called G. E. Weare published a book on the Bristol friars,¹⁸ and, in 1911, R. M. Serjeantson produced a book on the friars of five orders in Northampton.¹⁹ Then, in 1915, came C. L. Kingsford's book on the Grey Friars of London, which, after a short history of the convent, printed in full the Register and a number of documents.²⁰ The next volume of any length was Charles Cotton's book on the Grey

¹⁵ A. R. Martin, "Franciscan Architecture in England" (Brit. Soc. of Franc. Studies, xviii, Manchester, 1937).

¹⁶ "Franciscan History and Legend in English Medieval Art", ed. A. G. Little (Brit. Soc. of Franc. Studies, xix, Manchester, 1937).

¹⁷ A. G. Little, "The Grey Friars in Oxford" (Oxford, 1892). Little afterwards wrote a number of essays on the Oxford house, including "Franciscans at Oxford" in "Franciscan Essays" (Brit. Soc. of Franc. Studies, Extra Series, i, Aberdeen, 1912); "The Franciscan Schools at Oxford in the Thirteenth Century" in "*Archivaria Franciscana Historica*", xix (1926); and "The First Hundred Years of the Franciscan School at Oxford" in "St Francis of Assisi: Essays in Commemoration", ed. W. Seton (London, 1926).

¹⁸ G. E. Weare, "A Collectanea relating to the Bristol Friars Minors" (Bristol, 1893).

¹⁹ R. M. Serjeantson, "A History of the Six Houses of Friars in Northampton" (Northampton, 1911).

²⁰ C. L. Kingsford, "The Grey Friars of London" (Brit. Soc. of Franc. Studies, vi, Aberdeen, 1915). See also "Additional Material for a history of the Grey Friars, London" in "*Collectanea Franciscana*", ii (Brit. Soc. of Franc. Studies, x, Manchester, 1922).

Friars of Canterbury;²¹ and finally, in 1953, the present writer published his history of the Friars in Cambridge, based on the Birkbeck lectures of 1948-9.²² While these larger histories were being produced a number of smaller histories of particular friaries were being written²³ together with a large number of articles in learned journals.²⁴

In the first half of the nineteenth century English people were not, for the most part, much interested in St Francis or his friars. Protestant readers tended to think that the friars were papal agents who came here only to promote papal domination and supremacy and were, therefore, to be condemned; and many people took at their face value the criticisms of people like Chaucer and Wyclif and were convinced that anyone calling himself a friar was bound to be corrupt, insincere and mischievous. It was, therefore, something of an eye-opener when an Anglican clergyman called J. S. Brewer published, in 1858, the introduction to the volume of Franciscan documents which was published in the Rolls Series with the title of "*Monumenta Franciscana*". Brewer had already shown himself to be a good editor as he had transcribed or calendared several volumes of State Papers. He now collected together the text of Eccleston's Chronicle, the letters of Adam Marsh and the Registers of the London Franciscans, to which he added a number of appendices. To this Brewer contributed an introduction of over 100 pages which provided a basis on which later scholars could build.²⁵ It was this introduction which provided much of the material for a popular essay on the early English Franciscans which Augustus Jessopp first published in 1888. This was included in a volume of six essays which he called "The Coming of the Friars" and which became very popular. Jessopp, unlike so many earlier Anglican writers, was very sympathetic towards the friars, so helping to pave the way for later historians.²⁶

²¹ Charles Cotton, "The Grey Friars of Canterbury, 1224 to 1538" (Brit. Soc. of Franc. Studies, Extra Series, II, Manchester, 1924). See also his "Notes on the Documents in the Cathedral Library at Canterbury, relating to the Grey Friars" in "*Collectanea Franciscana*", II (Brit. Soc. of Franc. Studies, x, 1922).

²² J. R. H. Moorman, "The Grey Friars in Cambridge" (Cambridge, 1952). See also A. G. Little, "The Friars and the Foundation of the Faculty of Theology in the University of Cambridge" in "*Mélanges Mandonnet*", II (Paris, 1930), reprinted in "*Franciscan Papers*, etc." (1943).

²³ E.g. J. M. Cronin, "Cardiff Grey Friars" (1924); F. W. Steer, "The Grey Friars in Gloucester" (1955); A. G. Little and R. C. Easterling, "The Franciscans and Dominicans of Exeter" (1927); E. B. Poland, "The Friars in Sussex" (1928).

²⁴ The more important are: L. M. Goldthorp, "The Franciscans and Dominicans in Yorkshire" in *Yorks. Arch. Soc. Journal*, xxxi (1935); J. H. L. Bennett, "The Grey Friars of Chester" in *Journal of Chester Arch. Soc.*, xxiv, Pt. 1 (1921); A. G. Little and J. Lovibond, "The Grey Friars of Salisbury" in *Wilt. Arch. and Nat. Hist. Magazine*, xlvii (1935); A. J. Moriarty, "The Grey Friars of Shrewsbury" in *Shropshire Arch. and Nat. Hist. Soc.* (1928); A. R. Martin, "The Grey Friars of Walsingham" in *Norfolk and Norwich Arch. Soc.*, xxv (1934); L. Sheppard, "The Franciscans or Grey Friars of Worcester" in *Assoc. Arch. Societies*, xxxi (1911).

²⁵ "*Monumenta Franciscana*", ed. J. S. Brewer (Rolls Series, 1858). A second volume of material was edited by Richard Howlett and published in 1882.

²⁶ Augustus Jessopp, "The Coming of the Friars" (London, 1888), 10th impression, 1922.

After that, interest switched from the friars to St Francis himself, especially after the publication of Paul Sabatier's "*Vie de Saint François*" in 1893 and the flood of books which followed it. But students of the history of the Church in England, and of medieval life in general, continued to examine the history of the English Franciscans and to write about them. Dr Little, who did so much for the history of the friars, published, in 1917, his Ford Lectures into which he poured a vast amount of detailed knowledge about the English Franciscans.²⁷ Since then there have been other attempts to tell the story of the English friars—by Edward Hutton,²⁸ Victor Green²⁹ and Conrad Walmsley.³⁰ The latest to appear is a small volume by the present writer, produced to mark the 750th anniversary of the arrival of the first friars in 1224.³¹

In addition to these historical works, biographies of individual friars have been produced from time to time. Agnellus of Pisa, the leader of the expedition to England in 1224, has been the subject of two biographies, one by an Italian Observant called Candido Mariotti,³² and the other by an English Capuchin called Father Gilbert.³³ As very little is known of the life of Agnellus, both of these books are really short histories of the English friars during the first 30 years or so of their work.

One of the greatest glories of the English Province of the Friars Minor was the large number of distinguished scholars which it produced, though not all of them spent much time in England. Of the five leading Franciscan theologians of the thirteenth and early fourteenth centuries, four were British—Alexander of Hales, Roger Bacon, Duns Scotus and William of Ockham. The fifth was St Bonaventura, who might well have come to join the English friars had he accepted the offer of the Archbishopric of York in 1265. The writings of most of the English Franciscan scholars have been published, and biographies of some of them have been produced, notably of Roger Bacon,³⁴ Duns Scotus,³⁵ William of Ockham,³⁶ John

²⁷ A. G. Little, "Studies in English Franciscan History" (Manchester, 1917).

²⁸ Edward Hutton, "The Franciscans in England, 1224-1538" (London, 1926).

²⁹ V. G. Green, O.M.C.A.P., "The Franciscans in Medieval English Life (1224-1348)", *Franciscan Studies*, xx (Paterson, N. J., 1939).

³⁰ Conrad Walmsley, O.B.M., "Seventh Centenary of the Franciscan Order in England: The First Province (1224-1534)" (London, 1924). It is unfortunate that Fr. Walmsley brings his account to an end in 1534 when the six houses of Observants were suppressed. The remaining 54 houses of Franciscan friars continued until 1538 or 1539.

³¹ J. R. H. Moorman, "The Franciscans in England, 1224-1974" (London, 1974).

³² Candido Mariotti, "*Il B. Agnello da Pisa ed i Frati Minori in Inghilterra*" (Rome, 1895).

³³ Fr. Gilbert, "B. Agnellus and the English Grey Friars" (London, 1937).

³⁴ The literature about Roger Bacon is very extensive. See "Roger Bacon: Essays contributed by Various Writers" (Oxford, 1914); J. H. Bridges, "The Life and Work of Roger Bacon" (London, 1914); S. C. Easton, "Roger Bacon and his Search for a Universal Science" (Oxford, 1952).

³⁵ C. R. S. Harris, "Duns Scotus", 2 vols. (Oxford, 1927); F. Gibson, "Jean Duns Scot" (Paris, 1952); C. Ballé, "John Duns Scotus, Some Reflections on the Occasion of the Seventh Centenary of his Birth" (Rome, 1966).

Pecham³⁷ and Richard of Middleton.³⁸ Fr Doucet contributed a life of Alexander of Hales to the Prolegomena to his works on the Sentences,³⁹ and Fr Cuthbert wrote an essay on Adam Marsh, the friend of Robert Grosseteste and the first friar to be master of the Franciscan school at Oxford.⁴⁰

Apart from all this, a good deal of information about the English Franciscans can be picked up from medieval sources of all kinds—from the writings of their critics, from the "Calendar of Papal Letters" and the "*Bullarium Franciscanum*", from State Papers, Wardrobe accounts and bishops' registers, from university archives and those of the towns where the friars lived, from wills and from the works of the preachers, the poets and the mystics. All of this shows that the English friars played a very important part in the life of the Church and of society all through the Middle Ages from 1224 to the dissolution of the monasteries.

In 1534 the Observants, who had come to England in 1482,⁴¹ and who had withstood the king, Henry VIII, in his political and matrimonial affairs, were suppressed and a few were put to death. Four or five years later the other houses of friars were all closed down and their occupants left to fend for themselves.⁴² From then onwards, except for the reconstitution of the Observants at Greenwich in 1554, the work of the friars had to be done in secret and often in face of great danger. From their base at Douai the friars carried out their mission with great courage and devotion. There are several accounts of their sufferings, the first being Thomas Bouchier's account of the martyrs written in the latter part of the sixteenth century.⁴³ Some 50 years later Angelus Mason wrote a history of the English Province with the lives of five friars who had died for their faith in the early part of the seventeenth century.⁴⁴ Several modern writers

³⁶ L. Baudry, "*Guillaume d'Ockham; sa Vie, ses Oeuvres, ses Idées Sociales et Politiques*" (Paris, 1950); P. Boehmer, "Collected Articles on Ockham" (New York/Louvain, 1958); J. P. Reilly, "Ockham Bibliography: 1950-1967", "*Franciscan Studies*", XXVIII (1968), 197-214.

³⁷ D. Douie, "Archbishop Pecham" (Oxford, 1952).

³⁸ E. Hoedez, "Richard de Middleton" (Louvain, 1925). See also D. E. Sharp, "Franciscan Philosophy at Oxford" (*Brit. Soc. of Franc. Studies*, xvi, London, 1930), pp. 211-76.

³⁹ Magister Alexander de Hales, "*Glossa in Librum I. Sententiarum Petri Lombardi*", in *Bibliotheca Franciscana Scholastica*, xii (Quaracchi, 1951).

⁴⁰ "Adam Marsh: an English Franciscan of the Thirteenth Century" in "The Romanticism of St Francis and other studies in the Genius of the Franciscans" (London, 1924).

⁴¹ See A. G. Little, "The Introduction of the Observant Friars into England" in "Proceedings of the British Academy", xi (1923).

⁴² The names of the friars in the various houses at the time of the Dissolution will mostly be found in the "Eighth Report of the Deputy Keeper of the Public Records", App. ii (1847), in "Letters and Papers, Henry VIII" vol. xiii; and in "Faculty Office Registers, 1534-1549", ed. D. S. Chambers (Oxford, 1966).

⁴³ Thomas Bouchier, "*De Martyrio Fratrum Minorum*" (Ingolstadt, 1583).

⁴⁴ This was called "*Certamen Seraphicum*" and was published at Douai in 1649. A modern edition was printed by the Quaracchi Fathers in 1885.

have taken up the story of the Franciscan martyrs, notably Mrs. Hope⁴⁵ and J. M. Stone.⁴⁶ After the sufferings and privations of the martyrs in the seventeenth century things settled down; and, although the friars have continued their pastoral work right down to the present day, not much has been written about it. In 1898 Fr Thaddeus brought their history down to the year 1850,⁴⁷ but little of any importance has been written since then. The English Province more or less ceased to exist in 1850 but was restored shortly afterwards,⁴⁸ and most of the friars of today are engaged in parochial or academic work.

In the room in which this essay is being written there is a modest collection of books about St Francis and the Order of Friars Minor in the Middle Ages. The fact that it contains nearly 2,000 volumes is some indication of the great interest which has been shown in the work of the friars. One thing which this essay will show is the wealth of material which we possess on the English Province and the devotion which has gone into the task of making it known to the scholar.

In reviewing "A History of the Franciscan Order" by Dr John Moorman, Bishop of Ripon, Dr Marjorie Reeves remarked that "for the Franciscan Spirituals their defence of extreme poverty was more than faithfulness to the absolute ideal of their founder: it was an expression of apocalyptic hope. Fundamentally they were not trying to return to the past so much as to extrapolate the past into the future. They placed St Francis, his Rule and his Testament within the framework of the total meaning of history, investing the saint with the cosmic significance of one who ushers in the final age. His Rule and Testament were inviolable because they were the key to the future, while to his disciples was given the role of the viri evangelici who would help to bring it in." *Journal of Theological Studies*, October 1969, 681.

⁴⁵ Mrs Hope, "Franciscan Martyrs in England" (London, n.d.).

⁴⁶ J. M. Stone, "Faithful Unto Death" (London, 1892).

⁴⁷ Fr Thaddeus, O.F.M., "The Franciscans in England, 1600-1850" (London, 1898).

⁴⁸ H. Docherty, "The Friars Minor in England: their historical continuity" in *The Clergy Review*, xxxvii (1952).

TWO MONASTIC SYMPOSIA

on nineteenth century monastic history

by

DOM DAVID KNOWLES, M.A.

Best known for his protracted work on English monasticism before the Dissolution, Dom David Knowles has in fact covered the present ground in his survey entitled "Christian Monasticism" (Weldenfeld & Nicolson, 1969)—where he suggests incidentally (pp. 174, 187) that Dom Hildebrand de Hemptinne was the founder Abbot of Maredsous (he was in fact second Abbot after Dom Placid Wolter, Maredsous being formally founded by his brother Maurus); and where he suggests (p. 188) that St André at Bruges was a daughter house of Maredsous (it was in fact founded in 1899 by Dom Gérard van Caloen, a former monk of Maredsous who, at the instigation of Leo XIII, became Archbishop of the Brazilian Congregation and later a bishop in Brazil, and whose intention was to attract European recruits for Brazil).

The two symposia under review concern the revived Subiaco Congregation, and the early years of Maredsous, whose recent years have not been without event. The stress in the case of Maredsous is upon the development of monastic learning to a high pitch; and one is reminded by sad contrast of the present Abbot Primate's opening address at the recent Abbatial Congress in Rome (JOURNAL, Spring 1974, 111-2), where he speaks of the danger involved in current lowering of intellectual standards in the monasteries.

Within the past year two well-known monastic periodicals, the *Revue Bénédictine* (Maredsous) and the *Studia Monastica* (Montserrat) have devoted the whole of an issue to topics of monastic history in the nineteenth century. The earlier of the two to appear, that in *Studia Monastica*, presented in five long articles the origins and history till 1880 of the monastic revival which became the existing Subiaco Congregation of Primitive Observance.¹

This derived from the Congregation, founded at Santa Giustina di Padova in 1408 by Ludovico Barbo (+ 1443), which became known as the Cassinese Congregation when joined by Monte Cassino in 1504. Basically a spiritual movement of monastic reform, it owed its lasting success to its radical constitutional innovations and to Barbo's genius in adapting monastic piety and work to the new world of the fifteenth century. In the continental Europe of 1400 the scourge of monastic life was the ubiquitous commendatory abbot, a prelate, potentate, cleric or layman who, by papal grant or concordat took the style of abbot and enjoyed the abbot's income, while exercising control over the community and its possessions. Barbo eluded this system by substituting for the autonomous abbey ruled by an abbot, a body of houses governed by a chapter-general which nominated abbots and priors for a triennium only, while the houses

were moderated between chapters by elected visitors. In the spiritual life of his monks Barbo gave an important place to private meditation, and for employment he looked to study and literary work. His system was adopted universally in Italy, and was imitated in Spain and elsewhere by other monastic bodies, serving as a model for the Tridentine 'congregation' which the Council required all unorganized groups of monasteries to form. In time the Cassinese Congregation was divided into seven regional provinces. Weakened in the eighteenth century, it suffered severely from French invasions under Napoleon, and from subsequent liberal and anti-clerical movements, and in the early nineteenth century the remaining houses were few in number, reduced in size, and relaxed in observance.

The leader of the revival which ultimately became a separate body was Pietro Casaretto (1810-1878), a native of Ancona who became a monk and after various moves and experiments occupied, with the support of Charles Albert, king of Piedmont, the small monastery of Pegli (1842), where he introduced the strict community life and personal poverty.² Other houses joined or were founded by him, and came to form a province based on St Scholastica, Subiaco. Their bond was one of observance, not of regional situation. In all this Casaretto was greatly helped by Pope Pius IX, the titular abbot of St Scholastica. The province was erected, with special safeguards, by the pope in 1851.³

It was Casaretto's hope that the leaven of reform would work gradually throughout the other Italian provinces, and this hope might have seemed to be near realization when, in 1852, he was elected abbot-general of the whole Cassinese Congregation. He was, however, opposed and thwarted in his office by many, among them his official assistants and councillors, while for his own province he departed from precedent by accepting houses beyond the Alps, such as Pierre-qui-Vire (France), Termonde (Belgium) and Ramsgate (England), as also by his endeavours to support missionary activities in Australia and elsewhere.⁴ The inevitable schism took effect in 1867, when the province of Subiaco was formed into a new Cassinese Congregation of Primitive Observance. In this the constitutions, drawn up by Casaretto, showed a marked centralization under an abbot-general with a general chapter meeting only every 12 years, at which abbots and priors (also for 12 years) were appointed. The abbot-general had wide powers of disposal over all the monks, who took vows to the congregation. Constitutionally this came to resemble an international order such as the Jesuits, and the powers of the abbot-general favoured the policy of Casaretto to establish small priories, some of them outside Italy to serve as refuges in case of suppression, in which the regular life could not attain the standard which Casaretto himself had established.⁵

² G. Lunardi [Noci], *Giovinetta e formazione di Pietro Casaretto (1810-1834)*, pp. 349-374.

³ G. Martínez [Samos], *La restauración monástica en Liguria (1843-1852)*, 375-409.

⁴ P. Curosi [Subiaco], *La provincia Subiacense (1851-1867)*, 405-459.

⁵ D. Parry [Ramsgate], *The Cassinese Congregation a P.O. (1867-1872)*, 461-484.

¹ Vol. 14 fasc. 2, 1972. The page references in notes 2-6 are to this.

There were differences of opinion, aggravated by the turmoil of the Risorgimento and the secularization of the papal states, which involved suppressions and exile. Finally a cardinalitial commission was set up in which a leading and beneficent part was taken by Cardinal Franzelin, and a final constitution was framed and accepted which gave much of the traditional Benedictine autonomy to each house, which while maintaining the 'primitive' severity of Matins at 2 a.m., and abstinence from meat on several days in the week, allowed also for a modified 'plurality' of observance within a strictly common life. These constitutions were published in 1880.⁸

Meanwhile Abbot Casaretto had resigned in 1876 and died in 1878. Supported by Gregory XVI, Pius X and influential cardinals, he was for more than a quarter of a century the mainspring of the movement of monastic reform in Italy, but as none of these articles is biographical it is difficult to form a judgment upon him. Often in bad health, impulsive and often unwise in his judgments and policies, neither a saint nor a genius, he nevertheless held firmly to his purpose of re-establishing the common life and full regular observance as laid down in the Rule of St Benedict. There is indeed something very 'modern' in his emphasis on simplicity of life and of buildings, and on the apostolic missionary life as part of the monastic programme. In this his attitude contrasts with the liturgical and contemplative outlook of later revivals, and with their approval of large abbeys of architectural and artistic magnificence, and of literary work as employment for monks. Though the Subiaco Congregation has never attracted public attention at the highest levels as have Solesmes and Beuron and Maredsous, it is worth noting that until the monastic world became unsettled ten years ago the Primitive Observance was the largest Congregation in the Benedictine Confederation, with some 1,900 members. It includes at present the English houses of Ramsgate and Brinknash, and the Scottish priory of Pluscarden.

The second collection of articles on monastic history is in the volume of the *Revue Bénédictine* devoted to the centenary of Maredsous.⁹ Casaretto does not come into the story, but both Guéranger and Maurus Wolter made their first acquaintance with monastic ways at the Cassinese abbey of St Paul's without the Walls, and both looked upon that house as their first home. Though not fully integrated in discipline or friendly to reform, St Paul's was at this time a tolerably observant house with a normal liturgical life, and among recruits in the 1860's was the beatified Placido Riccardi (1844-1915), himself the spiritual guide of Ildelfonso Schuster, abbot of St Paul's, 1918-29, and Cardinal Archbishop of Milan, 1928-54. Titular Prosper Guéranger went in 1937 to pass his abbreviated novitiate and make his profession to the abbot on 26th July of that year. Twenty years later (1856-7) the brothers Wolter Rudolph Maurus and Ernst

⁸ W. Wlwers [Pierre-qui-Vire], *La Congrégation Cassinaise de la Primitive Observance de 1872 à 1880*, 496-521.

⁹ *Tim.* LXXXIII Nos. 1-2, 1973. Page references in notes 8-11 are to this.

(Placid) began their monastic life, and though they left in 1860 to found Beuron (1862-3) they always kept happy memories of St Paul.⁸

The early pre-monastic years of Prosper Guéranger have received little attention from his biographers, but the story is here told at some length.⁹ The young seminarist and priest was greatly influenced by de Lammenais, and was for a short time *mal vu* in Rome. Cured of his love, but retaining his ultramontane and partly romantic sympathies, he felt the conviction of a monastic vocation dawn slowly but compulsively, and went to Rome to St Paul's to make trial of it. For a moment the abbot regarded the proposed foundation in France as an addition to the Congregation, but Guéranger was decisive as to the autonomy of his monastery. The story is taken up by an account of the foundation and spirit of Beuron.¹⁰ The two founding brothers, Maurus and Placid Wolter, received great material help and encouragement from Princess Katharina von Hohenzollern. In view of subsequent events in European history, it is pleasant, if unexpected, to read that Maurus Wolter paid long visits to Solesmes (e.g. from October 1866 to January 1867) both before and after the Franco-Prussian war and received counsel from Abbot Guéranger on the spirit and discipline of a Benedictine abbey. In a very real sense Solesmes was the model for Beuron, and Wolter accepted a total severance from the Cassinese form of government. In two important respects, however, he departed from the approach of Guéranger. While the latter regarded a good lay-brother as a rare bird, and restricted his small group to domestic work, Abbot Wolter at Beuron found an almost inexhaustible reservoir of admirable recruits in Germany, and the early Beuronese houses resembled those of the twelfth century Cistercians, with troops of *conversi* in the fields and gardens. On the other hand, whereas Guéranger hoped to revive the traditions of the Maurists, and started his abbey on the path that led to the scholarly reconstruction of plainchant, Maurus Wolter, reacting against the state control of education in Germany, and the possible interference with monastic life of any sort of educational work, kept this occupation at a distance. On the other hand, while Guéranger emphasized the contemplative apartness of the monastic life, Wolter encouraged pilgrims, visitors, retreatants, and art students at Beuron, to whom his monks ministered the word and the sacraments.

Maredsous thus reflected something of the spirit of both Solesmes and Beuron.¹¹ Its foundation sprang from the friendship of two young papal zouaves, Félix de Hemptinne, of a Belgian baronial family, and Jules Desclée, a member of the wealthy family of printers and publishers at Tournai. When the former became a monk at Beuron, the project of a

⁸ G. Turbessi [St Paul's], *Vita monastica dell'Abbazia di San Paolo nel secolo XIX*, 49-118.

⁹ A. des Mazis [Solesmes], *La vocation monastique de dom Guéranger. Milieux et influence*, 119-180.

¹⁰ V. E. Fieler [Beuron], *Die besondere Ansprägung des benediktinischen Mönchtums in der Beuroner Kongregation*, 181-228.

¹¹ G. Ghysens [Maredsous], *Fondation et essor de Maredsous (1872-1923)*, 258-277.

Belgian abbey was mooted, and in 1872 a grandiose scheme was accepted for a large complex of monastic buildings, including a spacious abbey church, situated within a sector of the Desolée estate in picturesque and wooded surroundings. The Beuronese congregation had indeed conceptions more triumphalist even than the congregation of France. Raised to the status of an abbey in 1878, Maredsous grew to full stature and international repute under its first three abbots, Dom Placid Wolter (1878-1890), Dom Hildebrand de Hemptinne (1890-1909), and Dom Columba Marmion (1909-1923). During almost all this period the house remained a member of the Beuronese body, but national sentiment and resentment was strong after World War I, and in 1920 the abbey with its daughter Mont César at Louvain were separated as an autonomous Belgian Congregation.

From early days Maredsous was more activist than both Solesmes and Beuron. A school was opened which gradually became the Belgian equivalent of a Catholic public school, and the monks used the foundation of Mont César as a port of entry to academic life. The abbey soon became the cradle of the liturgical movement in Belgium, and Dom Gérard van Caloen embarked on a series of missionary enterprises in Brazil and elsewhere. Abbot de Hemptinne became the first Abbot Primate in 1893, and was deeply involved in the building and organisation of the international monastic college of Sant'Anselmo, drawing upon his abbey for staff. Above all, the abbey became the home of a group of scholars without a rival in contemporary monasticism, among who Morin, Janssens, Berlière, De Bruyn, Capelle, Chapman and others were prominent, and the creator and patron of the learned *Revue Benedictine*, while Abbot Marmion, with sermons, conferences and books became the most widely known spiritual writer in Europe, with a reputation similar to that of Faber half a century earlier. Dom Ghysens gives a penetrating analysis of the diverse interests and stresses within the large community which, when Abbot de Hemptinne was almost permanently absent as Primate, encouraged individual enterprises and projects which were largely concealed from strangers by the repute of the abbey for scholarship and spiritual doctrine. Abbot Chapman remarked on more than one occasion that there were only two-and-a-half learned Benedictine communities, Maredsous, Downside and Farnborough. The judgment was perhaps flattering to Downside and unjust to Farnborough. Maredsous still has a high reputation, but today this is shared by a large number of houses in Europe and America, as the two volumes under review bear partial witness.

Altogether these two collections of historical essays, all of them the work of careful and reflective scholars, provide a striking survey of the major European centres of Benedictine life between 1815 and 1900, which all future historians of modern monasticism will need to know. In particular, the sections on the Cassinese Congregations and Solesmes give in their footnotes many biographical details and precise dating which all ecclesiastical historians of the period 1815-1870 will find extremely useful.

A VICTORIAN MONK-MUSICIAN

Fr J. E. Turner, O.S.B., of Ampleforth

by

BRIAN PLUMB

He set singers before the altar and by their voices made sweet melody.
Ecclesiasticus 47.7.

Ampleforth's tradition of contribution to the music of the Church in England is both deeper and longer than we tend to appreciate today, we who are often indulgent about the amateur endeavours of our Victorian fathers. This study, compiled from the gleanings of many sources, should dispel some of our indulgent illusions. Fr Egbert Turner's contribution has never properly been recorded before.

ON 14th September 1897, the thirteenth centenary of the arrival of Saint Augustine and his companions was commemorated on the shores of Kent with magnificent ceremonial. Contemporary accounts describe colourfully how, in a field at Ebbsfleet, overlooking Pegwell Bay, Cardinal Vaughan sang High Mass in the presence of the entire English Hierarchy, and representatives of the religious orders. A large congregation, led by the Duke of Norfolk, and joined by the Mayor and Corporation of Ramsgate, who attended in state, heard Bishop Hedley deliver a sermon of monumental erudition, and a choir of forty Benedictines sang the antiphon *Deprecamur te Domine in omni misericordia tua*, which according to Saint Bede's History was the chant of those forty ancient missionaries upon disembarking.

Strictly, there were not forty Benedictines, but only thirty-nine at the celebration, for the fortieth when summoned by his brethren to take his place in the procession was found to be stricken with an acute attack of pleurisy, and unable to move. They described how there were tears in his eyes when he realised that he would have to forgo the splendid event. A doctor ordered his immediate admission to hospital, pneumonia developed, and on Sunday, 19th September, he died in the crisis. Such was the passing of Father Joseph Egbert Turner, O.S.B. Monk of Ampleforth, assistant-priest at Saint Anne's, Edge Hill, Liverpool, Musical Correspondent of the "Catholic Times", and renowned throughout the British Isles and America as a composer of Masses, Benediction settings, litanies and motets.

Joseph Turner was born at Preston, of staunch old Lancashire Catholic parentage on 10th January 1853. He was baptised when he was only one day old, in Saint Wilfrid's Church, having inherited a name illustrious in the priesthood, for ever since Emancipation the clergy list of the "Catholic Directory" has never lacked a Turner. His younger brother, Father Francis Ambrose Turner, O.S.B. pursued an identical career, and eventually died of a similar illness, though in less dramatic circumstances.

At Ampleforth College a natural talent for music was channelled and perfected under the direction of R. W. Obberhoffer, a famous German

teacher of music, then resident in York. Under Obberhoffer's guidance Father Turner became a proficient pianist and organist, and he also developed a fine bass voice. However, such matters were set temporarily aside, when he was sent to Belmont Abbey, Hereford, then the Common Novitiate of the English Benedictines, he having sought and gained admittance to the Order. As Brother Egbert, he received the habit of Saint Benedict on 28th September 1872, together with Oswald Smith, and Beste Cox, both destined to become considerable names in English monasticism.

At Belmont he came under the tutelage of the future Bishop Hedley, and Father Jerome Vaughan, O.S.B., who was then in the midst of a protracted correspondence with his cousin, Lord Lovat, relating to the foundation of a monastery on the banks of Loch Ness. Father Jerome was duly appointed first Prior of Fort Augustus, and as a "professed monk not yet a priest" Dom Egbert joined his community there. It was at the Fort that he was ordained, on 22nd May 1880, and he remained there until recalled to Ampleforth in 1883, where he spent the next two years in charge of the choir.

Although the day had not yet arrived when Catholics would be allowed to enter the universities, those monks in their monasteries studied and mastered subjects for which they possessed aptitude, very often to the point of real professionalism. Father Turner made a study of musical theory, attaining a standard of craftsmanship which if not entirely original, was always scrupulously correct, quaintly honest, enhanced by a special gift of melody and built upon powerful foundations, with all the academic rules of harmonic progression never once violated. His work can be described as highly polished, if not brilliant, and the best tribute lies in the fact that nine of his compositions remain in print to this day. It is likewise remarkable that all his publications were the fruits of practical necessity, rather than fulfilled ambition.

It was in the last phase of his career as a curate that he became aware of the enormous gulf in Church music, of the elaborately difficult on the one hand, and the utter poverty of the other. Non Catholic composers were not then kindly disposed toward allowing their skills to be utilised, and writing in the Preface of the original "Westminster Hymnal" as late as 1911, Sir Richard Terry was compelled to state "The Editor's original intention—was frustrated by the refusal of two proprietors of large collections to use their copyrights".

So Father Turner set about making some contribution toward the deficiencies, his aim being to provide music worthy of being used in worship, interesting though not too difficult to perform, and in the hope that it would prove an aid to devotion. His Masses ran into eleven editions and carried his name throughout the English speaking world, and millions who have never heard of his name would instantly recognise his familiar settings of the *O Salutaris* and *Tantum Ergo*. Perhaps finest of all is the fact that each of his compositions reflects not only something of his own spirit, but of the Catholicism of his generation.

Father Turner was a curate at Saint David's, Swansea, Our Lady and Saint Michael's, Workington, Saint Mary's, Warrington, and for the last four years of his life at Saint Anne's, Edge Hill. Wherever he went he always managed to secure for himself the post of organist and choirmaster, but that is not to say that he had no time for anything else. He is remembered as "intensely sympathetic to all, and keenly alive to the alleviation of mental and physical distress—marvellous how he found sufficient leisure to compose—but idleness was abhorrent to him". His total publications were seven motets, six litanies, four Masses, three Benediction services, a Festival Litany of Our Lady, and the harmonisation of the old German melody that used to be sung on Easter Sunday in churches throughout the land, with the words *Hæc Dies quam fecit Dominus*. He was responsible for a series of articles on the history of Church music written for the "Catholic Times" containing much literary merit as well as displaying a thorough knowledge and sound judgment.

When death overtook him, he had plans in mind for a grand oratorio, the subject of which however, was a secret that he carried to the grave. Writing as one who has studied everything that I could lay hands upon (from Baptismal registration to epitaph) concerning his life, career, works, and piety, my conjecture is that it might well have been "The Last Supper", for his devotion to the Blessed Sacrament grew in intensity with the years. But it was as composer of popular settings of the Latin Mass that the name "J. E. Turner, O.S.B.", his own signature, reached choirs large and small, and it has been claimed that at one time his Church music was without rival in popularity.

Mass Number One "In Honour of Saint John the Baptist" he dedicated to Bishop Hedley. There is a ring of joyful solemnity throughout. Grave, luscious harmonies, so typical of their day, sustain the pleasing and often noble melodic line. Mass Number Two "In Honour of Saint Cecilia", he dedicated to the then Abbot-President, Abbot O'Neill. It is, in a word, capricious, but delightfully so. Father Turner clearly subscribes to the belief that the devil should not have all the good tunes, and the *Ei Incarnatus Est* in the Credo might well have come from the pen of Gounod, who was then at the peak of his popularity as a composer.

Mass Number Three "In Honour of Saint Mary Magdalen", he dedicated to Prior Burge, his own superior at Ampleforth. This is a work of splendid fervour, containing a magnificent *Kyrie* and *Gloria*, the graceful andante of three and a half bars that links the *Kyrie* and the *Christie eleisons* being worthy of Schumann. There is also a *Benedictus* of angelic simplicity.

Mass Number Four "In Honour of the Good Shepherd", he dedicated to Cardinal Vaughan. This was Father Turner's last creation, and it was in the hands of his publisher at the time of the Ebbsfleet celebration. The publisher, Mr Alphonse Cary considered it to be the finest piece he ever wrote. Here, the style is matured, and the technique more perfect still. The *Kyrie* is of elegiac beauty, and the *Gloria* and *Credo* approximate

true polyphony, while the *Donna nobis pacem* of the *Agnus Dei* culminates in a mighty fugue, a fitting *Nunc Dimittis* for this truly gifted priest-musician. Contrary to oft repeated opinions, much of this music is still admired, even by very young people.

At Saint Anne's, Father Turner raised an already excellent choir to become one of the finest in the north. He was a cherished friend of Eugene Goossens the First, Musical Director of the Carl Rosa Opera, a parishioner of Saint Anne's, and the grandfather of the great trinity of musicians of that name. He was also highly regarded by Sir Charles Santley, the famous Liverpool-born baritone, who made his first musical appearance in Saint Anne's choir.

On the last Sunday of his life Father Turner was in his usual plate at the organ, and he accompanied the singing of Mozart's Mass Number Seven. In the evening he played for Benediction and also preached the sermon. As it happened, Santley was on holiday in Liverpool, and he sang a solo at both services.

On the following Sunday Father Turner died, and on the Sunday after that the great church was filled to capacity, the "Liverpool Daily Post" having distributed the information "Mr Goossens will preside at the organ, one of Father Turner's Masses, motets and Benediction services will be sung".

The funeral had taken place at Ramsgate during the week, although preparations had been made to bury him in the priests plot beside Saint Austin's, Grassendale. Many Liverpool Catholics travelled to his Requiem by special train, and many others shed tears when they learned of their loss, such was the affection with which he was held. Father Turner's was a humble, simple faith, not complicated with intellectual theories and their attendant doubts. The supremacy of God's majesty and the striving of man's soul were the all important facts in life. He saw the Church, with her worship, sacraments, teachings, and devotions as the means of such a union. He was a loyal and devoted servant who gave his talents freely for the honour of God, and there is neither evidence of his having written or published any secular music. His works reflect the Catholicism of his day, as did the spiritual writings of Father Faber, the sermons of Father Bernard Vaughan, the religious architecture of Hanson and Hadfield, and the novels of Robert Hugh Benson. He was in the best sense a monk of his time.

IAN RAMSEY OF DURHAM

AN APPRECIATION AND REVIEW

by

THE VERY REV ALAN RICHARDSON, K.I.B.E., M.A., D.D.

At a time when the search for a new Archbishop of Canterbury has ended in the removal of York's Archbishop, one's mind (and not least the mind of the Dean of York) naturally turns to the man who was, till his untimely death, most expected to become the successor of Dr Michael Ramsey. Writing of the Primate-designate in *The Times*, Bishop Mervyn Stockwood "placed Donald Coggan at the top of the list for the following reasons: First, Dr Coggan has a brain". So had Bishop Ramsey, surely the most remarkable on the Anglican episcopal bench. "Secondly, Dr Coggan has wide experience." So had Bishop Ramsey, coming from Bolton to Cambridge to Oxford to a curacy at Headington Quarry and on to a multiple life of scholarship. "Third, Dr Coggan started life as a Low Churchman, and he would still pay tribute and be loyal to his evangelical inheritance." Bishop Ramsey, in his thought and writing, openly explored the widest fields of religious study, as the titles of his books bear out. "Fourth, Dr Coggan is well aware of the problems which confront a generation that has been reared in a scientific era." So it is too with Bishop Ramsey, whose books include "Science & Religion: Conflict & Synthesis" (1964), "Biology & Personality" (1965). Comparisons are odious, but by any standard—not least that of charity, to which he became a martyr—Ian Ramsey of Durham was a man of the highest calibre. He is a real loss to the *ecclesia anglicana*.

David L. Edwards IAN RAMSEY, BISHOP OF DURHAM: A MEMOIR Oxford University Press, 1973, viii + 102pp £2.00.

Ian T. Ramsey MODELS FOR DIVINE ACTIVITY S.C.M Press, 1973, vii - 78pp £1.95.

THE first thing to be said about the Memoir is that its composition between October 1972, when Ian Ramsey died, and Easter 1973, when Canon Edwards of Westminster finished the writing of it, would not have been deemed credible if one had not actually seen that it had been done. Of course, it is a memoir, not a biography (still less a hagiography). Biographies are written from the perspective of a later age, in which the subjects' life and work can be assessed in the light of their influence in the years after their death. David Edwards's method, supplementing his own close personal knowledge of his subject, was to ask a considerable number of those who had known Ian Ramsey best, at the various stages of his life, to give him their personal recollections of Ian and his work. Admiration and affection are indeed present in the testimony, but so also latterly is the general recognition that Ian lacked one essential ability if he were to stay alive to reap the fruits of the seeds which he had sown: the ability to say No to any demand that was made upon him from any source whatever. He died after collapsing in the Council Chamber of Broadcasting House, after taking the chair at a meeting of the Central Religious Advisory Committee (of the BBC and IBA)—a chairmanship which he ought to have left to someone whose home was less than 251 miles from London. But Ian would not have been the man he was, if he

had not always been totally available to everyone who asked him for help. And he would not have been the unique and irreplaceable Ian we knew and loved.

The present reviewer has lived and worked in all the four places in which Ian Ramsey's life was spent, but never, alas, at the time when Ian was there—Lancashire, Cambridge, Oxford and Durham. He was the son of a fitter, a soldier in the first World War (Ian was born in 1915) and afterwards a Post Office official. From the Church primary schools at which Ian's education began, he won a scholarship to Farnworth Grammar School, to which he travelled daily by tram. (In those days one could go by tram all the way from Liverpool to Manchester, passing through that recently re-discovered no-man's land of Matherfield.) The recollection of some of Ian's teachers are recorded, including those of his Sunday School teacher, Tommy Marsh, a miner. There were character and integrity in the life of Lancashire in the days of the long-drawn-out coal-strike of 1926 and the bitter years that followed. Surely the intelligent schoolboy Ian in the years around 1930 must have been somewhere among the large groups of people, many of them unemployed, who stood listening to and arguing with the students of the Liverpool and Manchester SCM World Call Campaigns—medicals, engineers, scientists, arts men—who presented the challenge of what we nowadays call the Third World to the people outside the churches as well as inside. The steps of Bolton Town Hall or the speakers' corner in Farnworth were places which provided a serious audience. There is a story about Richard Tyldesley, one of the famous Farnworth family of cricketers; Richard was the spin bowler. One day, when fielding in the slips at Old Trafford, he was being applauded for what appeared to be a brilliant catch low down. 'Not up', he called to the umpire; then, turning to his fellow fieldsmen, he said apologetically, 'Farnworth Sunday School, tha' knows'.

A coveted State scholarship, to which was added a major scholarship from that excellent educational authority, the Lancashire County Council, took Ian to Cambridge in 1933, where he became a Scholar of Christ's College. The frugality of his mode of life necessitated a period in a sanatorium before his first year at Cambridge was ended, but it was here that the shy boy with the Lancashire accent made lifelong friends with the undergraduates who came to visit him, especially the ordinands, and the College Chaplain, H. F. Woolnough. Here he began to be deeply interested in moral and religious questions, and the sequence of his brilliant Tripos First Classes reflects this development: Mathematics, Moral Sciences and Theology. He became Burney Student in 1939.

Then Ramsey crossed over to Oxford, because he wanted to learn more about the new linguistic, anti-metaphysical philosophy of the new logical positivists. His preparation for Ordination was completed at Ripon Hall and he then served a curacy in the parish of Headington Quarry, near Oxford, until his return to Cambridge as Chaplain in 1943 (later Fellow and Tutor, and University Lecturer in Divinity). David Edwards quotes several reminiscences of this period and he remarks: 'Christ's was

not an easy situation. (It is generally assumed that C. P. Snow had not forgotten every aspect of life in that college when he wrote fiction such as *The Light and the Dark* and *The Masters*). The present Regius Professor of Divinity at Oxford, who went up to Christ's immediately after the War, speaks of Ian's 'lavish generosity of time . . . even the table-tennis club was not too small to attract his presence'. The Master of Christ's at that time was Charles Raven, who was also the Regius Professor of Divinity, and he, like Ian, was passionately interested in the reconciliation of 'science' and religion; but whereas Ian was a mathematician and physicist, Raven was a biologist and a naturalist who had added at least one specimen to the known list of English lepidoptera. Otherwise no two men could have been more unlike; but they came to respect each other, though they spoke different languages.

In 1951 Ian accepted the Nolloth Professorship of the Philosophy of the Christian Religion at Oxford (but only after the Chair had been thrown open to others besides Anglicans) and he moved to Oriel College. It was typical of him that in that day and age his Inaugural Lecture should have been entitled *Miracles: an Exercise in Logical Mapwork*. David Edwards has distilled into an eminently clear and readable form the concentrated essence of Ramsey's wholehearted effort to show how, in spite of all the Ayers and Ryles, the truth of the Christian religion could be accepted without inconsistency by an empiricist philosopher. In his two middle chapters, 'A Philosophy of "And More"' and 'A Professor and More' the whole dialogue of Ramsey with the reigning Oxford empiricists is clarified, with a wealth of actual quotations from many of the participants, in such a way that even those who are unfamiliar with the issues involved can glimpse what the whole mid-century fracas was about. The terms which Ramsey threw into the discussion are all on view—disclosure situations, pennies dropping, logical map-work, models, qualifiers, and the rest.

At this point it is pertinent to mention Ramsey's posthumous work, based on his Chicago lectures in 1966, *Models for Divine Activity*. This reviewer, diverging slightly perhaps from David Edwards's judgment expressed in another place, would heartily commend this small volume as a useful introduction to Ramsey's thinking for those who as yet have little or no acquaintance with it. But of course we must all lament that it did not become the expected major synthesis of Ramsey's thought, and that it could be published only from a typescript made out of some original longhand notes. What makes it invaluable is the complete bibliography of Ramsey's published works, nine pages long, an astonishing quantity of books, articles and reviews written by one who crowded so many other activities into his life. For this we are grateful to Harry McClatchey, the Bishop's Chaplain at Auckland Castle.

It has often been said that Joseph Butler, Ramsey's great predecessor in the See of Durham, went so far in the direction of his opponents' categories that his famous *Analogy* (1736) reads almost like a Deist tract: the obscurity of the handwriting in the Book of Nature and in the Book

of Scripture points to the presumption of a common authorship. So also it is sometimes alleged that Ramsey went so far in accepting the categories of the logical positivists that he could almost be mistaken for one of them. Such, of course, is always the danger that threatens the eager apologist, but those who knew Ian with his confident and radiant assurance both in word and in deed will know that the suggestion is groundless. He was an empiricist 'and more'. Many of us rejoiced that there was such a powerful apologist for the faith in an age when dissident philosophers were often precluded from promotion by the prevailing method of making university appointments, which, alas, did not favour those who would not toe the party line. Nevertheless in the opinion of this reviewer Ramsey's standpoint, much as it should be appreciated, might well be described as 'A Philosophy of "And yet".'

We are indeed grateful for Ramsey's work, and yet it is possible to doubt whether the real battle for faith can be waged in the terms of epistemological philosophy. Much more decisive for the issue is the almost forgotten area of the critical philosophy of history. (Note the word 'critical' in this sentence; what is intended is the critical study of historical method, not 'philosophy of history' in the sense of, say, Hegel.) This is far more important for an historical religion which bases its truth-claim upon historical testimony to events which have actually passed before the eyes of men. It is the existential significance of history, as the living and challenging past, upon which the Christian faith stands, not upon whether abstract concepts like 'God' can have any meaning for subjective empiricists. Language-games are fun for well-heeled academic philosophers, but they are epiphenomenal upon the perennial problem of human existence in history. That problem will be with future generations when the linguistic philosophers and their trouble are ashes under Uricon.

In 1966 Ramsey became the ninetyeth Bishop of Durham. The tradition of the scholar-bishop in 'the Bishoprick' was thus maintained. But times had changed since the days of Lightfoot and Westcott, or even those of Henson, who retired in 1939. Bishops had become busy administrators and chairmen of many committees. Ian must have sat on more committees and commissions than all his predecessors in the See had together since the turn of the century. But Ian was endowed by nature with a voracious appetite for the minutes and minutiae of meetings, from informal discussion groups all the way up to the House of Lords. He retained his former contacts with many of the organizations—sociological, psychological, medical and theological—in which he had for a long time participated. He began a whirl of reforming activities in the Bishoprick which were likely to lead to triumph or disaster, but which of those two impostors would eventually have succeeded is variously adjudged by well-informed opinion in the Diocese according to the temperament of the person one happens to be speaking with. All this complicated and intensely personal network of evidence is carefully presented by David Edwards in a skilful and objective manner. It will be of the utmost value to the future biographer who will look upon the story in the light of the

continuation as yet hidden from us. David Edwards has supplied the material for history, because he is himself an historian skilled in the art of conserving what is important: in a sense he is providing material for the continuation of his own excellent *Leaders of the Church of England, 1828-1944* (1971).

However, leaving the judgment of posterity to look after itself, we can confidently affirm that Ian Ramsey had many of the qualities of a great Bishop of Durham. It was remarked that in several respects he resembled the character of the great Cathedral in which his throne (the highest in Europe) was set. For one thing, he conformed fairly accurately to the proportions of the substantial Norman pillars in the nave, whose circumference is said to equal their height. He was as accessible to the public at large as is the Cathedral itself, open every day of the year in all the hours of daylight. He would never, if he could help it, leave a church or a parish function till he had spoken to every single person who was present. He was always totally absorbed in the well-being of the person or group he was engaged with at the moment. His sympathy with the hardships and fears of ordinary working folk was based upon a genuine sharing of their experience, and his socialist convictions were never concealed. It was a novel thing for a Bishop of Durham to be invited to address the annual Miners' Gala on the race-course. At the same time he could talk with leaders of, say, the ship-building industries, both workers and employers, because of his intense and informed interest in sociological and industrial matters. His Lancashire speech was (whatever southerners may believe) very different both in accent and vocabulary from the language spoken north of the Tees, but it identified him with the inhabitants of his Diocese as one of themselves.

One could go on for a long time about the qualities of Ian's life and character. But all that needs to be said has been well said in the Appendix to the Memoir, the address of Ian's namesake, the Archbishop of Canterbury, at the Memorial Service for Ian in Westminster Abbey on 17 November, 1972. 'It is never easy to speak about a dear friend or a great man, and it is doubly hard to speak about both.' Michael Ramsey had spent more than a decade as a Canon-Professor in Durham, and had returned for a brief spell as Bishop. His tribute to Ian leaves nothing more to be said; nothing could have been said so succinctly and so well.

FALLACIES OF CONFUSION

THE RELATIONSHIP OF GOVERNMENT AND THE MEDIA
from the Granada Lecture by
THE RIGHT HON LORD WINDLESHAM, P.C.

A Royal Commission has been convened to examine the activities of the Press. In mid May the House of Commons gave a day to debating the Press. Earlier in the year the Granada Guildhall Lectures of 1974 were devoted to Press freedom to speak for the nation over against organs of the State and society. A debate has arisen anew concerning the freedom to discover and communicate 'news' of public interest. It begs its own questions, most important of which is not Who is to guard the guardians (i.e. Government), but Who is to criticise the critics (i.e. the Media). Where is the line to be drawn between public interest and private right? When is public interest better served by State secrecy than by common exposure? What constitutes the communication of truth in diverse particular interests? How close to truth must persuasion or particular pleading or denigration or defamation remain? Should criticism or judgment be kept out of the reporting of news: is reporting not anyway of its nature selective and value-weighted? Has the balance between action and criticism swung unfruitfully too far to the latter, the Media covering or inhibiting the business of government? Should there be as many, or more, rules inhibiting encroachment by the Media—such as the rule surrounding public comment on matters *sub judice* (a rule recently flagrantly undermined)?

The Media have obligations in relation to individuals and corporations; and in the first Granada Lecture Mr Harold Evans spoke of the thalidomide affair involving the Distillers Company. The Media no less have obligations in relation to governments and official organs; and in the third Granada Lecture Mrs Katharine Graham (Chairman of the *Washington Post* board) spoke of the Watergate investigations involving the White House. In the middle Lecture, Lord Windlesham, discussing the recent General Election and its coverage by the Media, spoke of the relations of the Media to both Government and political parties. What follows is a contraction and at places an abstract of his Lecture, underlain by the Secretary of the JOURNAL: where he interposes, square brackets have been used.

Lord Windlesham is former Lord Privy Seal and Leader of the House of Lords and onetime director of Rediffusion Television and managing director of Gramplan Television. He had been asked by Mr Heath as Prime Minister to take over from the Home Secretary at the end of last year responsibilities for overall supervision of the Government information services—this clearly with an election in view. We are grateful to him and to Granada Group Ltd, 36 Golden Square, W.1 for permission to use this Lecture, delivered on 14th March. These three Lectures are to appear in book form, entitled "The Freedom of the Press", Hart Davis MacGibbon, £1.

CONFUSION or misunderstanding or what is currently described as non-communication is undoubtedly a characteristic of relations between Government and the media. Sometimes it will arise from straightforward conflicts of interest: Governments often want to keep quiet many of the things which the media want to disclose. Sometimes the suspicion or resentment erupts into open hostility. From time to time there are efforts both by the politicians and by the media to mitigate this. (One of the most notable of these was Granada's recent series of programmes on *The State of the Nation*.)

¹ [*The State of the Nation* was a three-part television inquiry into the working of Parliament, broadcast on 23, 24 and 25 July 1973, and lasting about five hours in all.]

But misunderstandings persist. Even if the existence of confusion is not too hard to identify in the relations between Government and the media, the fallacies which underlie so much of the confusion are elusive and difficult to pin down.² One of the main causes can be found in the constant reiteration of vague generalities and catch-phrases which are seldom pursued closely. Harold Evans³ was right to point out in his first lecture in this series that the theme of the freedom of the press itself provides an example. Much lip service is paid to the ideal of a free press, but noble sentiments of this kind have a habit of receding into the background when a particular interest, political or otherwise, becomes involved. We need not be too censorious about this since in practice the press in this country is maintained in a state of relative freedom not by adherence to any ideological standard, but by a shifting balance between conflicting interests. Freedom of the press is a state of affairs as well as a state of mind.

THE MEDIA and THE FEBRUARY ELECTION

At the time of an election the pattern changes. The press and broadcasting media are dealing not with Government but with Party. Most of the leading figures are the same but the relationship is altered in many ways. During a General Election campaign nothing is done by the Government Information machine to detract attention from the Parties.⁴ The volume of public comment by Ministers in their capacity as Party politicians expands greatly. Contact with the press becomes closer and more intimate. The desire of the politician to make his voice heard is more than matched by the readiness of the media to provide opportunities for him to do so. No longer is it necessary, as it was for Reith in the early days of the BBC, for broadcasting to struggle for what he called 'recognition and opportunity' in the political arena. The determination of the broadcaster not to be left standing on the side-lines but to play an active part in the democratic process is a phenomenon that emerges most clearly at Election time. In the television coverage of the February 1974 Election we have seen this determination take the form of the most extensive output

² [Lord Windlesham's title 'Fallacies of Confusion' is taken from Bentham's *Handbook of Political Fallacies*.] Here they all are, carefully spelt out and classified, the techniques of obstruction and delay. Laudatory personalities are contrasted with vindictive personalities and both are linked with issues. With the recent Election in mind, Bentham's examination of custom, distrust and prejudice is timely; we might be tempted to add some home truths about the contribution made to the political scene by opinion polls and bookmakers. Ultimately, when all else fails, when discussion of an issue cannot be avoided, there is the last standby: consciously or unconsciously the resort to misleading or fallacious arguments, the result of which is to perplex and obscure.

³ [*Sunday Times* Editor, first Granada Lecturer.]

⁴ When the Prime Minister meets the press each day during the campaign he does so at his own Party headquarters (The Press Office at No. 10 grows silent). Nor will any other Minister put out statements of potential controversy through his own Departmental Press Office. (When the January trade figures were published jointly by the Central Statistical Office and the DTI on 25 February the comments of the then Chancellor of the Exchequer were handled entirely through Party channels.)

that has ever been devoted to any British General Election.⁵ This was the first time that there had been direct contact via the broadcasting media, between party leader and electors on anything approaching this scale.

No one can say what influence television had on the outcome. But this is too good an opportunity to miss to put forward one or two early observations. (I offer these thoughts to those now engaged in post-mortems.)⁶ It would be a mistake to be diverted by the debate over the extent of the coverage from the truth that it is what is said and by whom that really matters. But can over-exposure encourage cynicism on the part of the audience of viewer-voters? Do experienced television reporters and producers influence the choice of issues and the way in which they are perceived? Most important of all, has the tone in which so much political debate has been conducted on television, and not just at an Election, brought credit or discredit to the practice of politics? Is it necessary that the conventions of political broadcasting should result in transporting to the media the confrontation style of politics which marks the proceedings on the floor of the House of Commons? Does the present system encourage a strictly limited form of argument along the lines of 'Yes, I did; No, you didn't', which can do as much to obscure as to reveal the truth of what the politician is trying to say?

AN ASSESSMENT OF WHAT GOVERNMENTS CAN EXPECT OF THE MEDIA AND WHAT THE MEDIA CAN EXPECT OF GOVERNMENTS

Why is it that so many people working in the media feel that the Government is bearing down on them, unduly influencing their reporting and comment on the news, while at the same time many equally honourable men in Government believe that the press and the broadcast media lie in wait, ready to trip them up, to distort what they say, and generally to make their task of communicating with the public more difficult?

Democracy depends on discussion and debate. Decisions which are not democratically arrived at will not in the long term, or even in the short term, endure. Government, on the other hand, depends on consent. To obtain consent for their policies Ministers and their political supporters must endeavour to make their voices heard. Thus they need the media. They must explain. They must seek to persuade. They are entitled, as part of the process of democratic Government, to make the most of the opportunities open to them, and to search out new opportunities to com-

⁵ [Lord Windlesham gave some indication of the scale of this coverage, which—in addition to the "highly professional coverage of the election results"—during the three-week campaign involved every regular current affairs programme (*Panorama*, *This Week*, *Today*, *World in Action*, *Midweek*, *Weekend World*, *The Money Programme*) as well as extra programmes (e.g. *Election Call* on BBC 4, 13 editions of 55 minutes each). So between 7-27 February, politicians alone—this in addition to others talking about politics—appeared on BBC Television for 11½ hours.]

⁶ [Lord Windlesham referred here to "the over-optimistic academics" undertaking "the awesome task of trying to interpret electoral behaviour in terms of political science." David Butler's forthcoming study of the recent election will be the ninth in the Nuffield series.]

municate with the public. Some of the channels are institutionalised. The Parliamentary Lobby is an example.⁷

THE NATURE AND STRUCTURE OF THE COMMUNICATIONS ENVIRONMENT

1. THE WAY IN WHICH THE MEDIA ARE FINANCED

The printed media have been historically dependent upon their consumers for finance, although increasingly they have come to base their finances upon advertising. The broadcast media are dependent in part upon public finance and in part upon advertising revenues.⁸ In neither case do the printed or broadcast media depend on Government favour for their money: in neither the case of the BBC nor ITV Companies has there been any tendency to link political decisions on the financing with the content of what has been broadcast. There may at times have been an underlying fear that this ultimate deterrent might be brought into play, but I have not myself seen any evidence on either side of the fence [i.e. governing and broadcasting] that this uneasy awareness at the back of the corporate mind has had an impact on editorial attitudes and pro-

⁷ *A main channel of political communication: THE LOBBY* currently contains about 125 political correspondents who have access to the Members' Lobby outside the Chamber of the House of Commons. (This group is distinct from the reporters in the Parliamentary Press Gallery whose task it is to put on record the actual debates.) Contact between the Government and the Lobby is close and frequent and almost always on a non-attributable basis. In the last Parliament, Lobby briefings generally took place twice a day when the House was sitting. These were normally conducted by the Prime Minister's Chief Press Secretary or by one of his assistants, either in Downing Street or in the Houses of Parliament. Each Thursday after making a statement on forthcoming business in the House of Commons, the Leader of the House met the Lobby. I doubt if the present arrangements are very different. These regular encounters are, of course, only one feature of the network of contacts which a Lobby correspondent will build up with Ministers, as well as with backbenchers and with Government spokesmen. The Lobby system continues to function as a main channel of political communication. Day in and day out it is the source of substantial volume of reporting and comment on the national news and national politics in general. It is, moreover, a channel which is familiar to all Ministers and Parliament and one that is equally accessible to Government and Opposition. (OTHER SPECIALIST GROUPS OF JOURNALISTS, such as foreign and diplomatic correspondents, industrial correspondents, City Editors and economic correspondents, also have regular briefings with the Departments and the Ministers mainly concerned.)

[What Lord Windlesham leaves unanswered, concerning Downing Street briefings, is the question vital to the assessment of Prime Ministerial power (cf R. H. S. Crossman's 1970 Godkin lectures, "Inside View", Cape 1972, 67) as to how much and in what way Edward Heath's own hand was felt at these briefings. One recalls stories coming from close to the Lobby of how Harold Wilson, in his first Ministry, made use of these briefings, sometimes providing an 'off the record' interpretation of a Cabinet which would not have had the imprimatur of all his Cabinet colleagues, and yet would find its way on to the front pages next morning.]

⁸ ["The Press cannot be truly free if its very existence is under threat, and the industry's present economic circumstances, affecting particularly the cost of newspaper and the availability of advertising, have undermined the sense of security of a number of our remaining national papers." *Leader, Observer*, 19 May 1974, 14.]

[⁹ "Despite its fallings... I am firmly convinced that any interference with the press or any arrangements which make the press beholden to any government of any complexion would be damaging to our society and our democracy" (loud Conservative cheers). Edward Heath, House of Commons, 14 May 1974.]

gramme decisions. Apart from anything else, as Lord Hill of Luton¹⁰ pointed out shortly before the Election, there is a safeguard "provided by what he decided as the healthy state of uncertainty with which any British Government approaches a General Election".

2. CONVENTION IN THE BROADCASTING MEDIA

The BBC was one of the first public corporations in a deliberately created monopoly situation to emerge in twentieth century Britain. Hand in hand with the public monopoly, and in return for the independent management, went the requirement of public accountability; Lord Crawford's Committee, which preceded the first charter of the BBC in 1927, recommended that broadcasting should be run by a public corporation "acting as trustee for the national interest". Public accountability in this sense could have been interpreted in many ways but in practice it has been remarkably consistent: the Chairman and Governors of the BBC and the Chairman and members of the IBA rest with the Government; once appointed, however, it is noticeable how staunchly independent of Government the controlling bodies have been. Although formal accountability to Parliament exists in that the Annual Reports of the BBC and IBA have to be presented to Parliament and can be debated in Parliament, there is not the same measure of control over either policies or expenditure that applies to the nationalised industries. And when it comes to the crucial area of the editorial content of the programmes—which after all is what broadcasting is all about—the Authorities alone are responsible.

Thus it is history, or 'convention' perhaps a better word, which is the second element which makes up the communications environment. While the BBC has from the start had a specific requirement placed upon it to act as a means of information, education and entertainment (in that order) the notion of balance in the presentation of items of a broadly political character has developed in a more haphazard way. The BBC has always prized its independence in matters of political controversy, as indeed it has over the whole field of controversy. Such independence, it has argued, has played a vital role in earning the respect of the public. From 1927 the BBC has been prevented from expressing its own opinions on current affairs or public policy and for roughly the first quarter century of its existence the Corporation operated on the basis of an interpretation of what seemed to be truthful and fair and impartial to the men of "liberal disposition", the description used by one of them, Harman Grise-wood,¹¹ who determined the shape of British broadcasting in the formative years.

¹⁰ Lord Hill of Luton; Charles Hill was the radio doctor, then a member of the Churchill, Eden and Macmillan Governments between 1951-62. Subsequently he was Chairman of ITA and Chairman of BBC. "Both Sides of the Hill" was published 1964.]

¹¹ [HARMAN GRISEWOOD C.I.E. left Ampleforth in 1924; Assistant Director of BBC Programme Planning, 1939-41; Contoller of European Division, 1941-6; Contoller of Third Programme, 1946-52; Chief Assistant to the Director General, 1955-59. Published "Broadcasting and Society", 1949.]

When the change came it was more drastic and more complete than the liberally disposed had ever dreamed of. Its cause was television. The rapid expansion of BBC Television in the early 1950s was immediately followed by the introduction of Independent Television in 1955. The old leisurely conventions, such as the 14-day rule,¹² did not survive for long, in the new competitive conditions. Then suddenly, while still in their infancy, both services were confronted with the most formidable political event to have faced broadcasters before or since. Suez. In 1956, there were hardly any Ministerial broadcasts as we know them.¹³ When Sir Anthony Eden broadcast as Prime Minister to the nation on the Suez crisis on 3 November 1956 it was regarded as a declaration of public policy and as such a Ministerial broadcast in a national emergency. What he said, however, was challenged, as the policy of Anglo-French intervention on the Canal was challenged; following prior negotiation with the broadcasting authorities the Opposition for the first time secured a right of reply the following day. From that moment on, nothing was the same. The elements of the new post 1956 situation, arising from the relaxation of the 14-day rule and the exercise of the right of reply were already embedded in BBC precedent and in practice, but they were crystallized by Suez.

The benefits of these arrangements have been that Governments and Oppositions alike have had more or less equal access to the broadcast media. No one view has predominated. Other parties and interests have found it harder to break in. Equal opportunities to persuade, to obtain public consent for their policies, have helped Opposition Parties to replace Government Parties. In this way political broadcasting has become established as a fundamental part of the political process.

3. TECHNOLOGY AND SOCIOLOGY

Technological advances in the broadcast media have been astonishingly rapid—more rapid in audio-visual than in printing. Technological factors do have a bearing on relations between the Government and the media, though the impact is more on the machinery than on the content of communications.

The sociology of communicators suggests similarities between people working in the media and people working in politics. Neither have continuity or permanence of appointment. Their education and motivation are increasingly similar: in the new Parliament just elected 58 Members

¹² The 14-day rule precluded the discussion of issues which were either before Parliament or likely to be debated in Parliament during the fortnight ahead. [Almost the last words ever spoken by Sir Anthony Eden in the Commons were to announce on 18 December 1956 the suspension of the 14-day rule.]

¹³ There had been a number of broadcasts by Ministers on issues of public interest, but in the main they had been confined to subjects like appeals by the Postmaster-General to post early for Christmas (No one wanted to come forward and advise the public to post late for Christmas!) Party broadcasts, the only programme then as now under the complete editorial control of the political parties, carried an automatic right to reply.

gave their occupation as journalist. In politics as in the media it is tempting to draw a distinction between performance and content—the dread word 'TV Personality' fortunately having no parallel in the press, though the stereotype is not unknown in Parliament. Verbal agility, appearance, voice, charm: these are the characteristics of the broadcast communicator, which may be, but need not also be, found in those who work in newspapers. However, the writing journalist can afford to be slower of thought, more reflective in manner, his personal appearance and voice being simply irrelevant. Such differences are influenced by the time-scale determined by technology. While television and radio enable an immediate commentary on events, in the normal course of things the broadcast and the printed media allow much the same amount of time to be spent in preparation. When it comes to the act of communication, words typed on paper or words spoken to an electronic device, each medium calls for separate skills. Looking at the messages themselves, the printed word has the supreme advantage of permanence. The spoken word transmitted via radio or television is more immediate, sometimes more human, always more manifold. Yet it suffers the disadvantage of being less reflective and less able to distinguish between groups and interests in a total audience.

Advocacy has always been a necessary part of politics. Television has not led to politically irresponsible but telegenic charlatans hogging the screen. One of the virtues of the parliamentary system is that adversaries get to know each other over a long period of years, shrewdly judging a parliamentary performance. So also the experienced Lobby correspondent. It is for the commentator/reporter in broadcasting to help audiences to do likewise when politicians arrive at studios in course of their legitimate business—to persuade.

THE THREADS OF THE ARGUMENT BROUGHT TOGETHER

Between Government and the media a relationship exists which is peculiar and precarious and which is to a large extent influenced by technology. Ambivalence pervades the relationship. Each needs the other; neither cares to admit it too often or too publicly. Both are aware that they have power; both are aware that they can only exercise it with the consent of the other. I doubt if it is possible, even if it were desirable, to lay down any principles by which the relations between the Government and the media should be conducted. The subject is too large and the ground too insecure. To do so would take us on to fundamental questions about the ways in which Government should be responsible to the community as a whole. We all know there are different answers to that question. But does the press have any responsibilities towards Government as distinct from the community? Should the press, or rather those individuals and units which make up the press, think again and think more deeply about the underlying requirements of discussions and consent? Should Government in return accept further responsibilities towards the media, apart from its wider responsibilities towards the whole community?

BOOK REVIEWS

In this issue, reviews have been arranged under headings in the following order: Scripture; Religious Calling; Church Membership & Mission; Missionary Problems; English Educational Tradition; The Church in France; Late Medieval—Counter Reformation; Renaissance Humanism; Imperial India; Borthwick Papers; General.

I. SCRIPTURE

Wilfrid Harrington *OP THE PATH OF BIBLICAL THEOLOGY* Gill and Macmillan 1973 438 p. £4.75.

An ancient history tutor at Oxford once warned a pupil against learning German, on the grounds that it would enable him to take too many short-cuts to the answers. For this reason Fr Harrington's book is a dangerous one. It is really a descriptive bibliography of biblical theology, giving a compendious survey of writings on biblical theology divided into four topics, Old Testament, New Testament, the Bible as a whole and writings on the theory of biblical theology. To have covered the whole field so thoroughly must have been an immense work, and to summarise so many authors a labour requiring great patience and sympathy—a veritable *travail de bénédictin*—but one may well question whether the usefulness to the student of having all the theories between two covers is not outweighed by the danger of allowing him to rest content with Fr Harrington's account, and of teaching him to rely on secondary sources instead of homing onto primary ones. And even if one disagrees with the point of view of a von Rad or de Vaux, the experience of submitting oneself to the development of their own thought is a magical and formative one not to be missed. If one has the short answer beforehand it is difficult to discipline oneself into learning it the more profound way.

The main conclusion to emerge from this study is, to my mind, that attempts to evolve a biblical theology must be an impoverishment if they schematise and systematise too much. Unless the systematisation distorts, the common denominator between the different authors and books and attitudes of both Old and New Testaments is so low as to be almost meaningless. The author rightly praises J. L. McKenzie (pp. 86-88) for his atomistic approach, and in the conclusion (p. 401) points out the necessity of pluralism; his final suggestion of a vast compendium of biblical theologies is hardly serious (p. 402). By his copious summaries Fr Harrington has produced a useful handbook. On the one hand I wish there were more and fuller critical assessments (no decent assessment of the totally opposed views on the fuller sense of scripture presented on pp. 293-304); on the other hand I find his summaries happier than some critical remarks: is von Rad really "entirely sceptical of the historical value of the interpretation of events" (p. 75)? Are views on the typical sense of scripture really as confused as they seem to be on p. 292?

Finally I must signal what I consider a serious omission in a book of this kind: there is no index. Nervous readers need not be deterred by the fact that ecclesiastical authority to publish was given by Flannan Hynes *O.P.* "Provisional".

HENRY WANSBROUGH *O.S.B.*

S. G. F. Brandon *RELIGION IN ANCIENT HISTORY* George Allen & Unwin 1973 xiv + 412 p. £6.

The late Professor S. G. F. Brandon of Manchester University was happily able to bring this valuable collection of essays together in a single volume before his death in 1971. A work of *haute vulgarisation*, he rightly calls it. Much of the material would require a specialist's knowledge to evaluate, but all of it merits attention from anyone interested in the beginnings and development of religious belief—from our earliest written sources in the Near and Middle East to St Augustine's attempt to work out a Christian philosophy of history in his *De Civitate Dei*. The Augustinian view, incidentally, though it prevailed for many centuries, Dr Brandon believes is no longer

tenable. The notion that the Kingdom of God is being realized, through the instrumentality of the Church, according to a divinely predestined Messianic scheme of things will not withstand scrutiny. Theory has been falsified by events.

"The experience of two world wars has shattered such belief. We have grown afraid of the products of our science and of our ability to use them well. Moreover, the outlook sanctioned by our scientific knowledge is that of a universe in which mighty impersonal forces operate in ways beyond our comprehension. Similarly, our immensely increased knowledge of the past of the human race allows us to perceive no purpose other than the biological—that our species has been wonderfully successful in the struggle for existence. In the rise and fall of peoples and their civilizations, however, no law or pattern can be demonstrated, despite the efforts of Oswald Spengler and Arnold Toynbee." From this it will be obvious that much of what Dr Brandon has to say is controversial, as he admits, while at the same time he supports his carefully argued interpretations of the data with a wealth of learning and a persuasive clarity of exposition. Those whose minds are still open to possibilities of as yet undiscovered truth will find the book highly rewarding.

The earliest skeletal remains of true man (*homo sapiens*), according to archaeologists, date from about 30,000 B.C. Much earlier, perhaps 100,000 B.C., there existed a sub-human type from the old stone age, designated Neanderthal Man, who apparently buried their dead ritually, thus suggesting embryonic religious beliefs. When we achieve our first insight into the human mind through the written records of Egypt and Mesopotamia, around 2,500 B.C., we find that religion is already complex in belief and practice. Egypt concentrated on its mortuary rites, centred upon the dying and rising saviour god Osiris, with whom the faithful believed that they could be united. The Chirian cult (Osiris, named Serapis, being regarded as a universal state god whom, under the Ptolemies, both their Greek and Egyptian subjects could worship) has a longer history than any other religious faith. Its roots lie somewhere in the fourth millennium B.C. and it continued as an effective force down to the official suppression of paganism by the Roman emperor Theodosius (A.D. 379-395).

By contrast, in Mesopotamia, as in early Judaism, there was no concept of man's personal survival after death. For the Babylonians, humanity's function was to build temples in honour of the gods and offer them sacrifices. Whether early religion was originally monotheistic, focused on the notion of a supreme "high god", or polytheistic, based on an animism which attributed a divine spirit to everything that seemed alive, is a moot point. The monotheism upheld by the Yahweh prophets of Israel had a strong political aspect: it was a rallying cry to preserve the nation's identity in the face of her many enemies. For ancient Israel as for Mesopotamia there was no after-life worth thinking about: the prospect was dismal—"for there is no work or thought or knowledge or wisdom in Sheol, to which you are going" (Ecclesiastes 9, 10). Belief in a posthumous resurrection was denied even in New Testament times, by the Sadducees (cf. Acts 23, 8).

Apart from Egypt, Mesopotamia and Israel, Iran receives more attention than India. The Zoroastrian dualism is considered in some detail, with its personifying of the principle of evil. From this the concept of Satan or the Devil may have developed: with its many consequences in the New Testament and later Christian story. Orthodox Christianity, having predicted the Platonic *summum bonum* of God, has never accepted a principle of evil counterpoised equivalently with the good, in the manner of Manichaean dualism. The Indian tradition might be considered more realistic: one aspect of the Divine (Shiva) is creative, a corresponding aspect (Kali), representing the time sequence, is destructive; the latter no less than the former is to be worshipped—for Kali manifests an essential aspect of reality. "Although decay and death be evil to man, in the Hindu evaluation they are necessary factors of temporal existence, and, as such, they must be venerated."

On men's attitude to what they regard as evil, Dr Brandon offers an acute comment. "Repulsive though its expression has often been, in the history of human ideas the personification of the destructive factor, operative in the universe, has had an immense cultural influence. Where it has been identified as a necessary aspect of

reality, resignation has tended to characterize the attitude taken towards life. Where it has been regarded as evil, and opposed to the purpose of a good Creator, it has produced a dynamic optimism that looks forward to the ultimate triumph of the good. A comparative study of the civilizations concerned will significantly attest the difference."

In several of these essays the author summarises both the arguments and the conclusions of the New Testament studies with which his name is chiefly associated. For the sake of clarity, and at the risk of gross over-simplification, they can be reduced to the following theses: (1) The historical Jesus was condemned to death by Pontius Pilate for sedition, being implicated in a revolutionary movement by claiming to be King of the Jews. (2) The Markan gospel, being composed in Rome chiefly for the benefit of Roman Christians, had for one of its purposes the shifting of the blame from the Roman official, Pilate, onto the Jews, thereby closing the new Christian religion from any revolutionary associations and setting in train Christian anti-semitism. (3) Until the destruction of Jerusalem by the Roman legions under Titus in 70 A.D. the headquarters of the Church were located there. These, with all that Church's written records, were destroyed along with the city. (The story that numbers of the Jerusalem Christians escaped to a city of Perea, namely, Pella, is regarded by Dr Brandon as a baseless legend, sponsored in the fourth century by the Church historian Eusebius, and later by Epiphanius.) The Jerusalem Christians believed that Jesus had established his Messiahship by his resurrection, but they were content to remain observant Jews, keeping the Mosaic law and worshipping in the Temple, awaiting the coming of the Son of Man with power. (4) St Paul, inspired by his vision on the Damascus road, transformed the situation; for him Jesus was not merely the Messiah but the incarnate Lord and Saviour of the world. Hence the tension, even conflict, between Paul and the leaders of the Jerusalem Church, as the controversies emerge from Paul's letters and from Acts. (5) The Pauline theology was eclipsed for a time but triumphed after Jerusalem's destruction, so largely permeating the New Testament writings and becoming the hall-mark of Christian orthodoxy.

To some these views will be familiar; others may find them startling, perhaps disconcerting. The fairest comment, which Dr Brandon himself quotes with satisfaction elsewhere, comes from one of his critics, a distinguished though unnamed American New Testament scholar: "If one disagrees with him, saying so is futile: the whole argument must be unwoven and redone by someone equally competent."

ALFRED GRAHAM, O.S.B.

H. W. Hoehner HEROD ANTIPAS SNTS Monograph 17 CUP 1972 ix + 437 p £7.00.

Professor Hoehner suggests on the first page of his doctoral thesis that "a prosopographical method seems likely to prove the most worthwhile approach to the study of a person who was the tetrarch of Galilee and Perea, where most of the ministry of Jesus and John the Baptist took place". After a most careful, slow-stepping, and often repetitive account of Antipas' youth and his struggle for the kingdom, Professor Hoehner pauses to tell us about the geography of Antipas' realm, its inhabitants and economic condition, then it is onward with the prosopography through the early years of the reign, dealings with John the Baptist, with Pilate and with Jesus (who may when a young man, since Nazareth is only four miles south-southwest of Sepphoris, have "helped in the later stages" of rebuilding the city), and then on to Antipas' defeat by the Nabataean king Aretas, whose daughter he had divorced to marry Herodias, his loss of the tetrarchy to his brother-in-law Agrippa I, and his exile by Gaius to Lugdunum Convenarum.

This is a factual account properly supported by great numbers of detailed footnotes, 11 appendices, 46 pages of bibliography, and three indices. It is beautifully produced by the University Press of Cambridge. And it presents not, as the blurb sensationally suggests, "a credible tyrant" and "one of the most colourful figures in New Testament history", but "an able ruler" who "lived peaceably with his people" for longer than any other Herod except Agrippa II, and whose tale is summed by Professor Hoehner

in the lapidary final sentence, worthy to be set with Acts 10.38b, "All of this is to his credit".

Professor Hoehner's style is almost uniformly grammatical and unsurprising, obscuring some subtle shifts from "it is possible" to "it is", and persuading that he will bring us if we trust him patiently to a perfect understanding of his subject. Who would not trust a man who says of Herodias' relations with the Baptist that "she 'had it in' for him, that is she was on bad terms with him", or who, after three pages of dullish listings of parallels between a story of Caius and the narrative of Herod's oath to Salome, resists the Bultmannian temptation to talk of dependencies, or who is so in control of Straussian fancy that he can describe Salome's dance as "a perfectly respectable exercise"? Patience is demanded, however, on rather too many occasions. Experience suggests by p. 214, for example, that at the heading "Antipas' threat to kill Jesus and Jesus' reply", we are about to deal at length with the "problem" of Jesus' Luchian reference. Sure enough "the designation 'fox' has given rise to some discussion" and we have two pages on textual matters, a page on the contrast of fox and lion, and on pp. 343-347 an Appendix XI which begins "A brief study of the usage of the word fox will help to determine what was meant when Jesus called Antipas 'that fox'", and leads us through references in the Massoretic text which suggests that the fox is cunning, in Archilochus, Solon, and Pindar, which assure us that the fox is inferior to the lion, and in the literature of the second generation of Tanna'im which introduce "the concept of inferiority", so that the conclusion may be supported "that a person who is designated a fox is an insignificant or base person. He lacks real power and dignity, using cunning deceit to achieve his aims", and this is backed by a happy footnote that "This is in agreement with Strack-Billerbeck, II, 201", the reference here being, of course, to *Kommentar zum Neuen Testament aus Talmud und Midrasch*, 6 vols, München, 1922-61. And by the end of the narrative experience again suggests that something we might like to hear more about will be left in total unspiculating silence. Only at the end of a final footnote about the precise date of Antipas' exile are we given a guessing sentence of how, where and when the tetrarch died.

HAMISH F. G. SWANSTON

Elton College,
University of Kent at Canterbury.

Anthony Tyrrell Hanson. *STUDIES IN PAUL'S TECHNIQUE AND THEOLOGY* SPCK 1974
xiv + 329 p. £6.50.

The book proceeds in concentric circles, getting gradually broader; first come seven chapters which are close and detailed studies of individual passages drawn from Romans and Galatians; these serve as material for the next circle, a more general examination of Paul's use of scripture; finally there are two chapters still more general, one assessing Paul's use of scripture, and the other discussing the whole problem of the relationship between the Old and the New Testament.

The early studies are extremely specialist, absolutely indispensable, of course, as groundwork for the later chapters which build on them, but in themselves so technical as to be of interest and value practically only to the scholar who is working on the particular texts under review. But even of these the theme is sometimes very rich: chapter two shows how important to Paul was the idea of the suffering servant as a model for Christ; in the third chapter it is shown how Abraham is, for Paul, not a Jew but the model of the justified gentile. The most valuable outcome of these chapters is the demonstration that Paul is thoroughly within the rabbinic tradition, thoroughly conversant with midrash and targums, and using standard rabbinic patterns of exegesis; many of his seeming misapplications of scripture can be seen to be standard rabbinic interpretations (p. 129); in many places where he seems to be theologising freely he is in fact writing a midrash on an OT text (p. 167 gives an impressive list of such passages which the author has examined in the book). The importance of this is that Paul clearly thought of himself as a biblical theologian, interpreting the scriptures in the light of the Christ-event.

A fascinating question which runs through the central chapters, and has a good deal of explicit discussion devoted to it, is on Paul's background. The Acts of the Apostles tell us that he was educated at the feet of Rabbi Gamaliel. There is nothing to disprove this, but Hanson does show that although he could consult the Hebrew text where he so wished, he was normally content to use the Greek. The fact that he knew the haggadah and midrash is no proof, since the Book of Wisdom and Philo know them well, though it is highly unlikely that they had more than the most primitive knowledge of Hebrew; the celebrated distinction between Palestinian and Hellenistic Judaism wears very thin indeed in the course of this book. After all this there can be no difficulty about Hanson's conclusion that all Paul's thought stems from Judaism, and none directly from outside (p. 210). This leads on to a full and convincing attack on Bultmann's theories of gnostic and other influences from the mystery religions on Pauline theology; especially valuable are the pages on the way Paul's sacramental theology came to birth (p. 221ff.—a reply to Bultmann's thesis that "Christian sacramental theology differs little from that of Gnosticism, if at all"). This leads on to the tricky question of how much Paul actually knew about Christ, raised by the extraordinary lack of reference to Jesus' earthly ministry in Paul's letters. At any rate he was taught that Jesus fulfilled the scriptures (notably Psalms 8, 27, 110, 118, Isaiah 53 and 61, Joel 2, Habacuc 2, Zechariah 9 and Deuteronomy 18) and that he was Servant, Lord, Messiah and Son of man (though this is less clear).

The final chapters are perhaps rather too general (unless it be that the questions discussed simply do not appeal to this reviewer). There is a precious little discussion of Paul's trinitarian theology: "we may not commit Paul either to a consciously binitarian or a consciously trinitarian doctrine of God" (p. 244); "all we can say is that... Paul was compelled to postulate a distinction within the godhead".

Clearly this book is a valuable scholarly contribution of the highest order, worthy to rank with Professor Hanson's other important works, a source-book which will repay the considerable amount of study which it demands. It is a pity—and surprising in a book produced by SPCK—that there are so many misprints; it appears that the proof-reader was not conversant with Greek, Latin and French.

HENRY WANSBROUGH, O.S.B.

II. RELIGIOUS CALLING

René Voillaume. *CHRISTIAN VOCATION* Darton, Longman & Todd 1973. 122 p. 75p.
(translated by Elizabeth Hamilton, with an afterword by Pope Paul VI)

This collection of Fr Voillaume's conferences to the Pope and his immediate circle in the Vatican have a welcome directness and depth which can provide the reader with an almost inexhaustible source for thought. Fr Voillaume confines himself to the basic demands of the Christian vocation: prayer, mutual charity, hope in God's mercy, witness and the demands of the apostolate, the challenge of the Gospel to poverty. If criticism could be made, it would be that the text has the feel of having been transcribed directly from the tape without too much literary polishing.

Fr Voillaume asks fundamental questions about the relationship between God and man, discussing the answers in simple and scriptural terms, throwing out insights which find an echo in the reader's own heart. It is a "contemplative" book; always throwing back into the forum of the mind the fact of our humanity and God's redemptive mercy, the enigma of Christ's life and teaching.

Four of Fr Voillaume's chapters are concerned with prayer, a fact which puts a proper perspective on the whole series. Significantly, the final two chapters are on Christian poverty where he discusses the problem from the point of view of the individual and the Church.

One might well be tempted to ask how Fr Voillaume's book compares with many current spiritual paper-backs. Does he add anything to the likes of Archbishop Bloom, or instance? In one sense he adds nothing, yet in another everything. The subject matter is familiar, yet Fr Voillaume's insights are indeed personal and very enlightening.

His treatment of the theme of Christian vocation is practical and he does not shrink from tackling the basic questions troubling men today. As might be expected from the founder of the Little Brothers of Jesus his two chapters on poverty have a special authority. He does not provide a solution to the problem facing the Church in this sector of its witness, but he does illuminate the reasons why the Church and her priests so often nowadays fail to relate to the poor.

These chapters have clearly been written with a clerical audience in mind, but that fact should in no way put off the lay reader. It was not for nothing that Fr Vaillaume was called upon to direct the thoughts and prayers of the Pope and his circle. This writer is sure that others will receive his words as gladly as did Pope Paul.

GEOFFREY LYNCH, O.S.B.

T. R. Miles *RELIGIOUS EXPERIENCE* Macmillan 1972 78 p £1.95.
Patrick Masterson *ATHEISM AND ALIENATION* Pelican 1973 189 p 40p.

Having read these two books one feels like declaring that in religion knowledge and experience are as "clean different things" as were sovereigns and subjects in the mind of King Charles the Martyr. Indeed, between God and man knowledge can only be philosophical, while experience is bound to be totally irrational.

Mr Miles tells us about this second point in a neat and elegant little book, always subtle and sometimes elusive. Of his work I would be inclined to say that as there are Turkish delights, so are there philosophical ones too. And just as to appreciate the former one needs a very sweet tooth, so to enjoy the latter one must be gifted with a definite philosophical bend. Those thus favoured will discover in these passages that, in their author's opinion, much importance is to be attached to the ambiguity of words, the ambivalence of experiences, the absence of any definite borderline between material and spiritual, natural and supernatural, and therefore creation or creature on the one hand and Creator on the other. But if so why not dare to conclude that mysticism is among the most normal and ordinary of things? Mr Miles does not shy from this, and shows moreover that this conclusion of his is illustrated and confirmed not only by most deeply committed religious people but also by all thoroughly dedicated artists and poets.

Mr Patrick Masterson's book is of quite another sort. It is not the presentation of a personal approach to a certain question, but the talented tale of the evolution of human philosophical thought from Descartes to the present day. The logical link and deductive development from the Christian and anything but politically rebellious French mathematician and philosopher who died a victim of Queen Christina of Sweden's lust for knowledge, right to Jean Paul Sartre and Camus, through Kant, Hegel, Feuerbach, Marx and Comte, is a masterly presentation. The quotations well chosen and well placed, conclude paragraphs with the glamour and beauty of precious jewels hanging from well wrought chains. Nor is this book the sole work of an eagle-eyed and agile mind, capable of taking a full view of the whole work of a great philosopher and then tearing it brilliantly and rationally to pieces. For the heart has a part in it too. One feels indeed on every page the warmth and the glow of the author's sympathy and generous understanding towards the efforts and conceptions of those he is writing about. The chapter on Hegel is particularly moving in that regard.

As one closes this fascinating volume which reminds one of Father de Lubac's "Drama of Atheist Humanism", one cannot help seeing the story of man's philosophical views throughout these three last centuries as providing a new commentary on and confirmation of the fall of Lucifer and that of Adam. For by searching for his truth, less and less in his relation to God, and more and more in his own self, and finally only in himself, man has indeed ended by falling into a vision or conception of his person, his life and his world that is utterly meaningless and conducive therefore to the darkest of despairs. On the other hand the elements of truth that all these philosophers have, one after the other, detected and expounded, and which all tend to present man as the centre and purpose of creation and the only means towards an understanding of the universe, ought to lead one to see the philosophical necessity and crucial importance of the Incarnation in both its historical and eucharistic form.

For there man, while searching for God and meeting with Him, does no longer alienate himself from himself but, on the contrary, humanizes himself to that degree required by his mind, which is the absolute.

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JOHN CHARLES-ROUX

III. CHURCH MEMBERSHIP & MISSION

ed J. Kent & R. Murray *CHURCH MEMBERSHIP AND INTERCOMMUNION*, 10TH DOWNSIDE SYMPOSIUM Darton/Dimension, London/Darville 1973 x + 306 p £3.00.

The 10th Downside Symposium at Bristol in April 1973 took for its topic a subject suggested by the theological commission of England and Wales: Church membership and intercommunion. This worthwhile book offers to a wider public the papers presented to the commission.

In an introductory essay, characterized by his wonted theological depth, Piet Fransen focuses historical theology on the contemporary question of intercommunion. His principles, grounded in Tradition, liberate from tradition. Fransen demonstrates that disciplinary decisions are often based on tutiorism as, for example, the Unity Secretariat's repeated cautions about intercommunion. There is also the concern for preparation of clergy and laity before theological implications can be understood.

In a crisp study of eucharist and unity in the early Church Maurice Wiles shows how the eucharist was a sign of unity primarily in the context of the local Church and that sharing was not wanted among rival groups. One concludes that the early Church is not the univocal model for our different situation.

Nicholas Lash provides a valuable synthesis of contemporary theology in a paper on credal affirmations as criterion of unity. Lash endorses the distinction between faith as existential openness to the revealing God and articulation of that faith in beliefs. Sufficient unity in beliefs, as affirmed in the basic creeds, is the proposed criterion of unity. Lash's paper abounds in insights into the nature of faith, the distinction between faith and beliefs, historical relativity, and the unicity of Christian faith and beliefs.

Subsequent papers discuss the question from varying perspectives. John Coventry summarizes theological proposals, all awaiting judgment, for validating ministry. Louis Jacobs explains the meaning of Jewish membership. Eric Sharpe discusses Church membership in caste-ridden India. David Clark and Robert Towley focus sociology on Church membership and inter-Church relations. Hamish Swanson describes the reviser's communion. John Kent contributes, in addition to his co-editorship, a paper, a comment and an appendix. John Coulson adds a Roman Catholic comment. Robert Murray, in a provocative paper on Tradition as criterion, discusses Tradition in the broad sense. For Christians the criterion must be radically Christological including orthodoxy, Catholicity and orthopraxis. Throughout Murray's discussion of Tradition we see the irreducible given of pluralism and the importance this has for intercommunion and communion.

Intercommunion is not as central as it was in 1972. But it remains a stimulus for productive historical, sociological and theological reflection as these papers demonstrate. There is need for clarification, along the lines proposed by Dr Lash, of the meaning of unity in faith and the distinction between faith and doctrine. There is also a need for education as Fransen observes in his rich and balanced essay, "Real unity can only be brought about and established by the ordinary members of the Churches. They in their turn have to be prepared for it." (p. 32). Finally, the price for this large paperback is most hearteningly within the range of many persons.

EDWARD P. ECHLIN

Lincoln Theological College,
The Bishop's Hostel, Lincoln.

Edward Schillebeeckx, O.P. *THE MISSION OF THE CHURCH* Sheed and Ward 1973 ix + 244 p. 55.

"Theological Soundings" is a collection in English translation of articles and lectures by one of Europe's most respected theologians. The present volume, the fifth to appear, is concerned with the Church's mission to itself and to the world. More precisely, this volume is concerned with the different missionaries within the Church, especially laity, religious, bishops and priests, with their relationships among themselves and with their collaboration in mission to the world.

This volume consists of ten chapters, arranged topically, dealing successively with reformation in the Church, the present turmoil, the Church as sacrament of the world, the future hope, Vatican II's definition of a layman, the new laity, religious life today, collaborations of religious among themselves and with other Christians, and the Catholic understanding of office in the Church.

To anyone who was involved with Catholic theology in the sixties these chapters—or at least the seminal ideas therein—will be familiar and, at times, whimsical. For a brief moment we are back in the era of non-directive counselling, horizontalism, Harvey Cox, the last days of Ottaviani, the beginning of future-theology, liturgical license and disillusionment. These pages recall the euphoria of the brief interlude of Vatican II and the Catholic ecclesiological awakening which was almost too late and certainly too brief.

This volume (and the other four which have appeared) would be more unified and more of a contribution if the author had written a brief introduction to each chapter recalling the historical situation which occasioned it and adding a few comments on its "reception". Almost all such editing is lacking in the English Schillebeeckx. Ironically almost every chapter grapples with the challenges of change, historicity and hermeneutics.

For this reason—that there is continuity in themes—it might have been better to arrange these articles and lectures chronologically rather than topically. For the author's thinking *did* develop. It is disconcerting to read a pre-conciliar lecture delivered in 1962 (chapter 9) sandwiched between articles that first appeared in 1967 (chapters 8 and 10). The inevitable repetitions in any collection of disjointed pieces can be an asset in method when they appear chronologically. Witness the refinements which appear in Rahner's thinking on magisterial propositions across the years of dialogue with Küng. The topical method followed by "Soundings" can trigger discomfort when, having just read about the religious life in Vatican II, one encounters this in a lecture delivered in 1962, "Your coming together in this way for the past ten years as provincials contradicts what I have just said about the situation in Belgium". (p. 202). Enough said about editing!

Although these essays are served up with no more imagination than the English diet they are unquestionably worthwhile. For they provide Schillebeeckx at his prime, in English and in one collection. Great theologians reach a peak, perform the service for which a lifetime of industry and grace prepared them, and then like old soldiers fade away. Schillebeeckx may have peaked in the sixties; or he may be preparing a second performance. In either case he was one of the few to whom the many owe so much for documents such as *Lumen Gentium* and *Gaudium et Spes*.

These conciliar milestones, like the essays under review, are the capsulization of the Church's developing thought. They are timeless as milestones and not as statements impervious to development. Schillebeeckx's contemporary writings will be a perennial pointer to the meaning of Vatican II's statements in their historical context. Many themes which Schillebeeckx recovered in scripture and contemporary experience and offered to the fathers of Vatican II are developed, or better, are preserved as he then developed them, in this volume. A theology for a dynamic world-view, Christian secularity, reformability of doctrine and structure, the Church as explicit sign of the presence of salvation in the world, the centrality of the kingdom and the future, the layman's particular relation to the world, the changeless and changeable in the priesthood—these themes for which we owe Schillebeeckx much are discussed in this volume.

Schillebeeckx like almost all European theologians, and therefore like *Gaudium et Spes*, was naïve about technology and what Roszak calls the technocracy. The breezy optimism of the heyday of *The Secular City* surfaces in these pages. "In practice it is only by controlling nature that man would seem to be able to handle the reality of the world meaningfully." (p. 136). But in the sixties neither Schillebeeckx nor his European peers provided much wisdom for the day when this "control" revealed its potential for sea pollution and self-destruction. If Schillebeeckx returns to centre stage in the seventies he will doubtless have a new view of secularity.

EDWARD P. ECHLIN

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Michael Winter *MISSION OR MAINTENANCE, A STUDY IN NEW PASTORAL STRUCTURES* Darton, Longman and Todd 1973 139 p. £1.95.

The opening sentences of this book make its style and purpose perfectly clear: "Despite the paucity of reliable statistics, any honest assessment of the Catholic Church in England must conclude that it is in a situation of weakness and ineffectuality . . . If we analyse the demands of the situation, and then examine how the Catholic mission is responding to these exigencies, the disparity between expectation and fulfilment is catastrophic." (p. i). In the following hundred pages or so Fr Winter analyses the structure and performance of the Catholic Church in England and gives the reasons for its present mediocrity and the ineffectiveness of its mission. He remarks that for effective renewal, three conditions must be satisfied: sound theology, good leadership and appropriate structures. It is a merit of this book that, while using a sound theological ecclesiology based mainly on Père Congar, the author concentrates on what is the most difficult and yet the most profound of the three, namely structures. He makes use of a combination of historical survey, contemporary analysis and theological criteria both to criticise the present organisation of the Church and also to offer positive proposals for structural change for the future.

It is Fr Winter's basic thesis that the structures of the Church stem from the medieval period and are incapable of meeting the demands of the contemporary Church and world. In consequence the essential objectives of worship, charity, witness and apostolate are not being fulfilled. The author studies in turn the structure of the parish, the seminary system, the relation between clergy and laity, Catholic education, diocesan organisation, and church buildings. In all these areas he finds that the structures are based on assumptions about the position and role of the Church in the world which are no longer valid. For example, he remarks that the size of the parish is "well suited to provide for the upkeep of one priest" (p. 38) but fitted for little else. It is too large to create any genuine sense of belonging to a Christian community; it is too small, especially in urban areas, to cope with problems like catechesis and social work, which need to be managed on a larger scale. Fr Winter contends that because of inappropriate structures a vast amount of energy, money and good will are expended on matters of secondary importance, such as church buildings, which should be directed to more important tasks like the creation of viable Christian communities which can be an effective Christian presence to a pluralist society. He feels that a symptom of this structural deficiency is the fear and reluctance which prevent many, especially those in authority, from facing the facts of the situation and trying to assess realistically the value of existing activities, for instance the usefulness of Catholic schools. On the one hand, there is the vision or model of the Church proposed in the Vatican Council documents; on the other, existing structures which are based on quite a different ecclesiology. The task is to embody the new model in the right structures. But to do this, Fr Winter insists, the first requirement is an honest and fearless appraisal of the present situation.

Fr Winter does not fortunately limit himself to critical analysis, valuable and stimulating though this may be. He also proposes practical changes, the most important of which is a radical reorganisation of the parish system. He takes as his guiding criterion the principle that the right size of the local Christian community is that

which is best suited to the celebration of the Eucharist. He argues that this number is between 20 and 30, partly because such a number admits of genuine shared experience and partly because it would be possible for a group of such a size to celebrate the Eucharist in a private house. Upon this basic unit, served by married priests, Fr Winter builds a new structure involving professional team ministry covering a larger area such as a city, and in turn a new diocesan organisation with bishops active as pastors rather than administrators. The details of such a proposal are less important than the attempt to embody an ecclesiology, in which the Church is seen as the sacrament of the world's salvation and as the people of God, in appropriate structures.

Fr Winter has written a stimulating, well argued and eminently readable book which deserves a wide audience especially among those in whose hands the effective control of the Church lies. It combines seriousness with wit, a trenchant honesty with deep concern for the future mission and life of the Church. It should certainly initiate and assist a debate on the issues facing Catholics in this country, which has a broad enough perspective to promote genuine renewal.

DAVID MORLAND, D.S.R.

IV. MISSIONARY PROBLEMS

Martin Jarrett-Kerr, C.R. *PATTERNS OF CHRISTIAN ACCEPTANCE: INDIVIDUAL RESPONSE TO THE MISSIONARY IMPACT, 1550-1950* OUP 1972 342 p £4.50.

This is a piece of literary counter-point, indeed double counter-point, because the mind melodies of the author rise and fall in the flow of the book, now one taking the lead, now another. There is a richness of thought here which is exhilarating and sometimes almost breathless in the speed of its shifts and changes. Let me explain.

The dominant motif is, of course, missionary history; but already we find a variation, because it is not Chinese or African missionary history—though there is plenty of Chinese and African material here. The author takes his material from almost every missionary country in the world, from Korea to Tonga. Yet he is not attempting a history of world missionary endeavour either, far from it. He is trying to look at this great effort, not from the missionary's point of view but from the receiving end. He is asking himself: how did the new Christians react to the Gospel message?

At this point a few more themes appear in his symphony, because he finds that some are entirely submissive to the teaching of their masters in the Word, but others themselves become creative, infusing their new faith with their own old forms of thought. This of course is of extreme interest today, when all missionaries are intensely aware that to christianize is not to westernize, though in the past how often this was so. Few have succeeded in shedding their western ways to become indigenous: Ricci, Nobile, Lebbe, to mention a few of that handful of pioneers.

Even this complexity is not enough for our indefatigable searcher. He sees yet another pattern. He asks himself: is there any difference between, let us say, the first generation of Japanese converts' reaction and that of the second and third generation? Of course he has an excellent example in Ricci's convert Hsu Kuang-ch'i and his granddaughter Candida.

In fact, the author divides his book into six parts, and the first concerns not individuals but group conversions. The second examines what he describes as "absolute beginners", and among these the Amerindians. Part three "Towards Maturity" includes that holy Chinese priest André Ly who went it alone as the foreign priests were expelled. It also includes one of the most moving chapters in the book, that on Miao-Chi, a young man who sought truth through Buddhism and Christianity. Part four, "In full flow", includes a surprising "case" of a converted Muslim who even ended up in the machinery of the Vatican. Among the strangest is General Feng Yu-Hsiang, contemporary of Sun Yat-sen, who had a way of shooting his officers if they did not conform to his rigid Christian moral principles.

Besides the varied melodies, we find the clashing of discordant notes, not only warring Christians of different persuasions, but even struggles within one Church, and

the chief of these quarrels was over the Portuguese *padroado*, the most harmful of political intrusions into missionary history.

One perhaps may be permitted a personal comment on this astonishingly learned and readable book and its themes. Today the Churches of the missions are already almost on their own, in India, Africa and other nations of the Far East. We need have no fear of this especially when we remember that within a century of their conversion our "rude ancestors" had produced a Bede, a Wilfrid and a Boniface.

COLUMBA CARY-BLWES, D.S.R.

Bamenda, Cameroon.

Adrian Hastings *CHRISTIAN MARRIAGE IN AFRICA: A REPORT COMMISSIONED BY THE ANGLICAN ARCHBISHOPS OF AFRICA* SPCK 1973 185 p 60p paperback.

Adrian Hastings has had much recent publicity over the Mozambique massacre. There is good reason to consider him an African expert. After ordination in Rome he was sent to Africa where he tried to become more than merely a missionary—to become spiritually an African. A measure of his success is that he was adopted by an African clan, the Lungfish, and took an African name, Kanyike. The Anglican archbishops knew their man, when in 1970 they commissioned him to report and advise on "the problems arising out of African marriage customs both rural and urban in relation to full membership of the Church".

To the cursory Western glance marriage in Africa might seem to be a mirror image of that overworn cliché the "permissive society". This would be a very false impression. True, traditions support polygamy and customary tribal rite instead of church ceremony and it has been the duty of the missionary, while trying to spread the word of God, to refuse baptism to a man who retained more than one wife. (Polygamists wives might be received if considered sincere "since they were usually involuntary victims of the custom"!.) This has prevented many Africans from seeking baptism, and has been a matter of dispute among Churchmen, though the official view has always been that "a state of polygamy is unlawful within the Church of Christ even though commenced in ignorance".

In this report, the final product of nearly a year's travelling all over Africa obtaining information, Fr Hastings sketches the history of missionary problems, sets out the Church's teaching on marriage and gives a picture of African customs and pressures in marriage. It is a scholarly assessment, taken in the round and not just from one angle. He skilfully avoids the pot-holes left on the missionary path through Africa, a path paved at times with over-authoritarian and dogmatic good intentions, though he is ever anxious to see reasons for past conduct even when it was clearly misguided. Most important of all he shows understanding and compassion in his recommendation that traditional African marriage (a process of slow growth over many months encompassing meeting, negotiation, gifts, ceremonial, and not truly over until the birth of the first child) should be viewed with respect by Westerners. "Marriage is made for man, not man for marriage. But man is for Christ, and Christ for God. Marriage is not a tyrant but a servant, a servant of fidelity and love."

Because this is a specialist's report for experts there are of necessity statistics, reports on reports, and cross references of little interest to the general reader. But the three middle chapters, The State of Marriage, Traditional and Contemporary; The Present State of Christian Marriage; and The Theology of Marriage deserve a wide readership. The main questions faced by the African churches are made clear and it is shown how Europe also had its "tribal customs" which were assimilated or changed or outgrown by both Church and State, so that all the questions raised are set in their historical as well as biblical and theological perspective. The problems are 1. Relationship of Church and Customary Marriage, i.e., tribal rites versus church ceremony. 2. Polygamy. 3. Divorce and Remarriage, and 4. Church marriage and the civil law. Father Hastings has much sympathy for all involved with these problems because they are African Christians, church leaders, or missionaries. He is always a pastor and not a mere canonist, but he does make quite firm recommendations for which Church

leaders should press, particularly that there should be "basic equality in the status of all marriages, and the registration of all". He avoids the solution of unduly extending the application of the idea of nullity. But he carefully examines the very difficult case (especially in African society) of the childless couple, and makes some tentative and controversial suggestions (which he does not strengthen into recommendations). He concludes with an excellent chapter on the pastoral strengthening of marriage. For those who have lapsed, the keynote should be, not discipline as in the past, but grace and mercy. He suggests more use of some sort of formal act of forgiveness, and also stresses the need for more instruction.

There was a report in *The Tablet* (27th June 1970) by Br Leo Barrington (a Salesian), about an isolated Christian community in Nigeria which appeared to be an African Utopia—a tribe which had kept its customs but assimilated in large measure the Christian ethic. "In Aiyetoro there is no unemployment, no begging, no paid public servants, no policeman. The community has its own guards, called 'watchnights', who supervise the town day and night. Matters affecting the community are discussed at street meetings, the people in the houses of one particular street all meeting in one evening. Important questions are decided by the Supreme Council of Elders, on which one woman sits." (It should also perhaps be mentioned that the bishop had four wives!) Perhaps by now a more urban and industrial life is encroaching on this seeming idyll. Idylls cannot last. Life for the majority is beset with conflict. Fr Hastings offers here, for that majority, ways in which the African can be helped to make a Christian marriage without sacrificing his African integrity or renouncing his race and culture. He deserves to be heard.

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V. ENGLISH EDUCATIONAL TRADITION

V. A. McClelland *ENGLISH ROMAN CATHOLICS AND HIGHER EDUCATION, 1830-1903* OUP 1972 453 p. 57.

The universities of Oxford and Cambridge occupy a unique position in the English scene. They rise in the mists of imagination Camelot-like from their water-meadows; and those who are sensitive to such things know that to have spent the most formative years of their lives in one of those blessed places is to have dwelt in Cockaigne. Arcadia to them is Arcadia indeed. Nor is there anything like them in the world. "Then suddenly", writes Harold Nicolson, "appeared the towers of Oxford, vaunting emphatic. I thought of Göttingen, of Bonn—of those chill class-rooms in a public street, of those huddled lodging-houses. I thought of those station court-yards which form the University of Paris. I thought of the smelly over-heated corridors of the universities in Russia. I thought how privileged we were, how sedate, how feudal." Nowhere is learning housed on such a scale or with such architectural splendour. We look in vain to Bologna or Salamanca or even to Paris from which they both derive, for any parallel to their magnificence. Though their buildings date from every century since their foundation, the sentiment which envelopes them for us is largely the creation of the romantic nineteenth century. From Thackeray to Compton Mackenzie our writers have delighted to weave round them a web of their own imagining.

The outward splendour of their architecture is the expression of their unique place in national life. It might be possible to write an outline history of England without direct reference to either university. It would be impossible to do so without a mention of those who were educated within their walls. The portraits which hang in college halls form an illustrated pageant of English history. Once again we find no parallel elsewhere.

If our romantic concept of Oxford and Cambridge is largely a product of the nineteenth century, their influence on national life, in the form in which we have till

lately known it, dates from three centuries earlier. In the middle ages they were largely ecclesiastical institutions, increasingly concerned with canon law and aiming to produce the flow of clerical administrators on whom the conduct of affairs depended. With the breach with Rome and the consequent abolition of canon law, Oxford and Cambridge turned over to a new role which reflected the new shape of society. They became the training ground for the new gentry. Till the Reform Bill began to erode its power, this was the class which formed the England, and indeed the Empire, which our grandfathers knew. And it was the universities of England which formed them.

These considerations need to be emphasised because they are necessary to an understanding of the long struggle which is the theme of Professor McClelland's extremely interesting work "English Roman Catholics and Higher Education 1830-1903". Anyone who takes an interest in the fortunes of the Catholic Church in England in the nineteenth century has, of course, been aware of the recurrent demands during that period for a university education and of the ill-fated attempts successively made to satisfy it, at Prior Park, in Dublin and at Kensington. But never before has the story been woven into a consecutive whole. To this task Professor McClelland has addressed himself with remarkable industry, digesting and presenting with great clarity a vast deal of material, the very existence of which will have been unsuspected by most of his readers. I could wish that his bibliography had included "Scholars and Gentlemen" by Hugh Kearney for there is no work which so clearly sets out the connection between Oxford and Cambridge and the administrative framework of this country in the post-Reformation centuries. Though the period with which it professedly deals is 1500-1700, the last chapter, "A Comparative Post-script: the Nineteenth Century", brings it right into Professor McClelland's period. What the most vocal and the most powerful section of the Catholic body desired in Victorian England was not really academic education as such. Without formulating it, or perhaps even consciously realising it, they desired admission to Oxford and Cambridge as a means of entry into national life, from which they had been so long debarred. In recent centuries the promotion of disinterested scholarship has never been in the forefront of Catholic policy in this country. The reasons are many and by no means entirely discreditably. Poverty, shortage of priests and the priority accorded to pastoral work suggest themselves at once. Whatever the cause we have no tradition of an academic clergy or of a scholarly laity and in the half-century which followed the lifting of the ban on Oxford and Cambridge extremely few Catholics have embraced an academic career. In the days of England's hegemony the one thing the upper class Catholic desired was to be absorbed into the national life. "It was indeed very far from fashionable among Catholics in those days", wrote Douglas Jerrold, "to suggest that Catholicism entailed any specific view on social or political questions . . . they defended the good citizenship of Catholics on the ground that in secular matters they were just as other men." Nothing, it was felt, could so completely secure this desired assimilation as entry into Oxford or Cambridge.

Besides this demand on the part of upper-class Catholics there were, as Professor McClelland records, others quite differently motivated. There was the theoretical contention that a Catholic system of education required a university as its apex, there was the need felt by the Catholic schools that, if their standards were to be raised and maintained, they should be keyed to an external body such as the University of London, there was the desire of the growing body of middle-class Catholics for an education which would fit their sons for a professional life. One carries away from Professor McClelland's book the conviction that there were many unrelated pressures which it would have required quite exceptional gifts of leadership to have reconciled. Those who were, in the words of *The Rambler*, "pining for Oxford or Cambridge" could not have been satisfied even by Newman's attempt to transplant the Oxford of his youth to Dublin. "The Irish Bishops," Professor McClelland tells us, "did not give Oxford a thought . . . they were concerned with the severely practical task of equipping young Irishmen to be lawyers, doctors or teachers." Here we have in a nutshell the incompatibilities on which every scheme foundered. The attempt was doomed to failure from the beginning. If Newman's attempt was a failure how could Bishop Baines before him at Prior Park or Manning after him at Kensington hope to succeed.

As is so often the case the ultimate solution was not the result of deliberate policy: it was forced by the logic of events. The repeated failure to found a Catholic university, the infiltration of Oxford and Cambridge by Catholics, the mounting pressure of Catholics in high places finally induced Rome to lift the ban on Oxford and Cambridge, on stringent conditions, which were unenforceable at the time and which have since become a dead letter. Catholics now go freely to all the universities in this country and no one seriously entertains the possibility of founding a Catholic university.

It is perhaps ironical that upper-class Catholics should have received permission to go to Oxford and Cambridge on the eve of social and political changes which were so soon to lessen their own power and influence and to reduce the significance of the ancient universities in national life.

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Mertal Trevor *THE ARNOLDS* Bodley Head 1973 206 p £2.00.

Alicia C. Percival *VERY SUPERIOR MEN* Charles Knight 1973 285 p £3.80.

E. G. W. Bill *UNIVERSITY REFORM IN NINETEENTH CENTURY OXFORD: A STUDY OF HENRY HALFORD VAUGHAN* OUP 1973 274 p £6.50.

It is only slowly that the study of the Victorian educational system is being seen as a most valuable area of research and inquiry for both the social, intellectual, and religious historian. While Professor Simon's work on popular education has stimulated a whole school of work on literacy and culture, there is no equivalent figure at work on the elite sector of education—the revived public schools and reformed universities. These three books in their very differing ways attempt to fill some of the gaps. Miss Trevor's volume on the Arnold family and Dr Percival's study of a cross-section of Victorian headmasters are clearly intended for the general reader, and while not without faults succeed, through their ease of reading, in introducing the complex of educational, religious and philosophical pressures, which made up part of the Victorian debate over elite education. Mr Bill's study of Henry Halford Vaughan and reform within Oxford is a much more scholarly work, skilfully using new material, not only to resurrect an almost forgotten Victorian worthy, but also to add a whole new dimension to our understanding of Victorian university and public school reform.

Miss Trevor's study is clearly mainly the result of her full-scale work on Newman, and is really rather deceptive in its title. Although she recognises that the study of a family in itself can be a most illuminating way of looking at socio-religious history—as David Newsome so clearly proved in "The Parting of Friends"—she is in fact really interested in Thomas Arnold junior and not the family as a whole. It was this son of the great Arnold of Rugby who emigrated to New Zealand, was converted to Roman Catholicism while working in education there, returned to Europe and worked with Newman in his ill-fated university in Ireland and later in Birmingham. From about 1860 onwards, however, he was having increasing religious doubts and in 1865 left Birmingham and returned to Oxford in search of private pupils. During this period in Oxford his daughter became Mrs Humphrey Ward and her father recovered his faith in the Roman Church. Throughout the book Miss Trevor is concerned above all to explain Thomas Arnold's religious development but never entirely succeeds—perhaps the material is not available. It is never quite clear, for instance, how his initial conversion took place and why it was that the contemplation of the lives of the Saints and in particular St Brigit should lead an Englishman in New Zealand in the 1850s to Rome. Similarly his later doubts and the return of faith are not really convincingly explained—the reader is left with the impression that Miss Trevor has not succeeded in establishing that essential sympathy with her subject that she achieved in her study of Newman. Nevertheless she has valuably revived our interest in Thomas Arnold junior and attempted to put him in the context of his family and its develop-

ment, although it must be said that a study of the whole Arnold family would still be a most valuable work.

Whereas Miss Trevor's concerns are primarily religious, Dr Percival's are overwhelmingly educational. Her study of Victorian headmasters, however, is a curiously patchy piece of work. Dr Percival sketches the historical background to the nineteenth century changes extremely well, rightly resurrecting the figures of Samuel Butler of Shrewsbury and Thomas James of Rugby. However, on both Arnold and later Edward Thring she has little to say that is new. She does not succeed in explaining, since she adopts the demythologizing approach towards Arnold of Rugby, why it was that the great Arnoldian tradition was created, nor does she deal satisfactorily with the tradition which derives from Thring, and which, as Dr Cormac Rigby has shown, derives from Thring's role as the inspiration of more progressive change in twentieth century public schools. Again Dr Percival's treatment of both the Clarendon Schools immediately prior to the Commission, and the later summoning of the first Headmasters' Conference by Mitchinson and Thring are interesting and stimulating. For instance Dr Percival sees a contrast in attitude taken between the Clarendon and Endowed Schools towards the classical curriculum and new subjects like the sciences and modern languages which is most interesting, but also combines this with vignettes on all the members of the first Headmasters' Conference in 1869—which probably could have been left out. At no time does she consider the new public schools and their first headmasters and how they saw themselves, and their schools. Dr Percival's book has a sense both of incompleteness and at times of not really getting to grips with the problems.

Mr Bill's study of Henry Halford Vaughan is however an exemplary piece of scholarship, for he opens up a whole new perspective in the history of Victorian education, whilst also giving a portrait of the man, whose views about the nature of history and the structure of education are arresting for their own times and can still stimulate us today. Vaughan's career, in some senses, was one of total failure—as an historian he has hardly been heard of, as an educationalist forgotten—that is until Mr Bill has brought him to life, demonstrating once again the adage of the Oxford don that the cul de sacs of intellectual life are often as interesting as what are assumed to be the main routes of intellectual change. Educated at Rugby and Christ Church and becoming a fellow of Oriel, Vaughan was at the centre of the conflict-riven Oxford of the 1830s and yet was in religious terms curiously unaffected by it, rejecting both Newmanism and Arnoldianism, seeing neither dogma nor the Church as necessary to religious belief. What those years did do however for Vaughan, especially in the conflicts over the chairs of Logic and Moral Philosophy in 1839, was to make him the implacable enemy of the collegiate and clerical university. When, therefore, Vaughan returned to Oxford in 1848 as Regius Professor of Modern History he was in the vanguard of reform and the firm opponent of Pusey's view of the purpose of the university. As an historian Vaughan separated himself firmly from Arnold with his cyclical view of history, and adopting a firmly philosophical approach emphasizing the study of society as a whole and also the ultimate unity of knowledge. Vaughan was unfair to Arnold's view of history—and if there is one criticism of Mr Bill's treatment of Vaughan it is that he does not examine this relationship in full. It was however as an educationalist that Vaughan won his fame in his own day. As Mr Bill demonstrates, the Examination Statute of 1850 in combination with the University Commission opened up the whole question of how the new schools were to be taught. The complexities of the battles of the 1850s are notorious—but Mr Bill is admirable in the clarity of his exposition. Vaughan was a rigid adherent and the eminence grise of the radical party urging (in his 1854 answer to Pusey: "Oxford Reform and Oxford Professors") a model of a university dominated by the professoriate and committed above all to learning rather than teaching—expounding views very similar to those which Mark Pattison was to do more famously later in the century. The University Act of 1854 was a severe disappointment to Vaughan especially, since he had taken a consistent and uncompromising line, of which his refusal to reside was a token and which finally provoked his resignation in 1857. Oxford was to remain fundamentally a teaching university until the mid-twentieth century at least. Similar disillusionment was to come to Vaughan as a member of the Clarendon Commission

into the public schools, where he unavailingly championed the cause of science as against the classics as a training for the mind, and his dialogues with Frederick Temple makes interesting contemporary reading. This double defeat broke some part of Vaughan. He retired to Pembrokeshire in 1867 to work on his great philosophical treatise—which curiously kept getting lost or stolen and never saw the publishers table—so that when he died in 1885, he was almost as unknown as he was until the publication of Mr Bill's study. This is an admirable and stimulating contribution both to the study of nineteenth century university reform and to the understanding of wider intellectual perspectives—indeed a society's frame of mind.

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ALLEN WARREN.

Brian Gardner THE PUBLIC SCHOOLS: AN HISTORICAL SURVEY Hamish Hamilton 1973
269 p £4.25.

The main virtue of Brian Gardner's scissors-and-paste history of the Public Schools is that for the general reader it pulls together material from countless prospectuses and school histories. The schools are covered in order of foundation, with details of notable events in their evolution, plus samples of (? representative) Old Boys—usually peers, public names and sporting heroes. All this is useful enough in its way, but it's sadly superficial.

The chronological treatment leads to much mingling of threads. One reads for example about Walker of St Paul's, under "The Reformation", long before the book can show how he differed from his fellow-Victorian Heads. We still need someone who has digested all the material and can bring us forward along the whole front, following the norm at intervals of say a decade, and noting who is ahead and who lagging behind. One needs the width of knowledge and depth of insight shown in David Newman's classic study "Godliness and Good Learning". Or at least a general survey like that at the beginning of Annan's splendid life of Roxburgh, which is unaccountably absent from Gardner's bibliography.

As a light-weight compendium it serves. But there is little analysis and the research is as limited as the bibliography. Mr Gardner notes Uppingham as one of the five schools which have been essential in forming the public schools we know today. But none of Thring's books is listed or quoted; the Parkin "Life" is not there, nor Rawnsley's book on school life under Thring, nor Hornung's novel. And not only is Skrine's brilliant little memoir not noted—Skrine himself becomes Shrine in the text and Shrine in the Index. This explains how Mr Gardner can describe Sanderson of Oundle as dissatisfied with the education laid down by Arnold and Thring and then give a list of Sanderson's "innovations"—all of which apply to Thring's Uppingham. He is wrong, too, to assume that Thring lacked teaching experience when he went to Uppingham.

The absence of David Edwards' history of King's Canterbury may explain why Mitchinson's headmastership is ignored. And can one really mention Vaughan's tenure of Harrow without comment on the manner of his relinquishing it?

Small errors include the spoiling of Dr Moberly's famous remark: mint-mark, not mint-work. Oakham was founded in 1584, not 1854. The great Headmaster of Merchant Taylors' was Dr Hessey, not Hersey. St Edmund's Ware is alleged to be Benedictine—and it seems quaint to describe Sewell as "a member of the Oxford Movement".

Any compilation job will find it hard to avoid such errors, but they do point a general feeling of inadequacy. The subject deserves more—what did the boys do, what was the house system, how have games grown and shrunk in prestige, what of the military connections, what were masters and headmasters paid? The verdict has to be "Has worked well, but could have done better".

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VI. THE CHURCH IN FRANCE

Maurice Larkin CHURCH AND STATE IN FRANCE AFTER THE DREYFUS AFFAIR: THE SEPARATION ISSUE IN FRANCE Macmillan 1974 294 p £5.95.

In the light of the long tradition of antagonism between the forces of clericalism and anticlericalism in France, it might at first seem surprising that Church and State were not separated well before 1905. For most Republicans, the Church had been compromised by its historical connections with reactionary politics, whether Legitimist or Bonapartist. Its social and moral teaching could often conflict with the ideas of the Revolutionary tradition—witness its vehement opposition to divorce and its resistance to the secularisation of education. The triumph of ultramontanism, accompanied by the publication of the Syllabus of Errors and the proclamation of Papal Infallibility, served to widen the ideological gap between the Church and Free-thinking Republicans, still wedded to their new faith in science and positivism.

Yet, if clericalism continued to be identified as the enemy, most republican politicians found that in practice the Concordatory regime worked well enough for their purposes, allowing them to retain a measure of control over the Church that would not otherwise be possible. Even after the failure of the Ralliement and the unedifying behaviour of the Assumptionist Order during the Dreyfus Affair, neither Waldeck-Rousseau nor even Combes wanted to take the irrevocable step of severing the bond between Church and State.

The originality of Maurice Larkin's book is to show how, nevertheless, it was the Dreyfus Affair and its aftermath which gave the Radical and Socialist partisans of separation the opportunity to impose their views on a reluctant government. In particular, Dr Larkin highlights the contribution of the ex-diplomat and journalist Francis de Pressensé, who was responsible for both the first draft of the bill and some of its most crucial amendments. A Protestant who almost became a Catholic, he was scandalised by the failure of French Catholics to support the cause of Revision in the Dreyfus Case. Dr Larkin allows that Aristide Briand, the deputy usually credited with authorship of the law, did play a decisive part in steering it safely through Parliament: but he argues convincingly that probably previous historians have exaggerated the role of Jean Jaurès.

The material impact of Separation on the Church was much more severe than it need have been, thanks to the intransigence shown by Pius X and Cardinal Merry del Val. From his researches in the Vatican archives, Dr Larkin is led to conclude that wider considerations of papal prestige, rather than an objective assessment of the internal situation in France, determined the "new view from Rome". Through refusing to constitute itself as one of the *associations culturelles* prescribed by the law, the French Church invited expropriations which eventually amounted to some half a million francs. Equally, Papal policy deprived the church in France of effective leadership by banning episcopal assemblies and promoting only docile "Roman" bishops, many of whom were active sympathisers of enemies of the Republican regime such as *Action Française*. Even if the Church now tended to attract a better type of priest and enjoyed greater public esteem as a result of its independence, it would appear that a great opportunity for renewal was lost.

The author, already known for his valuable contributions to the religious history of this period, succeeds here in integrating both his own earlier work and that of other historians alongside his new material into a single, convenient (though, alas, expensive) volume. Enlivened by colourful anecdotes and a mischievous sense of humour, it makes extremely good reading for both the specialist and the general reader alike.

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Regis Ladous. L'ABBÉ PORTAL ET LA CAMPAGNE ANGLO-ROMAINE, 1890-1912. Collection du centre d'histoire du Catholicisme, Université de Lyon 11 1973 515 p n.p. [Professor J. Gadille, Manneville, 68700 Givors, France].

Grâce à Dieu, j'ai toujours été malade, the Abbé Portal was wont to say. He applied St Theresa's words to himself, not only in the sense of accepting suffering as a discipline, as a refining fire, but also in a more direct personal fashion, for it was his illness that inclined his Lazarist superiors to send him to work in the milder climate of Madsira, where he found the special, individual vocation he had been seeking. This vocation began when he met Lord Halifax, and it developed under the influence of their life-long friendship. At first, the son of the Languedoc cobbler hoped to convert the English aristocrat, but soon, the proselytising motive gave way to a burning desire to bring about the union of the Roman and Anglican churches by free and mutual "convergence". Halifax put Portal in touch with Father Puller of the Cowley Fathers, and together they wrote a brochure, *Les ordinations anglicanes* (1894) under the collective pseudonym of "Fernand Dalbus". The ensuing controversy was to be marked by some sorry examples of pious duplicity, and "Dalbus" himself began the debate with a mild and transparent deception; he denied all the serious arguments against the validity of Anglican orders, but pretended to have reservations because the *Porreccio Instrumentorum* was lacking. In September 1894, Portal was received in audience by Leo XIII, and he obtained, not the papal letter he asked for, but a letter from Cardinal Rampulla which he was authorised to show to the Archbishops of Canterbury and York. On 26 September he called on Archbishop Benson and obtained a promise of a letter to Halifax which could be shown at Rome—his generous soul was deeply disatisfied with all this cautious manoeuvring: "Both the Vatican and Canterbury lack the spirit of decision and greatness of soul". In France Portal built up an organisation to work for union with the Church of England, and he founded a journal, the *Revue Anglo-Romaine*, to familiarize the French clergy with their Anglican counterparts—more independent of the State than had been believed, and on the way to winning the intellectual battle against free-thinkers and "Science". When Rome finally condemned Anglican orders in September 1896, Portal was forced to abandon his propaganda. He was rehabilitated towards the end of Leo XIII's pontificate and was able to found the *Revue Catholique des Eglises* (1904). Then, in July 1908, he was finally silenced. It is the sad story of a priest with a mission, a naive, charming enthusiast with a gift for friendship and a talent for organisation, who was deceived, baffled and finally crushed by the forces of ecclesiastical bureaucracy and reaction.

Regis Ladous makes a detailed study of Portal's activities, mostly from the original archival sources; in England, these are the Halifax papers, and in France those of Portal. These latter had previously been known only from the documents extracted from the main archive by the Abbé Hemmer; M. Ladous has rediscovered the basic collection, now in the possession of Mlle Massez in Paris.

But there is a great deal in this book beyond a study of the Abbé Portal. The history of Leo XIII's condemnation of Anglican orders has been told before with force and scholarship. Acknowledging his debt to his predecessors, M. Ladous retells the story seeing everything through the eyes of the two friends, Portal and Halifax, drawing on their correspondence and on the letters Portal received from Duchesne, Goyau, Baudrillard, Lohy and less well-known figures—liturgiologists, historians, modernists, journalists, intellectual entrepreneurs of various kinds. Seen from the viewpoint of the unrealistic idealism of the enthusiasts for unity, the prejudices and, sometimes, the downright dishonesty of the opposition are thrown into excessive relief. M. Ladous is not concerned with the fears aroused by the rising tide of intellectual criticism and anticlericalism which alone can make the conduct of Cardinals Vaughan and Merry del Val understandable in terms of modern standards of veracity. A recent historian of the French Church (M. Larkin, *Church and State after the Dreyfus Affair: the Separation Issue in France*, 1974, pp. 202-6) has some sardonic pages on another work of Merry del Val, the Encyclical *Gravissimo Officio* of 1906, and he confesses that the historian finds it impossible to understand how good men could associate themselves with a document "of such ambiguous veracity". We very much need a psychological

study of the pressures which could make men of integrity so blind, so prone to see only half the truth. Of these pressures and fears, one suspects the Abbé Portal was ignorant; he and Halifax went forward with a transparent innocence which was not far removed from an actual desire to be deceived.

It is less than just, however, to attempt to review the book that the author did not write. M. Ladous has skilfully unrolled the pattern of intrigue in three capitals (Rome, Paris and London); he has mastered the secondary authorities and the printed sources for the controversy; he has brought into play a mass of new archival material, and he has brought to life a charming and saintly churchman, who lived out his hopes and dreams on the fringes of the harsh world of ecclesiastical politics. It is a significant achievement.

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VII. LATE MEDIEVAL—COUNTER REFORMATION

Ian Robinson CHAUCER AND THE ENGLISH TRADITION. C.U.P. 1972 296 p 55.50.

"The Canterbury Tales are the record of 'a questing after significance' as serious as Shakespeare's or Tolstoy's." In this sentence Ian Robinson gives the essence of his book's thesis. It's worth noting that the words "a questing after significance" are quoted from Dr Leavis' great essay on "Anna Karenina" for in "Chaucer and the English Tradition" Mr Robinson makes impressive use of Dr Leavis' critical methods of his criteria as to what constitutes great literature.

With a few outstanding exceptions, critics of Chaucer during the last forty years have fallen into one or other of two categories. First are those who present Chaucer merely as a cheerful, likeable old man with an indiscriminating zest for life—"genial tolerance" was a phrase much favoured by such critics when referring to his disinctive qualities. The second group, much the more numerous during the last ten years, consists of those who see Chaucer as the mouthpiece of orthodox mediaeval Catholic teaching; so that his work could be profitably approached only after one had studied the aesthetics and moral concepts of Augustine, Aquinas and Dante. Both these approaches have failed to show in Chaucer's works those qualities that modern students rightly demand in an author presented to them by academics as "great"; I mean seriousness and relevance, the ability to see life steadily and see it whole.

I think Ian Robinson has proved that Chaucer has these qualities, that in his greatest works we find a serious living response to the complexities of existence, something that can affect us by asking us what really matters to us. Robinson's chapter on "The Knight's Tale" is perhaps the most impressive in this respect. Here Chaucer is shown to give no easy formulae for successful, happy living; instead, the qualities evoked from man in his response to the ultimately unmanageable pressures of "the gods" are "placed" in terms of significance by the only cogent method for an artist—the imaginative recreation of these qualities and the ordering of them into an artistic whole. In his reassessment of the place of Theseus in this tale, Ian Robinson has made a major contribution to Chaucer criticism. But equally valuable is his proof that Chaucer's poetry can triumphantly stand up to the tests of modern close criticism and that it is precisely when it is read in this alertly critical and sensitive way that the poetry reveals its full wonder.

The main part of the book is devoted to the establishing of this claim to greatness. The final section, "Perspectives", seeks to establish the essentially English quality of Chaucer's art by comparing it first with that of his immediate successors, the English Chaucerians, then by contrasting it with the mediaeval poetry of Scotland and Italy. Here, covering a much wider field, the criticism is necessarily less detailed and to that extent less conclusively convincing. The most controversial chapter is probably that in which Chaucer is compared favourably with Dante. Robinson puts forward his

argument here with a disarming modesty, but I hesitate to assess it as I know too little about Dante's poetry.

The book has a few faults. The chapter rather challengingly entitled "Chaucer's great failure, *Troilus and Criseyde*" doesn't do justice to Muscatine's work on this poem. It seems inadequate to dismiss his brilliant contribution to its appreciation as "condescension to Chaucer." I also found irritating the supercilious use of "(sic)" so often when quoting from other critics. The translating of words in passages quoted from Chaucer seems unnecessary and sometimes unhelpful. It can be assumed that anyone buying a book with this title and at this price is likely to be able to read Chaucer without the aid of a glossary; and to be told, for example, in the note on the opening passage of "The Parliament of Fowls" that "dredful joy" means "doubtful joy" can only irritate anyone aware of how the word "drede" is used in courtly love poetry to signify reverent fear as well as doubt.

But these are unimportant things when compared with Ian Robinson's outstanding achievement in establishing Chaucer's claim to a stature comparable to Shakespeare's or Tolstoy's. This book is going to be indispensable reading for any serious student of Chaucer.

D. M. GRIFFITHS

John Bellamy, CRIME AND PUBLIC ORDER IN ENGLAND IN THE LATER MIDDLE AGES. Routledge and Kegan Paul 1973 229 p. £4.00.

The author of this book is already known for his treatise on the law of treason in medieval England, and for several articles on legal history, especially on criminal matters. He undertakes here to study crime and criminals in England during the period from Henry III to Richard III. The subject is a very large one, and the unprinted material, much of which nobody can claim to have read, is enormous in bulk. One has to select what one can from the printed sources, and from such unprinted texts as come to one's notice. The result is that authentic illustrations can readily be found, but beyond them there lurks a vast *terra incognita* which has never been fully examined.

The great attraction of Dr Bellamy's book is indeed its wealth of examples, many of which come from his own discoveries among the unpublished records. His knowledge of the Public Records is enviable, and his use of them technically assured. It is a compliment to Dr Bellamy that the reader leaves his book with some dissatisfaction about the generalisations which have often been made about the extent of crime in the middle ages. If Hobbes is right about human nature, can one ever expect a society with no professional, full-time police force to escape from violence, and even from highly organised violence? Is it reasonable to assume that because we hear more about crime in the later middle ages, it had by then become more widespread? May we not suspect that before we have plea-rolls in the later twelfth century, we are left largely in ignorance, and that as material conditions improved, men came to be less tolerant of crime, so that the later ages are more vocal than the earlier? Though it may be true that later medieval England was known "throughout Europe" for its high rate of crime, can we attach more value to this statement than we can to the views of the southern English, at the present day, about the state of affairs in Glasgow, where in fact most of the inhabitants feel safer at night than they do in Piccadilly Circus or in Tottenham Court Road? Then there is the matter of the general eye. How could a system which wasted such vast effort on pleas of *Quo Warranto* and on Civil Pleas, and which even in its palmiest days visited a county only once in seven years or so, have any great effect on crime? And how far did contemporaries think of it as having much effect: "le roy fist justice fere sur maufesours, et par ceo gaygna graunt tresor, et par cele justicerie les communes furent en greindre equité par deus anz". The financial motive comes first: the effect on order lasts for much less than the interval until the next visitation. There is great need at present to think seriously about what use is being made in scholarship, for sometimes research is vitiated by failure to think about its underlying assumptions. Dr Bellamy is never dogmatic, and we

must hope that he will continue with his work, and be joined by others in a task which, as he well says, could employ many scholars for a very long time.

Department of History,
The University of Glasgow.

E. L. G. STONES

Dermot Fenlon HERESY AND OBEDIENCE IN TRIDENTINE ITALY: CARDINAL POLE AND THE COUNTER REFORMATION Cambridge University Press 1972 xiii + 300 p. £5.80.

A book on Cardinal Pole and the Counter Reformation is both needed and welcome to students of Tudor and European history. Fenlon's work is a valuable effort to understand the Counter Reformation and one of England's most impressive ecclesiastics. Italian Protestant influences on Tudor religious history were extensive, a fact too frequently over-looked by historians; that both Cardinal Pole and the Italian Reformation deserve more attention is evident, but whether this present volume is adequate for this purpose remains doubtful.

The work is not a biography of Pole but rather is "a study of the influence of the Reformation on the Catholic Church, in so far as that influence can be discerned in the history of Pole and the Italian circles among which he moved, encompassing the world of Valdés and Vergerio, Carnesecchi, Flaminio and Contarini: a world divided between the claims of heresy and obedience" (p. xi). To this end, the author covers a very wide field from the outbreak of the Reformation and the revival of Scripture studies, through the ill-fated Regensburg meeting, to Pole at the Council of Trent and to his unfortunate involvement in Marian England to which he brought his "new sense of providential destiny and purpose" (p. 250). In spite of the author's helpful synthesis of recent research in Italian evangelism or the *spirituali*, as he prefers to call them, while Pole was in Italy, there is a sense of having seen all this before as we search somewhat in vain for fresh insights into Pole and the Italian Reformation period. Fenlon rightly does draw our attention to these *spirituali* with their Lutheran links, especially in the doctrine of justification at least up to their acceptance of the Tridentine doctrinal statements. But that this is a world clearly divided between "heresy and obedience" is questionable since his basic assumption that European Christianity was "predominantly evangelical" (p. 13) is surely exaggerated. Evangelism is evident in pre-Tridentine Europe and Italy, of course, but it was not the phenomenon which Fenlon would suggest. Nor was Italy the battle scene between these *spirituali* and Catholic "zelanti" in the Roman Inquisition, who still feared a secret adherence on their *[spirituali]* part to the doctrine of justification (and its implications) which had been condemned at Trent" (p. 222).

The doctrine of justification receives close attention here (Luther's, Pole's, Valdés', Trent's, Evangelism's), and Fenlon marks that Pole's position became essentially the same as Luther's (p. 194). Yet, it is as equally important to understand their doctrine of ecclesiology since it is this which forced the split between Lutheranism and the Catholicism of Pole.

One of the most interesting chapters in the book is that concerned with the *Beneficio di Cristo* (Ch. V), the treatise based on the Institutes of Calvin which influenced so many moderate Catholics in Italy. Its publication marked "the first considerable attempt in Italy to cope at the level of argument with the ideas and aspirations generated within Italy itself by the Reformation" (p. 87). The *Beneficio di Cristo* precipitated the growing awareness of the need to clarify the "guide lines of belief among Italian Catholics and, through a General Council, among Catholics at large" (p. 88).

Much work remains to be done on both Pole and Reformation and Tridentine Italy. Fenlon's book is too sweeping, too filled with presumptions; perhaps a closer examination of Italy's insulation from Northern European Protestantism would have helped the author correct some of his views.

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Two final points deserve mention: coming from such a Press, there are too many typographical errors in this book; and what justification can be offered for charging

£5.80 in UK and \$19.50 in USA for a work of about 300 pages? This study simply does not deserve these inflated prices, but the extra cost in dollars is especially staggering. True, at the time of publication in 1972 the dollar was in decline, but even our wealthiest transatlantic libraries and academics will surely balk at paying such a high price.

Gregorian University,
Rome.

JOS B. GAVIN, S.J.

VIII. RENAISSANCE HUMANISM

Christopher White *DÜRER: THE ARTIST AND HIS DRAWINGS* Phaidon 1971 231 p 25.

"If Albert Dürer has not done better, that has perhaps been because for want of better models he took one or other of his disciples when he had to design the nude form, and these must have had ill-formed figures, as indeed the Germans for the most part have when undressed." This absurdly naive criticism made by Giorgio Vasari would have infuriated Dürer, who most carefully modelled his figures according to the classical proportions of Vitruvius; nevertheless it hints at the unease I feel when faced with the work of Dürer. A Northerner, imbued with all the intellectual idealism of the Renaissance, he rarely captures either the charm and tranquility of German and Flemish painting of the fifteenth century, or the classical elegance of his Italian contemporaries.

Panofsky distinguishes three periods in Dürer's work: the first, lasting till his second visit to Venice in 1505, represents his practical attempts to assimilate Italian classicism and culminates in his engraving of the Fall (JOURNAL, Autumn 1973, frontispiece); the second, influenced by Venetian painting and a full theoretical knowledge of classical perspective, includes his great paintings and engravings and shows his grasp of the intellectual and rhetorical accomplishments of the Italian Renaissance; the third, dating from 1520 when he had reached a certain scepticism as to the ability of the classical rules to produce great pictures, and when he had fallen under the influence of early Lutheranism, witnessed a simplification and deepening of his work which ended with the monumental almost stark paintings of the four apostles which he presented to the Nuremberg Town Hall.

To those who find engraving a difficult art to appreciate, and who cannot visit his scattered, often badly restored paintings, this book of drawings will be the best introduction to these periods of his life and work. What strikes one first is how hard Dürer's work is to categorise: within two years one finds the anguished drawing of the suffering Christ, where the parted lips and bold foreshortening seem to come from the baroque era, and the grotesque caricature of Death on horseback, which sums up in an extreme form all the horror of the late Gothic fascination with the Four Last Things. The only unifying factor is the medium of charcoal which enabled him to treat ideas so freely at the same time as he was working on the perfectly classical, if slightly stiff, Adam and Eve. Perhaps what explains my unease with Dürer as a classical artist is his concern with individual characteristics of real life, which refuse to be confined within the limits of the ideal: the well known drawing of his old mother, whose bony features reflect a life of hardship and suffering; his study of the walrus he saw in Holland and which he could not resist putting into a sketch of the Virgin and saints; and above all his own self-portrait drawings, perhaps the best things in this book which manage to capture the individuality of a person, as perhaps no one else did until Rembrandt. Such things manifest the greatness of Dürer as an artist in a way his classical concern with the human figure could not, e.g. his 1510 study of Adam and Eve, where the couple, clasped tenderly together, hold the apple between them with the fatal decision not yet made; a masterpiece of physiological understanding and drawing, the two figures have little of the balance and classical ease of Raphael, who probably inspired them.

It is this concern with the particular which gives us perhaps the most delightful pictures in this book, Dürer's watercolour landscapes. These are not studies for future reference as his famous watercolours of the hare and the piece of turf are, but scenes

of Germany and the Alps, mostly made on his first journey to Venice in 1494, portrayed for their own sake. They are totally different from the Teutonic romanticism of Altdorfer and show interest in topography and land structure and in later ones in light (or light reflected from water under cloudy skies, or softening the contours of hills).

But Dürer's classical ideals could rise triumphant, as in the brush drawing of the angel's head, a study for his painting of the Feast of the Rose Garlands. Here we find a fluency of line and a confident beauty to rival any product of the Italian Renaissance, though even this pales beside the companion study of the boy Christ disputing with the doctors, where the classical features are strengthened by an inner reserve and a firm set to his jaw. This progress towards classical lyricism can best be studied in the many renderings of the theme of Virgin and Child, starting with his earliest drawing under the influence of Martin Schongauer, which are at one remove from the Gothic only, and following through to the more formal compositions of his late period, where the Virgin, though still seated in a landscape, is now backed by a cloth hanging, and has all the poise and calm of an Italian Madonna, with the forms defined with vigour and a sense of purpose. Again we find the musical angel seated at her feet, a theme taken from Giovanni Bellini, who influenced Dürer more than any other artist. But even here there is a lack of balance in the leaning Child and a Gothic angularity in the draperies. Where Dürer shows his purest artistry is in the little pen drawn landscapes of such pictures (see illustration). Here he is free to express space and form with the greatest economy of line, a line that expresses life and rhythm with every stroke, without any obligation to obey preconceived proportions. It is with such lines that he drew his greatest religious works, such as the Agony in the Garden, where Christ lies prostrate on the rock, his arms outspread, thin streams of mist coming from him the ministering angel (see illustration). Here is no conventional piety, but man alone before the mystery of suffering and death. "One man," wrote Dürer, "struck something with his pen on a paper in one day and is a better artist than another who strenuously labours at his work for a year."

EDMUNDAVENTURE KNOWLES, O.B.E.

Desmond Seward *PRINCE OF THE RENAISSANCE: THE LIFE OF FRANÇOIS I* Constable 1973 264 p 37 colour plates £5.

This is an enchanting book to look through, and its magnificent plates and line reproductions will be a gift for harassed teachers of the sixteenth century Renaissance. The text is, in its own way, equally interesting and useful, since it reconstructs in a great deal of colourful detail, the physical surroundings and events of François I's life from contemporary accounts. The making of the book, collection of the (sometimes rare) printed French sources and pictures, obviously involved Mr Seward in very hard work, but the work and his study of buildings at Blois, Chambord, Amboise and Fontainebleau were just as obviously a labour of love and enthusiasm for the style and the period.

Some readers will undoubtedly not share Mr Seward's enthusiasm. Others—especially professional historians of the period—would certainly find his approach and outlook, to their taste, very limited and old-fashioned "art history". But there is a place for enthusiasts for sixteenth century artistic and literary styles, and for an up-to-date storehouse of contemporary information and pictures of sixteenth century French Court life: there is even, *pace* the professionals, a place still for a disciple of Borckhardt in the continuing debate on the "Renaissance". As for teachers, where else than in this book could they easily find material like a vivid, contemporary account of the fighting in the battle of Pavia and a good diagram-plan of the battle (pp. 128-136), or so physically evocative and detailed an account of François' daily life (pp. 90-103)?

J. C. H. AVELING

Sister Mary Edith Willow, Ph.D. *AN ANALYSIS OF THE ENGLISH POEMS OF ST THOMAS MORE* B. De Graaf, Nieuwkoop (Netherlands) Bibliotheca Humanistica & Reformatorica Volume VIII 1974 285 p Hfl 80.

In itself a study of the English poems of St Thomas More, which is the aim of the present work, should be a welcome addition to the growing library of Morean scholarship. More is widely regarded as a great humanist who turned to prose rather than poetry as his natural medium of expression. Yet his poems that have come down to us, not only in Latin, but also in English, are by no means negligible, and have received high praise from so judicious a critic as C. S. Lewis. Here, it would seem, we have at last a book devoted entirely to this deserving subject.

Unfortunately, it can hardly be said of this book that it deserves well of its subject. Not that it is lacking in scholarship. On the contrary, therein lies its principal defect. It weighs down its light subject with such a load of heavy scholarship as to crush it altogether. After patiently ploughing through what is evidently a doctoral dissertation of the most meticulous, unimaginative kind, one only wishes that it had been left in the files of the university from which it originally emanated.

"The writer" (as the author invariably refers to herself) states her desire at the beginning of the book "to entice others to read (More's) poems and to give them a fair chance". But she herself hardly gives them a fair chance. Considering that the poems in their totality comprise only 1,342 lines, and that a separate edition of them would (as she acknowledges) "make them better known and appreciated", one cannot help wondering why she did not do just this. It would surely have been so easy for her to reproduce the text of each poem as she came to deal with it; and then her commentary would have been more intelligible to the reader—and its defects would have been less evident.

As it is, she quotes liberally from the poems, but in accordance with a systematic method of her own, which does not follow the order of the poem, and so necessitates an annoying frequent repetition of the same passages. This method, abstractly described, may seem sound enough: beginning with some account of the (often merely probable) circumstances in which the poem was composed; continuing with an outline of the development of the poem, with miscellaneous comments as they arise out of each stanza; and concluding with a stylistic analysis of the rhetorical and prosodic devices employed by the poet. Yet, in her employment of this method (if we may turn her own words against herself) she becomes "tedious and loquacious", for her passages of analysis are too long, and she does not permit her readers "to draw their own conclusions" (cf. p. 26).

From the occasional quotations she gives of More's poems one cannot help feeling the charm of the poet. But each time the commentator steps in, the charm of the poet is lost from view behind an unnecessary accumulation of assorted scholarship, which is made all the more unwelcome by her fulsome praise of the poet. She imagines the "fourteen-year-old and bright-eyed lad" entering Oxford on p. 73; she discerns "a masterly stroke of irony and keen insight into human nature" in a remark of his on p. 31; she praises a poem for being "not moralistic and repelling, but light and facetious" on p. 23; she commends his literary craftsmanship for its "pleasing unity of structure, felicitous harmony in subject-matter, and a forceful elegance of emotional impact" on p. 84. But all the time the genius of More himself remains hidden.

It is indeed a pity that so much scholarship is so sadly misplaced, and on such a subject. An edition of the poems with a detailed commentary, of half the size, would have been twice as valuable as this tedious dissertation. Though one should add that for this book as much of the blame attaches to the supervisor as to the writer. Had she only received more competent direction, she might well have made a substantial contribution to Morean literature.

By way of postscript, a few minor points call for mention. The writer has an annoying habit of varying the name of certain authors she quotes. Thus she cannot be content with the usual "C. S. Lewis" or "Lewis", but she insists on calling him (in the American style) "Clive Staples Lewis" or "Clive S. Lewis". There is an analogous peculiarity in the punctuation: with quotation marks in the form "...," instead of the normal "...". Last, but not least, the writer has not been well served by her publisher, in the number of glaring misprints that have crept unnoticed into the book: "Ratell" and "Hastell" for Rastell, "Phillinore" for Phillimore; "Staple" for Staples; "Goerge"

for George; "Bidget" for Bridget; "enjambent" for "enjambement"; "satisfactory" for satisfactory; "written" for written; "monotonous" for monotonous; "praise" for praise; and so on. A little more care in the proof-reading would have removed these annoyances, which, little as they may seem in themselves, serve as straws to break the back of the reviewer's patience.

Sophia University,
Tokyo.

PETER MILWARD, S.J.

IX. IMPERIAL INDIA

Mark Bence-Jones PALACES OF THE RAJ: MAGNIFICENCE AND MISERY OF THE LORE SAHIBS Allen & Unwin 1973 225 p £5.

At first sight it seems extraordinary that anyone should wish to read a review of a book dealing solely with the palaces, that is the Government Houses and Residences of British India, because that is all the book sets out to do. However, it is written with so much compassion and understanding of the life that went on in these buildings, that it really presents a very special picture of the British Raj in India and of the grandeur, for example, of Government House, Calcutta, surrounded by the squalor and terrible poverty of the city, the uncertainty of the life and the heartbreak of separations and absences of one's loved ones.

Government House, Calcutta, was built by Lord Wellesley and its most magnificent party was given in January, 1803, to celebrate the Peace of Amiens. Eight hundred Europeans were invited as well as a few distinguished Indians. Dinner was followed by fireworks and huge set-pieces including a battle of pyrotechnic elephants. The fireworks and illuminations were not an unequalled success because the rush-lights had been robbed of oil by the people outside. In 1858, after the mutiny, Lord Canning became the first Viceroy under the Crown and Lady Canning was the first wife of a Viceroy to come into the drawing room at the same time as her husband, Governor-Generals previously having entered in isolation and splendour, leaving their wives to come in by a side door. When Lady Amherst, before this date, visited the Calcutta Botanic Gardens with Bishop Heber of immortal fame, she was accompanied by mace-bearers, two men with gilt spears, two with swords and bucklers. Two of the Governor-Generals, Lord Wellesley and Lord Minto, left their wives in Europe, whereas Lord Cornwallis was a widower.

Two men, Lord William Bentinck and John Lawrence, bore themselves with simplicity in these surroundings. Lord William Bentinck was described as behaving like a Pennsylvanian Quaker who rode into the country with his umbrella under his arm. Throughout the book the balls and routs are described in detail, the guests being bathed in perspiration owing to the hot weather, with insects and scorpions falling into their hair-dos or into their glasses of champagne.

My own uncle is mentioned, namely Sir Harcourt Butler, building the addition to the Government House at Lucknow which he so much loved. Barrackpore, Calcutta, is also described, including a touching picture of a sentry standing over the grave of Lady Canning who died on duty. Poona, that Mecca of Indian colonels, had its Palace of Ganesh Khind where my friend, Lord Brasourne, as Governor of Bombay, used to keep a bull in the park. At Simla the immense Victorian edifice built 8000 ft up in the hills was the centre of the same magnificence as was carried out in the plains. There are entertaining descriptions of the Governor-General coming back from a ride with his wife and being greeted with such a plomb of saluting and presenting of arms that he disappeared down the hill road. Even when he came back a second time his horse took fright again because the guard presented arms with such a clatter that the horse became uncontrollable. I remembered when I was young, Government House, Lahore, which was built out of a tomb.

The book properly closes with the Viceroy's House, New Delhi, built before the British left, with its Mogul garden and its rare extravagance. The British were just

in time to leave their own buildings in Delhi, including the Parliament building which is now so busily occupied by the Lakh Sabha just as so many before left buildings, a great number of which are now ruins.

But surely was never any romance so great as the history of the British Raj in India, lasting from the time of Lord Clive and his successor to become Governor of Madras, right through to 1947. The British may have made many mistakes but under Lord Curzon they preserved the old buildings and under successive Viceroy's they dispensed justice and ensured Indian unity. Their private lives were forcibly magnificent but behind the facade there was much humanity and sorrow. This book deserves close reading.

The Master's Lodge,
Trinity College, Cambridge.

BUTLER.

Born in India and son of an Indian Civil Servant (Sir Montague Butler, K.C.S.I.), the reviewer was Under Secretary of State at the India Office during 1932-37, Member of the Indian Franchise Committee in 1932 and Chairman of the Council of the Royal India Society in 1946.

Mark Bence-Jones *CLIVE OF INDIA* Constable 1974 xvi + 377 p £3.95.

I have also reviewed a book by Mark Bence-Jones entitled "Palaces of the Raj". This volume on Clive of India is very much more comprehensive and has entailed a great deal of research. It is published in remarkable company by Constable, namely with John Ehrman's "Pitt", Brooke's "King George III" and "The Cecils of Hatfield House". It is a very important volume since Clive has been much traduced by Macaulay and others.

I am pleased that the author has chosen the title "Clive of India" since it is literally the case that however much the Select Committee may have criticised Clive, without him the India we know would not have developed. He foresaw himself as the first Governor-General and although he did not actually assume that title he did control Bengal which, together with Madras and Bombay, meant that a large slice of India was in our hands when Clive died. He received the Diwani of Bengal from one of the last of the Moguls and this proud occasion has been painted by West. This was really the beginning of the transformation of the East India Company into the control of India by the Crown which came so much later after the mutiny. The Diwani picture is rather mysterious since on the cover of the book Clive is shown as standing on the right side and inside the volume is shown standing on the left, and in the reproduction of the drawing room of Clive's House in Berkeley Square, showing Benjamin West's picture, he is standing on the left. If two pictures were painted, they are almost identical.

If Clive created the beginnings of the India over which Queen Victoria became Empress we would like to think, as the author states, that the British Empire was founded on valour and fair-play. The author describes Clive's treatment of the Nawab of Murshidabad, Siraj-ud-Daula, as a game perhaps not cricket but anyhow some oriental form of poker. Macaulay wrote "Nothing could justify the dissimulation which Clive stooped to practise". Clive is rightly represented as a General in Arms but the fact is that he was one of the most cunning Machiavellians of politics in dealing with Indian Rajahs and Princes whom he wished to overturn. The methods used by Clive to cause the defection of Mir Jafar from the Nawab were exceedingly complicated. He wrote a letter to the Marathas giving the impression that he was a friend of the Nawabs. He meant this letter to fall into the Nawab's hands and the Nawab accordingly withdrew his troops leaving only a small garrison at Plassey. Clive also drafted two treaties, one false and one true. He is alleged to have faked the Vice-Admiral Watson's signature since Admiral Watson was technically the senior in the East.

The author has some very attractive chapter headings. Under Plassey he quotes Philip Woodruffe describing Plassey as "... surely the most miserable skirmish ever to be called a decisive battle". Later generations have described Clive as retreating into a grove before deciding to launch his small army against the one hundred

thousand of those of the Nawab. It is counted one of the most decisive battles of the world. In fact it was won long before it was fought due to the political intrigue which caused Mir Jafar to defect from the Nawab's army and join Clive. The British had very few casualties. Clive was able to enter Murshidabad and saw the vaults heaped high with gold and jewels and there made his most famous remark "... by God, at this moment, do I stand astonished at my own moderation".

The end of the book describes Clive's retirement to London and the charges he had to face in the House of Commons. The Select Committee which reported on him regretted the last incidents in his career but established that the sums he had received from Mir Jafar were not nearly as high as people had imagined. Clive made several notable speeches in Parliament and was described by the Elder Pitt as being a really great orator. He eventually emerged from all the troubles of Parliament, a majority having voted in his favour. He spent his last few years and months purchasing and decorating large houses and but for his persistent illnesses might have lived to a ripe old age. He took his own life when he was comparatively young. His wife, Margaret, lived until she was eighty and brings a sweet influence into the more traumatic aspects of Clive's life.

In hard work and resolution the author compares Clive to Churchill. Certainly he deserves his statue which stands at the end of St James's Park. The author has been fair in depicting his intrigues and describing his greatness. This book is extremely rewarding to read.

BUTLER

The author of the two books reviewed above was at Ampleforth (D 30): he now lives at Glenville Park, Cork. Asked about Clive's wife, Margaret, he writes: "I am inclined to agree that she did not show much personal initiative; though I would not regard her failure to marry again as indicative of this. I think her affection for Clive's memory was such that she would not have thought of remarrying; and though she was only 39 when he took his life and young in spirit, she was old in the sense of having won a grande dame for so many years and set in her ways. Then there was the question of rank, which counted for so much in the eighteenth century and world, I think, have counted for much with her. There was always a sense of rebalancing when a peeress married a commoner as her second husband, and I think she would have been very conscious of this. And she did not have enough peers among her close acquaintances for it to be at all likely that she would marry a peer. I suppose there is a chance that she might have married Carnac, if he had come back from India after the death of his second wife; but having failed to recoup his losses, he chose to stay in India where he died many years afterwards at an immense age."

James Morris *HEAVEN'S COMMAND: AN IMPERIAL PROGRESS* Faber 1974 554 p \$4.95.

If you look up "Sezincote, Gloucestershire" in the index, you will be referred to p. 134—but there are no such pages in this book. Now that is a symbol of the whole tale told, David Piper's evocative cover and frontispiece painting of this pre-Victorian East India Company nabob's dream house, built by his brother the surveyor to East India House, pinnacled as a Moghul pleasure palace, onion domed and mosque windowed, orange faced in the autumn sun and surrounded with garden follies from the east, reminds us that deep in every Englishman's heart is the refrain: "over the hills and far away". Which is the more a paradigm of Victoria's reign, Sezincote or St Pancras Station? The latter stands for the first industrial nation's finest product, heavy engineering; the former for the last imperial nation's grand emotion, the pleasure of authority mingled with the desire to do good and the hope of some profit (in that order).

The author, a child of Empire who found himself charting its dissolution, from Egypt to Everest to a host of places east and west of Eden, decided to portray that fading aesthetic in an imperial trilogy, whose central volume set in 1897 (the Diamond Jubilee) he published first. Of this James Pope-Hennessy, another child of Empire and relator of verandah dreams, wrote in review: "The apogee of Empire has now inspired

a work to which that perilous word 'classic' may properly be applied. . . . As a survey of its subject, I doubt that *Pax Britannica* can ever, in this generation, be surpassed. Now this opening volume covering the years 1837-1897 sets out to turn Morris's portraiture into a passing display of episodes, descriptions, evocations ranging over the Victorian earth—an imperial progress through mud and blood and trade and semi-civilisation, till the Younger Son took the flag of rule to where the treaty of trade had penetrated. The three parts tell the tale: the Sentiment of Empire (1837-50), the Growing Conviction (1850-70), the Imperial Obsession (1870-97). What began as a light acquisitiveness ended as a heavy sense of duty.

The heart of the Empire was always India, with the capital effectively removed from the Moghul monarch in Delhi (who enjoyed a British subsidy of £200,000 to slake his thirst) to Calcutta on the coast. Delhi then became the *seminarium* of "one of the decisive events of British imperial history, which set the seal on the manner and purpose of the Empire". Morris narrates once again the Mutiny of 1857, begun by rumours of religious custom violated by the greasing of cartridges—supposedly from pigs (abominable to Muslims) and cows (sacred to Hindus): religious rumours of caste breaking, forcible conversion and racial dispiriting ran rife among the sepoy till passion burned and fear chilled, while the old Moghul prince wrote melancholy verses in his plundered palace. The Cawnpore siege and massacre, which ensued, was subsequently reported by two naked survivors who had left behind them almost 500 Englishmen and 100 of their women and children, victims of . . . of what? The Lucknow siege fared better, though the relieving Highlanders came to find themselves immured in the fortress they intended to relieve, only adding to the pangs of starvation in the encampment—an event commemorated in the heroic verse of Tennyson. Alas, there was nothing heroic about the revenge the British took upon the Ganges tribes who had mutinied: it was viciously, unforgettably punitive. That may have been the key to our Empire; and when we forgot it, or lost the stomach for it, then we lost the Empire. But at base, we tried never to lose sight of the principle of the Dual Mandate—mutual benefit to ruler and ruled alike.

Written in similar style, this book is a worthy companion for *Pax Britannica*, full of literary flair and visual originality reduced to succinct and colourful pages. We now await the story of the demise of Empire.

ALBERIC STACPOOLE, O.S.B.

X. BORTHWICK PAPERS

Here we should first pay tribute to Mrs N. K. M. Gurney of the Borthwick Institute of Historical Research, University of York, who died on 5th February. She had been Archivist since 1964 and Director of the Institute since 1971. Born in 1921, educated at Christ's Hospital, Harford and St Hugh's College, Oxford, she went into naval intelligence and then after the War went to her archival work at Sheffield City Library, and in 1956 at the Borthwick Institute where she established herself as one of the country's leading authorities on the care of Church records. Her Times obituary said of her: "Norah Gurney created a record office run according to the highest professional standards. She inspired great and loyal affection in her staff, and was unwavering in her own devotion to the Institute's service". That same courageous unselfishness took her through her last illness. (She was a Catholic). (Ed.).

H. C. Darby and I. B. Terrett THE DOMESDAY GEOGRAPHY OF MIDLAND ENGLAND C.U.P. Second Edition 1971 490 p 159 maps £10.00.

R. Weldon Finn THE MAKING AND LIMITATIONS OF THE YORKSHIRE DOMESDAY Borthwick Paper No 41, St Anthony's Press, York 1972 31 p 30p.

It is now twenty years since the first of the great series of Domesday Geographies appeared. Under the able direction of Professor Darby, five regional volumes have been completed, and we await only the promised general survey (Vol VI) and gazetteer (Vol VII). Meanwhile, the original regional volumes have been running out of print,

and we are now presented with the second edition of Midland England. Account has been taken of new place name identifications, and due to a minor statistical rearrangement a large number of maps have been redrawn; the bibliography has been brought up to date. But it is admitted frankly that "changes in wording have been kept to a minimum". We can bear out this statement, for instance, in the account of the Leicestershire folios, where insufficient attention has been paid both to R. H. Hilton's work in "VCH Leicestershire", Vol II (1954), and to C. F. Slade's admirable new edition of "The Leicestershire Survey" (Leicester, 1956). Nevertheless, this is a remarkable book, and a "must" for all serious students of Domesday and the eleventh century scene—even at its new and alarmingly high price of £10.

Mr Weldon Finn's description of the Yorkshire folios, painted on a much smaller canvas, is characterised by the author's usual painstaking attention to detail. After forty years of scholarship devoted almost wholly to Domesday and its problems, Mr Finn died last autumn, and this posthumous pamphlet is likely to be the last we shall see from his pen. Your reviewer can detect no sign of fading powers, and can recommend this modestly priced essay unreservedly to those interested in the early history of the county. It will be of great value to the unknown writer who will one day devote to the Yorkshire Domesday the full-scale treatment it deserves.

Goldthorns, Stilton,
Peterborough.

COLLE HART

R. L. Storey DIOCESAN ADMINISTRATION IN FIFTEENTH-CENTURY ENGLAND Borthwick Paper: 16 (2nd edition) 1972 30p 28 pence.

In this new edition of his valuable Borthwick Paper Dr Storey has added a section showing how ecclesiastical administration in the fifteenth century was assisted and impeded by the crown and society. Assistance came largely from the Lancelotians, who protected the Church from the more radical demands of parliamentarians and by statutes of 1401 and 1414 agreed to burn and to help detect Lollards. The Yorkists, significantly, were not confronted by anti-clerical petitions to the same degree, and Edward IV's charter to the Church promised a measure of assistance which was unparalleled in that century—and unrealised in practice. Impediments to the Church's administration arose in the first place from conditions of social unrest—as in Cheshire and Kent in 1449. But throughout the century two more ominous developments increasingly encroached upon the jurisdiction of the church courts. Firstly, the court of Chancery began to attract cases from the courts Christian, and even to be used by clerics to evade or thwart the operation of those courts. Secondly, the 1393 statute of *praemunire* began to be exploited by defendants to inhibit the ordinary process of ecclesiastical causes. The first Tudor, as part of his general policy of strengthening the crown's grip on the Church, encouraged and on his own initiative extended the use of *praemunire*. The effect of all this was to bring about a dramatic decline in the activity of the church courts at the end of the century; the consistories of Canterbury and Wells afford supporting evidence, as does the late fifteenth-century practice of combining the diocesan offices of vicar general, official principal and chancellor. These are important and neglected matters and they are skilfully and cogently elucidated here.

On a number of other points, however, Dr Storey is less convincing, not least on clerical numbers. A petition for a papal dispensation needs cautious credence, if any, especially when the evidence cited in support—letters *compulsoria*—are not in fact common in the late fifteenth century. Moreover, by that time bishops could afford the luxury of exercising some discretion in admitting candidates to benefices, and there is plenty of evidence to suggest that competition for livings was fierce, and sometimes frantic. On the matter of criminous clerks, it should be noted that there is no evidence to show that the 1489 statute did reduce the problems of clerks in minor orders; they continued well into the sixteenth century to be the principal beneficiaries of "clergy". With regard to bastard feudalism, the petition of Bishop Booth about disciplinary problems in Cheshire ought to be set in the longer perspective of the jurisdictional

arrangements of Chester archdeaconry. Finally, a few of the foot-notes are not as helpful as they should be.

It would be wrong to end on a note of criticism, for Dr Storey has provided a learned, thoughtful and stimulating survey, which has doubled not only the length, but also the value, of his original booklet, the core of which is preserved.

PETER HEATH.

Department of History,
The University of Hull.

Alan Bell SYDNEY SMITH, RECTOR OF FOSTON 1806-1829 Borthwick Paper No 42, St Anthony's Press, York 1972 34 p 33pence.

Most of Sydney Smith's biographers have lived in the south; regrettably some—Stuart Reid, and Hesketh Pearson being honorable exceptions—have not even visited the Yorkshire parish of Foston, where he spent the larger part of his working life. One result is that Sydney is too often portrayed as an essentially metropolitan character: the diner out and wit, and the ornament of Whig society. His twenty years as Rector of Foston and their influence on both him and his writings are too often treated as an interlude of enforced rustication.

But, fortunately, now we have Mr Alan Bell's St Anthony's Hall paper to help redress the balance. Not only does Mr Bell know Foston and Thornton le Clay and the countryside around there; he too has thumped the famous cushion which still lies, not perhaps as dusty as previously, on Sydney's pulpit. But he has also carried out a great deal of painstaking and scholarly research towards a new edition of Sydney's letters of which this paper is, as it were, a paragon. Indeed, as a modest footnote reveals, he has unearthed about as many hitherto unpublished letters of Sydneys as were previously collected by the late Nowell C. Smith. This rich haul—and his own wide knowledge of the period—has enabled him to produce—in some 34 pages—a far fuller picture of Sydney as a country parson than has hitherto been possible. Certainly Sydney did not relish the prospect of leaving London for Yorkshire but, as his letters make clear, he had no intention of being unhappy, or for that matter idle. Mr Bell presents a masterly picture of Sydney as an energetic and contented country parson in an age whose laxity was to prompt Thomas Arnold to predict the doom of the established Church.

Perhaps the greatest test for anyone writing of Sydney's Yorkshire years, is how well does he compare with what Sydney himself wrote about them, and with the "Memoir" produced by his daughter Saba, his first biographer. For Sydney's own account—as buoyant as it is amusing—is hard to better; while Saba's recollections—faintly reminiscent of Trollope's *Barsetshire*—have a period freshness of their own.

Mr Bell survives this test with colours flying. He sensibly lets Sydney and Saba speak largely for themselves, supplementing their narrative by a judicious use of Sydney's letters, old and new, and by an occasional explanatory note. In this way we get a rounded portrait of him as "village parson, village doctor, village comforter, village magistrate and Edinburgh Reviewer"—to give his own account of himself.

As village parson, he was diligent in a dilatory age—conscientiously keeping the parish registers; conducting the appointed services and administering the Sacrament regularly. Mr Bell does not refer to the latter, but it is clear from the purchase of wine recorded in the parish accounts (which I have examined) that there was almost certainly a monthly celebration. His parish sermons, Mr Bell explains, were "based on the simple and energetic presentation of basic moral teachings in a manner suited to his unsophisticated parishioners". Sydney knew well enough what results poverty and hunger could bring; the plight of the unmarried mother, the effects of prison on the convicted poacher—these and other more squalid aspects of rural life were familiar enough to him. If his sermons point plainly to the need to overcome temptation, he was sensible enough to provide means for tackling vice at its source—hence he set up allotments for the poor, and experimented with suitable diets for the needy. His illustrations in his sermons were homely—and they went home.

Yet, when as Sheriff's chaplain he had to preach the Assize sermons in York, he would adapt his words and his message (a plea for toleration) to his audience; nor did he neglect what Mr Bell, echoing Sydney, terms "the sartorial proprieties" of his office: he wrote to his predecessor for guidance on buying a hat. He also advised his successor on "dress and seating at dinner, telling him that it was customary to withdraw at the time of various bawdy toasts, returning (out of canonicals) for conversation afterwards".

As village doctor and village comforter, he played two roles he held to be inseparable from his duties as parish priest. He had learnt some elementary medicine at Edinburgh, and he put it to good use, keeping records of every patient and of each remedy applied. One of the newly found letters describes how he visited the sick daily during an epidemic of fever, administering the medicine prescribed by the apothecary, but taking care to insist on a proper diet too. He had his own names for his medicines too—from "Hearts delight, the comfort of all the old women in the village" to "Up-with-it-then" and "Dead-stop". As Mr Bell says "There was humour as well as method in his doctoring".

As village magistrate he was equally conscientious, and occasionally unorthodox. Mr Bell shows how seriously he took his duties and to what pains he went to inform the authorities of some of the realities of the administration of the law—whether licensing alehouses, road management or prison administration. One of Mr Bell's most interesting discoveries has been a prolonged correspondence about a "minor but exaggerated altercation" between Sydney and a fellow magistrate parson, in which an amused Lord Carlisle acted as umpire. Some of the local gentry clearly thought that Sydney was exceeding his station: a matter on which Sydney's views were idiosyncratic.

But Sydney was a farmer too, with 600 acres of glebe, many of which he had to farm himself. His "Universal Scratcher", speaking trumpet and its companion telescope were among some of his more ingenious inventions. Certainly, his letters "are full of seasonal agricultural intelligence", and his knowledge of farming, and of rural life generally, is very apparent from his articles in the *Edinburgh Review*.

That is a point well developed by Mr Bell, who is able to show how often these articles reflect his many sided life at Foston. But, as Mr Bell points out, that did not prevent him from continuing the campaign he had begun in the *Peter Pymley* letters for the removal of the civil disabilities under which Catholics then suffered. Some of his most powerful articles—and his two Assize sermons—were on that topic, and date from those days. He had little success in winning over the local clergy to his views, but his efforts brought him the support and friendship of Francis Wrangham, Arch-deacon of Cleveland, with whom he frequently corresponded—the letters which Mr Bell has included in his paper whet the appetite for more.

We are also given a judicious and wholly delightful account of Sydney's friendship with the Carlises of Castle Howard, supplemented by extracts from their correspondence which is preserved in the muniment room there. Although most of the letters are affectionate and amusing, from time to time Lord Carlisle reproved Sydney for the tone of his Review articles—which produced in him a strong reaction, and reveal a streak of touchiness—a determination on Sydney's part (as Mr Bell suggests) not to be overwhelmed by the aristocracy. This idiosyncrasy was noted by Gerald Buller in his biography, and its origins may lie in part in Sydney's conviction of his own abilities and his resentment of his comparative poverty. But the correspondence adds greatly to our knowledge of Sydney, not least because most previous biographers have either tended to gloss over his human failings or have not been aware of them because the evidence was at most fragmentary.

A further gain from Mr Bell's research is that we can now see how earlier biographers altered or left out parts of his letters from fear of giving offence in a changed and more sober era than that in which they were written. Thus his first piece of advice to Lady Georgiana Morpeth on her low spirits, long thought to be, from its Mid-Victorian text, "Live as well as you dare", is now satisfactorily expanded to "Live as well and drink as much wine as you dare".

Some of the newly found letters may have escaped inclusion in earlier collections because of the robust bawdiness which Sydney occasionally shows when writing to

close friends. Although this was never prurient, nor even offensive, but almost always part of one of his hilarious essays in cumulative burlesque, a later age preferred to forget them.

So we now have a fuller picture of the Smith of Smiths, not least of him as a country rector. True, Mr Bell traces his early and later life, but it is a lightning sketch, compared with the fuller treatment of his years at Foston. Mr Bell writes felicitously, with occasional literary conceits of which Sydney would have approved; his scholarship never obtrudes and his learning is lightly worn. Perhaps Mr Bell will be visited with the temptation to expand his paper into a full length portrait. Let us hope he will in no way resist it.

T. M. HIGHAM.

Crayke Castle,
Crayke, Yorks.

The author is presently preparing a new exhaustive edition of Sydney Smith's letters; and with it a full-length biography, to be published by the Oxford University Press.

XI. GENERAL

Julian L. Plante *TRANSLATIO STUBII: MANUSCRIPT AND LIBRARY STUDIES HONORING OLIVER L. KAPSNER, O.S.B.* St John's University Press, Collegeville, Minnesota 1973. xiii + 288 p \$17.50.

"Kapsner", to the international coterie of librarians, means a two-volume *Benedictine Bibliography* published in 1962, listing all the known printed works of Benedictine monks. Its compiler, Dom Oliver Kapsner of St John's Abbey, Collegeville, will be known to posterity by an even greater monument, the Monastic Manuscript Microfilm Library at the same abbey. The present *Festschrift* for his seventieth birthday provides a fitting acknowledgment of his long and distinguished service to the librarian's profession.

The programme of filming western monastic MSS up to 1600 was at first concentrated on the wealth of material in Austrian libraries, and several of the contributions to this volume are of Austrian provenance. The first, on the history of the Schottenkloster library in Vienna, evokes all the ingenuous, child-like charm of the Austrian character. It records among the rules prescribed for the librarian by a fifteenth-century abbot, that *tempore pluviali claudat fenestras*, together with the requirement that in Lent each year the books borrowed should be returned, *ad recognitionem quod omnia sunt communia*. Librarians in later centuries often combined the job with that of novice-master, which gave them a convenient source of manpower; but understandably, the novices did not always persevere. The reflections of a late nineteenth-century librarian are quoted, on the opinion of certain bibliophiles that in matters of library administration, "monasticism" is synonymous with "vandalism". A century later there is still all too much evidence to justify that opinion, and not only in Austria. If the view is now gaining ground that conscientious cultivation of libraries is as certainly a duty of monasteries as are the pastoral or teaching ministries, that is largely due to the work of men like Dom Kapsner and Edmund Bishop, who have reminded us that preserving and making available the sources of learning is as vital a monastic work now as it ever was in the middle ages.

The other Austrian contributions are also scholarly articles, on a fourteenth-century binding in the National Library at Vienna, the history of the Augustinian Canon's library at St Pölten, a seventeenth-century collection of music at Göttweig, and a fifteenth-century Dominican MS formulary. They are rounded off by a salutary story recounting how the Benedictines of Seitenstetten salvaged some of the MSS from the library of a collegiate foundation suppressed in 1784, in spite of an unbelievable web of red tape woven by the state authorities, who included a minor official entitled the *Kaiserlicher Königlicher Niederösterreichischer Regierungsrath, Staatsgüter Administrator und Frohn-Ablösung, Hofkommissär*.

A short article on the history of the Vatican Library reveals that the sanction of excommunication was available in the fifteenth century to ensure the good behaviour

of readers and librarians alike. And there is an edifying account of the private library of a fourteenth-century French archdeacon, together with his pious disposal of its contents in his will.

Two MS texts are given their *editio princeps*, the *Brevis Cronica Reichersbergensis*, and Engelbert of Admont's poem *De consilio vivendi*. Their editors are to be congratulated on giving us the texts in their original orthography, so preserving for philologists the historical evidence that is so nonchalantly suppressed by editors who impose some hypothetically "standard" spelling on medieval texts. This is perhaps the place to congratulate also the publishers for the excellent presentation of the volume, including several fine colour reproductions from MSS in the microfilm collection. The sprinkling of misprints is excusable enough in a book containing articles in five languages.

There are two very erudite and lengthy studies, one on a unique citation of the *Regula Magistri* in a tenth-century Spanish MS, and one by Dom Jean Leclercq on St Bernard's use of the image of the juggler. With the aid of illustrations drawn from wide-ranging researches into the philology and iconography of the period, the latter examines the proclivity of medieval monks towards not only watching, but themselves indulging in, the lewd performances characteristic of wandering entertainers.

An interesting article shows how the use of the term "Hussite" has influenced and been influenced by successive interpretations of Czech history; and there is a brief study of the variations in the number of proper prefaces tolerated or suppressed in medieval missals.

For readership interest I would award first prize to the contribution on an eighteenth-century project to edit Sulpicius Severus. Prof Bernard Peebles, whose services to Benedictine scholarship are much appreciated on both sides of the Atlantic, takes us step by step through his processes of detection, enabling us to share his own excitement as custodians of MSS gradually come forward with corroborative evidence, until the final unmasking of the would-be editor, a prodigy who at the age of seven had set up the type for a Hebrew grammar.

If the Monastic Manuscript Microfilm Library will remain the most impressive memorial to Dom Kapsner's life-work, we are nevertheless fortunate to have received a notable bonus in this volume of manuscript and library studies, from the scholars who have here expressed their homage to a monk fully deserving that honour.

PLACID SPICARRETT, O.S.B.

We have now received Progress Report VII of the Monastic Manuscript Microfilm Project, The Austrian Phase, 1964-1973, by Julian G. Plante. It provides a useful list of the seventy-four Austrian collections from which some 30,000 medieval MSS have been filmed, together with titles of the published catalogues of those collections. One of the additional benefits of the Project is that a much more complete catalogue is being compiled at St John's, Collegeville, and all possible facilities for visitors or correspondents are being provided there. The main photographic team has now moved on to Spain. A second team has begun work in Malta, and a Malta Study Centre has been established at St John's. The contents of the Ethiopian Manuscript Microfilm Library in Addis Ababa are also to be duplicated in the Collegeville collection.

P.S.

CORRESPONDENCE

A NOTE ON NEWMAN'S HISTORICAL APPROACH

22nd March 1974

DEAR SIR,

Dr Reardon is always worth reading and his recent review article on "Richard Simpson and English Liberal Catholicism" (JOURNAL, Spring 1974, 9-16) was no exception; it was both informative and stimulating. However, I feel I must question his statement on p. 14 that for Newman, the authority of the Church "had nothing to do with history. It could even, conceivably, contradict history." I would not deny that there are examples, most notoriously in the second of the *Essays on Miracles*, where Newman's application of his historical approach left much to be desired, but I wonder whether his methodology was as fidelist or subject to ecclesiastical authority as Dr Reardon might seem to suggest.

Newman undoubtedly appreciated the personal element in the work of the historian and the force of the historian's axioms—"antecedent considerations", but he also recognised the objectivity of evidence. In the *University Sermons*, for example, Newman maintained that there could be sufficient or insufficient evidence to convince a man "against his will, or at least to silence him" (p. 227), and he explicitly conceded that his hypothesis of the *Development of Christian Doctrine* would be "shattered" if there was positive and distinct evidence that the Church had ever contradicted itself (p. 121). In 1851 he wrote, "there might be historical arguments against our Lord's Divinity or Papal Infallibility such as to destroy the credit of the oracle which asserted either" (*Letters and Diaries*, vol. XIV, p. 367) and he continued to recognise the significance of this admission during the later debates over the infallibility of the pope.

It is true that for Newman, belief in the supremacy of Rome or the infallibility of the pope would follow accepting the Church and its teaching, if these beliefs were part of the teaching of the Church. In other words, belief in the Church might involve accepting papal infallibility as a possible consequence.¹ But Newman explicitly recognised and asserted that the teaching of the Church could not simply supersede historical arguments or objections against papal infallibility—"Infallibility a fact—our knowledge of doctrine may develop, but facts are facts from the first". He insisted on this point when discussing Peter Le Page Renouf's pamphlet on *The Condemnation of Pope Honorius in 1868*.

"Facts are disproved in two ways; by adverse experiments, and by adverse testimony. The supernatural facts, which the Church teaches, are for the most part only open to objections under the latter head, because they are supernatural . . . The obvious exception to this rule lies in the proof of the doctrine of infallibility . . . The offhand answer which will be made to you is, that you do not take into account the development of doctrine . . . [But] No theory of doctrinal development

can touch the fact, if it be a fact, that Pope Honorius formally taught heresy."

Newman went on to argue that the balance of probabilities was still in favour of papal infallibility and that it was the least of difficulties in a question surrounded with difficulties to maintain that if everything was known about the case of Honorius, it would prove to be compatible with the doctrine; "I recollect Dr Johnson's saying, 'There are unanswerable objections to a plenum, and unanswerable objections to a vacuum, yet one or the other must be true.'" But Newman did not believe that a theological theory or ecclesiastical authority could of itself remove historical difficulties and he recognised that the facts of history might disprove theological claims. (*Letters and Diaries*, vol. XXIV, pp. 90-3, 334.)

Newman also accepted the findings of science or history in interpreting the Bible and the theory of evolution provides an obvious example of his willingness to accept scientific evidence against the apparent testimony of Scripture.

"There is as much want of simplicity in the idea of the creation of distinct species as in that of the creation of trees in full growth . . . or of rocks with fossils in them. I mean that it is as strange that monkeys should be so like men, with no historical connexion between them, as the notion that there was no course of facts by which fossil bones got into rocks . . . I will either go whole hog with Darwin, or, dispensing with time and history altogether, hold, not only the theory of distinct species but also of the creation of fossil-bearing rocks." (*The Philosophical Notebook*, p. 158).

Newman also accepted the validity of historical evidence. When writing to Liddon on 18th April 1872, Newman recognised the possibility that certain passages in the Old Testament might be mythical and on an earlier occasion he wrote,

"Why do you take for granted that I admit no historical errors in the Bible? This is a question of fact—fact is fact, and can be proved. Perhaps what I might think short of a proof, another might think a demonstration—Perhaps what another would think sufficient for moral conviction, I, from reverence and tenderness towards a sacred writer, might pick holes in—but certainly I will not shut my eyes to historical proof" (*Letters and Diaries*, vol. XXI, pp. 482-3).

This is a good description of Newman's general position and illustrates his own awareness of possible limitations in his approach. He was, for example, reluctant to accept that Hippolytus was the author of the *Philosophumena*. But although Newman was mistaken in refusing to accept the probable evidence in favour of this common opinion, he did not act unhistorically. In spite of demanding more evidence than might have been

¹ *Letters and Diaries*, vol. XXIV, pp. 253, 377-8, 390. Until the actual definition of papal infallibility in 1870, Newman accepted it as a theological opinion, respecting the freedom of other Catholics to doubt it and questioning the wisdom of such a definition. *Letters and Diaries*, vol. XXIII, p. 105, vol. XXIV, pp. 323-5, 328-31, 337-40, 354-6, 364.

necessary for others, he did not reject evidence in favour of his own antecedent considerations. He might have over-emphasised the significance of an antecedent improbability, but he never imagined that this could be a substitute for evidence.² In short, I would argue that whatever Newman's faults as an historian, they were faults of application, rather than methodology.

Durham.

Yours truly,

J. DEREK HOLMES.

Ushaw College,

² *Letters and Diaries*, vol. XIX, pp. 11-12. F. L. Cross, *John Henry Newman* (London, 1933), p. 178. *Tijdschrift voor Filosofie* (1970), pp. 526-8.

Dr Reardon writes in reply:

I would not go so far as to describe Newman's attitude to belief as "fidelist", but he was avowedly distrustful of the role of reason in creating the certitude of faith. As for his deference to ecclesiastical authority, it surely was a characteristic of the man, both as an Anglican and as a Roman Catholic. Indeed it was this which Simpson found so irritating. Newman, he thought, was afraid of open discussion in theological matters; hence his desire to keep theology out of the *Rambler*, particularly if dealt with by laymen.

On the relation of history and dogma, another subject which especially interested Simpson, Newman's standpoint was ambiguous. As a sensible person he of course respected evidence, knowing well enough that facts are facts. Yet he could at times be extraordinarily credulous. He did not doubt, for example, the miraculous transit of the Holy House of Loreto: "Everyone believes it at Rome". The truth is that his temper was simply not that of the historian. History, he was convinced, must be seen in the light of revelation, which stands above it; and the meaning of revelation is determined by the Church's teaching *magisterium*. Hence if history should appear to contradict dogma at some point there could be no question of where the responsibility of deciding lies. Simpson's view, however, was that in the matter of historical decisions the Church is not free and "must conform to the prior and fundamental principles and methods of historical science."

B.M.G.R.

LIBERAL—ILLIBERAL

SIR,

23rd April 1974

May I be allowed to cock a scepical, if genial, eye at the note with which you prefaced Mr Reardon's article on Richard Simpson? You call Bishop Hedley "illiberal" for writing "knowledge not directed to our last end is of no value." No orthodox Catholic or Protestant, certainly in the nineteenth century, would have disputed that proposition: what was at issue was the meaning of "directed". This was precisely the point of the ninth Discourse in Newman's *University Education* with its celebrated conclusion: "Basil and Julian were fellow-students at the schools of Athens; and one became the Saint and Doctor of the Church, and the other her scoffing and relentless foe." As Newman remarked to W. G.

Ward, "the more a man is educated . . . the holier he needs to be, if he would be saved." The path to hell may well be paved, not with good intentions but with good degrees.

Again, you criticise Hedley's "most men should be kept from all knowledge that might be harmful to their religion." Most men, remarked Newman, don't develop intellectually beyond the age of twelve. Such men, as the Son of Sirach argued, "maintain the state of the world" but "they shall not be sought for in public counsel." Purposely to impose impossible burdens on such minds is at least as wicked as to send children to the colliery or the mill. "Devotion and self-rule are worth all the intellectual cultivation in the world," wrote Newman, "and in the case of most men, literature and science, and the habits they create, so far from ensuring these highest of gifts, indispose the mind towards their acquisition." Is that very different from Hedley?

Again, take the adjective "Liberal". To early and mid-Victorian Englishmen the word still meant either, as Dr Johnson defined it, "what was becoming to a gentleman" or, if applied to Christianity, as maintaining that large parts of traditional doctrine were either unessential or false. On the continent, of course, it was generally applied to those who were, to a greater or less degree, committed to the philosophy of the French Revolution and, in particular, to anti-clericalism. In those last two senses, Newman was the unrelenting opponent of Liberalism. To describe him as a Liberal Catholic in the teeth of the *Apologia* would appear to be a terminological inexactitude of the first order. Could anything be more "illiberal" than the seventh of his *University Sermons*? Or, indeed, more to the point in 1974?

To appreciate Newman's intellectual background one should consider Keble's sermon of 29th January 1831, *On the Danger of Sympathising with Rebellion*; and Pusey's sermon of 5th November 1837, *On Passive Obedience*; H. N. Coleridge's account of Coleridge's political position in the Preface to the *Table-Talk*; or the passage "Ministers and the Reform Bill" (24th February 1832). All illustrate how "illiberal" was a significant body of liberally educated and highly intelligent Englishmen of Newman's generation. Whether one approves or disapproves of their views, they cannot be dismissed as merely the eruptions of religious and intellectual inertia.

Finally, if your courtesy will allow me, could not the AMPLEFORTH JOURNAL set yet another good example to contemporary Catholic journalism by ceasing to kow-tow to the fashion of using political terms in the discussion of religion: Right Wing and Left Wing, Radical and Reactionary, Conservative and Liberal, Traditional and Progressive? Let us get back to accurate or inaccurate, ugly or beautiful, orthodox or heretical, true or false. For those imply an appeal to the mind.

I am, Sir,

Your obedient servant,

Ampleforth College.

T. CHARLES-EDWARDS

COMMUNITY NOTES

FR HILARY BARTON, O.S.B.

THERE was nothing exceptional about Francis Barton, the third son of a good Lancashire Catholic family. He inherited the traditions of his home and county. A good student and a well above average games player, he made untroubled progress through the School and caused no surprise when he decided to enter the Community: he made a like progress through Noviciate, Oxford where he took a good degree in History, and then Theology and so to his Ordination to the Priesthood. During the years after he left Oxford and was starting in a small way his teaching career, he showed himself to be well in the Ampleforth tradition of the time, throwing himself into any work given to him—teaching, games, O.T.C. or just "anything that had to be done". Ampleforth was his life and, believing in all it stood for wholeheartedly, he was unsparing in his efforts to support his ideal. He was popular with the boys in the Upper School and loved his life in Monastery and School alike, seeing them as mutually complementary. But soon after Ordination he was to receive the first of two major upsets in his life: for he was sent to look after boys of 8-11 years at Gilling. Had he stayed in the Upper School he would undoubtedly have held a series of positions of increasing importance and responsibility but now he was to come on the staff of a school at which he had not been as a boy, and to deal with an age group virtually unknown to him. There are many who would find this assignment temperamentally difficult, or even impossible: in his case we shall never know his real reaction because he would see this order simply through obedience to his Abbot as the will of God for him and he accepted it as such without hesitation. He had the good fortune to understudy that remarkable man Father Maurus Powell, already in his seventies yet still very active and full of the wisdom of experience. And after seven years he succeeded him as Head Master, a position he was to hold for seventeen years. He had a great friend on the Staff at Gilling, Father Bede Burge, and the two shared the duties, satisfaction and the problems of Preparatory School life thenceforward, apart from the interval when Father Bede was in Saint Louis, until the latter's death shortly after his return to Gilling.

Many people looked for some major reforms at Gilling after Father Maurus's death; he had been a link with the old Preparatory School at Ampleforth where for many years he had assisted Father Basil Mawson. Now was the opportunity for some progress from the old system. But Father Hilary, true to his Lancashire upbringing, saw that the school was good and highly thought of and he displayed the caution which is suspicious of change and so his policy was to maintain things as they were, to exploit success. And when we look back at those years of his leadership who shall say that he was wrong? Gilling produced a stream of boys who came through the Junior House to the Upper School and their record of work, scholarship and games was a very good one indeed. Masters who

taught them in later years and especially those who had to do with their character formation would say that although the entry from Gilling was far less selective than that from other Preparatory Schools the boys who had come under Father Hilary's care held their own on very favourable terms and were at no disadvantage whatever in having been introduced to the Ampleforth way of life at an earlier age, rather to the contrary. He was utterly devoted to his work among these small boys although it is probably true to say that he understood them far better than they did him. He coordinated his Staff by his thoughtful consideration of them and he was appreciated by the Parents whose advice he constantly sought and whom, in reverse, he constantly helped in dealing with the problems of their sons. He was most successful in giving the boys a manly piety which was helpful to them in later years and which was based on his own simple, direct and very real spirituality.

The years slipped by and in 1957 there was an epidemic of Asian flu which struck the school badly. Most of the boys were in bed and many of the Staff as well. At one point Father Hilary seemed to be almost the only active member of Staff and he carried on, by sheer sense of duty and determination perhaps, until others were up and about. Then he collapsed and it would seem that this was the start, in a still very active man, of that lung trouble which was slowly to increase and ultimately cause his death.

His condition gradually deteriorated and in an emergency he agreed in 1965 to the decision to retire from his position, but as Father Maurus had done before him, to remain at Gilling where his interests lay and where it would be easier to make life less difficult for him.

Mercifully, at this time, Father William Price was free to take over the responsibility from him, having just returned from a break in Saint Louis after retiring from the Headmastership of the College. And so he came to relieve Father Hilary until some more permanent appointment could be made. This proved to be a great joy for Father Hilary as the two men had been great friends and indeed it was a very good thing for Gilling as the companionship and trust coupled with their different experiences made things much easier for the one whose health was deteriorating rapidly. But as so often happens, it was the fitter man who was the first to go and Father William's death in January 1971 was a shattering blow which determined Father Hilary to leave Gilling where he had now been for 24 years and to move to Cardiff, where the Ampleforth Parish of Saint Mary's might give him Community life and some useful sedentary occupation in a climate which would be kinder than that of North Yorkshire. Although he was hesitant, as indeed were many others including his doctors, it was a very fortunate decision for all concerned. His health improved considerably and for the second time in his life a complete break into the unknown produced unexpected happiness. He found an unsuspected richness in outlet for his own good qualities: he was appreciated and affectionately revered by his brethren and the house staff and also by the parishioners with whom he came into contact. In a

quiet and limited way he did immense good which gave him also great happiness so that he could with truth say that he did not ever remember such peace in his life before. He was still able to visit Ampleforth and go to Lourdes on the Annual Pilgrimage and he was a source of inspiration at both places as well as at Cardiff.

The improvement in his health which lasted for a year was, however, superficial, and his second year at Cardiff was more troubled than the first. He developed an infection in September 1973 and the struggle to overcome it placed too great a strain on his heart: he was in hospital for virtually the last four months of his life, bearing his suffering with exemplary but not unexpected courage and uncomplaining cheerfulness. Father Abbot paid him a visit in January 1974 and Father Hilary virtually asked his permission to die. Although the end was not expected so soon, that night his heart gave out and he died peacefully in his sleep early in the morning of 30th January, a month before his sixtieth birthday.

What he did in his life is of far less consequence than what he was, an extraordinarily good monk. In fact, everything that he did was coloured by his monastic obedience and his faithfulness to the vows which he had so willingly and generously made as a young man. His family and friends and his brethren are proud of him and his many Old Boys must be grateful to him and inspired by him—may he rest in peace and continue to help us who remain.

* * *

FR ANTONY SPILLER, o.s.b.

LAWRENCE SPILLER, born at Staines in 1900, entered the College in 1911 and remained there during the war years, till 1919. His contemporaries were Douglas Rochford, Cyril Unsworth, Ian Forbes and Ludovic Bévénol, who were all destined to enter the big noviciate in 1919 when it returned after many years to the Abbey, from the Common Noviciate at Belmont Abbey.

As a boy he was a quiet character with special friends who in the Vth Form formed a group—"The Bohemians", to whom his mother Mrs. Spiller shewed much kindness over the years ahead. In 1918 Lawrence had a short spell of military training at Bushey then after the Armistice he returned to School. In 1919 the first Exhibition since 1914 gave him the chance to reveal what a fine actor he was, in the role of Shylock. At the final curtain call he disclosed to his mother that he had determined to try his vocation at Ampleforth, and so with his fellow Bohemians he entered the noviciate of twelve under Dom Bernard Hayes. The fusion in this unusual noviciate of six novices from the School, and six from the Forces who were felt to be rather "tough" characters with a taste for levity, and practical jokes and colourful tales was no easy matter, and not least for Father Bernard. That the latter overcame the crises and was able to recommend seven was a sure testimony of his monastic wisdom and simplicity and trust in prayer, which cost him real anguish. The

"toughs" took long to discern that school and military disciplines were not the *disciplina* St Benedict required. But Father Bernard did train a durable breed to pioneer expanding noviciates and Professions and able to take up the burdens and fill many roles in the future.

In 1927 Father Antony, after three years study of French at Oxford, was ordained Priest and in 1927 he began a long and fruitful work in Gilling Castle Preparatory School. There his kindness, humour and unexpected firmness endeared him to all. His gifted teaching, his accomplished acting and powers of mimicry, were assets.

In 1941 that "cocoon" opened and delivered him as curate at St Mary's Priory, Cardiff, to begin his pastoral life. In 1946 he went to St Mary's Brownedge. In 1950 Knaresborough received him as Parish Priest. Then in 1954 back to Wales as Parish Priest of the historic and lovely parish of Abergavenny where his pastoral gifts were fully deployed in a plurality of scattered hospitals. A Secular Priest recorded that he thought he had never met a priest so devoted and kind to the sick and troubled. In his garden, on the fabric and schools he toiled. Nor was he insensitive to the mystical aura and historic distinction which its great Recorder Dom Augustine Baker had shed upon it, as a great Welshman descended from Maelgwyn Gwynedd, Rhodri Mawr, Owain Glyndwr, and the Lord Rhys, hammer of the Normans. He did much to secure the removal from a small café of a fresco which had formed the secret altar piece of the martyr, Father Gunter, now installed in the Castle Museum. In 1962 he went to St Joseph's, Brindle to assist his fellow novice Father Joseph Smith in his failing years, whom he succeeded. In the old world peace and beauty there on March 5th, 1974, after a heart attack he gave back his soul and labours to God and was buried by a choir of his Abbot and brethren, one of whom uttered sadly an epitaph worthy of record "We have lost one of God's comedians, may the angels rejoice".

Father Antony's character and temperament somehow fused into a whole several apparent contradictions. His youthful exuberance and spirit endured into old age. His gay community life coexisted with the inner life of a solitary, a "loner". He would set off for his holiday not knowing whither, and explore a region, meet many types, in inns or on the road, perhaps calling at the home of some Old Boy, and returning with his knapsackful of "experiences", slants on "characters" or country lore, like an unhorsed Cobbett. One can see another paradox in the fruits of his pastoral responsibilities fused with the result of his glorious capacity for muddles, often the despair of superiors trying to unravel official "remrms" from a snowstorm of scribbled notes disgorged slowly, without ever achieving finality. Again few who knew his monastic *hilaritas* and loyal obediences guessed what his contemporaries knew, the volcanic rumblings and explosions of lava of loving rebelliousness.

He was an inspiration and a delight to his brethren, and now he has doubtless received the divine accolade from his Lord who knew whither all the fun, the "dura et aspera" and the toil, and the inner glooms were safely leading. May he rest in peace.

FR GREGORY SWANN, O.S.B.

Quamquam maxime decet, Dne Gregori, elogium tuum Latine reddere, hisce autem temporibus cum apud multos illa divina lingua in desuetudine paene est lapsa, aperte lingua vulgata mihi utilius scribere videtur.

BORN in Merton, Surrey in 1887, he moved early in life with his parents to East Anglia, where he attended Lowestoft College. In 1906 he went to St Edmund's Hall, Oxford to read chemistry and he also rowed in the college 'eight'. Years later he could be discovered in his room wearing his rowing cap—a sign of a drop in temperature or a rise in pressure. Still a non-Catholic, he was drawn to some form of religious life and a few months before going to Oxford, he spent a fortnight at Painsthorpe, one of the early stopping-places of the then Anglican community now at Prinknash. He found the life there physically severe but liturgically satisfactory, although he admitted he was only once present at Matins at 2 a.m. While at Oxford he basked in the diversity of 'High' Church practices but, in his last term he met the brethren at St Benet's Hall and was received into the Church. A few months later, September 1909, he visited Ampleforth but was advised to wait for a year before deciding to try his vocation there, so he went to Germany and taught English at Essen in the Rhineland. In October 1910 he returned to Ampleforth as a postulant, but admitted that the liturgical life then lived there was far from that ideal he had glimpsed at Painsthorpe. His monastic life followed the usual pattern of those days; novitiate at Belmont, where he found life more to his ideal. He returned to Ampleforth in June 1914—a premature return to teach chemistry in place of the only master of that subject who had been taken ill. He was solemnly professed in December 1915 and ordained priest in April 1920. Liturgical life at that time was by his standards—and perhaps by ours at the present time—at a low ebb. The writer of this remembers an occasion when the Abbot remarked, "You must remember that you are in a monastery attached to a school"—a snort from Fr Gregory; "the tail wagging the dog". But in September 1920 Ampleforth re-opened its own novitiate and there was scope for improvement, spear-headed in great part by Fr Gregory. Until 1926 he was in charge of the church at Helmsley whither he went every Sunday, at first by bicycle, with a solid back tyre, and then on foot. In 1927 he began 31 years of pastoral work at St Anne's Liverpool, Lostock Hall and Cardiff, returning to Ampleforth in 1958.

Outwardly Fr Gregory will be remembered for his assiduous pursuit of the three 'L's'—Latin, Liturgy and Laughter. Sometimes simultaneously.

Latin: If anything could be expressed in that language, he did it, even the most trivial things. Think of his tea caddy at Helmsley, *thea nigra optima* (had he got this from the monastery kitchen?) and the box of pins labelled *acus vaei*, or the notice on the charcoal box after a particularly pungent odour at solemn Vespers; keep covered *propter felles visitantes*. The use of the so-called 'classical' pronunciation of Latin in the Office was painful to him, but he could raise a smile at the thought *of raucae faetae sunt fauces meae*.

The Liturgy: His ideal was summed up in the words of that Declaration (No 34) of the Rule and Constitutions: '*Cum primum officium nostrum sit in terra praestare quod angeli in caelo . . .*' and so he could not bear many of the curtailments of the solemn performance of the Mass or Office. He did his best and there are still extant in different places specimens of his work produced on a jelly pad—simplified chants which even the less gifted could use. The constitution of the Council on the Liturgy he considered a rather regrettable document—the use of the vernacular, the shortening of the Office and the lessening of the numinous in the Mass. But on the parishes he was free to follow his own wishes—he always said, sometimes sang, the Office with a certain solemnity in the privacy of his room. As he put it, he always kept the Canonical Hours.

Laughter: Like a small rumbling volcano, his laughter was never far below the surface; a word, a look or a gesture could make him laugh even when he was most depressed. (How strange in Holy Scripture laughter is never mentioned as a virtue.) But do not think he was only superficial or a crank. The high regard in which he is still held by many of the young people who came under his wing on the parishes give the lie to this as the following extract from a letter from New Zealand testifies: "I first had the good fortune to come under Fr Gregory's paternal wing as a young schoolboy of 12 in 1927. I loved him right away and over the many years since those far-off days Fr Gregory's profound influence has always been with me. I owe him such a lot, the love of Latin, architecture, history, geography but most especially the love of the Faith and the whole sacred liturgy. We corresponded regularly for over 36 years and many of his letters were little masterpieces. I shall miss them."

"There will be joy in heaven" and I hope that after the trials of this life no member of the angelic choir will dare put an ictus in the wrong place or any of the elders cast down his golden crown in an amateurish fashion—but Fr Gregory would probably laugh.

* * *

THE EASTER RETREAT, WITH A NOTE ON TAIZE

In recent years the number of guests during the Triduum of Holy Week has been increasing, and their reasons for coming or their connexions with the Community have grown more diverse. This year there were over 150 present, almost all of them under our roof. The Grange proved the great boon of this particular year, for it allowed us to offer hospitality of a sufficient comfort to older women—to mothers of the Community (including Fr Abbot's mother, Lady Hume), religious sisters, and to a few married couples together.

Knowing that the range of response has been widening, the monks felt it incumbent on them to widen the scope of the Triduum Retreat. At small expense to the Community's Divine Office, we have simplified it and invited attendance of all retreatants either in choir (a mass of chairs

being added to the stalls) or in the nave of the church where the brethren joined them for some Offices. The master of ceremonies, Fr Timothy Wright, duplicated full Office sheets (some 24 pages in nine colours) for general use, and provided four pages of notes to explain the liturgy, outlining the symbolism of it: "the liturgical actions of these days enclose within themselves the mystery of our redemption and it would be misleading to attempt a full explanation of them." His notes were a preparation for the main ceremonies, accenting the themes and clarifying the plan of service—essentially for Maundy Mass, the Good Friday Intercession and Veneration of the Cross, the Saturday liturgy of light and word, vows and Easter Morning Mass.

It was decided to develop an idea begun last year, by putting into the formal timetable prayer groups and meditations with music. These occurred in the late evening at a time when retreatants were at peace and at the end of the business and talk of the day. It should be said in passing that we attempted to encourage a greater spirit of reflection this year by calling for silence at breakfast and providing reading in the guest refectory at lunchtime, as is normal in the monastic refectory. The evening meal remained one of conviviality, when in turns the brethren deserted their own refectory and went to the Upper Building to play hosts to the retreatants and sup with their friends. Despite some apprehension on the part of housemasters, who traditionally take all their meals among the retreatants and might best know what was possible, this new arrangement was very well accepted. So also were the prayer groups, and especially the meditation with music—where classical pieces of deeply reflective church music (Handel, Haydn, Monteverdi, Mahler, etc.) were introduced by readings that gave pause for thought.

There was the usual retreat discourse giver, one of the housemasters, Fr Martin Haigh (who is reported to have found just the right pitch this year); and he gave daily conferences on a spiritual theme. This was augmented by a series of "teach-in" discussions on topics of religious interest, so that everybody up for Holy Week could air their views and make a contribution of opinion. These discussions were planned to last an hour or more, a monk in each case introducing a problem to open up discussion, and thereafter acting as chairman to the debate. Three "teach-in" periods were allotted and three pairs of subjects were offered, as follows:—

ON RELATIONS WITH GOD

- A. Fr Patrick Barry: *Faith—our relationship with God, has it changed since the Second Vatican Council?*
- B. Fr Alberic Stacpoole: *Anima, receptivity; art and aesthetics; how do these meet in prayer and religion?*

ON HUMAN RELATIONS

- C. Fr Dominic Milroy: *Intra-family relationships: man/wife, parent/child.*
- D. Fr Fabian Cowper: *Extra-family relationships: "gender role", liberation v. permissiveness, value of persons, sanctity of life.*

ON ECCLESIAL RELATIONS

- E. Fr Leo Chamberlain: *Personal conscience, coresponsibility, Authority (both given and taken).*
- F. Fr David Morland: *On the future life of the Church ("Church 2000"); on the Church's role—mission or maintenance.*

It was so devised that each discussion was run twice and at any one time there was a choice of four from which to select. All of them attracted 20-60 people, and it was agreed that they were a success, to be repeated in future.

Talks were further augmented by two visual attractions in the theatre. One was an always emotionally moving slide lecture by Fr Martin, more moving in Holy Week than at other times, unfolding the cogency of the claims to be made for the Turin Shroud as being the burial shroud of the Lord. (See JOURNAL, Spring 1974, 115-7 and further references there). The other was a film on the Burgundian monastery of Taizé. It was timely that this film should be shown when it was; for only a couple of days earlier the founder-Prior of this French non-denominational monastery, Br Roger Schütz, a Swiss Protestant, had been presented with what is sometimes called "the Nobel Prize for Religion", viz. the Templeton Prize for Progress in Religion, valued at £34,000. HRH Prince Philip made the presentation at Windsor, and at a later Guildhall ceremony Mr Templeton spoke about the purpose of his prize, "intended to bring much greater benefit to others than to the recipient or his project", since it is not a prize for religion but "a prize for progress". Taizé under Prior Schütz had been instrumental in widening and deepening the love of God through its worldwide work among the young and through its efforts at renewal and reconciliation. The Prior, replying, spoke of the confidence in the young that experience has instilled in him, especially during the period of preparation for the World Council of Youth due to take place at Taizé this August. The Prior accepted his prize money, however, not for the Council of Youth nor for Taizé, but for "young poor people, especially in the southern hemisphere, who, committed in the way of struggle and contemplation, strive to meet one another and to become tireless seekers after community"; for young people working among African and Asian immigrants in Europe; and for reconciliation in Northern Ireland. It is no surprise then that the politically engaged Brazilian Bishop Dom Helder Camara of Recife and Olinda is a close friend of Prior Schütz or that he sees his work among the young as politically implicated. Taizé under

Br Roger is attracting extraordinary numbers of the young (i.e., up to 30 years old) each Eastertide, as at other times in the warmer months, numbers estimated as more than 20,000 this year as last year, coming from some 85 countries. They live in tented encampments, planning their own camp routine. They shout out their Alleluyas in accents from five continents in "the church of the reconciliation", the heart and centre of Taizé, built in 1962. In the small Burgundian village of Macon near Cluny (of blessed Benedictine memory), where a quarter of a century ago seven brothers took their religious vows and now 50 live vowed lives together with a dozen Catholic Franciscans and some Orthodox, the young discover no strict guidelines concerning religion, but only open generosity and individual treatment. The brethren believe in the silence of God as supreme liberty towards men, and the inner liberty of contemplation as linked with reverence for the outer liberty of others. "We have stopped discussions on the ecumenical movement", a brother remarked, "because we found the young who came to Taizé growing more concerned with the problems of injustice in our society and the Third World." Many of the young reject not only doctrinal differences but even a Church identified with the establishment. It is hoped of them that if the long prepared Council of Youth proves successful, the Taizé youth will themselves begin to have a growing impact on the outside world.

At the Easter Mass, after midnight, Fr Abbot gave the following homily: "Last Easter we had for the first time a greatly increased number of ladies present at the Retreat and the liturgy; and in welcoming you it seemed appropriate to talk about those women who were so involved in the events of the first Resurrection morning, and indeed to refer also to the part played by women in the life of Our Lord. This year these same days have seen the presence of many mothers—mothers of members of the Community, and of others. This prompts me to reflect on one who, oddly enough, did not—as far as we know—go out to the empty tomb. I wonder why? Perhaps it was because a son or a daughter, though dead, goes on being very much alive in the heart of a mother; and perhaps on this occasion because a mother's intuition told her that all would be well. She did not need to go to find out.

"Even so we have heard little of Our Lady these last few days. We caught a glimpse of her on Good Friday, standing by the Cross as her Son died upon it. This reference by St John was not just a casual detail added to give colour to his narrative. It is important. The first event he records of the public ministry of Our Lord is the marriage feast of Cana, after which Our Lord's role in his life changes. Until his hour came—that is, the moment when he was to pass through death to his Father—she would be in the background of his life, treasuring him in her heart rather than being actually at his side. The point had to be made, and it caused her some sorrow, when he attained the age of twelve, the age when Jews are considered no longer to be minors. He was to be about his Father's business in the Temple; separation from her was inevitable. Her life changed when he left home. She would ponder in her heart what

he had said and done, as befits the more contemplative life, the internal life of prayer that is the consolation of advancing age.

"When his hour did come, she was with him again, as befits a mother when the need arises. There is more to it than that: she was playing on Good Friday the same role that she played on Christmas night. Hers were at that hour the birthpangs of a new life being born—which come to us at baptism, the life of the resurrected Christ. She became then the mother of the Church. Each one of us is in her heart, and all that we do or achieve in the things of God involve her. She lives on, as mothers do, in the lives of her children."

It was not all silence, seminars or solemn session before God. There was time for secular business (the Ampleforth Society's AGM) and celebration. Some sherry glasses were surreptitiously filled in the evenings before Vespers in private places; and more publicly the Easter Vigil ended an hour after midnight with a coffee party in the Big Passage, and Easter lunch with a ferculum of port wine and biscuits in the Theatre. When the bridegroom returns, the fasting ceases.

A.J.S.

THE ABBEY CHILDREN'S MASS

SINCE September of 1973, there has grown up in the crypt of the Abbey Church a children's Mass, held fortnightly on Sunday evenings. It serves families from the neighbouring parishes of Ampleforth, Gilling and Oswaldkirk, and indeed stretches in its appeal further afield. It arose with a certain life of its own, not from studied planning; nor is it a "spontaneous happening" as the whole concept is definitely enshrined within a certain ideology. It may be helpful to others to explain how it came about and what these ideas are.

The original idea germinated through parochial experience in Warrington, where a certain closely knit Catholic community on a housing estate, with their own little chapel, were complaining last year that some of the children and young people were finding the weekly liturgy boring, and were simply not coming. So a change was made in the type of hymns sung, guitars were brought in, and a certain "new spirit" was evoked from within those very same people. Similarly in the Abbey, a "new spirit" has grown up, with the difference that in the more scattered rural area, the families come from different parishes and were not already attending the same Mass. But many of the families know one another, and a majority of the children who attend, go to St Benedict's primary school in Ampleforth. So it is these children and their families who are the nucleus of the gathering. It is now hard to know who enjoys the Mass more—the children or the adults.

It is of course enjoyable to come together and sing, without straining or putting on a show, and it is particularly so when in front of you are children sitting on the floor, singing their hearts out enthusiastically. Their mood spreads. But when the words of the songs are most meaningful, the tunes easy and contemporary in style, then all may share in it without difficulty.

The Mass, which is Christ's own worship of his Father, is ours in so far as we are members of Christ, and so it is right that all should participate. The children have made this celebration their own. They bring the candles and books up to the altar, the vestments and the altar vessels, in separate processions, while the remainder sing. They welcome those who come by handing round the hymn books and arranging hosts to be placed in the ciboria for communion. They make the collection (when it is remembered) and hand round the kiss of peace to the adults and each other. If suitable, they act the gospel in mime and word, and read the other reading too, if there is one. During the sermon they listen attentively, and will answer questions seriously and intelligently. If all this is new, or at least not normal in the setting of Mass, nonetheless there would be no doubt to anyone who came to the Children's Mass as to what it was. The atmosphere is one of reverence, recollection and devotion—the idea has been to bring forth new things and old, and is really an attempt to renew, for those who come, and by those who come their attendance and prayer at Sunday Mass.

Perhaps the newness of it lies in the fact that the attempt is made to build a shared personal liturgy. Those who sing do so not necessarily for the beauty of it, but primarily to praise and worship God. Those who play the guitar or the flute do so to support the singing, while the adults who come share by their presence in giving the occasion their greater wisdom, experience and understanding of the things of God. The priest too has his own role within an action that is bigger than any of the participants, and the sense of this, and the presence of the Holy is built up by the devotion of all. So it is possible to have an experienced insight into the great principle that underlies the new spirituality within the Church, which is that we ourselves are sharers in the Divine Life in a special way as a community, "for when two or three gather in my name, there am I in the midst of them."¹ That a definite sense of community does exist is witnessed by the fact that at the end, the congregation do not rush away—some stay behind and pray, while others meet to talk to their friends—and all of that occurs naturally and spontaneously.

So this evening celebration is not an undirected happening, or a regimented rite. There is freedom of the Spirit within a definite theological and spiritual framework, which has grown up in response to a certain need that exists all over the country.² It is to be hoped that the sense of community which exists within this Mass will deepen the already existing community of inhabitants of the Ampleforth valley to grow more united in heart and mind.

A.J.C.

¹ The essence of this "new" spirituality in the phrase *participatio actiosa* (interior participation, personal involvement) which was made very public by Fr Bernard McElligott in the liturgical crusade of his last fruitful years. Cf JOURNAL Aug 1969, 442-4; Aut 1970, 438-9; Aut 1972, 95-6.

² Cf "Directory on Children's Masses", with an Appendix on the Eucharistic Prayers, issued by the Sacred Congregation for Divine Worship. Eng transl. CTS Do 439, 15 pence. "External acts are worthless and may even be harmful unless they help the children's interior participation." (Sec 22).

THE GRANGE

SINCE the last notice in the JOURNAL (Spring 1974, 114) the following groups have had retreats or Conferences at the Grange:—

Youth Group from St Michael's Parish Middlesbrough, VI Formers from Lark Hill Convent Preston, Hull University Chaplaincy, Parents Retreat, 'In Service' Course for Priests from the Diocese, York University Chaplaincy, Young Christian Workers from Warrington, Diocesan Teachers Retreat, UMIST Group, Salvation Army Scouter/Guide Conference, VI Form Religious Studies Teachers Conference, Sedgley Park Teacher Training College, Transcendental Meditation Group.

Day Groups have included the following:—

Methodist Ministers Quiet Day, Day of Recollection for Anglican Parish at Thornaby on Tees, Day of Recollection for Diocesan Clergy, VI Formers from Immaculate Conception Convent Darlington, Richmond Convent Girls for Day Retreat, St Aelred's Parish York, Men's Society from Great Ayton Parish, St Theresa's Parish Hull, Lostock Hall Parish, Legion of Mary, Middlesbrough, Newman Society from York, Young Christian Workers Chaplain's Training Day, Diocesan Council of Priests.

Two Parents Retreats have now been held at the Grange. The first one held in February numbered forty, including those who joined by day only, and judging by comments was greatly appreciated, especially the talks given by Fr Abbot. The second one which has just been held was very under-subscribed, due probably to the fact that Exhibition is so close to the dates for the Retreat. There will be a third Retreat in 1974 for Parents from 11th to 13th October. In 1975 it is proposed that these Retreats should be termed "Past and Present Parents Retreats" and the dates for these Retreats will be advertised in the Autumn issue of the JOURNAL. These Retreats would of course be open not only to those who are present or past Parents but also to any friends of Ampleforth and indeed anyone wishing to make a Retreat of that sort.

MEETING OF ABBOTS: COMMISSION DE RE MONASTICA FOR THE BENEDICTINE CONFEDERATION, 29th APRIL TO 1st MAY

FATHER ABBOT, Chairman of the Commission, held the first meeting of his fellow Abbots at Ampleforth on 29th April, the purpose of which was to discuss the proposed agenda for the next Congress of Abbots in 1977. Abbot Braso, President of the Subiaco Congregation, Abbot Huerre, abbot of La Pierre-qui-Vire, Abbot Polag of Trier and Fr Pio Tamburrino of Novalesa in Italy formed the group, the last named being its secretary. During their stay the visiting abbots saw the local abbeys, in particular Rievaulx where they had a conducted tour. On the final evening a number of the Community joined the abbots in their discussions.

WARRINGTON PARISHES JUSTICE & PEACE GROUP

LAST summer two of the Warrington parishes responded to the call of the Justice & Peace Commission to Catholics to intensify their commitment to working for the "Third World". Fr Jonathan at St Mary's and Fr Philip at St Alban's brought together small groups for this purpose. At St Mary's Fr Thomas succeeded Fr Jonathan in the autumn and this group (which also includes members from other parishes) undertook a project suggested by CAFOD (Catholic Fund for Overseas Development), to support an agricultural school in Risaralda, Colombia, run by Franciscan sisters, in particular to raise funds to provide it with equipment and tools for the gardening, animal husbandry and carpentry classes. The project aims at improving the knowledge of the Campesino girls in rural skills. The Warrington effort is conceived not merely as a fund-raising operation but much more as an exercise in self-education on the issues of world development. The St Alban's group came into being differently, first by promoting Family Fast Day in the parish, at once more than doubling its support and its collections. It then actively pursued the collecting of signatures for petitions organised by other bodies: the petition against the use of torture, by Amnesty International; that against abortion by the Society for the Protection of the Unborn Child; and the World Development Movement's *Europe '73* petition seeking fairer trade terms and better aid for Third World countries from those of the EEC.†

This year saw these two groups coming together to form a "Warrington Justice & Peace Group". This held an all-night vigil in Lent, attended by about sixty people of all ages to pray for justice and peace in the world. The occasion served to consolidate the group and attract others to it. It now seeks to further its own education and awareness and to carry through the work for Risaralda. Sister Ann Gregson, a White Sister who has worked in East Africa and a member of the Justice & Peace Commission, has talked with it on "The mission of the Church and international justice & peace".

†*Europe '73*, recognising that the Common Market is the largest trading organisation in the world, affecting the poor countries of the Third World who lack bargaining power, is a campaign to guarantee access for Third World goods into the rich markets of the EEC, to enable a more just distribution of world resources, to ensure that Asian Commonwealth countries in particular do not suffer reductions of aid from Europe and that deprived areas do not suffer from changes in import policy. (World Development Movement, 25 Wilton Rd., London SW1 Tel: 834-4795.) [Ed.]

RELIGIOUS INTER-COMMUNITY

A WARRINGTON newspaper tells us that Fr Kenneth Brennan, parish priest of St Alban's, is retiring "after a lifetime in the Jesuit Ministry". It further tells us that Fr Kenneth "has been novice master of the Jesuits' Ampleforth Abbey". It finally tells us that "after retiring he plans to spend a holiday in America with his [Jesuit?] brethren at St Lewis Priory, Missouri". Fr Kenneth has been replaced as parish priest of St Alban's by Fr Phillip Holdsworth from St Benedict's where he has been a curate for the past

five years: he is familiar with Warrington. Ah yes, but is he familiar with the Jesuit Ministry?

Fr Ian Petit has been appointed to St Alban's from St Benedict's, Warrington. He is now involved a great deal in the pentecostal movement in this country.

St Joseph's, Brindle

FOLLOWING the sudden death of Fr Antony Spiller in March Fr Abbot appointed Fr Thomas Loughlin, recently returned from America, to be Administrator of the parish.

CCE IN THE CAMEROON: MISSIONARY FINANCES

Fr COLUMBA CARY ELWES writes from Bamenda and other places deep in the interior. His hopes of his party being allowed access to Eastern Nigeria to begin their proper missionary work at Nsukka have increased recently, for Nigerian immigration laws are being relaxed to let in those who train the indigenous clergy.

He writes of the general financial problem of missionary work. "The costs of running the missionary Church have risen enormously, while the supply of petrol has shrunk. The most recent and most spectacular rise is of course petrol, which has doubled in the last few months; and the priests here depend on their VWs and LRs to get out to their very distant outstations. (Some of course still trek for a couple of weeks at a time, in the remoter areas: twenty outstations would be quite a normal cure for a priest.) The second perpetual worry is the running of the schools. The government is supposed to provide the salaries of the teachers. Both in the primary schools—there are hundreds of them—and in the few secondary schools the money arrives in a lump about six or eight months late. The consequence is that the teachers are clamouring for their pay from their priest (he it is who distributes the government money) long before it comes. The simpler people blame not the government but the priest: "Where is our money? Why don't you give it to us? The local policeman has got his, why not us?" These poor folk then have to borrow the money from their lenders, or else the priest has to fork out money that really belongs to other funds. On more than one occasion the bishops have said privately to governments: we cannot carry on, you will have to take over the schools. The governments always refuse, and for obvious reasons, not wanting the opprobrium of failure to produce the salaries; and also, they do not have the personnel to man the schools. From a Catholic point of view, the abandonment of the schools would be a mixed blessing: the financial worry would cease, and with it the worry of running and staffing them. But what kind of school would result? No doubt a pagan one in which God and religion would be considered irrelevant—as in the French-speaking Cameroon. I am afraid this is bound to come; and perhaps the answer is to set out to find other ways of teaching the children their faith, not associated with school learning. Home liturgy?

"The third perpetual worry is how to pay the army of catechists, up to three of them in every town, trained and working full time; in the out-stations always one, though sometimes part time. Their cost has also risen with the cost of living and the increased reliance on a money economy. Meanwhile the grant from Propaganda in Rome has remained stationary over the last few years, and has even diminished—partly because of the great increase of dioceses, partly because of the slackening of interest from the home countries. (Ampleforth in the 1950s would collect £5 per term per House for the Association for the Propagation of the Faith: now less than that is collected, and it is worth less anyway.) Then there are less missionaries; and they were always a source of revenue, money coming to their work from their families and friends. The African clergy cannot match this at all (and indeed their triennial journey home, paid by the diocese, keeps costing more).

"One of the new problems concerns stole fees; are they to be kept on? 100 francs for every school child baptised, 200 francs for a child after leaving school; 500 francs (=£1) for a woman's baptism, 1000 francs for a man's, 1000 francs for a marriage, and various such sums for burials and Masses for the dead and other such intentions. When one goes to Confession, one is asked for a card which shows that yearly dues have been paid. All this money is associated with the sacraments: some of the mission fathers have long felt that, though this is not at all morally wrong if it is properly understood in context, it did smell nasty when not understood. It is rightly contended in debate that if stole fees are given up, then missions will simply go bankrupt, being unable to pay for their commitments—catechists, transport, housekeeping, cooks, school teachers, building projects (church, school, dispensary etc.). A fairly rich parish like Bambui where I am at present produces 600 francs a Sunday, and its out-stations a total of 1500 francs between them: since a fully trained catechist gets up to 900 francs a month, he would just have to be dismissed. In some of the new indigenous dioceses in both West and East Africa this has already happened: there are no more catechists there, as we knew them. But the debate runs the other way too: some contend that only by giving up stole fees gradually would the dioceses gradually accommodate themselves to new ways of finding money to finance their work—clearly Lutherans and Presbyterians cannot rely on collections linked with the sacraments for their finances."

TENTH ANNUAL CONFERENCE: RYEDALE CHRISTIAN COUNCIL

The tenth annual Conference arranged by a committee of the Ryedale Christian Council was held again at Ampleforth, on Saturday, 20th April, 1974. The day was fine but cool, and over 200 people from many parts of Yorkshire and even further afield enjoyed as usual a stimulating Conference in a delightful setting.

These Conferences began ten years ago primarily for teachers; but in recent years they have become more general in their appeal. Each is distinctive in its theme and speakers, and this year the title chosen was "Exploring the Way" with its obvious reference to John xiv 6, Acts ix 2, xix 9, 23, xxiv 14, 22, etc. The three speakers were chosen for their quite different approaches and were asked to give short personal talks about their own Christian experience and faith. They were a Quaker headmistress, an Anglican Vicar, and a Roman Catholic Industrial Chaplain and Worker-Priest.

Miss Joyce Blake described herself as the *hors d'oeuvre* to the two main courses: nevertheless she gave a most thought-provoking talk which one member of the conference reckoned undoubtedly the best. ("She made you think—the other two sermonised.") To the more traditional and doctrinal members some of what she said was surprising and occasionally unacceptable; and she asked more questions than she answered. She pointed out that Quakers were sturdy individualists who had no creeds to confine them and no hierarchy to obey. They were not much concerned with "notions", but were very much concerned with practical matters. (A critic might suggest that their practice must depend upon theory and "notions", which are inescapable however unrecognised.) She herself saw Christ at work not merely in the Jesus of history but in the ages before and the centuries after, in individuals and in Churches and in the shift of authority in Churches, but also in non-religious movements such as Samaritans, Help the Aged, Conservation, etc.

The Rev David Watson spoke very differently—with clarity and conviction, without hesitation or doubt, and in a way that some would find refreshingly orthodox and reassuring and others would find "fundamentalist" (whatever that means) and too uncompromisingly dogmatic. But he had a saving humour that appealed to all. Like many another brought up more or less Christianly he had found himself as an undergraduate uncertain of any religion, interested but unconvinced by Christian and other faiths. He decided that Christianity might be true but he could be convinced only by personal experience; so he put it to the test and found it was true. That for him was the beginning of real religion. He committed himself to Christ and became sure of two things—the uniqueness of Christ and the relevance of Christ. He alone is God's Son. He alone is the Way. Christians have not the monopoly of truth nor the whole of truth. Other faiths are seeking, but Christ is unique in history and unique in being the revelation of God.

Christ is relevant. He alone is the satisfaction of the basic needs of the world and of individuals today. He is the answer to the cries of modern man—the cry for meaning, the cry for love, the cry for freedom, the cry for forgiveness, the cry for hope, and the cry for God. The heart of the human problem is the human heart and Christ can make that new. His four steps to real religion were the priority of prayer and praise, the preaching of God's Word, bringing people to personal commitment external

as well as internal, and the coming together with others as the Body of Christ in co-operation and love.

Fr Paul Moxon, the third speaker, made an interesting contrast with the other two, and one comment was that he brought the conference down to the real world from the abstractions of theology, though he was not lacking in theology himself. For half of the year in winter he worked as an industrial chaplain in a great city, and for the other half he was a worker-priest, a coach driver throughout the country and on the Continent for a large private firm. He had amusing things to say about the two halves of his life.

To him the Church was the Way, as Christ is the Way. He explained his conception, illustrating it with a large diagram helpful to those who were near enough to see it. Christ is present throughout history, and so in 1974 when the world is industrialised and changing rapidly. After the industrial revolution we are now in the middle of the technological revolution and Christians are committed to bringing this world to Christ, and Christ to this world. His diagram had God at the top; below two overlapping circles, one labelled Kingdom and the other World. The link between God and World was Creation; that between God and Kingdom was Parousia. The overlap between Kingdom and World was the Church linked to God by Incarnation. The business of the Church was to eliminate itself (or comprehend both) by drawing the two circles together until Kingdom and World coincide.

He pointed out that to lead someone somewhere you must begin where that someone is. It is vital that the Church should be, and be seen to be, through some of her accredited ministers, where people are in industry and daily life. Both worker-priest and industrial chaplain were needed and complemented each other.

During a break between the second and third speakers in the morning all members met in their arranged groups to get to know each other. After an excellent lunch the film "Taizé—a place for today" was shown.† Some thought this an admirable opportunity for nodding off unobserved, but others thought it not only fascinating in itself but also wholly appropriate in a new way to the theme of the conference.

The main group discussion period followed for the comparing and contrasting of the speakers and the formulation of questions for the Open Forum. Group discussions are notoriously unpredictable and uneven, and there had been no opportunity to brief the leaders nor was there time and leisure enough for the best results. Nevertheless far too many questions were produced for all to be dealt with, and most of them were perceptive and valuable in bringing out the individual approaches of the three speakers, often their fundamental agreement under superficial differences, and sometimes a real contrast.

There were questions to Miss Blake about her attitude to Sacraments and the Bodily Resurrection where the distinctive Quaker position of undogmatic re- (or, as some would say, mis-) interpretation was not to every-

† See a note on Taizé in the report on the Easter Retreat [Ed.].

one's satisfaction. Mr Watson was questioned about his insistence on the uniqueness of the Christian Way and its implications, and about a possible neglect of Transcendence in his emphasis on a "Jesus-religion". Fr Moxon, of course, had to explain more about his relations with management and unions and strikes and how his work related to the traditional idea of "conversions". The questions that all three answered in their different ways were perhaps the most interesting of all.

The Conference ended, as always, with an inspiring ecumenical service in the Abbey church in which many people were struck not only by hymns sung in common with gusto but also by some unfamiliar and moving prayers. It was a fitting climax. There is little doubt that most people went away from the Ampleforth Conference having enjoyed good fellowship and hospitality but also inspiration and encouragement, and fresh insight into different aspects of the Way of Christ.

Rural Dean of Helmsley,
The Vicarage, Lastingham.

JOHN STEWART

FATE OF A BENEDICTINE ABBOT

DOM GIOVANNI BATTISTA FRANZONI, former Abbot of St Paul's Without the Walls (San Paolo fuori le mura), has been described by *The Times* as "a leader of dissident Catholics in Italy", has been debarred by his Benedictine superiors backed by the Cardinal Vicar of Rome from his priestly functions (*a divinis*, so that he may not say Mass, hear confessions or preach in the diocese of Rome) for his part in the Italian divorce campaign, his refusal to stop campaigning against abrogation of the 1970 divorce law. It may be well, considering that St Paul's is the church of the English at Rome, the one that was used by the Pope in his public meeting with Archbishop Ramsey in 1966 and used for his Mass of thanksgiving with the hierarchy of England by Cardinal Heenan after the 1970 Canonisation of the Forty Martyrs, to say a word about the plight of its erstwhile Abbot.

Dom Franzoni was born in 1928, professed in 1951, ordained in 1955 and elected to the abbacy in 1964: this carried the status and authority of a bishop as it was *nullius in diocesi*, he being described as *Patriarchalis Basilicae Ostiensis Delegatus Pontificius*—that at 36 years old. He found himself responsible for a parish around his great church which lacked life though it was replete with the young. So he attuned his Sunday late-morning sermons to their needs and began preaching a Christianity radically favouring the Beatitudes especially in the matter of the freedom that voluntary poverty can bring the spirit. He determined upon dialogue with the working people of his quarter of Rome, expressing solidarity with the exploited and oppressed. He used his Sunday pulpit to denounce the logic of armaments, to accuse President Ayub of repressing East Pakistan, to take the part of Sicilian earthquake victims demonstrating before the Italian Parliament to demand recognition of their rights, and slowly became a political champion of the ill-done-by. "Every Christian action of ours must have a political significance; the medieval cloister, too, was a place of encounter where people's problems were discussed." Abbot Franzoni's

policy came to be known as Community, Communication, Compartmentation. For six years until the spring of 1972 he gathered round his altar a socially active group of students, factory workers and professional men who combined scriptural reflection with their own attempt to discern the issues of their age. Led by the Abbot, they took a stand on issues of local importance in Rome, building up an animus from both Vatican and Government against their conviction. The Abbot was attacked in the right wing daily *Il Tempo*, in his own pulpit where the microphone was seized from him during his Mass sermons, and by both psychological and physical intimidation. He was denounced to both the Italian episcopal conference and the Curia. Accused of destroying the peace of his cloister, he answered: "What does monastic peace mean? To live in tranquillity? It would be an odd peace were the cloister to become an oasis of spiritual repose for the few, separated from history. That would be an alienation, not a Christian model."

When the papal gendarmerie was disbanded without full severance pay, Abbot Franzoni took up their cause, being greeted by the Secretary of State in stony silence; but when he took his case personally to Pope Paul, full pay followed. He was one of the 13 signators of the letter to the diocese of Rome asking that its funds should be invested in houses for the poor, that it should shelter the homeless in the empty rooms of parishes, seminaries and religious houses and the vicariate, that no more churches should be built and that the Pope as Bishop of Rome should speak out against the City's building speculators.

Far more influential than Fr Gerard Lutte, who had earlier clashed with the Salesians over his work among Roman shanty-dwellers, Abbot Franzoni was becoming leader of Italy's left-wing Catholic movement. To those of his monks who asked for a quiet desert outside the walls, he insisted that St Paul's was no longer that any more: "the desert does not mean fleeing the world, but freeing oneself of conformism and cultural conditioning."

In the spring of 1972 Abbot Augustine Mayer of the Congregation for Religious called upon the Abbot President of the Cassinese Congregation (into which falls St Paul's) to have Abbot Franzoni removed from his abbacy, but his own community refused to anticipate the ten-year vote of trust in him due in March 1974 and the Congregation decided that what-ever charges there were against the Abbot were outside its competence. So in June the Vatican despatched an apostolic visitor to examine the affairs of the Abbey: the Curia, Italian military leaders and prominent Christian Democrats all brought pressure to have the Abbot removed. The Congregation for Religious then eventually dissolved the governing body of St Paul's, replacing it with three prelates imposed by the Vatican and not elected by the community.

Dom Franzoni remained unmoved. His work at St Paul's has been described as one of the outstanding examples of modern rethinking of the role of the monastery in contemporary life. He is a constant witness to that: "If my peace as a monk, achieved with great effort, ignores the injustice which shouts from outside the Abbey, this peace becomes an unjust

peace. I am a Benedictine and we Benedictines were born as workers in the civil field." He has continued from outside his monastery to criticize the Church in Rome for being too closely linked with economic powers. He has joined other Catholics in calling for the abrogation of the Church-State Concordat signed in 1929 in the fascist era of Mussolini. He has pointed his finger at the grand annual military parades undertaken at great cost, while 30,000 families remain without adequate homes in the capital: these, he further contends, will be the more afflicted by the coming Holy Year, which will saturate Rome with pilgrims. At the moment when he was deprived of his abbacy, he was at a debate on the rights and obligations of conscientious objectors (forbidden by Italian law), and he went on to a two-week retreat in Naples dedicated to the Christian Unity Movement. At home in his abbey, he had opened up the basilica of St Paul's as a community centre, introducing folk Masses that became more and more heavily attended, especially by the young.

Speaking last Pentecost at the time he announced his intention of resigning his abbacy, he asked himself from the pulpit, "How does a monk nowadays go about leaving the city, as St Benedict did, to live in caves among herdsmen, the peasants and people leading a precarious life?" Answering himself, he suggested that the modern desert was in "the anonymous outskirts of great cities, with their bad smells, unpleasant noises, their overcrowding. I choose to seek in the near future this kind of life—among the poor, among those who are subordinate, who lead a precarious life." Taking off one or two of his Community at St Paul's, and many of the lay community that had gathered round the Abbot, Dom Franzoni went out to celebrate his first Mass outside the walls of his monastery in a nearby hangar on the Via Ostiense, where "the Catholic Community of St Paul's" had been meeting for some time, more than a thousand of them. His last Mass within the monastery's walls had been celebrated with Don Gerard Lutte, the onetime Belgian Salesian who is now a priest of Le Mugliana, a Roman working class area; and Don Palazzeschi, who is again conspicuous for his work with the poor. The congregation of about three thousand included members of Florence's Isolotto Community and Genoa's Oregon Community and representatives of other "dissenter" groups from all over Italy. His future community-building work he described as "neither permitted nor forbidden—let us say tolerated."

The first to come out in strong official support for the dismissed/resigned Abbot and his apostolate was Cardinal Michael Pellegrino, the influential Archbishop of Turin, who expressed his complete agreement with Dom Franzoni's pastoral letter of last autumn castigating the interest of the Church in political and industrial power, and the implication of the Vatican in Roman property speculation. "Involvement with political and industrial power," said the Cardinal, "often prevents the Church from speaking out with the openness required of it." He shared Dom Franzoni's concern about the social and moral evils in big cities, partially caused by "shameless and rapacious property speculation." To this lead from so eminent a prelate many bishops, priests and laymen responded warmly; and the Cardinal interpreted this favourable reaction as evidence of "a

new sense of responsibility" that was emerging "in contrast to many other phenomena of the Italian Catholic Church".

Now Dom Franzoni, living in a small monastic cell on the periphery of Rome among the poor, has come out as a leader of a growing number of Catholic priests and laymen who, while entirely believing in the indissolubility of marriage in terms that provide a religious imperative, object to that indissolubility being imposed on a whole nation, Catholic and Communist alike, by the civil arm by force of law. "Render to Caesar what is Caesar's. . ." This of course raises the whole debate on the enforcement of morals that Lord Devlin and Professor H. L. A. Hart made famous in the early 1960s—whether the State should be used as an organ for imposing moral standards, whether private morality falls under the aegis of public legislation and to what extent it should. Catholic countries are now facing this debate themselves in a most pressing way—notably Ireland with its contraceptives collision and Italy with its divorce crisis. An early casualty, with the suspension at the end of April of what has surely been so far a magnificent exercise of his priesthood, is the former Abbot of St Paul's Without the Walls. In so far as his work is for the Church of Christ, he has our prayers.

A.J.S.

EBOR TO CANTUAR ENCORE

By a strange coincidence the last two Archbishops of York, at the time that they were asked to go on to Canterbury, have found themselves at Ampleforth. On the day that the news broke in 1961 that Dr Michael Ramsey was to become Archbishop of Canterbury, reporters flocked to Bishopthorpe to find him, to be told that he was out to lunch with his wife: he was at that moment lunching in the monastic refectory as the guest of the monks, a news item which would have made good copy at that moment had it been discovered.

On the day after Dr Donald Coggan received his summons to the Archbishopric of Canterbury, he had the task of collating the new Anglican vicar to the united benefice of Ampleforth and Oswaldkirk. The Ampleforth vicarage dates from 1304, and it falls to the Archbishop of York in virtue of his office to confer. At the ceremony of institution to the benefice with *cura animarum*, a ceremony attended by the Abbot and all the local monk-priests with care of Catholic souls in the area, the Archbishop spoke warmly in a way that hindsight tells us reflected on his own search for a decision. He told the congregation to 'say its prayers', a fond phrase of his which he used again in interviews after his decision was announced. He referred to his friendship with Cardinal Suenens and his recent visit to Malines to commemorate the Mercier-Halifax talks, going on to discuss with approval an article sent to him from the Cardinal's pen on the charismatic movement. That led him to the heart of his message: 'We all have to be open to the Holy Spirit, who may lead us into unexpected places. We must be prepared for changes, for new ventures.' He spoke of the Paraclete as Advocate, as friend of the accused, as standing beside us through life supporting us in our Christian pilgrimage

when we do not know the way forward. The Spirit, he said, is a Mover who keeps us moving onwards—as an AA man aids a roadside breakdown to get going again. We are moved by the Spirit. This was the second evening of his four days of prayer before he decided to become the 101st Archbishop of Canterbury.

Dr Coggan, during his thirteen years as Archbishop of York, has always been a warm friend of the Community, encountering the Abbot and the brethren a good deal at religious meetings both in the York area and at Ampleforth. He has more than once come to that little monthly ecumenical gathering of clerical friends that calls itself 'the Abbot's Group' (though Rev Gordon Thompson of Normanby is its leader), both in the Chancellor's house under the lee of the Minster and in the guestroom under the lee of the Abbey church. He has attended significant occasions at St Symeon's House, Oswaldkirk. He was present for part of the 1972 Ampleforth Ecumenical Conference, to hear Regius Professors from another cathedral close. He has led that joint-Churches evangelising drive which is so aptly called *The Call to the North*, whose lower reaches have involved many of the brethren in recent years. When his decade of tenure of the archiepiscopacy was celebrated at the Guildhall in York (400 being present, including Bishop Ian Ramsey), it was the Abbot who made the formal greeting on behalf of the Catholics—reminding Dr Coggan of the days when monks occupied his see, white as well as black. So we lose a friend when he is called to the south to an archbishopric rather more taxing than his present one. Needless to say, he has our prayers and good wishes—when we 'say our prayers', some of them will be for him.

THE APPEAL

Progress of the Appeal since the last note in the Autumn issue (p. 109-10) has once again been good, and the total in cash, Covenants and promises has risen to £476,861. The number of groups at work has been increased to 34 as a result of briefing meetings held by Fr Robert; and 22 groups, which comprise 1,249 people, still remain to be formed. 2,541 people are included in "active" groups of whom just less than half have been approached by helpers who volunteered to see them. Ireland has 200 people, Scotland 174; there are 543 overseas and 543 whom we are unable to trace. We hope to be able to reduce this last number considerably when full attention can be given to more research once all the groups have been formed. More than half our target sum has been contributed although less than half our friends fall within groups which have been organised; but over 1,800 people are abroad or not immediately traceable. A lot of people in "active" groups have in fact not yet been seen by helpers who volunteered to do this.

£270,000 has been raised in the past 12 months and this may be considered very satisfactory, but it also suggests that great efforts will need to be made if the final target of £900,000 is to be reached in a reasonable time.

The Sports Complex

WE are delighted with the achievements of ARUP Associates in the two buildings which they have done for us. These buildings belong absolutely to their setting; they seem to grow out of their surroundings and are perfectly related to the other buildings; they do not clash with, but rather enhance their neighbours.

Our planning has been seriously affected by inflation and this has made the planning of the Sports Complex particularly difficult. We have had to abandon the original plan, which was a most imaginative and skilful solution to our problem. This was to have been sited on the terraces in front of the Lower Building. We have decided to adopt a simpler plan on an easier site, using standard elements for its construction. The site will be in the orchard to the east of the Romanes House and north of Aumit House. For this purpose we have engaged the architectural firm of Swainston, Wilson and Shields. They have been instructed to draw up plans for a swimming pool, three squash courts and, if possible, a Sports Hall.

31st May 1974.

BASIL HUME, *Abbot*

LIST OF WRITINGS OF DR W. A. PANTIN

Following an obituary notice by Miss Beryl Smalley, Dr Pantin's academic writings covering the years 1924-73 were chronologically listed in the Spring issue of the *JOURNAL*, pp. 107-10. Some corrections and addenda should be made to give that list completion, and I am grateful to Mr J. H. C. Aveling, Dr Barrie Dobson of York University, Dr Richard Hunt (Bodleian Keeper of Western Manuscripts) and Dr Neil Ker of Oxford for their help in the matter.

1939. Add—Report on the Muniments of the Dean and Chapter of Durham, pp. 16-55. Note on the more important historical materials relating to Durham. Privately printed from part of a report submitted to the Pilgrim Trust by F. M. Powicke and W. A. Pantin. This report, it might be well to record, encouraged the creation of the Department of Palaeography and Diplomatic at Durham University in 1948—with responsibility for the custody of the Dean and Chapter of Durham muniments.
1942. "With N. R. Ker". Neil Ker found the letters or rather refound them, as they are noticed in William Stubbs's preface to the *Rolls Series* volume on William of Malmesbury: the rest, especially the skill employed in reading such stuff, is to Dr Pantin's account.
1943. "Tackley's Inn, Oxford" first appeared in the *Oriel Record*, 1941.
1950. Add—Some Medieval English Treatises on the Origins of Monasticism, *Medieval Studies presented to Rose Graham*, ed. V. Ruffer and A. J. Taylor (Oxford 1950), pp. 189-215.
1958. Should read "Monuments or Muniments".
1967. Add—The conception of the Universities in England in the Period of the Renaissance, a paper given at a "Colloque International à l'Occasion du VIe Centenaire de l'Université Jagellonne de Cracovie, 6-8 Mai 1964" and published in the *Actes* of that congress, *Les Universités Européennes du XIVe au XVIIIe Siècle: Aspects et Problèmes* (Geneva 1967), pp. 101-13.
1972. "Oxford Life in Oxford Archives" was misplaced into 1967 above. It is a collection of ten Reports on the Archives which appeared first in the *Oxford University Gazette*, supplement. These have not been properly listed in their place and should read as follows:—
- | | | | |
|------|--------|-----------|------------------------|
| 1955 | Vol 85 | pp. 605-7 | "St Scholastica's Day" |
| 1957 | 88 | 729-31 | "Privileges" |
| 1960 | 91 | 851-3 | "The Chancellors" |
| 1961 | 92 | 364-7 | "Lodgings" |
| 1962 | 93 | 380-2 | "Admissions" |
| 1963 | 94.4 | 23-35 | "Government" |
| 1964 | 95.2 | 10-24 | "Teaching" |
| 1965 | 96.4 | 1-14 | "Jurisdiction" |
| 1967 | 98 | 1-9 | "Disturbances" |
| 1968 | 99.3 | 1-9 | "The Proctors" |

The drawing of Dr Pantin reproduced in the Spring issue (facing p. 17) was done by Mr. Diccon Swan as a preliminary to an oil painting which was prevented by the subject's death. The drawing is owned by Oriel College.

A.J.S.

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CONTENTS SCHOOL SECTION

	<i>page</i>
OLD AMPLEFORDIAN NEWS	139
SCHOOL NOTES	155
SOCIETIES AND CLUBS	167
RUGBY FOOTBALL	173
OTHER ACTIVITIES	177
COMBINED CADET FORCE	186
THE JUNIOR HOUSE	188
THE PREPARATORY SCHOOL	190

OA News communications to the Secretary, The Ampleforth Society :
Rev J. F. Stephens, O.S.B., M.A.

School Notes to the Editor, or the School Sub-Editor : E. G. H.
Moreton, M.A.

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

OLD AMPLEFORDIAN NEWS

THE GOODALL REPORT

FR ABBOT writes: The document which is printed here has come to be known as "The Goodall Report". It is the work of a working party set up by the London Area of the *Ampleforth Society* under the Chairmanship of David Goodall (W 50)—who is now in Vienna conducting SALT talks. There are two important points which might be underlined: first, it will contribute to the task of re-writing the "Rules of the Society" which, with only a few changes, were originally written in July 1875 and now need to be revised. Secondly, the sections 3-7 express admirably the vital relationship that should obtain between the Society and the Monastic Community. I am grateful to the sub-committee for the work they have done.

Members are invited to comment on "The Goodall Report" and to make suggestions. In particular, comment would be welcomed on the general principles outlined here. Members are asked to comment in writing to Fr Felix Stephens, Hon General Secretary, preferably by 20th July, when meetings will begin concerning the "Rules of the Society" with a view to putting a new set of rules before a special AGM of the Society on the occasion of the Centenary Celebrations of the Society in the first week of September 1975.

J.F.S.

At a meeting of the London Committee of the Ampleforth Society on 5th March 1973, it was decided to set up a sub-committee drawn primarily from among younger members, to take a fresh look at the Society and the objects for which it exists; and to make suggestions to the Committee of ways in which the Society, and in particular the London Area, might more fully serve the needs of contemporary Ampleforth and its old boys.

2. The sub-committee has held two meetings: on Thursday, 3rd May (present: Martin Davis, Michael Gibson, David Goodall and Paul Rietchel); and on Tuesday, 12th June (present: David Craig, Martin Davis, Michael Gibson, David Goodall and Paul Rietchel). Its report is as follows.

3. We began by asking what distinguishes the relationship between Ampleforth and the members of the Society from the ties of sentiment and affection which may exist between any public school and its old boys and well-wishers. Clearly, the main point of difference is that Ampleforth is first and foremost a monastic house, and that the school is intimately linked to the monastic community. (If this link were to be significantly weakened, Ampleforth's distinctive character as a school—and perhaps its justification—would be eroded.) The single most important feature of the education which Ampleforth provides is that the boys who go there are to some degree incorporated into the monastic family. This creates a special relationship which does not lapse when a boy leaves the school; and membership of the Ampleforth Society ought in our view to be seen as the expression of a desire to maintain this relationship in later life. Parents friends and well-wishers will be admitted because they want to share in this relationship.

4. We consider therefore that the Society should be regarded as in some sense an extension into "the world" of the monastic community, and

its members as partners in an apostolic enterprise whose heart and centre are in the monastic life as it is lived at Ampleforth.

5. Three conclusions seem to follow from this:

(a) the Society makes sense only in relation to Ampleforth and the main impetus for anything it can achieve must come from the Ampleforth community;

(b) the relationship must nevertheless be a two-way affair. To the extent that members of the Society are in some sense members of the monastic family, they will have a contribution to make to its well-being and development;

(c) to the extent that the whole Ampleforth enterprise is apostolic in intention, the Society's activities should, either directly or indirectly, serve the Church and society at large. It cannot afford to be too inward-looking.

6. The contribution which the Society can make to the monastic community will take a variety of forms, ranging from help in terms of time, advice—and money—with projects on which Ampleforth is engaged, through regular exchanges of ideas and information, to consultation as appropriate on major decisions affecting the future of the whole enterprise. These are, of course, roles which the Ampleforth Society, or at least the most active of its members, have traditionally filled. But they go beyond the objects of the Society as defined in the existing rules¹; and, partly for this reason, we think it useful to spell them out.

7. Another, and more important, reason for investigating the relationship between the Society and Ampleforth with rather more substance than in the past lies in the disturbed character of the contemporary Church (and of contemporary society as a whole), and the pressures to which old boys, and Ampleforth itself, are liable to find themselves exposed in consequence. The uniformity, inflexibility and apparent self-confidence which until recently characterised the teaching Church, and were a source of strength to many Catholics, have disappeared. To be a Catholic today requires as a result a deeper and more mature faith than in the past. It is also, despite the emphasis now laid on the idea of community, a much lonelier business. Doubt and even hostility, but especially bewilderment, are as likely to be met with inside the Church as in society at large. To keep, deepen and communicate his faith in the face of these pressures, a Catholic needs a firm spiritual and intellectual base. He also needs the support of like-minded, thoughtful people who share a broadly similar approach to the faith and understanding of its problems. Ampleforth, as a great monastic house with its traditions of prayer, hospitality, and

¹ These are:

1. To unite Old Boys and friends of St Lawrence's in furthering the interests of the College.
2. By meeting from year to year, to keep alive amongst the Old Boys a spirit of affection for their *Alma Mater* and of goodwill towards each other.
3. To stimulate a spirit of emulation amongst the boys by annually providing certain prizes for their competition.

involvement in the world, is ideally suited to meet these needs on the part of its old boys, friends and well-wishers and, through them, to reach and help a still wider range of the faithful. We think the Ampleforth Society can be a valuable instrument for this purpose.

8. In this connection, we see the function of the Society as being to foster and intensify the links which already exist between its members and the monastic community in a way which will contribute to the spiritual health of both. At the moment, the main activities of a spiritual kind in which the Society has a hand are the annual Ampleforth Sunday in London, and the annual Old Amplefordian Retreat held every Easter at Ampleforth (which includes the annual general meeting of the Society itself). Both these events have proved their value and we hope they will continue. But we think there is room for more activities under this general heading, and in particular for activities which will bring members of the Society and members of the Community into closer, more sustained and more informal contact than is possible in large gatherings like the Annual Retreat, the Ampleforth Sunday or the occasional Old Boys' Dinner.

† See Community Notes, "The Easter Retreat, with a note on Taizé". [Ed.].

9. We think that The Grange[†] will have a most valuable part to play in attracting people to Ampleforth and in facilitating just the sort of contact with the Community that we have in mind. We hope that members of the Society will be encouraged to make full use of its facilities. But contacts need to be made not only at Ampleforth itself, but also in the field.

10. Specifically, we should like to see:

(a) informal "talk-ins" given by members of the Community for old boys and friends, held in the private houses of members of the Society[‡], and

(b) retreats held periodically in London and elsewhere, given by members of the Community, which would make greater provision for periods of silence and prayer (not excluding group prayer) than is possible either at the Annual Retreat or at discussion meetings.

11. The purpose of the "talk-ins" would be to bring together members of the Society (and their wives) in small, informal groups where they could air frankly with a member of the Community, and with one another, the difficulties they encounter in living as Christians in the contemporary world; and learn the background to developments in the Church and in Catholic thinking. The periodical retreats would fulfil a similar purpose, but would cater for people who are willing and able to spend a longer time together, who are seeking periods of silence as well as discussion, and who wish to concentrate more especially on prayer and reflection—central activities of the Christian life which are integral to the Benedictine tradition.

[‡] The pattern for this type of activity has been very successfully set by the Headmaster's meetings with locally organised parents' groups.

† See notes on The Grange in the Community Notes of this issue and the previous two. [Ed.].

12. We believe that meetings of both types, held within easy reach of where the main concentrations of the Society's membership live or work, could do a great deal to moderate the isolation and sense of bewilderment from which many Catholics suffer; and could give members of the Society a more real sense of participation in the spiritual and intellectual life of the Ampleforth Community. We would hope that both forms of meeting would develop their own momentum, and would lead naturally to other forms of Christian activity.

13. The frequency of these meetings would depend very much on the degree to which they attracted interest and support; but advantage could be taken of visits which members of the Community make to friends and relatives (or housemasters to parents) throughout the country to hold "talk-ins" at short notice and with the maximum of informality. As a very general guide to frequency, we think that each interested group might aim to have a "talk-in" with a member of the Community about every six months—making allowance for the possibility that, once they got going, individual groups might wish to meet more frequently without expecting members of the Community to be present. The retreats could be held at longer intervals; perhaps once every eighteen months; and for these use could perhaps be made of religious houses—especially Benedictine houses such as Worth or Ealing—in or near the main centres of population.

14. We recognise that making monks available for this new range of commitments would pose problems for both the school and the monastery; but we hope that, in the wider interests of both, these problems could be overcome.

15. The arrangements so far considered will not of course reach, or appeal to, all members of the Society. In many cases, for example, there is a period after leaving school or university when an old boy wants to feel independent of Ampleforth and may consequently have little interest in old boys' gatherings of any kind. Housemasters' newsletters, even though they evoke no apparent response, often constitute a surprisingly effective link during this period, and we believe that they are a worthwhile (though, for the Housemaster, laborious) chore. But is there anything which the Ampleforth Society could or should be doing to help old boys during this period to find their bearings spiritually and socially? This is clearly an important question for the Society; and we have discussed it at length. Unfortunately we have been unable to come up with any ready answers. We think, however, that many younger old boys for whom "talk-ins" or retreats would have little attraction might welcome the opportunity to continue after leaving school with some of the forms of social work which are done by the Rovers at Ampleforth: for example, visiting the sick³ and the mentally handicapped; helping in Cheshire Homes and working with the inmates of remand schools.

³ In this connexion, there might be scope for building on the Ampleforth Pilgrimage to Lourdes and encouraging those who go on it to take a continuing interest in the sick after their return.

16. With the demise of the Settlement at Poplar, it is not clear how, if at all, the Ampleforth Society could help in these directions; but the subject deserves thinking about. Anything that savours of "slumming" or patronage is obviously a non-starter; and it can of course be argued that old boys should be encouraged to do social work as members of their own parishes, or of society at large, rather than under the auspices of the Ampleforth Society. But in practice it is often not easy for people to identify social work to which they can make a useful contribution, or to take the plunge and offer their services. Members of the Community may therefore like to keep in mind the possibility of associating the Ampleforth Society, and particularly its younger members, with any social work in which they are interested or which the Community or the school is supporting. It might also be useful if the Secretary of the Society had a list of members who are themselves engaged in social work or who are members of Parish Councils, SVP Conferences, social welfare groups or the like (all of whom are always in need of new recruits) with whom other old boys could be put in touch.

17. Still on the general theme of helping old boys to keep a firm spiritual and intellectual base, we think that mention ought to be made of the contribution of *The Ampleforth Journal*. This is rightly regarded as the voice of Ampleforth. At its present high level of scholarship and intellectual attainment it is an unqualified asset both to Ampleforth and to the Church in England; and it reaches a much wider audience today than in the past. This is something we warmly welcome. But the Ampleforth Society remains an important—perhaps still the most important—element in its readership, and one which looks to the Journal to provide a distinctively Amplefordian commentary on developments in the Church and the world. We hope, therefore, that, without prejudice to the high standards now set for it, those responsible for its editorial policy will keep in view the needs of the general reader as well as those of the scholar and the theologian. Consideration might also be given to expanding the section on the school to give a fuller (and perhaps more impressionistic) account of developments in the school term by term.

18. Finally, we have not lost sight, in this rather solemn report, of the fact that the Society has social as well as spiritual objects and is intended, among other things, to help old boys to get together and enjoy themselves. The occasional formal dinner can be enjoyable but it tends to be extremely expensive; and most of the purposes of the old annual dinner have been found to be better served by the Ampleforth Sunday. But we think there is room for an annual dinner-dance (similar, for example, to the Stonyhurst dinner-dance at the Hurlingham Club). There might also be support for small, unpretentious and informal dinner-dances held at different places and at different intervals in the London area—and organised at prices which younger old boys could afford.

David Goodall (Chairman) (W 50)

David Craig (H 66), Martin Davis (H 61), Michael Gibson (D 59).

Paul Rietchel (H 65)

ANNOUNCEMENTS

AMPLEFORTH SUNDAY

SUNDAY, 1ST DECEMBER, 1974

Tickets will be available from B. V. Henderson, P. C. Henderson Ltd., Romford, Essex RM3 8UL, Tel: Ingrebourne 45555

OLD AMPLEFORDIAN UNIVERSITY RETREAT

24TH—27TH SEPTEMBER, 1974 IN THE GRANGE

The Retreat will be held by Fr DOMINIC MILROY. No time of the year is wholly convenient to those who are at Universities and Colleges of Further Education. However, it is hoped that the above date, not long before the beginning of the academic year will be a suitable time for Old Amplefordians. It is also a week which ends with the OARUFC fixture against the School XV. Please write to Fr Felix Stephens if you are able to come, adding the names of others whom you might bring to the Retreat.

CENTENARY OF THE SOCIETY

14TH JULY, 1975

FR ABBOT announced that this will be celebrated in the first week of September, 1975, at Ampleforth.

OBITUARY

PRAYERS are asked for the following who have died: E. J. Keogh (1907) in 1972, E. B. O'K. Robinson (1917) on 24th April 1973, Fr Hilary Barton (B 32) on 29th January 1974, Fr Anthony Spiller on 5th March, and Fr Gregory Swann on 30th March.

ENGAGEMENTS

John Anthony Catlin (H 65) to Caroline Jane Goodman.
Colin Dixon (H 69) to Penelope Jane Storrar.
Brendan Gornley (W 65) to Sally Henderson.
Adrian Horsley (D 68) to Louise Jane Oughtred.
Martin Lamb (A 68) to Elizabeth Martineau.
Julian Le Fanu (W 66) to Dolores Rodriguez Bereijo.
Andrew Wojciechowski (T 69) to Jayne Lower.

MARRIAGES

Christopher Barnes (J 69) to Virginia Kidston at St Peter's Church, Winchester on 20th April.
John Bryan (D 64) to Anne Howard at the Church of St Maria Goretti, Preston on 15th November 1973.
Hugh Elwes (A 62) to Susan Buchanan at the Church of Our Most Holy Redeemer, Chelsea on 18th April.

Kerry Friel (C 68) to Sarah Leather at the Priory Church of St Bartholomew, Great Smithfield on 16th February.

Captain Peter Grant Peterkin (J 65) to Joanna Young at St James, Spanish Place on 20th April.

Philip Gretton (B 65) to Nicola Tollit at St Peter's Church, Winchcombe on 11th May.

Stephen Herbert (T 65) to Sarah Pamela Mary Mitchell in Nottingham on 13th October 1973.

David Howden (E 64) to Nicola-Jane Letchworth at All Saints Church, Milford-on-Sea on 8th December 1973.

James Nicholson (H 65) to Charmian Meynell on 19th January.

Nicholas non Furer Haimendorf (W 65) to Sarah Clutterbuck at the Church of the Good Shepherd, Edinburgh on 20th April.

BIRTHS

Gail and Michael Cole (T 60) a son, Matthew Paul.

Pam and Richard Davey (E 66) a daughter, Ann.

Daphne and Michael Dillon (T 51) a daughter, Linda.

Debbie and Simon Howden (E 67) a son, David.

Anne and Tony King (A 59) a son, Michael.

Sheila and Michael Longy (D 51) a daughter, Norma Katharine Rose.

Gillian and Dafydd Richards (A 60) a daughter, Sali Mair.

Franziska and David Scotson (A 56) a daughter, Caroline Fiona.

Victoria and John Sargent (W 61) a daughter, Antonia Elizabeth Victoria.

Penny and Adrian Vanheems (B 66) a daughter, Lucy Elizabeth.

Elizabeth and John Wetherell (T 60) a daughter, Gabrielle Joan.

THE GENERAL ELECTION, 28th FEBRUARY, 1974

THE EARL OF ANGRAM (W 62) for the first time, CHRISTOPHER TUGENDHAT (E 55) for the second time, and HUGH FRASER (O 35) for the ninth time, were all elected to Parliament in the Election. DAVID LEWIS (O 55) and NEIL BALFOUR (B 63) were also candidates. All five stood as Conservatives; two in safe Conservative seats, two in safe Labour seats, and one in a marginal seat.

The marginal seat was *Berwick and East Lothian*. Michael Ancram's win there was, according to our calculation, the only Conservative gain from Labour in the election. Ancram is the fourth youngest Member in the new Parliament after two Edinburgh Members, Conservative and Labour; and after the youngest of all at 27, the Plaid Cymru Member for Mertoneth. It is the first time since the Reformation that a Catholic has been elected Member of a Scottish Conservative constituency. This result, almost the last of the night, gave him a majority of 540 (the eighth smallest Conservative majority of the election) over John Mackintosh, the

political scientist (the original believer that Britain now has Prime Ministerial rather than Cabinet Government); Mackintosh, a former Professor at Strathclyde University and author of "The British Cabinet" and "The Government & Politics of Britain", had first won the seat for Labour in 1966 with a majority of 1,689, and had retained it in 1970 with a majority of 641. Ancram had fought in an election once before this, in 1970 coming third to the Scottish Nationalist in the safe Labour seat of West Lothian. He is first Chairman of the Thistle Group.

The two safe Conservative seats were *Stafford and Stone*, and *City of London and Westminster South*. For the former, Hugh Fraser has been the Member since 1945 (until 1950 it was called Stone, with slightly different boundaries); for the latter, Christopher Tugendhat was first elected as Member in 1970 (though it has now slightly changed both its boundaries and its name). We were able to gain a glimpse of Christopher Tugendhat's campaign when he spoke on the Saturday after the election (2nd March) in the BBC 4 programme "Destination Downing Street: The Aftermath": "One of the most encouraging features of the situation is that at a time when the country is certainly divided by very important arguments we can conduct an election with such remarkable good humour." Tugendhat spoke of the political mood of the country as "extremely uncertain; also quite disillusioned and very volatile; and I think the result we have got absolutely reflects that." There was "a great yearning for moderation and togetherness, a great antipathy to divisions and arguments." (In recent months he has been heard quite often on current affairs programmes such as "Today"; discussing the oil shortage in the Autumn, describing the strange, inactive, uncertain, almost hysterical atmosphere at Westminster in the week (14th to 17th January) when almost everyone incorrectly anticipated an election on 7th February—"The Week at Westminster" 19th January.)

The two safe Labour seats were *Rotherham* and *Chester-le-Street*. David Lewis, who fought Rotherham for the Conservatives, called at Ampleforth on the Saturday after the election. He had found the campaign exhausting and difficult, and found Rotherham, an iron and steel town, unresponsive. He was helped in the campaign by his wife Sharon (they were married in December), and by an Amplefordian contemporary CHARLES BANNEN (O 55) and his wife (also recently married). (David Lewis is Managing Director of a public relations firm.) Neil Balfour, also a recent visitor to Ampleforth, was fighting Chester-le-Street for the second time in months as he had stood there in the by election last year; this time he saved his deposit which in 1973 had been swept away by Liberal votes; he came third with 14.6 per cent of the vote, an increase of 76 per cent on his 1973 share of the vote.

Of these five seats, four showed a swing to Labour, one to the Conservatives, compared with June 1970. Michael Ancram had a swing of 1.2 per cent to him. Swings the other way were: Christopher Tugendhat 0.1 per cent (compared with the Inner London average of 5.0 per cent); Hugh Fraser 1.8 per cent (exactly the same as the area average). (Chester-

le-Street is more complicated, as the Conservatives were second in 1970, and third in 1973 and 1974.)

Also active in the election was LORD WINDLESHAM (E 51). During the campaign he chaired an important Conservative Committee, and on election night he was the Conservative Party spokesman in the BBC studios talking with Robin Day in the early hours of results. His role during the campaign was described by Patrick Cosgrave in his weekly "Political Commentary", *Spectator*, 20th April. Describing the documents that normally support the Conservative manifesto as the "Campaign Guide" and the series called "Daily Notes" Cosgrave continued; "Finally, there are the products of the Questions of Policy Committee, which meet each day during the campaign in Old Queen Street to consider queries from pressure groups and/or candidates which are not covered in the general literature and which are not sufficiently substantial to merit the immediate attention of the Leader. In 1970 the Committee was chaired by Lord Carrington, in 1974 by Lord Windlesham, Leader of the House of Lords and author of the magisterial *Communication and Political Power* . . . The Committee has at its disposal all the resources of the Research Department—less well-provided, incidentally, with secretarial and ancillary staff than in 1970, and with its officers less politically experienced, since many had never fought a campaign before, but still a more formidable body of political expertise than has ever been assembled by any other British party."

T.F.D.

DAVID HENNESSY (E 51), now Rt Hon Lord Windlesham *etc.* delivered the second of the 1974 Granada Guildhall Lectures at the City of London Guildhall on the evening of 14th March. His subject was: "The Freedom of the Press". The other speakers earlier and later in March were Harold Evans, the Editor of the *Sunday Times* and Mrs Katherine Graham, Publisher of the *Washington Post* which did so much to uncover Watergate.

CHARLES STOURTON, LORD MOWBRAY, SEGRAVE AND STOURTON (O 41) has succeeded Lord Tweedsmuir as Chancellor of the Primrose League, whose president is Sir Alec Douglas-Home.

ROBIN EDMONDS (O 38) now has the American desk—to put it in American terms—at the Foreign Office, viz. Assistant Under Secretary for the Americas (North, Caribbean, Latin Americas). To complicate matters, he was Head of the American Department of the Foreign Office in 1966-7. He has just completed a book for the Oxford University Press, "The Paradox of Super Power: Appearance and Reality in Soviet Foreign Policy since 1962". During 1969-70 he was our Minister (number 2) in Moscow, before becoming High Commissioner in Cyprus. In early March he lectured the School on the theme of his book, using the same script and style that he had employed recently in his seminars at Harvard and Columbia Universities. He precluded Sino-Soviet relations and the recent Middle Eastern Crises. His book is the fruit of a sabbatical year spent at

Glasgow University. An account of his talk appears briefly in the School Notes.

HUGO YOUNG (B 57) is Political Editor, *The Sunday Times*. He is also Chairman of the Education Committee of the Catholic Institute for International Relations, which is responsible for most CIIR publications—comments on current affairs, particularly the Third World, and for an education programme around the parishes of the country.

DESMOND FENNEL (A 52) has been appointed Queen's Counsel.

DR PETER EVANS (T 55) has been awarded I.B.M. U.K. Ltd. Research Fellowship in Zoology at Oxford University.

DESMOND O'REGAN (O 51) has been ordained Priest and is at St Joseph's, Guildford.

PATRICK FITZGERALD-LOMBARD (A 65) has joined the novitiate of the Carmelites at Aylesford.

PIERS PAUL READ (W 57), author of "Monk Dawson", "The Professor's Daughter" and "The Upstart" amongst others, has just had published "Alive: the story of the Andes survivors". It is a detailed factual account of the survival of some of the members of a rugby team of Old Boys of a school run by Christian Brothers in Montevideo. This survival for 72 days on a freezing mountainside after a plane crash became notorious when it was admitted that they had lived by eating the dead—and frozen—bodies of their companions. They commissioned Read from among many writers to tell the story of their agonising decision. This he does with his usual brilliant conciseness of language, not fighting shy of detail but with a real understanding of their predicament, and of their moral and spiritual convictions. Two of them who did the trek that led to rescue paid a quiet and short visit to Ampleforth and impressed those who met them, by their real depth of both humanity and spirituality—hidden behind their passionate interest in rugby!

MICHAEL BLAKSTAD (W 58), now working for the BBC Documentary Department, produced a documentary on the 30,000 children who live in Northern Ireland's most troubled areas. Entitled "Children in Cross-fire", it was shown in March and published as an article in *The Listener* of 14th March. Some of the children, he records, thrive on their unaccustomed outlets for teenage aggression; but many of the younger ones are suffering from shock and arrested emotional development and even—at the outset of life—shattered nerves. This programme received very favourable notices from the critics.

MICHAEL TATE (B 62) who has been involved with Commercial Radio in Australia and America has been appointed Sales and Marketing Manager of the Metropolitan Broadcasting Company, who are responsible for the setting up of local radio in the North of England.

STEPHEN REYNOLDS (D 58) has for the last three years been Director of Netherhall House, Swiss Cottage, a hall of residence for a hundred students

from England and abroad who are studying at London University, Inns of Court, and polytechnics. It is run by *Opus Dei*.

MARK BENICE-JONES (D 49), fresh from his triumph with "Clive of India" (see Reviews), writes to say that he is commissioned to go on to a book on what he calls "the Jesuit of Berkeley Square"—but awaits permission to use certain noble papers. His mind meanwhile turns towards the Coburgs and their British, Portuguese, Belgian and Bulgarian ramifications. He also has a big thumb in the pie of a book on the aristocracy, a collection of pieces. We Amplefordians are becoming very coffee-tablesque.

DAVID ELY (C 59) writes of his work for the Society of St Vincent de Paul in Fleet: "The Society was founded by a group of Christian students in Paris in 1833, in answer to the taunts of the atheists that Christians did not practise what they preached. The founders went among the poor to give them spiritual and material comfort. Fleet in 1974 is a very different problem. We have a welfare state and numerous voluntary organisations caring for the needs of the poor and unwanted. Our great problem is the disrespect shown to the aged, the old today being considered fit for the scrap heap. By visiting the lonely ones, we try to show that someone at least considers them worthy of friendship. This really is the major part of our work. By meeting and praying together once a week, as a small community of nine in the larger community of our parish, we both do our formal work better and increase our sense of responsibility to the community to which we belong."

RICHARD DAVEY (E 66) is flying Sea King helicopters in the Royal Navy. He was awarded the prize for the Anti-Submarine operational flying training in 1973.

H. M. DUCKWORTH was awarded the Royal Armoured Corps Prize at Sandhurst in March.

TIM (BRYAN) McSWINEY (O 69), who is in the Royal Scots Dragoon Guards, has been captain of the Regiment's long-distance marching team, the cross-country team, and captained his unit's skiing team in the Army cross-country skiing meeting at Oberjoch.

DAVID SCOTSON (A 56) is on the staff at H.Q. U.K. Land Forces planning overseas training. He writes that one of his contacts in the job is Major IVAN SCOTT LEWIS (O 57), who is in the Ministry of Defence. Another colleague, Major HENRY HUGH-SMITH, also working in the H.Q. U.K. Land Forces, has sadly lost his right hand serving in Northern Ireland. He is to become equerry to HRH Prince Philip.

It seems that the Irish Guards are subject to a take-over bid by Ampleforth. The Regimental Lieutenant-Colonel is Colonel J. N. GURKA (O 46), the Regimental Adjutant is Major S. G. B. BLEWITT (A 53), and the new Commanding Officer of the 1st Battalion is Lieutenant-Colonel R. T. P. HUME (T 52).

WE have news of two other Guardsmen: Major A. J. HARTIGAN (W 54) is DAAQMG of 4th Guards Armoured Brigade; and Captain C. X. S. FENWICK (W 64) is now Adjutant of the 1st Battalion, Grenadier Guards. We have since heard that SHAUN BLEWITT has left the Army and is now working in Insurance.

K. O. PUGH (E 65) writes from "six miles high above Western Australia" where he is representing Great Britain in our Rifle Team, this being the third such tour since the War and possibly the last for a long while. Keith, placed fourth in possibly the strongest team ever to leave Britain, "opens the batting" with the long experienced coach and erstwhile shot Major R. A. Fulton at his elbow. In New Zealand he came third in the Queen's Cup just behind his Captain, and the team then took in the Commonwealth Games. Then in Australia the team competed in a series of inter-State competitions: in the National Queen's at Canberra Keith finished tenth. Selected for the VIII that shot the Empire match v. Australia (not won by Britain since 1956), he shot the fourth highest score on the day, Britain winning by a comfortable margin of 18. (Fr Prior, who had a hand in the training of Tony Bucknall, is now preening himself for having trained Internationals in two sports!)

STEPHEN HERBERT (T 65) is a partner in a firm of Solicitors practising in Uttoxeter.

ADRIAN HORSLEY (D 68) is in architectural practice in Kingston-upon-Hull. MICHAEL CHISHOLM-SAWICKI has passed finals for a D.D.S. degree and has taken up a post at University College Hospital Medical School.

NEWS FROM St HUGH'S

MICHAEL BARRY (60) is a script writer for Scottish Television; NICHOLAS LOBBMAN (60) is lecturing in English Language and Literature at the Sorbonne; MICHAEL BRENNAN (61) is Professor of Finance and Business Management at the University of British Columbia; NORMAN TANNER S.J. (61) successfully defended his D.Phil. (Oxford) thesis in Late Medieval Church History in February. He had the privilege of being supervised by Dr Billy Pantin. The latter, a confrater of the Abbey, died (obituary in JOURNAL, Spring 74), a few weeks after the thesis was submitted, and almost certainly it was the last thesis that he supervised to its completion. Tanner is now studying Theology at the Gregorian University in Rome and hopes to be ordained Priest in 1976. MAGNUS BARTLETT (61) taught photography at the Royal College of Art for five years and is now in Japan. JOHN CUNLIFFE (61) is executive manager of food and beverages at the Pegasus Hotel in Jamaica; JEROME JEPHCOTT (61) is a psychiatric registrar at the Belmont Hospital in Surrey; JOHN KNOWLES (61) is in Madrid working in partnership with Michael Ickx with their own firm for the Federation of Belgian Industries and Consultancy in market research; TOM MILROY (61) has completed his studies at the School of Public Health in the University of North Carolina; ANTHONY MILROY (65) is working in the Yemen as an agricultural engineer attached to a UN team. Four of the 1966 leavers are in the City: SIMON COX in Insurance with Lloyds.

DAVID CRAIG with Hambros, PAUL CURRAN at the Stock Exchange, PIOTR POLONIECKI with Morgan Grenfell; JAN LAURY (68) is a research officer with the Economic Forecasting Unit at the London Graduate School, concerned with forecasting and analysing the U.K. economy by computer; WILLIAM CHARLES (70) has been awarded a Hardwick Entrance Scholarship at Lincoln's Inn.

ALEXANDER HESKETH (W 66), winner of the 1973 Ferodo trophy with his formula 1 car and his brilliant discovery of James Hunt the driver, has begun this season with a new car, the "Hesketh 308". Hesketh Racing's first outing on 6th April at Silverstone, near where the car was built and tested in his stables at Easton Neston (Towcester), was a sporting triumph. James Hunt, now called "Britain's fastest rising grand prix driver", entered the 26th *Daily Express* International Trophy as favourite after he and Hesketh had put in hard schedules on the two practice days. He started like a rocket, overheated his clutch, slowed for a while to cool it, found himself dropped twelve places, and set off at his proper performance, covering the 117 miles at over 133 mph with a fastest lap that almost tipped the record. He went through the whole field, including Pettersson's John Player Special whom he failed to get past in the US Grand Prix last October. He lost the top of his gear shift on the second of his 40 laps and came in with a raw hand—first. There was champagne at the pits to celebrate: whatever happens, there always is.

INDEPENDENT SCHOOLS CAREERS ORGANISATION

Not long ago three brothers (ANTHONY (B 60), PAUL (B 68), MARK (B 63), SHEPHERD), who had only two 'A' levels between them, consulted the Independent Schools Careers Organisation—then better known as the Public Schools Careers Appointments Bureau—and were fixed up in jobs in oil, timber and security printing. Two of them were soon involved in overseas travel, one shuttling back and forth behind the iron curtain (he is now doing a two-year stint in Hungary) and the other selling his firm's services to governments in the Far East. All three claim to be enjoying themselves.

Not everybody wants to go to university or polytechnic and anyone rash enough to jump off (or fall off) the educational conveyor belt at 18 or so can ask ISCO for help in finding a job. Employers large and small are in urgent need of good trainees in spite of the recent crisis, and rightly or wrongly they still think of public schoolboys as people who can get up and go. (Admittedly girls have to sell themselves a bit harder).

If you're under 23 you can fix an interview by telephoning the London office of ISCO at 27 Marylebone Road, London NW1 5JS (01-487 3660 and 3689).

Interviews can also be arranged at any of seven other regional offices in Edinburgh, York, Kendal, Leicester, Malvern, Taunton and Godalming.

REPORT OF PROCEEDINGS OF THE 92nd ANNUAL GENERAL MEETING OF THE AMPLEFORTH SOCIETY

The 92nd Annual General Meeting of the Society was held at Ampleforth in the evening of Holy Saturday, 13th April 1974. Fr Abbot, the President, was in the chair and 50 members were present.

The Report of the Hon General Treasurer was presented to the meeting and the Accounts were adopted, subject to audit. The provisional surplus for the year was £1,275, an increase of £500 on the previous year and remarkable in a year of ever increasing costs. There were two reasons for the increase: first, the high rate of interest on the £6,000 in Luton Loan and Bank Deposit, and secondly, a further increase of £200 in annual subscriptions. (The audited surplus shows a further increase to £1,461).

The Report of the Hon General Secretary was adopted. The three working parties set up as a result of meetings last Easter had all reported back and the Secretary thanked the various members for their work, in particular Mr David Goodall, Mr Michael Gibson and Mr Martin Davis. As a result of all the deliberations Fr Abbot announced that he would be investigating the possibility of refashioning the aims of the Society and the consequent redrafting of the rules of the Society in terms of the Goodall Report, which is printed at the beginning of these Notes.

The Secretary announced a further reduction of members in arrears with their subscription: 162 owed £589. He proposed to stop sending the JOURNAL to those who were ONE year in arrears of subscription instead of the usual practice of waiting two years before cutting off the JOURNAL from members. He was doing this because of the increasing costs of production and postage. 112 had joined the Society, the highest number since 1967; 16 had resigned, 49 were removed from the lists of the Society for non-payment of subscription, and 13 had died including seven members of the monastic community. The number of "missing addresses" was as low as 22—less than 1% of total membership, and the new address book would be published with the next JOURNAL.

Dinners had taken place in Dublin, York, Liverpool; the Ampleforth Sunday was again a success in London, and two Manchester hot-pots had taken place. The Secretary thanked members for the work that was being done by OAs on behalf of the Appeal.

Fr Abbot announced that the Centenary of the Society—14th July 1975—would be celebrated in the first week of September 1975.

The meeting unanimously elected Mr Edmund King a Vice-President of the Society. Fr Abbot said that for nearly 40 years he had been involved not only in the affairs of the Society as Treasurer and Accountant, but also in other areas of the School and Abbey and he had played a central part in the development and success of the Old Amplefordian Cricket Club.

Elections: Vice-President E. H. King (1924), Chaplain Fr Benet Perceval (W 34), Hon General Treasurer W. B. Atkinson (C 31), Hon General Secretary Fr Felix Stephens (H 61), Committee for three years Fr Benedict Webb (A 38), T. D. Ely (C 59), A. Meyrick (E 69).

THE AMPLEFORTH SOCIETY BALANCE SHEET — 31st MARCH, 1974

Employment of Fund	1974	1973
Investment at cost per schedule	£ 16,263	£ 20,736
Loan to Local Authority	9,000	—
	<u>20,265</u>	<u>20,736</u>
<i>Current Assets</i>	£	£
Income tax refund 1973/74	394	332
Bank deposit account	2,178	13
Bank current account	643	401
	<u>3,215</u>	<u>746</u>
<i>Less: Current Liabilities</i>		
Address book provision	500	200
Subscriptions paid in advance	405	377
Sundry creditors	966	941
	<u>1,871</u>	<u>1,518</u>
	1,344	(772)
	<u>£21,609</u>	<u>£19,964</u>
<i>Funds</i>		
General fund	19,310	18,303
Bursary & special reserve fund	838	314
	<u>20,148</u>	<u>19,117</u>
Revenue account	1,361	847
	<u>£21,609</u>	<u>£19,964</u>

W. B. Atkinson, *Hon. Treasurer.*

Report of the auditors to the Members of the Ampleforth Society. We have examined the above Balance Sheet at 31st March, 1974, and the annexed Revenue Account, Bursary and Special Reserve Fund, and General Fund for the year ended on that date. In our opinion, together they give a true and fair view of the state of affairs of the Society as at 31st March, 1974 and of the financial activities for the year ended on that date.

99 St. Pauls' Churchyard,
London, E.C.4.
22nd May, 1974.

Buzzacott, Vincent, Watson, Kilner & Co.
Chartered Accountants.

THE AMPLEFORTH SOCIETY BURSARY & SPECIAL RESERVE FUND FOR THE YEAR TO 31st MARCH, 1974

	1974	1973
Balance brought forward 1st April, 1973	£ 814	£ 825
Amount transferred from		
Revenue Account	847	820
Refund of Grant	180	—
	<u>1,027</u>	<u>820</u>
	1,841	1,645
Educational Grants	1,003	831
	<u>£838</u>	<u>£814</u>
Balance carried forward 31st March, 1974		

PHILIP DORE

THE death of Philip Dore on 25th March marks the end of an era in the history of Ampleforth music. He was appointed Director of Music in 1958, when Fr Austin went to join the community in St Louis, the first layman to hold the post. He quickly became one of the characters of Ampleforth, instantly recognizable in his distinctive and often eccentric dress—a figure one couldn't ignore. He had many very endearing qualities, not least of which was an immense loyalty and dedication, to his work—and he was indefatigable—and to his friends. He was too a man of very deep faith, with an unshakeable confidence in the mercy of God, and a great love for the liturgy of the Church, especially the Latin liturgy of pre-Vatican Council days. Nothing gave him greater pleasure than to play for the daily Conventual Mass and Vespers in the Abbey, and he would come up morning and evening during the holidays without fail, no matter how inconvenient, whenever he was needed. During his period as Director of Music he produced some outstandingly fine musicians, and it was under him that we first began to have candidates for O level and A level music, and university entrants. It was always a very great sadness to him that he was never really able to form a successful choral society or to persuade people that this was something worth doing. In this he failed, and it was a constant source of regret to him. Nevertheless he did a great deal to foster choral singing in the locality, and for years, right up to his death, he directed the Ryedale Choral Union. He retired in 1970, but continued to play the organ in Scarborough, and had almost completed an immense thesis on Tournemire's monumental cycle of fifty-one suites, *L'Orgue Mystique*.

During the last few months he had suffered a good deal of ill-health, which he had borne with great fortitude. His death, nevertheless, was sudden and unexpected, and to his wife and family we offer our deepest sympathy.

* * *

THE Spring Term opened on 15th January. The fact that this day had been chosen for a one-day national rail strike caused some difficulties; but Fr Anselm used a plan which he had devised two years earlier when faced with a similar problem, also using a parents' telephone hook-up scheme which was very helpful. Most boys managed to arrive by the end of the day though, somewhat understandably after a long coach ride, they expressed a clear preference for rail travel.

We congratulate:

Mr and Mrs John Lee on the birth on 6th January of a son, Christopher, a brother for Carole.

Mr and Mrs Paul Haworth on the birth of a daughter, Elizabeth Jane, on 6th February.

Mr and Mrs John Willecox on the birth on 12th May of a son, Edward Joseph, a brother for Amanda, James, Sara and Thomas.

We also offer our congratulations to R. A. Durcan of St Thomas's who has been awarded an Army Scholarship.

THE conference of Catholic Colleges this year was held at Ampleforth on 5th-6th April. The Headmasters of 45 schools were present, including those of the Benedictine schools, Downside, Douai, Belmont, Worth, Ealing and St Augustine's. Bishop Butler opened the conference with an address on "Religious education in a secular world." Mr B V Bruynseels of St Wilfrid's School, Pontefract spoke on the subject, "Down to earth in West Yorkshire". Professor D. Williams of Oxford finally asked the question, "Education for What?"

ON Sunday, 10th February, the BBC televised "Songs of Praise" from Ampleforth, the actual recording having taken place ten days earlier (see photographs). David Bowman, the Director of Music, wrote an account of the event for the First Year Magazine and we quote some extracts from this.

"Eventually it was agreed that the Schola would lead the Choral Society and would lead volunteers from the school who would lead an invited congregation of local people. A list of hymns, plainsong and motets was agreed after lengthy correspondence and discussion: 'You don't seriously intend to do that, do you? It will upset the Protestants', then, 'The whole programme is wrong - everyone will think it's from a Methodist Chapel rather than from a Catholic Church.' One thousand copies of the words and music were printed; then the whole lot was re-printed because someone found a valid objection to the first hymn! Technical meetings followed during the holidays.

At last the great day arrived and tens of thousands of pounds worth of electronic equipment, 50 BBC technicians, a monk's choir, two boys' choirs, an orchestra, a mammoth organ and a large congregation came noisily to life under the unflinching direction of Rev Stewart Cross. The rehearsal lasted two hours (the shortest on record for this programme), and although it seemed long and hot under the television lights, the congregation bore it well and sang lustily (even when they had to do 'Jerusalem' for the fourth time). Boredom was relieved when, in an access of zeal, the conductor threw his baton into the nave (well fielded by the altos), and when a tameraman attempted to decapitate himself by nearly driving his high perch into a low arch. The same evening the programme was 'canned' in London and everyone waited to admire themselves on the box ten days later. It was amazing to hear how well the school could sing if they were led by a choir that could be heard in all parts of the Church (they normally make ethereal noises on the wrong side of a solid mass of masonry). This was the point that was most stressed in the voluminous 'fan-mail' which poured in after the transmission—the evident enthusiasm of all taking part."

We were fortunate to have some notable speakers during the term and we are very grateful to them for coming. Dr George Steiner, the aptly named Extraordinary Fellow of Churchill College, Cambridge, paid us one of his now regular visits just before taking up his chair of Comparative Literature at Geneva. After rebuking *Private Eye* for its philistine inability to distinguish between name-dropping and quoting, Dr Steiner delivered a paper on "Has Truth a Future?" and once again shared with his audience the intense intellectual excitement that he engenders on any topic that he cares to talk about. It is only proper to record the peculiar pleasure which his visits give, and to wish him happiness in his new post (P.O.R.S.).

On 4th March Robin Edmonds (see Old Amplefordian Notes) lectured a group of the Sixth Form on Soviet Foreign Policy since 1962. As a former Minister in Moscow, who has been writing and lecturing on the subject recently, he was not merely well qualified but the reigning expert perhaps. Defining a "super power" as a great power whose armed forces are of such a size that they can be deployed in any strategic theatre, he said that Russia reached that status only as late as 1969. The Cuban Missile Crisis of 1962 showed that Khrushchev's claim to nuclear parity with the United States was unreal; and that the Soviets would have to confirm that claim not with cheap IRBMs in Cuba but the hard way with costly ICBMs, naval bases and missile launch sites. In 1969 the United States formally recognised that this parity had been achieved, speaking no longer of "nuclear superiority" but of "nuclear sufficiency". The term MAD (=Mutually Assured Destruction) came into play; and from this has flowed more than 20 bilateral agreements on arms detente and control of war. Having drained their economy to arm themselves, the Soviets now admit that technologically they can no longer compete with the West, but have a need to co-operate—indeed to open their gates to western trade and even management. That was Mr Edmonds' thesis: much detailed argument supported it.

On 18th March the Professor of Modern History in the University of Oxford, Richard Cobb, internationally acclaimed as one of the most brilliant and original historians in the field of French Revolutionary studies, very kindly descended from Oxford to address the History Sixth on "Religion and the French Revolution." His learned lecture greatly impressed a large and appreciative audience, and since he has been so kind as to express a great admiration for Ampleforth we much look forward to his next visit.

A WELL-ATTENDED piano recital was given in the Theatre on 10th March by our own Otto Gruenfeld. Particularly impressive were fine performances of Debussy's suite, "Pour le piano" and of Liszt's great B minor sonata. The schola and the chamber orchestra gave another fine performance of Bach's St John Passion in the Abbey on 24th March.

UNDOUBTEDLY one of the features of the term was the world première of Roger Nichols' opera "Saint Julian" with libretto by Fr Andrew, given in the Theatre on 14th March. It should be recorded that Mr Nichols is a member of the Modern Languages staff, and what was particularly impressive about the production was that so many boys, monks and masters were involved from both sides of the valley. Reviews of this work and of other recitals are given elsewhere in the JOURNAL, and we are very grateful indeed to all our reviewers for their painstaking contributions.

PAUL HALE, currently organ scholar of New College, Oxford, gave a recital in the Abbey Church on Sunday, 20th January, which offered an interesting sample from the organ's vast repertory. The openings of organ recitals

tend to be rather nebulous, so the inconsequential "Fanfare" by Francis Jackson was just the right thing for the first work heard in the programme. In the Prelude and Fugue in E by Lübeck, as well as in three choral preludes by Bach, some lovely sounds came forth, particularly in the very sensitive interpretation of "Nun komm der Heiden Heiland". Schumann's "Four Sketches", originally written for pedal piano, are proof that the composer was more at home when writing for the piano than the organ, but, like the Howells Psalm Prelude No 1, Set 1, were played with a fine sense of musical architecture and tone colour. The same was true for César Franck's B minor Chorale which enshrined some ravishing and very French sounds and the Variations de Concert by Bonnet, though impressive only by virtue of the technical skill required to execute them, were a sturdy conclusion to a memorable recital.

ROGER NICHOLS

Song Recital by Ian Caley (tenor) and David Bowman (piano)

Schubert: Die Schöne Müllerin

Schumann: Dichterliebe

RARE is the artist in whom absolute integrity is joined to professional skill of the highest order, who has that eloquent sincerity and conviction that comes only from performing music of uncompromising honesty with a total and self-effacing dedication.

Who can worthily be judged by such standards? Menuhin, today, certainly, and (for those of us lucky enough to have heard her) Myra Hess, whose playing of Bach and Scarlatti reflected her rare, serene spirit. These are household names. Others are less well known, but among them Ampleforth can count itself fortunate in having heard the violinist Maria Lidka, whose visits, alas, are now so infrequent.

Ian Caley's lieder recital with David Bowman on 10th February came near to giving me the sort of pleasure that one associates with such performers as I have mentioned. Their fine programme drew every musician and singer in the School to listen to them, and the warm and sincere applause they received from this attentive audience, who knew fine singing when they heard it, was tribute enough to their artistry.

And it must be said at once that never can our theatre have heard a voice of this quality before. Whether from the cold or the unbelievably bad piano, Ian Caley took some time to settle down and there were moments in the Schubert where he wandered off key. But these hardly affected the total achievement of his performance: two long song cycles, comprising some 30 or 40 songs of varying mood sung with splendid and unflagging beauty of tone, at its best perhaps in the ringing repetitions of *Dein ist mein Herz (Ungeduld)*, and the magnificent *Ich grolle nicht*.

Where he failed to come up to the most exacting standards—and it is a serious failure—was in his total inability at present to identify himself with the musical impersonation. The audience must be able to lose itself

in the illusion of the poet's inspiration. It was unfortunate that this spell was too often broken in passages for the piano alone, when the singer seemed at a loss as to what to do or where to fix his gaze. I could have wished, too, that he had refrained from giving us an encore after the Schumann—"one for the road", as he put it. After the tension of an extended song cycle like this, the audience wants only to unwind and show its appreciation of the performance; it is not the time for breaking the mood of what has gone before by irrelevant additions.

Credit for inspiring and maintaining the right mood throughout these long works must unquestionably go to David Bowman. This was absolutely splendid playing from him. Throughout all these pieces, so varied in feeling and tempo, I heard not a wrong note, while the rhythmic impetus of, for instance, Schubert's *Ungehduld*, with its repeated triplets, and Schumann's *Das ist ein Flöten und Geigen*, which must be a nightmare for any accompanist, was maintained triumphantly. It was all beautifully crisp, clean and controlled, qualities quite unworthy of the old croak of a piano we now to our shame have in the theatre. That Ampleforth puts up with junk such as this is its own affair: that it charges the public for the privilege of listening to it comes dangerously near to taking their money on false pretences. It was an outrageous insult to the two fine artists we heard on this occasion.

BERNARD VAZQUEZ

SAINT JULIAN

An opera by Roger Nichols

Your reviewer would have liked to have given a fuller and more faithful appraisal of this new opera and its music, but he was able to hear only one of the two performances, and to express a judgment in these circumstances would be impertinent, not to say wearisome for those who were not present on this occasion. However, a specially recorded performance is soon to be made available, and readers of the JOURNAL will be able to judge of it for themselves. Its diatonic yet pleasantly modern idiom, using a system of recurring orchestral motifs to heighten the significance of the action, made a most favourable impression, and provided a setting against which the action of the opera developed naturally and dramatically.

My more immediate and necessary task is to give some account of this moving and memorable occasion. To do so gives me almost unqualified pleasure, for our applause at the end was not merely a mark of approval for the opera itself, its performance and production, outstanding as these were, but rather an expression of our affection for the two young members of the academic staff, Roger Nichols and Simon Wright, whose joint venture in writing and scoring the music has brought such distinction to themselves and the School. The realization of their score on this occasion brought together the musical and dramatic talents of Gilling, Junker House and Upper School, in a production made possible only by those qualities we have come to associate with Algy Haughton's gentle

and unassuming directorship of the School Theatre—co-operation, understanding and an incredible amount of sheer hard work.

The compassionate subject of the opera—the thoughtless and brutal lust for blood of the young Julian, his own punishment and final redemption through an act of unselfish love—was a tale from which I hope the followers of St Hubert drew the appropriate moral. The only pity is that the story, in spite of its good intentions, is on moral and logical grounds rather indefensible: an act of brutality is punished by further brutality, and the repentant sinner ultimately rewarded for useful social work (helping travellers across a river) by death at the hands of a divine messenger. Would that the librettist, Fr Andrew Beck, had turned instead to a far worthier quarry in the Buddhist tales of ancient India, whose humanitarian principles are not the result of divine rewards and punishments but the reflection of man's understanding of his own nature in relation to the life around him, and of his realization that tolerance and sympathy for others are sufficient in themselves to guide him on the path of virtue.

For the work as a stage scenario, my major criticism is with the end of the opera, and here, I'm afraid, the possibilities inherent in Julian's final apotheosis proved altogether too much of a temptation for Fr Andrew, the producer and Peter Langdale (as Julian). Their joint responsibility for this vision of a beatified, simpering Julian, surrounded by a chorus of chasubled priests, left a very nasty taste in my mouth. Expression of religious emotion will not by itself produce artistic results. Unless these emotions have been properly sublimated with classical restraint the unity of the whole is liable to fall apart. What happened here was that dramatically things came to a full stop ten minutes before the end. What had up till then been an opera now became a tableau, for nothing of dramatic import occurred during the singing of the *In Paradisum*. Had this been performed as a church parable (like Britten's *Curlew River*, for instance), the problem would have been solved, and the final procession from the altar precinct would have itself provided the justification for an extended *In Paradisum*. May I remind the composer of the last scene of Poulenc's superb opera, *Les Dialogues des Carmélites*? Musically, nothing more happens than the singing of the *Salve Regina*, yet how overwhelmingly dramatic and moving it is, sung by the nuns as they mourn the scaffold to their deaths, until only the voice of Blanche is left, alone and unaccompanied, and in its turn is silenced by the guillotine. In all opera there is no finer or more powerful scene, yet how simple the musical material!

Both the undoubted merit of Fr Andrew's dramatic scenario and the fairness of the composer's score would surely benefit if the work were remoulded into the compass of a single act (again, like Britten's church parables), shorn of the distracting spoken narration (which added nothing to the piece), and tightened up in pace after the killing of Julian's parents, where the lament between Julian and his wife seemed to me too long in proportion to the length of the piece, and over-neglectful of the still bleeding corpses lying alongside.

I fear I have unduly emphasised what in my view was a serious flaw in the structure of the work, but this is not to deny the overall effect and that of individual scenes, which clearly made a profound impact on the audience. The slaying of the deer, the murder of Julian's parents and the vision scene in the last act are still vividly imprinted on my mind, and these gave both the composer and producer a chance to show what they were worth. With thrilling orchestral climaxes, and masterful stage presentation, in each case the result was a *coup de théâtre* that gave us the authentic *frisson* of excitement.

The composer will be the first to acknowledge how much he owes to the fine and effective realization of his score in the orchestration by Simon Wright, whose relaxed but masterful conducting plainly inspired the players to give of their best, with the composer himself there in person in charge of the percussion. What were his feelings, I wonder, on being present at the birth of his own brain-child?

Apart from the stage chorus (I wish they had had more to sing) and the off-stage chorus (whose *In Paradisum* was beautifully sung), the cast was not very successful in making their words heard, but this is difficult enough even for professional singers (by the way, Fr Andrew must really give Julian something better to say just before the murder; here Julian's fatuous remarks, only too clearly audible, can hardly stand repetition on further performances). The most consistently beautiful singing came from Philip Aldridge. Since he could act as well, his important role as Julian's wife carried a great deal of the opera with it. Peter Langdale can sing too, but I don't think he was at his best on this occasion, no doubt feeling the effects of the flu epidemic which laid low most of the School at one time or another during the term. But his acting was not really good enough to sustain his lengthy role, and I could believe in him neither as parent-slayer nor saint. Matthew Craston sang and acted well as the Leper, but his absence of make-up when he assumed the person of the divine Messenger blurred his facial clarity and for me at any rate took away much of the focus of his singing. Special mention must be made of William Wells, who took over at a few hours notice the part of Julian's father in place of the indisposed Andrew Holroyd, and with his own part to play as well, his was no mean achievement. But far and away the most gifted performer on the stage was Timothy Herdon. His small but important part was not only well sung, but was animated by an instinctive musical and rhythmic sense that made his every movement a joy to watch. His first act was beautifully brought off, whilst his appearance in the vision scene, torn between the claims of monastic life and the pleasure of the hunt, was choreographically impeccable.

An effective and practical multi-purpose stage setting, with a romantic castle towering up in the distance, was very well lit by Stephen Hastings. I liked the dresses by Rosemary Haughton, which blended well with the stage design, and never got in the way of the action, but I question her use of real monastic habits for the monks: it ought to work, but the black figures were too black, and stood out strikingly against the softer colours of the other dresses, dwarfing everything on the stage.

From the tumultuous and prolonged applause that greeted both the composer and conductor at curtain call, applause in which the entire cast joined, it was clear that they and the producer, Algy Haughton, had achieved not only a great personal and artistic triumph, but something very much more important, an harmonious union of many talents from both sides of the valley, working in co-operation and realizing, as a joint creative endeavour, the intentions of the composer and his librettist. The bouquet of flowers presented to Roger Nichols by a diminutive member of the chorus was a most fitting and truly delightful expression of thanks, quite the nicest thing that has ever happened on this stage.

In one matter only must I qualify the pleasure I felt on this occasion, for it made me very angry. Sitting just in front of me were a number of boys from the School who, like myself, had taken the trouble to arrive a good 20 minutes before the rise of the curtain in order to be sure of a seat. Even when the auditorium was quite full, latecomers from outside the School were still arriving, staring in puzzled bewilderment at having nowhere to sit and retiring disconsolately to the galleries, by this time pretty full themselves. It was only when the same thing was repeated in the case of a party of four or five nuns, that a School Monitor suddenly made an appearance (there were no others in evidence before this) and peremptorily ejected the boys in front of me who had been in their seats for a long time, and who now in consequence had probably to stand upstairs for the rest of the performance, with precious little view of the stage.

Isn't it time, in the enlightened regime that Ampleforth now enjoys, that we recognized that boys have feelings and can be hurt by this sort of thoughtless action, a relic of philistine days long past, when the mere presence of a boy at a school concert was cause for wonder, if not for alarm, and when boys could be swept aside, like so much dirt, at the sight of a duchess on the horizon? Isn't it time, too, that we recognized that school concerts are given primarily for the boys, and the far too common practice (for instance, at the Ryedale Orchestra's recent concert) of herding boys up into the galleries (where the view is minimal), and reserving the main auditorium for outside visitors, were dropped in favour of a juster distribution of the available space?

I suggest that boys who present a ticket at the theatre entrance, whether it be given free, or is something they have paid for, should be entitled to undisputed tenure of a seat downstairs. Or at least, let tickets be allotted or bought on a clearly-defined system, whereby the early applicant, or the one who is prepared to pay more, is given the better seat.

The wholly admirable professionalism which is now so evident behind the footlights has a long way to go before it reaches the foyer of this theatre, and the sight of a School Monitor welcoming the audience with a collection box (in the shape of an inverted top-hat), however endearing, was typical of the incompetent arrangements on this occasion. I hope he filled his hat, but who would have objected to contributing towards the no doubt considerable cost of this splendid production by the purchase of a proportionately-priced ticket?

BERNARD VAZQUEZ

THE THEATRE

The Junior Society put on two plays towards the end of term, John Mortimer's "A Choice of Kings" directed by Charles Ellingworth and "A Separate Peace" by Tom Stoppard, directed by Julian Wadham. Their production was ambitious but the actors gave a performance that was a credit to the considerable talent in the First Year, and the plays were widely acknowledged to be the best J.S. productions so far.

"A Choice of Kings" gave a plausible explanation of the events between the shipwreck in 1064 of Harold of Wessex and his return to England several months later, having agreed to support the claim of William the Bastard, Duke of Normandy, to the English throne. The political strength of William was self-evident in the play but Charles Wright's performance, somewhat nervous and hesitant, failed to force across the power of character that should have swamped Harold's martial and heroic status. Max Sillars as an at first confident, then broken Harold, was outstanding. Supported ably by the worldly Bishop Odo (Guy Salter), he produced a dominating performance. Mark Russell and Lawrence Dowling made convincingly unintelligent Norman knights, though William Hutchison was mis-cast as the Chancellor Theobald, as his voice lacked the essential booming ring. Chris Howard, Paul Mansour and Steve Unwin all produced encouraging performances. The overall impression was a well-coordinated play that suffered from an audience which even after 45 minutes still found William's name amusing.

"A Separate Peace" appealed more to an audience looking for laughs and entertainment. It was a very funny play, yet very sad. It was also a director's nightmare with 15 different scenes in different parts of the stage. John Brown was a man with a problem: he wanted to do nothing, and found the only suitable place in hospital. Authority, however, was against him and his predicament was nicely summed up in his last line: "I'd have been all right if there'd been something wrong with me." Edward Troughton gave an excellent performance as the harassed Brown, at first so brash and at the end so dependent and disillusioned. The other characters gave good support: Nurse Coates, played with the warmth required as Brown's only ally by Hugh Osborne, was feminine though at times inaudible; Wilfrid Nixon was a convincing doctor and Alistair Burt an admirable matron, and Stephen Henderson was also good as the bewildered and confused nurse who greeted Brown's arrival. It was a play then of considerable talent and effect, suiting the audience's mood, and could be said to be the greater success of the evening.

C.E.

CAREERS

WE welcomed Mr Alexander Chancellor to speak about the work of a Foreign Correspondent. Mr Chancellor works for Reuters, until recently as head of their Rome office and now in London. He described the work of an international news agency and the sort of career it offers. He

emphasised that the job demands the ability to analyse and evaluate news objectively rather than flair at dashing off colourful background articles. This may have dispelled our illusions, but Mr Chancellor conveyed to us clearly how satisfying the work is. Disappointingly few boys turned up, but those who came were given an interesting talk and asked some good questions.

In March Mr Robin Fletcher, Education and Training Officer of John Laing and Son, and two of his colleagues ran a Business Game, "Stanmore Constructors Limited", for 40 boys in the first year sixth. The boys were divided into teams of five, each boy being given a specific role in a construction company. After an introductory talk about the construction industry and the problems of tendering, the game was divided into periods in each of which the teams were invited to tender against each other for a number of contracts. At the end of the day most of the "companies" were heavily in the red, mainly because they won too many contracts at uneconomic prices. However, this was a most enjoyable and instructive day; the boys were enabled to see vividly the complexities and hazards of industry and understand the need for team work and sound decisions. We are most grateful to Mr Fletcher and his colleagues for the trouble they took on our behalf.

On Field Day about 180 boys went on careers visits. Most of these were to firms and institutions who have helped us before, but a small party also went to London with Fr Edmund to see something of the City. As usual our thanks are due to all who received parties.

General Deedes visited us twice during the term and it is sad that we shall not see him again in his official capacity; we are most appreciative for all that he has done for boys interested in the Army.

DAVID LENTON

THE AMPLEFORTH PRESS

WE had a visit during the term from Dominic Davies (DH 70). It is pleasant to know that he, who did so much towards maintaining the earlier high standards of the Press, is continuing in "the trade"—with Monotype Corporation. Jonathan Ward (H 72) was for a time a notable master printer. But James Stourton deserves a special mention.

A clear eye for beauty and the ability to achieve it have made him an exceptional printer, and he has, until pressures of work claimed him, exerted an excellent influence in the Shop. The book he designed and printed, "An Amateur Peasant Girl" by Alexander Pushkin, was a remarkable success. If inking and impression were not always perfect (the fault—truly—of the Swift flat-bed which is not really up to it), the layout and general appearance were beautiful. When all 300 copies were sold he had to print and send out polite letters of refusal to nearly 150 people, including the British Ambassador in Caracas, and a library in Boston which offered £30 for a copy! He well covered costs and gave the considerable profit to the Appeal.

Stephen Finlow has done some hard and very successful work. He has taken over the printing of posters for the A.M.S. and the Theatre, some of which, notably for "Saint Julian" and the one for "The Messiah" (see JOURNAL, Spring 74, facing p. 135) done in three colours, have been outstanding. As a printer he has improved in leaps and bounds. He, Andrew Ryland, Michael Newton, Peter Wraith, Mark Roberts and Luan Cronin form the central core of printers. Several others are learning or exist as "off and on" printers.

The Carmelite nuns of Quidenham, Norfolk have given us another Arab press. We are immensely grateful. They also offered—again as a gift—a pre-war Victoria. It would have been ideal as it was a large-sized one, capable of high quality printing, and four pages of type at once. But we hesitated, all was lost, and it was sold to a gunsmith to print cartridge covers.

P.M.B.

AMPLEFORTH COLLEGE KINEMA

The programme for the Easter term was somewhat quirky in character. *Weekend of a Champion* found Jackie Stewart racing, *Bronco Bullfrog* casing a railway train, and *The Loved One* being put to rest in whispering glades. All useful films but without glamour. *Airport* was flashy in its aero-dynamic way, but the incidents were too pat, too facile to be convincing. The Oscar for the term must go to *Ballard of Joe Hill*—here Widerberg was at his best, and showed that for the human story he is without peer. *The Third Man* and *Travels with my Aunt* both from the rich pen of Grahame Greene were a contrast in style which would delight any student of the cinema. The first set in the stark post-war Vienna and epitomising the skill of the old black and white cameraman, and the second, a romantic, colourful, naughty peep at Edwardian decadence. *Tell them Willie Boy is Here* was less successful than last time, but its story line and symbolism has lost nothing to the perceptive. The two sci-fi films, *The Andromeda Strain* and *Silent Running* had little to say, but the second was more popular than expected, and quite a number seemed to identify with the somewhat unreal crusade to perpetuate a forest in outer space. The school owes a debt of gratitude to the Cinema Box staff under Stephen Codrington, who once again ably provided us with our Saturday fare.

SOCIETIES AND CLUBS

THE SENIOR DEBATING SOCIETY

It is, by tradition, the fond delusion of the Christmas term Oxbridge candidates to imagine that when they leave the School, they automatically deprive the Society of some indefinable thing which makes possible not merely the worthwhile continuation of Ampleforth Debating, but indeed its very existence. By tradition, the Christmas term Oxbridge candidates are proved wrong each Easter term; and to it was this year—this year more so.

The new Vice-President, Mr John Bruce-Jones, aided by Latin blood and a sense of the dramatic (if not the melodramatic), was most energetic and persevering in his support of the Society and in his opposition, with passionate and rhetorical distiches, against almost any form of government. Mr Bruce-Jones's main adversary, Mr Edward Stourton, grown from last term's "biggest surprise" to one of this term's most prominent features, led absolutely any form of government with great solidarity and more restrained but equally effective eloquence. Both leaders contributed handsomely to the debate, and succeeded in producing enjoyable and intelligent arguments for the term, with the support of a host of other speakers.

Prime among this host was Mr Martin Rigby, this term's "biggest surprise." With a vague air of intimidating omniscience—highly pompous with a studied pomposity—and a very persuasive and eloquent manner, Mr Rigby spoke at every debate, and was elected with Mr Stourton to represent the School in the *Observer Mace* competition, this pair taking our name to the penultimate round at Manchester and there failing to convince their judges that by no means "there will always be an England." They were beaten by the ultimate national winners, Tynemouth College. Known by his closest friends as "General" in accordance with his military aspirations, Mr Rigby barked orders out but seldom. However, when he did it was normally Mr Henry Chichele-Plowden (otherwise, it seems, Mr Rigby's Platoon Sergeant) who was intended to obey, a thing Mr Chichele-Plowden in his turn does but seldom. In fact Mr Chichele-Plowden was, on occasion, given to divine inspiration and therefore to his own satisfaction at least, allowed to disregard the Chairman and the other speakers and shout forth the word of some god: a different one for each occasion. He succeeded often in transforming the debate, and certainly in charming the President. Perhaps more controlled and better prepared were the Senior Teller, Mr Julian Gaisford St Lawrence, and the dainty Mr Edward Cumming-Bruce: the delivery of each was imposing, if not impeccable, but their arguments dwindled sometimes far into the distance, to whose advantage it was not always easy to decide.

Below these upper reaches of the Society there was a very great number of speakers, and not very far below either. Mr Wadsworth spoke and interjected in his own special way with no small effect; Mr Humphrey found it difficult to keep quiet or still; and the three Mr Francises were never far away (some might say never too far away—the Secretary would disagree). The Junior Teller, Mr Parker, spoke with promise; and Mr May, Mr Langdale, and Mr Lochrane (a new-comer) spoke frequently, with insistence, self-confidence, and intelligence. Mr Macdonnell and Mr Hastings appeared every now and then, but disappeared with speed. Mr Ellingworth, Mr Kurwatowski, and Mr Hunter-Gordon were more silent than they should have been, but there were others to speak when they were quiet. Mr Rylands and the Hon Mr Smith made appearances welcome to the House and the President, who is especially grateful to the Parisian Mr Tomkins for his single performance. Mr Mostyn showed a great deal of promise and readiness of wit: his confidence found a match only in Mr Bruce-Jones, as did his willingness to argue on irrelevant details. This he did, however, with such conviction that the House, indeed the President, applauded his intensity and improbability, instead of his argument.

It was a pity that despite talent and displays of rhetoric, the size of the House was sometimes deplorable. Nevertheless, the debate has progressed with some virtuosity.

especially noticeable (for some reason) at the guest debates, when the girls of the Assumption Convent, Richmond, came to debate with us, and when we went to York to the Mount School. It may be that the female of the species is more dangerous than the male: she certainly stimulates him into forensic action at the risk of ridicule and mockery; and she certainly made great successes of these two guest debates.

The following motions were debated:

"Art can survive only in a Capitalist Society."

Ayes 10, Noes 18, Abstentions 4.

"This House holds that the Unions will wreck Britain more quickly than Arab oil embargoes or world trade recessions."

Ayes 6, Noes 4, Abstentions 11, Dissentions 2 (i.e. two Mr Francises).

"This House holds that Self-Denial can be immoral."

Ayes 45, Noes 18, Abstentions 14 (Richmond Guest Debate).

"This House holds that the party it supports should win the Election."

Conservatives 20, Labour 10, Liberal 4, Powellite 1, Social Democrat 1, Abstentions 4.

"This House holds, unlike the Oxford Union in February 1932, that it would fight for Queen and country."

Ayes 16, Noes 10, Abstentions 6.

"This House holds that civilisation owes more to science than to religion."

Ayes 16, Noes 25, Abstentions 23 (Mount School Guest Debate).

We owe heartfelt thanks to the President, whose expansive knowledge of the Commons and the Lords enables the Society to escape the worse aspects of Debate while ignoring the better; so that without indulgence in the stigma of imitation or the tribute of parody (except occasionally unconsciously) we can pretend to innovate and originate while quietly conforming—to the best traditions.

(President): Fr Alberic

DOMINIC PEARCE, Hon. Sec.

AMPLEFORTH FILM SOCIETY

There was a riot of good films to choose from this season. *The Fixer* proved a very successful opener—it is surely one of the most underrated films of the 1960s. As it was followed by *One Day in the Life of Ivan Denisovich*, one was impressed that national characteristics will out, and that, sadly, Russia deals with its minorities and its protesters in the same way as did the Csars. *Blow Up* proved to be a perennial favourite, although its themes were largely lost on its audience. A film of this distinction should be for some time a basic text for Sixth forms. *La Dolce Vita* at last came to Ampleforth; another test for the intelligent, but this proved too difficult to many. *Family Life* made quite a powerful impact, but it was unfortunate that *Made*, with its themes of the Church, hippy culture and the unmarried mother came too close to the end of term for it to have the discussion which it merited. The society was well supported this season, and is lucky to have had such a feast of powerful and worthwhile films. Its thanks as ever are owing to the Cinema Box team who did the work which lay behind the screenings.

(President): Fr Stephen

N. BAKER, Hon. Sec.

THE FOOTBALL SOCIETY

The society had very few organised games because of the very wet weather this Spring. However, those that were played were refereed by Michael Davidson and Fr Jonathan, and the society is indebted to them. Fr Jonathan arranged matches against St Peter's York, and St Mary's Middlesbrough. The match against St Peter's was not as easy a game as last term. St Peter's fielded a better side; but the standard of football was not very high. The Society were playing with 10 men in the second half when R. Langley retired after an injury, and J. Misick had to go off with cramp; nonetheless the run



Fr. Anthony Spiller



Fr. Gregory Swann (by Fr. Sylvester Fryer)



Fr. Hilary Barton

of the play went on the whole our way, and the result, a 1-1 draw, was better for St Peter's than ourselves. N. Johnson should have had a goal instead of hitting the bar; but the draw was a preliminary to a match against a St Mary's team (which was not a school team) in which the Society hit top form, winning by 10 goals to nothing. The game was clean and fast; N. Johnson, J. Dundas and S. Bickerstaffe provided some excellent finishing to good midfield work by J. Murray-Brown. St Mary's were very friendly, which added to the occasion.

The House matches were won by St Bede's, who played some excellent football, but praise must be given to St Aidan's, captained by R. Southwell, who gave some keen opposition in the final.

St. Peter's v. Ampleforth Score: 1-1.

Ampleforth v. St Mary's Score: 10-0.

The following played for the team: J. Ephraums, B. Smith, J. Cronin, W. Wadsworth, N. Forster, B. Lister, R. Southwell, I. Mistek, J. Dundas, J. Murray-Brown, R. Langley, N. Johnson (Capt.), J. Heathcote.

The society feels keenly the lack of a pitch and we hope that one of these days we may have this amenity.

(President: Fr Jonathan)

F. HEATHCOTE, Hon. Sec.

THE FORUM

The term saw a welcome increase in the membership of this still exclusive Sixth Form society, with 11 newcomers bringing the total to 26, and two excellent lectures by two much-respected members of the Establishment on two very different, but, as was made abundantly clear, two very great geniuses.

The first meeting of 1974 saw our ebullient President addressing an audience of 17 on "Blake—a genius with a screw loose", a critical appreciation of Blake, his life, his art and his poetry, with the speaker's usual vivacity and dry wit.

In the second, and unfortunately the last, meeting, the stimulating Fr Edward gave forth on "Dürer: Melancholia I", armed with slides and the mummy's copy of the famous engraving, on which his talk was centred. This was the speaker's first appearance before the society and he delighted us with a very fine lecture, as well as leading, and contributing greatly towards, a successful discussion, as integral a part of the society's evenings as the lectures themselves.

(President: Mr Smiley)

J. J. HAMILTON-DALRYMPLE, Hon. Sec.

HIGHLAND AND COUNTRY DANCING SOCIETY

The society was fairly active during the Spring term: the Scottish Dance Group and the Highland Group practised regularly on alternate evenings throughout the term, and the Society's 500th meeting was held in March.

The two most successful events were undoubtedly a visit to the Wass Scottish Dance Group one Saturday evening, and a Ceilidh at Ampleforth with the ladies of the Richmond Convent Group on Sunday, 10th March. This meeting gave our members an added incentive to improve their steps, so practices were well attended throughout the term! The evening was much enhanced by the fact that the visiting ladies were able to take supper in the houses before the dance. Our thanks are due to the house-masters, who made this possible, and to Fr Cyril, for kindly allowing us to use the Junior House Cinema Room.

J.D.

HISTORICAL BENCH

The Bench survived another term despite some low attendances. For keeping the society alive and kicking our thanks go to Mr Davidson and John Bruce-Jones (A), our rapacious treasurer.

York University again proved a useful source of speakers when Mr Jonathan Powis came to give a talk on primitive rebels in early modern Europe, in which he analysed and outlined the spontaneity of popular risings with particular reference to the France

SONGS
OF
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SONGS
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of Richelieu. Sir Oscar Morland, a former Ambassador to Japan, gave a most interesting lecture on the history of that country, from which a satisfied audience learnt much. Following that the Bench was invited to hear Mr Peter Addyman, York's most prominent archaeologist, talk about his work to the Archaeological Society. It was a pity that no one bothered to attend. However, an audience was assured for the only internal speaker of the term, Mr Edward Moreton. He poured forth his evident knowledge of his subject, Pontius Pilate, and put him in his proper context outside the Gospel stories. The Bench was privileged for its last meeting to have Lieut. Col. A. J. Barker, who is a prominent military historian, engaged at present in writing a book on the Fourth Arab-Israeli War. His talk on the conflict had great vividness since he had just returned from the battlefields, and was an excellent note on which to end the term.

I would like to thank our speakers for their kindness.

(President: Mr Davidson)

TRISTRAM CLARKE, Hon. Sec.

THE JUDO CLUB

JUDO continued this term with the same enthusiasm as before; we were able to make two trips to Kirkby Moorside Judo Club, the first on 21st February for an intensive training session under the expert tuition of Mr M. Laing (1st Dan Black Belt). We gained a great deal of experience and new techniques from this generous invitation. The second visit to Kirkby Moorside was for a grading on Sunday, 17th March; out of the 36 regular members only 28 were able to go, all of whom achieved a higher grade.

The grading system changed on 1st January 1974 so that now, within each Junior "Mens" Grade there are three Classes, the 1st Class being the highest. In the Senior Grades there are only two Classes, 1st also being the highest. The result is a larger grading system that gives a more explicit division of ability. The order of the Colours are, in ascendancy: White, Yellow, Orange, Green, Blue, Brown, Black.

The following results were obtained:

Senior Grades: A. M. Gray, Blue Class II; T. A. Fitzherbert, Green, Class II; C. J. Hobroyd, Orange, Class I; M. Campbell, Yellow, Class I; P. Anagnostopoulos, Yellow, Class I; C. de Larrinaga, White, Class I.

Junior Grades: T. McAlindon, Orange, Class II; N. O'Carroll Fitzpatrick, Yellow, Class I; T. Everard, Yellow, Class II; S. Allan, Yellow, Class II; N. Madcock, Yellow, Class II; A. Beck, Yellow, Class II; A. Pope, Yellow, Class II; A. de Larrinaga, Yellow, Class III; A. Nelson, Yellow, Class III; M. Pickthall, White, Class I; J. Stuart-Smith, White, Class II; C. Lambert, White, Class II; I. Rodzianko, White, Class II.

The following in *Junior House* were also graded:

S. Bright, Yellow, Class II; C. Gaynor, White, Class I; D. Forbes, White, Class II; R. Robinson, White, Class II; G. Forbes, White, Class II; R. Rigby, White, Class II; C. Pagendam, White, Class II; N. Van Den Berg, White, Class II; D. Rodzianko, White, Class II.

The two trips to Kirkby Moorside would not have been possible without the co-operation of Housemasters and our most grateful thanks must be extended to those who co-operated most generously. The Club also extends its thanks to Mr Callaghan for his unflagging enthusiasm in organising the trips, and the verve and panache with which he coaches the Club. The achievement of A. M. Gray should be noted—he holds the highest belt ever won at Ampleforth.

(President: Mr P. Callaghan)

A. M. GRAY, Capt.

THE MATHEMATICAL SOCIETY

In the society's only meeting this term a forum was held to discuss the "Life" Game. This game was invented by J. H. Conway of Cambridge University a few years ago, and the meeting was attended by an enthusiastic audience of addicts and beginners.

The Secretary provided a survey of the fate of the straight line under the rules of the game. Although one or two of his examples were inaccurate, he showed that

there appeared to be no pattern by which the fate of the 'n'-square line could be predicted.

Mr Charles Francis, from his own researches and with the help of magazine articles kindly provided by the President, gave a clear survey of various stable patterns, including "snakes", "longships", and "beehives" (four suitably placed beehives become a "hamey-farm"), and of various oscillating patterns, including the "beacon" and "traffic-light". The society was very impressed by the "glider" and the "pinwheel", but unfortunately failed to find the source of the elusive "spaceships". The "spaceships" are of great importance because they disprove the theory that all patterns become either stable or oscillatory. Work continues on the eight- and ten-square lines and the P -pentamino.

Our thanks go to the Chairman for the work and effort he put into the organisation of the meeting, and to the Treasurer, Mr S. H. Matthews.

(President: Mr Macmillan)

C. J. POTTER, Hon. Sec.

(Chairman: Mr Nelson)

THE NATURAL HISTORY SOCIETY

THE Society increased its membership during the term and had four successful meetings. On 6th February Fr Prior gave a lecture on the life history of the Salmon, a subject on which he has excellent first-hand knowledge. In the second meeting on 20th February the Secretary, B. L. Bunting, gave a talk entitled "Mycology". After a general introduction, he described some of the edible fungi such as the Morel (*Morchella esculenta*), and the Shaggy caps (*Coprinus comatus*) and also the more poisonous ones such as the Death cap (*Amanita phalloides*) and the Fly agaric (*Amanita muscaria*); he also gave some account of the international popularity of mushrooms. There was an open meeting with a good audience for Fr Damian Webb on 4th March. Under the heading "Africa Today" he gave a superbly illustrated account with sound recordings of his eight months in East Africa covering a wide range of territory, rivers, big game, birds and plants. The slides were only a selection of the very large number taken by him during this period; and the large special screen close to the viewers heightened their effect. This exceptional lecture produced spontaneous applause at the end, even before the speaker had finished, and the Society offers Fr Damian its warmest thanks. The final meeting on 19th March was an informal practical on the freshwater mussel (*Anodonta*), which had been collected during the autumn from Foss lake and kept over the winter at Ampleforth; among other points of interest, a large number of the larval stage, which are parasitic on fish, was seen in the active state on the gills of the mussels.

Some members of the society attended film meetings elsewhere. The Kirkbymoorside Natural History Society very kindly invited the society to two films, "Scottish Gardens" and "St Kilda" shown at Ryedale School on 14th February. The Wildfowl Trust offered special terms to parties from schools for some of its own films shown at the Tempest Anderson Hall at the end of term, and some of the Society went on 27th March. The main films were "Birds of a Cheshire Woodland" and "An Island of Birds". But two other films were shown—on Slimbridge and also on burrowing hymenoptera.

(President: Fr Julian)

B. L. BUNTING, Hon. Sec.

THE SYMPOSIUM

THE Symposium enjoyed an enlightening and entertaining programme. Several new members were welcomed and the only two meetings of a short term were much enjoyed. Fr David was invited to present the opening lecture—"the first we hope of many—entitled "Lord of the Rings—Allegory, Myth, or just a good story?" The speaker's fluent and lucid delivery set the atmosphere for the evening. He discussed Tolkien's own denial of any allegorical significance extending beyond the level of mere story or myth. He quoted passages of outstanding beauty and versatility to illustrate the conflicts of heroism as part of a larger theme of Good against Evil.

Mr Smiley—invited to make a third appearance, unparalleled in the annals of the society—addressed the attentive gathering with that pertinent topic "Public School

Novels". In a witty, tolerant and scholarly spirit Mr Smiley reviewed three nineteenth century novels each indicative of varying stages in the early development of the Public School System. From the whole-hearted enthusiasm of "Tom Brown's Schooldays" he indicated the growth of that system to the increasing class preoccupations of "The Hill", through to the more humorous escapades and pranks of "Stalky and Co."

The Society would like to express its gratitude and appreciation to its President and his wife for their hospitality on both occasions.

(President: Mr Griffiths)

N. M. BAKER, Hon. Sec.

YORK ARTS THEATRE SOCIETY

A MODERATELY interesting term at the theatre began with a rare chance to see *The Winter's Tale* at the Arts Centre. Though this lengthy performance by the Drama Society of York University left a lot to be desired, it was worth going to see, and the final scene where the statue of Hermione comes alive was most movingly performed.

John Stuart Anderson's homage to Byron at the same theatre was a strange experience, with *The Prisoner of Chillon*, of all things falling on our ever more disbelieving ears. After the interval, though, things cheered up considerably, with a quite amusing rendering of the famous bedroom scene from the first part of *Don Juan*. But this kind of entertainment needs a virtuoso to carry it off, and the inimitable style of *Don Juan* is best appreciated, I can't help feeling, by reading the printed page for oneself.

Later in the term the Theatre Royal Company performed Marguerite Duras's *The Lovers of Viome* in this suitably claustrophobic theatre, with Pamela Lane electrifying as the murderess.

Our first visit to the Theatre Royal itself was to John van Druten's *Bell, Book and Candle*. I found it sad to see Paul Daneman and Moyra Fraser lending their authority to this phoney nonsense, but it was stylishly done, and I wished I could have joined in the general approval. My sympathy went to the lovely Siamese cat whose tail, twitching in silent fury, was eloquent of its disapproval at being made to take part in these proceedings. It showed remarkable restraint, I thought, in not using its claws on the leading lady.

After this tinsel window-dressing, the astringency of Christopher Hampton's black comedy, *The Philanthropist*, was doubly welcome. What a joy to see such a professional performance as that which George Cole gave us in a play which is as amusing as it is intellectually stimulating.

Best of all this term was the first visit to the Theatre Royal of Scottish Opera. Their production of *The Magic Flute* earned them ecstatic applause, not, one felt, because of any fine singing (there was none), but for a splendidly comic production which carried one with it by sheer verve. Gordon Sandison as Papageno had not only the birds but the whole theatre eating out of his hand. Definitely an evening to remember.

In a class of its own was the same company's production of Iain Hamilton's new opera, *The Catiline Conspiracy*, which a handful of us went to see. To have booked only the second performance of this unknown work for a town like York which, by and large, can be relied on to patronise all that is vulgar, dishonest and second-rate, was an act of faith on the part of this theatre's Director. York, true to form, stayed away and missed a performance and singing (by Catherine Wilson, Alexander Young and Thomas Hensley among others) of this exciting music drama that was in every way a triumph. The composer, who came on to the stage at the end, could have been left in no doubt as to the warmth and sincerity of our applause. It was a memorable event in this theatre's history.

BERNARD VAZQUEZ

RUGBY FOOTBALL

THE A XV

THE new team started their campaign with vigour and spirit. The pack hunted well together with M. Ainscough, N. Baker, and G. Vincenti setting a great example, with some of the new players not far behind. None did better in this respect than B. Gorkery, P. Macfarlane and E. Stourton. The backs too had their moments though the conditions for all of the matches might at best be termed unfortunate. In the comparatively good conditions at Malton, whose club most kindly allowed the XV the use of their pitch, the backs had their turn to show their paces and the result was most satisfying. N. Plummer improved with every game and J. Macauley, J. Dyson and others gave some impressive displays.

v. YORK UNIVERSITY 2nd XV (at Ampleforth, 29th January)

THE new XV gave a lively account of themselves in this match. They started with the strong wind, were soon attacking hard, and by means of their increasing pressure, obtained a penalty by N. Plummer to go into the lead, a situation immediately improved by Macauley's kick and Hamilton-Dalrymple's admirable chase and try under the posts. Unintelligent defence let York in at the corner for an unconverted try and as the minutes ticked by, it became apparent that the School needed another score before half-time. Ceaseless pressure on the York line yielded one penalty which was missed but Plummer made no mistake with another as the half closed. If the XV's play was lacking in ideas in the second half, they nevertheless gave as good as they got, and it was only as the team tired that York, using the wind to good effect, began to look dangerous. Five minutes before the end, York put themselves back in the match with a try under the posts, and only a superb tackle by Lucey repulsed York in a hectic last few minutes.

Won 12-10.

v. HEADINGLEY COLTS (at Ampleforth, 2nd February)

A SOUTHERLY gale wrecked this match as a spectacle but could not hide the promise of the team as they played against it in the first half. They dominated this half to a remarkable extent in conditions which made the scoring of points extremely difficult. It came as a complete surprise when Headingley took advantage of an interception to run 60 yards to score in the corner. The School were unbothered by this reverse and replied immediately with a cleverly dropped goal by Macauley from in front of the posts. Losing 4-3 at half-time, the XV were never in danger of losing the match. Aided by the gale, they encamped in the Headingley 25 and although they failed to make the best use of their opportunities, they had Headingley by the throat; after Plummer had kicked a penalty, a try by Ainscough who played superbly throughout, converted by Plummer, set the seal on a well-deserved victory.

Won 12-4.

v. POCKLINGTON (at Ampleforth, 5th February)

THE conditions underfoot were even worse for this match than they had been for the previous two and in the event it was remarkable that the School could score 6 tries. The XV's start gave no inkling of what was to come for they were sluggish and seemed to have no appetite for their work. But Plummer soon put this right with a crashing try through the middle of the Pocklington defence and when he later added a penalty, the School began to function in more refined fashion. Marsden took advantage of some splendid passing to score wide out and the XV were now in control. After half-time Bickerstaffe scored a clever individual try and Hamilton-Dalrymple made it 19-0 with a superb run on the blind side. Marsden added his second and Stourton ran 60 yards to score one more in the corner. All this amounted to 29 points and it was a very promising performance: Ainscough stood out in a fast pack and all the backs showed up well in the conditions.

Won 29-0.

v. HARROGATE COLTS (at Malton, 10th February)

THE Malton club were most kind in lending the School their fine ground for this match and the boys revelled in the relatively good conditions. After a quarter of an hour when Harrogate appeared to be getting the upper hand and had kicked a penalty, the School took the measure of their opponents with Marsden often showing a clean pair of heels to his opposite number. Moir let the ball go in the act of scoring and there were other near misses as Hamilton-Dalrymple was twice thrown into touch a yard short. Ironically it was when the admirable Ainscough went off with an eye injury that the School scored a wonderful try through Macauley, converted by Plummer. Downwind in the second half and with Ainscough rejoining the game, the School totally dominated the opposition and played some superb rugby. Bickerstaffe scored a very good try from a heel off the head and Stourton crashed over for another despite the attentions of several opposing forwards. The seal was set on a fine match by a superb try from 60 yards started by Macauley and finished by Macfarlane who had, along with Stourton, an outstanding game.

Won 25-3.

v. ROUNDHAY COLTS (at Ampleforth, 16th February)

THIS game had to be played on the Junior House Match Ground because of the conditions everywhere else, and good rugby was never going to be easy even on this surface. The XV started brightly enough, and against a side which had little to offer except in terms of destruction, it seemed they would only have to perform moderately well to win with some comfort. But the finishing let them down, the rucks and mauls were never tidy enough and at the end of a half in which the School had done all the attacking, they only had a Plummer penalty to show for it. In the second half they allowed themselves to be dragged down to their opponents' level and it was not until late in the half that a Hamilton-Dalrymple penalty was followed by an excellent Corkery try and an even better one by Macauley, both of which were converted.

Won 21-0.

THE AMPLEFORTH SEVENS (10th March)

IN an effort to prepare a team for the Rosslyn Park Sevens during the last few days of term, two Ampleforth teams played in this tournament, the first including four boys who had left at Christmas along with C. Foll, J. Pickin and S. Lintin. This was termed Ampleforth 1 and of course with its experience played some sparkling sevens. It experienced little difficulty in its own group except when faced with a very determined Sir William Turner's side who tackled quite magnificently and held the team until the closing minutes. Ampleforth 2 were also a more than useful seven despite their youth and they dealt comfortably in their own group with Silcoates and Mount St Mary's. They were, however, overawed by the powerful Wakefield side and never got their teeth into the match, whereas against Leeds they looked a better seven and yet made three rather juvenile errors: it was a much closer contest than the score suggests. Wakefield were the outstanding team of that group and much was expected of the final. It was unfortunately a non-event: the biting cold, the onset of dusk, the early injury of a broken wrist to a Wakefield player and a reduction to five men through another injury late in the game meant that the admirable Wakefield were too handicapped to put up much of a fight and that the School did not gain full recognition for their fine performance then or earlier. All the players in the side had moments of brilliance, while in Ampleforth 2 Allen, the captain, Macfarlane and Macauley showed their ability and that they would not have been out of place in Ampleforth 1.

Mount St Mary's were generous enough to play a fifth time before the final against a third Ampleforth team. For the record, the School team won this 10-8 but the spirit in which the match was played reflected the highest credit on all 14 players.

RESULTS OF DIVISION A

RGS Newcastle	10	Archbishop Holgate's	6
Ampleforth 1	28	Ashville	0
Ampleforth 1	40	Archbishop Holgate's	0
RGS Newcastle	4	Sir William Turner's	10
Ashville	10	RGS Newcastle	0
Archbishop Holgate's	0	Sir William Turner's	16
Ashville	8	Sir William Turner's	14
Ampleforth 1	14	Sir William Turner's	8
Ashville	26	Archbishop Holgate's	4
Ampleforth 1	20	RGS Newcastle	6

WINNERS OF DIVISION A: AMPLEFORTH 1

RESULTS OF DIVISION B

Silcoates	0	Ampleforth 2	25
QEGS Wakefield	26	Mount St Mary's	4
QEGS Wakefield	26	Ampleforth 2	6
Silcoates	4	Leeds GS	38
Silcoates	0	Mount St Mary's	10
Ampleforth 2	4	Leeds GS	16
Mount St Mary's	0	Leeds GS	24
QEGS Wakefield	38	Silcoates	0
QEGS Wakefield	20	Leeds GS	4
Mount St Mary's	3	Ampleforth 2	22

WINNER OF DIVISION B: QEGS WAKEFIELD

FINAL: Ampleforth 1 24, QEGS Wakefield 4

WINNER OF TOURNAMENT: AMPLEFORTH 1

Other match: Ampleforth 3 10, Mount St Mary's B 8

THE MANCHESTER SEVENS (at Manchester, 16th March)

THE School entered a seven for the first time and were unlucky in drawing the powerful Rydal team in the first round. In the event the School got all the ball but made numerous mistakes in handling and went down 6-4 in a hard-fought game. This put them in the Plate competition and they had little difficulty in going through the four rounds and in winning the handsome trophy. As they progressed they improved rapidly and in the semi-finals and final, looked a fine seven, scoring 50 points in these two matches. W. Doherty and H. Cooper were in fine form throughout and S. Lintin showed a great improvement in scoring a number of tries.

The results were:

- v. Rydal Lost 4-6.
- v. Bolton Won 16-3.
- v. Mount St Mary's Won 22-10.
- v. Cheadle Moseley Won 30-4.
- v. Stockport G.S. Won 20-4.

THE MOUNT ST MARY'S SEVENS (at Mount, 17th March)

A DIFFERENT seven from the preceding day's travelled down to the always happy and hospitable Mount Sevens. The team were drawn against Leeds and performed very creditably in going down 16-10. A superb try by Allen set the tone and plenty of possession gave the side numerous opportunities. But a heinous mistake let Leeds in for an easy try which ensured their victory. The team did not thereafter play so well, losing their second game to William Hulme's 10-4. Though not at their best they did show better form against Silcoates and ran out easy victors by 18-0. Allen led

the side well and played with much verve and skill and P. Macfarlane and J. Macaulay were not far behind.

The results were :

- v. Leeds GS Lost 10—16.
- v. William Hulme's Lost 4—10.
- v. Silcoates Won 18—0.

THE WELBECK SEVENS (at Welbeck, 19th March)

THE team dispensed with their hosts in the first round in a bruising contest where their greater practice at sevens was apparent though the lack of real speed cost them dear. In the second round a highly-exciting contest against a marvellously improved Mount side swayed first one way and then the other, and although both sides scored two goals, Mount's goal-kicking was superior and they went through to crush QEGS Wakefield in an unexpected final result.

The results were :

- v. Welbeck Won 8—6.
- v. Mount St Mary's Lost 8—12.

THE ROSSLYN PARK SEVENS 25th-28th March)

THE FESTIVAL

For the second consecutive year the Seven got as far as the last eight : whereas last year they were beaten by the eventual winners, this year they were put out by the eventual runners-up. Like last year they performed some noble deeds before their exit, and in the process suffered some cruel blows of fate. On the first day, W. Doherty was injured and though J. Durkin played admirably throughout the remaining games there is no doubt that Doherty's pace and ball-winning ability were sadly missed, particularly against Dulwich. The playing of the first round of the Open three-quarters of an hour before the quarter-final of the Festival also took its toll so much that the team could not reproduce the superb form they had shown against Merchant Taylor's the round before when the Cooper brothers were back to their old best. The team then did admirably, winning their group with consummate ease, defeating one of the favourites in the following round and finally succumbing to the very praiseworthy Dulwich team, who for much of the match had only six men.

The results were :

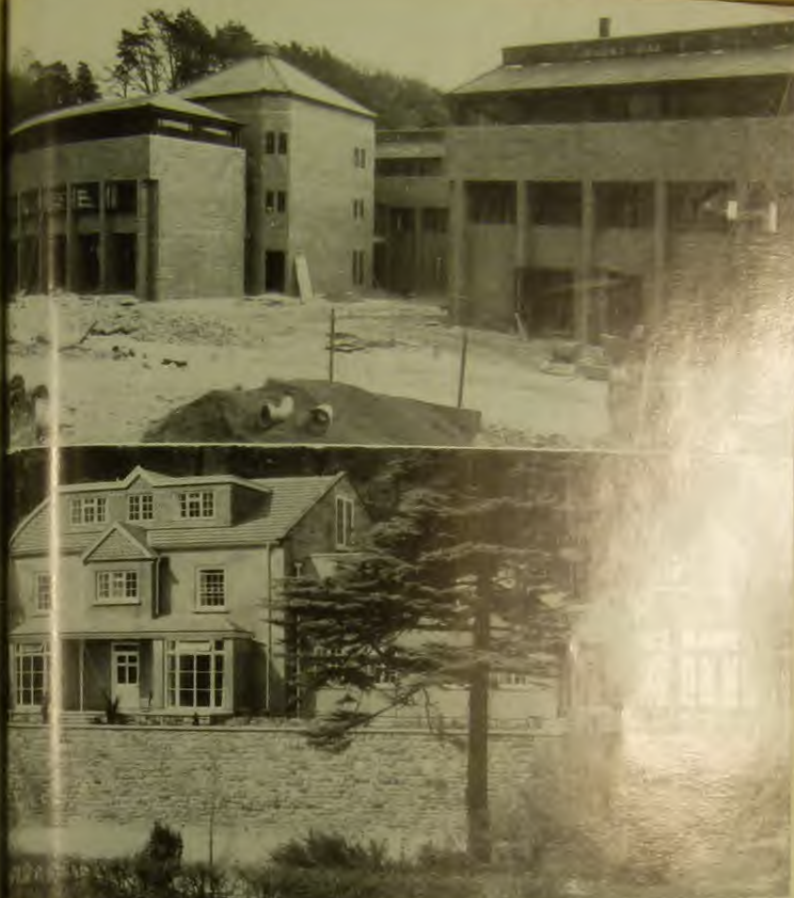
Group	v. Duke of York's, Dover	Won 10—0
	v. Dauntsey's	Won 28—4
	v. Brighton College	Won 22—0
	v. Merchant Taylor's	Won 22—6
	v. Dulwich	Lost 12—18

THE OPEN

A VERY good win against Ellesmere on the second day in which the superb tackling of M. Cooper and S. Lintin led one to suppose that a long run in this tournament was possible was offset by a desperately tired and uncharacteristic performance against Magnus on the morning of the third day. C. Foll was undoubtedly unfit and one or two others were not in much better case but it was sad to see a team which had done so well lose in such a fashion.

The results were :

- v. Ellesmere Won 14—4.
- v. Magnus Lost 6—24.





Children's Mass in the Abbey Crypt.



Cross Country Team

Standing: E. F. Caulfield R. M. Plummer J. M. Slattery
 Sitting: C. A. Graves, T. N. Clarke, S. C. Murphy, J. F. Buxton, S. E. Wright.

CROSS COUNTRY

This year we had a most successful season, losing only one 1st VIII match out of ten and winning all seven 2nd VIII matches. It was the turn for many of the matches to be run at home, but because the course had to be changed slightly because of the activities of the Forestry Commission it is impossible to assess accurately the merits of these teams in comparison with those of the past. Nevertheless, the 1st VIII must rank with the unbeaten teams of the mid-sixties; like them it had the ability to pack well and consequently it normally managed to split the opposition. It was an experienced side and always ran with determination. S. C. G. Murphy captained it for the second successive year with distinction. He was always our first man home, and if he did not win the race he was always very near the front. J. F. Buxton, T. N. Clarke and C. A. Graves normally formed one group and S. E. Wright, R. M. F. Plummer, E. F. Caulfield and J. M. Slattery made a second never far behind. But the interchange of position among the runners showed the uniformity of standard.

In the matches, Pocklington, Durham, Barnard Castle, Stonyhurst, Denstone and Leeds were well beaten. U.C.S., coming up once again from London, gave us a good race, but our solid packing saw us home comfortably. Against Sedbergh we met a team very similar to our own with competent runners at five to eight. The race was as good a one as anyone could hope to see. The positions were always changing. On the Avenue it looked as if Sedbergh were leading but we came back at them from the Lakes onwards, and it was fair that the match should be tied. And so we went to our last match at Welbeck unbeaten; but here we met a very strong side indeed. Their first three runners all represented Nottinghamshire and came home one, two, three; thereafter the match was tight! In the Midland Public Schools meeting at Oundle we did not do as well as we had hoped and missed the presence of Simon Murphy who was injured. We finished sixth out of 15, but improved ten days later, coming second of the schools in the Durham Cathedral Relay.

S. C. G. Murphy awarded colours to J. F. Buxton, C. A. Graves, S. E. Wright, R. M. F. Plummer, E. F. Caulfield and J. M. Slattery. T. N. Clarke was an old colour.

The results of the 1st VIII matches were as follows:

- v. Pocklington. Won 21-69.
Ampleforth placings: 1- Murphy, Buxton, 3, 4, 5, 6, 7, 8 Clarke, Graves, Caulfield, Wright, Plummer and Slattery.
- v. Stonyhurst and Denstone. 1st Ampleforth 40, 2nd Denstone 60, 3rd Stonyhurst 85.
Ampleforth placings: 3, 4, Murphy, Buxton, 6 Clarke, 7 Caulfield, 9 Plummer, 11 Graves, 12, 13 Wright, Macaulay.
- v. Barnard Castle and Durham. 1st Ampleforth 32, 2nd Barnard Castle 58, 3rd Durham 96.
Ampleforth placings: 2 Murphy, 4, 5 Buxton, Graves, 6 Caulfield, 7 Wright, 8 Plummer, 12 Macaulay, 14 Clarke.
- v. Leeds Grammar School. Won 29-53.
Ampleforth placings: 2 Murphy, 3 Clarke, 4, 5 Buxton, Graves, 7 Wright, 8 Slattery, 9 Plummer, 14 Caulfield.
- v. University College School. Won 35-49.
Ampleforth placings: 1 Murphy, 4 Buxton, 6 Graves, 7 Wright, 8 Slattery, 9 Caulfield, 10 Plummer, 11 Clarke.
- v. Sedbergh. Match Tied 39-39.
Ampleforth placings: 2 Murphy, 3, 4 Buxton, Graves, 7 Wright, 11 Caulfield, 12 Slattery, 13 Plummer, 15 Clarke.
- v. Welbeck and Mount St Mary's. 1st Welbeck 27, 2nd Ampleforth 52, 3rd Mount St Mary's 111.
Ampleforth placings: 4 Murphy, 6 Clarke, 8 Wright, 10 Slattery, 11 Plummer, 13 Finlow, 15 Graves.

Midland Public Schools Meeting. Ampleforth placed 6th out of 15.

Ampleforth placings: 38 Clarke, 40 Buxton, 44 Graves, 47 Wright, 56 Plummer, 59 Caulfield, 86 Slattery.

Durham Cathedral Relay. Ampleforth placed 2nd.

Team: Murphy, Clarke, Buxton and Graves.

The 2nd VIII were unbeaten in all seven of their matches, and were a young side which augurs well for the future.

The following ran for the 2nd VIII: B. H. Finlow, D. A. J. McKechnie, M. J. Macrueley, C. J. A. Holroyd, R. D. Grant, N. J. Gaynor, B. L. Bunting, B. C. Byrne, N. D. Pitzel, T. M. Lubomirski and I. S. Millar.

The results of the matches were as follows:

- v. York Youth Harriers. Won 23—36.
- v. Stonyhurst and Denstone. 1st Ampleforth 38½, 2nd Stonyhurst 58½, 3rd Denstone 88.
- v. Barnard Castle. Won 26—54.
- v. Leeds G.S. Won 22—66.
- v. Scarborough College 1st VIII and Scarborough Vith Form College. 1st Ampleforth 49, 2nd Scarborough College 57; 3rd Vith Form College 76.

In the Inter-House races the results were as follows:

Senior: 1st St Edward's 71, 2nd St Wilfrid's 111, 3rd St Thomas's 120.
 Junior A: 1st St Bede's 119, 2nd St Edward's 122, 3rd St Thomas's 142.
 Junior B: 1st St Edward's 18, 2nd St Hugh's 38, 3rd St John's and St Thomas's 76.

The individual placings were:

Senior: 1st S. C. G. Murphy (E), 2nd J. F. Buxton (W), 3rd R. M. F. Plummer (W).
 Junior A: 1st B. H. Finlow (H), 2nd R. D. Grant (E), 3rd D. J. McKechnie (H).
 Junior B: 1st B. S. Moody (H), 2nd J. B. Edmonds (E), 3rd R. P. Wakefield (E).

SWIMMING

THE pools we use survived the various crises, but our transport costs are beginning to cause anxiety.

In outside competition we held a three-way meet with Newcastle R.G.S. and Bootham, which was great fun and provided something for everybody as the scores show. Internally we transferred some events—those less likely to have an "open" appeal—from the Summer Term to March in order to lighten the load on the exam. period: in our limited conditions it is hard to fit everything in. Several records—10 in all—were reset or equalled, and the 200 Breast in particular gave us two excellent races. There were also informal water polo matches against rather more experienced teams from Doncaster Club. We considered entering the Yorkshire Junior Competition but the dates proved impossible. In this area of swimming we are still looking for experience: our players tend to be too slow in reacting to a situation, and they can only really learn from playing against better players: so far as possible this is our policy.

Results:

MATCH:

Senior: Newcastle 56, Bootham 51, Ampleforth 47.
 Junior: Ampleforth 60, Newcastle 38, Bootham 34.

WATER POLO:

v. Doncaster A.S.C. Under 18: Lost 2—6.
 v. Doncaster A.S.C. Under 15: Lost 1—7.

HOUSE COMPETITION:

Position to date: St Bede's (203) and St Aidan's (149) are comfortably in the lead over the field, but it remains to be seen what Part 2 will produce in June.

200 metres Freestyle. Senior: A. P. Graham 2:36.7. Junior: S. P. Reid 2:40.9.
 200 metres Breast. Senior: S. Evans 3:06.6. Junior: S. Reid 3:10.6.
 200 metres Back. Senior: A. P. Graham 2:55.0. Junior: M. Morgan 3:08.7.
 100 metres Butterfly. Senior A. P. Graham 1:18.4. Junior: C. Healy 1:25.2.
 100 metres Medley. Senior: A. P. Graham 1:21.4. Junior: S. Reid 1:22.8.

There is a historical value in giving these figures, and they are of interest in that they show an improvement—or otherwise—on former years. On the other hand, listing only winners is likely to exclude worthy or even striking performances. Fr Anselm would be interested to hear comments from readers of the JOURNAL, especially those of former swimmers.

SQUASH

DESPITE the difficulty of getting consistent practice, Squash continues to flourish in the School, and the emergence last term of some promising young players augurs well for the future. Those who played for the School showed themselves to be enthusiastic, and though we failed to win a match, proved to be a more than useful side.

The members of the team were P. de Zulueta, C. Holroyd, N. Plummer, W. Sedgwick and M. Railing. Once again, we should like to thank Major and Mrs Shaw for their continuing kindness in allowing us to use their court.

ATHLETICS

THE wet weather this year ruined much of the training and very nearly postponed the first day of the meeting itself, but the enthusiasm in the later stages of the competition was just as keen as it has always been and more than made up for the watery start. Once again a few records were broken, mostly in the new field events for the Junior Division, and there was some superb running from A. P. Marsden, S. C. Murphy, J. Hamilton-Dalrymple, M. Wood and others. The best athletes in each set were difficult to choose: they were in most cases strongly challenged by a host of others. For instance in Set 1, J. J. Hornoyld-Strickland and S. C. Murphy could equally well have taken the cup and in Set 2 J. Hamilton-Dalrymple and R. Plummer both acquired two first places. If M. T. Wood's results were outstanding in Set 3, B. Finlow and C. Hunter Gordon were not far behind. In Set 4 there was little to separate J. Read, D. Dobson and D. O'Rourke, while in Set 5 B. Moody's illness made the competition for this cup closer than he would have liked. Though St Bede's and St John's finally won the Senior and Junior Cups respectively, they were fighting off challenges desperately almost until the last minute and their determination earned its due reward in the end. It was heartening to see such a close competition and such expertise in many of the events: there is a good foundation here for the Athletics team next term and for the future.

RESULTS OF THE SCHOOL ATHLETIC MEETING

BEST ATHLETE:

Set 1	-	A. P. Marsden
Set 2	-	E. J. Stourton
Set 3	-	M. T. Wood
Set 4	-	J. C. Read
Set 5	-	B. S. Moody

SET 1

- 100 metres—(11.2 secs, G. A. Belcher 1957, A. N. Stanton 1960, N. O'Donnell 1965)
 1 J. J. Hornoyold-Strickland, 2 J. D. Ryan, 3 A. R. Baillieu, 12.3 secs.
- 400 metres—(51.7 secs, J. J. Russell 1954)
 1 A. P. Marsden, 2 P. D. Macfarlane, 3 A. R. Baillieu, 52.9 secs.
- 800 metres—(1 min 59.7 secs, S. C. Murphy 1973)
 1 S. C. Murphy, 2 P. D. Macfarlane, 3 C. J. Satterthwaite, 2 mins 3.8 secs.
- 1500 metres—(4 mins 16.0 secs, R. Whitfield 1957)
 1 S. C. Murphy, 2 T. N. Clarke, 3 J. F. Buxton, 4 mins 16.9 secs.
- Steeplechase*—(3 mins 42.8 secs, R. Channer 1956, S. E. Brewster 1960)
 1 T. N. Clarke, 2 J. F. Buxton, 3 S. E. Wright, 3 mins 59.0 secs.
- Hurdles* (110 metres)—(15.4 secs, A. N. Stanton 1960)
 1 A. P. Marsden, 2 N. A. Johnson, 3 A. P. Sandeman, 16.5 secs.
- High Jump*—(1.78 metres, J. G. Bamford 1942)
 1 J. J. Hornoyold-Strickland, 2 J. B. Madden, 3 ———, 1.50 metres.
- Long Jump*—(6.66 metres, M. R. Leigh 1958, V. Tang 1965)
 1 J. D. Ryan, 2 ———, 3 ———, 5.36 metres.
- Triple Jump*—(12.55 metres, N. F. Woodhead 1973)
 1 P. G. de Zulueta, 2 J. A. Cronin, 3 W. J. Dawson, 10.98 metres.
- Weight*—(14.30 metres, C. B. Crabbe 1960)
 1 S. C. Thomasson, 2 A. P. Sandeman, 3 S. D. Edmonds, 11.15 metres.
- Javelin*—(53.33 metres, P. J. Carroll 1965)
 1 Hon T. A. Fitzherbert, 2 P. G. de Zulueta, 3 F. J. Heathcote, 46.60 metres.
- Discus*—(35.90 metres, C. A. Sandeman 1973)
 1 A. M. Gray, 2 J. E. Tomkins, 3 J. P. Pickin, 31.40 metres.

SET 2

- 100 metres—(11.4 secs, T. Howard 1968)
 1 N. A. Mostyn, 2 F. Beardmore-Gray, 3 J. H. Misick, 12.8 secs.
- 400 metres—(53.9 secs, A. P. Marsden 1973)
 1 J. J. Hamilton-Dalrymple, 2 N. A. Mostyn, 3 S. J. Bickerstaffe, 56.4 secs.
- 800 metres—(2 mins 4.3 secs, P. C. Karran 1964)
 1 J. J. Hamilton-Dalrymple, 2 M. W. Tate, 3 M. C. Webber, 2 mins 15.1 secs.
- 1500 metres—(4 mins 23.5 secs, H. C. Poole 1966)
 1 R. M. Plummer, 2 M. W. Tate, 3 M. C. Webber, 4 mins 34.2 secs.
- Steeplechase*—(3 mins 49.0 secs, H. C. Poole 1966)
 1 R. M. Plummer, 2 C. A. Graves, 3 E. F. Caulfield, 4 mins 8.5 secs.
- Hurdles* (110 metres)—(15.4 secs, A. P. Marsden 1973)
 1 E. J. Stourton, 2 J. H. Misick, 3 S. J. Hay, 17.1 secs.
- High Jump*—(1.67 metres, D. B. Reynolds 1943, P. D. Kelly 1952)
 1 N. A. Churbanich, 2 S. M. Codrington, 3 A. J. Zmyslowski, 1.47 metres.
- Long Jump*—(6.40 metres, A. D. Coker 1968)
 1 S. A. Robertson, 2 T. P. Cullinan, 3 M. U. Alen-Buckley, 5.02 metres.
- Triple Jump*—(11.22 metres, N. D. Plummer 1974)
 1 N. D. Plummer, 2 R. M. Langley, 2 S. A. Robertson, 11.22 metres.
- Weight*—(12.93 metres, C. B. Crabbe 1959)
 1 E. J. Stourton, 2 M. Ainscough, 3 S. P. Evans, 10.78 metres.
- Javelin*—(49.86 metres, M. R. Hooke 1946)
 1 G. S. Elwes, 2 A. J. Zmyslowski, 3 H. J. Bailey, 39.96 metres.
- Discus*—(35.55 metres, R. G. Burdell 1974)
 1 R. G. Burdell, 2 D. J. Lonsdale, 3 M. J. Moir, 35.55 metres.

SET 3

- 100 metres—(11.4 secs, O. R. Wynne 1950)
 1 M. T. Wood, 2 B. H. Finlow, 3 N. J. Hadcock, 12.7 secs.
- 400 metres—(56.1 secs, G. R. Habbershaw 1957)
 1 M. T. Wood, 2 B. H. Finlow, 3 C. N. Hunter Gordon, 56.9 secs.
- 800 metres—(2m 11.5 secs, G. R. Habbershaw, 1957)
 1 M. T. Wood, 2 B. H. Finlow, 3 J. A. Dundas, 2m 13.6 secs.
- 1500 metres—(4 mins 31.0 secs, H. C. Poole 1965)
 1 B. H. Finlow, 2 M. T. Wood, 3 B. J. Dore, 4 mins 51.2 secs.
- Hurdles* (100 metres)—(15.2 secs, A. P. Marsden 1972)
 1 R. T. Harney, 2 J. M. Murray, 3 N. J. Hadcock, 16.2 secs.
- High Jump*—(1.63 metres, A. R. Umney 1955)
 1 A. H. Fraser, 2 R. T. Harney, 3 G. J. Knight, M. K. Lucey, N. J. Hadcock, 1.50 metres.
- Long Jump*—(5.89 metres, D. R. Lloyd-Williams 1960)
 1 C. N. Hunter Gordon, 2 M. T. Wood, 3 W. M. Radwanski, 4.88 metres.
- Weight*—(11.55 metres, F. C. Wadsworth 1946)
 1 M. St. J. Day, 2 J. C. Neely, 3 M. S. Badeni, 9.41 metres.
- Javelin*—(44.17 metres, P. G. de Zulueta 1972)
 1 G. J. Knight, 2 A. H. Fraser, 3 C. M. Lomax, 35.80 metres.
- Triple Jump*—(11.90 metres, N. D. Plummer 1973)
 1 C. N. Hunter Gordon, 2 A. H. Fraser, 3 R. T. Harney, 11.09 metres.
- Discus*—(39.40 metres, R. G. Burdell 1973)
 1 M. St. J. Day, 2 J. T. Dyson, 3 G. J. Knight, 37.52½ metres.

SET 4

- 100 metres—(12.2 secs, A. B. Smith 1952)
 1 J. P. Sykes, 2 A. J. Fenwick and M. L. Cranfield, 13.6 secs.
- 400 metres—(58.6 secs, O. R. Wynne 1940)
 1 D. S. Dobson, 2 D. St. J. O'Rorke, 3 N. C. Tillbrook, 62.0 secs.
- 800 metres—(2 mins 16.8 secs, R. C. David 1951)
 1 D. S. Dobson, 2 D. St. J. O'Rorke, 3 J. D. Gilbey, 2 mins 25.5 secs.
- Hurdles* (100 metres)—(19.0 secs, N. D. Plummer 1972)
 1 P. K. Corkery, 2 Hon. A. D. Smith, 3 C. H. Brown, 19.9 secs.
- High Jump*—(1.51 metres, I. R. Scott-Lewis 1954)
 1 J. C. Read, 2 J. P. Sykes, 3 A. L. Nelson and J. W. Laveack, 1.34 metres.
- Long Jump*—(5.38 metres, O. R. Wynne 1949)
 1 J. C. Read, 2 N. C. Tillbrook, 3 T. E. McLindon, 4.52 metres.
- Javelin*—(34.29 metres, P. G. de Zulueta 1971)
 1 R. S. Rhys Evans, 2 D. C. Simpson, 3 B. P. Doherty, 24.30 metres.
- Triple Jump*—(10.80 metres, C. N. Hunter Gordon 1973)
 1 E. C. Glaister, 2 M. L. Cranfield, 3 J. C. Read, 9.75 metres.
- Discus*—(29.19 metres, J. T. Rowe 1974)
 1 J. T. Rowe, 2 M. Piekthall, 3 B. P. Doherty, 29.19 metres.
- Weight*—(8.55 metres, M. S. Badeni 1973)
 1 D. St. J. O'Rorke, 2 K. M. Evans, 3 W. F. Frewen, 8.86 metres.

SET 5

- 100 metres—(12.5 secs, A. D. Coker 1965, T. E. Howard 1966)
 1 H. C. Dunn, 2 E. S. Alleyne, 3 S. J. Unwin, 14.0 secs.
- 400 metres—(60.3 secs, R. R. Carlson 1960)
 1 B. S. Moody, 2 C. H. Danvers, 3 E. S. Alleyne, 61.1 secs.

- 800 metres—(2 mins 24.0 secs, J. M. Rogerson 1957)
 1 R. Murray-Brown, 2 H. C. Dunn, 3 D. M. Webber. 2 mins 33.6 secs.
- Hurdles (100 metres)—(17.5 secs, T. M. Murray 1973)
 1 E. S. Alleyne, 2 H. C. Dunn, 3 S. R. Hardy. 18.7 secs.
- High Jump—(1.45 metres, G. Haslam 1957)
 1 A. I. Fraser, 2 P. A. Martin, 3 E. T. Troughton. 1.35 metres.
- Long Jump—(5.03 metres, R. R. Boardman 1958)
 1 B. S. Moody, 2 N. J. Healy, 3 M. F. Mostyn. 4.70 metres.
- Javelin—(32.69 metres, A. G. West 1964)
 1 N. J. Healy, 2 T. B. Hubbard, 3 R. P. Wakefield. 28.60 metres.
- Triple Jump—(10.47 metres, B. S. Moody 1974)
 1 B. S. Moody, 2 R. Murray-Brown, 3 A. I. Fraser. 10.47 metres.
- Discus—(29.55½ metres, J. R. McDonald 1974)
 1 J. R. McDonald, 2 T. B. Hubbard, 3 D. M. Webber. 29.55½ metres.
- Weight—(9.00 metres, N. J. Healy 1974)
 1 N. J. Healy, 2 E. S. Alleyne, 3 J. Brennan. 9.00 metres.

INTER HOUSE EVENTS

SENIOR

- 4 × 100 metres Relay—(47.9 secs, St Oswald's 1958)
 1 St John's, 2 St Bede's, 3 St Cuthbert's. 50.1 secs.
- Half Mile Medley—(1 min 40.3 secs, St Hugh's 1965)
 1 St John's, 2 St Thomas's, 3 St Cuthbert's. 1 min 47.0 secs.

JUNIOR

- 4 × 100 metres Relay—(52.5 secs, St Oswald's 1972)
 1 St Hugh's, 2 St Cuthbert's, 3 St John's. 53.8 secs.
- Half Mile Medley—(1 min 50.6 secs, St Aidan's 1957)
 1 St Hugh's, 2 St Wilfrid's, 3 St Bede's. 1 min 57.0 secs.
- 4 × 400 metres—(3 mins 57.0 secs, St Edward's 1961)
 1 St Hugh's, 2 St Bede's, 3 St Wilfrid's. 4 mins 3.9 secs.
- 800 metres Team—(6 points, St Cuthbert's 1931)
 1 St Bede's and St Hugh's, 3 St John's. 21½ points.
- 1500 metres Team—(6 points, St Wilfrid's 1935)
 1 St Bede's, 2 St Edward's and St John's. 25 points.
- High Jump Team—(4.38 metres, St Wilfrid's 1939)
 St John's, 2 St Wilfrid's, 3 St Oswald's. 4.28 metres.
- Long Jump Team—(15.69 metres, St Hugh's 1962)
 1 St John's, 2 St Wilfrid's, 3 St Bede's. 13.39 metres.
- Weight Team—(30.23 metres, St Dunstan's 1961)
 1 St Bede's, 2 St John's, 3 St Oswald's. 26.46 metres.
- Javelin Team—(108.23 metres, St Cuthbert's 1953)
 1 St Wilfrid's, 2 St Edward's, 3 St Oswald's. 85.90 metres.
- Discus Team—(93.97 metres, St Dunstan's 1974)
 1 St Dunstan's, 2 St John's, 3 St Edward's. 93.97 metres.
- Triple Jump Team—(31.78 metres, St Thomas's 1973)
 1 St John's, 2 St Wilfrid's, 3 St Bede's. 30.69 metres.
- 32 × 200 metres (6400 metres)—(14 mins 27.0 secs, St Bede's 1957)
 1 St Bede's, 2 St John's, 3 St Wilfrid's. 14 mins 56.5 secs.

BOXING

v. R.G.S. NEWCASTLE

OUR annual fixture, this year on 6th March at home, was splendidly contested, and in the end the honours were evenly divided, which was a fair reflection of the match.

The bouts were chiefly in the lighter division, and provided opportunities for several of the younger members of each school to compete. They displayed eagerness combined with a certain amount of skill, and all were conducted in a most sporting atmosphere. Wakefield had quite a tussle with Carter but won because of his cleaner punching, then Troughton gave a good example of accurate jabbing to defeat Ainsley. Blackledge found Brown King rather too elusive, the latter's speed and quick punching won him the bout, though Blackledge never gave up trying. Millar and Waugh renewed their rivalry and had an absorbing contest which was won by Waugh, who had improved tremendously since last year. Kirby never got quite into his stride against a fast-moving opponent and lost a close contest. 3—2 at this point to Newcastle but then Lambert in his first contest gave a very polished performance to outpoint Aitchison easily, so we were level again with two bouts to go. Dunvers had a keen and skilful match against Rodham but did not produce the form he is capable of, and lost narrowly, but his day will come. Day, another untried junior, boxed coolly and sensibly against a strong, rugged opponent who was always dangerous when allowed to get to close quarters. Day kept out of trouble and in the end won convincingly to level the match.

TOM Fitzherbert as Captain did a good job in keeping members on their toes in more senses than one, organising regular training sessions which were well attended; alas, he himself was unable to be found an opponent in the match.

RESULTS (Ampleforth names first):

Wakefield beat Carter, Troughton beat Ainsley, Blackledge R. lost to Brown King, Millar lost to Waugh, Kirby lost to Wood, Lambert beat Aitchison, Dunvers lost to Rodham, Day M. beat Solomon.

Colours awarded to I. S. Millar.

Half Colours awarded to R. Blackledge, M. Kirby, M. Day.

THE BEAGLES

THERE were some very good days hunting to start the term, particularly at East Moors and Gouthland towards the end of January. On both occasions hares kept well out on the open moor and with scent quite good hounds were able to run well. February followed with typically unpredictable weather and there were days of strong winds, snow and heavy rain; others when it was dry enough to burn heather. The day at Levisham was one of the wilder ones but enjoyable nevertheless.

A cold spell lasted for the first fortnight of March with scent correspondingly better. An early end to the term led to the 16th being the last day of the season when a large number of local people were among those who enjoyed a good day's hunting mostly down the bottom end of Lund Rigg. This, like many others, was a hard day for the Master and officials, and they are to be congratulated and thanked for the hard work they put in to provide enjoyment for their followers.

The death of George Mackley must be recorded here with deep regret. He was an old friend of many years standing, a fine man and a fine example of the Yorkshire hill farmer. Age, and latterly illness, made no difference to the cheery welcome to his Saltersgate farm and his unselfish and lively interest in others remained unchanged to the end. We offer our sympathy to his brother, Stan, who will now be there on his own.

The Point-to-Point was run early in March and was again won by the first whipper-in, J. W. Buxton. The Master, J. J. Hornvold-Strickland, was second. R. D. Grant came first of the juniors, followed by A. H. Fraser. E. T. Hornvold-Strickland won the Junior House race from M. Kupasarevic and C. S. Hornung.

THE VENTURE SCOUTS

The opening of the term found the unit without room to move in the limited accommodation of the loft following a decision taken before Christmas to allow our depleted numbers to increase. Under the new committee of Dave Wray, Mark Willbourn, Tom Francis and John White a snap decision was taken over the first few weeks of term to protect our equipment, which was being sat and walked upon. Subsequently certain building materials arrived in the loft, waiting to be transformed into an equipment store. Unfortunately, argument followed over the architect's plans, but the difficulties have now been resolved and construction will begin in the summer term.

Activities during the term alternated between unbelievable successes and unbelievable "bops". The second weekend of term saw us invading Blood Pit in Shallowdale. This trip marked an historic day—we were able to drag a climber, but sworn non-caver, Ian Millar, down with us. The following weekend and we were hurtling at dead of night to the 42 miles of the Lyke Wake Walk, each armed with torch, waterproof and indispensable Mars Bar. Solid "slog" through freezing rain and hurricane winds soon had us wishing that we had never started; dangers lurked round every corner, the most terrifying of these being the constant fear of being struck by lone hares travelling at incredible speed through the night. Such was the fate of Mr Simpson. On reaching Hasty Bank, our condition had deteriorated so much that we decided to call it a day, or rather a night, encouraged by the threats and curses of Brendan Finlow and Nick Millen.

Climbing trips were arranged for the next two Sundays. Unfortunately, the first of these had to be cancelled but the weekend after we managed to get to Ingleby Arncliffe where, with first-class map readers in action, the majority of the afternoon was spent searching for the proposed climbs. Towards nightfall one climb was discovered, but owing to failing light, the more "pro" climbers (a number that consisted of just Charles Francis) did not get to climb.

Support for the Lake District weekend was very small this year. The party of four set off at midday on Saturday and arrived in time to do some abseiling practice. The following day Causey Pike and a rather misty Eel Crag were conquered. On the Monday, Helvellyn was climbed and unsuccessful attempts were made to feed Mars Bars to the summit sheep—but they did like Shack cheese. It was a very successful weekend, and as later gleefully stated, "the food was excellent". This statement in itself casts suspicion over the weekend: any food collectively cooked by such as Hugh and Mark Willbourn and Peter Blakeney would need to be seen to be believed.

We managed to get to Peak Scar a fortnight later, under the guidance of that famed climber, Fr Richard. Once again, the weather kept up its reputation, and although the climbing was enjoyable, all were thoroughly frozen by the time of the return to Shack.

The term was rounded off with what Venture Scouting should really be all about: caving. A major expedition saw Shack's best cavers speeding to the Pennines. However, our dreams of a good day's caving were shattered by the threat of rain, and we diverted our attention to nearby Providence Pot. A mammoth walk ensued as the entrance to Providence is about a mile from the road. By the time the cave entrance was reached, mass exhaustion seemed to have undermined any will to cave. Only by sending down the Mars Bars ahead, were we able to entice unwilling cavers to descend. After a thorough soaking in the entrance pitch, a series of wet crawls, squeezes and freezing, muddy canals where the water level left very little breathing space, the party reached the Palace, an enormous chamber. The return journey was slowed by Martin Holt's

carbide lamp, which, in true tradition, gave up the ghost just when it was most needed, and by that infamous speleologist John Foley, who hampered Martin's attempts to fix it.

We are much indebted to Dr Robinson and his wife for their assistance, to Gerard Simpson, for his assistance and invaluable leadership, and to Mars Ltd, for the availability of their food resources, without which we would have long since passed away.

D. WRAY (c)

THE SEA SCOUTS

The Troop's first term under the new Committee has been a full and varied one. We went caving in local Windypits and in Goyden (where a dead and evil-smelling sheep obstructed the entrance to Cap Left Crawl) and Manchester Hole. Cryptic Blue Book entries such as Ambulare ad Cenam (which turned out to be a hike on the moors finishing with tea provided by Mrs Thorniley-Walker) and Operation Dinosaur aroused mystified interest. The latter was an exercise in map and compass work, and in dealing with monsters, in preparation for our Easter camp on Loch Ness. The Lake District weekend saw us at Coniston Copper Mines Youth Hostel after driving in the Land-Rover in the middle of the night up a steep and stony track which looked even worse in daylight. On the Old Man of Coniston, in the middle of rain, sleet and high winds, William Hutchison was quite disappointed to be told that mountaineering was not always like this.

The sailing programme got off to a good start with the showing of the first of three parts of a very good instructional film, "This is Sailing". Unfortunately, we did not actually do any sailing during the term because of the Three Day Week: our sails had been away for repairs and were promised for mid-February but did not return until the last week of term. Meanwhile, Mr Musker gave two valuable and amusing talks on Mountain Safety using a new set of colour slides, and a number of candidates tried in vain to master the Eskimo Roll in the indoor pool.

The end of term saw the two Wineglasses, the Land-Rover (which did not break down once), 23 scouts and five leaders at Fort Augustus. This was the first time we have had an Easter camp there and we are very grateful to Fr Francis, the Headmaster, and to Fr Vincent and Mr Holland of their CCF for making us so welcome and so free of such superb facilities. We had the use of a dormitory and baths; the cadet hall for cooking and eating and a 30ft sailing cutter, an ex-Naval motor cutter and a GRP gig like our own. All this together with mountains in all directions—and the weather: ten days of bright sunshine and not a drop of rain. With climbing over 3,000 ft in March in snow, sun and shirtsleeves, a two-day sailing expedition, a two-day mountain expedition, 12 Munros climbed (Patrick Mann, Martin Morgan and Robert Wakefield did them all), 15 boys at the top of Ben Nevis, hours of playing in the Wineglass and evolutions in the motor cutter: this camp was fantastic. Tim Carroll, Tom Judd and Robert Thorniley-Walker were coxswains in charge of boats on the expedition and the work done, and responsibility shown, by them and the members of the Committee, Charles Morton, Patrick Mann, Philip Quigley, Andrew Linn and Wilf Nixon was largely responsible for the camp running so smoothly and successfully. This applies to the term as a whole and at the end of the term in addition to the above and Philip Rapp, Michael Page and Ben Edwards were elected to the Committee to start planning for the summer.

Previous generations of Sea Scouts may have read in the yachting press of the death of Frankie Young, who was harbour master (and much more) at Fishbourne when the Easter camps were in the Isle of Wight. The Troop sent a contribution to a memorial fund, some of which will be used to finance sail training courses for young people.

COMBINED CADET FORCE

Neither flu nor weather, which varied between tropical and arctic, prevented a useful term's training, which worked towards the Field Day in March. The Basic Section managed to pass their Drill Test and Orienteering, while the bulk of the Army Section studied and passed the Battlecraft Test. Cpl Smith, and L/Cpls Bidie and Carroll completed their two-term course and qualified for the Advanced Infantry award. Sgt Anderson and Cpl Cuming successfully trained a new batch of signallers, and instructors from 78 Regt R.E., assisted by CQMS Spence, conducted an Engineering course. Finally Lieutenant J. Dean, Sgt Todhunter (12 CIT), Cpls White and Wood instructed the new boys who arrived in January.

We had a sample of the arctic variety of weather for the Field Day. Mr Simpson, Fr Edward, Lt Cmdr Wright and Lieutenant Dean ran the usual mammoth Orienteering Exercise at the lakes. It was a score event; two members of the Royal Navy Section—A/B M. N. Cardwell and A/B A. E. Duncan—were particularly clever and scored full marks. The R.E. course had an interesting day at Ripon; the Signals went to Catterick, and so did the Band, which is being reformed thanks to the energy of A. P. Sandeman and S. Hastings. The Army Section braved the elements in Heater Rigg Plantation north of Helmsley. They were tested in Battlecraft during the morning and took part in a tactical exercise in the afternoon. The narrative for this was based on present USA policies. President Nixon, impeached but not yet tried, escaped from Washington with a few unindicted Aides and attempted to break through a line of US Marines to RV with Mr Goldfinger. In the second phase the Marines launched a full-scale attack on Fort Knox, where Nixon and Goldfinger had established themselves. It appeared that the Marines got the better of the encounter.

The Field Day was made memorable by the visit of General Sir Charles Harrington, GCB, CBE, DSO, MC, who is the President of the Combined Cadet Force Association. He spent part of the day watching the Orienteering and part with the Army Tactical Exercise. He took every opportunity of speaking to cadets, both senior and junior, and ended the day by dining with the officers.

Some other military matters should be briefly mentioned. Fr Simon took five Irish Guards candidates (A. R. Baillieu, B. Hornung, M. Hornung, G. Rooney and M. Allen-Buckley) to Caterham for the presentation by HM The Queen Mother of Shamrock to 1st Bn Irish Guards. After the parade they had the honour of being presented to Her Majesty. During the holidays six cadets attended a Mini-Drill Course at the Guards Depot, Pirbright. They were: U/O M. P. Rigby, U/O C. M. G. Scott, L/Cpls M. Baxter, C. A. Bennett, M. Hornung and H. Railing. D/Sgt Elliott, Coldstream Guards, instructed them on the square, L/Cpl Harding was in charge of their barrack room, and 2/Lt Derek Tilleard, Grenadier Guards (E 68), made all the arrangements. It was highly successful and the six are to be congratulated on the standard they achieved and the good opinions they obtained.

We are grateful to the Commandant, Lt Col I. A. Ferguson, Scots Guards, for making it possible and for personally conducting a night exercise in which the cadets had to find their way cross country through enemy territory after escaping from Colditz.

PROMOTIONS

Sgt Hon T. A. Fitzherbert to be CSM.

Sgt A. M. Gray to be CQMS wef 1.1.74.

Cpl Hon B. J. Smith to be Sgt wef 1.4.74.

Sgt B. Hornung and Sgt Hon B. J. Smith attended the UKLF Cadet Leadership Course at Theford; U/O A. P. B. Ashbrooke was attached to 14/20 Kings Hussars in BAOR during the Easter holidays.

ROYAL NAVY SECTION

DURING the course of the term's training Lieut I. Sim, Royal Navy, from our parent establishment at Church Fenton, assisted by P.O. J. Martin, conducted a Power of Command examination for the Leading Seamen. W. R. Wells and S. M. Codrington were successful and so qualified for the Advanced Naval Proficiency Examination and advancement to Petty Officer in the Section. As well as congratulating the successful candidates we should like to thank those who trained them and examined them.

On Field Day some members of the Section went to London to visit HMS Belfast and other items of Naval interest. The remainder took part in an excellent orienteering exercise in Gilling Woods and five members of the Section obtained the maximum possible score. This is a tribute to their intelligence as well as their fitness.

At the end of term a number of the Section went to an excellent camp at Fort Augustus, where there was much splendid sailing and climbing in superb weather. We are grateful to the Contingent Commander of the C.C.F. at Fort Augustus and the Officers of the Naval Section for the use of their facilities and the assistance they gave us.

Finally it is interesting to record that of the three past members of the Section who have won Queen's Telescopes at Dartmouth the first is Commanding Officer of a minehunter, the second is Flag Lieutenant to C-in-C Chatham, while the third is heavily clearing mines from the Suez Canal.

ROYAL AIR FORCE SECTION

Most of the term's training was devoted to the Meteorology and Engines sections of the Proficiency Part III. The small number of parades necessitated postponing the Navigation Training so only four Cadets, working mainly on their own, actually sat the examination. Field Day was held locally and involved a Map Reading Exercise and training in Air Crew Survival ending with a race between two sections in finding and recovering a casualty using home-made stretchers. This was entered upon with great spirit and it is a wonder that there was not at least one genuine casualty at the end. A new venture this term has been the making of a model glider by members of the Section working in the evenings, and other models of planes which it is hoped will be exhibited at the General Inspection. Again we would like to thank Flt Sgt Cooke RAF for all his assistance throughout the term and Flt Lt Farrow RAF, our station officer, for his visit and other assistance.

SHOOTING

THE build-up to the Country Life Competition took its normal course. Useful practice before Christmas was obtained in the Inter-House Classification and for the "Pitil Cup" which was won by St Cuthbert's. In addition there was the Stanforth competition together with the "Hardy Cup", again won by St Cuthbert's. During the winter Term School Postal matches were fired and by March two teams were fully prepared for the main small-bore competition. Here it may be of interest in point out that since 1960 both the first and second teams have never been outside the first ten—around 100 schools compete—and on only four occasions has either team been outside the first ten. Quite a remarkable achievement. We now await the result for this year and record that the captain, Hon T. Fitzherbert, won the "Stewart Cup" for the highest average score in practices and the competition.

Two other references, concerned with full-bore shooting, should be made. In the first place our warmest congratulations go to Keith Pugh who after his marriage in October toured Australia and New Zealand as a member of the strongest team ever to leave Great Britain. His personal contribution throughout a highly successful tour was considerable.

And secondly, the Veterans' match at Bisley has been fixed for Thursday, 18th July. Will all Old Boys wishing to shoot please get in touch with Michael D. Ptel, 32 Queen's Drive, London, NW8 6HJ (Tel: 01-722 9604).

THE JUNIOR HOUSE

It was that sort of term. We could not really do very much about it except grin and bear it. The beginning coincided with a national one-day rail strike and then we got flu and so we got off to a sticky start. We recovered all right and made a pretty good job of the rest of the term but it was a relief to see the end of winter and the end of March.

TRAVEL AND FLU

COACH travel from London and beyond was forced on us by the rail strike and we did not like it. To judge by the pale-faced and the hollow-eyed who dropped into Junior House on the night of 15th January, British Rail is in for a bonanza which should last a decade at least. We suspect that the strike, far from being a disaster, was a sales promotion job very skilfully laid on.

Flu-jabbed as always, but this time to little avail it seemed, it was galling for us to have to convert a classroom into an extra sick bay. We never had more than 15 in bed at the same time but life was dislocated owing to the amount of people either sickening for, having, or recovering from flu. It was by no means an ill wind in the end, however. The doctor insisted on more comfortable surroundings for convalescence so classroom 2 ended up with a carpet, a colour television set and the promise of some curtains and soft seats.

SONGS OF PRAISE

The television set arrived just in time for us to see ourselves in colour, singing hymns on 10th February. Most of the house had decided to take part in the recording session ten days before. Like the rest of the school we had rehearsed all afternoon, rehearsed again after an early supper, and recorded from 9.00 p.m. to 10.30 p.m. By chance we found ourselves parked at the front so we had to be on our very best behaviour. Now, on 10th February, we gazed at ourselves in disbelief and kept our fingers crossed until it was all over. We thought that, all things considered, we had done fairly well in a modest sort of way.

MORE ON MUSIC

MUCH of the second half of the term was dominated by the need to rehearse "Saint Julian", Ampleforth's home-grown opera whose world première took place in the theatre on 14th March. Mr Roger Nichols composed the music, Mr Simon Wright did the orchestration and was the conductor, Fr Andrew wrote the libretto, Mr and Mrs Haughton were in charge of the stage. It was a big production and it came off beautifully. Twenty members of the house were involved.

The schola sang Bach's St John Passion in the Abbey church on 24th March. Much work had been done on it and the performance was generally thought to be better than last year's; in other words it was very good indeed.

Towards the end of the term we had our own musical evening consisting of 11 items played in 40 minutes flat. We hope to have more of these no-nonsense, get-on-with-it concerts, perhaps every three weeks or so if the soloists can take the strain.

SCOUTS

THE term turned out to be something of an obstacle course for the troop. A combination of illness, bad weather, drainage work round the mole-catcher's cottage and involvement of scouts in other activities made it impossible to follow a planned programme along our usual lines for this time of year. Not all the obstacles were surmounted but we managed somehow to crawl round them and a lot was achieved.

Most of the second year learned the technique of abseiling during the term and passed their First Aid and Axe and Saw tests for the Advanced Scout Standard. Every patrol got a chance to do a pioneering project. There was good attendance at courses for the Observer Badge and the Lifesaver Badge. Twenty-eight of the first year were formally enrolled as scouts at a meeting on 20th February. The major expedition of the term, a week-end hike in the Pennines, took place early in February just as flu was breaking out. On the Saturday afternoon rain, driven by a gale-force head-wind, forced us to abandon the ascent of Ingleborough Hill. We returned

to Clapham Village and were ferried to the Ingleton Youth Hostel, where we spent the night. By Sunday morning two of the party had developed flu and enjoyed(?) an expensive taxi ride back to Ampleforth and the sick bay. The majority, in two separate groups, successfully climbed Whernside in variable but mainly fair weather and descended into Dentdale. Cloud at 2,000 feet provided good compass navigation practice on top of the mountain.

A small group enjoyed another hike on Shrove Monday, this time just for one day on the moors above Hawby. Our now annual hike was postponed to the beginning of next term.

Fr Alban, Mark Willbourn and three Patrol Leaders spent three lovely days in Easter week prospecting in the Lake District for the Summer Camp. A beautiful site on the shore of Ullswater was adopted, many arrangements made and the locality explored, including a mountain walk over the Cape, Cofa Pike and Fairfield.

THE two rugby teams had time for only one match each before flu put an end to the season. Both lost at Pocklington, the senior team 4-6 and the junior team 3-32, so our rugby season can only be classed as moderate. We did, however, produce a seven-a-side team later in the term which played well in a tournament at Red House School where 12 schools competed. We won our group, drew the final 4-4 but lost the "sudden death" play-off. It was a good afternoon in which we played six matches, scored 60 points and conceded 14.

The cross country runners were in good form, Patrick Graves (Captain) and Robert Rigby (Vice-Captain) being the stars. There was a match with St Olave's on 14th March on a hilly and wet course at Ampleforth. Our senior team won 27-53, the junior team 34-47. In our

own championship five days later Rigby surprised Graves in the final run-in to win from a field of exactly 100.

In a judo grading session at Kirbycotes-side nine boys got themselves promoted. Simon Bright is the best in the house at the moment and he is Yellow Belt grade 3. We thank Mr Callaghan for his enthusiastic coaching.

The shooting competition once more produced some enthusiastic competition. Andrew Sherley-Dale was the winner with a score of 96. Jollan Dowse was second with 95, Peter Millar third with 94. These are excellent scores by anybody's reckoning.

The first year were invited to produce a team of soccer players by Gilling Castle provided they were all under 12 on 1st January. They played twice and won both their games. It should be noted that Junior House soccer teams are entirely run by boys and are untouched by adult hand.

SOME FACTS AND FIGURES

THE seven-a-side team consisted of W. J. Martin, M. X. Sanket, E. J. Beale (forwards), D. H. Dundas (Captain), M. J. Caulfield, M. E. M. Hatrall and P. M. Graves (backs). D. H. N. Ogdin played in one of the matches.

The following finalists competed in the Gosling shooting competition: A. C. Sherley-Dale (96), J. M. W. Dowse (95), P. C. B. Millar (94), P. W. Howard (87), P. M. Graves (87), A. M. G. Rattrie (79), A. D. Plummer (70), G. E. Weld-Blundell (69).

The senior cross country team was made up of: P. M. Graves (Captain), R. C. Rigby, A. D. Plummer, R. P. Ellingsworth, P. Mollat, D. H. Dundas, P. J. van den Berg, N. P. van den Berg. The junior team: R. Q. C. Lovegrove, A. M. Forsythe, G. L. Forbes, R. J. Micklethwait, S. C. C. Flare, H. J. Young, J. G. Waserum, T. W. Nelson.

THE PREPARATORY SCHOOL

The Officials for the term were as follows:

Head Captain: M. D. W. Mangham.
Captain of Games: C. B. Richardson.
Captains: A. H. St. J. Murray, M. W. Bean, J. C. W. Brodie, C. R. N. Procter, G. T. B. Fattorini, P. A. J. Leech, T. F. G. Williams, F. W. B. Bingham. *Secretaries:* M. J. R. Rothwell, T. M. Tarleton, M. A. Bond. *Librarians:* J. H. I. Fraser, P. A. B. R. Fitzalan Howard, H. V. D. Ellys. *Anti-Rooms:* S. M. Myers, A. J. Stackhouse. *Sacristans:* A. J. Westmors, L. St. J. David, M. A. van den Berg, S. I. Kassapan. *Dispensarians:* S. G. Doherty, G. A. P. Gladstone, A. C. Dewey, E. L. Thomas. *Music:* S. T. T. Goddes, S. D. A. Tate. *Model Room:* D. J. Sandeman. *Art Room:* A. T. Steven, P. F. Hogarth, J. T. Kevell. *Chapel:* E. C. H. Lowe, E. S. C. Nowill. *Woodwork:* P. C. Charlton, R. J. Beatty. *Office Men:* R. A. Buxton, J. H. de G. Killick.

M. J. Gladstone joined the school in January, 1974.

On 30th January we were saddened to hear that Fr Hilary Barton had died. The boys' masses on that day and later were offered for him. The boys who remembered him best were able to go to the funeral. His full obituary appears elsewhere in this journal, but here we would like to recall all that he has meant to us over the past 30 years. One remembers his individual care of the boys, his concern for the staff, both teaching and domestic, who repaid him with their enduring loyalty and affection, and his astonishing powers of apparently being everywhere at once. His help was always practical, and he never asked one to do something which he was not prepared to do himself, just as he never failed to show his appreciation afterwards. His devotion to the Chapel, and his Sunday morning talks to the boys showed the real basis to his life, and his courage and cheerfulness in times of great discomfort and trial were the fruits of that devotion.

We were also saddened to hear of the death of Fr Anthony Spiller, a founding father of Gilling, whose kindness many old boys will still remember.

We arrived at the beginning of term to find that the TARS teams had been superseded by Houses, named Etton, Fair-

fax, Stapleton and Barnes after families in the history of Gilling, with Mr. Lorigan, Mr. Capes, Mr. Pickles and Mr. Macmillan as housemasters. The idea of the houses is to strengthen the vertical lines of the school as our age-range increases, providing permanent loyalties in shared activities throughout the school, the older members encouraging the younger, the younger following the lead of the older. The horizontal ties centred round the form masters will of course continue, though more flexibility was introduced this term by placing the seven oldest in the 2nd Form under Fr Bede, the Third Form Master.

In no-wise daunted by these changes we continued with our traditional activities. We had our usual feast of films, for which we are grateful to Fr Geoffrey, who takes such care in choosing them. Owing to the kind gift of a portable television set by Mr Martin Fitzalan Howard more of us were able to watch television, both for education and recreation, and the digital clock he gave us for the Gallery helps us to be more punctual. Amongst other gifts we also received a number of pieces of Thompson furniture bequeathed by Miss W. Thompson, which are now beautifying various parts of the house, notably the library.

Fr Damian came and took us on a magic carpet to Africa, with the aid of his beautiful slides and tapes. We are grateful to him, and also to Mr Peter Sutcliffe, the National Cricket Coach, who very kindly came to present us with cricket badges we had earned earlier in the term.

For the feast of St Aelred the third form had its usual outing (in nice sunny weather) to Rievaulx, where we said a prayer to St Aelred in the Chapter House. Some of the First Form made their first Confessions this term, and in the last week we had St Luke's Passion beautifully read to us by M. A. G. Mangham, C. B. Richardson, P. F. Hogarth, T. M. Tarleton, and L. St. J. David, and we interspersed the account with hymns and prayers.

Musically we had a very full term. Apart from the concert reviewed below, we had a most impressive harp recital by Mrs Honor Wright. Members of the

Choral Society took part in the TV broadcast of Songs of Praise and 30 of us sang in the opera, "St Julian". We welcomed 25 girls from Duncombe Park here for another joint orchestral afternoon. This was quite an experience. The 60-strong orchestra filled three-quarters of the gallery using our new portable staging—an excellent asset. Under Mr Emerson's direction we rehearsed and finally performed a series of pieces, achieving a remarkable harmony and precision, and gaining a rare and valuable experience. Our thanks go to Matron, Miss Mannion and the staff for providing a splendid tea on this and so many other occasions.

In the Prep School Junior Spelling Competition we came fifth. Barnes won the inter-house spelling and Barnes also won the colour cake at the end of term.

SPRING CONCERT

A GRATIFYINGLY large audience of parents and friends assembled in the gallery to hear a varied programme of music for piano, strings, woodwind, brass and voices. It is astonishing to see how rapidly music seems to be developing at Gilling, and to hear small boys blowing trumpets and trombones with such ease.

The programme opened with the full orchestra, now 35 strong, and consisting of about 15 violins, one viola, two cellos, one bass, two flutes, three clarinets, sundry trumpets, cornets, two trombones, euphonium and percussion. This looks impressive on paper, but, far more important, it sounded remarkably impressive in the three pieces they played, especially the Hungarian Gypsy Dance.

The rest of the concert consisted largely of solo items, and the standard, not surprisingly, varied considerably with the experience and age of the performers. But it was all highly encouraging. One cannot mention everyone by name, but there were one or two performances which do call for special mention. There was a splendid duet for Cornet and Trombone played by Stackhouse and Murray; an impressive piece of Trumpet playing by Tate, who produced a fine tone. It was a pity that the string quartet did not quite come off. It got off to a bad start, and never quite recovered, but even so it was apparent enough that it would have been one of the most impressive of all the items if it had, and that it was lack of experience

rather than of ability that was its undoing. The quartet consists of Williams, Richardson, Bingham and Mangham, of whom Williams and Mangham also played very musically on their solo items. Perhaps the most outstanding individual performance was given by Dewey, who played Knight Rupert by Schumann, with considerable verve and technical accomplishment.

The Concert ended with the Choir singing The Lord is my Shepherd by Schubert. Alas, they did not do themselves justice, as doubtless they realise themselves. Such a difficult piece is almost impossible to perform well "from cold", but they obviously knew the notes and had worked hard; I suspect that a more positive lead from the accompanist might well have resulted in a very different performance.

This was a highly encouraging afternoon, and it only remains to congratulate Miss Clowes, Mrs Cruesfield and Mr Emerson on achieving such a standard—for one can see that this is not the beginning.

P.A.C.

ART

PROVIDED there is discipline, even though of a relaxed sort—silence is certainly not an attribute of the art class—then the imagination is free to work. Some like to talk and some are able to concentrate without the help of noise. Of these J. H. J. de G. Killick produced some good, careful pictures while J. P. Campbell, S. T. T. Goddes and J. T. Kevell all have the capacity for concentrated attention. Because of changes in the curriculum this term it was possible to have classes of one and a half hours with a further half hour for keen ones to work during the break.

J.H.B.

The Second Form artists came on very well this term. S. F. Evans, C. L. Macdonald, S. A. Macleod, D. T. Scanlan and J. G. Beveridge, E. W. Cunningham and C. M. G. Procter are boys with natural C. M. G. Procter is a hard worker and W. J. Micklethwait is remarkably imaginative.

In the First Form the best work was done by O. J. J. Wynne, R. D. Twomey, S. A. B. Budgen, D. M. Moreland, A. F. Reynolds, A. D. Anderson, E. M. G.

Soden-Bird, J. B. W. Steel, P. J. F. Brodie and J. E. Bannen.

MODELLING

It was a busy term in the modelling room; six launches and 20 aircraft reached completion. The best boats were made by P. F. Hogarth, T. F. G. Williams and S.-J. Kassapan. Good gliders were made by W. J. Micklethwait, P. G. Moss, S. F. Evans, G. T. Worthington, T. J. Howard, and E. W. Cunningham. The boat builders had an enjoyable outing to the lakes. Worthington and F. Hogarth became section leaders. Williams is the present holder of the T/L glider record (50 secs); the hand launch is held by Worthington (21.2 secs). The new Sabre C-38 is a big success and in great demand.

CHESS

TWENTY-TWO entered the Championship Tournament, run as usual on the Swiss System. Bingham took the lead in the third round, but was caught by M. Bean in the sixth. The final result, after seven rounds, was M. Bean (6½), Bingham (6), G. Bates (5½), followed by Dewey and R. Procter. Moss and Micklethwait were the most successful of the second form. Enthusiasts continued to compete in a ladder competition based on ranking numbers, as last year. M. Bean ended the term with the highest ranking number, closely followed by J. H. Fraser. Then came Bingham, Moss, G. Bates, Gilmartin (the best of the First Form), Macdonald and Micklethwait.

GAMES

THE general standard of Association Football in the school was higher this year than it has ever been before. This was due to the enthusiasm of the boys and the expertise of the coaches, three of whom attended a course in September.

Our first match was an exciting game against the Junior House, who made a goal at the end of each half; score 2-0. When we met again P. T. Scanlan scored our only goal in a 4-1 win to the Junior House. Against St Martin's at home we lost 4-0, but our team played skilfully, especially in the first half, with good positioning and ball control; but there were no goals at the completion of any of our movements. Under Eleven colours went to the captain, C. B. Richardson,

A. H. St. Murray, A. J. Stackhouse, F. W. B. Bingham and J. C. W. Brodie. Others who played in the team were: the goalkeepers M. W. Bean and M. A. Bond; J. T. Kevill, C. L. Macdonald, A. J. Westmore, D. M. Seeiso, J. P. Campbell, R. J. Beatty, E. C. H. Lowe, I. S. Wauchope, P. T. Scanlan and T. J. Howard.

The two junior matches against St Benedict's Ampleforth Village were both thoroughly enjoyed by the boys. When we first met away, goals were scored by our captain, C. L. Macdonald, T. J. Howard and P. J. F. Brodie, but the game was lost 8-3, though none could be down-hearted for long because of the magnificent tea that followed. The return match was the most exciting game of the season; 1-1 at half time, and a 2-2 draw at the end; our goals were scored by D. M. Seeiso and P. T. Scanlan. Others in the junior team were F. W. B. Bingham, who captained the second game, M. A. Bond, I. S. Wauchope, S. F. Evans, J. G. C. Jackson, P. R. van den Berg, S. A. Medlicott, E. W. Cunningham, O. J. J. Wynne, T. W. G. Fraser, E. N. Gilmartin, E. M. G. Soden-Bird and A. W. G. Green. Stackhouse scored four goals in the House Matches won by Barnes in the Senior division and Fairfax in the Junior.

In the cross-country races this term, Barnes were most consistent, thanks to F. Hogarth, R. Procter, Stackhouse, Killick and C. Richardson, but Stapleton won one race with Lowe, Tempest, J. Brodie, P. Brodie and Bingham, and Etton won another with Tarleton, M. van den Berg, A. Fitzalan Howard and Murray.

BOXING

THE competition was held in the usual three sections by forms in the last week of the term. We are grateful to Mr Henry, the Hon T. Fitzherbert and I. S. Millar, who controlled the senior bouts for us, and to Mr Lorigan, Major Blake James, Mr Amies and Mr Macmillan, who helped with the two junior sections; and also to Mr Callaghan, who showed his usual skill in coaching the boys and pairing them off so well. All were impressed by the high standard shown throughout the School. The Senior Cup was awarded to J. T. Kevill and the Junior Cup to S. F. Evans. Other prizes went to M. A. van den Berg, D. J. Sandeman, G. T. Worthington, P. J. F. Brodie and E. M. G. Soden-Bird.

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CONTENTS

	<i>page</i>
EDITORIAL: THE WHOLE MINISTRY	1
PRIESTHOOD: ANOTHER REALM OF THE GIFTS OF THE SPIRIT The Editor	3
COGNITIONAL THEORY The Right Rev B. C. Butler, O.S.B., M.A.	17
THE CONTEXT OF CHRISTIAN PRAYER Patrick Barry, O.S.B.	22
SHAKESPEARE'S RELIGIOUS AMBIVALENCE Robert Speaight, C.B.E., M.A., F.R.S.L.	34
THE JUDAEO—CHRISTIAN ORIGIN OF SCIENCE Peter Hodgson, D.S.C.	39
LIVINGSTONE CROSS Elizabeth A. Livingstone	45
RICH NORTH AND POOR SOUTH Dr E. F. Schumacher	52
BOOK REVIEWS	56
COMMUNITY NOTES	82

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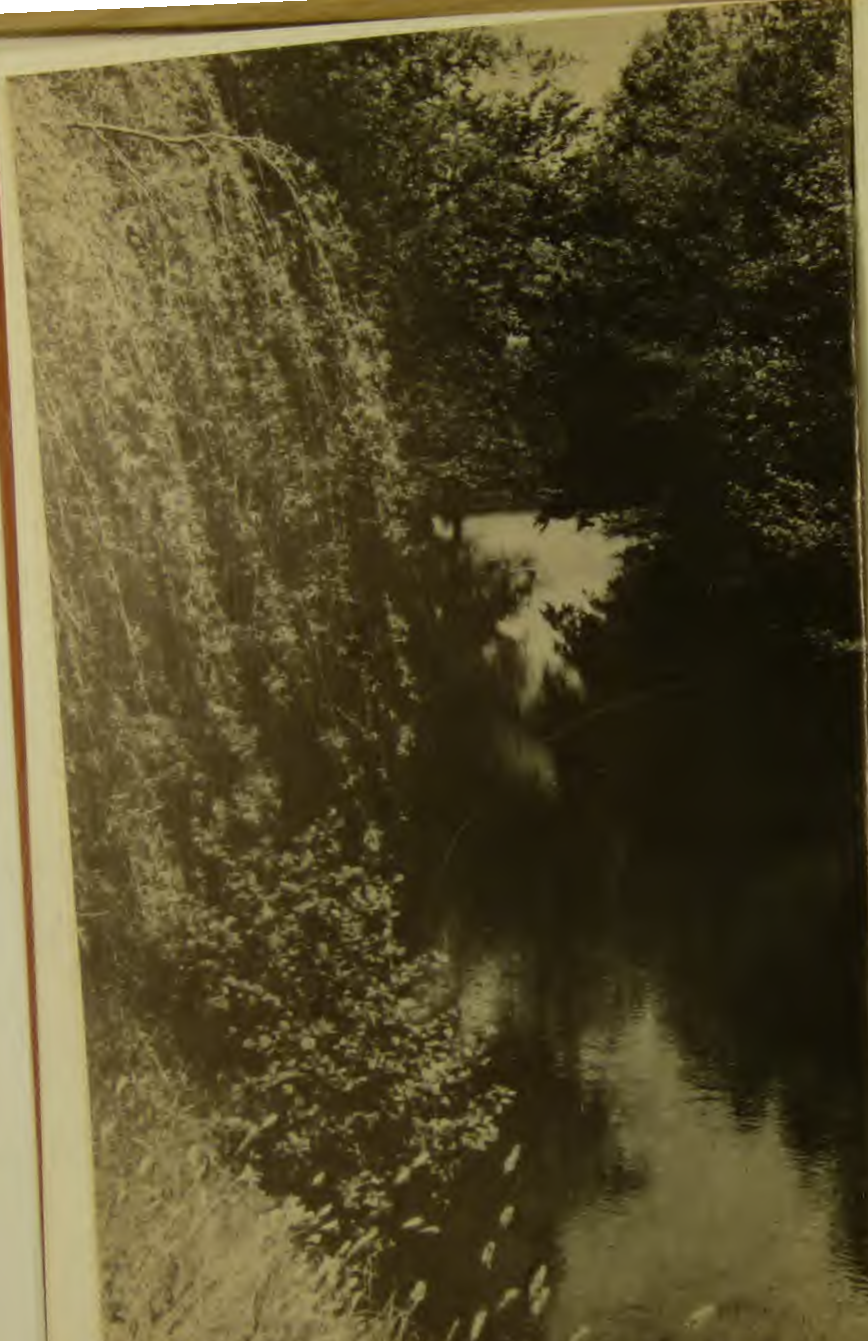
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THE AMPLEFORTH JOURNAL

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Autumn 1974

Part III

EDITORIAL : THE WHOLE MINISTRY

I will count you a kingdom of priests, a consecrated nation.

It is not often realised how much we live in theologically fertile times. The innovations that are made today, of cognitional method, of academic assessment and archival correlation, of collection and refinement and re-submission to new modes of questioning, come so fast that they overtake in a decade what was formerly done in a century. For instance, it is truly said that more work has been done on the Trinity in the last twenty years than at any time in the Church's history since Hilary of Poitiers. There are two subjects which are currently especially "on the move" again, though neither has ever been entirely put to rest in the last half century; and these should each receive the attention of our pages. The first is *celibacy*, and to that subject some pages of the Spring JOURNAL will be devoted, which will consider issues raised by the recent Vatican instruction. The second is *ministry*, a subject raised by the Canterbury Agreed Statement of September 1973 (discussed in the last Spring issue), which is examined in a particular detail in the pages that follow.

No doctrine since the Vatican Council has received more attention than that of ministry, and nowhere have the conclusions drawn from its examination been more far reaching than those of the most recent Agreed Statement; for they carried the authority of official and influential signators (bishops and established theologians of the first rank) from both the Church of England and the Church in England—*sorella chiesa* each to the other—after long and careful debate, involving consultors and exchanges of scholarly papers. The subject itself has proven more difficult, more vaguely rooted in Scripture and the sub-Apostolic Church, more patient of several interpretations than had at first been realised. The old divisions of Christ's functions into those of Prophet, Priest and King, and of the ordained ministry into bishop, presbyter and deacon have come to seem too clear and too simple. These activities in reality blend too closely one with another in a single human life (be it that of Christ the High Priest, or of his priests in their turn) in every detail of relationships with Deity, man and woman, easily to be separated one from another. The Orders of bishops, priests and deacons are all inseparably linked, because they are all ordained towards the creation and sustaining of unity and harmony; and because the Spirit calls into being the ordering of the community's life in the form of hierarchic institution, which in turn is inseparable from the

◄ 'Moving waters at their priestly task of pure ablution'
Exhibition photograph by D. H. Tabor (D)

one work of the Spirit in the world. As Paul wrote, "My priestly service is the preaching of the Gospel of God, and it falls to me to offer the gentiles to him as an acceptable sacrifice, consecrated by the Holy Spirit".

That is true too of the priesthood of the baptised, who share in the priestly work of Christ and in his ministry. Distinctions may have to be made between Holy Orders and baptism, between the ordained ministry and the baptised ministry; but they rest within the wholeness of the one Christian ministry. This is most evident, surely, at the most quintessential act of the Christian community, the Mass. There the priest, in virtue of *ordo*, presides at the eucharist and effects *in loco Christi* the sacrament; but it is the whole community that offers as Body in union with Head (a Head crowned with thorns). And so the Mass begins with the words, "To prepare ourselves to celebrate the sacred mysteries"; the Offertory ends with the words, "Pray, brethren, that our sacrifice may be acceptable"; the Canon at the epiclesis or calling down the Holy Spirit, has the words, "Father, we bring you these gifts: we ask you to make them holy by the power of your Spirit"; and the words following the consecration are these, "We offer you in thanksgiving this holy and living sacrifice: look with favour on your Church's offering" (i.e. that of the whole assembly/*quasi ecclesia*). These words buckle the whole together: "Grant that we, who are nourished by his body and blood may be filled with his Holy Spirit, and become one body, one spirit in Christ."

And this wholeness of ministry is by no means confined to the great liturgical act. It spreads forth into all the activities of Christ's Church, where every member is priest and minister according to his order, some baptised, some also ordained. The gifts of the Spirit run through the whole Body, as Paul has told us. "No one can say *Jesus is Lord!* except under the influence of the Holy Spirit. There are varieties of gifts, but the same Spirit. There are varieties of service, but the same Lord. There are many forms of work, but all of them in *all men* are the works of the same God. In each of us the Spirit is manifested in one particular way, for some useful purpose. One man through the Spirit has the gift of wise speech; whilst another by the power of the same Spirit can put the deepest knowledge into words. Another by the same Spirit is granted faith; another the gift of healing, another miraculous powers, another the gift of prophecy, another the ability to discern true from false spirits, another the gift of ecstatic utterances, another the ability to interpret them. All these gifts are the work of one and the same Spirit, distributing them separately to each individual at will...for indeed we were all brought into one body by baptism, in the one Spirit." (I Cor 12, shortened). Here, in Paul's words, is the evidence of the ministerial mission that falls on all men, baptised and ordained alike. All compose a kingdom of priests.

PRIESTHOOD: ANOTHER REALM OF THE GIFTS OF THE SPIRIT

DEBATE ON THE MEANING OF THE CANTERBURY STATEMENT, SECTION 13

by

THE EDITOR

The Statement on the Doctrine of the Ministry (agreed by the Anglican/Roman Catholic International Commission—ARCIC—at Canterbury on 6th September, 1973) was discussed at length in the Spring issue of this JOURNAL, pp. 17-36. It deals with the nature of the priesthood, notably in sections 8 and 9, which we should recall to mind now:

8. In NT a variety of images is used to describe the functions of (the ordained) minister. He is *servant*, both of Christ and of the Church. As *herald* and *ambassador* he is an authoritative representative of Christ and proclaims his message of reconciliation. As *teacher* he explains and applies the word of God to the community. As *shepherd* he exercises pastoral care and guides the flock. He is a *steward* who may only provide for the household of God what belongs to Christ. He is to be an *example* both in holiness and in compassion.

9. An essential element in the ordained ministry is its responsibility for "oversight" (*episcopé*). This responsibility involves fidelity to the apostolic faith, its embodiment in the life of the Church today, and its transmission to the Church of tomorrow. Presbyters are joined with the bishop in his oversight of the Church and in the ministry of the word and the sacraments; they are given authority to preside at the eucharist and to pronounce absolution...

In section 13 the distinction between the priesthood of the baptised and the ordained priesthood is discussed, and on this distinction surely turns the whole pivot of this latest Agreed Statement. At the end of the section is a sentence which has given much cause for debate; and, set in its context, it reads thus:

In the eucharist, thanksgiving is offered to God, the gospel of salvation is proclaimed in word and sacrament, and the community is knit together as one body in Christ. Christian ministers are members of this redeemed community. Not only do they share through baptism in the priesthood of the people of God, but they are—particularly in presiding at the

† Is this "only" not misplaced? Do the drafters mean "only provide" or "only what belongs to Christ"?

eucharist—representative of the whole Church in the fulfilment of its priestly vocation of self-offering to God as a living sacrifice (Rom. 12.1). Nevertheless their ministry is not an extension of the common Christian priesthood but belongs to another realm of the gifts of the Spirit. It exists to help the Church to be "a royal priesthood, a holy nation, God's own people" (1 Pet. 2.9).

The phrase "another realm of the gifts of the Spirit" has been variously interpreted, in ways that at first sight cannot easily be brought into harmony; and it seemed for a while that we had here an equivocation of words unbacked by sufficient univocation of meaning from the signators of the Statement, which suggested that differences had been glossed but not resolved.

Part of the difficulty is that the word "priesthood" has several analogously connected meanings. There is the unique priesthood of Christ, the High Priesthood which is final and incommunicable in its essence, though of course not in its effects. Then there is the ordained minister's sacramental relation with Christ as High Priest; and the Greek word *hiericus* belonging to the cultic order, though it is never used in NT, has been attached to the minister—the Latin word being *sacerdos*. Then there is the ordained minister's representative role vis-à-vis the baptised people of God, and the yet-to-be-baptised—the Greek word *presbyteros* being used. Then there is the common (commune) priesthood of the baptised—not of the laity, as is sometimes said, since the ordained minister is not to be excluded from this. The first is unique to Christ, the last three are found in the ordained minister: he embraces *ordo*, jurisdiction, baptism. He is at once an elder of the community, working for it and unto it in both a priestly and human manner; a sacramental president at the altar leading the worship of the community; and a member of that community. As a Christian he is of "the royal priesthood"; as a minister he is the focus and representative of the common priesthood; as liturgical president he offers bread and wine as the symbol of the people's self-offering. It is arguable that if this offering is regarded as a sacrifice (this is the theory of the two sacrifices of the Mass), then the minister is a priest not only analogously (as related to Christ's priesthood) but literally (as representing whom he represents at that moment)—he has a priesthood distinct from that of the people. However in this context we should recall the words of the Conciliar document *Lumen Gentium* n. 28: "At the eucharistic assembly, acting in the person of Christ, priests make the proclamation of his mystery; they unite the aspirations of the faithful to the sacrifice of their Head; in the sacrifice of the Mass, until the coming of the Lord, they present and apply the *sole* sacrifice of NT, the *single* offering Christ makes of himself as an unblemished victim to the Father."

When the Canterbury Statement was published, it appeared *inter alia* in two booklets. The first was published by the Catholic Information Office: the official text together with an introduction and commentary by the Right Rev Alan C. Clark, Bishop of Elmham, RC Co-Chairman of

ARCIC.¹ He represented the Catholic interpretation and tradition. The second was published by Grove Books, emanating from St John's College, Bramcote, Nottingham: the official text with historical appendix, theological commentary and "Notes on Apostolic Succession" by Rev Dr Julian Charley, Vice-Principal of St John's College.² He represented the Evangelical Anglican tradition, coming from the London College of Divinity, an Evangelical theological college which moved in 1970 to Bramcote.

The two commentaries do not perfectly harmonise in their interpretation of the meaning of the sentence in question in section 13; and it seems important to examine them side by side, then allow the two commentators to have their say in the matter, then allow other signators to give their view on it, then allow outside views. The Editor has written to a number of the Canterbury Statement signators, most of whom have offered replies for publication. One way of handling these would be to break up replies into the subject matter as it progresses; but that risks jeopardising the exact meaning of the signator. So the other method has been adopted, to print what has been received as it stands, putting the whole matter into the clearest possible order of sequence with interlinking comment. In reading this as a whole, it is important to recall that the contributors have not seen each other's responses, but will see them together for the first time along with the reader: that must be said to safeguard them. They may well want to engage in public correspondence as a result of seeing the whole.

In his commentary on the Canterbury Statement, section 13, Bishop Clark begins with the eucharistic celebration:

It is the whole Church which celebrates the eucharist, but within that celebration the priest has a special role which is his alone. This, however, should not be interpreted as detaching him from the community: he is ordained to serve and to which he belongs by baptism. Nevertheless his priestly ministry is no mere extension or development of the general Christian priesthood, but derives from a particular and distinct gift of the Spirit. The ordained ministry is not to be interpreted as the ministry of the people of God developed to its highest possibilities in a particular layman. It belongs, on the contrary, "to another realm of the gifts of the Spirit". Roman Catholic teaching expresses this difference as one of *essentia, non gradu*, but it does not thereby affirm more than is contained in the Statement. (p. 34.)

¹ Catholic Information Office (Infoform), Avants House, 9 Bridge St., Binner, Mx. Bishop Clark was trained at the English College, Rome. After taking his Doctorate of Theology at the Gregorian University, Rome, he became first a tutor of philosophy and then for a decade (1954-64) Vice-Rector of the English College. During 1962-5 he was a Vatican Council peritus.

² Grove booklet on Ministry & Worship No. 22, "Agreement on the Doctrine of the Ministry", 20 pence. Trained for the C. of E. ministry at Ridley Hall, Cambridge, Rev Julian Charley gained a First in theology at New College, Oxford. After seven years at All Souls Church, Langham Place (1957-64) he joined his present College, becoming Vice-Principal in 1969. He lectures in biblical theology and Church history.

Here the fundamental argument turns on the difference between kind and degree, *essentia* and *gradus*. The two priesthoods are not comparable, that of the sacerdotal ministry not being simply a greater intensification of the priesthood of the baptised. It is to be judged as different in kind, in a different class or species, so to say. There is no extension, no development from below: the difference is unbridgeable—or rather, bridged only by a further sacrament of the Church, namely Holy Orders (i.e., *ordo*).

In his commentary on the Canterbury Statement, section 13 (his section entitled "5. The Specific Use of Priestly Language"), Dr Julian Charley remarks that the term *priest* is deeply entrenched in the Catholic tradition; but that it has largely been eschewed by Protestants because of its associations. Both traditions are moving to the more correct word *presbyter*.

Dr Charley insists that the priestly sacrifice of Christ was unique and final, so that there can be neither addition nor repetition. What continues is not the one sacrifice but the unique High Priesthood of Christ: so "any suggestion of the sacrifice of Christ being somehow continued in heaven and represented by priests at altars on earth is positively excluded". Both this and the earlier Windsor Statement bear this out: see its section 5, where the once-for-all sacrifice on the Cross is made effective in the life of the Church, the memorial being of the totality of God's reconciling action in Christ—the Church participates in the benefits of the Passion, entering into the movement of self-offering.

NT writers—except one—never call ministers *priest* (*hiereus*, *sacerdos*): they use a considerable range of descriptive terms, but never that. Why, since it was familiar to Jews and Greeks alike? It is indeed often found in the Epistle to the Hebrews, but otherwise it is made clear that the Christian ministry is not merely a modification of the OT priesthood: the sacrifice of Jesus Christ is retroactive, the old system was symbolic, the new is final in that Christ is seated at the right hand of the Father. That is sufficient reason why in NT Christian ministers are never called *priests*.

Yet in the early Church the term was eventually coined, in relation to the Eucharist. The presiding minister is "representative of the whole Church", whose priestly calling involves a self-offering to God as a living sacrifice (Rom. 12.1); and insofar as the minister helps the Church fulfil this priestly vocation, the term *priest* may be justified for him. Nevertheless the Statement properly denies the ministry of the ordained man (including his sacramental ministry) to be "an extension of the common Christian priesthood".

From here on Dr Julian Charley's words must be quoted exactly: "In the strictest sense it is not a 'priesthood' at all, but 'belongs to another realm of the gifts of the Spirit'. To press this yet further, we find Christian ministers in the New Testament, not in the categories of priesthood in the Epistle to the Hebrews, but rather in the gifts to the Church of the ascended Lord portrayed in the Epistle to the Ephesians. It ought to be

clear from what has been said that, although it is possible to provide a justification for the use of priestly terms to describe the ministry, the grounds on which it is based are not very secure. History shows how much unhappy confusion arose from its adoption. I guess that in the end we shall see that the New Testament writers were wise to avoid it." (p. 23.)

Dr Charley makes one further point, both in his Commentary and his letter to us. In print he cites the Chairmen in their Preface as saying "nothing essential has been omitted"—and yet, when the Statement speaks of the sacrifice of Christ, "it never describes the Eucharist as a sacrifice". And again: "There is a straight acknowledgement of the absence from the New Testament of priestly epithets for the ministry . . . all that is said is that the priestly role of Christ is 'reflected' in the presiding minister." In his letter, he says this—

"I would particularly want to emphasise that the original Statement [viz. the Windsor Statement on the Eucharist] never calls the Eucharist itself a sacrifice: it only speaks of the sacrifice of Christ. Nevertheless this was signed as a consensus Statement that covers the essence of our faith by both Roman Catholics and Anglicans. The fact that this new Statement [viz. the Canterbury Statement on Ministry & Ordination] emphasises the lack of sacrificial priesthood language for the ministry in the New Testament is a further step on from the first Statement. Together they seem to me most significant. As one of the actual drafters, I think I know precisely what was meant by this. I believe the importance of the omissions in what is said to be the essence of our faith are as significant here as the positive statements. Similarly it is very significant that the Statement on the Eucharist located the atonement in the Cross and not in the incarnation as the previous draft had done. This has very far-reaching implications for Eucharistic theology in terms of continuous offering, etc."

Bishop Clark responded to our invitation to make a personal comment, in these terms:

Julian Charley and I have tacitly agreed to let others review our respective commentaries and give their own appraisal of the apparent conflict of interpretation of what is justly regarded as a crucial section (section 13) in the "Ministry and Ordination". We are both conscious that, as with all doctrinal statements, different theologies may be used to articulate its content—but not to the extent that they are in obvious contradiction.

The first point is that we both subscribe without equivocation to the doctrine of faith expressed in the Statement. The *reality* which is described as the Ordained Ministry, is there defined in terms of *episcopé*. The function of this ministry is to serve the Christian community in order that, as members with the Head, they may exercise their common priesthood of praise, thanksgiving, and service to the honour and glory of God. As this ministry is directed to the building-up of a eucharistic community, totally radicated in the Eucharist, it follows that the unique priesthood of Christ will be reflected in the part played by the ordained

minister in that celebration. For, as the Statement says, this stands "in a sacramental relation to what Christ himself did in his own sacrifice" and what he now does in the eucharistic memorial over which he presides through his ministers.

But there is a further important point to be made and which the Editor of the *Clergy Review* has richly developed in his editorial and in a signed article in the May 1974 number of this periodical.³ Julian Charley, in my opinion, is making something of the same point. We are talking about something new and wondrous when we try to describe the community of the New Israel, which is the Church, that the category of "priesthood" must be used with especial care if we are not to suggest that it adequately describes the function of the ordained minister.

It is against this background that the Statement asserts that the charism of the ordained ministry belongs to "another realm of the gifts of the Spirit". This does not disconnect it from the activity of the whole Church which it subsists to serve but specifies it as distinct from that activity in its origin. It is a special gift of Christ who, through the Spirit, designates certain members of the Church for this total service. Dr Charley's comment, which has caused disquiet, needs to be judged as part of a total argument—otherwise it is open to the charge of misleading the reader.

As for my own comment, my intention was to show how the Statement rejected one part of the Reformation polemic. On reflection I think that the Editor of *Theology* has over-interpreted that intention.⁴ I would not regard a "priesthood from above" as an adequate description of the reality both Charley and I were endeavouring to identify. Nevertheless, I see clearly that my comment could give this impression, and Canon Dunstan was right to draw the attention of the Commission to "the rules of play" in theological explanations of an Agreed Statement.

There are those, even among the signators, who feel that Bishop Clark has gone too far in introducing the idea of ministerial *priesthood* into his interpretation of the paragraph. And similarly some say Dr Charley understates the meaning of the paragraph. One thing is clear, that insofar as priesthood is a reality that survives in Christianity, it surely derives from Christ to the whole of God's people. To the extent that everything Christian can therefore be called priestly, one can apply the term to the ordained ministry. Perhaps, then, what really needs to be affirmed in this light is not so much that ordination confers a special priesthood, but that it empowers the recipient to exercise a special and official ministry.

³ Cf Fr Michael Richards, Editor of *The Clergy Review*, 1974 articles:

Jan: Editorial—"Ministry, Sacrifice, Celibacy and the Future".

Apr: Editorial—"Blind Guides?"

May: Editorial—"Beyond Priesthood: the Ministry of the Spirit".

Article—"Priesthood and Ministry: a bibliographical survey".

⁴ Cf also Geoffrey Wainwright, "Ministry and Ordination: a Methodist Comment", *Clergy Review*, March, 1974.

⁵ Professor G. R. Dunstan (King's College, London) in his February 1974 Editorial.

With this in mind, the following is the comment of Bishop Christopher Butler, O.S.B., a signator:

I understand this paragraph as affirming that the ordained ministry is not just something that develops from inside the People of God, but as having a specific nature of its own so that it adds something to what has been already given in baptism. What it adds is a supernatural gift. I think this interpretation is borne out by other things in the Statement; for instance, what is said in section 14 and the description of ordination in section 15 as a sacramental act.⁵ Note also the inference that could be drawn from the Statement that ordination is unrepeatable in both our Churches. Such is my interpretation of the passage in question and this, I think, is what it should mean.

What now follows is a categorical criticism of Dr Charley. The first letter comes from not one of the Anglican Delegates but their Consultant, Rev Dr H. R. Halliburton, the Vice-Principal of St Stephen's House, Oxford (the High Anglican house for training for the ministry). He begins by commenting on Dr Charley's section V. The Specific Use of Priestly Language (pp. 22-3) as "not good theology. It is full of loose and undistributed statements (e.g. 'priest, as a description of the ministry . . . has largely been eschewed by Protestants because of its associations'—what associations?). He continues:

Second, as I understand the Statement, what we were trying to say by the phrase "It . . . belongs to another realm of the gifts of the Spirit . . ." was that the minister of the Christian Church is not a super layman; the minister is called by God through the Church and endowed with special gifts to do a special job. Where I think the Statement itself may be misleading is in its attempt to deduce the reasons for a priestly title from the idea of the priestly ministry of the whole Church. So far as one can tell from e.g. the Old Testament, the title "priest" (*coheret*) was devised or borrowed to describe the man who looked after the cultus and taught and preserved the Law. And I for one would be quite content to say that in the course of Christian tradition this title, though eschewed in the NT, was eventually adopted to describe the man who was specially appointed and had special gifts to look after the sacramental life of the Church and to teach and proclaim the Gospel. The Fathers often compared the Christian ministry with the OT ministry; but basically their interest was to see in the OT types of the Christian ministry rather than a fulfilment of the Aaronic and Levitical priesthood which for them was generally in Christ. Hence the OT patterns illustrate points such as

⁵ Sec. 14: "Ordination denotes entry into this apostolic and God-given ministry. . . . Every individual act of ordination is therefore an expression of the continuing apostolicity and catholicity of the whole Church. . . . Not only is their vocation from Christ but their qualification for exercising such a ministry is the gift of the Spirit: 'our sufficiency is from God, who has qualified us to be ministers of a new covenant, not in a written code but in the Spirit' (2 Cor 3.5f). . . ."
Sec. 15: "In this sacramental act, the gift of God is bestowed upon the ministers, with the promise of divine grace for their work and for their sanctification. . . . The gifts and calling of God to the ministers are irrevocable. For this reason, ordination is unrepeatable in both our Churches."

order, (I Clement), special religious function (Hippolytus), hierarchy and leadership of the assembly; on no occasion, so far as I know, is there any reference to the minister of any order doing what Evangelicals fear most, i.e. standing as an essential intermediary to plead with the Father for forgiveness and salvation (though obviously they lead the congregation in the assembly before God and as organs of the body are essential to its life). Yet for all this they are still called priests.

My conclusion therefore would be that (a) the Statement ought to have made clear that "priest" is an ancient Christian title used to describe the specially called and appointed ministers who were responsible for the cult and the teaching of the Gospel; and that it is confusing *theologically* to tie this up either with the priesthood of Christ (which is of a different order) or with the priesthood of the Church. I hope this is not heresy.

And (b) that Julian Charley has been tactless and slightly careless in saying that the Ministry is "in the strictest sense not a 'priesthood' at all". What he means is that the Christian priesthood does not fulfil the same function as Christ's priesthood. This is perfectly correct. Only *by analogy* as Christ heads the Church in her worship and mediates the truth of God to man, so the Christian minister can be seen to lead the local congregation in worship and to guard and teach the truth of the Gospel.

Dr Halliburton's underlying fear is that the Evangelical wing of the Anglican Church is obsessed with the title "priest" partly because it does not sufficiently carefully ponder the relevant passages of both the OT and the Fathers in their commentary on the matter.

Further criticisms of Dr Charley come from Fr Michael Richards, Editor of *The Clergy Review*, who is not a signator at all, but has written or seen into his pages in the last months a number of articles on the subject of ministry (see note 3). He writes:

It seems to me that Bishop Clark and Julian Charley are fundamentally at one; when however Dr Charley elaborates his theme, il va un peu trop vite en besogne and I am unable to follow him. The ordained ministry does not emerge from ("is not an extension of") the common priesthood of the people of God; and it cannot be adequately described in terms of degree—bigger, better, greater, higher priests! Thus far Vatican II, the Canterbury Statement and its signators are in harmony. But "in the strict sense it is not a priesthood at all" (thus Julian Charley): No. In the first place, ordained ministers are still priests, like everyone else: they are priest-bishop, priest-presbyter, priest-deacon. Their ordination is situated *within* the common priesthood of all the faithful, and so is a priesthood in the strict sense, i.e. in the priesthood of Christ.

Secondly, it is "one of the gifts of the Spirit" all right (I don't like "another realm" and haven't met anyone who does), but this must not be taken to mean that it is not a distinct, definable gift, setting apart for particular work in the Church of an "institutional" kind. It is precisely the sacrament of Holy Orders: the ordained ministers bring into harmony all other members of the true Church, each having a minister

given to them by the Spirit. I Corinthians 12, the Pastoral Epistles, and above all Romans 15.16 ("His grace has made me a minister of Christ Jesus to the gentiles; my priestly service is the preaching of the Gospel of God, and it falls to me to offer the gentiles to him as an acceptable sacrifice, consecrated by the Holy Spirit"); that verse most significantly seized upon by the fathers of Vatican II, need to be brought to bear here, as well as the Epistle to the Ephesians.

And the order which this sacrament serves is above all achieved in the eucharist; if the ordained minister did not have the exclusive responsibility of presiding and thus making holy the people of God, there would indeed be disorder! I believe this doctrine will satisfy Evangelicals as well as others, because it gets rid of certain narrowly sacerdotal notions which human beings, being human, have always tried to re-import into theology and devotion. NT is more radical than that, and so of course is Catholic theology.

On the whole, however, signators have settled for the judgment that there is no fundamental divergence between Bishop Clark and Dr Charley. The Anglican Secretary of ARCIC, Rev Colin Davey (Assistant Chaplain to the Archbishop of Canterbury's Counsellors on Foreign Relations), writes as follows:

There is no divergence of opinion among the members of the Anglican/Roman Catholic International Commission, or between Bishop Clark and Julian Charley, over the "denial of development from below". All are agreed that the priesthood of the ordained minister is not an extension or development from the priesthood of the people of God. The Appendix to the Canterbury Statement⁴ shows that the Commission's Gazzada document on "Ministry in the New Testament" spoke of "the office and function of ministers, which 'originate in the specific purpose of Christ for his Church' and are not simply a particular expression of the 'priesthood of all believers'". The distinction between these two kinds of priesthood is further expressed by describing the ministry of the ordained as belonging "to another realm of the gifts of the Spirit" than the general priesthood of the people of God.

There is no divergence either over the legitimacy of using the term 'priest', provided proper safeguards are made and misunderstandings avoided. Julian Charley writes (p. 23): "The minister, especially when he presides at the eucharist, is 'representative of the whole Church', whose priestly calling involves a self-offering to God as a living sacrifice (Rom 12.1). In so far as he helps the Church fulfil that priestly vocation, the term 'priest' may be justified for him."

⁴ p. 17: Clark edition—p. 6-13, "Discussion on the doctrine of the ministry". Charley edition—p. 10-15, "Appendix written at the request of the Commission"; written by Rev Colin Davey, it carries the authority only of the Anglican Co-Chairman (Bishop H. R. McAdoo of Ossory) and the writer.

⁵ Meeting of ARCIC at Gazzada, Milan, during Aug-Sep 1972; two documents issued from it, the other on Apostolicity.

There is a need, perhaps, to spell out, as Fr Jean Tillard, O.P., writes in para. 47 of his paper "The 'sacerdotal' quality of the Christian ministry" (p.26-7): "the priesthood in question is not of the same type as that of the *basileion hierateuma*, . . . neither can it be assimilated without qualification to the Levitical priesthood. . . We have rather to do with a priesthood *sui generis*, wholly relative to the unique priestly Act of Jesus." Fr Tillard distinguishes between two Old Testament veins which express what is latent in the term "priesthood": "the Levitical vein centred on the ritual, and the Exodus vein, centred on the holiness of existence of the consecrated People".⁹

It is to the latter type that the "common Christian priesthood belongs". It is to the former, Levitical, type that Christian ordained ministry has to a greater or lesser degree become assimilated, yet with such radical differences that there can be no simple identification or "assimilation without qualification".

Fr Tillard writes: "Our two Churches can therefore very well come together on the dimensions of ministry as attested by the revealed data, and not diverge except on a certain interpretation of the sacerdotal function rendered more explicit by Tradition."¹⁰

Our fundamental common ground is our understanding of Ministry in the New Testament, "a priesthood *sui generis*, wholly relative to the unique priestly Act of Jesus". There may be legitimate (to us but not to some critics?) divergences over the extent to which the "sacerdotal quality of the Christian Ministry" is stressed and developed, but these need not "constitute an obstacle to the unity we seek".

Acceptance of harmony between Bishop Clark and Dr Charley comes also from Rev George Tavad, M.A., Professor of Theology at the Methodist Theological School in Ohio (Delaware), who writes:

As a member of the International commission I have followed and taken part in the growth of this section. As a theologian looking at it as objectively as possible I have studied it since the release of our statement. As a lecturer I have had occasion to answer questions similar to the one you raise.

It is my judgment that the two commentaries by Bishop Clark and by Dr Charley are not contradictory and do not present opposite interpretations of the text. Admittedly, each commentator uses the language with which he is the more familiar and leans towards the traditional positions of his own Church or churchmanship. Yet this does not go so far as to creating two contradictory interpretations of the joint statement.

What n. 13 tries to do is to make clear the radical distinction between the high-priesthood of Christ (as in Hebrews), which is unique and has no equivalent or continuation, and the two Christian realities which

⁹ Published as Grove Booklets 13: "What Priesthood has the Ministry?". Fr J. M. R. Tillard, O.P., is Professor of Dogmatic Theology in the Dominican Faculty of Theology, Ottawa.

¹⁰ Para. 45, p. 26, translated slightly differently.

¹¹ Para. 51, p. 28.

have been called priesthood: the "royal priesthood" of the People of God (as in 1 Peter) and the eucharistic priesthood (*sacerdotium*) of the priest-bishop in his function as president of the community at its eucharist meal and memorial. Both of these are related to the priesthood of Christ: the former by offering God the fruits of it in the holy life of the People; the latter by making present in the community "the totality of God's reconciling action" through the eucharist. Neither is a priesthood in the proper sense, which belongs only to Christ. With the abolition of the Levitical priesthood, the entire Christian People is priestly and no section of the community carries out what was the Levitical function. The ministry, centred on the eucharist, may or may not be called priestly, depending on what we mean to emphasize. If we use the term, in order to show the relation between the sacrifice of Christ and its memorial, we will (as Bishop Clark does) insist that the difference with the "common priesthood" is one of essence and not only of degree (as was the Levitical priesthood). If we prefer not to use the term (as Dr Charley prefers not to), we will emphasize the relationship of this eucharistic ministry to the Lord, who is the only priest in the proper sense of the term, by insisting that it is also a "gift of the Spirit" although it belongs to another realm. In this perspective it is quite proper to relate it to the gifts of the ascended Lord which, in Ephesians 4:11 ff, are given, not as "general gifts" but as gifts to individuals called for a special purpose for the edification of the whole Body in its growth toward the fulness of Christ.¹¹

It is my opinion that it is necessary, at this stage of the ecumenical rapprochement between the Catholic and the Anglican traditions, to express the same doctrine in categories that may appear to differ in the form of their expressions. This is the case in the two commentaries that you refer to. But we must also be able to read these different forms of expression and recognise in them the same content of faith. I believe this is the case here. I personally feel quite satisfied with the language adopted by Dr Charley.

It seems to me that the real weakness of the Canterbury Statement (speaking as a critical reader of the text) lies in the fact that n. 13, focused on the eucharistic role of the minister, is not very well harmonized with the rest of the document, where ministry is justified, not by its eucharistic function, but by the pedestrian need for "oversight". Thus the text juxtaposes two conceptions of the theological emergence of the Christian ministry. The eucharistic one derives from the eucharistic doctrine explained in the Windsor Statement. The "oversight" conception relates to a somewhat obsolete view of how leadership emerges in answer to the need of a community for a focus of unity.

¹¹ Ephesians 4:11-13: "And these were his gifts: some to be apostles, some prophets, some evangelists, some pastors and teachers, to equip God's people for work in his service, to the building up of the body of Christ. So shall we all at last attain to the unity inherent in our faith and our knowledge of the Son of God—to mature manhood, measured by nothing less than the full stature of Christ."

Acceptance of harmony between Bishop Clark and Dr Charley comes also from a Roman Catholic theologian, Rev Barnabas Ahern, C.P., the Passionist Father who is Professor of Sacred Scripture at the Gregorian University, Rome, who writes:

The problem has puzzled me greatly. I agree that such a problem has existed historically and probably still exists in the minds of some Christians. But I cannot see how the "problem" can be deduced from either the consensus document on Ministry or the commentaries of Clark-Charley—if each statement in these three documents is interpreted, as it must be, *in the light of the context*. I shall explain:

1. The correct interpretation of the last two sentences of n. 13 in the Ministry document (which you have cited as giving "much cause for debate") must take into account the whole of n. 13 as well as n. 9. The material contained in these two paragraphs is a faithful rendering of the material contained in St Thomas' treatment of the Minister of the Eucharist in the *Summa Theol.*, III, Q. 82. Following the lead of your own Abbot Vonier, O.S.B., present Catholic theology recognises as key-thoughts in St Thomas' treatment of the minister of the Eucharist

- a. The "power" given to the minister by ordination
- b. To act and to offer "*in persona Christi*"
- c. When he consecrates the Eucharist "*per modum sacramenti*"—"as Christ consecrated his body at the supper" (art 3).

In accord with Catholic faith, St Thomas Aquinas teaches clearly that the "Eucharist is not only a sacrament but also a sacrifice" (art 4). But he so insists on the "sacramental mode" in which Christ's sacrifice is offered that he does not hesitate to rule out the materialism which at times distorted some of our Roman Catholic theology in the last century. Passages like St Thomas' response to obj. 3 in art 4 of Q. 82 greatly helped Catholic theologians like Billot and Vonier to restore the authentic "sacramental" perspective to the minister's action in consecrating the Eucharist.

As far as I can see, the consensus-document on the Ministry merely repeats in n. 9 and n. 13 [quoted at the outset: Ed.] what is the clear teaching of St Thomas.

2. The correct interpretation of what Rev Julian W. Charley has written in his commentary on p. 23 of the Grove Booklet must be ascertained from what Dr Charley has written and not from any adventitious judgment on what his "Evangelical churchmanship" might lead one to think he means.

In interpreting Dr Charley's commentary I think it must always be borne in mind that, when he affixed his signature to the full contents of the documents on Eucharist and Ministry, he did so as a conscientious believer and theologian.

A man of his integrity will not deny or water down in a commentary what he is already publicly known to have accepted in a published document. Both justice and charity require us to accept this as a first principle in interpreting what he says in his commentary.

As for the actual words of the commentary, correct interpretation requires that cognizance must be taken of the full context of his statement:

- a. By his signature to the Ministry document Dr Charley has fully accepted the contents of para. 9 and para. 13 of the Ministry document—together with the relevant passages of the Eucharist document which he also signed and accepted.
- b. In his actual commentary, the statement which you cited from p. 23 must be read and interpreted in the light of all that he has written on pp. 22 and 23.

—On p. 22 he has presented a finely honed analysis of the OT Jewish priesthood, essentially transitory, and of the unique priesthood of Christ alone which is the subject-matter of the Epistle to the Hebrews. All modern Scripture scholarship would agree totally with Dr Charley that Hebrews says nothing explicitly about the priesthood of the Church's ministers. For the author of Hebrews the "priesthood" which Christ exercised through His death and resurrection is utterly unique.

—The statement must, therefore, be interpreted in the light of what precedes. When Dr Charley affirms that the ministry of ordained men "in the strictest sense is not a 'priesthood' at all" he is ruling out all univocation of this ministry with OT priesthood as also with the unique priesthood of Christ. He does not deny a relationship of ministry to the priesthood of Christ but he does rule out every form of univocation. This precision accords wholly with Catholic doctrine as taught by Trent and the *Mysterium Fidei* of Pope Paul VI.¹²

—When, after this exclusion, Dr Charley refers ministry to "Christ's gifts to the Church . . . portrayed in the Epistle to the Ephesians", he is simply saying what the document affirms and what he himself has reiterated, viz., the power to act "*in persona Christi*" and to offer Christ's unique sacrifice as "representative of the whole Church" is a power given by ordination to the minister for worship and sanctification—and, in no way to be *confounded* with the OT priestly service or with the "once for all" priestly act of Christ's death and resurrection.

- c. If I am not mistaken, this precision of language on Dr Charley's part accords well with the precision of language in the *Summa Theol.* III, Q. 82.

3. I, for one, therefore find no equivocation between Dr Charley's explanation of what you consider a moot phrase in the document and Bishop Clark's explanation.

You query whether, after the preparation of the Ministry document there still exists "a real difference between two traditions which has been disguised by the phrasing of the Statement, but revealed by the writings

¹² Encyclical letter *Mysterium Fidei* on the Holy Eucharist (1965), CTS Do 355.

of the commentators". As far as I can judge from "the writings of the commentators", it seems to me that both Bishop Clark and Dr Charley (when their words are read in the full context of what they have signed and written) affirm what is truly authentic in Roman Catholic theology. Of course, dear Father, you may quote what I have written. But I am most concerned that my words be presented within the context I have abundantly indicated (viz, exact exegesis of Hebrews, the true Catholic theology of Eucharist and Ministry as taught by St Thomas and the theologians of our own century who have followed him in his emphasis on the "sacramental mode"—*per modum sacramenti*—of both Eucharist and Ministry). If this context is not made clear, those who are still thinking in the materialistic thought-patterns of nineteenth century RC "theology" of the Eucharist will be more confused by what I have written than helped. *Deus illud avertat!*

One other signator replied, Rev Pierre Duprey, the Under Secretary of the Vatican Secretariat for Promoting Christian Unity. He sent us a paper of his, "Reflexions on the Dialogue between the Catholic Church and the Anglican Communion", published in French in *France Catholique*, 3rd May, 1974, and due to be published in *One in Christ*. It does not precisely answer our problem.

Has the problem been solved then without room for doubt? Are the Catholic bishop and the Evangelical theologian in full accord? In speaking of the title wording, do we mean "another kind of spiritual gift" or "another realm, viz that of the Gifts of the Spirit"? Is a sacrament such a Gift, or is it a sign of grace instituted by Christ? Is the title phrase a deliberate Agreed Statement ambiguity, designed to read as all things to all men? Has the phrase "royal priesthood"¹⁸ been treated to rigorous exegesis by the ARCIC, remembering that Holy Orders are permanent, whereas the priesthood of the baptised is "appropriated" and may perhaps be lost by grave sin or apostasy? It remains to the reader to decide.

¹⁸ 1 Pet 2.9 a royal priesthood, derived from Exod 19.6, "I will count you a kingdom (*basileion*) of priests, a consecrated nation"; and reflected in Rev 1.6—5.10, "He has made us a line of kings, priests to serve". The commentators, notably several orthodox Anglicans of the golden age, are in doubt as to how the verse should be punctuated and are quite divided as to what the Greek words mean here. *Basileion* may be both noun and adjective, and may refer to what precedes or to what follows: variously in OT and NT it can mean "royal", "sovereignty", "monarchy", "estate", "kingdom". Here it may mean "a priesthood in the service of a king", i.e. God (cf 2 Pet 2.5): LXX, transposing the ancient formula, puts the accent on royal priesthood rather than priestly kingdom, which reinforces this wording. Cf E. G. Selwyn, "The First Epistle of St Peter" (1945), p. 165; L. Cerfaux, "Regale Sacerdotium", *Rev Sc Phil Theol* xxviii.5, 1939, reprinted in *Recueil L. Cerfaux*, Gembloux 1954; W. L. Morgan, "A Kingdom of Priests" in J. L. McKenzie, "The Bible in Current Catholic Thought", New York, 1962.



"Decline and Fall—when the ultimate objective on the horizon becomes void then decline is closely followed by fall"
C. Hunter-Gordon (C.), Art Exhibition, 1974



Two of the five young kestrels on the foot of St Laurence's statue on the south front of the monastery. Their parents nested behind the statue in late April and the family finally dispersed to the trees further down the valley in the second week in July.

COGNITIONAL THEORY

REFLECTION ON THE SIGNIFICANCE OF RELIGION IN A
CULTURE

A REVIEW ARTICLE

by

THE RIGHT REV B. C. BUTLER, O.S.B., M.A.

Objectivity is the fruit of authentic subjectivity—Lonergan

The Gregorian University theologian, retired since 1965 to Regis College, Harvard Divinity School, has completed his main writing and is now becoming the subject of studies by others or collections of his occasional papers brought together in single volumes. In the Spring issue (p. 84-5) Bishop Butler reviewed a set of three papers reprinted from "Collection" (1967), entitled "Introducing the Thoughts of Bernard Lonergan" (1973), introduced by Philip McShane. This autumn Professor Bernard Tyrrell of Gonzaga University, Washington has published a study of "Bernard Lonergan's Philosophy of God" (Macmillan, 250p, \$4.75). This Canadian Jesuit philosopher-theologian has of recent time become perhaps the major thinker of our era in theological method.

The reviewer, who is Auxilliary Bishop to the Cardinal Archbishop of Westminster and inter alia a former member of the Congregation for the Doctrine of the Faith and author of "The Theology of Vatican II", has been of late a close follower and exponent of the writings of Fr Lonergan.

Bernard Lonergan, S.J. PHILOSOPHY OF GOD AND THEOLOGY DLT 1974
74 p £1.70.

This slender book contains three lectures by Father Lonergan, together with 23 pages of reported discussion; the net contribution of the author apart from his share in the discussions is thus about 50 pages—a change from the 750 pages of "Insight" and the 360 pages of "Method in Theology". And of these pages some part is taken up with a recapitulation of parts of his previously published work, and part is concerned (on the surface) with a practical plan for rearranging studies in seminaries. Yet, as usual, he manages to provoke some important thoughts.

Let me begin with the story he here tells of an episode in the Lonergan congress at St Leo's, Florida in 1970, an episode that I remember with some poignancy. At this congress there was a discussion of the chapter in "Insight" devoted to the proof of God. "It was felt," says Lonergan, "that that chapter did not at all fit into the direction in which earlier parts of the work had been moving. It seemed to be a mere survival, if not piece of wreckage, from an earlier age." He now says that "the main incongruity was that, while my cognitional theory was based on a long and methodical appeal to experience, in contrast my account of God's existence and attributes made no appeal to religious experience". (What worried me at the time—for I was not among the critics of the chapter in question—was that Lonergan might commit himself to the view that philosophy could get along happily without theism and to the assertion that theism was in some way logically dependent on faith.)



In the present book Lonergan appears to say that the trouble about philosophical theism is that it rings no bell in the minds of a great many people who are yet not philosophically incompetent: "There are people to whom you can talk about God and they listen eagerly. There are others who just react: 'What on earth is he talking about? How could I be interested in that?'" And he goes on to imply that the eager listeners have all undergone some sort of "conversion"; and conversion "gives you a new horizon. It gives you the horizon in which questions about God are significant". Such conversion, it appears, is a result of divine grace and the grace of conversion is offered without exception to every (mature) human being.

I have two comments, first premising that I of course accept the odd fact that many intelligent people seem to have no "ear" for religion and no interest in whether God exists or not—except perhaps the purely formal interest that appertains to any scientific question.

My first comment is implied by the following question. Are the reasons for theism attainable by the converted such as to qualify as good reasons apart from the data of revelation? If not, I fear that we are back in fideism.

My second comment: If grace is offered to all of us, and if grace accepted (it is only fully given when accepted) gives us the horizon in which the God-question becomes interesting, does it not follow that those who show no interest in the question of God have refused the offer of grace? I should be sorry to have to accept a view that entailed this conclusion. (Of course, there are many agnostics and some "atheists" who have an acute interest in the God question. These, Lonergan might say and I should accept, are men who have by no means rejected the offer of grace but have got themselves into an intellectual tangle based on a "counter-position". They should be amenable to dialogue.)

Followers of Karl Rahner will note that Lonergan believes, in effect, that we are all of us, whether theists or not, living in a situation steeped in grace (i.e., in a supernaturalised situation), and that the specific difference of Christianity is that it adds to "grace in the heart" the (objective?) expression of God's love in Christ. I want to state my own conviction that, however "non-conceptual and non-judgemental" religious conversion may be, conversion immediately entails a "meeting with God" that, in its turn, entails immediately what the old theology called a "material object of faith". Since it seems fundamental to Christianity that salvation is in and through Christ alone, I think we shall be compelled to say that not only are there many "anonymous Christians" (I turn here from Lonergan to Rahner), but there are many "anonymous" self-presentations of Christ. We are already familiar with the theophanies or hierophanies of the Old Testament, and there is New Testament authority (in the use of Jahveh texts applied to Christ) for seeing in these events the self-presentation of Christ even before the incarnation historically occurred. I think that in the end we may be drawn back to the notion that the whole created order is and always has been in its every aspect

"impregnated" with the Christ who was and is its goal, summit, "recapitulation". As de Caussade puts it: "Faith sees the action of God in everything—faith believes that Jesus Christ is alive in everything and operates throughout the whole course of the centuries; faith believes that the briefest moment and the tiniest atom contain a portion of Christ's hidden life and his mysterious action". (It should be noted that de Caussade is speaking and (I hope) thinking not simply of the second Person of the Trinity considered in abstraction from the incarnation, but of Jesus Christ.)

Why do we "do theology"? And why have so many modern theologians, Lonergan included, broken out of the framework of scholastic theology? You can find some answers in the second lecture in this book, on Systematics (a word for which I may be allowed to express my dislike). The presentation of the gospel has in the past been greatly affected by the cultural milieu within which it was being communicated. The earliest Church spoke to Palestinian Jews, then to Hellenistic Jews, and then to pagans. In the second century the Apologists had to defend the gospel against pagan persecutors. Later, Clement of Alexandria had to reflect upon hermeneutics in face of Gnostic misinterpretations. But when he drew attention to anthropomorphism in the Bible, Christians were restrained to seek for a notion of God, not drawn directly from Scripture, by which they could criticise the anthropomorphisms. Naïve realism gave way, in course of time, to a more sophisticated philosophic approach (and at the same time theology began to become the special concern of an élite group employing a vocabulary that was caviare to the general). At length, in the Middle Ages, the need for system forced itself on the attention of the theologians, and Aristotelianism was adopted (and modified) to provide the required conceptual framework. But Aristotle "had his limitations", and with renaissance humanism there came the return to the sources. Today those sources, once used in order to "prove" the truth of medieval doctrines, have been blocked off from the speculative theologian by the intervention of "positive" disciplines like textual criticism, exegesis, historical criticism. "With the specialists" in these fields "the dogmatic theologian just could not compete"; but "without an appeal to his sources the dogmatic theologian had nothing to say". Hence Lonergan's decision that a new study was required of "Method in Theology". Metaphysics is no longer the basis, no longer provides the horizon. Basis and horizon are to be sought in cognitional theory. And in consequence "while theology used to be defined as the science about God, today I believe it is to be defined as reflection on the significance and value of a religion in a culture".

Lonergan has given, in these few pages, a brilliant explanation of his theological enterprise. He has perhaps also, if not so deliberately, uncovered a difficulty with which we shall have to wrestle for years to come. The difficulty is hidden in the words last cited: "in a culture". When it was taken for granted that there was one, and only one, normative culture, metaphysically based on self-evident first principles, theology could aspire to a single classical expression, in categorical propositions, of

the gospel. But now that there are "cultures" of which none is considered normative, except the scientific culture that understands science not as a "permanent acquisition of truth" but as an "ever closer approximation to truth", theology itself seems doomed to become hypothetical and plural, and it is not easy to salvage the "infallibility" of ecclesiastical definitions or the "irreformability" of doctrinal statements. The threat of a relativism that will overtake everything except the Method itself may seem to extend even to the "proofs for the existence of God". Readers may be relieved to learn that Lonergan "formulated them as best he could in chapter nineteen of 'Insight' and he is not repudiating that at all". This welcome statement must, however, be taken along with the admission, already referred to, that the proofs will not convince or at the very least will not seem relevant to those who have not been religiously converted. No doubt it is within that conversion-horizon that the problem of "infallibility" will have to be studied, and Lonergan has already made some approach to this study in "Method in Theology". I suspect that a good deal more needs to be done. But, if Lonergan is right, everything will have to be done under the aegis of his dictum: "Objectivity is the fruit of authentic subjectivity".

In the third lecture Lonergan begins by clarifying the difference between a static viewpoint and a dynamic one. On a static view, everything is really given in one's starting-point, and the unfolding of everything depends simply on rigorous logic. Unfortunately, it would seem that we are all in a learning situation, and this means precisely that not all is given in our starting-point. We must be prepared for surprises, for fresh horizons; we are on a journey of which we cannot foresee the end. There is a place for logic if you accept the dynamic viewpoint: its function is to impart clarity, coherence and rigour to whatever stage one has reached in the process of learning and discovery. But, by doing so, it also reveals the deficiencies of the stage so far reached, and thus prepares the way for a non-logical jump to a higher post of observation and the breadth of a new horizon. "Like the mortician, the logician achieves a steady state only temporarily". If you accept the dynamic viewpoint, you turn to method to guide you in the process from one position to the next, a process which logic cannot produce. And on the dynamic viewpoint, the important "system" results from the appropriation of one's own conscious and intentional operations.

Granted the dynamic viewpoint, Lonergan urges that both "systematics" and the philosophy of God start from God's gift of his love, a gift which does not depend on our prior knowledge of God, and indeed, though it has a determinate content, has no determinate object (the object remains to be determined by speculation and/or revelation). When we discover this hitherto unknown content in a philosophical context, there results a philosophy of God; when we discover it in a theological context (presupposing revelation) "there results . . . systematics". So systematics and the philosophy of God have the same starting-point. And the latter is best pursued in conjunction with the former, though of course each

has its own logic and they must not be confused. Religion has in fact usually sprung not from philosophy but from "religious experience". And only in that context does the philosophy of God flourish. Systematics, on its part, will benefit by the conjunction of the two, because theology mediates between religion and culture, and philosophy is cultural. Finally, God represents for us the possibility of personal development, and as each person is a whole, not just a set of parts, it seems important that intellectual concern about God should not be dissipated into two different "departments" of the academy. (Lonergan does not mention the fact, but I suppose if this proposal is to be carried out successfully, our philosophers will have to take to theology and our theologians to philosophy.)

So the corpus of Lonergan goes on increasing. I am tempted to say that, the more I study him, the more prodigious his work comes to seem. He ought to be far more widely read and pondered. And if that seems to some people a luxury that we cannot afford in these troubled times, I would point out that, at least in Lonergan's own view, the fundamental problem in the Church at the present time is the crisis "that involves radical change in theology brought on by the inadequacy of the philosophy and scholarship and the notions of science that we had in the past". He refers to a remark of Fr Greely, and comments: "The fundamental problem is not celibacy or faith, but theory, and that's what I'm saying". He emphasises, however, that he is not speaking of world problems but specifically of the problems of the Church.

THE CONTEXT OF CHRISTIAN PRAYER

by

PATRICK BARRY, O.S.B.

This is the text of two discourses given by the Headmaster at a one-day Retreat for Old Amplefordians, parents and friends of Ampleforth at Digby Stuart College, Roehampton, last winter.

I. PRAYER IN GENERAL

A FRENCHMAN who was rather good at escaping from prisoner of war camps once began his explanation of how he did it with the memorable phrase: "When one is escaping you must always be two". For quite different reasons very much the same sort of thing could be said about prayer. When one is praying there must always be two. Prayer is talking to God and we are not alone. It is a point which needs to be emphasised because our absorption with the stream of everyday living can make us—even the most convinced and committed amongst us—curiously insensitive to that presence which is more real than every other presence—the presence of God.

No doubt I have already provoked among many of you a reaction which was once neatly expressed by a boy. After listening to a monk discoursing eloquently about prayer, he said: "Well, it may be all right for you. I suppose you get feed-back, but we don't".

It is not just an adolescent problem, and let me assure you that it is not a problem confined to the laity. Not only the undistinguished or common clergy but even saints and mystics have experienced that sense of desolation which makes them wonder if they are crying out in a cosmic night. There are different levels of this sense of loneliness, and I would not suggest that the dismay of the ordinary Christian at what he regards as a lack of feed-back is to be compared with the dark night of the soul which high mystics have experienced. Nevertheless at the lowest and at the highest it is true that the dialogue of prayer does sometimes seem to be one-sided. I emphasise that it *seems* to be one-sided. It will be my thesis that it never really is. And in that I follow Christ who promised that prayer offered in His name would never go astray.

If we are to understand what prayer is all about, it is a help first of all to be quite clear about the total context of prayer. It is a very large and even frightening context touching the deep meaning of everything we do or say. The scope is easily forgotten and too often prayer is given a very limited context. Even quite genuine believers may turn to prayer only at a time of crisis or in face of death, while it is thrust out of mind at other times. You remember Mistress Quickly in "Henry Vth", when she was telling of Falstaff's death:

"So a' cried out 'God, God, God' three or four times. Now I, to comfort him, bid him a' should not think of God; I hoped there was no need to trouble himself with any such thoughts yet."

How contemporary Mistress Quickly seems in the twentieth century. It is often only the ultimate crisis which turns men's thoughts to prayer.

A Russian who had to take refuge in the West tells the story of when he was in a bomber over Stalingrad. They had been hit and were in danger, but rather than fly back they decided to go on and complete their mission. The pilot was a professed atheist and materialist. Nevertheless, as he turned to his controls, he crossed himself. His companion asked him if he were a believer and he replied that he was not, but added: "In war a man's soul is bared".

Neither Falstaff's turning to God on his deathbed nor the Russian pilot's bared soul should be judged hardly by us, but we must recognise that, if prayer for a Christian is anything, it is much more than a last lifeline in an ultimate crisis.

If it is anything, prayer should be an integral part of our life. However, we have not necessarily understood its full context even if we bring it into everyday life. There is a sense in which we can bring it a little too fully into everyday life and relate it almost exclusively to our present life. We can bring it down too much to the level of everyday life. It is possible to pay too much attention to an aspect of prayer which has become quite popular today. I am referring to an attitude to prayer which at its lowest could be described as the pursuit of mental hygiene.

One can derive all sorts of benefits from quiet, reflection and meditation. The phrenetic pace of modern life make these benefits all the more immediately attractive, and this has promoted much interest in meditation, whether or not it is connected with breathing techniques and physical antics as in yoga. Such things may be a help to prayer. They may also divert our attention from its real meaning and context and lead us to think of it too much in terms of personal development and control. The real question is always how far meditation and reflection opens our minds to God and how far it is merely concerned with personal development in our immediate surroundings.

To get such things into proportion we should first of all be brave enough to face the essential context of Christian belief, without which prayer is in any case ultimately meaningless and most of life with it. It does require a certain courage to do so. It is not only the pressures of life that make us hazy about the significance of what we really believe as Christians. We tend to fumble about with platitudes and hope that all will be well. Even when we have time to think, it requires a conscious effort not only of mind but of will also to face the stark and mysterious outline of Christian belief. Perhaps part of our hesitation is due to the fact that in facing that outline we must face ourselves also. It is some encouragement to reflect that it is only through such honesty that there is a way for any of us to hope and peace.

The longer I emphasise the importance of being clear about the context of prayer in Christian belief the nearer I come to the daunting task of actually trying to express that context in words. Perhaps the easiest way out would be to suggest that we all take time off to read the gospel—to read it as though we had never read it before and so perhaps to see for the first time what it really says. In any case I strongly recommend such a reading of the gospel as a highly salutary exercise, even if you find, as you probably will, that any attempt at summary is worse than inadequate. I am acutely conscious of the truth of Chesterton's remark that "every attempt to amplify that story has diminished it". In spite of that undoubted truth the attempt must be made.

I said at the beginning of this talk that when one is praying there must be two. Let us start from the first party to that dialogue, man himself.

Man is not alone revolving aimlessly on a speck of dust in cosmic space. He is himself an amphibian—not wholly of this world of space and time. He belongs also to another order which, because we must use words, we call spiritual. We are travellers. We have here no abiding city, and even in the most insignificant moments of our life we belong also to another world; we have another destiny. What we hear and see and touch is not all there is. It is not even all there is in us. Not only does another world exist but we are already part of it. In each human being there is a reflection—an echo of a life which transcends time and space. It may be only a flickering reflection or a distant echo, but it is there; and it is infinitely more important than any other manifestation of life in us, because it will outlast our physical life and it contains the seed of that development which will determine our life after death. We are not wholly finite nor wholly alone. We live here also in another dimension, so that it is not by bread alone that man lives.

Here then is the first point in this sketch of the context of prayer. It is a belief which is of the very essence of Christianity, but is not specifically Christian. Men come to the perception of its truth by many different ways. I am particularly impressed by the way Solzhenitsyn touches on it in *Cancer Ward*. That victim of Stalin's camps puts the whole thing like this in describing the reflections of the old doctor:

"At such moments an image of the whole meaning of existence—his own during the long past and the short future ahead, and that of his late wife, of his young grand-daughter and of everyone in the world—was conjured up in his mind. At these times he did not see it as embodied in the work or activity which had occupied these people, which they believed was central to their lives, and by which they were known to others. The meaning of existence was to preserve untarnished, undisturbed and undistorted the image of eternity which each person is born with—as far as possible.

Like a silver moon in a calm, still pond."

We now move to the second large point in our context. It is that God exists. It is a simple statement apparently, but it is not easy to grasp its

meaning—quite apart from the question of whether one accepts it or not. Man—even Christian man—has struggled over the centuries with the ideas involved. If his success has been limited, it is fair to point out that any attempt to express the meaning of God's existence is an attempt to grope beyond the limits of language and conceptual knowledge. One could put it most simply this way: if man is a creature and God his creator, then no language the creature can use nor concept he can form could be more than an attempt to capture in feeble, fleeting, shapes a living richness which stands outside every category of time, space and experience. No-one can hope to be very successful, so that it is easy enough to say what God is not, but impossible to express or convey fully what he is.

The attempt must be made, however, and it can be some help, provided we always remember the inadequacy of thought and language. We can speak of Him as all-powerful, eternal, infinitely compassionate. We can follow St Paul in quoting the Greek poet that in Him "we live and move and have our being". We can reflect that the least inadequate glimpse available to us may be in the ideas of person and knowledge and love. We can try every way to pierce through the barrier of language, but in the end we are brought back to the truth expressed with finality by St Thomas: "this is the highest knowledge we can have of God in this life—to recognise that he transcends every notion we can form of Him".

Which brings me to the third great point in the context of Christian prayer and it is this: that there has been an invasion. Recognising our plight in struggling with the mystery of our strange amphibian nature and with the dazzlingly dark yet compelling question about our creator, God has spoken to us in human terms in the human nature of Jesus Christ. This point is the specially Christian point in our map. It is what makes all the difference. The other two points—the mystery of man and the mystery of God—we may share with everyone. This point—God's revelation in Christ—is what makes us Christians. Christianity is a religion of revelation; it proclaims that there has been an invasion of our world. This is what Christianity is about.

Once we begin to grasp the significance of this third point in our context of prayer it is easy to see how completely it transforms the other two. Not only does it transform them as speculative questions about the meaning of life. It transforms also the practical problem of our response to life and in particular it changes the whole notion of prayer. It changes it because it turns it upside down. Without the invasion of our world, which we call the Incarnation, prayer would be a feeble effort on man's part to speak to his creator. In the Incarnation the creator has spoken to man and given him a guide and a spokesman in his efforts to respond. But that gift has the supreme courtesy of being a free gift. It may be taken or left on our own responsibility. Those who take it are never alone in prayer.

I have emphasised that this third point is the most important in the understanding of Christian prayer. Perhaps I should also emphasise that it is the most neglected. As Christians we become inured by familiarity

to the impact of the words of the gospel. We accept them. We wonder about them probably in too self-centred a way. We do not look enough at what they really mean. I think that in our lives as Christians we should come back again and again to those central words: "The Word was made flesh" and each return should lead us to a new depth of perception. There will never be an end nor a level of meaning which we could claim to be the last, for they will always be beyond our fathoming. At least we can bring ourselves to see this that they are not a comfortable formula of piety but the most astonishing words ever written. It does not take much reflection to make us go along with Chesterton's comment:

"Certainly it is not for us to blame anybody who should find that first wild whisper merely impious and insane. On the contrary, stumbling on that rock of scandal is the first step. Stark staring incredulity is a far more loyal tribute to that truth than a modernist metaphysic that would make it out merely a matter of degree. It were better to rend our robes with a great cry against blasphemy, like Caiaphas in the judgement, or to lay hold of the man as a maniac possessed of devils like the kinsmen and the crowd, rather than to stand stupidly debating fine shades of pantheism in the presence of so catastrophic a claim. There is more of the wisdom that is one with surprise in any simple person, full of the sensitiveness of simplicity, who should expect the grass to wither and the birds to drop dead out of the air, when a strolling carpenter's apprentice said calmly and almost carelessly, like one looking over his shoulder; 'Before Abraham was, I am!'"

I said earlier that this third point is the most important. For some their first encounter with it has been their first step in prayer. For a Christian each time he encounters it and faces its true significance should be a new step to a new dimension of prayer, for it is in the context of prayer that Christ's words are most true: "Without me you can do nothing".

II. CHRISTIAN PRAYER

There are aspects of what I said in my first talk which may well have seemed fairly daunting. I began to outline the Christian context of prayer and this led me to assert three points: that there is that in man which transcends physical life and survives death; that God does indeed exist; and that good news has come from eternity—that God has spoken to man in Jesus Christ. In doing so I have merely stated the bare outline of what the gospel says and of what the Church believes and stands for. Nevertheless I should be surprised if I have not provoked—even among Christians—the reaction of a question mark. Is that really what I believe? Do I go all the way with that statement?

The question may have been only half formulated—thrust aside and half suppressed. It may have been an aching worry too strong to be suppressed. It may have been that attitude of mind induced by contamination of the grey world of secularism, which transforms faith into a pious hope. I don't know if that is true but I hope it is.

If you have felt such a reaction when faced with an uncompromising statement of the essential belief of Christianity, it would not be surprising; and it may be some consolation to know that it does not follow that you are a bad Christian nor even a badly educated one. It does not mean that you have not got the faith nor even that your faith is in danger. I suspect that it may mean nothing at all except that you are perfectly normal and that you are undergoing what I should like to describe as spiritual growing pains.

In order to explain what I mean by that I must first come down to earth and give you an example of what happens when an ordinary human being starts at an early age to grapple with a fairly complicated truth. What I want to suggest is that there are several levels of understanding even of ordinary human things. Each level of understanding is valid in itself, but one must move to a deeper level if one is to understand a thing properly. However, it is only when the subject is ready that he is capable of moving on in this way.

For our purposes the example of the cooling system of a motor car will do. A small child sees his father pouring water into his car and turns to his mother with that most feared monosyllable in the vocabulary of a child "Why?". "Why?", he says, "is daddy pouring water into the motor car?"

It is not only the fact that she does not understand the first thing about it which restrains a mother from immediately launching into an explanation of cooling systems in internal combustion engines. She knows that, even if she did understand, the child wouldn't, and the explanation would be more obscure than the question. Her answer is accommodated to the child's present level of understanding and she says: "Well, you see dear, the motor car has been on a long journey which has made it thirsty and daddy is giving it a drink".

That answer may not be the full answer, but it is neither untrue nor misleading. It is true within the limits of the child's present understanding. So far from being misleading it is sufficient to lead him on to the next level of understanding—when he is ready. As his understanding develops he will be ready, and it will then be possible for somebody—almost certainly not mother—to explain about the heat of explosions in the cylinders and the function of the cooling system in keeping the temperature within limits.

When he has got that far, he may well think he knows all there is to know about that particular problem. If, however, he is sufficiently intelligent, the time will come when he needs to go further. He will then learn a great deal that I don't understand about the relationship between heat and energy and how one is turned into the other. He may then imagine that there is really nothing further to be learnt about it all, but my friends, who are learned in these matters, assure me that he will be wrong. All sources of energy on this earth, they assert, with the exception of geothermic energy come from the sun and this, if it is true, must have some sort of effect on one's understanding of cooling systems of motor cars.

For all I know even that may not be everything. As his head gets larger and larger there may be even darker depths into which this little monster's curiosity will plunge him—depths which are only to be expressed in strange equations beyond the reach of ordinary language. For the moment, however, we have got sufficiently far from the notion of daddy giving the motor car a drink.

The point I want to make here about this little parable is that at each level the explanation given is perfectly true so far as it goes; and it goes just as far as the understanding of the inquirer is capable of going. The problem does not change. The truth about the problem does not change. But each explanation expresses just that element of truth which can at the moment be understood. What is perhaps more important is that none of the explanations need be discarded for they all remain perfectly true within their own parameters.

Now let us look again at those three points or landmarks in the context of prayer which define what it is all about. This time we might turn them round into questions because they are always presented as questions to our understanding in this life. They are presented as questions because every answer poses a further question and we shall never fully fathom the answers in this life. It is an understatement to say that we are less likely to fathom the answers than man is to master finally the meaning of the sun. The gap between our answers and the ultimate truth is greater than, and indeed of different order from, the gap between the mother's answer to the child about putting water in the car and an advanced physicist's understanding of energy. It is for this reason that the mature Christian will always see even the answers as questions. So let us put them this time as questions:

- Is there something in me which survives death and which is not even now limited by and subject to physical reality?
- Is there a God upon whom the whole of my being is dependent?
- If so, has he revealed himself in the life and death and teaching of Jesus Christ?

These are the questions with which we live. They are always with us and they will be with us to the end. I have given a rough outline of the Christian answer to them and in doing so I have expressed the bare essentials of Christian faith: What must now be emphasised is that there are all sorts of levels of understanding of those answers. If we are developing spiritually, as we should be, we shall always be moving on to new levels and so to new formulations of the questions. We thought we had seen our way through and there is that familiar question again, in a new light this time, nagging away and calling us to a deeper look at it. We thought we had understood, but now the answer of last year seems to have worn a little thin. What is happening is very much like what happened to the child confronted with the radiator of the motor car. Yesterday's answer seemed good enough then, but I have now grown in mind and heart and must go a little deeper into the question.

The questions themselves touch us so deeply—go so deeply into the whole meaning of life—that it is unnerving to find that we can never set them comfortably to rest. We may be tempted to fear that there is no real answer—that the answers we have received are untrue or at any rate that they are not for us. Some lucky people can accept them and seem quite happy. We can only nurse our misery and doubt so that, whatever the outward appearances, we are only hanging about on the fringes of Christianity retaining a foothold as an insurance policy, just in case it all turns out to be true.

Such an attitude or anything remotely like it misses the point about the growth of our spiritual understanding, just as the child would miss the point about the growth of his mechanical understanding, if he dismissed the whole nonsense of motor cars, when he first made the alarming discovery that they don't—whatever mother says—experience thirst as we do.

The point we should grasp is that every time these questions come back to us in a new light—even if it appears on occasion to be a rather sombre light—we have reached an important growth point and our response to it is crucial. If we respond as we should, we shall take one step further into our understanding of the meaning of life. We should be sure that it will not be the last step, nor the last we shall hear of those questions.

Does all this mean that to survive as Christians even laymen and women must constantly be reading in the depths of theology? Well, I wish to say nothing against reading and I do not at all under-rate theology. We could certainly do with a lot more laymen and women who are reasonably well read in theology, but theology by itself is emphatically not the key. Even a more generalised form of reading which might be described as spiritual reading, although it is always a help, is not itself the key. The real key to our spiritual growth—and therefore to our happiness and balance and hope and sense of proportion—is undoubtedly prayer. One might equally put it the other way round and say that the key to prayer is our response to these growth points. The moments which can so easily appear to hold nothing but agonising doubts may be the golden moments of opportunity in our growth towards God.

I have used the word "growth" now several times and the idea is clearly very much at the centre of what I am trying to say. It is worth pausing to reflect on the significance of growth and development in spiritual life. In the 400 years since Trent a great deal of emphasis has been placed on state—the state of grace. The older among us were brought up to be especially sensitive about whether or not we were in the state of grace. Talking so much about "state" made it all seem rather static and the importance of growth, development, change within that state was undoubtedly overlooked.

If you go back to the gospel—to what Christ actually said—you will find just the opposite. There is very little about state and a great deal

about growth. It is notable that the similes Christ used about the new life given to man all imply or explicitly express this idea of growth, of movement, of change. That life itself is a new birth, it is like a mustard seed, like leaven; from small beginnings it grows to something great. The simile of the vine and branches implies growth also and the parable of the sower explicitly emphasises the difference in the development of the same seed according to the response of the men receiving it. The slow development—imperceptible from day to day—of a living plant is the perfect simile for growth of our spiritual life and, as I have said already, the key to it is prayer.

But what after all is prayer and how do you go about it? I have talked about the context of prayer and recommended it as a remedy for our uncertainties, but what is it? Is it just a nostrum of the clergy like the pink medicine prescribed by old-fashioned doctors as a cure for every ailment? It is time to be a little more practical, but there are two general points I should like to make as a preliminary.

The first is that no one has ever prayed without recognising his need of help of a higher order than man can give. I have touched on the very fundamental need we have in struggling with those questions about the meaning of life. Equally fundamental is our need of forgiveness and mercy. There is also the far-reaching hunger for peace and happiness, a hunger which is sharpened by the consciousness that such peace and happiness as we do attain in life is insecure and transient. George Herbert imagined God creating man and giving him every gift except rest:

Yet let him keep the rest
But keep them with repining restlessness.
Let him be rich and weary, that at least
If goodness lead him not, yet weariness
May toss him to my breast.

We cannot approach prayer without recognition of our need.

The second point is that it is impossible to understand prayer unless you try it out and that over a period of time. It is possible to talk around the subject but no-one will get the message without doing it. You can talk a great deal about riding a bicycle but you don't get the message until you do it. At a somewhat higher level all the eloquence in the world can be poured out about friendship but you don't get the meaning until you experience it. Very much the same is true about prayer and it is not surprising because there is here an analogy with friendship.

The most elaborate study of another person covering background, character, education and occupation will achieve nothing in the way of friendship. For that you have to meet him person to person. Previous analysis is not necessary and probably won't help. The encounter is the essence of the thing. It is the same with prayer. We must turn to God to learn what his friendship means.

It is for this reason that I have only a few general remarks of a practical nature to conclude with. They are in the nature of signposts

and, as on signposts, their legends will be brief. A signpost to Paris doesn't tell you what it is like. You have to go there to discover that, but it gives you the direction. Here, then, are some signposts to prayer.

The essence of prayer is the baring of the soul to God—the turning from self to God.

Prayer has been transformed by Christ from a desperate cry in the night to a response springing from our deepest needs—a response which we should not dare to liken to the response of love and friendship, if we had not His authority to do so. We have and we do.

The use of words is neither here nor there. Sometimes they are a help, sometimes not. We must use words when we pray together, but even here the essence of prayer is not the words but what they inadequately attempt to express. It is worth remembering that in prayer, if anywhere, silence is golden, and it is often good that words should fail us.

Petition—the prayer of asking—has the highest approval of Christ himself. Yet in its essence it is only one way of revealing ourselves to God—of revealing ourselves in our needs and anxieties. Petition should never degenerate into an attempt to impose our will on God or harness His power to our purposes. The example of Our Lord was definitive. He ended the cry of his agony "Let this chalice pass from me" with "Thy will be done".

The virtue of silence is that it is the condition of listening. We speak in prayer in order to listen; we bare our soul in order to receive and what we receive is by far the most important element in prayer but it cannot be put into words. Like physical growth it is slow and imperceptible from day to day, but in the long term its effect is enormous.

Place and time are often important. We should be sensitive to them and ready to respond. Nevertheless the most important prayer is often the one about which we are most reluctant.

Finally, one must make time for prayer. It is absolutely necessary to take time off to pray. Room must be made for Mass and silent prayer after communion may well be the most important time in the week. To be practical, however, it is well to remember that prayer can be anywhere. It can be a momentary turning of the will to God at any time—when you stop at the traffic lights or get off a train or wait to cross the road or recoil from a tiresome chore. It may be that these prayers are among the most practical and important for laymen and women today. After all it could be at such a time that we shall have to turn finally to God with no turning back. There is a lot to be said for getting into practice.

After those signposts I have one thing to add. It concerns a certain type of prayer of which the supreme examples are the Benedictus and Magnificat from the New Testament. It is a type of prayer which has always been cherished and maintained in the official prayer of the Church. The jaded sensibilities of our tired generation are not well attuned to it, but that is all the more reason to make the effort of understanding it. I refer to the prayer of praise.

No one has dealt with it so eloquently as C. S. Lewis and I shall leave him to express better than I could what it is all about:

"I had never noticed that all enjoyment spontaneously overflows into praise unless (sometimes even if) shyness or the fear of boring others is deliberately brought in to check it. The world rings with praise—lovers praising their mistresses, readers their favourite poet, walkers praising the countryside, players praising their favourite game—praise of weather, wine, dishes, actors, motors, horses, colleges, countries, historical personages, children, flowers, mountains, rare stamps, rare beetles, even sometimes politicians or scholars. I had not noticed how the humblest, and at the same time the most balanced and capacious, minds praised most, while the cranks, misfits and malcontents praised least. The good critics found something to praise in many imperfect works; the bad ones continually narrowed the list of books we might be allowed to read. . .

Except where intolerably adverse circumstances interfere praise almost seems to be inner health made audible . . . I had not noticed either that just as men spontaneously praise whatever they value, so they spontaneously urge us to join them in praising it; 'Isn't she lovely?' 'Wasn't it glorious?' 'Don't you think that magnificent?' The psalmists in telling everyone to praise God are doing what all men do when they speak of what they care about. My whole, more general, difficulty about the praise of God depended on my absurdly denying to us, as regards the supremely valuable, what we *delight* to do, what indeed we can't help doing, about everything else of value.

I think we delight to praise what we enjoy because the praise not merely expresses but completes the enjoyment; it is its appointed consummation. It is not out of compliment that lovers keep on telling one another how beautiful they are; the delight is incomplete till it is expressed. It is frustrating to have discovered a new author and not be able to tell anyone how good he is; to come suddenly, at the turn of the road, upon some mountain valley of unexpected grandeur and then have to keep silent because the people with you care for it no more than for a tin can in the ditch; to hear a good joke and find no one to share it with (the perfect hearer died a year ago). This is so even when our expressions are inadequate, as of course they usually are. But how if one could really and fully praise even such things to perfection—utterly 'get out' in poetry, or music or paint the upsurge of appreciation which almost bursts you? Then indeed the object would be fully appreciated and our delight would have attained perfect development. The worthier the object, the more intense this delight would be. If it were possible for a created soul fully (I mean, up to the full measure conceivable in a finite being) to 'appreciate', that is to love and delight in, the worthiest object of all, and simultaneously at every moment to give this delight perfect expression, then that soul would be in supreme beatitude. It is along these lines that I find it easiest to understand that 'heaven' is a state in which angels now, and men hereafter, are

perpetually employed in praising God. . .

To see what the doctrine really means, we must suppose ourselves to be in perfect love with God—drunk with, drowned in, dissolved by, that delight which, far from remaining pent up within ourselves as incommunicable, hence hardly tolerable bliss, flows out from us incessantly again in effortless and perfect expression, our joy no more separable from the praise in which it liberates and utters itself than the brightness a mirror receives is separable from the brightness it sheds. . . God is inviting us to enjoy Him."

When I first read this passage from Lewis' "Reflections on the Psalms" misapprehension fell away and countless ideas which had been always there but half understood began to fall into place. I began to get for the first time some notion of what the Gloria in the Mass is all about and why the Church is always ending psalms and prayers with "Glory be to the Father . . .". It has nothing to do with medieval or Byzantine obeisance to royalty. It is an expression of enjoyment, a cry of delight at the remembrance that there really is someone who is supremely worth praising and in the appreciation of whom our delight is well founded.

Often—perhaps too often—it may be difficult to turn our thoughts and peer through the jaded mists of disbelief to catch a glimpse of that delight. The glimpse itself may be a fleeting one. But the prayer of the Church remains like a signpost to remind us that there really is ONE in whom our delight will be so full that it will naturally seek completion in the expression of praise.

The way, the key to the beginning of that delight is prayer.

When you pray, detach your heart from all earthly things, and use all your efforts to withdraw your mind from them, so that it may be stripped and freed of these things and rise continually to Jesus Christ. You will never be able to see Him as He is in His divinity, nor can your imagination conceive of Him as He is; but devout and constant recollection of the humility of His precious humanity will enable you to experience His goodness and the grace of His divinity. . . For prayer is nothing other than the ascent of the heart to God, and its withdrawal from all earthly thoughts. Therefore prayer is compared to fire, which of its own nature always leaves the earth and leaps into the air. Similarly, prayerful desire, when touched and kindled by the spiritual fire of God, constantly leaps upwards to Him from whom it comes.

Walter Hilton, *Ladder of Perfection*, I.25.

his art according to the subject of the play and the period in which it was set. He was also, to a great extent, tied to his sources. Fr Milward raises the question of his attitude to suicide. In the case of Brutus and Cassius, Antony and Cleopatra, the problem does not arise. Cleopatra does indeed ask herself whether

it is sin
To rush into the secret house of death
Ere death dare come to take us

but she knew no sanction to forbid a negative answer. For Hamlet, on the other hand, the "Everlasting" had clearly "fixed his canon 'gainst self-slaughter". A great many people die in "Hamlet", but only Ophelia commits suicide, and she is not in her right mind. Nevertheless her obsequies are "mimed", and only royal command allows her burial in consecrated ground. But what of Romeo and Juliet? Here, it may be argued, their death was essential for the reconciliation of Capulets and Montagues. Nevertheless it incurs no word of reprobation from the Friar, whose orthodoxy was beyond suspicion, and we cannot doubt that the "star-crossed lovers" were given a slap-up funeral. We can only answer that, dutiful children of the Church as they had otherwise proved themselves, this was just the thing that Romeo and Juliet would have done. In keeping faith with his plot, Shakespeare was also keeping faith with his characters. There is only one glaring improbability in "Romeo and Juliet", and here Shakespeare could not help himself. What on earth would have stopped Juliet from accompanying Romeo to Mantua? It is the whole point of the play that neither would have stopped at anything.

There is serious evidence for thinking that, before trying his luck in London, Shakespeare spent some time as a tutor with a family in the strongly Catholic part of Lancashire, and that here he came in touch with Lord Strange who had a company of players under his patronage. If this were so, the experience would have fortified his naturally conservative disposition. Here, I agree with Fr Milward, was the dilemma in which he was caught up, as indeed were so many Englishmen at that time. With his hatred of anarchy and his contempt for the emotions of the mob, he was only too willing to recognise the "divinity" that "hedged" a King. But what if that King were weak and capricious like Richard II, wicked like Claudius and Richard III, or a usurper like Macbeth? Where should one draw the limits of "divinity"? They did not, in Shakespeare's treatment of the theme, stretch quite so far as the "Divine Right" claimed by the Tudor and Stuart dynasties. He is very economical in his compliments to Queen Elizabeth—for Cranmer's prophecy at the end of "Henry VIII" is almost certainly by another hand, and the dramatist's endorsement of Queen Katharine is plain to see. Whether he was aware of it or not, Shakespeare was harking back to the medieval conception of kingship which allowed for circumstances in which even a legitimate monarch might legitimately be deposed. This did not excuse the deposition of Richard II, but it did excuse the deposition of Macbeth and the killing of Claudius, and justify—if Sir Thomas More were to be believed—the

victory of Henry Richmond at Bosworth. Shakespeare was the last person to regret the relative stability which this had brought to the state; but he may well have regretted the instability it had brought to the Church. It must not be forgotten that Southampton, to whom the Sonnets were almost certainly addressed, was a Catholic; and Fr Milward draws a most interesting parallel between the teaching of Hooker—"the great champion of traditional thought in the mainstream of Augustinian and Thomist theology, as opposed to the extreme Protestant position"—and echoes of this in the plays. When Hooker writes: "He that goeth about to persuade a multitude that they are not so well governed as they ought to be, shall never want attentive and favourable hearers", we think of the tribunes in "Coriolanus". When he writes, "The least thing in the world hath in it more than the wisest are able to reach unto", we remember Hamlet's

There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy

and Hooker's picture of universal chaos "if Nature should intermit her course" has been justly compared to Ulysses' great speech on "degree" in "Troilus and Cressida". Of particular significance was Hooker's theory that royal authority depended on popular consent, as opposed to the obedience enjoined by the Homilies. There is no evidence that Shakespeare had read Hooker, or even set eyes on him. But Hooker's was a mental climate in which he appears to have been at home.

Does this suggest a certain agnosticism between Catholic and Anglican allegiance? Very probably. Shakespeare might well have gone to church with Heminge and Condell, listened to Smith's preaching at Paul's Cross, and still have "died at Papist"—according to the Archbishop of Worcester's report at the end of the century. A nostalgia for the Catholic way of life and prayer—for the priests, friars, and hermits who appear throughout the plays, and always in a sympathetic light, a hankering in that society of *parvenus* for "the constant service of the antique world", would have been easily reconciled with satisfaction over the defeat of the Armada and resentment over Pius V's excommunication of the Queen. Like so many others brought up in the old religion, Shakespeare was torn between two patriotisms. The Papacy—if we may judge from "King John"—attracted him no more than the Puritans, although Fr Milward reads a desire for reconciliation into the end of "Cymbeline". The desire was to haunt the mind of certain Caroline divines until the Levellers and the Whigs extinguished it. If another Mary had succeeded to the throne, who can say that it might not have been fulfilled—and "judicious Hooker" would hardly have turned in his grave. Even when Cecil and Topcliffe had done their worst, the options were not quite closed.

What cannot be maintained—and Fr Milward sees this very well—is Shakespeare's "reverent agnosticism" with regard to Christian dogma, and the rights and wrongs of ecclesiastical allegiance. Direct discussion of dogma, or the burning controversies of the day, were in any case forbidden to the stage. But the way of allegory was still open when other avenues were shut. Even in the early comedies, the themes of Justice and Mercy

and Repentance can be heard in Portia's plea to Shylock, in Duke Frederick's conversion through the chance encounter with a hermit, and in Egeus' surrender of his authority in "A Midsummer Night's Dream". "Macbeth" is as plain a study in damnation as Marlowe's "Dr Faustus"; and in "King Lear"—so perversely interpreted as a tragedy of the absurd—Shakespeare does indeed lead his characters through the Agony on the heath to the foot of the Cross, but if he leaves them to die there it is because this world is too "rough" for their further sojourn. There is not in all literature a more plenary absolution than Edgar's forgiveness of Edmund, Isabella's forgiveness of Angelo, and Prospero's forgiveness of his enemies; or a more purgatorial repentance than Leontes' expiation of his jealousy in "The Winter's Tale".

A good deal of nonsense has been written about the "sexual nausea" which is supposed to have overtaken Shakespeare at a certain stage of his development. We know from the Sonnets how bitterly he had experienced "the expense of spirit in a waste of shame"; the point, however, is not that he became nauseated by romantic love, but that he became nauseated by love that was not romantic. Yet he grew to realise that romantic love required sacrament to sustain it. Even Berowne in "Love's Labour's Lost" must spend a year visiting "the speechless sick" before he can marry his Rosalina. Even Ferdinand and Miranda must undergo a fairly severe noviciate. The truth is that as he advanced in his knowledge and interpretation of human nature, Shakespeare realised its corruption. The necessity of grace—the grace for which Caliban will "sue"—is the whole message and motive of the later plays, expressed not by dissertation and dogma, but by theophany. Hermione's statue come to life, the resurrection of Thaisa in "Pericles", the masque of the goddesses in "The Tempest", are all an allegory of redemption. In the early comedies marriages are made; in the later "romances"—"Cymbeline" and "The Winter's Tale"—they are remade. As I have written elsewhere, the synthesis between romance and realism, between a romantic and sacramental conception of love, was "inimitably Shakespearian. The greatest of poets had laid down a pattern for Christian marriage which the greatest of preachers could only feebly repeat and the greatest of theologians only imperfectly formulate." (*Christian Theatre*, 1960).

Father Milward's conclusions beg none of our questions and answer a good many of them. They are based on an erudition which will ensure for his book an exceptional place in Shakespearian scholarship.

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THE JUDAEO - CHRISTIAN ORIGIN OF SCIENCE

A SERMON PREACHED IN CORPUS CHRISTI COLLEGE CHAPEL, OXFORD
ON SUNDAY, 5TH MAY, 1974

by

PETER HODGSON, D.S.C.

What follows is a powerful appeal for the unification in the Church's life of two kinds of search for truth: the perennial contemplation of revealed truth, and the steady inquisitive scanning of the data of natural truth. Christians who value science as revealing God's world feel, for the most part, that a dynamic union of scientific knowledge and Christian faith is the strongest hope for the future.

Dr Hodgson has written for us before: in the Autumn of 1969 he wrote on "Authority in the Scientific Community" (pp. 386-95). He is by training and academic profession a nuclear physicist. In 1961 he wrote "Nuclear Physics in Peace and War" (P&F 128). He is a Fellow of the College in which he preached.

We all so easily become absorbed in our daily activities that we seldom pause to reflect on how very remarkable they are. How strange it is that I can produce sound waves that travel to your ears and convey information to your minds. How strange it is that we can understand each other, and that we can understand so much of the world around us.

That understanding of nature, for all its inadequacies, is so vast and detailed that even those of us who use it every day can hardly grasp its extent and complexity. Our knowledge extends from tiny nuclei to vast remote galaxies, and can be expressed in numbers with such accuracy that we can have no doubt that our knowledge is real, that whatever improvements and revolutions may take place in the future the essence of our present understanding will always remain.

Man has come to this knowledge quite recently. He has existed for perhaps a million years, science for three hundred. How did science begin? Why was it born in seventeenth century Europe and not in any of the great civilisations of antiquity? Why not in ancient China with its highly developed technology? Why not in Persia or Egypt, Mexico or Peru? The Greeks came nearest, indeed among them are found the first scientists, and practically all the marks of science are there. Yet it did not last and eventually the flame of science flickered and died.

The question of the origin of science is a complex historical problem. It cannot be studied as the scientists would like. We cannot re-run history with different starting conditions and see what happens. We have instead to rely on our introspection and insight to evaluate the plausibility of alternative hypotheses.

A scientist can begin by asking himself what science needs to exist. Science does not exist in a vacuum. Science is not entirely self-sufficient. It needs a certain basic attitude to the world before it can live. These

preconditions of science are neither trivial nor universal; indeed science can only thrive within a very special view of the world and this provides our first clue.

The scientist must believe that the world is good, or at least neutral, that it is rational, contingent and apprehensible. If we believed that matter is evil, we would hardly consider it worthwhile spending our lives studying it. If it is arbitrary or irrational, it would be impossible to understand it at all. If we believed its order was of a necessary kind, that it has to be the way it is, then we would hope, like some of the philosophers of old, to understand it by pure contemplation. But if its order is a contingent order, then the only way to discover that order is by the arduous road of observation and experiment. And if we believed that this order was not open to the human mind, then again there would be no point in trying to understand it.

These preconditions of science belong to the logical order, and in addition there are other preconditions that belong more to the order of action. We need a strong psychological or moral impulse before we are willing to take the trouble to understand the world. Matter does not readily yield its secrets, and without a strong external motivation we might never get down to work, even though we recognised the theoretical possibility of attaining that understanding. Finally we must believe that our knowledge, once won, must be freely shared, for otherwise it would wither in secret and not grow from generation to generation.

All these beliefs must be firmly held before science can even begin, and since science is a communal activity, the work of many minds, they must be held by the whole community. Thus in our search for the origins of science we must try to find how this very special complex of ideas became embedded in the minds of Europeans of the seventeenth century.

When science, as we know it, actually came into existence, in Europe in the seventeenth century, the dominant beliefs of the whole community had been formed over several hundred years by the Christian theology and philosophy of the Middle Ages. It is thus interesting to see if there is any connection between Christianity and the preconditions of modern science.

The Christian believes that the material world is good because God made it so: "And God saw all he made, and indeed it was very good." (Genesis: 1; 31). Matter was further ennobled by the Incarnation: "The Word was made flesh and he lived among us." (John: 1; 14). The world is rational and orderly because it is made by a rational God. It is contingent because it depends on the divine fiat; he could have made it otherwise. The world can be apprehended by the human mind, because God commanded man to subdue the earth, and he does not command the impossible: "Be fruitful, multiply, fill the earth and conquer it. Be masters of the fish of the sea, the birds of heaven and all living animals on the earth." (Genesis: 1; 28).

Thus all the necessary conditions concerning the beliefs about the material world are to be found in Christianity. Christ himself reiterates the

divine command to subdue the earth when by the parable of the talents he urges us to make full use of all our faculties and powers. Furthermore, as soon as it becomes clear that scientific knowledge can be applied to alleviate man's lot, it becomes a special obligation to develop it in view of the injunction to feed the hungry, to give drink to the thirsty and to clothe the naked.

The remaining condition for the development of science, the belief that knowledge must be freely shared, is enjoined by the Book of Wisdom: "What I learned without self-interest, I pass on without reserve; I do not intend to hide her riches. For she is an inexhaustible treasure to men, and those who acquire it win God's friendship. (Wisdom: 7; 13)."

The moral orientations of man necessary for the development of science are thus also to be found in Christianity.

We thus find that during the critical centuries before the birth of modern science the collective mind of Europe was moulded by a system of beliefs that included just those very special elements that are the necessary preconditions of science.

There is thus a basic harmony between science and Christianity, and in addition there is good reason to say that Christianity was the principal factor in the rise of modern science.

This suggestion immediately raises a number of complex historical questions that must be considered in detail: If Christianity is responsible for modern science, how did the ancient Greeks manage to make such a brilliant start? Why did it take sixteen or seventeen hundred years after the death of Christ to get going? Are there not in Christianity itself many ideas and beliefs that are contrary to science? Why has the Church so often opposed scientific progress that very many people even now believe that science and Christianity are irreconcilable? How has science managed to flourish in non-Christian and even anti-Christian societies?

It is clearly not possible here to explore these and many similar questions. My aim in any case is to start some lines of thought that you can follow up on your own rather than to complete a tidy analysis. The whole discussion is inevitably a complicated one and many of you are much better qualified than I to develop it.

Nevertheless there is perhaps space for a few brief remarks. The failure of Greek science was partly a consequence of the very fertility and multiplicity of ideas at that time. Isolated individuals like Archimedes and Aristotle had many of the right ideas, but they lived in a society dominated by a medley of ideas mostly destructive to science; many gods responsible for different aspects of the material world; matter as evil; history as changeless or cyclic; manual labour as fit only for slaves. So although an important start was made by a few thinkers of genius they lacked the massive support from a homogeneous philosophy shared by the whole society. Greek science shone brightly for an instant of time but soon its glory passed and became a fading memory.

Christianity was born into the pagan world of classical antiquity, an obscure sect in an outlying province of a mighty empire. Its persecuted and scattered believers lived in the expectation of the imminent second coming of Christ. They were so filled with the fervour of their new-found faith that they had no thought to spare for anything else, and any interest in the workings of the natural world seemed to them a vain curiosity. Thus initially Christianity provided no support for the growth of science.

Yet implicit in the Gospel were new ideas about the relationships of God, man and nature that gradually, over the centuries, brought about the conditions necessary for the birth and growth of science. Christianity spread through the Roman Empire, until even the Emperor himself was baptised. Then the Empire fell, and Europe entered the Dark Ages, when Christianity strove to keep alive the learning of the ancient world in the face of barbarian hordes.

Gradually a new world came into being, a world largely moulded by the Christian faith, and in the Christian society of the Middle Ages the ideas first brought into the world so many centuries earlier developed and flowered.

In the early Middle Ages the works of classical antiquity, particularly those of Aristotle, became known in the Christian west, and soon came to exert a decisive influence on Christian thought. Aristotle posed many of the right questions about nature, but they could not be answered within his constricting set of ideas. The means of breaking out of this system was provided by the ideas implicit in the Christian faith and it was the fusion of Greek questioning with Christian faith that led a few centuries later to the birth of science.

In contrast to Greek polytheism, Judaism brought an uncompromising monotheism, a transcendent God who is solely responsible for all that is, the Creator of a good world. Christianity deepened the Jewish sense of purpose in history: the expectation of the Messiah, the fulfilment in Christ. Christianity brought a new attitude to work through its insistence on the necessity of transforming the material basis of life. Hence the preconditions of science, glimpsed already by the Greeks, were strengthened and unified and spread through the whole community.

The Christian philosophers and theologians of the Middle Ages welded their knowledge into a coherent whole using the science of the time, mainly derived from Aristotle. When this scientific world picture was radically changed by the Copernican revolution it was difficult for the Christians to see clearly that this in no way threatened their Christian beliefs. Indeed since the new science is truer and more comprehensive than the old it naturally provides a sounder basis for theology. The situation was complicated by the religious upheavals of the times that tended to harden existing attitudes and prevent the careful and sympathetic analysis the new situation required. In spite of these difficulties, most sciences at that time and for some centuries thereafter were Christians who considered their scientific work an essential part of their Christian vocation.

Over the years the leaders of the Christian Churches failed to integrate the new science into the Christian world-picture, and science and Christianity became estranged. Science, once started, proved astonishingly robust, and has spread to and flourished in communities holding widely varying beliefs.

The separation of science from its Christian roots has proved disastrous in many ways. Technological materialism has enslaved man's soul and polluted his environment to such an extent that a strong reaction has developed. Yet by and large the Christian Churches by their neglect of science are not well-placed to provide responsible leadership in the use of science to improve the life of man.

Those of us who are Christians as well as scientists, who value science as revealing God's world, and who know that its technological application must be guided by moral principles, have a particular responsibility to do all we can to see that science is valued for its own sake and used wisely for the good of all men. For I believe that a dynamic union of scientific knowledge and Christian faith is our strongest hope for the future.

* * *

The following book review is germane to the above article—

S. L. Jaki *SCIENCE AND CREATION* Scottish Academic Press 1974 367p \$4.50.

One of the most interesting of all historical questions is why science was born in Europe in the period between 1250 and 1650 and not in any of the other great civilisations of the past. There were certainly several promising beginnings but they all came to nothing and it was not until the final burst of creative energy in the seventeenth century that science finally got off the ground as a self-sustaining coherent activity.

Several writers have found the answer in the fundamental view of the material world provided by the Christian revelation. This permeated the society of the Middle Ages with the conviction of the order and rationality of nature, freely created by a unique transcendent God. Among these may be mentioned A. N. Whitehead in his "Science and the Modern World"; M. B. Foster in three articles in *Mind* (43, 446, 1934; 44, 439, 1935; 45, 1, 1936); A. F. Smethurst in his "Modern Science and Christian Beliefs"; R. Hooykaas in his "Religion and the Rise of Modern Science"; and E. McMullin in a very perceptive article in the *Bulletin of Kansas School of Religion* at the University of Kansas, 5, No. 3 1968. Other writers have opposed this thesis and have sought to explain the rise of science in seventeenth century Europe as the result of a unique clash of cultures at that time.

To tackle this problem in its entirety it is necessary to show not only why science developed when it did, but also why it did not develop in any of the great civilisations of the past, and this is the task undertaken by Professor Jaki in his monumental book. He considers in turn the civilisations of ancient China, India, Babylon, Egypt and Greece as well as those of the

Inces, the Mayas and the Aztecs, and in each case finds them dominated by the idea of an eternally oscillating universe in which all events are repeated an infinite number of times. This belief breeds a cosmic fatalism that so saps the confidence of man that he is unable to undertake the serious and systematic study of nature required by science. Isolated individuals may now and then move against the stream and make remarkable discoveries, but it is impossible for science to develop in a self-sustaining way, for this requires the support of the whole community.

The decisive break came with the Judaeo-Christian revelation of the supreme omnipotent God, the free creator of the world. This gave a view of history with a beginning and an end, and to man's activities a sense of purpose, direction, achievement.

The early Christians were not of course consciously preparing the way for science, but as they preached the Gospel they gradually destroyed the old ideas and laid the foundations of a radically sound view of the natural world that centuries later was to result in the achievements of science in the Middle Ages and thereafter. Professor Jaki surveys medieval science in detail and shows how the men of those times gradually developed the essentials of the experimental method and the dynamical concepts that were eventually in the hands of Copernicus, Kepler, Galileo and Newton to result in the foundation of classical science. It is no accident that these men were all convinced Christians working for the glory of God.

This is a deeply interesting and instructive story, with the most far-reaching implications, and it is told in a masterly way with full documentation. We need to understand science because of its all-pervasive influence on our contemporary society, and to do this we need to understand how it first came into being. This gives us some insight into the roots of its vitality, and is an indication that its further development needs to be in accord with the basic presuppositions that gave it birth.

Professor Jaki has written several other books and as they deal with related questions they may be mentioned here. In his "Relevance of Physics" he surveys the whole history of physics from the ancient Greeks to the present time, and also discusses its relation to metaphysics, ethics, theology and biology, and its place in human culture. A planned chapter on Physics and Psychology developed into another book on "Brain, Mind and Computers". He has written histories of man's attempts to understand "The Milky Way", and on "The Paradox of Olbers' Paradox". A further book on the Planets is in the course of publication.

In this JOURNAL it may be mentioned that Professor Jaki is an Hungarian Benedictine priest with doctorates in theology and in physics who is now Professor of the History of Physics at Seton Hall University in New Jersey. He has been chosen to deliver the Gifford Lectures in the University of Edinburgh in 1975 and 1976.

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P. E. Hodgson

LIVINGSTONE CROSS

AN APOLOGIA FOR THE SECOND EDITION OF THE
"OXFORD DICTIONARY OF THE CHRISTIAN CHURCH"

by

ELIZABETH A. LIVINGSTONE

Dr F. L. Cross (1900-1968) conceived the First Edition of the ODCC, we may suppose, when on that portentous Maundy Thursday of 1939 he was summoned to the Oxford University Press to discuss producing a semi-popular volume analogous to "The Oxford Companion to Music". He had to wait till he was elected to the Lady Margaret Professorship of Divinity in 1944 before he found time to push forward his project. It emerged in 1957, not as a "Companion to the Christian Religion", but as the Dictionary we know. It was largely his own work, a systematic rewrite of submissions and write-ups of research on areas as yet uncontributed by others.

His other considerable and memorable work was the organisation of a series of International Conferences on Patristic Studies. The first in 1951 was boycotted as "crypto-ecumenical" by the Jesuits. The fifth in 1967 (they were called at four-year intervals) was opened by Cardinal Michael Pellegrino of Turin, with double the original attendance and without denominational distinction. So valuable were the Conferences that in 1957 he began to organise similar Congresses for New Testament Studies, at first to relate the Anglican clergy to academics: this, too, grew under his persuasions.

He was elected a Fellow of the British Academy a year before his death—some will say, a decade too late. (One recalls Edwin Chadwick, whose best work was done by 1845, knighted within a year of his death in 1890.) His conference secretary and editorial successor for the Second Edition of the ODCC here writes her account of the work done with him before 1968 and afterwards almost up to the last days before publication, this spring.

F. L. Cross (ed.) THE OXFORD DICTIONARY OF THE CHRISTIAN CHURCH: Second Edition by F. L. Cross and E. A. Livingstone OUP 1974 xxxi + 1518 p £13.50.

I AM greatly flattered by the Editor's suggestion that I should write about this book myself. Since I am clearly in no position to assess the merits of the work as a whole, I shall instead try to describe what it sets out to do, perhaps venturing to mention some of the more interesting new articles in the course of my comments.

When a second edition of "The Oxford Dictionary of the Christian Church" was first mooted, the primary aim was to bring the work up to date. Though the amount of time which had elapsed since the publication of the first edition in 1957 was small in relation to the whole history of the Church, in the intervening years there had probably been more changes in the outward life of Christians than in any comparable period since the Reformation. Even if the seeds of some of the changes associated with the Second Vatican Council may be discerned in the preceding generation, the impetus of the *aggiornamento* of the pontificate of John XXIII was such that the first edition of the Dictionary has about it in places the air of a

period piece. The entry on "Evening Communion" opened with the words "In the C of E the practice of Evening Celebrations, encouraged esp. nowadays by Low Churchmen . . .", while under "Abstinence" the reader was informed that "Acc. to modern RC practice abstinence from flesh-meat is observed on all Fridays of the year except when they coincide with Holy Days of Obligation, on all Wednesdays in Lent, on the Ember Wednesdays, and certain Vigils and Rogation Days".

Once the work of revision had begun, it became clear that more than a little updating was needed. When the first edition was published, it was by no means clear that it would be a commercial success—indeed many voices were heard protesting that it was far too "learned" to have a wide appeal—and rather than make plates, the book was printed directly from type. Consequently, after ten years or so and three reprints, the type was showing signs of wear. Since fairly extensive corrections had been made in each reprint, there were technical problems about producing a new edition photographically. If the photographs were taken from a first printing, the corrections would be lost; if they were taken from a later reprint, the worn type would be perpetuated. So the Editor was told that he could have a free hand in revising the book and the Publisher agreed to accept the very considerable expense of re-setting the entire book.

With this amount of scope, Dr Cross looked at the weaknesses of the first edition. Not only did he commission—and then partly re-write—articles on more recent figures such as Pope John XXIII, Vatican II and G. K. A. Bell, and make provision to rectify a few omissions such as Ampleforth and Bonhoeffer, but he also sought advice on whole fields where he felt that his own lack of knowledge was reflected by gaps in the *Dictionary*. The most notable areas where he felt himself vulnerable were those of the history of the Eastern Church since the end of the Patristic period and in the sphere of musicology. In the first edition there is no article on the Orthodox Church as such; in the second there is a three-column entry. There are also new entries on various countries where Orthodoxy predominates, such as Bulgaria and Serbia, and a drastic revision of that on "Russia, Christianity in". This attempt to redress the predominance of western interests has led to the inclusion of articles on Orthodox monks such as Joseph of Volokolamsk and Nil Sorsky, Orthodox theologians such as G. Florovsky and V. Lossky, and other modern Orthodox leaders such as the Patriarch Athenagoras, who now joins his second century namesake. Similarly, in this edition Orthodox customs are represented by new articles on such items as the Kamelavehion and the *Katavasia* or by additions to the corresponding articles in western use. The article on Canticles now lists those used in the Eastern Church, while that on Lent is careful to explain that the relaxations in the fast which have been introduced in the West do not find any counterpart in the East, where "abstinence from meat, fish, eggs, and *lactinia* is still widely practised even at the present day".

In the field of music, there are now articles on "Plainsong", on "Mass, Music for the", as well as on the Ambrosian, Gallican, Mozarabic and

Old Roman Chants. Words such as "Accentus" are now explained, and among modern composers of Church music Ralph Vaughan Williams now has an entry.

Throughout his life, Dr Cross was enormously hard working, and he applied himself to the task of revising the *Dictionary* with diligence. He took a copy away to a convent of contemplative nuns and went right through it, marking up passages which he felt needed revision and making lists of articles which he thought ought to be written. A few of them he promptly wrote himself. Back in Oxford, he took a copy of the *Dictionary* to the Bodleian Library and began to check against the catalogue of printed books what ought to be added to the bibliographies. But he was soon attacked by muscular disease. He himself could do less and less on the *Dictionary*, and he became increasingly conscious of the value of what was there and the danger of trying to improve it. In 1968 he died, leaving the revision unfinished. There was no one who could replace him. These scholars who had the kind of encyclopaedic knowledge to undertake the work were engaged on other tasks, and those who might have had the leisure and the devotion to carry on lacked the breadth of scholarly experience. But there was a fund of good will both towards the *Dictionary* itself and towards its late Editor. Consequently, in my helplessness, I was able to ask for and was most generously accorded unstinted guidance from experts in many fields. Their names are recorded in the list of contributors, but the degree to which they gave of their time and patience is recorded perhaps only in heaven.

In accordance with Dr Cross's repeated instructions, and in any case perhaps inevitably, the standpoint of the second edition is the same as that of the first. Both assume that the facts recorded in the Gospels are basically true, and the treatment of nearly all the subjects is historical. But the passage of time has brought some changes in emphasis. Not only have the events of the past fifteen years had to be covered, but some aspects of Church life have assumed greater importance in people's minds. The Ecumenical Movement, for instance, has attracted greater attention in our generation than it did in that of our fathers. There are revised and extended articles on the "Ecumenical Movement" and on "Reunion", and on the "World Council of Churches"; in each case the changed attitude of the Roman Catholic Church is noted. The entry on the "United States of America, Christianity in" now devotes half a column to describing mergers of various Churches in that country, and negotiations for unions elsewhere are noted under "West Africa, Christianity in", and "West Indies, Christianity in"—to cite two random examples. There are new entries on Churches such as that of North India and that of Pakistan, which have come into being in recent years, and the new edition has added entries on L. Beauduin, Bossey, Chevotgne and Couturier, whose interest or importance is now more widely recognised in the context of ecumenical endeavour.

The other main change is probably the adoption of a more critical and independent attitude than that of the first edition. The first edition

was largely put together from drafts compiled by young men from standard sources of reference which Dr Cross himself then brought up to an acceptable level of scholarship. This method of procedure produced a remarkable uniformity of style, and was a remarkable tribute to Dr Cross's own diligence and skill. However much he acknowledged that he owed to others, the whole book was in a very real sense his own work. When he was no longer alive, I naturally turned to the best authorities I could find, and only one of the people I approached was unwilling to be associated with the work. The second edition lacks some of the uniformity of the first, but in certain fields at least it reflects to a greater extent the results of modern critical scholarship. All the Biblical articles were vetted. In many cases the summaries of the contents of the various Books of the Bible were curtailed and more space was devoted to questions of date and background. The finds of Qumran were taken into account, for instance in assessing the significance of the Son of Man passages in Enoch. In dealing with the Pseudepigrapha, the opinions of R. H. Charles are frequently recorded as one of the proposed explanations rather than necessarily accepted. At the same time, in the course of a new article on Textual Criticism, there is an attempt to combat the popular misconception that modern scholarship has radically altered the text of the Bible. Textual Criticism, so frequently referred to, but I suspect little understood by the general public, is now simply explained, as are Form-Criticism (which has been revised) and such modern-sounding variations as Redaction-Criticism and Traditio-historical Criticism. There are also articles on Biblical scholars who have come into prominence in recent times, such as S. O. P. Mowinckel, M. Noth and G. von Rad.

While the Dead Sea Scrolls have caught the popular imagination, discoveries of papyri have continued to be made and their significance has been systematically noted in the present edition. There are a few new articles, such as that on the Bodmer papyri, but for the most part the information has been incorporated in scattered articles where it is relevant. The significance of the Rylands St John for the dating of the Fourth Gospel is mentioned under "John, Gospel of St", and the revelant codices of the Tura papyri are noted under Didymus the Blind and Origen. At least from the point of view of the history of the Christian Church, the principal papyrological find in modern times was that made at Nag Hammadi in 1945. In the first edition of the *Dictionary* this was represented by an article on the Jung Codex and, in later reprints, by one on the Coptic Gospel of St Thomas, interpolated at the end of the entries beginning with T. There is now not only a brief entry under Nag Hammadi itself, but in the bibliography under Gnosticism the codices are set out in full, with notes on where the various texts are published. This list was specially compiled because no other up-to-date survey could be found. The principal texts in the collection (the *Evangelium Veritatis* and the Gospel of Philip, as well as the Gospel of Thomas) now have entries in their own right. These discoveries have enabled scholars to set the so-called "Sayings of Jesus" into their proper context; these facts are duly

reflected in the entries on the Sayings of Jesus and the Oxyrhynchus Papyri, while the article on Valentinus has also had to be revised in the light of the Nag Hammadi find.

Entries on medieval philosophers, scholars and historians have greatly benefited by expert guidance. This has led to the inclusion of some characters whose work or importance have become known only in comparatively recent times, such as Andrew of St Victor and Peter the Chanter. Others appear in a different light. Wycliffe is no longer regarded so exclusively as the precursor of the Reformation but is seen against the background of the philosophical disputes of the fourteenth century. The enormous interest in Albertus Magnus, which has been growing in recent years, is reflected in an article nearly twice the length of that in the first edition, and what is known of his contemporary, Siger of Brabant, is clearly explained. Exactly how much is known about the life of John of Salisbury is made clear and the contents of his different writings are briefly described. The position of Gottschalk has been sorted out. The life and work of Gilbert de la Porrée have been reassessed, so that his commentary on Boethius now appears as his chief claim to fame rather than being tacked on to the end of an article after discussion on the *Liber sex principiorum* (which was not his work). Roger Bacon is perhaps more soberly described, while Lanfranc's importance as a scholar is made clear, indeed one can now see Lanfranc as a medieval Stubbs, a scholar first who was made a bishop and applied equal abilities to the tasks imposed by his episcopate. The controversy which has surrounded the relationship of the Benedictine Rule and the *Regula Magistri* is reflected in a new article on the *Regula*, while the *Carta Caritatis*, about which scholars have been equally divided, now has an entry which indicates the state of opinion prevailing. Another monastic influence lately recognised is that of the abbey of Gorze, which now has a separate entry. It is followed by a revised life of Goscelin, which takes account of the researches of Professor Barlow and makes clear which of the works attributed to Goscelin are genuine. But more characteristic are the apparently small changes which have been made all over the place to reflect work which has been going on in recent years and in many cases has not yet percolated into works of reference. For instance, the new ending to the article on Alcuin clarifies what is now thought to be his part in the Carolingian liturgical reform, while the author of the Caroline Books is now stated to be probably Theodulf of Orleans. The authorship of the texts of the office for Corpus Christi is no longer categorically ascribed to St Thomas Aquinas, but doubt about the exact position is recorded.

In the latter part of his life, Dr Cross was much concerned with the history of liturgy. He started work on a Penguin book on the Roman Mass and he amassed material for a projected "Dictionary of Liturgy and Worship". Some of this material has been incorporated into the second edition of this *Dictionary*. The new article on *Libelli Missarum*, for instance, was based on notes which Dr Cross compiled for other purposes. His own work lies largely behind the clear distinction between the

class of Sacramentaries covered by such a term as the "Gregorian Sacramentary" and the actual book sent by Hadrian I to Charlemagne. The need to sort out the notes which he left on subjects of this kind eventually led to extensive work being done on many early liturgical documents and to the revision of larger articles such as that on the Gallican and Mozarabic Rites. A great deal of research has been going on in the field of liturgical history. That of Andrieu, for instance, has changed people's views on the dating of the *Ordines Romani*; consequently not only did the article on the *Ordines* itself have to be revised but those on subjects whose dating depended on references in one of the *Ordines* had to be adjusted. The conclusions of scholars on this kind of point normally take a considerable time to be reflected in works of reference. In the field of liturgy the *Liturgisch Woordenboek* is certainly up to date, but the fact that so few people read Dutch easily precludes it from being widely used, and I think that, because of the expert guidance made available, the second edition of *ODCC* may reasonably hope to provide a more up-to-date reflection of the state of opinion on matters of liturgical history than most works in English.

In the field of modern Roman Catholic liturgical practice the work has benefited by a certain amount of inside knowledge which made it possible to keep abreast of changes up to the last moment when the final proofs had to be passed for press. This created its own problems on many occasions. A new article on the Breviary had to be written before the 1971 text was available, and then revised in proof when it actually appeared. The disappearance of the sub-deacon was noted in various places with a gap for the date to be inserted when the relevant decree was actually issued. As changes continue, *ODCC* (2nd ed.) will become out of date, but at least it makes a serious attempt to cover the changes introduced in the *Missale Romanum* of 1970 and the *Liturgia Horarum* of 1971—the latter so expensive that I cannot help wondering how many individuals can afford to have a copy.

One of the most laborious tasks connected with revising the *Dictionary* was that of looking at the bibliographies. Dr Cross had insisted that if a work had been worthy of inclusion in the first edition, it was only in exceptional cases that it should be omitted in the second. But there were very many things to add. The aim of the bibliographies has been the same as it was before—to guide the reader to the principal works of permanent interest, whatever their date of publication, and to indicate important modern work. The aim over so vast an area is obviously impossible of attainment, but the hope is that it will put the intelligent reader onto the track of what he needs to know in fields where he is not an expert himself. The professor of the Old Testament is not expected to find anything he does not already know about modern commentaries on Lamentation, but he might find useful information on medieval commentaries and where they are published by chasing up the references under the "*Glossa Ordinaria*".

Nearly all the changes have involved expansion. The original idea was that the book should be allowed to grow by 10 per cent and that this increase could be accommodated by redesigning the page. In the event I failed to keep within this limit and the new edition has 22 extra pages as well as the 10 per cent allowed by typographical ingenuity. To achieve even this degree of proximity to the target there had to be some cuts. Some of these were achieved painlessly. For instance, the life of Edmund Bishop by N. J. Abercrombie made it unnecessary to cite his earlier articles. Some space was saved by using cross references rather than repeating information: the treatment of the Akhmim Fragments is a case in point. But in so far as space was saved by cutting things out, this was done partly by curtailing a few articles which were overlong in the first place—C. H. Turner was treated at a length out of proportion to his importance—and cutting down on a few items which now excite less interest than they did a generation ago: David Livingstone, though still honoured as an explorer, is now less widely regarded as a candidate for Protestant canonization than he was when I was a child, so his entry has been slightly curtailed in the interest of affording more space to such mystics as Henry Suso. But the process of cutting has not been carried far and basically the second edition is an updated expansion of the first. It is embellished with a chronological list of Popes (for which there has been a steady demand over the years) and a memoir of Dr Cross.

The second edition inevitably shares many of the weaknesses of the first. It makes comparatively little attempt to deal with sociological influences, and none at all to assess recent movements on the fringe of the Christian Church. Despite a completely revised article on Conscience and another on Moral Theology, and some tinkering with that on God, its emphasis is historical rather than theological, and it may well be criticised for its failure to take full account of modern Continental theological thinking. Even in its avowed aims there have been failures, in that errors have crept in, both in printing and in matters of fact. A source of particular shame to me is the mistake introduced under Quarr, which still, of course, belongs to the Congregation of Solesmes and not to the English Benedictine Congregation. But how many and how serious these failures are I must leave to others to judge, now that I have explained what the revised edition sets out to do, and have indicated that the differences between the two editions are a good deal more extensive than may be immediately apparent.

RICH NORTH AND POOR SOUTH

A REVIEW ARTICLE

by

DR. E. F. SCHUMACHER

In the Autumn of last year, the JOURNAL turned its attention to the First-Second-Third World problem. It included an article on Intermediate Technology (or what Dr Schumacher refers to as self-help technology). The book under review worries about the same fundamental problem, but from a different angle. Relations between rich and poor nations are notoriously complex in their longterm implications, and there is room for many original prognostications: there is no evident simple solution.

The reviewer is founder and Chairman of the Intermediate Technology Development Group Ltd, which advises Third World countries on their rural development. Son of an economics professor, he was born at Bonn in 1911, being schooled in Berlin. In 1930 he became the first German Rhodes Scholar since the First War, studying economics at New College, Oxford, after which he lectured at Columbia University, returning in 1934 to banking in Berlin. Emigrating in 1937, he went into investment finance in London. In 1943, he drafted a White Paper adopted by Lord Keynes, 'Plan for an International Clearing Union'. He worked with Lord Beveridge on 'Full Employment in a Free Society', and took up leader writing for the *Times*, *Observer*, *Economist*. During 1946-50 he was Economic Adviser to the Control Commission, British Zone of Germany, and during 1950-70 Economic Adviser to the National Coal Board (moving to Director of Statistics in 1963 and Head of Planning in 1967.) He has officially advised the Burma and India Governments on rural development. In 1966 he founded the Intermediate Technology Development Group, advising developing countries. Since 1970 he has been President of the Soil Association of Great Britain. He is author of many publications, notably "Small is Beautiful—a study of economics as if people mattered" (Blond & Briggs, 1973) and "Es geht auch anders—Technik und Wirtschaft nach Menschenmass" (Dersch Verlag, München, 1974).

Tibor Mende: FROM AID TO RECOLONIZATION—Lessons of a failure. George G. Harrap, 1973 xxix + 317 p, £3.00.

TIBOR Mende is currently a professor in the political science faculty at the Sorbonne. Born in Hungary, educated in England, and a naturalised French citizen, he has had wide international experience from many years of work with the United Nations Secretariat and the United Nations Conference on Trade and Development. From his earlier books he is widely known as a thoughtful observer and fearless analyst. This book will therefore come as a shock to many people: Is "aid" really leading to "recolonisation"? Is what can be learned from over twenty years of aid and development efforts really only "lessons of a failure"?

Professor Mende denounces the past and, for the future, sees nothing but trouble ahead: there are "frightening combinations of material, political, cultural, and moral elements", he says, which pose a multitude of

problems to which "there is no solution in sight" (p.271). Or is there, after all? Like a rabbit out of a hat, he brings forth something totally unexpected, to quote:

"A mere hint of a possible answer, however, may be discernible in developments in the field of multinational production. It is not reassuring. Yet, paradoxically, it is connected with what ought to be the next stage in material well-being: with progress towards the transnational rationalisation of the division of labour and the emergence of truly cosmopolitan production techniques." (p. 272)

This seems to be offered as a ray of hope; but the reader quickly discovers that it is laden with despair:

"The more powerful the new transnational productive apparatus becomes, however, the greater will be the tensions its weight will generate . . . A rigid managerial hierarchy composed of a small multinational elite and of its indigenous collaborators facing the great mass of the disqualified is not a reassuring prospect. The decisions they make are bound to affect the daily existence and the future of masses of people . . . The urban unemployed will multiply and grow more desperate. All these multitudes will have to be . . . prevented from gaining social consciousness. . . . Mere anti-insurgency technology may not be enough. . . . One day drugs may come to be considered a more effective means of keeping the masses submissive and docile." (pp. 274-5)

"The blind consistency of the trend is unmistakable," says Professor Mende. "Fortunately, a variety of scattered symptoms are discernible which might mitigate despair." Again, a totally unexpected rabbit is produced out of the hat: there are "countless rural teachers, social workers, priests, and men-at-arms" who work "with devotion and often at the risk of their lives" against the establishment of a rigid multinational hierarchy and for the awakening of social and political consciousness.

"Above all, there is the world-wide, confused, but immensely promising refusal of the young to fit into a world that treats them as commodities." (p. 276)

In short, the reader is first invited to see the "possible answer" to mankind's problems in the "transnational rationalisation of the division of labour", carried forward by the rigid elites of multinational corporations, and he is then invited to see hope in the "immensely promising refusal of the young" to fit into any such system. What is he to make of this? Could it be that Professor Mende does not know his own mind?

The above quotations are taken from his last chapter which is entitled "Concluding Remarks". Maybe the author himself became overwhelmed by the depressing effects of his analytical findings, and the last chapter need not be taken as a fair sample. So let us look at what has gone before. The first part of the book presents a lot of historical description of how the rich countries developed largely at the expense and to the detriment of the poor. Much of it is well observed and penetratingly instructive. The out-

come is a world deeply divided between the rich North and the poor South, and the superiority of the North, according to Professor Mende, is now so total that the advanced countries do not even any longer need the Southern Hemisphere for its raw materials.

"To be sure, it is still cheaper within the prevailing international trading system to rely on imported ingredients. But should cost considerations be disregarded, their replacement is becoming technically feasible. Indeed, within the foreseeable future even the oil of the Southern Hemisphere may know a similar fate in face of the discovery of new deposits in the Northern Hemisphere and of the atomic and other new sources of energy likely to be produced at competitive prices." (p. xv)

This is the only specific reference to the Energy Problem in the book, and the reader may well wonder whether Professor Mende is really a reliable guide to the facts of modern economic life.

"Indeed, (he says) if some cosmic accident should sever the southern from the northern half of our globe, modern technology would soon enable the Northern Temperate Zone to adjust to the new situation without serious, long-term effects on its material prosperity." (ibid)

The context makes it clear that the professor does not take the Middle East as part of "the Northern Temperate Zone" and thus suggests that "the North" had a ready substitute for Middle East oil. This complacency is very disturbing.

After an historical analysis of the development of the rich countries, Professor Mende turns to an analysis of "aid". It is hard to find out whether he thinks of aid as a good idea that failed or as a bad idea from the start. In any case, his judgement is this:

"... the experiment became little more than the wielding of a mere economic instrument in the service of barely concealed political aims. There was no conscious perversion involved, nor did any mastermind conceive or direct the metamorphosis. . . One by one, the generous was replaced by the selfish, the desirable by the expedient, and the imaginative by the shortsighted until the whole design acquired the shape and dimensions of what in retrospect may appear as a great fraud. (p. 30)

Again, the reader will have to make up his mind whether he can accept Professor Mende as a reliable guide. Of course, many of his judgments are eminently justified, but "the whole design a great fraud"? Does he recommend that the whole thing should be called off forthwith? If not, what does he recommend?

The professor has nothing favourable to say about the people involved in the immensely difficult task of trying to help the poor. His chapter about them is entitled "Trahison des Cleres"—the treason of those who ought to know better—and begins as follows:

"The commendable endeavour to assist development in the economically backward half of the world has brought into being an administrative-academic complex of unsuspected dimensions. Sprawling across rich and poor countries, within two decades it has become one of the

largest industries in the world. It provides a livelihood and a career to more people than do any of the giant international corporations, yet it turns out no goods. Moreover, it is the sole industry in the world which (though in decline, continues to expand its personnel." (p. 130)

Professor Mende's invective is never without a germ of justification, but it is rarely helpful and never just, while his own bureaucratic verbiage is frequently oppressive—as in this attack on the development economists:

"Applying mathematical reasoning to arbitrarily selected facts, statisticians and econometricians have begun to produce for each other's enjoyment algebraic presentations of imaginary circumstances." (p. 134)

Part two, I suppose, is meant to offer constructive suggestions. One of its chapters is entitled "The Temptation of Voluntary Quarantine". It contains the advice to developing countries not to resist the temptation but, on the contrary, to succumb to it. Professor Mende recommends this:

"Instead of looking outward, it must become inward-oriented and more preoccupied with the solution of local problems than with the confrontation of those created by contact with the industrial world. The degrading aid relationship must be liquidated. Integration into the world market, dependence on foreign capital, the whole South-North fixation of economic thinking, must come to an end. . . And to do it all, if necessary, there must be no hesitation in accepting the price of isolation or even the need for sealing oneself off from the almost inevitably interfering and hostile rich world." (pp 203-4)

Strong words again, and worth debating, but disconcerting as coming from the man who also believes in "what ought to be the next stage in material well-being", namely, (as already quoted) "progress towards the transnational rationalisation of the division of labour and the emergence of truly cosmopolitan production techniques." (p. 272)

A further chapter of Part Two is entitled "Palliatives and Alternatives". Here Professor Mende seems to be talking positively of such work as that done by the Intermediate Technology Development Group in London. However, whether he considers such work as "palliatives" or genuine "alternatives" remains unclear.

What is one to make of the book as a whole? The purpose of a book review, I suppose, is to help the reader decide whether the book is worth reading or not. In this particular case, I am frankly at a loss what to advise. There is no doubt in my mind that there are many stimulating thoughts and valuable insights to be won from the labour of ploughing through these more than 300 pages; but unless the reader has a good deal of practical experience and a sharply selective mind, he will find himself thrust into a turmoil of confusion. In a way, this is a very sad book, because the author's noble and constructive impulses are almost invariably buried under a mountain of dependency.

BOOK REVIEWS

In this issue, reviews have been arranged under headings in the following order: Scripture & English Translation; the Tudors & the Church; Stuart Politics; the Victorian Mind; on Marriage & Singleness; Kathleen Raine; Lives of Great Composers; Prayer and the Like; Non-Conformist Ways; Defensive Battles.

I. SCRIPTURE & ENGLISH TRANSLATION

Barnabas Lindars, S.S.F. and Stephen S. Smalley (editors) *CHRIST AND SPIRIT IN THE NEW TESTAMENT: Studies in Honour of C. F. D. Moule* Cambridge University Press 1973. xviii + 440 p. £8.30.

This handsome volume in honour of Charles Francis Digby Moule contains twenty-seven essays presented to him by a representative group of his many friends as a token of the affection and esteem in which he is held in the world of international New Testament scholarship. They have chosen "Christ and Spirit" because it is in these two areas that he himself has shown most interest and written most. The editors in their Open Letter to Professor Moule rightly speak of the high regard in which he is held throughout the world as a Christian and a scholar. "Your personal example of selfless humility and interest in others we shall always cherish. Above all, we shall continue to be grateful for the way in which you have taught us that faith and scholarship can belong together and become mutually illuminating." This is well said. There is a charmingly characteristic photograph by Edward Leigh as a frontispiece to the volume.

The list of Professor Moule's published writings fills seven pages. Most of these works take the form of contributions to learned journals and scholarly studies, but others of more general interest include, for example, "The Birth of the New Testament" (A. & C. Black, 1962), "The Gospel according to Mark" (Cambridge Bible Commentary, 1965), and "The Phenomenon of the New Testament" (SCM Press, 1967). All students of the Greek New Testament are especially indebted to him for "An Idiom of New Testament Greek" (CUP, 1952, 2nd ed., 1959), a major contribution to language-study.

Charlie Moule (as he is known to his friends) was born in Hangchow, China, in 1908. He went up to Emmanuel College, Cambridge, as a classical scholar in 1927; apart from two years as curate of St Andrew's Church, Rugby (1934-36) his life since 1927 has been spent in Cambridge according to his *curriculum vitae*. He has been Lady Margaret's Professor of Divinity in Cambridge University since 1951, and he must surely be reckoned the doyen of English New Testament scholarship since the death of C. H. Dodd. To say, as I would, that the essays in this volume are worthy of him is indeed a high testimonial to their quality as well as a tribute to the scholar whose own standards of excellence have elicited them.

The volume is written by scholars for scholars. It assumes that its readers will have a knowledge of New Testament Greek and will be generally conversant with critical studies. Six of the contributions are written in German (J. Mánek, Prague; W. G. Kümmel, Marburg; E. Bammel, now of Cambridge; G. Stählin, Mainz; R. Schnackenburg, Würzburg, and E. Schweizer, Zürich). One is written in French (J. Dupont, Monastère Saint-André, Ottignies). A half-page summary in English is appended to each of these essays. Two continental contributors, Professors E. Trocmé (Strasbourg) and W. C. Van Unnik (Utrecht), write in English. Some of the contributions deal with a single verse, for example B. M. Metzger (Princeton Theological Seminary): "The Punctuation of Rom. 9: 5" or G. Stählin, "Apostelgeschichte 16: 7". Professor G. W. H. Lampe starts from Acts 20:29 ("Grievous Wolves") but ranges widely over the challenge of heterodoxy into the second century A.D.

The essays are divided into three groups: the first deals chiefly with New Testament Christology, the second with the Spirit of the New Testament; the third contains four contributions on "Christ and the Spirit Today". In this group Professor John S. Mbiti of Makerere University, Kampala, writes penetratingly about the title "Saviour", *sofer*,

which is so sparingly used of God and Jesus in the New Testament, but which expresses the dominating aspect of the African experience of religion, whether Christian or pre-Christian. The editors themselves each contribute an essay, and the remaining writers not mentioned above are Professors C. K. Barrett, Matthew Black, P. F. Bruce, E. Earle Ellis, B. M. Metzger, D. T. Rowlingson and R. McL. Wilson; Drs F. W. Dillstone, J. D. G. Dunn, Morna D. Hooker, J. A. T. Robinson, G. N. Stanton, Margaret E. Thrall and the Rev G. M. Styler. It is obviously impossible to comment in a brief review upon all the twenty-seven contributions and it would be invidious to single out particular essays in a volume which maintains throughout a high standard of excellence.

It may, however, be appropriate to venture a general impression which remains after a careful reading of so many contributions, American, European, British (and one African). The overall impression is that New Testament scholarship has moved into a new phase, at least so far as these essays are indicative of one clear trend. There is a competent Index of Biblical References but no general index by means of which one could check the number of references to R. Bultmann, but they must be very few. The whole atmosphere has changed since the days when Bultmann's name dominated the field of New Testament scholarship. Existentialist philosophy is no longer read into the New Testament in a manner which disperses history into the air (to adopt a phrase of Mark Pattison's). The historic faith and modern scholarship can indeed belong together and become mutually enlightening. Or, as Professor Moule himself wrote in "The Phenomenon of the New Testament" (p. 81): "A Gospel which cares only for the apostolic proclamation and denies that it either can or should be tested for its historical antecedents is really only a thinly veiled agnosticism or deism and, however much it may continue to move by a borrowed momentum, will prove ultimately to be no Gospel".

The Deanery,
York.

ALAN RICHARDSON

Peter Levi *THE ENGLISH BIBLE FROM WYCLIFF TO WILLIAM BARNES, 1534-1859* Constable 1974. 222 p. £2.75.

Here is a delightful book: excerpts from some of the English translations of the Bible made between 1534 and 1859, selected by the Jesuit poet, Fr Levi, for their special literary value and interest. They come mainly from the sixteenth century, where the different versions influenced each other and rivalled each other in expounding theological and political principles. With the most familiar and historically most important, Fr Levi has printed pieces from those less well known, such as that of Hugh Broughton written at the end of the century. The later translations that he quotes are of less interest. They trace no unified development, but stand as singular examples of peculiar styles. For instance, the last printed in the book is a Dorset dialect version of the Song of Songs. In his introduction Fr Levi suggests that here we have unconscious witnesses to the development of English style; and we have here works of such power, so much the product of a "coincidence of popular emotion and moral authority" that they form a national epic. These claims can only be true of the sixteenth century versions, and cannot be tested without scholarly appraisal.

Fr Levi's account of the origins of these translations shows how far considerations of theology and politics affected the use of language. They cannot be ignored if the developments in style are to be understood. More is needed than his chronological survey of the translations cited, for the most part obscured in the introduction by an excess of dates and tedious for the general reader. He might have given more analysis and argument, less simple statement of dry facts. He provides no bibliography; there is no index of the texts quoted, which could have facilitated comparison of similar passages, and perhaps made the book more useful for spiritual reading. An appendix, setting out various renderings of Psalm 123, scarcely seems sufficient for either of these purposes.

In his slightly ponderous thirty-three page introduction, Fr Levi justly likens the English Bible to a national epic, but for the wrong reasons. The coherence and im-

portance of the different translations in the sixteenth century derives more from their influence on each other and on the whole range of literature and thought in England until our own time, than from their origins in the particular conditions of the age. The later versions are not part of this tradition, for they are too individual and inconsequential. Perhaps Fr Levi should have confined his attention more strictly to the sixteenth and early seventeenth century translations and used his scholarship to show us more exactly how they reveal changes in style.

Nevertheless, he has done us a service in providing such a beautiful anthology of English Biblical literature. We must regret that he was content with such a modest aim, and did not investigate further areas of enquiry indicated by his introduction. Yet, as he intended, he has shown the real literary and spiritual worth of the old translations. It is timely, in the age of the paperback Bible, for a man of letters to remind us of considerations other than accuracy in translation. He has made accessible passages from fine translations now forgotten, and today often difficult to obtain. The excerpts are balanced, well chosen in length and subject, neither repetitive nor diffuse. While more selections from the Gospels would have been welcome, Fr Levi was no doubt right to give the Old Testament the more prominent place. This is a good collection and stands as a rebuke and an inspiration to the endeavours of many modern translators.

EDWARD GREEN

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Oxford.

Ian Robinson THE SURVIVAL OF ENGLISH Cambridge University Press 1973 247 p
£2.50 Paperback £1.50.

Seeing language as the only means by which experience can enter consciousness and so become significant, Ian Robinson seeks, by demonstrating the debasement in contemporary English of the language of religion, politics, journalism and love, to prove an unprecedented decline in the quality of our national life. He also suggests that as a result of this degeneration of English, vital modes of apprehending experience could well become impossible for future generations of the English speaking people of Britain.

It is good to find someone prepared to assert that style is not merely an elegant accomplishment but an indication of the quality of a man's response to life. It is certainly a healthy thing that such fundamental questions should be asked about the values implicit in our national life. And there is much in this book that seems very fine; for example the chapters on "The Language of Love". Here Robinson makes the best case I have so far seen against pornography when he says "it attempts to disconnect sexual response from whatever significance it has in our lives". He is also most impressive when he sets against such dismal rubbish the creativity and power of love as shown by great writers from Chaucer to Solzhenitsyn.

But the book as a whole finally disappoints a reader who has, like myself, come to it soon after reading his magnificent work, "Chaucer and the English Tradition". In that book Robinson shows the great writer to be one who helps us to see life steadily and see it whole—that for him is seriousness. It is just that kind of seriousness that seems lacking in Robinson's latest book. There is certainly a steadiness of vision—if by steadiness we mean inflexibility—an authoritarian, traditionalist standpoint from which he judges society. But where is the wholeness of the vision? When, for example, he has exposed very convincingly the stylistic infelicities of our modern versions of the Bible, is it enough to set against them the language of the Authorised version and the Book of Common Prayer? There seems to be no awareness of or interest in the needs that led the modern translators to attempt, however unsuccessfully, to provide for our generation what the Jacobean translators did for theirs. If there has been a loss of the sense of authority and uncertainty implicit in the rhythms of the seventeenth century works, have there been no compensations as regards clarity and accuracy in the modern versions? One sometimes gets the impression that he sees Christianity

as a beautiful but very fragile relic of the remote past that will disintegrate if exposed to fresh air and sunlight.

The chapter on the language of politics leaves a similar impression of incomplete vision. Here it is Churchill's wartime speeches that are used as a standard to gauge the vulgarization of the public language of contemporary politicians and by implication the debasement of political thinking. No attempt is made to discuss the relationship between the quality of Churchill's rhetoric in 1940 and the war crisis that generated it; nor is there any suggestion that the special kind of strength and authority that this style implies could have its own limitations when dealing with the complexities of the contemporary political situation.

Readers will, I think, be convinced that Ian Robinson is a sensitive and penetrating critic of English prose. They may also be impressed by the sincerity of his concern for human dignity; but I doubt if they will be either convinced or impressed by the intemperate way in which he deduces from these imperfect uses of the English language a disastrous degeneration of our national way of life. To be convinced one would need to have evidence that he had carried out the detailed sociological research needed to understand why Englishmen today think as they do about religion, politics and love. Instead one is given certain rigid but by no means self-evident formulae such as the primacy of order over free growth, and of a sense of a national identity above international understanding, and then it is pointed out that modern society is degenerate because it does not conform to these standards.

D. M. CRITCHFIELD

Ian Robinson's other recent book, "Chaucer and the English Tradition" (reviewed by the same reviewer, Summer 1974, p. 95f) has also just been reissued in paperback at 52

Gen. Ed. Alexander Jones THE JERUSALEM BIBLE, POPULAR EDITION DLT 1974 1340 + 340 p £1.60.

This compares well, at the same price exactly, with the Penguin paperback edition of the New English Bible (reviewed in the Spring issue, p. 77). It is hardback and an inch longer. Special bindings can be ordered in leather, resin or limp imitation leather.

What is now offered by DLT is a Standard Edition with full critical apparatus, a Reader's Edition with brief notes and introductions, appendices and maps—and this. Each edition has virtually halved the price of its predecessor as it was issued. As the inflationary curve went the other way, that is most creditable.

R.E.

II. THE TUDORS & THE CHURCH

C. R. Elton STUDIES IN TUDOR AND STUART POLITICS AND GOVERNMENT: PAPERS AND REVIEWS, 1946-1972, Volume 1, TUDOR POLITICS: TUDOR GOVERNMENT, Volume 2, PARLIAMENT: POLITICAL THOUGHT Cambridge University Press 1974 Vol. 1 401 p £7 Vol. 2 267 p £5 Set of 2 vols. £10.80.

These volumes bring together very usefully the less accessible two-thirds of Professor Elton's output of articles and major book reviews hitherto only to be found in a wide spread of periodicals. Hard-pressed teachers will be glad to have so readily available such things as "Cardinal Wolsey" (far and away the best modern survey of him), "Thomas More, Councillor" and "Sir Thomas More and the Opposition to Henry VIII" (the only effort so far to treat in detail critically More's career in government), and the study of Parliamentary history (No. 22)—to pick out a few of the more obvious plums.

The collecting together of the articles, and the addition of Professor Elton's very first publication ("The Terminal Date of Caesar's Gallic Proconsulate") makes one

interesting point clear. Elton's father was a distinguished ancient historian, and he himself began in that field. That early background has clearly helped to form Elton's whole approach to sixteenth and seventeenth century English history. As he says, ancient historians and medievalists have brought their history "out of the heroic into the scientific age" by developed research techniques and a mastery of the critical analysis of sources: but the historians of sixteenth and seventeenth century English history are being very slow to follow suit. Elton's "The Problems and Significance of Administrative History in the Tudor Period" shows how he has regarded himself as battling for such "scientific history" of the early sixteenth century. The articles on Henry VII (Nos. 3, 4 and 16) and on Elizabeth (12 and 20) in effect are sharp, critical planes at still largely "heroic age", "unEltonised" areas of sixteenth century history, and Nos. 27 and 28 criticise seventeenth century history from the same point of view. No doubt this line of "scientific" attack has upset the traditionalist historians of the period, whose long-accepted views and piecemeal, amateurish research have hitherto only had to face the gentlest of prods (for instance from David Knowles and Neale). Still, as Professor Elton now admits, the revolutionary, "scientific" invasions of "heroic" fields can themselves rapidly and unconsciously succumb to dogmatism—as has happened to "Namerisation" of Parliamentary history (see Nos. 21 and 22)—and create new heroic legends. However, Elton's most recent articles, and numbers of amendments added to the footnotes in these volumes, show that he is now well aware of this danger. His critics should not confine themselves to making this point and then return to gaze slowly in their usual fields. They should take Elton's main point and encourage their research students to follow and broaden the new track of intensive and critical research blazed by him and his Cambridge seminar.

Of course, behind historical methods lie the persons of the historians. Elton has some fascinating sketches of the backgrounds, characters and sad histories of some historians: for instance Pollard, Greighton and Figgis. Elsewhere (for instance in "The Practice of History") he has spoken pretty plainly on the ways in which historians' work is powerfully moulded by circumstances, national, academic and personal. Still he is a very determined opponent of recent sociological-historical determinist theories. In fact it could be argued that the study of history, like hens, needs roughage: in the long run it profits most from having a generous complement of eccentrics and heavily biased amateurs.

Even Homer nodded once or twice, and there is a misprint on p. 148 ("Moore" for "Moer").

Bracknell, Berks.

J. C. H. AVELING

William E. Wilkie THE CARDINAL PROTECTORS OF ENGLAND, ROME AND THE JUDGES SINCE THE REFORMATION Cambridge University Press 1974 262 p. £4.50

When the distinguished Bolognese lawyer Cardinal Lorenzo Campeggio arrived in London on 8th October 1528 to examine, as co-legate with Cardinal Wolsey, the case for the annulment of Henry VIII's marriage to Catherine of Aragon, both the king and the English cardinal had grounds for believing that Campeggio might view their case favourably. Campeggio was cardinal protector of England at the papal curia, in return for which service he held the bishopric of Salisbury, one of the richest sees in England, and he came as legate of Pope Clement VII who, as Cardinal Giulio de' Medici, had preceded him as protector of English interests at the curia and had held the see of Worcester. The idea of a cardinal protector, a member of the College of Cardinals who would represent the interests of a particular secular ruler and his country at the curia and be rewarded for doing so, had emerged in the fifteenth century. The principal responsibility of the cardinal protector was to refer in Consistory the ruler's nominations to bishoprics and other benefices to which the right of papal provision was successfully claimed, and to ensure the expedition of the bulls of provision. Meanwhile the papal attitude to the national protectorate underwent a marked change, from a total prohibition by Martin V in 1425 (which was never

enforced) to guarded approval by the end of the fifteenth century and formal recognition at the office in the early sixteenth. By then even Franco, which was never without a native member of the College of Cardinals resident at the curia, had adopted the practice of choosing an Italian curial cardinal as protector, clearly in order to develop as wide a base of influence as possible.

In a study which originated as a doctoral thesis presented at the University of Erlangen in 1966, Fr Wilkie examines the series of Italian cardinals who undertook, at the invitation of the crown, to serve the king and England in the papal court. "The Cardinal Protectors of England" provides much valuable insight into the nature of Anglo-Papal relations in the two generations before the break with Rome, particularly as seen from the curial point of view. Wilkie's account begins with the origins in the reign of Henry VII of the cardinal-protectorship, which was one of the marks of the post-1485 English cultivation of the Renaissance papacy. He shows how the office developed in stature and significance with the appointment by Leo X as cardinal protector of England of his cousin and right-hand man Giulio de' Medici, and illustrates the crucial importance of de' Medici's successor Campeggio in the events leading to Henry VIII's final break with Rome.

In the case of Henry VII it had been doubly important to have a protector in Rome in order to offset the sympathy of his bishops, secret in England but open among members of the Irish hierarchy, for the Yorkist cause. When on 6th September 1492 Henry wrote to Alexander VI, congratulating him on his election and proffering English obedience, he formally requested Cardinal Francesco Todeschini Piccolomini, nephew of Pius II and subsequently pope as Pius III for twenty-six days in 1503, as protector of the English crown and of the English nation. Piccolomini had been chosen on the recommendation of Giovanni Gigli, the English orator at the curia, in preference to other candidates whose pro-French leanings might make them less reliable proponents of English interests. Piccolomini was already cardinal protector of Germany, and his imperial leanings seem to have been regarded in England as a positive mark in his favour. This identification of the interests of England and the Empire at the curia through a common protector is a strand running through Wilkie's book, from Piccolomini to Campeggio, though one may point to its even earlier origins in the 1420's when Cardinal Branda da Castiglione represented the interests both of Henry VI and of the Emperor Sigismund of Hungary. But Campeggio was the first protector to be caught in a major clash of interests between the two powers—as cardinal protector of the Empire and under obligation to Charles V he could scarcely hand down a decision depriving the emperor's aunt of her position as queen of England! Wilkie's masterly analysis of the pressures to which Campeggio was subjected over the "divorce" case, pressures from Charles V, from Pope Clement VII and from England, is one of the most valuable sections in his book, and the supreme irony of Campeggio's position is illustrated in that he, who personally believed in the validity of the marriage, found himself a virtual prisoner in Castel Sant'Angelo with the pope after the Sack of Rome by imperial troops, and had to write an abject letter to Wolsey and ransom himself with the income from his English bishopric.

Before his "divorce" became an issue Henry VIII had experienced little but co-operation from popes and cardinal protectors, though various diplomatic incidents highlighted by Wilkie ought to have shown the king that once an issue became involved in interests outside of England or Ireland, Henry's power to influence the curia was severely limited. It was part of Campeggio's dilemma that he recognised that the dissolution of the king's marriage could never be the purely English affair which Henry and Wolsey tried to make it. Wolsey's authority to deal with the "divorce" rested largely on his position as legate *a latere* and Wilkie quite rightly stresses the extent to which Wolsey's legate power in England was due to Campeggio and his predecessor as cardinal protector. But one of the most important points made in this book is that royal control over the Church, if not disputed in England was not disputed in Rome. If nominations to Irish sees often represented a compromise with the Irish, this was due rather to the king's political realism than to pressure from the curia. If Italians were provided in *curia Romana* to English sees, this was with enthusiastic royal consent or even initiative. If the clergy opposed the provision

of Campeggio to Salisbury this was less a question of resending English Church property falling to the curia than because Wolsey would control yet another English see nominally in Italian hands, as he already did in the case of Ghinucci's Worcester. One might further ask: how much does the view of an over-presumptuous Rome dictating to a Tudor king in order to pay its curial servants owe to post-Reformation propaganda?

In such a wide-ranging book it is scarcely surprising that some doubtful points should spring to mind. Why the unexplained assumption that when Gigli, who had studied at Oxford and knew England well, wrote Chester, he meant Coventry and Lichfield (p. 19)? What is meant by the statement (p. 157) that "Worcester and Salisbury were the only two sees permitted to the Italian *curiales*", when the cardinal promoter Adriano Casalesti held first Hereford and then Bath and Wells? Given Dennis Fenlon's recent study of Cardinal Reginald Pole (Summer JOURNAL, p. 97), how accurate is the description (p. 238) of Gianpietro Caraffa (Paul IV) as Pole's friend? Is not the assumption (p. 166) that the Irish provisions referred by Campeggio in 1524—all of candidates dispensed from the impediment of illegitimacy—necessarily illustrate "the tone brought to the Irish Church" by Archbishop Edmund Butler of Cashel a little insensitive to the gulf that existed between Irish customs regarding marriage, inheritance and clerical celibacy and the canonical norms of the Western Church? More disturbing perhaps, in view of the author's claim in the Preface (p. vi) to place his emphasis on "archival material less readily accessible to historians in England", are the constantly repeated errors in the citation of material from the *Archivio Segreto Vaticano*—the series *Obligaciones et Soluciones* belong to the *Fondo Camerale*, not the "Arch. Consist."; *Diversa Camerale* likewise belong to the holdings of the papal camera, not to the *Fondo Consistoriale*; an "Arch. Cancel." does not exist as the curia did not have the office of chancellor, and the relevant series should read *Fondo Consistoriale. Acta Vicecancellarii*—which leaves one wondering whether Fr. Wilkie may not have relied on the unsatisfactory transcripts in the Public Record Office rather than on the Vatican originals.

But it would be churlish to end on a note of criticism. Following on David Chambers' work on Cardinal Christopher Bainbridge, Wilkie's book is a major and most welcome contribution to our understanding of early Tudor relations with Rome. It sets a question-mark against the view that Henry VIII's break with Rome came about because he did not enjoy the degree of autonomy over the Church in his dominions which the Concordats gave to the kings of France and Spain. This he did enjoy to a considerable extent, but "the king's great matter" was too great to permit all such an accommodation.

KATHERINE WALSH

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Dr Walsh, formerly a Research Fellow at Somerville College, Oxford, is now a Lecturer in Modern History at Maynooth. Her D.Phil. thesis was on "The Observant Congregations of the Augustinian Friars in Italy" and she has since written on the significant controversies of the Fourteenth Century, and (germane to this review) "Curial cardinals and the Irish Church in the fifteenth century. The beginnings of a national protestorate" (*Proc. Irish Cath. Hist. Ctte.*, 1974).

III. STUART POLITICS

John Miller *POPEY & POLITICS IN ENGLAND, 1660-1688* Cambridge University Press 1973
iii + 288 p. £4.80.

In many ways this book is eminently useful and sensible. Specialists in the Revolution of 1688 will be grateful for Dr Miller's new material on James II's policies and promotion of Catholics in offices, and on Protestant pamphlet literature. Specialists in Catholic recusant history will be glad of new material on the Old Chapter, the

relations of Charles II and James II with the Roman Curia, recusancy statistics for Norfolk and Middlesex 1661-88, and of Catholic J.P.s throughout England and Wales in 1686-88. Schoolmasters and dons will be grateful for a book which covers, succinctly but thoroughly, a difficult subject which has been dealt with hitherto by a few other writers (notably Professor John Kenyon) piecemeal and not so comprehensively. Those who are interested in seventeenth century ideas will appreciate Dr Miller's close analysis of Protestant No Popery tradition.

The book has two main shortcomings. To a great extent these are—as Dr Miller frankly allows—due to circumstances outside his control: the deficiencies and opaqueness of his sources, and the near-total absence for his period of anything like the massive concentration by historians on the religious and political ideas of the English in 1603-1642. In spite of valiant efforts, Dr Miller has not really surmounted these obstacles.

The first shortcoming is in documentation. The main outlines of the story have long been fairly well documented, but there remain large gaps—the ideas and mentalities of Charles II and James II, the political set-up and ideas of the English Catholics, and the religious ideas of the English Protestants. Dr Miller set out boldly, not only to attempt one more search of the main English repositories for new material, but to tackle hitherto almost unused sources—in Paris, in Rome, and in English Catholic archives—while also attempting a systematic survey of Protestant political and religious pamphlets. This was a tremendous undertaking for one man within the circumscribed time-limits of a research degree course. It is not surprising that the fruits of such an ambitious programme were meagre and patchy. The field was one in which the documents do not yield quick and easy harvests even to such a hard worker as Dr Miller: they require years of careful, minutely-detailed work, preferably by a team of researchers who can pool and discuss their findings, and gradually acquire a knowledge of, and instinct for, the obscure technicalities by a sort of "connaturality". Dr Miller admits that he lacked this "connaturality"—especially when dealing with Catholic material which formed such a large part of his field. Thus, for example, his hardly-won statistics of recusancy convictions for Norfolk and Middlesex will mean little until they are provided with a background of very detailed study of the local recusant communities. The study and interpretation of Catholic ecclesiastical documents is a fine art, to which not even Catholic recusant history specialists yet claim to have attained satisfactorily. Dr Miller's forays into this field were hasty. He shows no sign of knowledge of secular priest and seminary archives—he does not even mention the Douai Diaries; he makes no use of the English Benedictine records (apart from the unsatisfactory and very incomplete printed versions). His summary of the issues between the Jesuits and seculars, and of Blackloism is misleadingly oversimple. He is capable (p. 30) of regarding a vague address of a letter from Rome to a priest in England as proof positive of Curial ignorance—not realising that letters could be intercepted in the post, that mission priests rarely had formal addresses. Again, Dr Miller says he could find no significant Catholic gentry correspondence. In fact no researcher is yet any way near being able to list the whereabouts and contents of such correspondence.

The second shortcoming of the book is in breadth and depth of analysis. The difficulty here was not only the near-absence of a background of current speculative historical discussion of the field: it was also the fact that the field is held by a very solid orthodoxy which—at any rate in its main outlines—can hardly be challenged. It is agreed that the English Catholic community of 1560-1688 was numerically very small and politically generally supine and leaderless, that its very continued existence owed much to Protestant recognition of these facts and practical tolerance, and that therefore the intermittent bouts of persecution and the existence of a vitriolic anti-Popery tradition require some special explanation. This orthodoxy may be inescapable. Nevertheless it should have been possible to have given the period something like the fresh, original and probing analysis which John Bossy gave to the Elizabethan period, in his "The Character of Elizabethan Catholicism". Professor Kenyon has made several rather half-hearted efforts in this direction. Dr Miller tries hard, but the results are thin. For the most part he buttresses the orthodoxy.

In the first place was English Catholicism so insignificant? The mere statistics of it tell us little: after all statistics would tell us that the English governing class was then numerically tiny, as were all the influential movements—Puritanism, and even the Anglican Establishment and Whiggery. It is by no means certain that Protestantism, as a positive, coherent, united force was securely in the saddle by 1660. Catholicism had, very arguably, a superior strength in Europe militarily, culturally and by virtue of its connection with political and social conservatism. Were thinking English Catholics so supine? Since Professor A. G. Dickens sketched Elizabethan Catholic "survivalism" so brilliantly, it has become customary to regard the vast majority of Catholics from 1560 to the eighteenth century as mere "survivalists". The evidence is still admittedly very scanty, but what there is of it by no means supports this thesis *tout court*. Anti-Popery amongst Protestants had its obverse—just as all-pervasive, apocalyptic, accompanied by odd psychological twists—in Catholic anti-Protestantism. Dr Miller brushes aside as absurd Protestant fears that a Catholic government would order a restoration of "abbey lands". But was it so absurd? The seventeenth century saw edicts of restitution in Germany and Bohemia, and Charles I's commissions to recover Church lands in Scotland and Ireland. There is evidence that the English religious Orders had a strong (if no doubt largely sentimental) attachment to their pre-1540 properties.

Dr Miller's analysis of anti-Popery is interesting, careful and, up to a point, perceptive, but still curiously lacking an understanding of, and sympathy for, religious feeling in general and anti-Popery in particular. He makes the latter seem conscious, lying shadow-boxing of a shabby and immoral kind, feeding on folk-legends and psychological perversions. (Admittedly, he refuses to go along with Professor Kenyon's habitual stress on the latter.) But surely it is possible to appreciate the intellectual and spiritual integrity of the basic religious ideas underlying the tradition, without defending men like Shaftesbury or Oates who made base uses of it, or the illusions and cruelties some anti-Popery fanatics employed. The basic ideas (of heresy, Hell, anti-Christ, apocalypse) were shared with Catholics and belonged to deep strata of European Christian development. It is odd that Dr Miller omits from his list of ideas underlying anti-Popery the one which was basic to Protestant divines and devout laity—Catholicism as semi-Pelagian denial of Justification by faith alone. He fails to observe that Protestant divines could be very familiar with Catholic theological and devotional literature, and very discerning in their judgment of Catholics. While rigidly opposed to Catholicism as a politico-religious "thing", and to many practical features of and tendencies in it as it actually was practised, they accepted that there was much academic theological common ground, and even much religious common ground, so that Catholics could be saved within and by their Church. It is not true that Sheldon was (p. 89) the first Protestant academic to deny that the Pope was anti-Christ simply. But obviously we are here arguing mostly in a void of evidence pending a far greater attention by historians to the history of religion.

Dr Miller's discussion of the intrusion of "the Catholic Question" into politics in 1672-88 seems governed by the orthodoxy that the matter was somehow bound to be artificial since the issue was not really serious, and anyway religion no longer had a deep hold on educated people's minds. Hence we gather that Charles II's pro-Catholic policies were only "temporary and unimportant" tactical moves in a battle for royal power; that the "no-Popery" of the Whigs was a desperate ploy by a weak party failing to gain any deep response from the generally, and that James II's effort was a parallel ideologically as well as politically *unreal* gamble by a man of whose religious genuineness Dr Miller seems in doubt. One does not have to be a Belloc to feel that one has been sold short weight. We can be pardoned for suspecting, with Professor Kenyon, that Catholicism was something more than a sheeted bogey, that Charles II and James II intended a real revolution, that in spite of their ill-luck and bungling its success was a real possibility—in fact that there was a real, and not a bogus, "Catholic Question".

The book contains a number of mistakes of spelling and fact: p. 30 "Cardinal Barberino" (and index, p. 279); p. 57 the account of the High Commissions for Ecclesiastical Causes as misleading; p. 82 according to the evidence assembled by his hingsapher, G. Soder, it is unlikely that Bishop Goodman became a Catholic; p. 85 n. 64

"secretaries" (for "sectaries"); p. 93 "received into the Catholic church on his deathbed"; p. 268 "Norwick" (Norwich).

Bracknell.

J. C. H. AVELING

ed Brian Manning POLITICS, RELIGION AND THE ENGLISH CIVIL WAR Arnold 1973 272 p 54.

There appears to be no end to the massive modern spate of books and articles on "the English Revolution" of the seventeenth century. But they seem to generate complexity of analysis and interpretation rather than light. No doubt the real reason for this fault is the research situation. There is available a huge mass of MS and primary source material of the period, but the very limited time for intensive research at the disposal of Ph.D. students or busy university teachers does not enable them to do more than peck at the surface of their material. This book of essays is a fair example of its kind both in its virtues and its severe limitations.

Mr Richardson's "Puritanism and the Ecclesiastical Authorities: the Case of the Diocese of Chester" (pp. 3-36) is a brief summary of his recent book on the subject. Like his book, it gives the impression that the author, instead of getting down to a really deep study of his materials lasting for years (as it necessarily must), "rode past" rather hurriedly through them, looking for evidence to connect up with current theories on the subject. At least he has been able to uncover some of the salient features of Lancashire Puritanism, and to suggest that it had characteristics which diverge somewhat from the traditional picture of seventeenth century Puritanism. But he leaves us in the dark about the doctrinal content of the movement, and his work hangs in the air because we know so little about Puritanism elsewhere in England, non-Puritan Anglicanism in Lancashire and elsewhere, and Catholic recusancy in Lancashire.

Mr Manning's "The Aristocracy and the Downfall of Charles I" (pp. 36-80) has a curiously old-fashioned flavour. In deliberate reaction from recent currents of "sociological" history and stress on "the gentry", he sets out to paint into the familiar picture of the politics of 1640-42 the largely forgotten figures of the peers, and suggests that they played a very crucial part. His account is political history of the old kind: an attempt to reconstruct parties and intrigues, largely from memoirs, scraps of correspondence and foreign ambassadors' reports. The effort to do this was surely overblown and invalid. But the nature of the sources inevitably makes the suggested reconstructions very hypothetical and tenuous. We need to know a vast deal more, and in real depth, about the seventeenth century peers.

Mr Manning's other essay, "Religion and Politics: the Godly People" (pp. 82-123), is, for its admirably clear and succinct summary of the latest agreed view of the relation between religion and politics in 1640-42 (p. 82), and its gathering together neatly of most of the already known, but widely dispersed, pieces of evidence of the views on this subject of contemporaries, Puritan, royalist or neutral, a welcome gift for busy dons and schoolmasters.

Mr Lindley's "The Part played by Catholics" (pp. 127-177) is limited to a summary examination of the papers of the Goldsmiths' Hall Committee for Compounding to discover what proportion of the fined Catholics of London and eight other counties were officially regarded as neutrals during the Civil Wars. He finds that they were, in considerable majority, neutral. Lastly he speculates on the reasons for this neutralism. The speculations are mostly drawn (in one case, p. 164, very uncritically) from a variety of secondary sources and remain interesting but hypothetical—because we still know very little indeed about the minds and politico-religious opinions of recusants from their own writings.

Patricia Higgins' "The Reactions of Women, with special Reference to Women Petitioners" (pp. 179-224) mainly studies the evidence for the active participation of women in political demonstrations in 1640-60, though she finds they really cast little light on a problem which has already occurred to historians of the period: was this

political activism merely an overflow from the well-known religious activism of women at that time, or did it represent the beginnings of a secular "Women's lib."? It is a pity that neither this article, nor its sizeable bibliography, nor the other writings in the growing recent historical debate on the subject mention the theories of Mary Ward on the position and destiny of women. (Printed in M. C. E. Chambers' "Life of Mary Ward", but the MS sources, alas, perished.)

Mr Davis' "The Levellers and Christianity" (pp. 225-250) is a very dense discussion of the theories of the Levellers and the relations, in their thought, of religious and secular influence. He comments on a large body of Leveller literature, and presumes in his readers a fair knowledge of the Leveller movement and recent work on it. The result is that a reader feels like someone who has accidentally overheard the middle of a very technical debate.

There are two misprints: p. 9 Oundle, Yorkshire; p. 143 seige.

J. C. H. AVELING

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IV. THE VICTORIAN MIND

PETER CONRAD THE VICTORIAN TREASURE-HOUSE Collins 1973 222 p £3.50.

General interpretations concerning art and society by scholars in disciplines other than one's own are challenging and even exciting. Both of these adjectives apply in full to Mr Conrad's book which abounds with demanding connections and discriminations, and which the historian would like to follow up or argue against. His book is written as an extended essay, without footnotes or bibliography, heightening the effect.

Concentrating principally on the novel, painting, and architecture Mr Conrad takes for his thesis Henry James' comment on Middlemarch, seeing Victorian art as "A Treasure House of detail, but an indifferent whole". The Victorians in their cathedral-like novels, their sentimental and scrupulously detailed paintings and their fussy, grotesque buildings are trying to express in art their escape from the clean severity of classicism. For them Shakespeare was the exemplar of freedom of expression over form, the triumph in another context of colour and sentiment over line and proportion. Concerned with the nature of the spiritual and mysterious, they tried to express it in their art. The only rebel was Matthew Arnold yearning "for the rigidity and restriction which have been overthrown", and having to deny himself expression in verse because of the religious faith he had lost.

Following Burne-Jones, Mr Conrad rightly emphasises the importance of reading pictures and buildings, if one is to understand them, and measure the Victorian aesthetic achievement. For him, the Victorians failed to realise their aims. Only in the loosely structured novel could they find a medium for their yearning for artistic reality. Elsewhere they were led into aesthetic mistakes—so that attempts to involve the viewer in the situation portrayed result in detail and conscientiousness triumphing over concepts of form and beauty. In their buildings Gothic ideals degenerate into a vulgar streaky bacon.

With a wealth of illustration Mr Conrad carries his reader with him, provoking and questioning. But is his interpretation an integral whole? In fact what he has given us is a most stimulating picture, not a three-dimensional building. Although he is concerned with society, following the Dickensian Jerrold through London, nevertheless Mr Conrad's concerns are primarily aesthetic and the relationship between art and an urbanising society is not fully explored. Above all the great Victorian debate about religion and a changing socio-intellectual world is not here related to Victorian art. This response as seen in Butterfield's churches, or the Victorian country house reflected a more varied reaction than one of pure aesthetics—in changing attitudes to religious experience, family relationships, and in the response to the new mechanical opportunities opened up by an industrial society. Above all the relationship between

the more general intellectual language of the Victorians and their art is not given full play. We are told a great deal about the Victorian search for artistic freedom but little about the impact of Germanic thought on the Victorians nor its continuing dialectic with a rationalist and materialist tradition.

Mr Conrad illuminates whole facets of the Victorian frame of mind, especially in the sections on painting. It is not a book about art and society and it is not a book for beginners or fools.

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DAVID L. HULL DARWIN AND HIS CRITICS: THE RECEPTION OF DARWIN'S THEORY OF EVOLUTION BY THE SCIENTIFIC COMMUNITY Harvard University Press London OUP 1973 xii + 473 p £9.25.

It is often assumed that the controversies raised by Darwin's theory of evolution were primarily between the scientists on the one hand, who were in favour, and the theologians who opposed him. In fact, much of the original opposition came from the scientists themselves: biologists, geologists and physicists, and was based on scientific rather than theological considerations. David Hull has made a useful contribution to Darwinian studies by collecting some of the more important reviews of "The Origin of Species" and "The Descent of Man" published between 1859 and 1874 by ~~competent~~ scientists most of whom were, in varying degrees, critical of Darwin's conclusions. The selection is, in fact, somewhat weighted against Darwin by the fact that the two most important early defenders of his theory, T. H. Huxley and Asa Gray, have been omitted on the grounds that their reviews have already been widely reprinted and are easily accessible. In addition to the reviews themselves, the editor has added a lengthy introduction on the different theories of scientific method accepted by Darwinians and anti-Darwinians, and brief comments on the individual reviewers.

The controversies and criticisms presented in this volume were only to a small extent concerned with religion. Most of the reviewers, with the notable exception of the geologist Adam Sedgwick, did not regard the theory of evolution by natural selection as theologically dangerous but criticised it as scientifically unsound or at least as too speculative to be acceptable. The main point at issue between Darwin and his critics concerned the nature of scientific method as such. The most widely accepted view at that time was that true science is based upon the inductive method, associated particularly with Francis Bacon and John Stuart Mill. According to this, the first stage in the development of any branch of science is to mass a sufficiently large number of well-established facts. From these one infers the cause or causal connections between the facts, using rules systematised by Mill. The ultimate purpose is to discover the causes of all phenomena and the interrelations of these causes. Or: given that true causes often cannot be directly identified, the second stage is to discover empirical laws to which the observed phenomena conform. Then, when the phenomena and laws have been firmly established, one can look for theories to explain them. On this view of scientific method, theories are either unnecessary, if the causes are directly accessible, or enter in at a fairly late stage after a firm empirical foundation has been laid for them.

Darwin's theory of natural selection did not conform to this pattern, nor was it intended to do so. He was, in fact, using a hypothetico-deductive method—unfashionable at the time but now regarded as much more useful than the inductive method. According to this, theories are required even in the earliest stages of scientific investigation. They are needed in order to enable the scientist to decide which facts are likely to be significant, to indicate possible linkages between different types of phenomena, and to suggest new experiments or fruitful lines of investigation. The plausibility of a theory is to be judged by its success in unifying experience and in advancing knowledge rather than by any strictly inductive justification which it may be able to claim.

Actually, the hard observational evidence in favour of natural selection was very scanty in Darwin's day—much more so than it is now—and the objections which were raised could not all be satisfactorily answered. But as a hypothetico-deductive scheme the theory was brilliantly successful. It provided a framework within which a vast range of phenomena in geology, comparative anatomy, embryology, genetics, etc., could be linked together and explained. It opened up new lines of research which have resolved many of the original difficulties. Like all other fundamental scientific theories it may eventually prove to be inadequate and to need modification but it is still a valuable tool for the biologist.

The main interest of this volume is, then, as a study of two rival theories of science at issue with each other over a new and revolutionary world view. The theological issues were much less important during the years immediately following "The Origin of Species" than they subsequently became.

I noticed a large number of typographical errors: considerably more than one would expect from a book appearing under the imprint of a University Press.

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V. ON MARRIAGE & SINGLENESS

Katharine Moore VICTORIAN WIVES Allison & Busby 1974 208 p £3.25.

The theme is from "Paradise Lost", "He for God alone, she for God in him"; or from "Barchester Towers", "When the ivy has found its towers, when the delicate creeper has found its strong wall, how wonderful is their beauty . . . Alone they cower unseen in the dingy shade". Only a few Victorian women rebelled, those of spirit like Florence Nightingale who found time to ask herself, "Why have women passion, intellect, moral activity—these three—and a place in society where no one of these can be exercised? . . . Marriage is but a chance, the only chance offered to women to escape and how eagerly it is embraced". The lower orders worked their women to death, and the higher orders treated them like dolls. Neither told them much of the facts of life, so that Coventry Patmore was happy to write, "Pure as a bride's blush/ When she says 'I will' unto she knows not what"; and the poor bride mistook her first pregnancy for an illness. Wives having no property rights, Charlotte Brontë might keep her royalties while Mrs Gaskell saw all of hers go into the pocket of her husband—till the 1870 Married Woman's Property Act, which became fully effective only in 1908.

Mrs Moore, a widow and accomplished writer, has taken eight kinds of examples of Victorian womanhood under the thrall of marriage, ending with the contrast of three American wives who achieved a degree of independence that illustrates the greater freedom allowed to New England women. The author begins with the three Mrs Coventry Patmores—all of them "angels in the house" ("Her will's indomitably bent/ On mere submissiveness to him"). She next takes Jane Welsh Carlyle, as married to a genius and dying "still loved by her crabbed old divinity" who had once given half his heart to Lady Ashburton while Jane weighed still around his neck "either as a locket or as a millstone", uncertain which, poor creature. And so on to two broad winners, Frances Trollope, the parasite become the prop with her lucrative scribbling before breakfast of a hundred books or so; and Margaret Oliphant, "a night-spinning spider" who had five parasite males to prop up—"I cannot quite afford the luxury of keeping quiet"—so she wrote herself into the grave. And so on to an archbishop's wife, Minnie Benson, who was selected by her schoolmaster (Headmaster of Wellington) when she was 11 and married by him at 18. He a clever, simple, rigid proselytiser; she a mind of fluid inquiry, adept at pleasing him, they were separated by his death from compulsive work when she was 55: at once she confided to her diary, "He had it all, his life entirely dominated mine: Good God, give me a personality". It was

too late for the habit of selfless response to others' needs was ingrained: she was not even distressed when her son Robert Hugh became a propagandising Catholic Priest. And so on to . . . "that ideal equilibrium between husband and wife which is the highest achievement of marriage".

Skirting wives in fiction (Dickens, Trollope, Thackeray, George Eliot, Mrs Gaskell, Charlotte Yonge and Meredith) there is one of Mrs Moore's Victorian wives who strikes this reviewer more than the others, Hon Caroline Norton, granddaughter of Richard Brinsley Sheridan. She came from a brilliant, gay, generous and improvident background. Her husband, Lord Grantley's younger brother George was mean, avaricious, jealous, obstinate and slow, Quick-tempered and warm hearted, she found this lumbering man no match for her wit nor model for her ideal of the superior husband. As her wit was turned on him, his adoration turned to hatred of her: she came to describe his passion for her as of a bird of prey "that sweeps its clade and drops through the air". At last, driven from Parliament by the reform in 1833 and haunted by Caroline for it, he locked away her three children for six years from her, she having no legal redress. He lived in her house when she left, impounded her jewels and clothes, and tried to defame her name with divorce in mind, citing Melbourne. Entirely acquitted but with a besmirched reputation, she tried in vain to see her children who were being ill cared for. She wrote a pamphlet challenging the law on Custody of Infants (which led to legislation in 1839); and she issued a poem, "A Voice from the Factories" in defence of industrial child-slaves. She heard news of her children's illnesses and pining for her, but was rebuffed in all her exertions to see them. Sent to a strict boarding-school, the three boys were forbidden visits from their mother: then the youngest died aged nine of neglect after falling from his pony, asking in his last hours for his mother. She then returned to pamphletising, ending with "A Letter to the Queen" (1855), who was told that a married woman original over a country whose laws ordained that married women shall be non-existent: "the religious vow taken by the man in marriage is merely to give him civil rights over the woman". She asked not "the wild and ridiculous doctrine of equality" but that she should be put in the same position as her husband's other inferiors—"in that of his house-keeper whom he could not libel with impunity, of an apprentice whom he could not maltreat lawlessly, of a scullion whose wages he could not refuse, of a labourer with whom he would not argue that his signature to a contract is worthless". Two years later a much amended Divorce Bill became law, protecting the earnings and property of deserted women.

ALBERTIC STACEPOOLE, O.S.B.

Margaret Evening WHO WALK ALONE: A CONSIDERATION OF THE SINGLE LIFE Hodder and Stoughton 1974 222 p £2.50.

The book's delightful dust-cover is temptation enough to look inside: in a glorious autumn setting of vivid, dying colours a grey-haired, informally clad woman is wandering alone. The anticipation of pearls from the wisdom of the experience of someone in the autumn of her life and suitably named, is exciting. The chapter headings show that the book ranges widely over life for those who by chance or choice remain unmarried. There is even one chapter ("The Void") devoted to the problems of those who, through death or divorce, suddenly find themselves bereft of a partner.

The author comes to grips with reality in her opening words: "We are something of an embarrassment, aren't we? I mean we single people". She challenges the climate of thinking which fosters the assumption that true fulfilment can be found only in marriage, that "singleness has to do with failure". Her theme is that wholeness and fulfilment of life is for single and married alike; that in one sense or another, everyone walks alone. Failure needs to be recognised as an important aspect of experience in life, as an aspect of "positive living". The book is overflowing with practical and spiritual suggestions drawn from her own wide experience in the mission field. Her approach to all sorts of situations is good common-sense, though at times verging on the petty.

This personal and very human document—and it reads as such—is in no way a professional analysis, despite its attempt to deal with such a variety of singleness; but it hears out the author's contention that unmarried life can be rewarding. It faces honestly the risks and costs of loving relationships, which she knows to be the lifelines out of loneliness and concentration on self. And yet the question, to which she devotes a whole chapter, "To what purpose is this waste? . . . of sexual gifts and energies" does seem left in the air. She comes to terms very happily with the position of the celibate who, having openly declared his or her position, may form relationships of loving friendship without arousing marriage expectations. But, as she says, the majority of single people rarely choose to be so, at any rate until such time as marriage becomes less likely and more difficult, and one might say less attractive.

It is no good trying to find pat answers to any of the questions posed in this book. It is no good looking to celibacy—that is the receiving of a gift. It is no good looking to Women's Lib—that may yet destroy the balance in human wholeness which implies the acceptance and cultivation of *anima* in the male and *animus* in the female. It is no good blaming the Victorians for a situation which has prevailed since the Greeks discovered the secret of paternity. It is no good sublimating, or pretending to sublimate, sexual urges. But it is possible, by the transcending of sexual gifts and energies through prayer and attention to Christ, to come to the freedom of loving and be loved in the fullness of peace and joy.

That the book makes muddled reading is probably because the author's gift for writing does not match her undoubted insight and sensitivity into most of the problems she tackles. Because this is an encouraging book, needed badly by many women who are living lonely lives of frustration and deprivation, I do not want to take issue with the author over details. But I would like her to have shown more impatience, and perhaps less passivity when she discusses the social structures which perpetuate the hardships of single women, and in particular those with dependent relatives. Yes, it is a book that will be a help to many.

MADELEINE JUDD.

Fairways, Miles Lane,
Cobham, Surrey.

Rosemary Houghton *THE MYSTERY OF SEXUALITY* DLT 1973 77 p 50p.
Quentin & Irene de la Bedoyere *CHOICES IN SEX* Living Parish (Ealing) 1973 56 p 30p.

These are two pamphlets which look at a single subject each in a fresh way. It is Mrs Houghton's special gift to shake the accumulated dust from the subjects of her choice and build up from the bare bones. Her five chapters here are not a twentieth century collage, but a reconsideration done with gracious economy. Her purpose is neither to rehearse biological data nor to discuss emotional involvements, but to introduce the wider implications of both, within us as spiritual beings and outside us in the relationships we make. One of her chapter headings, "the layers of the onion", illustrates this very well. She puts into a gentler light what has been sadly distorted, our sexuality; and she shows it as integral to the whole person (and that needs stressing over and over again). "Sexuality is about people. You can categorise types of sexual behaviour, but you can't categorise sexuality without distorting it. You can't lump all kinds of emotional attachment together under the heading "sexual". You can't keep sex in a hygienic little moral cubicle where it is bound to be good no matter what the rest of life is like, and you can't assume that having high ideals will make your sex life immune from the unpleasant infiltration of malice and greed from which other people obviously suffer. If we want to reach the heart of the mystery of sexuality, we have to be honest with ourselves and know ourselves to be capable of evil as well as good." The brief crisp message of this little book is a welcome antidote to the moral degradation put upon us by the mass media.

A husband and wife discuss, in question and answer form in "Choices in Sex", what is of interest to the young and the problems they face—this not at all in the spirit of "dangerous knowledge". As with the first pamphlet, the underlying assumption

is that the reader possesses most of the facts but now needs to appraise them and his attitude towards them. "Moral decisions are personal . . . a man becomes what he is because of his choices . . . but they must be his." The discussion is candid, dealing with the pros and cons of intercourse before marriage, of birth control, of abortion; and both sides are given a fair hearing, the Christian viewpoint being an *in gentili* emphasised. Some say too gently, and so the pamphlet has been removed from general sale: let us hope it will soon return.

MARGARET M. MOORHOUSE.

The Croft, Kirkby Wharfe,
Tadcaster.

J. Dominion *THE MARRIAGE RELATIONSHIP TODAY* Mothers' Union (24 Tufton St., London SW1P 3RB) 1974 28 p 15p.

Dr Dominion's theory of affirmation will be known to many through his extensive writings and lectures (notably his address to CMGC, "The Cycle of Human Affirmation", reprinted in the *Tablet*, October 1973). In the pamphlet under review he carries his idea a stage further, into areas examined by Nena & George O'Neill (cf. "Open Marriage: a new life style for couples", Evans, 1971). He suggests that in man's potential for self-discovery and healing inherent in the marriage relationship lies the answer to many of today's dilemmas.

If the mounting divorce figures are any indication, then the traditional pattern of marriage is failing to meet the needs of a significant number of people. Does this mean that marriage itself is outdated? Many think so, but as a committed Christian Dr Dominion disagrees. And yet this does not blind him to the limitations that do exist in our understanding: marriage as an institution may not be out of date, but our expectations are still those of a very different social climate, and it is these he would like to change.

Clearly no two people can fully meet all of each other's needs; so the author argues that the concept of the "exclusive couple" relationship will have to give way to an attitude which fosters all aspects of each partner's self-development, occupational, social and emotional, to the benefit of the marital experience. This presupposes a high degree of openness and trust which only the security of a lifelong commitment can give; a relationship in which both husband and wife are dedicated to the full development of each other's potential, in all fields, to their mutual gain.

Traditionally the Christian Churches have been more conspicuous in maintaining the status quo in the marital field than in pioneering. The author concludes by making the point that there can be no half measures if the Christian concept of marriage is to remain relevant to tomorrow's men and women. If the Churches are not in the forefront, educating, counselling, exploring more open attitudes and responses, then they must expect to be ignored. Dr Dominion has here uncovered rewarding vistas for freer and deeper understanding of marriage if only couples will dare a little. Hopefully many will, for surely it is to freedom that we are all called.

JENNIFER DAWSON.

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Langton Green, Kent.

VI. KATHLEEN RAINE'S POETRY & PROSE

Kathleen Raine *ON A DESERTED SHORE* The Dolmen Press 1973 £2.00.

*Do memories of the living build
Memory-houses of the dead,
A place at heart where we may meet?*

This question underlies what Kathleen Raine calls "a sequence of poems" but what the reader is more likely to take as one sustained elegy, whose loosely-knit stanzas shift in repetitive patterns about one and the same theme, that of lost love. As in so

many classical elegies, the poet seeks through words and images to re-create the intensity of past love and thus find "the key of memory, the grave, Paradise".

The style is deliberately and intensely derivative and, in the strictest sense, conventional. "Time is long, my love, and memories fade . . ." The romantic vocabulary is predictable: the recalled days were "solitary, sweet and wild"; the sea is "silver", the flowers have "fallen", the waves are "ebbing", the shores are "lonely" or "desolate". There are frequent borrowings from the gospels, Shakespeare, Eliot, Houseman. It is, indeed, the wistfulness of Houseman that comes through most readily: Kathleen Raine appears to have chosen a very limited group of immediately recognisable romantic signals with which to express what is, after all, the most basic and enduring of all romantic experiences, that of nostalgia.

The avoidance of originality is clearly deliberate. It is also very risky, no less risky than its opposite, the search for originality at all costs, which can so easily cut a poet off from his true roots. Each reader will have his own response to these verses, which are not prevented by their derivativeness from being highly personal; the constantly recurring motifs will become either incantatory or monotonous according to taste. To take one complete stanza as an example is not really fair, for obvious reasons, but it is probably fairer than quoting nothing:

*Two wanderers in a single dream
By paths of gold on silver seas
We to lost Paradise came home,
Together stood beneath those blossoming trees,
But went our ways
Uncomforted, and each alone*

The difficulty about this sort of verse will be immediately apparent. Is it really possible to renew the value of a currency which has been debased by a long period of over-printing? The answer to this is probably not as obvious as it sometimes seems. Kathleen Raine's verses (beautifully printed, incidentally, by The Dolben Press) certainly raise the question in a bold and extreme way, and her handling of her limited theme is as skilful and as rich as one would expect.

DOMINIC MILROY, O.S.B.

Kathleen Raine: FAREWELL HAPPY FIELDS Humish Hamilton 1973 173 p. £2.75.

The reader is immediately held by the Introduction, as good a piece of prose as one is likely to find; excellent, too, in its presentation of a case—the case of a born poet, not initiated as so many are, in adolescence, but dedicated from the dawn of consciousness. The weaving is seamless; the earliest remembered beauty, that of the minute chickweed-flower, is cognate with the "epiphany" of the wild bird observed—in each case not the mere mystery of the thing itself (though that was part of it), but of something which concerned also the seer, a confluence of her existence with theirs, and of both with something otherwise inexpressible (my italics).

The book thus has a rich close texture akin to the complex, multitudinous, space-and-consciousness-filling character of the events both in nature at large and in the life of the poet. One bright strand of the early experience seems notably worthy and significant—the movement of the heart towards loves and loyalties now all but lost. From her mother's people Kathleen Raine inherits something of the old clan loyalty to the chieftain: "an imaginative relation", she insists, far more than one of tyranny or economics, "a kinship of Eden itself among all who in Traherne's sense are co-heirs of the same parcel of earth and sky".

A great piece of good fortune, surely, was her childhood time in Northumberland: clean country where work and pleasure were interwoven. And the primary education Kathleen Raine received in the village school where her aunt was headmistress was fortunate for a destined writer; a firm scaffolding of grammar, and the learning "by heart" of so much poetry and scripture. With unmolested nature on the one hand, and on the other the classic discipline of words and numbers, she was well provisioned

for the long hard way ahead. And it does seem that the "berce morality and apocalyptic terrors" of northern Presbyterianism (by that time of course somewhat mitigated) added a masculine strength to the poetic ambience, insisting on the divine mystery, the divine power, and the abysmal fears behind the beloved face of life. The drowning of kittens (having to do it herself without expertise), the killing of the pig, the shooting of the poor bull, are neither glossed nor emotionally capitalised, but seem to fall into place with Old Testament images. They evoke reflections both wise and resigned, reinforced by the recollections of delirium in fever; perhaps a salutary fore-taste of the process of dying. In contrast, the passage on Sunday observance is tender and lovely; true and faithful to the delicate goodness and morality so clearly perceived.

The poet's study of her parents' contrasted backgrounds and characters is penetrating. She draws a convincing distinction between the "elegant" world of her mother's Scots tradition and the "alien terms" of her father's mining community Methodism, with its catastrophic conversions, speaking with tongues, "half-animal devil", and churchyard ghosts; and then comes the shrewd surmise that Calvinism and predestination quite simply saved her mother's people from the "woestings" and losses of damnation of the English puritan, though in their "sanctified rage" against "drink" they doubtless retained a useful volcanic vent.

The complex, strongly differing natures of these parents are realised deeply, poignantly, and in great detail. It is well for the average couple that their children seldom see through them to any comparable extent. And in this context it is a moving thing to know that Kathleen Raine, an only child, and a suffering child, was yet so faithful and fostering to her parents, very long-lived as they both proved. And indeed she has befriended many another vulnerable creature—untypically for the passionately dedicated poet, for that race throughout their lives have commonly sown dragon's teeth for others.

And here I cannot help dropping the mask of the impersonal critic. By the law of averages, and in view of the comparative rarity of women poets, it is a strange fact that Kathleen Raine and I were born within the same square mile. We both found Paradise enough to be going on with in the chickweed, *Poa Annua* and similar meek forms, although "the unreal and the mean" moved in all too soon—God help us, we were its *avant-garde*—and we had to learn "indignation, disgust, outrage, misanthropy". Her realisation of that rapid, deadly suburban blight is piercing. It is not so much the hatred of the more visual, terrestrial blight itself as the horror of the spiritual negation of which it is the symbol. (Of the endless proliferation of mean streets in the imagined hell of C. S. Lewis). But it is very curious that we both took refuge in botany. Following no doubt the lead of the tiny chickweed (for it is very true that ravishing forms are found at the lower frontiers of the visible, tempting one further in) we both continued our explorations with the microscope.

A remarkable feature of the narrative is the apparently "total read" of each episode, each parting of the ways, all the successive strokes of destiny—for there is a strong sense of destiny. And none perhaps more momentous than the poet's meeting, at fourteen, with her Roland. He does sound physically unattractive, but he was certainly, for Ilford, a wonderfully cultured and imaginative youth; and for weal or woe (woeful enough; but sent to purge the hothouse atmosphere by overcharging the pressure?) surely an enviable encounter? Not her mate. But so freighted with imagination, so chivalrous and decent—hapless the experience might be, but it seems foreordained, and not—certainly not—ignoble. Even the pimples are symbolic, the sign of something that had to come out of the system. The episode is somehow above mere grief, mere mischance. Well does the author reflect here on the fate of Edith Thomson, as blazing the tragedies of so many lives in that place, behind the clipped privet and the Nottingham lace curtains.

There enters at last the real avatar, the cultured, aristocratic Frenchman, who seems the destined instrument of a true deliverance; and yet to be lost in his turn, offering a love which could not be accepted. So from the sunny, soaring experience of Brittany, of French culture (so congenial to Scots blood), of French religion and daily life, of the company and instruction of a cultured, perceptive, sympathetic man, back

she goes at the end of her childhood to—Ilford. We are no doubt to learn how she eventually got out of it.

RUTH PITTER.

The Hawthorns, Chilton Road,
Long Crendon, Aylesbury, Bucks.

The reviewer, a poet herself, has recently been made a Companion of Honour.

VII. LIVES OF GREAT COMPOSERS

John Warrack TSCHAIKOWSKY Hamish Hamilton 1973 287 p. £5.

My husband's favourite literary comment was made by a young maidservant dusting the books in his study. "Dante's Inferno," she exclaimed, "I seen that at the movies. Is this the book of the film?" A similar approach to John Warrack's book is bound to lead to disappointment. The ingredients are the same as those of Ken Russell's heroic film; the storm-clouds over pre-revolutionary Imperial Russia, the happy family life, the agonising separation at 10, when Peter was torn from his mother to the School of Jurisprudence, a hotbed of homosexuality; his guilt and remorse when he became a victim, the disaster of his marriage with a nymphomaniac, the consolations of music and his ultimate success, especially with his works for the Imperial Ballet, the strange friendship with the never-to-be-seen patroness, Nadezhda von Meck, the volatility of Europe and America, the careless death from drinking a glass of water during a cholera epidemic. John Warrack pulls no punches—strange to think that only 40 years ago mention of Wordsworth's Annette was received with universal horror—but John Warrack's values are not Ken Russell's, the book is splendid both in appearance and content.

There are magnificent illustrations, portraits of contemporary artists by little known painters, which illuminate the whole scene, wooden photographs which reveal almost nothing except for one, passionate and sensitive, of the young composer; immense research is revealed by the copious bibliography and sources of information; there is a comprehensive list of Tchaikowsky's works. Three aspects are presented, the historic background—the opening sentence sets the scene—"When Tsar Nicholas I opened his reign by hanging the ringleaders of the 1825 Decembrist conspiracy, there were few in Russia with the optimism to see the events as the first act in the long drama of revolution." Then there is the life story of the composer, and finally a critical appraisal and description of his works, done with a professional ease that yet presents no difficulties to the uninitiated. He makes us see that Tchaikowsky escaped the trap of so-called "classical form" which so many of his French contemporaries fell into, by the spirit of nationalism and its vehicle, the Imperial Ballet: even his symphonies are passionate ballets of the spirit, and the enchanting "Casse Noisette Suite" is Fabergé in sound.

Finally one is driven to the conclusion that an artist's private life is relevant to himself and God, but utterly irrelevant to the quality of his work. Bach had 23 children, Beethoven had none, Gesualdo murdered his adulterous wife and swung their child from the rafters, Mozart's wife was reckless with housekeeping money but read him busy tales while he was working, Verdi pouring out the passionate love music of Otello and Desdemona was not on speaking terms with his wife. So what? as the vulgar say. All those men know the anguish and the tragedy and comedy of life; the quality of their transmission of this knowledge is the only criterion.

Stonegrave House,
Stonegrave, York.

MARGARET READ.

The reviewer is the widow of the art critic, Sir Herbert Read, and mother of the writer Piers Paul Read.

Wilfred Blunt ON WINGS OF SONG: A BIOGRAPHY OF FELIX MENDELSSOHN Hamish Hamilton 1974 288 p. 31 colour Pt. £5.50.

This charming book should be on every Christmas table. It is a real life fairy story come true, written in impeccable style, produced with great elegance—even the chapter headings are in Jugendstil. There are more than 100 illustrations, including 31 splendid colour plates. Every notable building and contemporary artist is there—my favourite is Clara Novello giving an imitation of Imogen Cooper. Better still, there are numerous sensitive and talented sketches by Mendelssohn himself (perhaps too many), the family and all their many friends by Felix's brother-in-law Herschel. Mr Blunt has taken endless trouble and done endless research—a rewarding task when everyone kept diaries and letters so that there are records of what everybody thought about everybody else. And what a bunch they were. Fantastic that only four years (1809-13) divide the births of Mendelssohn, Chopin, Schumann, Liszt, Wagner and Verdi; and only two years (1826-28) the deaths of Weber, Beethoven and Schubert.

Another astonishing fact is that the Mendelssohn family completely established itself in two generations. The arrival of Felix's grandfather, then a 14 year old hunchback from Dessau, is recorded by the Watch at one of the Berliner gates: "Today there passed through the Rosenthaler Gate 6 oxen, 7 swine and 1 Jew". And yet little Moses Mendelssohn and his son Abraham grew up and prospered, one quarrying a Gugenheim and one a Salomon, so that Felix, born in 1809, grew up in a sheltered privileged nursery under only an occasional shadow of the prevalent Jewish persecution. He was at home at every court and drawingroom in Europe from Berlin to Buckingham Palace. His parents were loving, strict, cultured; the four children adored them and each other. It reminds one very much of the Mozart world except that the parents were not professional musicians, rather more intellectual. They all travelled a great deal and Felix was a prime favourite with the great Goethe who was a great kisser. Felix, like Mozart, was a Wunderkind with similar phenomenal gifts of technique, memorising and extemporising: like Mozart, he was a perfect charmer, a noble, kind, generous, amusing human being whom everyone loved, from Queen Victoria to the tough Leipzig players whom he "laughed into good performances".

His life was a series of triumphs throughout Europe; everyone wanted him to play, to improvise, to conduct, especially his own music, and to organise the music of their cities or their courts, this at a time when Germany was seething with artistic activity and rivalry. He "discovered" J. S. Bach, giving tremendous performances of his works; and was the first to perform Schubert's great C major symphony. But he did not laugh in London when the players became convulsed over the triplets in the last movement: he cancelled the performance.

He married a splendid girl and experienced complete domestic happiness with her and their children. But the strain of public life was too much for this sensitive mind; too late he withdrew, and the shock of the death of his dearest sister in 1847 killed him. He was mourned by all Europe.

There are two flaws in the book which I think ought to be pointed out. The first is small but a pity. "Wings of Song" was the English title of Lotte Lehmann's charming and musically autobiography. The second is even more regrettable. In his foreword, Mr Blunt announces his definition of the book as a work primarily about Mendelssohn the Man. The whole paragraph is worth quoting: "It is written for the reader who instinctively recoils from those musical 'quotes' so liberally scattered through the text when the professional musician presents a great composer to the world. In it will be nothing about sonata form, plagal cadences or dissolving tritones. When Wilfrid Mellers writes of 'the use of the second inversion of the neutral diminished seventh' in a book that has been described as 'invariably illuminating', Wilfrid Blunt freely confesses to remaining unilluminated and he suspects that he does not stand alone in that outer darkness." What a pity he picked on Professor Mellers whose Department of Music at York University has done more than any other body in England to establish the value of, and perform, the lesser-known Mendelssohn works. Difficult somehow to imagine a similar book on a painter, say "Poussin the Man". Poor Professor Mellers. Poor Mr Blunt. How Mendelssohn would have laughed.

Stonegrave.

LUDY READ.

VIII. PRAYER AND THE LIKE

Edmund Hill, O.P. PRAYER, PRAISE AND POLITICS Sheed and Ward 1973 176 p 24.

The Psalter is like a religious community: we happen to like some of our brethren more than others, but they are all our brethren. Some psalms appeal to us and inspire us to pray, others puzzle us and we wonder why they are in the Scriptures; but they are all psalms, and part of God's Word.

Fr Hill wrote these studies on 32 psalms for a weekly newspaper in South Africa. They are written in colloquial style, with a backing of scholarship which does not intrude, and with an eye on the problems of Christians today. Each psalm is translated in a fresh, lively version, clearly set out in verses, at the beginning of each study. The title of the book indicates the different kinds of psalms dealt with.

A favourite with many of us is Psalm 83, *Quam dilecta*. Its author probably was thinking of the Temple in Jerusalem, "the courts of the Lord". Each of us may have known some church building where our prayers have meant much to us. This may be just a sentiment and liable to be distorted: we must be beware lest we tie ourselves down to any particular holy place, which is after all a symbol, even if it includes the presence of the Blessed Sacrament. This is only a provisional meeting with Christ, while the final meeting in glory is the real thing. The church building is a sign but the reality is the community of God's people celebrating the sacrament of his Body and Blood in any place whatsoever.

Psalm 108 is a "cursing psalm", and is omitted from the psalms in "The Prayer of the Church". It contains such virulent curses that some Christians will not pray it. But if it is printed with quotation marks, the language of verses 6 to 19 is not the psalmist's prayer, but what his enemies say about him: "let the days of his life be few, let no one continue to show him kindness . . . let his family be cut off." To these he replies, "Let them curse, as long as you (God) bless . . . I will glorify Yahweh at the top of my voice". The evil man deserves to be punished by a just God, and may he see God's hand in it!

Fr Hill's experiences in South Africa have made him sympathise more and more with the under-privileged, especially the victims of apartheid. The poor are the blessed ones, but they are not always right, nor are the rich and powerful always wrong. He himself would no doubt acknowledge that justice for all men is not the same as equality in all things.

GILBERT WHITFIELD, O.S.B.

Elizabeth Basset LOVE IS MY MEANING: AN ANTHOLOGY OF ASSURANCE DLT 1973 272 p 52.25.

This anthology began as a commonplace book, a private collection of unconnected snippets (some a few lines long, some a few pages even) made by H.M. the Queen Mother's Lady-in-Waiting. The various memorable passages she records have helped her through sad times, and not only her but others with whom she has shared them: it is they who have persuaded her to publish them.

The title is taken from Julian of Norwich, and a thread has been woven to give a skeleton to the flesh: Adoration, Gifts of the Spirit, Prayer, Forgiveness, Petition, Loving Attention, Suffering, Mourning, Wisdom, Awareness of Beauty, Union. The range of Lady Elizabeth Basset's reading is generous in time and kind, though it settles most on the fond authors of the Anglican tradition—William Temple and Evelyn Underhill especially. That is good: it will provide a fresh vein for Catholics who know their Julians and Teresa. All of them who have braved the perils of human expression, whatever their age or complexion, have helped (as has their collector here) to bring assurance and courage.

R.E.

Una Kroll TM, A SIGNPOST FOR THE WORLD Darton, Longman & Todd 1974 176 p Paperback 95p.

Dr Una Kroll is a medical doctor and a deaconess of the Anglican Church. In this assessment of transcendental meditation (TM) she describes clearly the background to Maharishi Mahesh Yogi's message and examines it sympathetically. She is persuaded of its benefits in terms of relieving tension and inducing a happy state of mind, but she raises questions touching the uncritical enthusiasm of its adherents. TM can be immensely helpful to certain people in a given life situation; yet there are possible dangers. Being essentially no more than a technique, without any avowed religious or ethical content, it could lend itself to abuse. Dr Kroll's book can be warmly recommended to the many who are interested in one of the most striking spiritual phenomena of our time.

AELRED GRAHAM, O.S.B.

Michael Hollings and Etta Gullick THE SHADE OF HIS HAND Maphew-McGrinham 1973 262 p 99p.

The aim of this anthology is to help ordinary people to spiritualise the everyday experience of life, particularly those of sorrow. To achieve this the editors have chosen extracts ranging from the times of the scriptures to the present day with a clear purpose of gaining a diversity which should contain something to suit all cases.

While an explicit aim of the anthology is to convey the element of "wondering" into our daily experience of pain, the main criticism of the final product is that the excerpts tend to be too man-centred, to be too concerned with doing rather than resting in God.

G.B.P.

IX. NON-CONFORMIST WAYS

Geoffrey Hubbard QUAKER BY CONVICEMENT Pelican 1974 246 p 45p.

This is a very readable introduction to the origins, thinking, practices, as well as the virtues and weaknesses of the Quakers—members of the "Religious Society of Friends" which arose from the dissatisfaction of George Fox and other "seekers" in the 1750s with the inconsistencies and insincerities of the English Churches of the day. Geoffrey Hubbard, a physicist and professional administrator, writes with perception and balance, and much of the clear observation of the scientist, of the "beliefs and attitudes which called me, a card-carrying agnostic humanist, out of the cold, and made me a Quaker by conviction".

What did he join? A sect, or a movement within the Church? A group of Christians, or mere vague theists? The two discoveries that have given rise to all its distinctive and sturdily odd ways were that of the unmediated leading by Christ of the individual seeker, and the presence in every man (yes, and every woman too) of "that of God"—the principle, or seed, or light of God, or Christ, within the human heart. From these two have come the silent Meetings for Worship, without creeds, liturgies, leaders or ceremonies, in which the whole of life, work and being is matter for reflection and constant review in the light of "that which is eternal", and the social work and witness, peace-seeking, international, inter-faith, democratic, and radical, which in peace and war have made Friends far more influential than their numbers could justify (some 20,000 in this country, a bare 200,000 in the world).

Quiet, steady, serious, responsible folk, they are constantly self-critical, extraordinarily varied in theology (a concept they generally distrust) and in occupation, yet united in the search for more just and sincere ways of expressing in worship and in practical action the basic Christian truths that have become compelling for each one.

Geoffrey Hubbard is frank about their shortcomings, and very aware of the dangers of generalising about such a diverse and independent set of individuals; but in their acceptance of honest doubts and considerable differences, their pragmatic, open-minded attitudes, their insistence on an interior rather than an imposed discipline,

their stress on simplicity and plainness of living (with the many unresolved questions this poses in a materialistic world) might they not have something to say to Christians of other Churches, as well as to dissatisfied agnostics?

JOYCE BLAKE

The Mount School,

York.

Miss Blake, Headmistress of the Quaker girls' school in York, is a leading voice from the Quakers at ecumenical meetings in the north of England. She is on the Archbishop of York's central committee for "The Call to the North".

Peter F. ANSON BUILDING UP THE WASTE PLACES The Faith Press 1973 275 p £4.95.

This is a most extraordinary tale, an almost bizarre story of the attempt to re-create medieval monastic life in the romantic mould of Gothic revivalism during the second half of the nineteenth century. No man is more fitted to recount this strange piece of history than Peter Anson, a one-time novice of Caldey under Abbot Carlyle and later roving recluse and author of a voluminous body of literary work, ecclesiastical and nautical.

The book traces the history of the foundation and development of Anglican monastic life in this country from about 1863, in particular the communities of Llanthony and Caldey, with lesser emphasis on the "nautical" version of Benedictine life which began in India and was later transferred to Alton in Hampshire. Also recorded is the history of the women religious who lived at Feltham, Twickenham, West Malling and Millford Haven, as well as those followers of Fr Ignatius who became part of his "double monastery" at Llanthony itself. The story is told through the lives of the principal characters involved; Fr Ignatius of Jesus, O.S.B., Abbot Aelred Carlyle, Fr Hopkins and Mother Hilda. It would be unfair to say that it is "an unloving study", but the author does not flinch from telling all. What he records, as he warns in his Introduction, may well offend pious ears. Mr Anson's account is by no means written in the same vein as Mr J. V. Smedley's 36-page apologia at the beginning of his collection of Fr Ignatius' "Mission, Sermons and Orations", published in 1886. The very fact of having to publish such a defence is enough to indicate to the reader that the apostle of Benedictine revival in the Anglican Church is a subject of some controversy. The author gives us the full flavour of these extraordinary characters; their romantic idealism, the extravagances which their imagination, coupled with their initial ignorance of monastic life, led them to adopt, and the quite bizarre adventures which resulted from such an amalgam of religious enthusiasm and impracticability, divorced as it was from any form of monastic tradition. The story is such that the author has felt it necessary to include a brief epilogue showing how the existing Anglican communities of monks and nuns owe little or nothing to these nineteenth century pioneers.

One of the strangest aspects of this attempt at monastic revival is the apparent absence of any real contact between these young, ardent and romantic High Churchmen and their fellow Englishmen who were at this very time in the process of rebuilding monastic life in this country after their expulsion from the Continent.

Llanthony in the Black Mountains is not many miles to the west of Belmont, the common novitiate and house of studies of the English Benedictine Congregation at the time when Fr Ignatius was in full cry; Palnasthorpe, Abbot Carlyle's monastery before the move to Caldey, is no distance from Ampleforth.

Although Llanthony is now a ruin, Caldey remains a monastery, but Roman and Cistercian rather than Anglican and Benedictine, a house of simpler ideals than the grandiose conceptions of its first owner.

The book is written in a light and witty style with a full array of footnotes supporting the text. The author has also illustrated his work with twenty-eight of his own drawings. For anyone with an inside knowledge of monastic life and its history the book can become almost compulsive reading. It should be in every monastic library both as a warning and a delight.

GEOFFREY LYNCH, O.S.B.

Alan Watts CLOUD-HIDDEN, WHEREABOUTS UNKNOWN Jonathan Cape 1974 191 p £2.50.

The work of Alan Watts has proved an irritant to not a few carefully structured academic minds. His life-style, as revealed in his autobiography "In My Own Way", was unconventional and must at times have caused distress, to others if not to himself. Yet those who knew him well saw him as kindly, generous, courageously concerned with truth. Deeply intuitive and correspondingly articulate, he remained unembittered by criticism, a genuinely creative spirit. He could expound the abstruse amusingly yet effectively, in a way to arrest the attention of the young, as was illustrated during his brief visit to Ampleforth little more than a month before he died, in November 1972.

This posthumously published "mountain journal", as he calls it, derives its title aptly from an English rendering of the Chinese by Lin Yutang:

I asked the boy beneath the pines.
He said, "The master's gone alone
Herb-picking somewhere on the mount,
Cloud-hidden, whereabouts unknown."

It is a collection of essays and short pieces, many of them already published separately, all of them rewardingly readable. (Something, incidentally, seems to have gone wrong with the pagination, which should be rectified in a subsequent impression.) Alan Watts' life-long interest in religion, in so far as it can be labelled, culminated in an almost unqualified Taoism—understood as a living in harmony with the basic energy of the universe, sailing skillfully instead of rowing strenuously on the sea of life. Among the ports of call were the *sanatana dharmas* of Hinduism, Zen, and the *philosophia perennis*, as Leibniz described the deepest religio-philosophical tradition of the West. Here his sympathies lay with the quality of Catholicism represented by St Thomas Aquinas, and less restrainedly, by Eckhart.

Accordingly the thought-categories that apply to Watt's work are metaphysical rather than historical. His threefold muse was that of art and philosophy, with history in a subordinate role, as the three have been neatly juxtaposed in an aphorism by Marcel Proust. "The muse which has gathered up all that the higher muses of philosophy and art have rejected, all that is not founded in truth, all that is only contingent but which reveals other laws, is the Muse of History." Yet history does not pass unlooked at, if only in the rather extravagant remark, that "The whole history of religion is the history of the failure of preaching. Preaching is moral violence".

The serious point being made here is that the well-springs of human conduct can only be reached by the removal of ignorance and promoting self-knowledge (enlightened discourse, as well as personal example, can obviously help in this process), not by moral exhortation and urgings to self-improvement. "You cannot, by any means, teach a selfish person to be unselfish. Whatever a selfish person does, whether it be giving his body to be burned, or giving all that he possesses to the poor, he will still do it in a selfish way of feeling, with extreme cunning, marvellous self-deception, and deception of others." Only by a continuous awareness of the true nature of the "self" can the difficulty be overcome. In these, as in his earlier writings, amid occasional frivolities and inconsistencies, Alan Watts has contributed greatly in his generation to developing precisely that awareness.

He believed that "The mystery of life is not a problem to be solved but a reality to be experienced". Significantly, in his last book, he tells us: "As far back as I can remember, I have always been fascinated by the idea of death. I think most children are. 'If I should die before I wake . . .'. The prospect of going to sleep and never waking up is unthinkable but compellingly fascinating". In a chapter characteristically entitled "What on Earth Are we Doing?" he quotes from the Chinese: "A man who has understood the Tao (the Course of Nature) in the morning may die without regret in the evening". Was he perhaps, unconsciously, writing his own epitaph when he transcribed these words of Confucius?

ALFRED GRAHAM, O.S.B.

X. DEFENSIVE BATTLES

Vice Admiral Sir Peter Gretton *CRISIS CONVOY* Peter Davies 1974 182 p £3.25.

Although I have read a good many reviews of books, I have never previously written one. I start therefore from my own premise that I like to learn four things from a review. What is the book about? If the subject is professional, is it accurate, are any axes being ground? Has the book merit, as a book, whatever the subject? Do I wish to read it?

"Crisis Convoy" is about the passage of a large convoy (HX 231, 61 ships, 31st March-8th April, 1943) right across the North Atlantic, with an inadequate escort, in weather frequently so bad that the full potential of even this small force could often not be realised, and the vital air cover was more than once unable to operate. It was opposed by more than 20 German submarines, kept in hourly touch by their own devices and shore control, with the position and movement of the convoy. The material value in the holds of the merchant ships was incalculable to our war effort. Only three ships which remained with the convoy were sunk after a running engagement which lasted for four days and four nights. The three ships which left the convoy were all sunk.

The last two chapters are devoted to a general review of this convoy, and another (ONS 5, 39 ships, 23rd April-7th May, 1943), and a thoughtful commentary on why the Germans lost the Battle of the Atlantic. Both deserve reading but, being of a somewhat different nature, I will not comment on them here.

As for the second, Admiral Gretton knows infinitely more about the details of convoy escorting than I do, and I have done my share. It is quite clear that the book is accurate, and I congratulate the author warmly on the care with which he has compiled the narrative. Many sources, some of them only recently made available, have been closely scrutinised and the task of reconciling some of the dates, times, and nature of the events described must not only have been lengthy but very difficult. My ear, sharpened by many years of practice, hears no axe grinding. Indeed it might be said that this very gallant and successful officer could well have omitted some criticism of his own actions which, at the time and in the circumstances, seem wholly reasonable to me.

Merit. Yes the book has merit. Its account of a battle, fought at a critical stage of the war, is exciting. It illuminates many aspects of the maritime war which are unknown, perhaps, to laymen and forgotten, perhaps, by the professionals. I would single out three in this context. First, the over-riding importance of sea-air co-operation in any maritime struggle is brought home starkly by the change in perspective when the air was there and when it was not. Secondly, the equal importance for groups of ships and groups of aircraft and groups of ships and aircraft to train as a team. The effects that the gaps in this training had on the passage of HX 231 are clear for all to see. Lastly, the difference in approach between the High Command and the forces (and Commanders) on the spot, in our country and Germany. This difference still exists today in many countries, but I would put my money on the British system of making policy plain and letting the man in charge get on with it, providing of course that he has all the knowledge that is available at H.Q. In this convoy the loss rate was exceedingly low, despite inadequate escort forces, and I believe it was because the Escort Commander was allowed to get on with it.

Presentation is important, too. For my part I should have preferred more drawings: the two night attacks and the two day attacks should, I believe, have had a diagram each. They would make the narrative easier to follow. The number of photographs could also, perhaps, have been increased, and possibly some more exciting ones found. Many who will read this book were probably not born when those (now) odd looking ships and aircraft and submarines were fighting the battle which won the war.

Against this mild criticism, it would be right to add warm praise for the way in which technical matters have been treated. It is refreshing to read about things, which

are essential to an understanding of the story, in words which themselves are clear, to the point and brief.

Do you wish to read it? This must, I think, depend upon who you are. I believe any professional sailor would like to do so, as would anyone studying maritime warfare in the round. But there are other books about convoys which are at least as good, and some better. There are also other convoys which, it seems to me, the author's vast experience and talent might better have illuminated. I am thinking for example of ONS 5. This, I dare say, is hardly fair comment on the book in hand. Admiral Gretton has done a very good, thorough job of describing this major event. It makes good reading—if that is what you like to read about. I do.

NATO Headquarters, BFPO 49.
North Atlantic Military Committee.

P. J. HILL-NORTON,
Admiral of the Fleet.

During the Second World War the reviewer spent his time on the Arctic convoys and the North Western Approaches. His last appointment was as Chief of the Defence Staff. He is now Chairman of the North Atlantic Military Committee.

See also Vice Admiral Sir Peter Gretton, "The Atlantic Battle Won", *JOURNAL*, Autumn 1968, p. 400-404. He was three times awarded the DSO for his own part in it.

Col A. J. Barker *FORTUNE FAVOURS THE BRAVE: THE HOOK, KOREA 1953* Leo Cooper 1974 170 p £4.25.

Virtus fortuna comes is the motto of the Duke of Wellington, and of his Regiment (33rd Foot). "The Dukes" found themselves brigaded with the Black Watch and the King's under Brigadier Douglas Kendrew (four DSOs and later to be Governor of Western Australia) in the Commonwealth Division for the last, static stage of the Korean War. The terrain was familiar to many National Servicemen and those who followed the war reports; the Gloucesters had handed over to the Welch and they to the Dukes. The ground was north of the Imjin river beyond the famous 38th Parallel, and the front hinged on a mass of rock and rubble known as Hook Ridge at one end, Point 355 at the other. This is the story of the last and severest of the three Hook battles, probably the last full-scale infantry-artillery clash fought on traditional lines that the world will ever see. It was a classic set-piece battalion-in-defence: it was also the most concentrated concatenation of engineer and artillery effort made since the Great War, under conditions of trench warfare often not unlike Flanders.

The story sweeps across a year of Korean soldiering, but comes to its intended climax with the month-long battle fought in the momentous May of 1953. Several battalions of assaulting Chinese infantry were broken up on a two-company front in the environs of the Hook, and the Chinese never attacked again after that. On the awful final night more than 37,000 artillery shells, 10,000 mortar bombs and 500,000 rounds of small arms ammunition were fired on our side alone; while from the enemy side the shelling was so heavy that all fighting bunkers in the forward areas received direct hits. The next morning saw a wilderness of wire and filled-up trenches, and the smell of cordite and flesh. It was a momentous month in that day by day the Everest team reached their goal (the peak conquered on the afternoon before the Hook battle broke), while to the east the Dukes prepared for their climax, and to the west in Cambridge a team of scientists broke the secret of DNA (the double helix). These three triumphs were offered to a Queen on the eve of her coronation.

I must confess an axe to grind. I was there, I persuaded Colonel Barker to write the book and I have had a hand in it. He has told his tale with all the craft of an experienced military historian (with many books behind him, the latest entitled "Behind Barbed Wire" about prison camp life). It is a book well written, but dismally produced by Leo Cooper, who has made a poor job of the photos and maps—and the price. Perhaps it can hope for a wide sale in paperback later on.

ALBRIC STAGPOOLE, D.S.O.

COMMUNITY NOTES

DOM FRANZONI AND THE ITALIAN DIVORCE VOTE

WHAT follows is a footnote to "Fate of a Benedictine Abbot" (Summer JOURNAL, 131-4). During July the Community of St Paul's-Without-the-Walls in Rome elected a new abbot, their tie with their former abbot, Dom Giovanni Battista Franzoni (b. 1928, prof. 1951, ord. 1955, elec. 1964), being finally severed. At the end of April he had been suspended *a divinis*, that is from his priestly functions of mass, ministering the sacraments and preaching. This was directly for his part in propagating the liberal Catholic support for the retention of divorce as a civil option in Italian Law; it came from the congregation of Religious (notably Abbot Augustine Mayer) as a final sign of its exasperation with . . . what—a rebel? a social prophet? a disobedient monk? a fundamental Christian?

There are several sides to the national Referendum on divorce: clearly one is civil politics, another is ecclesiastical policy and a third is principle. Only the third need concern us here. The Italian national scene, as a resultant of the 1929 Concordat, cannot easily separate Church and State, and particularly so on this issue. Article 34 of the Concordat between Pius XI and Mussolini (see frontispiece of the JOURNAL, Summer 1973, the Vatican Signator being Cardinal Gasparri) affirmed that the Italian State, "wishing to restore to the institution of marriage, which is the basis of the family, a dignity conformable to the Catholic tradition of its people, credits the Sacrament of marriage, regulated by Canon Law with Civil efficacy." The Sacrament as regulated by Canon Law is indissoluble and that was given juridical validity by the Concordat; so that when the State chose to introduce divorce into its legislation for all Italian marriages (i.e. including those undertaken according to the norms of 1929), the Holy See registered a strong claim that this constituted a *violatio* to the Concordat. When in 1970 a Socialist and a Liberal Member brought their divorce bill through Parliament by a narrow majority (which was the reason for the 1974 Referendum, to ascertain the considered will of the people more finally), Pope Paul protested with the Italian episcopal conference that the bill itself was a breach of the Concordat (i.e. affecting both Vatican State and Italy).

Two strong arguments were presented this spring by those not politically or legally orientated. The repealers argued that divorce was a social evil (*Gaudium et Spes* calls it "a plague" which "profanes"; the Italian bishops "a social wound"); that its presence was a cause of the breakdown of the institution of the family and a source of misery and suffering for children; and that it was contrary to the mind and custom of the Italian people who had long held family values in high esteem. The Milan law scholar and champion of the Referendum, Professor Gabrio Lombardi,

† The former Prior, Dom Giuseppe Turbessi (b. 1912, prof. 1928, ord. 1936) has been "named by the Pope to succeed".

dismissed divorce as "legalised immorality"; and another such professor dismissed it as "an insult to youth" and "a brothel waiting room". The reformers, pointing out that in the years of 1970-74 divorces had in fact been few and had largely served to regulate a *fait accompli* among families already broken up, argued for liberty of conscience for all citizens of whatever religious persuasion, and freedom of State from Church interference in its social legislation.

The two cases were argued in detail at several levels, the Italian episcopacy deploying mainly the prudential argument: that divorce legislation multiplies divorces and loosens the bonds of those marriages that need the strength of agreed indissolubility to remain viable. That kind of argument is much more vulnerable to sociological testing and to acceptance or rejection simply by the force of individual opinion, than the bishops envisaged. The evidence of divorce in Italy during the years when divorce was permissible did not clearly support it. Groups calling themselves *Dissenting Catholics* and *Critical Christians*, who had for years been arguing with what they called "the Church of Power", argued now that they agreed with both Rome and the Conference of Bishops that the sacrament of marriage is indissoluble and that at that level Christians should be obedient to the doctrinal teaching and pastoral guidance of their bishop; but nevertheless at the level of State legislation they argued for both civil liberty essential to a democratic society and religious liberty essential to a pluralist (and not wholly Christian) Society. The Catholic model of marriage might be held up as an example (the only proper example perhaps, for those who have the vision to see); but it should not be imposed by law on those whose freedom to choose must be safeguarded. All human acts, if they are to be truly moral acts, must be undertaken in freedom.

Gradually there emerged from the mass of Catholics obediently following the instruction of the hierarchy a small but highly influential minority calling themselves "Democratic Catholics for the No" (i.e. the retention of the divorce law). Several priests, defying the episcopal policy, became propagandists for this movement to vote "No"; and they were a cause of scandal to some, confusion to many, and admiration to many of those who fully understood them. They ushered into Italy a new understanding of the relationship of Church and State in the contemporary European world which is confessedly secularised and pluralist: for no country now not even Italy nor Spain nor Ireland can count its fundamental values wholly Christian. It is unreal and archaic to think otherwise.

The Catholics who campaigned and voted to retain civil divorce did not swing the question, for without them the result would have been the same. But they certainly substantially reinforced the outcome: 19 millions voted for retention of the new 1970 divorce law, 13 millions for its retraction—and in some places (notably the Valle d'Aosta and big cities of the north like Turin) the vote was over 75 per cent for retention. It is ironic that it was an enthusiastic minority of Catholic conservatives who forced the Christian Democrats in the first place to insist upon the Referendum and

thereafter weakened their political position vis-à-vis the left, Socialists and Communists.

The Conference of Bishops, which might have been expected to eschew pre-conciliar methods before the vote and pre-conciliar attitudes after it (for it was surely a major watershed in relations between the living Church and the ongoing social/political community), was far from lenient towards those Catholics who in good conscience obeyed not the episcopal injunctions but their own understanding of the needs of their society. Reports of official "repression" came from Italy; it is said that forty priests were suspended *a divinis*, that a dozen dons were suspended from the Lateran Ecclesiastical University and that several laymen were debarred for awhile in their parishes from receiving Communion.

Prominent among the leaders of the "Democratic Catholics for No" movement was Dom Franzoni, ever a champion of civil liberties. He paid for his prominence by being suspended *a divinis* even before the referendum on 12 May. In June he was given the unattractive option of spending a year in a foreign monastery (Lyon, France) for a period of "intensified reflection" under the Abbot Primate's personal protection; or of risking severe punishment. He lamented to his new "community" among the poor near St. Paul's that he was not allowed, "even by way of hypothesis", to carry out what he hoped would be a new monastic experiment under the Primate's direct jurisdiction, establishing "a new relationship with the human and the ecclesiastical community", aggregated to the Benedictine Confederation. Dom Franzoni believes that for him to leave Italy just now would be to contribute to a "weakening of the anti-fascist front" (a remark with a double edge!). His base among the Benedictines has been eroded, but his new base among his unofficial community remains secure for the present. His refusal to compromise or to limit the issues on which he conducts his crusade (he has recently inveighed unnecessarily against *Humanae Vitae*, so forfeiting much of the Holy Father's personal goodwill) may in the end vitiate all the good that he has so far done. Sadly he may become another candidate for Mgr Knox's book, "Enthusiasm". [But then, the Dominicans are presently trying to reinstate Savonarola in Rome].

* * *

It is easy to do—and enough has already been done—to polarise controversies which reflect deeply felt divisions among the faithful. In the Franzoni affair it is only too easy to resort to well-worn models of progressive rebel versus reactionary establishment; such models serving only to fuel prejudice and fear on both sides without casting light on the real issues that lead well-meaning and holy men into such passionate confrontations with one another.

Dom Franzoni, has made no secret of his intent, to separate the Church from worldly wealth, from political and industrial power so that it becomes again the Church of the poor. As against the Italian bishops (apparently), he holds that it is not merely unrealistic but counter-productive in a pluralist western society for the Church to expect to have its

precepts backed by force of secular law. This to Anglo-Saxon Catholics, long accustomed to living as a minority in a pluralist and spiritually increasingly alien society, is more evidently right than it is to Italian Catholics whose religion has been culturally all-pervasive in an ostensibly Christian society where Church and State live in complementary union. To Italian bishops "private morality" as a principle would reduce the Church to a sect, calling in question the universality of its moral teaching.

The English model, that the Church is a free association of believers relying on moral authority to preserve the cohesion of its membership and its observances, may be liberating; but it soon raises serious pastoral difficulties. For instance, nobody is keen to question the currently accepted orthodoxy that in a pluralist society there is bound to be a rigid separation between Christian morality and the law of the land, one being a matter for private conscience and the other for democratic consensus. Until late, it has been safe to assume that the law of the land rested on Christian moral teaching; but by degrees the two paths diverged in England and then in France. From challenging a specifically Christian value, the indissolubility of marriage, the secular state has then moved on to challenge what Catholics hold to be a fundamental precept of the natural law, the right to life at the embryonic stage—and so we have the abortion law. If abortion really is murder, can it ever be right for Catholics to acquiesce in its legislation, however overwhelming the democratic consensus in its favour? Can abortion ever be left to the individual conscience? Are there not limits to ethical pluralism (and where are they set, and by whom)? Were the Italian bishops wrong in construing the divorce issue as the thin end of a fearful pagan wedge?.

This modern western divergence between moral and spiritual values derived from Christianity, and the secular ethos, is too new for us to see and judge its full impact upon the faith and cohesion of Christians. Sociologists of late have taught us something of the social nature of belief—how convictions not shared by the majority of one's fellows are liable on that count alone to lose their credibility. This social dimension of belief is of course a major reason for the institutional character of the Church; and if Christians are to retain and transmit their faith, they need to belong to an identifiable community of believers from whom they draw strength and conviction. Outside such a circle, beliefs (however true they are objectively) which are almost universally regarded as eccentric or misconceived do progressively lose their plausibility. And what is true for individuals is no less true for small or isolated groups who find their convictions not shared by the rest of their society.†

Since the time of Constantine, the Church has sought to provide the social dimension of belief in either of two ways. Where believers have found themselves in the majority, it has found it natural to arrange that society as a whole should (in formal terms at least) have an expressly

† For a lucid analysis of what it means for the Church to become what he calls a "cognitive minority", see Peter L. Berger, *A Rumour of Angels* (Pelican, 1971), Chap. 1: "The Alleged Demise of the Supernatural".

Christian character. Where believers have found themselves in the minority, credibility and cohesion have been maintained by the Church fostering a sense of exclusiveness—the loyalties of “Ghetto Catholicism”. Both of these expressions of the communal nature of the Church, once so successful, have of late—and often for good reasons—fallen from favour. But what alternatives are offered? “Openness” is of itself surely a recipe for eventual dissolution: so on the divorce issue the Italian bishops have chosen to fight, perhaps forlornly, to retain the Church’s privileged status. Maybe it was an error to fight thus, and a greater error to conduct a subsequent policy of penalising dissenting Catholics. But it may have been a far greater error to abandon the fruitful aspirations of centuries and follow “enlightened” Europe into a gradual disintegration towards sectarianism.

Episcopal opponents like Dom Franzoni do in many respects show a better understanding of the political—and spiritual—realities of the situation; but in fighting for the renunciation of the Church’s privileged status, have they thought through the pastoral implications of such a renunciation—and we of our renunciation of the notion of Catholicism as a spiritual fortress set in an alien world? And the Franzoni affair raises some more particular questions too: about the right relationship between the requirements of the monastic life and the wider needs of the world at large; about the prime responsibility of an abbot to his Community; about the delicate balance to be achieved between obedience and self-abnegation, and the call of conscience and personal purpose. Such questions do bear directly on the Franzoni affair; and so we end again by saying that in so far as his work is for the Church of Christ, he has our prayers—as do the bishops of Italy.

A.J.S.

TAIZÉ ENCORE: COUNCIL OF YOUTH

The Summer JOURNAL (p.121-2) spoke of the forthcoming 30 August—2 September World Council of Youth held at the Burgundian ecumenical Monastery of Taizé, significantly situated midway between the old black monk Cluny and the less old white monk Cîteaux in Burgundy. This new kind of monastic apostolate attracted some 40,000 people between the ages of 17 and 29 from over a hundred countries, atheists and agnostics as well as followers of institutional religion. Taizé’s famous Chapel of Reconciliation was abandoned for a huge marquee at the opening ceremony—the proceedings of which were relayed in German, English, Spanish, Italian and Dutch as well as the French of Burgundy. It was no private affair, for Pope Paul sent a message to be read out at the plenary session, and sent to represent him the President of the Secretariat for the Union of Christians, Cardinal Willebrands. Patriarch Emilianos read out a message from the Ecumenical Patriarch and the Synod of Constantinople. The Bishop of Worcester conveyed the blessing of the Archbishop of Canterbury. The Secretary General of the World Council of Churches was present. Among those present was Pope John’s brother, Signor Roncalli.

During the course of the weekend there were four major liturgical celebrations attended by four-fifths of the participants. There were discussion groups composed of those of the working classes and the Third World confronting those of the middle classes and intellectual milieu. This was all a preliminary to the practical stage that is to come, when those present at the Council of Youth are to go out and effect what they have reflected on. Prior Roger Schütz is himself going off to Chile to meet young Christians of the Third World on their own ground. In the years preparing for this Council he has written a two volume work, “Ta Fête Soit Sans Fin: Lutte et Contemplation” (Taizé-Seuil).

There accrued from the opening ceremony on 1 September an encyclical *Letter to the People of God*, the full text of which is set out below. It is a document charged with both Christian and political assumptions that sometimes verge on the doctrinaire and certainly drift to the left. It recalls the heady idealism of the Franciscan Spirituals, poet-critics like Langland, the Fraticelli and Windesheim group, the mystics and Apostolic Idealists, and the constitutionalists like Dante, Occam, Marsilio, Giles of Rome and John of Paris. It betokens a new search for social purity, though not necessarily a new wisdom therewith:

We have been born into a world which for most people is not a place to live in. A large part of mankind is exploited by a minority enjoying intolerable privileges. Many police-states exist to protect the powerful. Multi-national companies impose their own laws. Profit and money rule. Those in power almost never pay attention to those who are voiceless.

And the people of God? What way of liberation is it opening? It cannot avoid the question.

When the very first Christians found themselves faced with a question without a solution, when they were on the point of dividing, they decided to gather in council. We remembered them at Easter 1970, when we were seeking answers for our own age. And we opted, not for a forum of idlers, not for conferences, but for a Council of Youth; that is to say, a reality that gathers together youth from every land, committing us unambiguously, on account of Christ and the Gospel.

At the heart of the Council of Youth is the risen Christ. We celebrate him, present in the eucharist, alive in the Church, hidden in man our brother.

In the course of four and a half years of preparation, we have made unceasing visits to one another. We have crossed the world in every direction, even though the means at our disposal were slight. In certain localities, the political circumstances have led us through grave situations.

Gradually, a common awareness has emerged. It has been more particularly shaped by the voices of those among us who are living under subjection, and oppression, or who are reduced to silence.

And today we are sure: the risen Christ is preparing his people to become at one and the same time a contemplative people, thirsting for God;

a people of justice, living the struggle of men and peoples exploited; a people of communion, where the non-believer also finds a creative place.

We are part and parcel involved with this people. That is why we are addressing this letter, so as to share the concerns which are ours, and the expectations which are consuming us.

Numerous Churches, in the southern hemisphere as in the northern, are spied on, interfered with, and even persecuted. Certain of them show that without any bonds with political powers, without means of power, without wealth, the Church can experience a new birth, can become a force of liberation for humanity and radiate God.

Another part of the people of God, in the northern hemisphere as in the southern, compromises with inequality. Christians as individuals and many Church institutions have capitalised their goods, accumulating vast wealth in money, land, buildings, investments. There are lands where the Churches remain connected to the political or financial power structures. They draw on their superfluous wealth to give away large sums in development aid, but still make no change in their own structures. Church institutions acquire highly efficient means of accomplishing their mission, of running their activities and bringing together their committees. But many discover that gradually life vanishes, leaving the institutions to turn over empty. The Churches are more and more forsaken by people of our time. What they say is losing credibility.

Whereas the Christians of the first period shared all that they had. They gathered day by day to pray together. They lived in joy and simplicity. So they were recognised.

During the last years of preparation for the Council of Youth, in the extreme diversity of suggestions made, these are the intuitions which stand out above all the rest and to which we shall consecrate the first period of the Council of Youth:

Church, what do you say of your future?

Are you going to give up the means of power, the compromises with the political and financial power?

Are you going to surrender your privileges, stop capitalising? Are you at last going to become a "universal community of sharing", a community finally reconciled, a place of communion and friendship for the whole of humanity?

In each locality and over the whole world, are you in this way going to become the seeds of a society without class and where none have privileges, without domination of one person by another, of one people by another?

Church, what do you say about your future?

Are you going to become the "people of the beatitudes", having no security other than Christ, a people poor, contemplative, creating peace, bearing joy and a liberating festival for mankind, ready even to be persecuted for justice?

If we actively involved in this, we know that we can demand nothing exacting of others unless we ourselves stake everything. What do we have to fear? Christ says, "I came to kindle fire on the earth, and how I long for it to burn!" We shall dare to live the Council of Youth as an anticipation of all that we want. We shall dare to commit ourselves, together and to the point of no return, to living beyond hope, letting the spirit of the beatitudes come springing up in the people of God, being leaven of a society without class and where none have privileges.

We are addressing this first letter to the people of God, written on our hearts, so as to share what burns us.

PERSONALIA

BISHOP McClean raised Br Justin Arbery-Price to the office of the priesthood on Sunday, 30th June. We wish him every blessing and happiness.

After the conventual chapter in August Fr Abbot confirmed Fr Thomas Loughlin in his appointment as parish priest of St Joseph's, Brindle and at the same time appointed Fr Kenneth Brennan to assist him.

On the morning of 27th August Fr Justin Caldwell, the Headmaster of the Preparatory School at Gilling Castle, was taken ill with a heart attack and was transferred to the City Hospital in York. We are pleased to be able to say that he is recovering well and is expected to be back at work in the New Year. Fr Abbot appointed Fr Gerald Hughes to act as Headmaster for the Autumn term and Fr Gregory Carroll to join the Gilling staff to take the place of Fr Gerald.

The Abbot Primate, the Right Reverend Rembert Weakland, O.S.B., was one of the principal speakers at the Third Conference of Anglican Religious held in York from 29th July to 3rd August.

MONASTIC LIBRARIAN

THERE has been a change of librarian in the monastery; and the moment reminds us how long Fr Barnabas Sandeman has been in office. He helped both of his predecessors before taking over the task in 1937, and—with a break from 1949 to 1950 while he was in Germany, during which time Fr Aelred Graham carried on the work—he continued it up to this autumn when Fr Placid Spearitt was appointed. He has in effect made a far greater contribution of time and effort to the library than any of his predecessors.

It is interesting to recollect who they were: a little research suggests that Fr Stephen Kearney began it all. Fr Hildebrand Bradley (1887-91) was succeeded by Fr Cuthbert Mercer (1891-4), Fr Cuthbert Almond (1894-8), Fr Elphege Hind (1898-1903), Fr Benedict McLaughlin (1903-7), Fr Dunstan Pozzi (1908-13), Fr Justin McCann (1913-19), Fr Louis D'Andria (1919-24), Fr Leo Caesar (1924-28), Fr Oswald Vanheems (1928-35), Fr Columba Cary Elwes (1935-7).

HEADMASTER IN PROFILE

It is the pleasure of Colin Babcock, a Housemaster at Winchester, to produce a word portrait of a major headmaster from time to time in *Conference* (published by the Headmasters' Conference). The June issue carried two pages on Fr Patrick—largely an account of Mr Babcock being shown round the School by the Headmaster. He had some nice phrases, among them these:

On Fr Denis: "There is no problem of breaking the ice with him. The stuff just doesn't form."

On Fr Patrick: "The handwriting of his courteous letter indicated that he was scholarly, and I guess he was a Classical man."

"He is a quiet man, with a strong, rather striking face and—like those enormous steam hammers of industry—he gives the impression of great power under silent and minute control... through the pipe smoke and the quietness a strong vein of humour runs, powerful but suppressed like a Rolls Royce engine... people smile when he comes but grow quieter."

"Fr Barry glanced at the organ pipes. 'Too much power,' he said interrogatively, 'in the hands of one man?'"

"He has huge reserves: the reserves are both of humanity and intellectual power. He does not duck issues, and as a monk running a religious foundation in a secular age he expects to face all the problems and criticisms of the day with argument based on reason, experience and reading. He could probably make the opposition's case better than they could themselves; for he understands it without hostility, and speaks with a perfectly chosen vocabulary. He also speaks with his face and his eyes, with little gestures and no emphasis. Like Shakespeare's, his choice of words constitutes its own scenery."

CAMEROON TO EAST NIGERIA

Fr Columba Cary Elwes and his two Glenstal Abbey brethren, Fr Columba Breen and Fr Ambrose Tinsley have now achieved the first leg of what they set out a year ago to do: they have been able to enter Nigeria with resident permits to put themselves under the Bishop of Enugu (the old Ibo capital). Their address now is Bishop's House, Box 302 Enugu, E. C. S. Nigeria.

The journey from Bamenda, in a VW laden with tin trunks and boxes of books, began at 5 a.m. on a June morning. The vehicle twice got stuck on forest paths. Fr Breen had to go to Enugu in advance to procure a lorry to meet the VW at the frontier, and that twice broke down but arrived within an hour of the other. Customs officials were happy to let the loads through even though the party at that stage had no more than tourist visas, their application for resident visas being a year old, and still only hopeful.

The bishop welcomed the party with open arms, sending it to Nsukka to a solid Holy Ghost mission House (the Holy Ghost Fathers were almost all driven out of Eastern Nigeria by the war, leaving a religious vacuum

which the Nigerians are quickly filling by new vocations: one diocese with 50 missionaries and 15 Ibo priests now has 60 Ibo priests capable of running the diocese). The work of the little community will include helping the new benedictine sisters and the Daughters of Divine Love, teaching in the major and minor seminaries, giving retreats to local clergy and laity, and providing a centre for religious and social study. Novices already want to join them, and there will be a task sorting sheep from goats. But this does not guarantee a livelihood; and the brethren therefore have to go far afield in rickety transport across broken bridges to do such as give retreats to pay for the community's life. Fr Columba went over to the capital of Western Nigeria, Ibadan, in August, vehicles breaking down both ways. The further west you go the fewer indigenous priests and sisters you find, and those there are more often than not Ibos, even in Ibadan itself. Almost all of the bishops are young Nigerians, unassuming and able to work with Europeans under them.

It is, of course, not yet certain how things will develop; events have moved quickly these last few weeks. The period of careful planning must now begin and there will, presumably, be many things to consider.

THE COMMUNITY RETREAT

The Annual Community Retreat in late August, lasting a week, took on a different pattern this year. Instead of an outside retreat-giver holding discourses two or three times a day between Offices and silences, it was decided by the Abbot that from Monday after Compline to Thursday after Conventual Mass, and again for the last two days, there was to be strict *Summum Silentium* (the grand silence that pervades the monastery between Compline and breakfast nightly). Phone calls were deflected, reading at meals ceased, solitary walks were alone prescribed and no obligations pertained beyond Mass, meals and Office.

From Thursday to Saturday, when we "descended into Conference" (like being relegated to the House of Lords), normal simple silences were restored, with talking at lunch and supper in the refectory. The Community broke into groups under the chairmanship of Abbatial Councillors to discuss three subjects, each two hours at a stretch. The Abbot outlined the aim of these group sessions as to learn to listen to one another sympathetically, without judging or condemning; to learn to overcome fear—fear of saying what we think, and of hearing what may not accord with our own thoughts; to learn to face honestly and courageously the problems of post-Vatican Ampleforth; to learn to search serenely for God's solutions to our monastic problems; to emerge refreshed, buoyant and optimistic. Group sessions, if the Abbot's aim was to be achieved, were to be carried out in an atmosphere of prayer, charity and humility. The Abbot warned us that ideals have to be realised in concrete situations, in the context of what is good and positive in our way of life; so we were to be realistic and practical, and to emphasise what unites as much as what divides.

The first subject was *Prayer*, and the theme those words of St Bernard, "we have too many aqueducts and not enough reservoirs". Five questions were considered. Firstly, "Am I able to give to *lectio divina* (spiritual reading) the place in my day that I would wish?"; and the key to it was the debate about such reading being conducive only to prayer v. conducive also to apostolic teaching. Secondly, "Why do I value silence and solitude?"; and the key to it was the difference between exterior formal silence v. interior actual silence. Thirdly, "What is the role of private prayer in monastic life?"; and the key to it was past training v. present personal practice. Fourthly, "Do we want to pray the Office together, and do we do it effectively?"; and the key to it was the difference of attitude to the Divine Office, pleasant privilege v. burdensome obligation. And fifthly, "Is the Mass, and particularly Conventual Mass, an important cause and expression of my unity with the brethren?"; and the key to it was the relative effectiveness of private Masses v. group Masses.

The second subject was our *Community Life*, and again five questions were asked. First, "What binds our Community together?"—absence of open strife, common obedience under vows, common commitment to the work of Ampleforth, or common faith and prayer? Secondly, "To what extent is the promotion of minority opinions consistent with obedience?"—this in the light of RB VII.8 that a monk do nothing but what is commended by common rule of the monastery and example of his superiors; and in the light of SBL Appx 2D, that monks should be able to realise their personal capabilities to be treated as adult and responsible. to be able to act with initiative, and to be able to build up something. Thirdly, "What factors are responsible for some monks (at least at times) feeling isolated and even lonely in the Community; and how it can be overcome?"—factors being the size of the Community (too large?), over busyness driving us to merely superficial acquaintances, the distinction between civilised toleration and monastic friendship, and our life-style not being conducive to family living. Fourthly, "Am I so involved in my own activities that I can give little time or thought to other members of the Community?"—two aspects especially being our ignorance about the whereabouts and welfare of other members of the Community, and the lack of interplay between the resident monks and the parish fathers. And fifthly, "How freely should we extend our hospitality and receive it from others?" and "Should we have closer contact with the local Community?"—the great "tension" being between hospitable availability and withdrawal from the world for prayer and work.

The third subject was *work*, and again five questions were asked. First, "Is there a reasonable balance in the proportion of my time and energy devoted to work, prayer and reading?" (the classical monastic trilogy), granted that common work unites a Community, that a monk must earn his living, and that every kind of work (even farming, which seems so 'pure') makes some inroads into monastic observance. Secondly, "Have I any hesitation in giving myself wholeheartedly to our traditional works in the School and on the parishes?", a caveat being issued against "dilettante

monasticism" which stood back from any involvements. Thirdly, "How do we reconcile the pursuit of excellence in our work with our own limitations as a Community and as individuals?"—the fear being that a first-rate School may result in a less than first-rate monastery, and that the search for standards may issue in competitiveness and self-satisfaction (or dissatisfaction). Fourthly, "How can our hectic pace of life, inducing strain and tiredness, be reduced; and is it imposed largely by ourselves or by our superiors?"—the old law being in scouting as in business enterprises that "if they're not developing, then they're dying out"; and another such law that men become dependent on their own pastoral clientele, feeding on the service of others. Fifthly, "How do we evaluate the judgement of those who expect from us high standards of achievement in our work?"—are we aiming at the success of the Gospel or the siren voice of Success? It has been perceptively said of Christianity that nothing succeeds like failure!

THE APPEAL

ANOTHER issue of the JOURNAL gives the opportunity to report on the progress of the Appeal. The cumulative total has risen to £334,465 and in addition promises have been made which would amount to £66,000. This is a very satisfactory increase of £57,600 over the figure quoted in the Summer number as the Summer holidays are understandably a quiet period for the Appeal.

It is likely that people who have not yet contributed to the Appeal are very conscious of the proposed Capital Transfer Tax (Gift Tax) which the Labour Party proposes to introduce in its next Budget. The White Paper of 8th August states however that (1) "The first £1,000 of gifts made by one donor in a year... will be left out of account in arriving at the cumulative total on which a person is chargeable", and also that (2) "The Government is considering the treatment of gifts and bequests to charities under Capital Transfer Tax but in any event the scale of exemption under the new tax will not be less generous than it is at present for Estate Duty purposes". (i.e. gifts and bequests to charities are exempt up to a limit of £50,000.)

The Fête

A Fête was held on Saturday, the 6th July and a Cricket Match on Sunday, the 7th, in aid of the Appeal. These two events produced £1,661, a most welcome addition to the cumulative total.

The weather on each day was dull and wet in the morning but improved later. Many people probably decided it was not a 'Fête' day before lunch and the numbers were disappointing on both days. But at the same time both were happy occasions.

On Saturday a fanfare from the Bugles of the 1st Battalion, the Light Infantry Regiment introduced Frank Muir, who most kindly started things off in that marvellous way he has and the Light Infantry Band continued to play during the afternoon. Each house produced one or more stalls or side-shows, as did also members of the staff, parents and friends.

A regular Yorkshire fête-goer said that we "had not done at all badly" but that our prices were too low and that it would take several years for our Fête to get known. The suggestion was not that publicity, on which Billy and Joan Spence had worked so hard, was inadequate but that more than one Fête would be needed before large crowds could be expected.

Frank Muir did more noble work by drawing winning raffle tickets with an accompanying commentary on addresses ranging from Totnes to Elgin, the Band and Bugles of the Light Infantry Regiment gave a marching display and, last but not least, after all was over, the Junior House with pointed sticks and fertilizer bags slowly moved shoulder to shoulder in a thin blue line across the ground, leaving it unblemished behind them.

An account of Sunday's Cricket appears elsewhere; very grateful thanks must, however, go to Captain J. D. W. Bailey who made it all possible and to Don Brennan, the Captain, Sir Leonard Hutton, Freddie Trueman and the other distinguished visitors who made up the XI of the eight England and three Yorkshire players.

To Major-General John Deedes who accepted the herculean task of organising the Fête and to Mrs Lumsden whose brain-child it was, to all the helpers, especially those who gave so much time to setting up the equipment (Auberon Ashbrook in pitching tents and, even more vital, striking them afterwards, deserves special mention), to Father Robert who helped with much of the detail (as Appeal Director he had a certain vested interest!) and to Mr Green in the unenviable rôle of Treasurer, the most sincere thanks are due and are most heartily accorded.

ABBOT HERBERT BYRNE

On the 7th September there appeared to be a pile of snow inside the front door of the Priory at Levland. It was, in fact, a pile of letters for Abbot Herbert for his ninetieth birthday. As his birthday fell on a Saturday the solemnity was transferred to the following Tuesday, to enable clergy to attend. And so on Tuesday, 10th September, after a normal morning in which he walked to four houses with Holy Communion for the sick, Abbot Herbert presided at midday at a concelebrated Mass in the presence of Archbishop Beck, Bishop Gray and a congregation of about a thousand. Over forty priests were present, including all available clergy of the local deanery, Fr Vincent Whelan from Salford, and Benedictines from such remote places as Workington, Warwick Bridge, Garforth and Ampleforth. Nearly all of the priests concelebrated, the two principal assistants being Abbot Hume (on his way back to Ampleforth from giving their annual Retreat to the monks of Glenstal) and Fr Sigebert d'Arcy (deputising for Fr Prior—the car from Ampleforth containing Fr Prior, Fr Robert and Fr Ambrose arrived after Mass had started, having been held up by a road accident). The Mass was one of Thanksgiving, but the Gospel, chosen by Abbot Herbert was the story of the Pharisee and the Publican. Andrew Byrne (Abbot Herbert's nephew) and his wife and daughter brought up the offerings.

At the buffet luncheon which followed in the Priory Club, Archbishop Beck proposed Abbot Herbert's health and Abbot Hume seconded it, both making such good speeches that we forgot to drink his health. In his reply, Abbot Herbert regretted that the English language has only two words—"Thank you"—for expressing gratitude, "in contrast to the rich and variable vocabulary for expressing dissatisfaction". He went on to express his gratitude in a delightful speech of many more than two words—vintage stuff captured on a tape. He then left the Club—for a well-earned rest, many thought—but when most of us emerged from the Club half an hour later, he was standing talking to people outside. Then—business as usual—he spent the evening visiting houses in the parish on foot.

AMPLEFORTH PARISHES' MASS FESTIVAL

On Saturday, 21st September, 1974, a sung Mass Festival was held at St Mary's Brownedge. Mass was celebrated by Fr Augustine Measures O.S.B., and the choir, composed of contingents from St Mary's Brownedge, Our Lady & St Gerard Lostock Hall, St Oswald's Longton, Our Lady & All Saints Parbold, St Joseph's Brindle and Brownedge St Mary's Junior School, was conducted by John Bertalot of Blackburn Cathedral.

The main object of the Festival was to encourage local Choirs in their singing of Sunday Mass, and to enable them to profit from the direction of a professional musician. It was held under the auspices of the Royal School of Church Music. The choirs were rehearsed by the conductor for two hours before the Mass, and the music included Vaughan Williams' arrangement of "All people that on earth do dwell", Gregory Murray's English Mass, "Prayer of St Richard" (White) and various hymns.

Some 80 singers assembled for this Mass Festival, and apart from appreciating the skill and obvious devotion of the conductor they all felt that the venture was rewarding.

AMPLEFORTH PILGRIMAGE TO LOURDES

1953-1974

SINCE this was our 21st year at Lourdes it is worth while reflecting briefly on Ampleforth's long association with Lourdes. In the very first number of the AMPLEFORTH JOURNAL there is a long and moving account of how two monks went there in 1895 and an extract from this is given at the end of this note. Then for many years Father John Maddox and later Father Peter Utley used to take a group of boys and their relations each year as part of the National Pilgrimage. In 1953 however the first independent Ampleforth Pilgrimage, a mere 45 pilgrims organised by Father Abbot (then Father Basil) and Father Martin travelled by train, found themselves stranded in Lourdes by a national strike, and returned by bus. The enormous success of this pilgrimage encouraged us to return each year and, as the years passed, so the pilgrimage grew in numbers and reputation.

The pressure of numbers and the desire of everyone to work for the sick encouraged us in 1960 to take our own sick and to travel by air. The problem now is to keep numbers down to reasonable proportions so that the family spirit is preserved and there is enough work for everyone. Each year we take 50 sick, 50 boys (boys from the School and old boys) 30 girls and the remainder grown ups, making a total of about 200.

The organisation involved is of course considerable. Each pilgrimage must be self-contained: it must have its own doctors and nurses, all the equipment needed for the sick, the drugs and the medical stores; it must have enough boys and girls to help nurse the sick in the hospitals and to push them to the various ceremonies on their stretchers, above all to talk with the sick, to relate to them, to form those deep and enduring friendships which mean so much to the sick and to the boy or girl concerned.

The sick are mostly deserving sick who could not afford otherwise to go to Lourdes and about £2,000 has to be raised annually in order to cover all the expenses. This could not be achieved without the help of a large number of devoted laity who spend a great deal of time organising the various branches of the pilgrimage; the collecting of money, the choosing of our sick, the organisation of the boys and girls in Lourdes, the loading and unloading of the sick and their transport to and from the airport, and many other aspects of what is now a considerable organisation.

Then in 1969 the Ampleforth Pilgrimage received a signal honour in that it was granted membership of the *Hospitalité* of Our Lady of Lourdes: this was in recognition of many years' service at Lourdes and is only given after the pilgrimage concerned has proved itself both efficient and devoted in the service of the sick. In the same year Father Paulinus received from the Bishop of Tarbes and Lourdes the honorary title of Canon of the Grotto in recognition of all that he and Ampleforth had done over so many years.

This year we received, as always, many blessings: it was one of the happiest and most memorable of our many visits. What Lourdes means defies explanation and has to be experienced to be understood. But in an article in the *JOURNAL* of 1967 James Le Fanu, who had recently left the School wrote an article the concluding paragraph of which is worth recalling for it well expresses what a pilgrimage can mean to one capable of translating a deep spiritual experience into words:

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

the love of God is the yardstick for one's actions. This is the lesson of Lourdes. This is why Lourdes gives its pilgrims a glimpse of heaven on earth."

The following extract from Volume 1 of the *JOURNAL* is of some historical interest. The reflective and controlled spirit of today is in striking contrast with the highly emotional scenes in August 1895.

"On each of the three days, there was a procession of the Blessed Sacrament, in the afternoon; it was then that most of the miraculous cures took place. We started off in good time, in order to secure a position near the Grotto. The space here is always open, except during these processions, when it is barricaded off for the sake of the infirm and the hundreds of clergy who join in the procession. Within this enclosure were placed the sick, in rows, to await the coming of the Lord. Outside, the rest of the pilgrims gathered in thousands along the esplanade, up on the high causeway and on every point of vantage.

At this moment the Blessed Sacrament was brought from the church, the Benediction was given at the Grotto. After Benediction, the Blessed Sacrament was carried by the Bishop among the sick; each one being allowed to touch or being touched by the monstrance. At this point, a priest mounted the pulpit, near the Grotto, and began a series of petitions to our Lord. "Jesus, son of David, heal our sick." The petitions were repeated by the vast crowds with astonishing fervour. If a cure were granted, then there went up a mighty shout of gladness and gratitude—"Hosanna to the son of David!" The spirit of fervour swept, like a heat-wave over the assembled thousands; tears streamed from every eye; every heart was melted by the piteous, almost agonising petitions. The great human sea, outside the enclosure, agitated by religious fervour, and lashed, as it were, by the fervid appeals of the priest in the pulpit, seemed to surge up against the barriers, as if about to sweep all before it. The great canopy, surrounded by a strong wooden barrier, was now brought forward. A number of strong men gathered round it and formed a body-guard. As soon as the procession began to move, a piteous cry arose from the remaining sick; the Lord was passing away, and they were not yet healed; now was their last chance. Pallid forms raised themselves on their beds of suffering; trembling arms were stretched forth, making one last agonising appeal for pity—"Lord Jesus, save us, for we perish!" "Lord Jesus, we worship Thee; heal us!" "Lord Jesus, Thou art the Christ, the Son of the living God; heal us!" It was at this stage that we saw two persons cured; one a boy, who had used crutches for some years, and who now threw them down, crying out; "I am cured, I am cured!"—the other a young lady, with some spinal complaint, and who had been taken about in a hand-carriage and who suddenly arose and walked, but, as we thought, painfully, and only with the assistance of her mother and sister. I have since heard from one who knows the family, that the cure has proved perfect and permanent.

Just as the procession was about to leave the enclosure, a perfect whirlwind of petition swept round the canopy, in almost appalling intensity. The scene at this point baffled description. Outside the barrier there was a

surging sea of humanity. There was no desire to crush, but those in front were helpless, for the vast crowd seemed possessed by a feverish desire to reach the canopy. The surging mass, hungering for the cure of the sick, seemed to bar the egress of the procession, until its prayer was granted. But as soon as the Blessed Sacrament passed out of the enclosure, the countless multitudes broke forth into that magnificent canticle of praise, the 'Magnificat'. The canopy swayed to and fro, as though it was love not anger that agitated the sea.

The Sacred Host was borne along in the midst of the people whose vivid faith made them childlike. Those who had been healed followed close behind the Blessed Sacrament as trophies of the Faith's conquest. What a splendid spectacle! what a glorious, triumphant march! Jerusalem itself saw no fairer sight, not even on that day when her children greeted the same Lord with waving palms, and shouts of Hosanna!

On went the rolling, human tide across the Place du Rosaire, up the great causeway, and into the stately Basilica. The sun was about to set in gorgeous splendour, the church and convent bells were flinging out joyous peals, as the Blessed Sacrament disappeared within the great door-way; and I fell on my knees, and thanked God I had been privileged to see that day.

MARIAPOLIS 74

2nd-5th August

Fr Maurus Greene writes: Hopwood Hall, Manchester was once more the goal of some 700 people from every part of these islands. Others joined us from Toronto, Sydney, Delhi, Hong Kong, Korea, Manila, Buenos Aires, and several European countries. People of every age (the majority from ten to thirty), class and religious background had worked, saved and shared to make this the highlight of their annual holiday. The College was too small and many could not afford the full fee—so they were happy to unroll their sleeping bags in halls outside.

This English Mariapolis—one of the most recent and so not reaching the dimensions of some of the more long standing gatherings of two to four thousand—was paralleled in every European country, North and South America, the Middle East, Asia, Africa and Australia. Some 30,000 people made up the overall City of Mary this year. Why do people go to these temporary cities? Each person has come through a friend whose friendship revealed a quality of warmth that aroused his interest. The answers he received to his questions could be summed up in the Apostle Philip's words, "Come and see".

Once within the city, the newcomers quickly feel at home and part of this family of strangers who are somehow not strangers. They are invited to help build this small city of "God who is Love", to be active builders of bridges of friendship across the barriers of age, race, class, religion that normally divide men. "Love one another as I have loved you" is the only law of this city and every citizen, be he Protestant from Belfast, Catholic from Dublin, Liverpool or Glasgow, Anglican of any persuasion,

Free Churchman, Buddhist, Moslem, Hindu, or atheist, will find that he has a problem on his hands. He has to begin to love the others and forget himself. Since his nearest neighbour is always changing, he has to embrace the suffering of attending to different needs and interests of new people at every meal, discussion or changing encounter.

At the talks he learns simple things about every man's need to choose God, discover His will, love Christ in his neighbour; about that kind of love which embraces the Cross as the perfect springboard to achieve the goal "That all may be one". For it is in unity of mind and heart that God becomes present among his people, whatever their past or background.

As the days pass in mutual friendship of this exacting kind, they experience the meaning of the words, "Where two or three are united in my name, there am I among them". This *lived* experience of which they are a part, leads to discovery that Jesus among his people is the joy and light of society; the person who can solve both their problems and those of the world in which they live, be it the world of work, commerce, politics, medicine, law, school, university, parish, priestly or religious life. This discovery is aided by hearing the experiences of somewhat older citizens (older in experience rather than age), who tell how the Gospel lived in this way has not only solved personal problems but transformed whole milieux of modern society.

At the end, many have discovered God, perhaps for the first time. Jesus among his people has revealed himself as the unique Apostle. He has converted hundreds, showing once again that when the Gospel is lived rather than studied, He who is Love conquers all. The miracle of Bethlehem and Calvary has been repeated. Mary, the silent witness to the life of love in suffering, has given Jesus to the world through men and women united in his name. Those who have been touched by that witness have discovered what society could be if the Gospel were taken seriously and applied to life—and, as a start, in their own particular lives. They have been given a vision of the Church as perhaps God intends her to become.

At the base of these Cities of Mary are small communities of men and women in over one hundred countries. Here in England we have four, two in London and two in Liverpool. They are the heart of the vast family known as *Focolare* (the hearth). They are called *Focolarino* (People who spread warmth). Each community consists of four or five young people of different nationalities who go out to work, live the common life, share their possessions and give their surplus to society and its needs. Their first rule is the New Commandment of Jesus, their function to aim at such unity as to merit the presence of Christ among them. Around these communities grow up large families of married and unmarried, priests and religious who live the same ideal in their own walks of life with greater or less commitment. The goal of the whole *Focolare* family is "That all may be one" for the transformation of the world through the active power of the Risen Christ—one of the striking answers to the Council and yet another manifestation of the outpouring of the Holy Spirit in our time.

The Mariapoli are simply one of the rare occasions when this silent life become manifest to the world like that "city on the hill that could not be hid". Permanent expressions of this life can be visited at the international, industrial towns like Loppiano (Italy), Pentem (Camerouns), Manila, O'Higgins (Argentina). Constant reminders that the Gospel can make unity a reality and that there is a practical Christian alternative to economic and political conflict.

Further enquiries:—57 Twyford Avenue, London W.3.

"WHY PENTECOSTALISM?"

Fr Ian Petit writes: Although my address is St Alban's Warrington, the truth is that I am rarely there. Since last April, I was released from parish commitments to work full time in what is unfortunately called either the charismatic renewal or the pentecostal movement. I personally regret these names, because I find them misleading.

There are many stories from different parts of the world of the stirrings which happened during the latter part of the last century and the beginning of this. These stirrings, though similar in character, seem to have had no connection with each other. It is interesting to note that Pope Leo XIII issued an encyclical *Divinum illud* on the Holy Ghost on the 9th May 1897, and on the 18th April 1902 he promulgated that a novena should be held to the Holy Spirit for nine days before the feast of Pentecost. All this was about the time that these stirrings were occurring outside the Roman Church. One of the best known of these stories comes from Topeka, Kansas. A group of Methodists, in reaction to a rather dull church life, decided that what was missing in their Church was the power of the Holy Spirit; and so following the Bible, they laid hands on each other and prayed that the Lord Jesus would baptise them in his Holy Spirit. To everyone's excitement results followed—those prayed for either spoke in tongues or manifested the Spirit by some other remarkable gift. Excited by their discovery they sallied forth to Kansas City to tell the good news. Here they met with hostility, and those Christians who had not experienced the great event with them were highly suspicious of this simple, enthusiastic, naive approach to Christianity. The upshot of this was that Christendom was further divided and the Pentecostal Movement (sometimes known as 'Church') was born.

This new movement drew many converts, not only from the vast numbers of unbelievers, but also from the established Churches. The message was simple: Christ came not only to save man, but also to give man his Spirit, a Spirit of power manifesting himself through men who would be able boldly to witness to the Lord Jesus and do powerful works in his name. (See Lk 24:49 & Acts 1: 5 & 8) The facts bore this out; the gifts of the Spirit were being experienced, people were being cured in remarkable ways, and those who saw this scattered abroad telling the good news to all they met. The growth of the Pentecostal Church has been phenomenal and in a very short time it has become worldwide.

In 1951 David du Plessis, a Pentecostal minister and the world secretary for the movement, felt called by God to attend a meeting of the World Council of Churches. Having preached so much against the Churches, he was surprised at this call from God. But on his arrival he was warmly received by the leaders and thus began a fruitful relationship between them. Naturally the question arose "What is the difference between you and us? We quote the same Scriptures, yet when you say those words they sound so different. We say the same things as you, but there seems to be a deeper implication in what you say. You have said nothing with which we want to differ and yet there seems to be a distinct difference somewhere." Mr du Plessis' answer is characteristic of the way the Spirit has used this simple man. "The way I see it", he said, "is this. You have the truth on ice, we have it on fire. If you take these great truths of the Gospel out of your theological deep freezers and get them onto the fire of the Holy Spirit, your Churches will turn the world upside down." (E. D. du Plessis, "The Spirit Bate Me Go", Logos, Fountain Trust). Thus it came about that an experience which had been expelled from the Church could now be had by those who remained within their Churches.

In preparation for and during the Vatican II Council, Pope John XXIII asked the Catholic world to pray for "a new Pentecost in our time". In 1967 several Catholic teachers at Duquesne University, Pittsburg, who were involved in implementing the renewal put forward by Vatican II, came across the Pentecostal movement. They had read a book called "The Cross and the Switchblade" by David Wilkerson, and this had set them seeking power in the Holy Spirit. Through an Episcopalian minister they contacted a prayer group, and were prayed over by them, one of them speaking in tongues, the other experiencing a deep peace. Thus the movement entered the Catholic Church. The results have been the same—Catholics while remaining in their Church have experienced a deepening of faith, a new meaning in the sacraments, a greater awareness of the Risen Lord and the power of the Spirit in his gifts. The spread has been rapid in the United States and is now extended over the world.

A question which bothers some Catholics is, "How can a movement originating outside the Catholic Church renew the Church which claims to have the truth?" I think Mr du Plessis' analogy about deepfreezers is apt here. The movement is not saying anything new: it is not teaching a new doctrine; the Church has always taught that Christ came to give men his Spirit, and we have believed this Spirit was given to us at Baptism, at Confirmation and indeed at many other times. But it is not knowing doctrines that is important, it is the simple acceptance of the truth and daring to live that truth. It is one thing to say God loves us, but it is quite another to live as though that were true. The Church has always taught that salvation is in Christ Jesus, but the number of Catholics who think that through keeping the Christian law they will merit union with Christ and thus get into heaven is in my experience staggeringly large.

In fact before most Catholics can grasp and accept the Pentecostal message of power in the Spirit, they need to be re-evangelised. Too many

people have picked up the message "be good and God will reward you", thus turning Christianity into a merit system. One may love and admire the teachings of Christ and develop a great loyalty to a way of life which is so obviously good; but to miss the point that salvation is a gift, merited by Christ and given to us free, is to fail to grasp the point of the Gospel message. Christ gives to those who accept and believe in him a share in his risen life, thus giving man the power to live the Christian life. In the power of the risen Lord we can keep the commands he has given us. Our good lives do not merit us heaven, they show that we have received the risen Lord into our lives and are therefore destined for heaven provided we do not reject him. We have always accepted in the Church ways of renewing, bringing to life, our baptism, through retreats, spiritual exercises, renewal courses. Once someone begins to realise the gift of God given in baptism, there is often a deep experience of gratitude and joy. It does not make sense to talk to someone about the power of the Spirit, if he has not grasped first the saving power of Christ's death and resurrection. If life is all toil and struggle at self-mastery, the gifts of power will be seen as rewards given only to those who succeed.

The charismatic movement is naturally concerned with the charismatic gifts, the gifts given by the Spirit to the Church for the building up of its members. These gifts are for the Church today just as they were for the Apostolic Church. The sacrament of Confirmation equipped us to be soldiers of Jesus Christ, but if we have not expected these gifts to function in our lives then they will have lain dormant. This movement is not just concerned with the charismatic gifts, but is concerned with total renewal of the Christian. We are alive in Christ Jesus and he has given us his Spirit and his Spirit is a Spirit of power. The power of the Church is not so much authority, it is not to be a power equivalent to the powers of this world who blind and lord it over their subjects; the power of the Church is to heal and set free from the powers of evil that have bound men in a thousand different ways. So it is that many Catholics through this movement have come to the realisation of what being a Christian really means, and they have experienced powers which have often, through bad teaching, lain dormant in them. To call this a movement is misleading, for it is teaching nothing extra or apart from the basic Christian truths.

The fact that the renewal comes from outside the Catholic Church is nothing to be surprised at. The Apostles were shaken out of the narrow Jewish thoughts when God gave the Holy Spirit to the Gentiles. That, for a Jew, was staggering; but God taught them something by what he did and the Apostles were left with an awkward situation. The Spirit blows where he wills. God gave this renewal to one part of the Church and it was rejected. Some sixty years later this renewal is then found in all denominations at the same time. What is the Spirit saying to the Churches? We have much to ponder.

The Bishops of the United States, finding nothing contrary to faith, have urged prudent priests to be involved so as to help guide the movement. In October 1973, at a meeting in Rome of Catholic leaders from

34 different countries, Pope Paul addressed a group of them saying: "We are interested in what you are doing. We have heard so much about what is happening among you. And we rejoice. We have many questions to ask, but there is no time." Then noting with joy that the movement fosters the desire for deep prayer, personal and in groups, a return to contemplation and an emphasis on the praise of God, the Pope went on to encourage loyalty to the leaders of the Church, warning that "even in the best experience of renewal weeds may be found among the good seed. So a work of discernment is indispensable; it devolves upon those who are in charge of the Church 'to whose special competence it belongs, not indeed to extinguish the Spirit, but to test all things and hold fast to that which is good'". (cf 1 Thes 5:12,19,21 & Lumen Gentium 12).

THE AMPLEFORTH—MIRFIELD CONFERENCE

This conference was for Anglican and Roman Catholic clergy, clergy wives and members of religious orders. 46 took part as residents, including seven from the Ampleforth Community and six from the Community of the Resurrection. Its theme was the working of the Holy Spirit in the Church today, being an attempt to assess the Charismatic Renewal movement which is so alive in Christian Churches around the world. In the three days the study of Scripture, psychology and the pastoral aspects of the movements was led by uncommitted scholars in the first two days producing the required level of detachment; whereas the last day, under the guidance of Graham Pulkingham and Colin Urquhart, members were drawn into personal contact with powerful witnesses to a clear and profound renewal. Professor Cunliffe Jones expounded First Corinthians in Bible study each morning, and in his lecture Fr John Ashton S.J. discussed some experiential factors which formed the ground in which St Paul was sowing his doctrines. Fr Peter Hocken raised very valuable points in a paper on the relationship between traditional and 'charismatic' prayer. The difficulty of defining charismatic is that this experience differs in people from varied backgrounds. He looked at some ancient writers on the experience of the presence of God, notably St Bernard, Richard Rolle and Ruysbroeck, showing descriptions of an experience which is today denoted 'Pentecostal'. His analysis of the *via positiva*, and *via negativa* in prayer implied a balance which was necessary in two genuine Christian spiritualities. He finished by noting the importance of the trinitarian pattern in Christian prayer and found that a developed doctrine of the Holy Spirit is an important element in keeping the balance.

Fr Louis Marteau gave a much appreciated paper on the psychology of experience, emphasizing the different functions of the two hemispheres of the brain—the left controlling the intellectual, rational, survival, practical aspects of life; and the right responsible for intuitive, sensitive, emotional. He implied that imbalances are possible in different people and these lead to a lack of wholeness—many felt that this laid a basis for much of the 'new' aspects in the work of the Holy Spirit in the Church today. The Revd G. Harding followed with an analysis of healing in the sphere of the

total man, warning us not to ignore God's manifold gifts of healing in the world of medicine. Colin Urquart outlined the revival of his parish in Luton and the general lift of the level of faith among the congregation aided by an accent on a personal relationship with Jesus which has led to the association of families into communities.

Graham Pulkingham, once from Houston (Texas), now at Wareham (Bucks) was convincing in his analysis of the Christian Church in the West. Wondering whether parishes were ghettos for the like minded and in fact exclusive, he pointed to five areas of parish life which he felt needed altering—a revision of Christian initiation towards personal renewal and conversion; a change in liturgy involving more freedom, more praise and less formality; a ministry to others in the name of Jesus Christ, whoever they are and in whatever way they need help; a real fellowship together founded on love without a separation into choirs, men, youth, women; and a renewal of leadership which puts the community of God before the family. His thoughts stirred many because they were distilled from his own experience and an understanding of the wholeness of the Christian life.

A massive 2½ hour Eucharist ended the last day and the shared thoughts and experiences of the participants during the conference converged in an expression of praise and thanks which broke many barriers and healed many wrong attitudes. Praise the Lord.

S. P. T. W.

THE EXHIBITION CONCERT: BRAHMS, "EIN DEUTSCHES REQUIEM"

THE GERMAN REQUIEM has been judged the greatest achievement of modern sacred music in Germany (which is surely the seat of sacred music, if England is not): it was certainly never surpassed by its composer.

Johannes Brahms (1833-97) essentially completed his *Requiem* before he was 34, working on and off over the previous five years till it had grown into the character of ripe maturity: it nowhere sounds like the work of a young man. But then, by the time he had reached 35, Brahms was no longer at heart young. He had watched his mentor's mental breakdown and death, Robert Schumann's wife Clara becoming for a while his impassioned love, though he renounced any claim on her—and indeed on any woman thereafter, loving her to the end with a filial affection that respected the fourteen years between them. He grew resigned and reserved in personal relations, saying to himself, "life robs one of more than death does". In 1865 death robbed him of his mother, and it was then that he brought his *Requiem* to completion, adding the final gentle seventh movement, "Blessed are the dead...they rest from their labours".

The work is not wholly well named. Brahms described it to Clara as "a kind of German requiem"; and indeed it is essentially German in spirit, surely the most thoroughly German of all such works. Nevertheless he called it elsewhere a requiem "for the whole of mankind"; and we may judge that it scarcely deserves the description of requiem, for it does not

have the structure nor use the words of the Mass, and nor does it anywhere invoke the name of Jesus Christ. It is in fact a meditation on death; and not even that, but on the consolations that may be offered to those who are mourning for the dead. Nothing is said of the Judgment or of punishment—there is no room here for the *Dies Irae*—for only hope of resurrection and promise of final fulfilment have their place in it. The opening words, taken from the Beatitudes, set the tone: "Blessed are they who mourn, for they shall be comforted".

In 1857, the year after Schumann's tragic death, Brahms took up his rejected D Minor concerto slow movement and rewrote it as a choral setting for the words of 1 Peter 1.24, "For all flesh is grass, and all the glory of man as the flower of grass..." By 1861 he had filled this out to a four-movement cantata in the tradition of J. S. Bach. By the spring of 1865, after his mother's death, he had begun to experience the meaning of the sixth movement, "Here we have no abiding city", for he never thereafter settled anywhere for long. He completed the work in a Swiss villa on the Züricherberg in the summer of 1866, inspired by glacial faces and serene lakeland. The *Requiem* was first performed in Bremen Cathedral on Good Friday 1868 under the composer's baton, and it moved his friends to tears, not least Clara. Still he felt it lacked any moment of melting radiance; so that summer he added the celebrated solo soprano part, "And you therefore have sorrow". It was first performed in its final form in February 1869 at the Gewandhaus in Leipzig, returning to Bremen Cathedral for Good Friday 1871. More than any other of his works, *Ein Deutsches Requiem* established the genius of Brahms, showing the world his heights of power and depths of tenderness.

At the Exhibition concert (reported in the School Notes) about a dozen of the brethren either sang in the Choral Society or played with the orchestra.

A. J. S.

BLESSED NICHOLAS POSTGATE: UGTHORPE RALLY

Sunday, 30 July

ON the afternoon of Ordination Sunday, the Bishop hurried off with the Editor after a sandwich lunch to a rally in the heart of the moors in streaming rain amid heather and gorse to say Mass in the open for a gathering of over three thousand, among them our parishioners. It was a rally to further the cause of canonisation of a Late Stuart priest who died in the Popish Plot a long way from the political scene in 1679. Well might he have been among the Forty Martyrs in 1970 had his cause been properly represented at the time.

Fr Postgate (or Poskett) was one of the last to die under the recusancy laws, the penultimate to die out on Knavesmire in York, and one of a handful of martyr priests to have been half a century on the missions before going to the gallows for their pastoral pains. He was a representative figure in other ways too; for he began from Douai as a household chaplain to the landed gentry—the Hungates, Gascoignes, Constables, Meynells and

Saltmarshes—serving tenantry from a protected firm base. As the gentry were beggared by fines and the strategic emphasis changed, he returned to his native east Yorkshire Moors, living at Ugthorpe hermitage and travelling around the Esk Valley and Pickering Vale in the guise of a gardener—wearing 'for thirty years together' a brown habit with a white canvas cape against the weather (now at Oscott, but on show at the Ugthorpe Rally), and bringing daffodils, tulips and lilies to his valleys as he conducted his cure. In his time he 'increased the Church of God by 2,400 souls', living as a poor man among the poor—'just short of pride', as he put it. He had as many penitents and parishioners as he could manage, until his work was cut short at the time of the Plot by the evidence of three women. A man of 82, a priest of 50 years, a prisoner of 5 months, his white head was 'strangled by the hands of the Common hangman, his brest open and his hearte cut out, the little blood remaind in his aged trunk spilt upon the ground' ... for what? For London politics? in the name of religion? *ad majorem Dei gloriam?* as payment for his life of loving kindness?

Relics of this venerable old priest abound. In 1830 a girl cleaning out his former Mass house at Egton Bridge stumbled upon his loft undisturbed from 1678 where his altar was laid out ready, even his vestments in place. His three-part screw-up chalice (easy to conceal for travelling) is still in use. Books, rosaries, and other relics are extant. St Cuthberts Old Elvet, Durham and Ampleforth Abbey claim to have his two severed hands—and the hands of a priest are always a prize relic. Much of this was on display at Ugthorpe church between rainstorms. Indeed the two hands, long known to Postgate scholars, at last met, when they were taken for display and veneration to the little church sanctuary on the moors that blustery afternoon.

How important are the physical relics of a saint? Important indeed is the record of his life as a lasting witness; and the fruit of his mind as a lasting flower of written thought—but hands, do they matter? The Ampleforth hand has been used on many solemn occasions to bless the sick, sometimes with surprising therapeutic results. It carries with it a parchment of centuries of age, which reads: *This Papyr contains ye Hand of ye Rew: Mr Postgate Priest: who dyd for his Faith, in suffering Martyrdom at ye Citty of York Anno Dom 1680. together with a Cloath that was diped in his Blood. As alsoe certain very vulluable & well attested Relliques of Saints. Therefore who ere thou art be very carefull of thy conduct herein.* That parchment is undated, unsigned and of unproven provenance or authority; and it makes claims at least one of which is inaccurate, for Fr Postgate died on 7th August 1697. But then, does that matter? Does faith and the evidence of cures not sustain the relic beyond need of parchments of proof? How important is the hard cold light of a secular historian at such moving moments? These are not idle questions when we consider what occurred at the Ugthorpe Rally that wet afternoon: when the two hands were put side by side in the sanctuary display, they were both found to be right hands. Well then, was either of them the right hand?

IMPRESSIONS OF AMERICA

Fr David Morland writes: This summer I was fortunate enough to spend two months in the United States, at the invitation of the benedictine Mount Angel Seminary, Oregon. During July I gave two courses at their summer school, one on mysticism and one on the future of the Church, to a mixed audience of nuns, monks and laypeople. The following four weeks consisted in a leisurely return from the north west to New York with many stopping places en route, including a colourful 1500 mile drive from Portland to Los Angeles right down the west coast.

It is hard to sum up the many impressions that a traveller in that vast and varied continent receives, especially on a first visit. Politically it was an enthralling period, as one watched the dramatic finale of the Nixon presidency. One positive impression received from the bizarre aftermath of the Watergate affair was of the moral integrity and idealism of large sections of the American population. The decision of the Supreme Court on the tapes and the public agonizing of the Senate Judiciary Committee both revealed a concern for justice and the integrity of the Constitution which found their typically American expression in the collective sigh of relief at Nixon's resignation and in the ecstatic welcome given to the new President.

Ecclesiastically the scene appeared not dissimilar to that in Europe, with perhaps a greater gap between the hierarchy and other areas in the Church, which are more aware of the movements of secular society. This contrast was particularly glaring in Los Angeles where an extremely conservative body of ecclesiastics live cheek by jowl with the futuristic gropings of that sprawling metropolis. One striking and positive phenomenon was the number and calibre of nuns (or sisters as they prefer to be called) who have moved from teaching in grade schools to parish work. This change often coincides with a change of lifestyle, residence, dress etc; and at its best the activity of independent, able and dedicated women offers a valuable new dimension to parochial ministry.

A traveller in America departs with a kaleidoscope of clashing memories: the dramatic beauty of the Oregon coast, the cubist elegance of the Manhattan skyline, the endless plains of the midwest, the rash of hoardings on the freeways; and it is perhaps the hugeness, variety and dynamism of the land and its inhabitants which leaves the most lasting and exhilarating impression.

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CONTENTS SCHOOL SECTION

	<i>page</i>
OLD AMPLEFORDIAN NEWS	109
SCHOOL NOTES	120
THE EXHIBITION	129
CRICKET	146
ATHLETICS	156
OTHER ACTIVITIES	157
COMBINED CADET FORCE	169
THE JUNIOR HOUSE	172
THE PREPARATORY SCHOOL	175

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School Notes to the Editor, or the School Sub-Editor: E. G. H.
Moreton, M.A.

Photographs to the Photo Editor: Rev C. G. Lynch, o.s.b., M.A.

OLD AMPLEFORDIAN NEWS

OBITUARY

PRAYERS are asked for the following who have died:—John Pearce (C 56) in April, Henri 8th Duc D'Ursel et D'Hoboken (1919) on 31st May, Michael Radziwill (1926) in May, John Blaikie (C 31) on 21st July, Michael Ryan (W 34) on 30th July, Auberon Herbert (O 40) on 21st July, and Jeremy Ginone (D 59) on 23rd September.

MICHAEL RYAN

JOHN RYAN (O 40) writes:—When Michael Ryan (W 34) died one of his friends wrote of him:—"He was unswerving in principles and loyalties . . . the most upright man I knew." This was no sentimental exaggeration: it was the plain truth about Michael.

At Ampleforth he was not exceptionally distinguished, though many will remember his talents on the stage, on the high diving board and as an artist. He was an able mathematician and I recall one prizegiving when, short and sturdy as always, he carried off a single prize of what seemed like about fifty books.

Later as an architect, after war service in Burma, he began to evince the characteristics which were to make him so highly thought of professionally and as a person. He had a passion for high quality in everything he did. When Michael designed a building it was the best building that could possibly be built for the money and if the client was inclined to skimp, Michael would work prodigiously to make him alter his approach.

He was senior partner in his firm, Chairman of the West London Architectural Society, and co-author with John Penoyre of the "Observers' Book of Architecture". He was for fifteen years a Counsellor in the Catholic Marriage Advisory Council. Such were the public aspects of a life built on his Faith and a deep private sanctity. He was, I think, everything that Ampleforth is there to nurture and promote:—a Catholic layman who earned respect for his principles wherever he went.

He leaves a wife, Imogen, and four children.

AUBERON HERBERT

AUBERON HERBERT (O 40) died at Pixton Park, Dulverton, Somerset on Sunday 21st July aged 52. It was aptly said of him that he was a great eccentric, and that he did little with his life but good. His gay, confused, inventive existence was, despite the camouflage of fun, full of purpose—to help others. It is for that that he will long be remembered.

More than what he did, it was what he was that brought comment. Ian Fraser (O 41) wrote of him, "he belonged to a generation of upper-class Englishmen, still thankfully numerous, who hold conversation, conviviality and wit to be the virtues from which all other virtues descend." A former member of the Government wrote of him, "though prejudiced

AMPLEFORTH SUNDAY—1st December, 1974

One Day Retreat for
Old Amplefordians, parents and friends of Ampleforth
at

**DIGBY STUART COLLEGE,
ROEHAMPTON LANE, LONDON SW15**

Assemble 10.45 Depart 17.30

The Retreat and discussions will be led by Fr Abbot and Fr Martin Haigh (Ampleforth), Sister Dorothy Bell (Principal of Digby Stuart), Sister Mary Francis (Headmistress of New Hall).

Tickets including sherry, lunch and tea: £2.50 from

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and intolerant in his views and sometimes violent in his opinions, he was infinitely gentle and generous in all his dealings. Intensely individualistic himself, his respect for the idiosyncrasies of others was almost quixotic. On the great moral issues he was more often than not right; less so in small matters. But right or wrong, he held remorselessly to what he held true. His integrity was complete." Douglas Woodruff wrote of him, "he lived his life inside a long established and remarkable tradition peculiar to this country, by which Englishmen, especially among the landed gentry with means and leisure, take an intense and sustained interest in distant nationalities, a tradition of which Byron is the most famous exemplar. There was never a time when Auberon was not conscious of the world beyond his native Somerset." Let us substantiate that.

On leaving Ampleforth in 1940, he was failed for the Guards and promptly joined the Polish Black Brigade, learning Polish; and ignoring his flat feet he took to tanks and parachutes, rising to lance corporal during the campaign of NW Europe. After the War he travelled Europe as a freelance correspondent. His affections widened from the Poles in exile to the many eastern peoples who enlisted his sympathy, Albanian irredentists, Hungarian internationalists, Russian liberal writers and poets (notably Anatoli Kuznetsov in 1967), Ukrainian archimandrites (whose language he spoke in Galician dialect), Byelo-Russian Christians (one of whose bishops officiated at his burial service) and Catholic priests from behind the Iron Curtain. Even Portofino Italians and Sardinians (for he owned property in those places), Irish nationalists and Scottish cousinage found favour with him; and a Chinese musical student escaped from East Germany to Pixton and gave his first English piano recital at Dulverton Town Hall—the bespectacled Foo Tsong. Pixton, scene of most of his

hospitality, is a Georgian house of some fifty rooms set in 4,000 acres of wild and beautiful stag-hunting country.

He moved in a characteristically Catholic world of high originality. At twelve he was on terms with Belloc, and at thirteen with his future brother-in-law Evelyn Waugh (whose son was named after him). He wrote for the *Tablet* in a spasmodic and exotic way. He contributed considerably to the building of our Abbey church, and gave some distinguished Stations of the Cross to St Benet's Hall. It may be fitting to end by saying that he was laid to rest by Fr James Forbes, Master of The Hall. "Auberon Herbert did little with his life but good." May he be rewarded for it.

MARRIAGES

- Derek Bird (O 57) to Jacina Ursula Nunes at St Ethelreda's, Ely Place on 31st March 1973.
Simon Brett (H 60) to Juliet Shirley Smith at the Church of St Thomas More, Marlborough on 31st August.
John Catlin (H 64) to Caroline Jane Goodman at St Mary's, Chislehurst on 17th August
Charles Carroll (E 68) to Eithne Hanly at St Mary's Church, Nenagh on 24th August.
David Dees (D 70) to Angela Hickey on 7th September.
Peter Detre (J 62) to Suzan Beesley on 1st June.
Bernard de Hoghton (J 62) to Dr Rosanna Buratti at San Miniato al Monte, Florence on 14th September.
Richard Haworth (W 62) to Jane Seren Burrell at St Mary's, Cadogan Street.
David Howden (E 64) to Nicola-Jane Letchworth at All Saints, Milford-on-Sea on 8th December 1973.
Martin Lamb (A 66) to Elizabeth Martineau at St Mary's, Walsham-le-Willows on 13th July.
Miles Parker (E 67) to Dr Deirdre Kelly in Dublin on 28th July 1973.
Peter Serbrock (D 53) to Irene Ellenbroek at Minsteracres, Co. Durham on 9th September 1972.
Charles Sommer (O 68) to Karen Sword on 14th September.

ENGAGEMENTS

- Quentin Baer (J 66) to Lorna Cameron Birch.
Nigel Boardman (J 68) to Sarah Victoria Coslett.
Terence Brennan (W 65) to Diana Wilford.
Patrick Brocklehurst (B 58) to Frances Horgan.
Shaun MacLaren (B 69) to Victoria Ann Hadfield-Jones.
Jeremy Phipps (C 60) to Susan Crawford.
Benedict Ryan (C 67) to Patricia White.
Kenneth Williams (E 67) to Catharine Tomlin.
Raymond Wright (O 64) to Margaret Thorne-Symmons.
Michael Stacpoole (A 57) to Sarah Bagnall.

BIRTHS

Annabel and Michael Barton (T 64) a son, William Thomas.
 Betina and Richard Birtchnell (O 61) a son, Benjamin.
 Riitta and Martin Lister (T 65) a daughter, Liisa Mariitta.
 Mrs and John Tepper Marlin (JH 55) a son, John Joseph.
 Jill and Gawen Patrick Ryan (B 66) a daughter, Lisa Caroline.
 Irene and Peter Serbrock (D 53) a daughter, Tamsin Joyce.
 Camilla and Giles Swayne (A 63) a son.
 Debbie and Simon Howden (E 67) a son, Daniel.
 Jacina and Derek Bird (O 57) a son, Rufus Benedict.

GERARD YOUNG (B 27), Lord Lieutenant of South Yorkshire, has been honoured by Pope Paul VI with the Grand Cross of the Order of St Gregory the Great. He is only the third living Englishman to receive the honour. The other holders are Douglas Woodruff, a former editor of the *Tablet* and Leslie Lever, brother of Rt Hon Harold Lever, and a former Lord Mayor of Manchester, who while holding the Jewish faith himself has never spared himself in furthering the cause of Catholic Education in Lancashire.

The Order of St Gregory the Great was instituted by Pope Gregory XVI in 1831 and is rarely given and only in recognition of outstanding work and dedication to the ideals of Christian responsibility. The Grand Cross is the premier rank of award.

Gerard Young is a former Master Cutler and was Pro-Chancellor of Sheffield University 1951-67. He has also served recently on the Prices and Incomes Board and the Top Salaries Review body. He became Lord Lieutenant of South Yorkshire at the time of reorganisation of Local Government in April of this year.

ANDREW KNIGHT (A 58) has been appointed Editor of *The Economist* in succession to Alastair Burnet who is moving to the *Daily Express* as editor after editing *The Economist* for the past ten years.

MAJOR P. A. HUGHES SMITH (E 60) has been appointed Equerry to the Duke of Edinburgh.

RANDAL MARLIN (T 55) is Assistant Professor of Philosophy at Carleton University, Ottawa. He was awarded a Ph.D from the University of Toronto in 1973 for a thesis entitled: "Morality and the Criminal Law; some problems concerning Intention, Foresight, and Responsibility". He is now at work on a manuscript: "Sir James Fitzjames Stephens and the Philosophy of Criminal Law". If anyone knows of out-of-the-way material related to this 19th century legal theorist, Dr Marlin would be grateful for help and information. He has also been involved in work for the Law Reform Commission of Canada studying possible ways of involving the public in law reform.

DAVID KENNEDY (D 66) qualified from the Royal College of Surgeons in Ireland in June 1972 with First place in Medicine and First place and First Class Honours in Surgery. He was awarded a series of medals including the College of Surgeons Council's Gold Medal and Reuben-Harvey prize. He is now a fellow of John Hopkins University. He is embarking upon a four year course in Otolaryngology.

MARK STUDER (D 69) gained First Class Honours in Greats at Cambridge, and JOHN GAYNOR (T 70) First Class Honours in History at Bedford College, London.

ANDREW HOPE (T 72) who won an Exhibition at St Edmund Hall, Oxford, has been awarded a full Scholarship because of the excellence of his first year's work.

COLIN McDONALD (W 50) of the British Market Research Bureau has been awarded the Market Research Society's Gold Medal for 1974 for a paper entitled "Linguistic Coding—a new solution to an old problem" published in the Society's JOURNAL, Vol. 15 No. 3 (July 1973). The idea behind linguistic coding developed when many people had become concerned at the poverty of information contained in much "hard" survey data, and the apparently unbridgeable gulf between "quality" and "numbers" in research (the former lacking statistical validity, the latter meaning and "insight"). The author became convinced that the solution lay in improving the method of coding and processing, so that unstructured "qualitative" data could be derived from valid samples and handled economically on a computer. The method basically involves coding each answer individually in a punch-card framework designed on linguistic principles. This method is believed to be the first new development in coding practice for many years, and makes the use of "open-ended" questions in surveys more economical and attractive than they have traditionally been considered. It is appropriate for all studies where informants are asked to give their attitudes or opinions. Besides commercial uses such as brand image research or product testing (some actual examples are mentioned in the paper), it is suspected that there could be many other areas outside "consumer research" which would benefit, e.g. in the social, political or industrial fields. The author would be glad to hear of possible applications.

COLONEL DAVID STIRLING (O 34) has recently been prominent in the news, with his Great Britain 1975 (or GB75) Scheme for outflanking Hugh Scanlon's threat to use the Unions to hold the country to ransom if Labour is not re-elected. He insists, as do General Walker and Colonel Butler with their organisation, that the process is not para-military and is only coincidentally being spearheaded by military men because they are responsible citizens full of concern for Britain's government and economic welfare: they regret their military titles as leaders of this new movement.

Son of a soldier and 13th Baron Lovat's daughter, he began the Second War by being transferred from the Scots Guards to the Guards Commando. In the Middle East he raised and commanded the First Special Air Service Regiment, trained to parachute, and in 1942 was awarded the

D.S.O. Captured in 1943, he ended in Colditz. From 1947 to 1959 he was president of the Capricorn Africa Society, based on Salisbury and Nairobi, attempting to bridge the gap between African white settlers and leaders of the indigenous populations and between black African nationals of different states. Recently he has become Chairman of Television International Enterprises Ltd. His present enterprise has prompted a lot of press notice, notably a *Times* first leader: "Colonel Stirling's Recruits"; and an outburst from the Secretary of State for Defence about a near-fascist ground-swell of Blimpish reaction from frustrated Conservatives.

FR DAVID BINGHAM (B 50) writes from the Catholic Mission, Simanggang, Sarawak, Malaysia to say that his fund to train a young Chinaman as a catechist in Taiwan was graciously helped by his appeal in our pages last year. He has on hand at the moment the task of building a new church, and constructing a concrete basket ball court for the bazaar children, as well as training his catechist; and he would be glad of any aid from Old Amplefordians for these three tasks that they may be able to give.

DESMOND SEWARD'S (E 54) book on Francois I "Prince of the Renaissance" has recently been the Book of the Month choice in the United States. It has just been reissued in paperback in Britain.

ANDREW SIMPSON (O 54) has published his first book "Rebecca the Lurcher" (Barrie and Jenkins 1973, £2.50). It is the story of a year in the life of Rebecca, his first dog and according to the publishers "will swiftly establish itself as a classic among animal stories". The author and his dog have together left "a careless trail of havoc in their wake" across the South of England, the book ending with the dog wanted by the police. We hear no more.

PETER DEWAR (E 60) has just completed in collaboration with Donald Adamson a history of the Dukes of St Albans. Its title is "The House of Nell Gwyn. The Fortunes of the Beauclerk Family, 1670-1974", published by William Kimber Ltd. Peter Beauclerk Dewar, a cousin of the present Duke of St Albans, descends from the eighth Duke and has a longstanding interest in genealogy and heraldry. He is a fellow of the Society of Antiquaries of Scotland and for several years was Hon Secretary and Treasurer of the Association of Genealogists and Record Agents; besides which he runs his own small part-time genealogical practice.

D. I. FAIRHURST (C 36) has retired as Managing Director of Metro-Dodwell Motors Ltd, Hong Kong, and has moved to Tenerife.

RICHARD FITZGALAN-HOWARD (W 72) has given news of an Oxbridge match dominated by Amplefordians: the Clay Pigeon Shooting match. "I was Secretary, and Tom and Anthony Leeming were equal top scorers. Our team (Oxford!) beat them easily 234-172. But by far the most pleasing thing was that ANDREW FRASER (C 69), after the match, shot for the first time since he lost his right eye in November . . . shooting brilliantly." He was also the first Amplefordian to be President of the Bullingdon Club.

ROBIN FABER (C 73) has been awarded an Army University Cadetship.

TONY OSBORNE (B 58) is currently aboard HMS Ark Royal as a specialist in surgery. He is a Surgeon Lieutenant-Commander.

COMMANDER CHRISTOPHER WARD, RN (E 52) has relinquished command of the nuclear Fleet submarine HMS Conqueror, and has been awarded a Defence Fellowship for the academic year 74/75 at King's College University of London, and will be researching UK Armed Forces participation in the relief of natural disasters.

CHARLES O'CONNOR (D 69) gained H.I in Aeronautical Engineering at the University of Salford.

HENRY GULY (T 69) has qualified MB,BS with honours in pathology and therapeutics from St Mary's Hospital medical school.

I. K. SIENKOWSKI (D 68) has also qualified MB,BS and MRCS,RCR and is house physician at Queen Mary's Hospital, Roehampton.

SIMON CASSIDY (B 71) has gained B.Sc in Biochemistry at Liverpool University and is working for Life Sciences Research.

ALEXANDER, LORD HESKETH (W 66) has had a moderate season of international motor racing with his Hesketh-Ford 308 and his very promising driver, James Hunt, who came eighth in the World Drivers' Championship. The Hesketh team came on strongly in Sweden and the United States after winning Silverstone at the opening of the season. But the team has been plagued with minor troubles, and is expected to be a strong contender for the championship next year. At the Watkin Glen US Grand Prix (6th October), the two works Brabham-Fords came in first, followed by Hunt in his Hesketh-Ford who alone offered a challenge.

THE GENERAL ELECTION, 10th OCTOBER, 1974

FIVE Old Amplefordians stood as candidates, all as Conservatives. Two were successful: **HUGH FRASER (O 35)** at Stafford and Stone, and **CHRISTOPHER TUGENDHAT (E 55)** for the City of London and Westminster South. One lost his seat: **MICHAEL ANCRAM (W 62)** at Berwick and East Lothian; and two stood unsuccessfully, **RORY MACDONALD (O 52)** at Dumbartonshire West, and **NEIL BALFOUR (B 63)** at Hayes and Harlington.

All five suffered from the overall swing against the Conservatives. Hugh Fraser suffered a swing of 1.7 per cent; he is now in his tenth Parliament. Christopher Tugendhat suffered a swing of 2.5; he is in his third Parliament (he is a member of the Select Committee on Science & Technology, and is also Secretary of the Conservative Backbench Employment Committee). Michael Ancram suffered a swing of 3.4 in a marginal seat (this was low among the Scottish average of 8.4); he was a Member for seven months. Rory MacDonald suffered a swing of 4.2, coming third to Labour and SNP; he returns to distilling whisky—Glencoe! Neil Balfour, removed from Chester-le-Street, suffered a swing of 0.2 north of London.

In our note about the February Election (Summer JOURNAL, p. 145-7), we failed to record that **TIM PRICE (C 63)** stood for Stirlingshire West as a Conservative and procured 30 per cent of the votes, achieving a 4 per cent swing to his party.

O.A.C.C. 1974

THE TOUR

The fortieth anniversary did not provide us with a particularly good week. Six defeats in a row and one draw was all that we could manage. Yet it is a reflection on the members who played that they did not wilt nor did morale suffer in the face of disaster. A series of coincidences made victory a terrible uphill climb. We had a high proportion of young members on Tour and were without some of the more experienced players. Most of the fast bowling had to be done by people out of practice and much reliance was put on spin for which conditions were not always suitable. We also found ourselves up against some strong sides, notably the Sussex Martlets and the Bluemantles. The Martlets produced five regular Sussex 1st and 2nd XI players.

Our bowlers were hammered for 279 by the Privateers on the first day, and our batting was too shallow for us to make much of an inroad into that score. The Emeriti game was washed out again and we arrived at Cranleigh, therefore, with hopes of rectifying our bad start. The batting looked better and our score of 204 looked good. The Secretary made 44 before being put into hospital with a broken nose, John Morton 50 and David Lees Millais a spirited 32. Poor catching by us (and the substitutes!) allowed the Cryptics to pass our total with 3 wickets in hand. Morton bowled well. The following day we were badly defeated by the Bluemantles. Again poor bowling and fielding—apart from Fr Edward—allowed them to amass a huge score against which we could only offer a token response. Charles Murray-Brown, in a short second spell, managed 3 wickets by (at last) bowling at the stumps. We drowned our sorrows at the expense of Martin Crossley who kindly entertained us that evening and motored to Arundel hopeful of better things. Arundel has a superb batting wicket and it was to be expected that a lot of runs would be made. We had not catered for such strong opposition however. But it was a better all-round performance. The fielding was tighter and the bowlers, especially Willie Moore and John Pearce, contained the batsmen when they remembered to keep the ball up to the bat. No vital catches were put down. Facing 236 it was essential to get a good start. This was not to be. Spencer and Wright were out early and it was left to the middle order batsmen to get their heads down. They rose to the challenge well and although we were all out for 140 everyone played with courage and responsibility. It was no disgrace to lose to such a powerful side. On Thursday we became spectators up at Lords, peering over pints at the falling rain and sodden pitch. We had to leave before the fun started, to travel to Salt Winds where we were royally entertained by Lady Stafford. After the break Middleton should have produced our first win. Peter Savill and John Pearce demolished their batting for 160 and gave us plenty of time to make the runs. However, our batting lacked the determination of Wednesday and only Willie Moore survived to make 50. We were 14 runs short when the final wicket fell. That night we drowned ourselves again in wine (and words!) at the Tour Dinner which was attended by

33 members and guests. Our second performance against the Cryptics was worse than the first. Rain prevented play until the afternoon and they were able to score freely on a sodden pitch. Murray-Brown bowled well again and showed he will become a very useful medium pacer in a year or so. With a drying wind and sun the pitch became difficult and only Michael Gretton played with any confidence, making 49 out of our total of 128. So we arrived at Lancing to play the Old Rossallians without a win to our name. We had already lost the "battle" in the bar at Stroods so we had all to gain. Our defeat in the bar, however, led to our near victory on the field. We batted first and the Secretary made what is becoming his customary 50 in this match. Mark Stapleton and Simon Trafford made runs to enable us to declare at 195 for 9. They were soon in trouble against Savill and Fr Edward and at 50 for 8 they closed up shop for the remaining threequarters of an hour. Hence the week ended without a win but at least it ended better than it began.

MID SEASON

The highlight of the season was undoubtedly the three days at Ampleforth where, with the Cricketer Cup in mind, some 30 members assembled. It was possible to arrange matches against the School 1st and 2nd XIs on the Saturday and the School A XI on the Sunday as well as organise an inter-Club practice for the possibles. The best available XI was put up against the School 1st XI and, on one of the best wickets seen at Ampleforth in years, made hay in the sun. Wright and Gretton made 89 and 88 respectively. Lunchtime saw 180 for 2 on the board and by 3 p.m. 277 for 5. Facing the Club's formidable array of bowling—Savill, Morton, Huskinson *inter alia*—the School could only make a token response and were all out for 77. It was a satisfactory result that would have been disappointing had it been a victory by much less. On the Top Ground the Club defeated the 2nd XI but were nearly beaten by the A XI on the Sunday. That day Tony Huskinson organised the practice game which enabled members to put in some essential practice. The Club's grateful thanks go to all who made this week-end such a success, especially those on the ground staff and in the kitchens. John Wilcox and Fr Denis, as usual, organised us superbly. On the Monday the drawn game against the Y.G.s was, in comparison to the previous two days, a dull affair.

The Club dispersed, therefore, ready to do battle in the Cricketer Cup against Cheltenham. We travelled to Cheltenham and played in damp, drizzly conditions. Unfortunately the batsmen left all their confidence and ability at Ampleforth and only Mark Stapleton played with any responsibility. Eight batsmen got themselves out playing stupidly and hence 146 was not a large enough score. For once the bowlers bowled very well and the fielding was of a high order (it had to be!). But even this wasn't enough to prevent us giving them their first win in the competition by 4 wickets in the 52nd over. A great disappointment.

The rest of the season had its moments of glory and sorrow. Peter Savill defeated the Grannies again and Ray Twobig's XI beat the Old

Georgians by 7 wickets after they had been dismissed for 56. Splendid bowling by Kevin Lomax and Fr Felix, supported by some remarkable slip catching, was responsible for their demise. The next day Paul Spencer "did" his own Club by one run in the last over. Robert Jackson made a face-saving century against the Marlborough Blues in a high-scoring game which we managed to lose by 3 wickets—dropping catches again! We lost to the Haileybury Hermits yet again and drew against the Free Foresters and Periwinkles, the last named game being high scoring and the Chairman, John Dick, showed us all how to make 50 in the middle forties—with economy of effort! Finally the last weekend of the season saw a satisfactory win over the Uppingham Rovers at Hurlingham. With Justin Wadham in powerful form and Tony Huskinson bemusing the Rovers with his leg spin they were out for 206—a relatively easy target on this ground. The fielding was notable for Chris Ainscough's superb catching in this his first game of the year. The Secretary, Stapleton and Moore saw the Club well on the way to victory and it remained for Willoughby Wynne and Francis Fitzherbert to keep us on the edge of our seats until the winning run was in the book. This was our first victory for some time following the draw against the Buccaneers the day before. The Sunday game against the Hurlingham Club was finished by rain after the opposition were 90 for 4 chasing 245. Spencer and Ainscough batted well.

Finally the Club's thanks must go to all those who played, to the Managers for their hard work, to the Officers of the Club, especially Martin Crossley for his unstinting efforts as Fixture Secretary over these last years. His business commitments have forced him to shed this onerous task and we are all truly grateful for his generosity over the last years; Robert Jackson succeeds him. The season would not have been as interesting without the support of the wives and those who entertained us. Ken Gray, John Willcox, Fr Denis and Fr Patrick at Ampleforth, Judy Dick, Julie Wadham, Maggie Jackson, Martin Crossley and Lady Stafford. There are many others whose generosity in one form or another always makes the Club run more smoothly. To them all we offer our warmest thanks.

The Annual Dinner will be held in London on Monday, 9th December. Fr Abbot has kindly consented to attend, in this our fortieth year. Next year the first round of the Cricketer Cup will be played at Ampleforth on the Sunday of Exhibition weekend—first Sunday in June—against the Old Brightonians.

M. F. M. WRIGHT.

AN AMPLEFORTH XI v. A NORTH OF ENGLAND XI
at Ampleforth on Sunday, 7th July, 1974

An Ampleforth XI, winning the toss, won by three wickets

The fiftiful July had saved up a golden afternoon for this rather special cricket match. The gracious austerity of the 1st XI ground was discreetly enlivened by deck-chairs, a tea-stand, the occasional raffle and a public-address system (springily and tastefully used by the match manager, Captain Bailey). The total effect was not unlike that of Hove, Canterbury or the Scarborough festival, and a fair and friendly crowd was rewarded for its generosity by some very good cricket, a story-book last ball victory and (for those with memories) a strong dose of nostalgia.

Cricket is a complex game of many moods, and is occasionally touched by moments of immemorial charm, when time seems to have stopped or shifted backwards. The sight of Sir Leonard Hutton, his mannerisms a little more staidly but totally recognisable, leaning on his bat at the bowler's end, was enough to make the decades melt. He could readily be forgiven for finding the flight more difficult to judge than he did in 1938, and when he departed, caught by an unwilling Fr Edward at mid-wicket, he left behind something of his legend.

The North of England XI performed variably. Lumb batted stylishly, and Sutcliffe boldly, and Don Wilson hit a huge six towards Aunty House; but their total always looked a bit too small. The best cricket of the day came in the final hour, Fred Trueman's pace was an uncomfortable reminder of the presence of another legend, and it took some fine batting by John Brennan, Fr Felix and Chris Satterthwaite, all of them using their feet well on the rather slow wicket against some excellent bowling by Don Wilson, to bring victory within sight. Don Brennan, who has over the years done so much for Ampleforth cricket (and who certainly deserved a better fate when he was at the crease earlier in the afternoon), led his side with a well-judged blend of competitiveness and challenge, and there was no need to contrive the fine ending, with a scrambled leg-by deciding the issue off the last ball. Fr Felix's innings had provided the day's best cricket, but there were many other things to be grateful for. As so often, the real winner was the game of cricket itself: its shifting patterns, its gears, its stock of memories, its power to translate a summer day into an exercise of civilised living. The day ended as all cricket matches should, with convivial conversation and strawberries and cream, as the shadows lengthened.

D.L.M.

NORTH OF ENGLAND		AMPLEFORTH XI	
R. G. Lumb, c and b Moore	39	M. F. Wright, b Trueman	20
F. A. Lawson, c Cooper, b Stephens	0	W. A. Sparling, c Sutcliffe, b Trueman	9
D. E. V. Padgett, c Wright, b Stephens	12	R. J. Twobig, lbw b Trueman	8
W. H. H. Sutcliffe, c Wright, b Moore	47	J. J. E. Brennan, c Sutcliffe, b Wilson	31
Sir Leonard Hutton, c Corbould, b Moore	11	Fr Felix Stephens, run out	56
F. S. Trueman, c Stephens, b Moore	6	C. J. Satterthwaite, c Trueman, b Carrick	16
P. Carrick, c Stephens, b Pearce	18	M. R. Cooper, st Brennan, b Wilson	5
D. Wilson, c and b Pearce	17	W. A. Moore, not out	1
R. K. Platt, b Pearce	1	Fr Edward Corbould, not out	0
D. V. Brennan, run out	0	J. J. Hamilton-Dalrymple did not bat	
J. E. McConnon, not out	0	J. P. Pearce did not bat	
Extras	10	Extras	13
Total	158	Total for 7 wickets	159

BOWLING		BOWLING	
J. J. Hamilton-Dalrymple 15.3.36.0; Fr Felix Stephens 13.2.26.2; W. A. Moore 16.7.45.4; J. P. Pearce 9.2.2.35.3; Fr Edward Corbould 3.2.5.0.		F. S. Trueman 11.1.36.3; R. K. Platt 13.5.21.0; J. E. McConnon 2.0.17.0; P. Carrick 10.2.46.1; D. Wilson 8.0.25.2.	

Umpires: Major G. C. Tedd and G. D. Newport.

Match Manager: Captain J. D. W. Bailey.

SCHOOL NOTES

SCHOOL OFFICIALS

THE SCHOOL OFFICIALS WERE:

Head Monitor B. P. Lister
School Monitors	C. J. Holroyd, P. F. B. Rylands, W. A. Dawson, C. J. Satterthwaite, D. J. G. Reilly, A. P. Graham, B. M. S. Allen, C. J. Simpson, A. M. Gray, Hon T. A. Fitzherbert, K. A. Wilcox, W. S. S. Karwatowski, A. F. B. Ashbrooke, T. N. Clarke, S. H. Davey, M. A. Heape, A. P. Marsden, N. J. L. Roberts, Hon D. A. G. Asquith, D. P. Herdon, S. E. Wright, C. J. Foll, N. M. Baker, J. F. Buxton.
Captain of Cricket C. J. Satterthwaite
Captain of Athletics A. P. Marsden
Captain of Boxing Hon T. A. Fitzherbert
Captain of Shooting Hon T. A. Fitzherbert
Captain of Swimming A. P. Graham
Captain of Tennis D. J. G. Reilly
Captain of Squash P. G. de Zulueta
Captain of Judo A. M. Gray
Captain of Chess D. P. Herdon
Master of Hounds J. J. Hornyold-Strickland
Bookshop	J. J. Hamilton-Dalrymple, M. F. B. Hubbard, P. L. Rosenvinge, D. St J. O'Rorke, P. J. Hughes, N. J. Young.
Librarians	C. J. Parker, P. H. Daly, J. V. Gosling, A. N. Cumming, M. E. Shipsey, T. A. Carroll, J. R. Bidie, S. M. Cronin, J. B. Horsley, P. A. Noel, S. M. Allan, D. J. Moir, J. P. Willis.
Bookroom	M. A. J. Campbell, J. Wadham, W. M. O'Kelly, E. S. G. Faber, E. Troughton.
Office Men	N. J. L. Roberts, S. H. Davey, A. P. Marsden, E. J. Stourton, M. Norvid, S. R. Mathews, B. A. Hornung, M. F. B. Hubbard, P. Viner, A. Danvers, W. A. Dawson, A. Baillieu.

The following entered the School in April, 1974:

C. C. Arnold (C), A. S. Clarke (E), P. C. Hudson (W), J. H. Shortell (B), J. B. Simpson (A), M. V. Hill (J).

The following left the School in July, 1974:

St Aidan's: W. J. Dawson, P. F. B. Rylands, Hon R. A. P. Southwell, P. T. Viner, W. T. H. Wadsworth.

St Bede's: A. M. P. S. Ciechanowski, J. S. Fuller, A. P. Graham, P. J. Heathcote, N. A. Johnson.

St Cuthbert's: B. M. S. Allen, A. P. C. Danvers, S. J. F. Dessain, Hon T. A. Fitzherbert, A. G. J. Fleming, A. M. Gray, J. J. Hornyold-Strickland, C. J. Simpson, N. A. Spence, A. W. M. Tyrrell.

St Dunstan's: M. J. G. Burnett, C. J. H. Campbell, J. B. W. Madden, D. K. Martin, C. P. R. Williams.

St Edward's: J. A. J. Cronin, S. D. A. F. Edmonds.

St Hugh's: E. A. Dowling, H. P. Dowling, J. P. Foley, S. B. W. Hastings, M. A. Heape, T. E. B. Killick, S. C. J. Murray, H. J. C. Plowden, T. B. Symes, F. J. C. Trench, P. C. Velarde.

St John's: D. H. R. Lochrane, M. A. Norvid, L. F. H. Nosworthy, N. J. L. Roberts, A. P. Sandeman, J. D. Simson, R. von Vollmar, S. M. Walmesley-Codman.

St Oswald's: L. M. J. Ciechanowski, J. F. J. Dunne, R. P. C. Gorst, M. T. L. Heath, M. J. Macauley, C. A. Palairet, M. J. Palairet, M. D. Pintas, J. P. Picken, C. M. G. Scott, Hon W. H. Smith.

St Thomas's: C. J. Foll, T. G. Hooke, S. J. Marshall, J. J. Nunn, N. T. Peters, J. P. Scott.

St Wilfrid's: A. R. Baillieu, J. F. Buxton, P. G. de Zulueta, Lord R. F. J. Kerr, M. D. Leonard, B. P. Lister, P. B. Ryan, S. C. Thomason.

E. A. COSSART: 1889-1974

To have taught for sixty-two years (five years longer than the great Dr Busby of Westminster), and to have served under Sanderson of Oundle, was the uncommon career of Edouard Cossart, who died on 1st August.

Cossart was one of the last survivors of a race which now hardly exists outside works of fiction—the Frenchman teaching his language at an English public school. From Marlborough College, Boulogne, he went to the University of Paris, whence he graduated in 1909, a few days before watching Blériot's flight across the Channel. In 1911 he was engaged at Oundle by Sanderson, then at the height of his reputation, but was called to the French colours on the outbreak of the Great War. His career as a "poilu", however, lasted only a fortnight: the food, he said, upset his stomach, and he was discharged. Meanwhile his place at Oundle had been filled, and he spent the war in a series of posts in England, including a prep. school in Wiltshire; but in 1921 Sanderson, shortly before his dramatic death, took him back at Oundle where he remained for another twelve years. It was about this time that he took British citizenship, and edited one of Daudet's works for Hachette.

In 1933 one of Cossart's pupils expressed a wish to join the Catholic Church, and he became involved in a dispute with the school authorities for having given encouragement to the boy. In these—surely not dishonourable—circumstances he arrived, after a brief spell in another prep. school, at Ampleforth. So sudden an upheaval of his career in no way embittered him, and he was once heard threatening a class that if their grammar did not notably improve "he would take the first boat back to Oundle". Another affectionate reminiscence of his former post was an imitation of Sanderson, which involved stumping violently about the room to shouts of "Wretched fellow! Rascally boy! Deadly person!".

Cossart soon established himself at Ampleforth both as a schoolmaster and as an eccentric. A great part of his charm was his uncertain grasp of English idiom, and his pupils and colleagues alike collected, or invented, "Cossartisms" rather as did Dr Spooner's in an earlier age. To Cossart a boy's linguistic grounding was his "back-works", and a blank page at the end of a book a "fly-paper"; a charlatan was a "bogey-man", and Billy Gotton a well-known American evangelist. Little wonder, then, that imitators in this genre often found their fictions overtaken by fact.

As a schoolmaster Cossart was a grammarian *pur sang*, living in a now nearly forgotten world of verb-tests and imperfect subjunctives. He taught from a grammar which he had edited himself. This work was rarely open on his desk, since he knew every section of it by heart, but a shrewd blow from its edge reminded many a boy that French is less logical a language than is commonly supposed; and the cry "Tomorrow we have test" was enough to frighten the most blasé Sixth-former. Tape-recorders and the like (which he knew as "computers" or "auto-visual aids") aroused in him a mixture of derision and indignation; his only concession to technology was the archaic apparatus through which, on Sunday mornings, he would project sepia slides of French châteaux and Italian cathedrals to a not wholly serious audience.

Cossart came from a nation that has given us the words "précis" and "résumé", and his passion for summarizing books did not disgrace his ancestry. No subject was exempt, and tiny duplicated sheets expounding Wittgenstein or Relativity or Free-will instructed and perplexed both pupils and colleagues. His religion was no less Gallic than his pedagogy, and he combined daily attendance at Mass with a keen strain of satire. His Voltairean chuckle was never more readily elicited than by the antics of some "swinging" nun or "with-it" clergyman.

Cossart's social eccentricities were endless: he would eat apricots on toast, put marmalade on sausages, and pour hot water over his pudding. He had been known to scrub a collar on the Common Room table, and once attended a Staff meeting with an empty toffee-bag on his head to keep off the draught. A life-long bachelor, he lived for many years in village lodgings, which soon became familiar to his pupils from the cultural tea parties at which he fed them on boiled eggs and chocolate cake to the sound of Beethoven's symphonies. Later he moved into rooms in College, and his gnome-like figure, in a purple trilby, could be seen feeding the birds by the Music School with bread from the tea table.

No headmaster can ever have had a more faithful servant; the holidays were to him times when French grammar was forced to cease its beneficent operation—weeks to be solaced by the study of last term's marks and the preparation of next term's tests. At the age of nearly eighty he was still teaching a full time-table and vehemently refusing to retire. In his last few years he taught less frequently but with no diminution of vigour, until a sudden decline in his health removed him to hospital. Even then, like Browning's grammarian, he "ground at grammar", and only a few weeks before his death was asking for examination papers to mark.

Cossart was the best of colleagues: unquestioningly generous, unfailingly kind, and irrepressibly cheerful. Frugality and detachment from worldly possessions were the habits of a life-time. He bore discomforts and inconvenience, and, at the end, a painful illness, with the most edifying patience. May he rest in peace.

P.O.R.S.

ALGY HAUGHTON

ALGY HAUGHTON left Ampleforth in July to establish a family-based community at Lothlorien in Galloway. Appointed to the staff in 1954 to teach English, he had been a pupil of Dr Leavis at Downing College, Cambridge, and shared the latter's conviction as to the centrality of English Studies in the school curriculum as demanding a disciplined use of the intellect, sensibility and moral judgment. It was for his ability to put across this sense of the seriousness of English Studies that we of the English Department are most in Algy Haughton's debt. But he never made the mistake of confusing seriousness with solemnity. It was the sheer joy and vigour of his readings of Shakespeare that encouraged his pupils to see English Studies not as just another academic hurdle but as "a world of profit and delight".

The other secret of his success as a teacher of English was his personal warmth and kindness which boys were quick to sense and to respond to. They trusted the integrity of his response to literature because they saw the same vital outgoing response in his relations with them and with his colleagues. The most striking indication of his personal influence was his launching drama into the curriculum a few years ago. Schoolboys tend to be conservative and they showed considerable scepticism about drama classes at first. But within a year the great majority were co-operating with enthusiasm in the new venture.

It was probably as director of the Ampleforth theatre that Algy was most in his element. Here he was able to make boys feel something of the excitement of the world of the theatre, and it was this sparkle, usually associated with the professional stage, that was the most consistent characteristic of his productions. Though this and the extension of the repertoire to include many more modern plays are what strike one most obviously about Algy's achievement in the theatre, I think that at least as valuable was his ability to bring into the theatre team boys who otherwise had been out of sympathy with life at Ampleforth. I have found a rather sullen, uncommunicative member of a set suddenly begin to produce lively work and to take part cheerfully in class discussions. On mentioning this to some other member of staff, I have been told that the boy had sometime before become keenly interested in his work in the theatre. The Green Rooms of theatres are not usually known for their smoothly harmonious relationships; the fact that things ran as happily as they did in the Green Room here was due very largely to Algy's combination of tolerance, tact and that rare ability to give a firm sense of direction whilst allowing boys scope for individual initiative.

Algy's wife, Rosemary's invaluable help over many years in designing and making the theatrical costumes has already been commented on in the review of the Exhibition play. Ampleforth also has to thank her and the rest of her family for the welcome that boys and members of the teaching staff always received at her home. I know that many remember gratefully those opportunities to relax and talk there in a family atmosphere. Algy and his family will be much missed in Ampleforth. We wish them every success in their new life in Scotland.

D.M.G.

John Lee also left in July, having been with us for a year to teach Mathematics, as did Mike Moran who taught English and Drama for the term as part of his teaching practice. We thank them both for their work and wish them every success for the future.

Stephan Dammann has been granted a year's Sabbatical leave. He is spending the time at Rouen in Normandy, continuing his research into the local effects of the French Revolution. His address is: 39, rue César Franck, 76000, Rouen, France.

We warmly congratulate Jonathan Gosling of St Cuthbert's who has won first prize in the Platignum Schools Competition 1974, in the Senior section of the Lettering part of the competition. His prize is a cruise starting from Piraeus on 2nd December and going up into the Black Sea, returning on 17th December. Under the eagle eye of his calligraphic tutor, Fr Simon, and after several abortive attempts, he eventually produced a MS in black and red Foundational Script with coloured versals and a large gilded initial. The piece was part of a sermon by St Augustine, translated some years ago for Fr Simon by Walter Shewring.

Two years ago Jonathan Gosling won first prize in the Junior Section of the annual competition of the Society for Italic Handwriting, and he has obtained, it need hardly be added, Grade 1 in 'O' and Grade A in 'A' level Calligraphy papers.

We also congratulate Patrick Graves, then of Junior House, who won £15 for being third in the Handwriting part of the Platignum Competition.

SCHOLARSHIPS 1974

We offer our congratulations to the following on their success:

MAJOR

I. W. Baharie—Ascham House	£402
M. L. Duthie—Westbourne	£351
P. C. B. Millar—Gilling Castle & Junior House, Ampleforth	£351
M. G. O'Kelly—St Bede's, Bishton Hall	£252
R. S. J. P. Adams—Gilling Castle & Junior House, Ampleforth	£201
M. E. M. Hattrell—Gilling Castle & Junior House, Ampleforth	£201
A. P. Roberts—Willow House (Hays Scholarship)	£201

MINOR

C. J. M. Franklin—Farleigh House	£102
A. M. Dunhill—Beacon School	£102
W. D. A. Bruce-Jones—St Bede's, Bishton Hall	£75
D. H. N. Ogden—Gilling Castle & Junior House, Ampleforth	£75
D. F. K. Donnelly—St Mary's, Crosby, & Ampleforth	£75
R. P. Burnford, Avisford & Ampleforth	£60

The G.C.E. examination results were again very encouraging. At Advanced level, seven boys achieved 'A' grades in all their three main subjects, and out of a possible 306 'A' level results, 261 passes were obtained, including 63 at Grade 'A' and 62 at Grade 'B'. About two-thirds of the possible 'O' level results were successes. It was notable that the entire entry for 'AO' English literature (64 candidates), Greek (11), Russian (2), Music (2), Woodwork (2) all passed the examination.

THE SCHOLA

The expedition of the Schola and Chamber Orchestra to give a performance of the Messiah as part of the Warrington Festival on 25th May and to sing pontifical High Mass in St Mary's the next morning was a pleasant homage to Ampleforth's deep-rooted link with that city, and to the debt of Ampleforth music in particular to the Lancashire connection (although the new county boundaries place Warrington in Cheshire). St Mary's was packed for both events; it is considerably less resonant than the Abbey Church, and the occasion and the acoustic combined to make this one of the Schola's most successful performances so far, with impressive crispness and clarity of choral singing. Honor Sheppard (soprano) sang most movingly, and Colin Cartwright (alto) was heard to great advantage, though Martin Hill's undecorated version of the tenor solos was perhaps a little disappointing. Worthy of mention also was the superb solo playing of James Doherty (JH) in "The trumpet shall sound". At the end a few words from Fr Gabriel fittingly marked this memorable occasion. The next morning Schubert's Mass in F and a rich variety of motets blended with the pomp of a pontifical Mass to make a warm and prayerful liturgical occasion.

Most sincere thanks are due to the ladies and the families of the parishes in Warrington, who spared no pains in entertaining the Schola and other musicians, and made it a thoroughly enjoyable weekend, and also to Fr Ignatius who initiated and organised the whole visit.

HENRY WANSBROUGH, O.S.B.

AMPLEFORTH'S MUSIC AT THE MINSTER

On the evening of 9th June, Trinity Sunday, the Schola Cantorum and the College Chamber Orchestra gave a concert of church music which would gladden the hearts of any Sunday night audience. All proceeds went to the Ethiopian Drought Disaster Fund of the United Nations

Children's Fund, to help those who are now starving to death. The Concert, organised by Adrian Stewart, was partly designed to arouse interest in UNICEF itself and its work, and in wider problems of international justice involving overseas trade. It was an ecumenical venture, a Catholic school performing in a major Anglican cathedral with many of the stewards and programme sellers coming from the Mount School for Girls in York, run by the Society of Friends.

As we sat in the nave we were facing, beyond orchestra and choir, the choir screen newly cleaned, and painted for the first time. It has been done not as at Ripon in full colour, but with restraint by picking out individual shafts and pinnacles of stonework in gold, and by backing the eight royal statues on either side of the central arch with a subdued royal red that enhances the sculptured stonework. The whole presents a wonderful harmony, with in the middle the black-and-gold wrought iron gate and above it the soaring organ pipes, gold filigreed in their oak carved casing brooding over the screen and reaching up to the lantern. This was the backcloth to the Schola Cantorum, a double line of scarlet figures with their "shining morning faces", and in front of them the players predominantly in black.

As the evening wore on daylight faded and the little lights of the nave took over the illumination of the vast enclosed space. The great aisles faded into gloom and the nave and screen—now cross-lit from the transepts—captured all visual attention. The music seemed affected by the gathering concentration of light, becoming softer, clearer to the ear and seemingly more urgent. As full night fell after the interval, and the mood of the audience (some 600 or more) matched the solemn intimacy that settled within the medieval walls, Haydn's "Mass in Time of Fear", with its stirring bellicose motifs dispelling nocturnal gentleness, burst forth upon the cathedral. The huge nave was filled with sound of voice and violin and the triumphant notes of the trumpets. When at the *Amen* to the Gloria the Mass reached a crescendo, the echo went on filling the aula for a further four seconds.

The Minster at night time is a lovely sight, and especially so if one's ears are besieged by robust religious music. The walls carved and rib-vaulted, the windows aglow with ancient glazing, the eight bays standing sentinel along the nave, the four pier columns of the vast central tower thicker to carry their greater load, these all dwarfed the diminutive choir as they stood alert and small with their scores before them watching their conductor as he led them to spread out their music to the highest corners of the great cathedral. Sound and sight harmonised marvellously.

A.J.S.

There follows a formal review of the evening by Dr Francis Jackson, the Organist and Master of the Music at the Minster.

This concert was in every way enjoyable: visually, since the Minster's walls have been washed into their pristine lightness; and aurally, in that everything seemed right: balance, soloists, tone colour, from the steady, clear

quality of the sixteen valiant trebles, down through the lower voice parts sung by the twenty-four men. At first the trebles seemed slightly underpowered and outnumbered by the other voices and apt to be lost against the orchestra, but in the second half, which was taken up by Haydn's Nelson Mass, they came handsomely into their own and completed an ensemble which could well be described as ideal for the type of music. One was tempted to wish that such tone could be heard more often in choral works of both classical and romantic nature.

The programme began with Schubert's youthful Mass in G with its delightful, characteristic melodies. The three soloists, Honor Sheppard, soprano, Ian Caley, tenor, and John Tomlinson, bass, were joined by Gwyneth Griffiths who, in the Haydn, was deputising for Betty Ainsworth. All four were excellent, and their placing apart—bass and soprano on the left, contralto and tenor on the right, with some distance between them—produced an agreeable stereophonic effect which contributed to the enjoyment.

Between the two Masses, and to end the first half, came Handel's coronation anthem "Let thy hand be strengthened" in which the contrasting moods were excellently captured.

The over-riding impression left by the concert was one of a body of wholly dedicated musicians who had obviously worked extremely hard to prepare the music and who did it *con amore*, enjoying every note they played and sang. The result was always intensely vital, expressive and imbued with meaning. The orchestra's playing was commendably professional though many of its members were of amateur status.

The Minster's resonance, which can prove a major hindrance to clarity, was turned to good effect by David Bowman, whose tempi were always appropriate and whose conducting was alert and direct, keeping the audience as well as the chorus and orchestra on their toes. Perhaps one might be allowed to single out as one of the many memorable moments the splendidly intense pleno in the passage immediately preceding the Hosannas in the Benedictus.

A notice in our seats expressed the view that this was a truly ecumenical event, involving at least three religious denominations. Certainly a rare spirit was abroad, and one was very grateful to be a witness to a musical production of a technical competence and inspiration such as is not always present in highly professional bodies.

ORDINATION CONCERT

This was a truly excellent concert in every respect, containing as it did some of the most delightful of Mozart's works; but also because the Chamber Orchestra is now an instrument whose precision, balance, security of intonation and dynamism in attack are truly astonishing—such a thing could hardly have been imagined as little as five years ago, and all credit must go to Mr Bowman and to Mr Wright, as well as to the players themselves, for what they have achieved. Certainly the writer, in his far-off bygone days in the School, would have welcomed such an orchestra

supporting him in the concertos which he played; and one of tonight's soloists, my contemporary in the School and now my colleague, Gerald Dowling, must have welcomed it even more.

It seems invidious to single out individual sections of the orchestra, but one cannot help mentioning the query of another member of the audience: "Who is that boy who plays the timpani so well?" The fact that the "boy" was another colleague, Keith Elliott, does not affect the issue. And also the horns. One has become accustomed to Geoffrey Emerson's professional excellence; but all praise to his partner and pupil, young Nicky Gruenfeld, for an almost faultless performance on an instrument on which one wrong note becomes all too painfully obvious. And likewise the trumpets. . . . But it is time to discuss the music.

"The Impresario" Overture with which the concert opened was brisk, lively and tuneful, exhibiting all the qualities of precision and attack referred to above, and it set the scene beautifully for the greater works which followed. The first of these, the early Piano Concerto K.271, is a forward-looking work, not least in the early entry of the piano into the orchestral exposition of the first movement. The work was admirably and robustly played by Gerald Dowling—no "Dresden China" image was this of Mozart, who could be as virile a composer as any when he wanted to be, and he appeared to want to be in this concerto. By contrast the lovely slow movement was played with great sympathy and imagination. One felt that the tempi in the outer movements were nevertheless perhaps just a little too fast, and there were one or two anxious moments due to minor lapses of memory. But the overall impression was of an excellent performance.

Again, in the beautiful Concerto for Flute and Harp, the outer movements should surely flow gently, and Honor Wright was doubtless correct in slowing down the tempo slightly at her first main solo entry. There can be nothing but praise for the soloists, Honor Wright and David Nelson; they played beautifully, both individually and as a duo, and they were very sympathetically accompanied by Simon Wright and the orchestra.

The final item, the "Prague" Symphony, received a performance brim full of stunning vitality. Perhaps I am unduly conditioned by Beecham's performance (to which I am listening as I write), but the only criticism one could make was that all the movements were taken rather too fast, thus losing something of the gorgeous lyricism of the second movement, and indeed of the second subject of the first movement. The awkward syncopations were not clearly enunciated at such speeds moreover—the last movement perhaps suffering most in this respect. This movement is certainly marked "Presto", unusually for Mozart, but one felt that the tempo at which it was played was *Prestissimo*!

However, it came off brilliantly, and one must congratulate the orchestra for responding so magnificently to the demands made on it by its conductor, Simon Wright. Our thanks are due to him, and indeed to all concerned, for a wonderful evening of music making.

HUGH FINLOW.

THE EXHIBITION

THE HEADMASTER'S EXHIBITION SPEECH

THE academic year which is coming to an end has been an eventful one in which we have experienced some encouraging successes within the School, and have been subjected to notable anxieties and uncertainties without. When the three-day week was announced a sense of disappointment was noticeable here involving a bond of sympathy between management and shop floor, when it became evident that the three-day week did not apply to education. We persevered through the dark days and abandoned none of our activities. When a rail strike coincided with the return of the School in January 600 out of 700 boys got back on time largely through the generous help and co-operation of many parents. The boys who experienced the bus ride from the south developed an allergy for bus rides which I suspect may remain with them for life. One father at a Parents' Meeting during the Easter Term had to face the question of whether the boys should always return by bus. He said that on the whole his son disapproved of his attending parents' meetings but agreed he should do so on this occasion provided he voted against bussing. This example of power sharing within the family was an encouraging sign that the generation gap is closing.

The return of a Labour Government hostile to Independent and Direct Grant Schools and the failure of our masters to control inflation have been the two least encouraging developments of the year. Of the two, incomparably the more serious is the latter. Pressures of inflation have led us to raise the fees each year and will inevitably impose another increase in September. The effect on school fees is only one aspect of inflation, the full effect of which we have yet to appreciate and suffer. The long term outlook is sombre. It calls for economy in our ordinary current expenditure and prudence but not panic in our capital development.

In this connection I would mention one item—small in itself but important educationally—namely the effect on a boy's life of the amount of pocket money he is given. You will agree that they should be learning to economise. It is most important that they should not be short of what they need to take part in any activity of value, but it is positively bad for a boy to have at his disposal too much money. It is bad because it has a bad effect on the School; it is bad for the boy himself because it is a bad preparation for ordinary life and exercises a corrupting influence.

In spite of the economic climate it is encouraging that applications for places in the School so far from diminishing in number have increased, and this is true not only of the long-term registrations, which now stretch to 1987. Since the beginning of April I have received 25 new applications for places in the School next September. These have come predominantly from England but have included requests from Europe, America and the Far East. Since I have already too many applications for next September I could not consider any of them.

In view of my description of the financial situation as sombre, it may be thought that our building programme is quixotic. On the contrary, what we have done and what we still hope to do is all the more necessary because of the problems which lie ahead. Whatever difficulties the future may bring we can hope to surmount them only with good equipment and buildings. No run-down institution can hope to survive and you will know from the Appeal literature that what we are undertaking is necessary.

During the year we have, besides opening the Grange, occupied the East Wing, and this with the associated alterations in other buildings has given us much-needed improvement in classroom accommodation. It has also at last given the Lay Staff adequate accommodation and working space after years of cramped and inadequate survival in the old building. When we move into Nevill House in September St Oswald's and St Dunstan's will have very fine quarters and one of our persistent anxieties will have been removed—the anxiety of depending on a building which could at any time be declared unusable.

The site of the new buildings has not yet been cleared, but you will already be able to appreciate the sensitive skill of Arups, the Architects, who have designed for us two buildings of such outstanding merit. They have a quality rare in modern construction of striking individuality which does not detract from but rather enhances the buildings with which they are associated.

What we have done and what we still hope to do represents essential development for the proper fulfilment of our work now and in the future. It has been made possible by the immensely generous support given to our Appeal [see Community Notes]. It is not only the contributions that have been given but the support which those contributions express that is important to the encouragement of our work. Such support will inspire ever more generous efforts on our part to fulfil our role in Catholic education.

These efforts have not been notably encouraged by the advent of a Labour Government. I am afraid that one of the least attractive aspects of our national life is the persistent embroilment of education in party political controversy. One looks back with nostalgia to the 1944 Education Act, which was passed with the support and co-operation of both major parties. Such a happy state of affairs is unlikely to recur. There is no doubt that the Labour Party proposes to abolish the Direct Grant Schools, many of which will become Independent, and that it is committed in theory to the abolition of Independent Schools. It would not be easy even for a strong Labour Government to achieve this aim, but I do not think that the threat should be under-rated. It certainly has not been under-rated by the Independent Schools, which have set up the Independent Schools Information Service in order to make sure that the case does not go by default. This body (known as I.S.I.S.) has produced already some admirable and informative documentation and has certainly made some impact. It is concerned with every type of Independent School, day and boarding, for boys and girls. It has done much already to dispel the clouds of ignorance which surround the subject and it is well worthy of support. A change in

public opinion is already discernible but there is no room for complacency. The time may not be far off when those anxious to preserve independence in education may have to make their views felt—at very least through lobbying their M.P.s.

It is important to recognise that the controversy with which we are likely to be faced in the future is quite different from that which arose under the last Labour administration in connection with the Newsom Report. At that time it was proposed that the Independent Schools should be linked by some form of integration with the Maintained System. This proposal commanded widespread sympathy and honest efforts were made to find an acceptable formula. This time the proposal is quite different, namely that the Independent Schools of whatever type or status should be abolished in the interests of establishing a single unitary system of education throughout the country. The chief motive behind this policy for a State monopoly in education is the belief, cherished in extreme left wing circles, that such a monopoly would establish equality for all. It is that belief which inspired Mr Hattersley to cry that equality of opportunity is not enough and that what we must have in education is "equality itself".

This is not the time to argue the implications of this policy, which are certainly diverse and far-reaching, but it is important that the nature of the Labour proposals—even though they are disarmingly described as long-term—should be clearly recognised. There are certainly grounds on which the Independent Schools in this country are open to adverse criticism. There are ways in which they could be improved, and it is most desirable for the good of all that means should be found of developing their role in relation to the Maintained System. They would not, however, be improved by being demolished. Meanwhile they do stand for certain standards and principles, the total loss of which would be serious for the country. They stand for the principle of parental choice which is constantly being narrowed in the Maintained System when it should be extended. They stand for variety and they stand for certain standards both in the academic field and in other respects connected with the size and organisation of schools—standards which have either been abandoned or are considered to be of minor importance in too many of the Maintained Schools. Many of the Independent Schools, including this one as you may have noticed, are dedicated to religious education. Few of them could become Voluntary Aided Schools (this one quite certainly could not) and so under the Labour proposals the majority would be simply abolished. Not everyone is equally concerned about religious education. I wonder, however, whether there are grounds for complacency even among the irreligious, when they read the news recently revealed by an educational correspondent that one of the major Urban Education Authorities has prepared for the 90,000 children under its care a manual supposed to be concerned with comparative religion which devotes 38 pages to Christianity and 41 to Communism. There is still something for the Independent Schools to fight for.

In the end the cause of independence in education in this country will stand or fall by the quality of education provided in the Independent Schools. If the education they provide is good then they will survive, and in surviving they will provide some help and support to those who are working against darkness in the Maintained System.

If the quality of education is important we should above all be clear about what we are aiming at. This is extremely difficult not least because there are so many intelligent people engaged in the business of education. One of the drawbacks of very intelligent people is that they find it difficult to agree about anything. An illustration of this problem may be found in the two ancient and venerable universities of Oxford and Cambridge. Both are undoubtedly filled with very intelligent men and they have for a period of some fifteen years been locked in desultory controversy about what they should do with their roads, but they are too sharp of mind to be able to agree and the buildings meanwhile are being shaken to pieces by the traffic.

It is partly a similar wealth of intelligence among those who are concerned with schools that has led to considerable confusion about what we should be aiming at. Is a school an academic factory? Is it a social production line? Is it a training ground for the commercial future of the nation or what is it? My own reflection has led me to the belief that there is no better description of a school than to call it a community for learning. It must be a community because, unless there is a common bond between pupils and staff which leads them to co-operate in mutual understanding, then little can be achieved. Its purpose is for learning and I use that term in its broadest sense. Whether it is in academic work in the classroom, in music, art, in drama, in games, in activities or recreations of choice, in social contacts, in living with others, the value of a school may be measured by the degree to which a boy is learning, by the degree to which he is realising his potential whatever it may be and in whatever valid direction it may take him. The important thing is that everything goes together and everything is important, though not necessarily of the same importance. The key points are community and learning. In a school you cannot have one without the other.

If one thinks of a school in these broad terms it is difficult to assess its progress from year to year, especially if you are too much involved with it, as I am with this one. I feel confident, however, in saying that whatever successes we have achieved over the past year have undoubtedly been due in large measure to the sense of community evidenced in the dedication of the staff and the co-operation and response of the boys. It was certainly a good year academically with 70 boys gaining places at universities last October. In the Oxford and Cambridge examinations last November for the 1974 entry we gained 16 Awards and a total of 35 were accepted. In congratulating those who were successful I hope that there will be no tendency to complacency among those who are still preparing for next and subsequent years. Such a record is not easily achieved and demands hard work and strong purpose.

Music has gone from strength to strength under Mr Bowman's direction. There have been a number of especially notable highlights. You will have read in the JOURNAL of the Schola's visit to Austria last August and you may have seen and heard their performance with the assistance of a large body of the School in "Songs of Praise". They recently sang the Messiah in Warrington and next Sunday (9th June) will give a concert in York Minster for the United Nations Children's Fund. This latter was organised by Commander Stewart at the cost of much dedicated work. On one great occasion last term the drama and music departments co-operated in the production of the première of Roger Nichols' opera "Saint Julian". So intense was the work, so extensive the cast and so dedicated the producers and musicians that everything else nearly came to a shuddering halt until the opera had been performed. It was a great success and I wish it could have been put on at Exhibition.

The Theatre has continued to flourish and many of you will already have seen Algy Haughton's last production of "A Midsummer Night's Dream". It is sad to reflect that it is his last production. Many generations of boys owe him a great deal, and the plays he has produced so splendidly in the Theatre, and which have owed so much also to his wife Rosemary, will be sadly missed. He has our good wishes and prayers, not only from those who worked and learnt from him in the Theatre, but from all of us who had grown accustomed to look forward to his next production.

There have been many successes on the games field under John Willcox and those who have helped in the coaching and supervision of games. The 1st XV was particularly successful with an unbeaten season in which they scored 273 points against 38. It is often suspected that there is some sort of conflict between games and academic work, but it is worth noting that seven members of that XV (out of eight who were sitting for places) won places at Oxford or Cambridge, which seems effectively to give the lie to that old prejudice. The Under 16 Colts were again alarmingly successful, forming as they do a team which has not been beaten in three years of matches; I cannot help observing that this constitutes a lack of experience which may prove very damaging to their psyches. The Cross-Country team was almost equally successful, losing only one out of ten matches, while the Swimming team continues to astonish everyone to the great credit of their coach, Fr Anselm, and captain, Alec Graham. In spite of having to travel to York for training, the Seniors have won two out of six matches and the Juniors six out of six. We have a very young Cricket team this year but they have already had some impressive games under the guidance of their coach, Fr Felix. You will be able to see them play during these two days. Athletics, Tennis, Squash, Golf, Judo and Fencing have all had their successes and given outlets to the skill and in some cases perhaps the aggression of those who have taken part.

The Shooting team has done particularly well under the inspiration of Fr Prior and R.S.M. Baxter. They won two prizes at the Ashburton meeting last July and recently won three out of four matches in a North Eastern meeting. We are familiar with the Old Boys' Cricket Club and

Golf team, but it is not so well known that there is an Old Boys' Shooting team. One of the Old Boys, Keith Pugh, is reputed to be one of the best shots in the British team.

You will be able to see over the Exhibition much of the admirable work done under Mr Bunting in the Art Room and in the Carpentry Shop under Fr Charles and it would surprise me if you were not impressed.

I am particularly pleased to note that the Rovers—a name which we uniquely cherish from the ancient history of the Scouts—have had a year of ever expanding activity under the inspiration of Fr Timothy and under the leadership of Dominic Reilly. On any ordinary week-end during the term you could find boys from the Rovers at St Mary's Geriatric Hospital in York, at the Poor Clares in York, at Claypenny Mental Hospital in Easingwold, at Alne Hall Cheshire Home, at Clifton Maternity Hospital, working on decoration and painting for old people in York or at Wetherby Borstal. On two holiday week-ends a group of Rovers has gone to Liverpool to help decorate a house for the homeless there. It has become normal on Thursday afternoons for Rovers to entertain groups from Cheshire Homes and patients from Clifton Hospital, which gives them a wonderful respite from the dreary life they have to lead normally with their disabilities. Last Thursday [30th May] the Rovers had their big day and entertained no less than 350 patients from Cheshire Homes and Old People's Homes for the afternoon. I cannot praise all this work too highly. It is, I know, a labour of love but it is not done without sacrifice. It is a sacrifice they will never regret.

The fact that we have become accustomed to all the work Mr Vazquez does throughout the year to arrange parties for boys to go to the theatre and concerts in York does not mean that we are lacking in appreciation. It is a most valuable activity especially for the Sixth Form and I know they would wish me to express their gratitude to Mr Vazquez for all the work he does in organising these visits.

The Debating Society did particularly well attracting large houses and I hope that this will go on for it provides valuable experience. The Junior Society has flourished almost as well as the Seniors and I am assured that the quality of speaking has been high. The two who took part in the Observer Mace competition got into the semi-final round. In the debates during term time the subjects for debate are chosen by the boys and, if you want to know what they are interested in, you might consult those subjects in the JOURNAL.

I have mentioned some of the Staff and should like to mention all, but time forbids. While I thank them all in general, I must pay a debt of personal gratitude to Fr Denis for the enormous amount of work he does—work for which I get much of the credit; I could not pay him his full due in a short time. Nor could I have survived the year without the devoted work of Mrs Lumsden and Mr Green and indeed of all the Housemasters, who bear so often the heat and burden of the day. Not least do I thank the Monitors whose efficient, careful and devoted work makes much that

we do possible. Most especially I am grateful to the Head Monitor, Ben Lister, and to his immediate predecessor, Marcus Henley, for the admirable lead they have given.

One other department calls for particular mention, namely the Careers Room under Mr Lenton. All of us who have had anything to do with his ever extending work in this department—and that is most of us—have learnt to value his judgement and advice on careers and university choices. You may find a visit to the Careers Room of interest during the week-end.

You will note that I am optimistic about the School and deeply appreciative of all the good work that is being done and of the cheerfulness and co-operation which is often apparent; I know that it is not achieved without sacrifices. You may think that my comparative optimism about the School is in marked contrast with the more sombre picture I pointed earlier concerning the financial and political outlook. That is not really inconsistent because there is a great deal I leave to God, in whom I have a greater faith than I have in politicians and financiers. Of course there is a variety of ways in which you can leave things to God.

A small child of my acquaintance came down to breakfast and found herself confronted with an egg. This reduced her to a state for which the fashionable jargon of the day is "furious frustration". "There you are," she said, "I said my prayers this morning and God knows perfectly well that I don't like eggs." Her father, to console the child's distracted mother, commented "At least she is placing the burden on shoulders broad enough to bear it."

It was not quite that way of leaving things to God that I had in mind. I remember being told once by an American prelate of an audience he attended in Rome on Pope John's birthday. He told it so vividly that it has stuck in my mind as strongly as if I had been there myself. I cannot do the story justice but the bare outline is this:

It was an official audience for a State occasion with representatives of the Diplomatic Corps present. They, however, were kept back and in front was a group of peasants from the Pope's village Sotto il Monte. The Pope came in. He asked the diplomats to wait while he had a few words with his friends. He thanked the villagers for coming to see him to wish him a happy birthday and said that of course what he ought to do in return was to take them round Rome and show them the sights and shops and places of interest. He couldn't do that however because he wasn't allowed to, although he was Pope. As a matter of fact, he said, his whole life had been like that. Then he went through his life episode by episode. First in the seminary he had found the work hard and unrewarding, so he said to himself: "Angelo, this is not the place for you". But then he thought that he must persevere and trust in God and things would be better at the next stage. At each stage later on—as Bishop's secretary, then in the Papal Diplomatic Corps, in Bulgaria and in Paris and as Patriarch of Venice—he had experienced the same thing; he had suffered from what we love to call today "frustration". At each stage he had said to himself,

"Angelo, this is not the place for you". But his answer had been the same also and he had decided to trust in God and persevere. Finally he became Pope and was on the top of the heap. Even here he was surrounded by officials and Monsignori who had enormous lists of things he could not do. "And one of those things I cannot do," he said, "is to take my friends round Rome to see the shops." He hoped his friends would understand and share his hope that the next stage at least would be all right.

That is the most powerful lesson I have ever heard about what is meant by achieving liberty of spirit. It is not done by avoiding difficulties; it is not done by indulging in self-pity; it is not done by complaining about everyone and everything else; it is done by accepting the difficulties you are faced with and by persevering in the faith of God.

I do not wish to say a word against any of the admirable causes which engage the attention of good men in the modern world. I am, however, increasingly convinced that the great need in the world of education and indeed in every aspect of modern life, at every level and in every stratum of society, is for a clear witness of faith. Let me not be too complicated. Let me put it at its simplest. By faith in this context I mean something essentially simple, something direct, but very demanding. It is a conviction that we have here no abiding city, that the ultimate values of our life are not to be measured in terms of the secular world and that our little life is rounded not by a sleep but by an awakening. It is with this weapon—and this above all others—that I should like to see the young go out into a difficult world. I should like to see them using it like Pope John in battling with their own problems and the difficulties which surround them. With such a weapon they have little to fear for their future. Without it everything could easily be lost.

PRIZEWINNERS

ALPHA

Arbuthnott N. C.	"Charles Darwin and the Theory of Evolution"
Bishop R. J.	(1) "Utopia" (2) <i>Art</i>
Błaszczynski M. A.	<i>Carpentry</i> —Chess Cabinet in Oak
Elliot M. G. C.	"The Metropolitan Police"
Fraser P. A.	<i>Carpentry</i> —Inlaid Backgammon Table
Freeman-Wallace R. D.	"Napoleon's Art of War"
Gaisford St Lawrence J. T.	<i>Art</i>
Hunter Gordon C. N.	<i>Art</i>
Low S. P. T.	"The American Civil War"
Mann T. S.	<i>Carpentry</i> —Pedestal Chess Table in Oak
Reilly D. G. J.	"Constable and his Sketches"
Roberts J. C.	"Naval War of 1759"
Villeneuve N. J.	<i>Carpentry</i> —A Collection of Carpentry
Viner P. T.	<i>Carpentry</i> —Altar in Oak, and Variations in Oak Chests

BETA I

Allan S. M.	"Gundogs"
Boodle J. H. C.	"Winston Churchill at the Admiralty, 1911-1915"
Conroy J. P.	"The Black Death"
Cronin L. R.	"Le Fermege en Normandie"
Dunbar C. M.	<i>Carpentry</i> —Oak Tables; Goblet and other lathe work
Ephraums E. J.	<i>Carpentry</i> —Bookshelves and Table in African Walnut
Hamilton-Dalrymple R. G.	<i>Art</i>
Harney R. T.	<i>Carpentry</i> —Occasional Table in Paldao
Holroyd C. J. A.	"The Story of Radioactivity and the Atom"
Hudson M. J.	<i>Carpentry</i> —10 ft. Trailer and Large Bookcase
Mann T. S.	"The best Flying Club in the World. A short history of the RFC and the RAF"
Marshall S. J.	"Public Transport on Tyneside—a plan for the future"
Middelboe S. R.	"Coffee"
Parker C. J. F.	"Sarajevo and its consequences"
Raynar R. J. G.	<i>Art</i>
Roberts S. P.	<i>Carpentry</i> —Nest of Tables in Mahogany
Ryan P. B.	<i>Carpentry</i> —Files Storage Unit in Mahogany
Thompson M. S.	"Continental Drift"
Treherne S. P.	<i>Art</i>
Weaver B. N.	"Child Poverty"

BETA II

Burnford J. S.	<i>Carpentry</i> —Bedside Tables
Cooper T. G.	"Kent County Cricket Club"
Cronin J. A. J.	"La Radiesthésie"
Fraser R. J.	<i>Carpentry</i> —Oak Bookcase
Frewen W. F.	"The River Shannon"
Gorst R. P. C.	"Himmeler—a study in evil"
Hall P. J.	<i>Art</i>
Harrison S. B.	"Endangered Species"
Hornvold-Strickland J. J.	"Industries in Kendal"
Houlton D. A.	<i>Art</i>
McGonigal D. A.	"A Short History of Ireland, 1500-1660"
Morris P. R.	<i>Carpentry</i> —Bed-table Trays in Oak
Murray J. M. D.	"The main aspects of Bee Keeping"
O'Connell J. M. R.	"Alexander the Great"
O'Kelly W. M.	"Lenin's life before the Russian Revolution"
O'Rorke D. St J.	"President F. D. Roosevelt"
Plowden H. J. C.	<i>Art</i>
Reid S. P. S.	"Scott of Antarctica"
Richardson M. D.	"Axis Jet and Advanced Fighter Projects in World War II"
Roberts H. M. L.	<i>Art</i>
Roberts M. E. M.	"Mediaeval Monasticism"
Simon J. D.	"The Nuclear Threat"
Spence N. A.	"An analysis of the relationship between Serec Slope Angles"
Treherne H. St G.	<i>Art</i>

SPECIAL PRIZES

Scholarship Bowl	St Oswald's
Quirke Debating Prize	M. P. Rigby
Herald Trophy (Art)	C. Hunter Gordon
Tignarius Trophy	P. T. Viner
Detre Music Prize	A. P. Wright

EXHIBITION PLAY 1974

"A MIDSUMMER NIGHT'S DREAM"

by WILLIAM SHAKESPEARE

As a Marriage Masque, "A Midsummer Night's Dream" poses special problems for a single sex school—problems no less delicate in our own day than they were in Shakespeare's, for all that we are supposedly more knowledgeable, and certainly more knowing. One way of avoiding the difficulty is simply to ignore the unmentionable pun on which the play is based, and instead to watch the phantasmagoria gliding past "like some lovely hallucination, a masque of strange shadows and voices heard in the night", its background "shadowy and shifting, sometimes breaking into absolute loveliness, purple and dark green and heavy with the scent of flowers, but always something broken, inconsequent, suddenly glimpsed as the moon's radiance frees itself for a little space from cloud and foliage." So wrote J. B. Priestley some forty years ago, and if his prose here takes on a magical quality somewhat removed from our image of him as a comfortable, pipe-smoking Yorkshireman, the transformation is no more surprising than that undergone by the subject of his essay, Bully Bottom. Today we may prefer Britten's mischievous schoolboys to Mendelssohn's diaphanous wraiths, "tiny creatures", as Priestley describes them, "spun out of cobwebs and hardly to be distinguished from the quivering leaves and the mist of hyacinths", but mischievous schoolboys are capable of like transformations, and poetry and music will work the change, if only they are given a chance. For this is a play of transformations, its subject being the metamorphoses of love; and though its action is ruled by sheer caprice, the lovers, driven hither and thither by contrary moods, eventually settle down to the serious business of marriage, and they do so because the Titania-Bottom alliance has released their unspoken fantasies, and because that release has enabled them to laugh at themselves.

With gorgeous costumes, designed and made by Rosemary Haughton, and with music specially composed for the occasion by Roger Nichols, the 1974 Exhibition Play was a Masque-within-a-Masque; for it was both a presentation by Mr Algy Haughton of Shakespeare's first acknowledged masterpiece, and it was also a farewell presentation to him. Both actors and audience were aware that this was Mr Haughton's last production at Ampleforth, and the shimmering shot-silk texture of the poetry matched perfectly the experience which they shared. But to the production, as realised, not in the mind, but on the boards. The all-purpose set was most effective, but perhaps rather too square to the stage-front, so that one wanted the grouping of the actors to break the straight-line positions which they too frequently took up. The actors tended to present their profiles to the audience, averting their faces, but the lighting made facial expressions difficult to pick out, and in Act III it was so murky that very little, whether in movement or outline, could be distinguished. Sudden shafts of light breaking through the darkness would have been preferable to the unrelieved gloom. Roger Nichols' music was suitably atmospheric, and

the dance-measure (oddly reminiscent of Mendelssohn's setting of the *Lauda Sion*) was delightful, but the recording was poor—(it sounded tinny, as though the music had been recorded in a room with a different acoustic)—and it was a pity that the incidental music could not have been stretched to cover the ceremonial exits and entrances, where it was needed most. The singing of the Fairy Chorus was unfortunately faint and feeble, though one has to admit that a rousing chorus from elfland would have been no less embarrassing.

And now for the actors: first the Court, then the Fairies, and finally the Rude Mechanicals. Dominic Lonsdale gave us a scarce-bearded *Theseus*, who for that very reason might be thought more likely than the maturer *Theseus* of tradition to have sympathised with the lovers. His lack of solemnity made it possible for him to preside over the lovers' antics as though they were being performed expressly for his entertainment, and this was an interesting innovation. Lonsdale spoke his lines with jaunty animation, but he was unable to sustain a *legato* line in his invocation of "the lunatic, the lover, and the poet", and indeed that great speech sounded as though the comparison had suddenly and unaccountably struck him as a bright idea in need of instant communication. The finest elocution came from Alastair Burt, as Lonsdale's "buskin'd queen": his beautifully clear and exactly modulated voice was a delight, and the slightly delayed response of his smile left one in little doubt that *Hippolyta* was going to stand no nonsense—"This is the silliest stuff that ever I heard" from her somewhat skittish Duke. But we missed the wonderful beagle-talk between *Theseus* and *Hippolyta* in Act IV, Scene 1, when *Theseus* describes his hounds, their heads hung

With ears that sweep away the morning dew,

Crook-kneed and dewlapped like Thessalian bulls.

Simon Bickerstaffe was excellent as the outraged *Egeus*: this was a fine piece of character-acting which did not topple over into caricature, as it so easily might have done. Charles Ellingworth and Hugh Willbourn, as the interchangeable lovers, *Lysander* and *Demetrius*, were appropriately nondescript. They spoke clearly and played their rather unrewarding parts with distinction, though one could have wished for a greater variety of gesture, and Ellingworth, his down-stage hand pumping the air from a crouching position, seemed to be suffering from acute lover's lumbago. To complete the lovers' quartet—Hugh Osborne and Adam Stapleton played *Hermia* and *Helena* with just the right blend of coquetry and nymphomania. Osborne's *Hermia* was memorable for her charmingly barbed modesty: the part was spoken with a daring agility of tongue, but Osborne's reluctance to present his face to the audience interfered with the clear reception of his rapid delivery. Adam Stapleton was, for reasons of physique, rather miscast as *Helena*, I thought: for example, when *Helena* declared herself to be *Demetrius*' "spaniel", one could not help feeling that "Saint Bernard" would have been a more appropriate choice of breed, but for all that, and in spite of his being so fiercely cosseted that he could scarcely breathe, Stapleton's bouncy *Helena* would have warmed the heart

of that avowed admirer of "great big mountainous sports-girls", Sir John Benjamin, and although, by the width of a waist-line, he was less than a match for Hermia in the cat-clawing quarrel-scene, one of the lessons taught by the play is that feline superiority is won at the cost of fairness.

Edward Troughton's *Oberon* was superb in movement and gesture, but his voice lacked the silvery ravishing tone demanded by some of the loveliest poetry that Shakespeare ever wrote. Though he spoke well, his delivery did not quite succeed in sending arpeggios shivering up and down the spine. Rupert Everett's *Titania* was alarmingly good: in movement, voice, and gesture, his performance was all of a piece. Only once did he overpitch his tantrums and raise the unworthy suspicion that what *Titania* really needed was a good spanking. Julian Wadham's *Puck* was perhaps the most interesting and intelligent performance of the evening. This was not Shakespeare's *Puck*, for although Wadham looked the part to perfection, the voice that issued from this accomplished gymnast (whose Nijinsky leap kept us wondering whether a trampoline had not been concealed in the wings) was the voice of a Mayfair hostess. But Wadham's interpretation of the part was remarkably consistent: here was a sophisticated *Puck* who really did look down his nose at these fools of mortals, rather than the Peter Pan *Puck* beloved of the late nineteenth and early twentieth century or the demonic *Puck* of recent (post-Kott) productions, and for me, at any rate, the most moving moment of the play was his whispered valediction—"Now it is the time of night". After this, the entry of rather lumpy fairies, bleating in what they took to be unison, was something of an anti-climax.

Theseus has the last word on the "rude mechanicals", when he retorts, "If we imagine no worse of them than they of themselves, they may pass for excellent men". And so they did, though their acting was perhaps a shade too self-indulgent to be as funny as it should have been. When, for example, *Snout* (Wilfrid Nixon) fell to hooting like a demented macaw, the audience should have been sliding under their seats, overcome by mirth. The comic effect of the Bergomask was weakened, I felt, rather than strengthened, by the galumphing musical parody to which it was stomped. However, there was one notable exception to this general criticism: Philip Noel's *Starveling* benignly immersed in his imbecility, was a minor triumph. Charles Murphy played *Thisbe* hilariously, as a hiccupping Dublin fish-wife, and his ta-ta-for-now "adieu" was an inspired addition to the Pyramicidal buffoonery of Barnes. Gavin Rooney as *Snug* had "conn'd" his daunting part to such good effect that he had the last roar on his tinorous "producer", the bespectacled *Quince* of Max Sillars. But it is to the General Secretary of the Mechanicals' Union, "the shallowest thickskin of that barren sort" that we must give the accolade: so "Arise Sir Bully Bottom, thou art translated."

Bully Bottom, as Priestley sees him, is essentially a Ladies' man ("One who can gleek upon occasion"), and if he came from Bradford (which seems to specialise in assorted Bottoms, if the Telephone Directory is anything to go by), he knew how things were done in Harrogate and would

brook no contradiction. He was played with great aplomb by Jonathan Barnes, in his multiple rôles of Bottom, the local oracle, Bottom in Bank Holiday humour, playing the tyrant, the lover, and the lion all at once, and Bottom the voluptuary "lolling magnificently at his ease", but still exercising his wit in "scoring off elfland". As Priestley notes: "not only does he rise to the occasion; he improves upon it". Jonathan Barnes certainly rose to the occasion, and if he did not improve upon it, it was perhaps because his sense of timing was occasionally at fault, inasmuch as he did not allow the laughter of the audience to fill out the gaps in the text. But he did meet Priestley's requirement that Bottom should have "a face perilously close to vacuity", and that the twinkle in his eye should warn us that Bottom knows just how waggish an ass he is. So perhaps Barnes was right to contain the laughter; for if he had let it rip, the Theatre might have taken off like a balloon; and if it had, it would surely have been reported drifting northwards, in the direction taken by our erstwhile "manager of mirth", Mr Algy Haughton.

Ian Davie

The Cast

THESEUS, Duke of Athens	Dominic Lindsay
HIPPOLYTA, Queen of the Amazons, betrothed to Theseus	Alastair Burtt
EGEUS, Hermia's father	Simon Bickensstaffe
HERMIA, in love with Lysander	Hugh Cashmore
LYSANDER, in love with Hermia	Charlie Ellingworth
HELENA, in love with Demetrius	Adam Stapleton
DEMETRIUS, suitor to Hermia	Hugh Williamson
PHILESTRATE, Master of the Revels at the Duke's Court	Charles Wright
OBERON, King of the Fairies	Edward Troughton
TITANIA, Queen of the Fairies	Rupert Everett
PUCK or ROBIN GOODFELLOW	Julian Wadham
PEASEBLOSSOM	Tom Judd
CORWEB	St John O'Rorke
MOTH	William Hatchison
MUSTARDSEED	Oliver Nicholson
FIRST FAIRY	Mark Campbell
PETER QUINCE, a carpenter and Prologue in the Interlude	Max Sillars
NICK BOTTOM, a weaver and Pyramus in the Interlude	Jonathan Barnes
FRANCIS FLUTE, a bellows-mender and Thisbe in the Interlude	Charlie Murphy
TOM SNOOT, a tinker and Wall in the Interlude	Wilfrid Nixon
SNUG, a joiner and Lion in the Interlude	Gavin Rooney
ROBIN STARVELING, a tailor and Moonshine in the Interlude	Philip Noel
Lords and Ladies attendant on Theseus and Hippolyta	Ben Dore
	James Harrison
	Dennis Gibbey
	Elizabeth Haughton
	Martin Jennings
	Gerry Lardner
	Ben Moody
	James Simson
	Stephen Henderson
	John O'Connell
Other Attendants on Titania	Matt Dawson
Attendants on Oberon	Alex Minford
	Guy Salter
	Emma Haughton
AN INDIAN PRINCE, a changeling boy	

The Set was constructed by the Stage Crew: Chris Conrath, Mark Coreth, Dominic Dobson, Oliver Gosling, Jeremy Grotrian, Anthony Sandeman and Christian Velarde. *The Lighting* was designed by the Chief Electrician, Fergus Anderson, and carried out by him and his assistants, Michael Price, Chris Palairet and Hugo de Ferranti. *The Sound* was recorded by the Chief Sound Technician, Richard Gorst, assisted by Stevie Cronin and Tim Williams. *The Make-up* was done by John Davies and his Make-up Team: Father Henry, Clare Nelson, Philip Marsden, Dominic Herdon, Dominic Edmonds and Steve Hastings. *The Music* was played by Gerald Dowling, Geoffrey Emerson, Douglas Kershaw, Edward Moreton and Simon Wright, under the direction of the composer, Roger Nichols. *The Costumes* were designed and made by Rosemary Haughton, assisted by Kate Davies, Susanna Dammann, Pauline Haughton, Virginia Luling and Julie Cumming. *House Manager:* Chris Conrath

THE CONCERT

For the third year in succession we had an organ concerto in the Exhibition Concert—and rightly so, with the splendid instrument in the Abbey church. This year, following Guilman and Handel, Francis Poulenc's great work, fairly modern and difficult, opened the evening's music. Andrew Holroyd was a very convincing soloist. For the most part his choice of registration was good and he succeeded in producing a nice French sound. He played well and generated a great sense of excitement. Keith Elliot, too, was exceedingly good on the timpani; it is an exacting part. The strings coped manfully with their difficult parts and produced good, full bodied string sound which was highlighted in two separate solos, well played by the principal viola and principal cello respectively.

The main work was Brahms' strangely titled "Ein Deutsches Requiem". It received a most moving performance. The soloists, Honor Sheppard and Geoffrey Jackson, filled the church with beautiful sound and the Choral Society, singing this major full-scale work in German (with good diction) sang very well indeed, while the orchestral playing was absolutely first class. Admittedly, there were many outsiders in this large orchestra, but many boys who could have played opted rather to sing with the Choral Society. Seven double-basses (to say nothing of nine cellos) provided the solid bass line so necessary in Brahms, and there was first-rate wind playing especially from the 1st flute, 1st oboe and 1st horn. Robert Emmet, too, did particularly well on the timpani. All these vast forces were conducted superbly by Simon Wright. He achieved an admirable balance between singers and orchestra and if the tempi were rather on the slow side, they probably needed to be in view of the length of the echo in the Abbey church and the whole work came off marvellously. Credit should also be given to a clearly appreciative and packed audience which hardly coughed at all and indeed to Roger Nichols for some excellent programme notes on both works. (See also COMMUNITY NOTES.)

Readers may like to know that a very good recording was made by Andrew Toms Recording. The whole concert will be able to be heard on two LP records; details will be available in due course.

THE ART ROOM SUMMER EXHIBITION, 1974

THE average visitor to the Art Exhibition has learnt to take much for granted—a nearly new building, whitened walls, angled spot lights, and plain, uniform, wooden frames. The work of preparation is apt to be overlooked, yet the preparation concerns all the boys who use the Art Room and is fundamental to the successful display of pictures. The average spectator is unaware of the quantity of work from which the exhibition is selected; he is even less aware of the spare-time conditions in which the work has been executed. He simply sees what is there and judges what he likes or dislikes according to his complacent fancy. And in the present-day confusion of values he can hardly be blamed if he has an unformed attitude.

The Exhibition usually represents the work of a group of gifted enthusiasts and the main bulk of the work shown was indeed the work of such self-generated groups. A group usually forms in a particular House round one or two individuals, and this year the strongest influence came from St Cuthbert's and was best represented by the work of C. Hunter-Gordon and J. Gaisford-St Lawrence. The group in contention centred on St Dunstan's with R. Bishop and R. Raynar as its most prominent representatives. In the struggle between these two main centres of influence, other names and works of individual promise—flower drawings by H. Plowden, pen-drawings by H. Roberts, still-life drawings by B. Jennings—provided ample evidence of skill and variety for the future. The main action however took place where the troops were thickest and most numerous.

Throughout the year C. Hunter-Gordon, who was awarded the Herald Trophy, and J. Gaisford-St Lawrence launched a barrage of works with a concentration of effort, of variety and sustained inventiveness that placed the opposition group in a state of shocked defensiveness. The opening thrust of the year "Decline and Fall of Religious Belief" by C. Hunter-Gordon, surrealist and painstaking (240 hours of spare-time activity in no 'jeu d'esprit' effort) showed a care and command of detail at once fascinating and compulsive. By contrast, completely different in approach and handling, was the weekly, patterned bombardment provided by the works of J. Gaisford-St Lawrence in support of the main thrust. His pictures were well designed and coloured inventively and usually fresh and original in approach. They were produced with consistency throughout the year. Against this formidable armoury the St Dunstan's group, after the initial shock of the onslaught to which unsuspectingly they were subjected, began to reorganise their defence.

With unhurried calm, imperturbable scenes of pastoral repose and religious tranquillity were marshalled by R. Bishop, to form a defence line of Gothic depth and considerable weight, while on his flank R. Raynar (when he could spare himself from practising his flute) provided the skirmishing of deadly sword-play with his pencil that any casual draughtsman soon learns to respect. Such was the action in 1974 and these were the chief protagonists.

A gratifying number of pictures were acquired by eager purchasers at prices that were honourable as well as rewarding. In a world more appreciative of the Arts C. Hunter-Gordon would by now have met Tristram Hillier, R. Raynar might have begun to engrave with a burin or begun drawing with silver-point, J. Gaisford-St Lawrence would be busy on projects for stained glass or mosaic, R. Bishop would be (perhaps is?) planning his first large mural for some chapel.

If the reader thinks the analogy drawn from war farfetched, he should tackle some creative work for himself. A volcano might better describe the difference between the latent talent and the force that enables such talent to coalesce into works of power and beauty. And among the works of junior members of the Art Room—S. Peers, R. Hamilton-Dalrymple, D. Houlton and S. Unwin—there is evidence of plenty of activity ready to erupt.

John Bunting

CARPENTRY

There seemed to be a fascination this year for games. There were numerous Chess boards: some were on tables, some consisted of a chess board on top of a drawer to hold the pieces. There was a Halma board and it was good to see the continued popularity of a Backgammon board. For size, the pedestal chess board of T. S. Mann took pride of place. This had a first class top but I did not think that the experiment of mounting an octagonal top on a square box was a great success. I preferred the less ambitious Chess table of N. J. Villeneuve which displayed some excellent joint work. The chess table of M. A. Blaszczyński had a nice finish to the top and an interesting feature of the design was that the top could slide back to reveal a compartment for keeping the pieces. T. A. H. Francis had a compact Chess board with a drawer underneath the board for a similar purpose. The joints of the frame and board were solid but perhaps more care could have been taken with the drawer. The construction of a Halma board requires a lot of precision and J. S. Burnford succeeded admirably in his task. It was nice to see that the underside of the board had received almost as much attention as the top—the sign of a true craftsman. Perhaps because I am a Backgammon addict the table of P. A. Fraser caught both my eye and my admiration. The joints were of excellent quality and the top beautifully done with nicely contrasting woods.

There was no doubt in my mind that the best piece of work was that done by the winner of the Tignarius Trophy, P. T. Viner. His joint-work is now so good that he is not daunted by the number of joints in the finished article: they are not hurdles to be crossed but just something to be used. The chest of drawers was a fine example of this. The drawers themselves were constructed with loving attention to detail and, as a sign of their perfection, could be fitted in upside down! In design, he is less adventurous than some of the other exhibitors, but I do not consider this a fault. All his work is beautifully proportioned and extremely functional; only by copying and studying successful designs does the feeling for this aspect of the work slowly emerge.

Of the other exhibits which caught the eye there were two bedside tables by J. D. Page and P. J. Mann. Both were soundly made and gave evidence of careful craftsmanship. The file storage cabinet of P. B. Ryan was an ambitious product where the sheer immensity of the task had led him to rush some of his work detracting from the finished product. Three tables stood out from the rest for the excellence of their jointing. That of R. T. Harney in palbao lived up to the reputation he has established for himself, and I look forward to seeing him tackling more ambitious works next year. The table of E. J. Ephraums displayed an excellent finish and the oak table of B. J. M. Edwards showed great promise for the future.

I think the most encouraging aspect of this year's Exhibition was the way in which so many designs were suited to the wood that was used and the success with which different woods were blended into a composite design. This feel for the material with which our craftsmen work bodes well for the future.

JUNIOR HOUSE CARPENTRY

The predominant item of furniture on show this year was the booktrough. The designs varied in shape and size and a great number had very pleasing lines. Those made by the following deserve special mention:

A. D. Plummer	G. Fitzalan Howard	P. J. Scotson
G. A. Codrington	T. C. Dunbar	C. T. Topping

(Oak Booktrough)

A variety of benches was also on exhibition. They all showed basic skill in the use of fairly thick materials. The quality of the Japanese Oak was very clear to be seen on some of these benches and the medullary rays were very attractive indeed. The choice of wood has certainly been well considered when adapting it to the use of small individual benches. A. Rattrie and M. Sankey produced two nice benches. So did G. Ellis. One of the benches was made by A. Viner in African Walnut and showed a nice contrast to the others in oak. The visitor would also notice a number of lamps including one standard lamp of pleasing shape. It contrasted pleasingly with the more traditional standard oak furniture that we are accustomed to see in the Junior House Carpentry Exhibition.

In conclusion the Exhibition was well mounted and looked attractive to those who were there to inspect. However, perhaps the items were a little smaller than they have been in the past but this could be to no ill advantage since the smaller the item the more difficult and sometimes the more lasting the techniques to be learnt.

CRICKET

THE FIRST ELEVEN

Played 16 Won 3 Lost 8 Drawn 5 Abandoned 1

School matches Played 10 Won 2 Lost 4 Drawn 4 Abandoned 1

Each year needs a new approach to an XI: its age, style and ability has to be taken into account. In 1973 the XI was exciting and reckless and an experienced XI could be allowed to take its own course. In 1974 when the early sides were chosen it was found that the average age was 16½ and in one match actually under 16. One senior with 45 runs from 12 innings in 1973 was omitted, one was brought in; others were not around. It was the brief of this year's captain, Christopher Satterthwaite, to build a team for that was thought to be his gift, and while much of the measure of his success should be discovered next year, his team is already aware of just how successful he was in encouraging the young and uniting the side. In order to encourage many as well as to judge potential ability under match conditions as many as 21 played for the XI, 16 of whom return next year and 8 in 1975. Satterthwaite could have built a side for himself which might or might not have done better in terms of results but that would have been at the expense of giving encouragement to several others and the policy adopted won much respect from the boys, even if, as inevitably there are when selecting cricket XIs in the dark, some mistakes were made.

To the outward eye the XI flattered to deceive. A great start against the Saints and three good school performances suggested to some that the XI should be successful. But there were weaknesses of experience apparent and the club matches put paid to a run of success. Four were lost on the trot and just when the XI was finding its real level and showing signs of much promise the weather intervened to ruin the end of term programme. Curiously more runs were scored than in 1973 when the batting could be so exhilarating, and the number of individual scores of over 40 trebled. Unfortunately no senior was able to build large scores with any degree of regularity and the bowlers were unable to become match-winners.

All the bowlers return next year. Sadly J. J. Hamilton-Dalrymple lost form with the ball with a return of 17 wickets at a cost of 33 compared with last year's 42 at 9, but he topped 400 runs instead. In his third year in the XI J. P. Pearce at times looked a very good left-arm spinner but he lacked match-winning support. A Stapleton bowled some useful overs of off-spin but was generally too slow in the air and bowled too short. J. Dundas emerged out of obscurity to share the new ball and had many playing and missing from fairly late away swing. These four will provide the spearhead for 1975. Apart from a determination to be accurate with the ball right up to the bat they all need to develop more tactical sense—reading a game and displacement of fielders, the most difficult of exercises for schoolboy cricketers but the most worthwhile. Few things are more pleasing than sensing that players are involved in the art of the game.

If there was one real disappointment it was that the fielding of the XI was not good. It was difficult to accept that there were too few natural movers in the XI for Berendt showed what could be done and set a fine example in ground fielding. J. P. Pickin, who fought off M. K. Lucey's challenge, kept wicket with increasing confidence and apart from one bad game missed very little. Real hard work however remains to be done and it must be done by the boys in their own time. The slip machines on the old grass tennis courts were rarely used, and it was a pity that a young side did not have the will to show itself supreme in the field. Perhaps its inexperience came out most in being unable to appreciate this art of the game. A coach's role at 1st XI level is to provide the finishing-touches, not to coach basic movements.

With one exception the batting suffered from an inability to get on with it. J. J. Hamilton-Dalrymple spent much of the season eradicated an annoying habit of driving into the air, but this apart he became a fine player, quick of eye and reaction.

confident, and hard-hitting. A. P. Berendt usually gave the side a patient and pains-taking start and displayed his characteristic on-drive to the full in his innings of 89 v. Free Foresters. M. J. Pierce with two years ahead of him made three scores over 40 and in form looked very much the part of an attacking player, the full face of the bat in evidence in the drive and leaving the memory of one square cut off the C.G.S. fast bowler for the spectator to savour. Hon D. A. G. Asquith played well at times but was unhappy on the front foot; J. P. Pickin should perhaps have stayed as an opening bat for he had pugnacity and determination to attack; no one looked better in the nets than J. P. Pearce and he duly collected one 50 but little else. He must curb the tendency to swing across the line, a danger for all players but fatal for one who is in fact trying to play straight. G. Knight improved as a batsman, was unlucky at times, but will have to seize his opportunity in the future. A. Stapleton will make runs at some stage and it will be easier when he stops running himself out. He gave a lesson to O.A.C.C. when he coped rather well with a fast bowler who reduced a fairly experienced O.A.C.C. side to 14-7 the day after the festival ended. F. Beardmore-Gray joined the XI for the tour from the athletics track. Whether bowling his fastish leg-breaks, batting or fielding aggressively close, he looked the part and the XI looked a rather different proposition with his competitiveness around. Some will be surprised to discover C. Newsam high in the batting averages. Like Dundas, he emerged from obscurity and little cricket before and no team-set experience to reveal much promise for the next two years and like many of the others he relied on constant encouragement after failure.

For the captain there were few long and substantial innings, the easy-going nature preventing the full flowering of his considerable potential. But he had other things on his mind and ended up with nothing less than A's in his A level exams. In fact 8 alphas were recorded in the A levels by members of the XI, showing that the right balance between cricket and work was maintained. The future will tell whether those remaining of this young XI plus the successful Colts XI can put it together and succeed in both now that they have had the example set and have gained some experience.

AMPLEFORTH lost to the SAINTS C.C. on 5th May by 2 runs

This fixture after two years is a firm favourite and John Brennan could not have played it better nor the XI responded more enthusiastically and skillfully. Leadbetter, wanting practice and runs to secure his Yorkshire place, and Dalton gave an object lesson in building innings against a promising attack of whom Dundas in his first cricket match for a school XI was outstanding in bowling a full length. 35-4 was not promising but the XI wanted to seize the carrot and win. Always up with the clock they needed 80 in the last 20 overs but with 60 needed 2 wickets remained. Unperturbed, busily and publicly calculating runs per over, Lomas, Newsam and Lucy took their singles and suddenly the possibility of victory was there. They failed only because of Dalton's lethal throw: 2 short, and 1 ball left. Praise was heaped upon the XI for their approach and it was deserved, and Newsam, never before today even a member of a cricket set, let alone team, and without the sophistication of any coaching, scored 23 of the 40 for the last wicket including an off-drive which left the fielders standing.

Scores: Saints C.C. 183 for 3 dec. (Leadbetter 62, Dalton 53) (Dundas 3-56).

Ampleforth 181 (Hamilton-Dalrymple 46).

DURHAM lost to AMPLEFORTH on 8th May by 29 runs

80-2, 86-8—the old story with the unfortunate captain, who looked good for 100, running out 3 batsmen in 4 in 20 minutes. Durham lost their second wicket at 44 on the stroke of tea-time, and once the captain had planned his strategy afterwards Durham collapsed. The pressure exerted in the risk for victory was considerable and while Pearce's experience took care of one end, Stapleton with skill and control bought 4 valuable wickets. Asquith in his first match batted nicely and took the first two

wickets; thereafter he was not needed. Ironically the match was won, though nearly lost, on short singles.

Scores: Ampleforth 112 (Satterthwaite 33).

Durham 83 (Pearce 12-6-15-4; Stapleton 7-2-28-4).

WORKSOP drew with AMPLEFORTH on 11th May

140 in 65 minutes after lunch brought back memories of a distant past. Worksop hit hard and high, Stapleton and Pearce never stopped encouraging them, the fielders remained alive and the hour was a joy to watch on a true batting surface. The two vital catches were put down but with Dundas causing the last 4 wickets to fall for a handful, the XI were left 200 minutes. By tea, they were on target, but when the rain which always threatened came for 5 minutes the quicker bowlers removed 3 in gathering dark. What needed to be 110-4 was in fact 94-5. The XI and Dalrymple refused to be discouraged and kept a rate of 7 per over right till the last 4 overs when the target proved too difficult. Dalrymple batted with good sense, good judgment and with victory his only aim. Stapleton supported well, and so confident were the XI that Worksop were not sure whether they wanted to win or save the match. Earlier Berendt and Asquith had laid the foundations sensibly which they needed to do after being the catching culprits.

Scores: Worksop 205 (Dundas 3-23).

Ampleforth 185-8 (Hamilton-Dalrymple 56*, Berendt 37, Asquith 28).

AMPLEFORTH beat BOOTHAM by 36 runs on 22nd May

The wicket was as good as has been seen for many years—even ripe for the full hook, though still slow and easy-paced. The match was exciting, the standard ordinary. Asquith alone gave the XI's innings a touch of class, and a young slow over-pitching off-spinner achieved 4-9 off 5 overs. Bootham were 49-6 and an hour later 119-6 wanting the remaining runs at 4 an over. As usual, therefore, the XI made the match exciting. This time they were lucky enough to remove the last 4 for under 10 runs. They won because of good catching: Berendt at backward-square, Pearce a return catch, Pickin two catches and a stumping, and a beauty low down to his left at slip by Stapleton. During the winter Jack Passman re-made the two slip catch machines and placed them on the old grass tennis courts behind the pavilion. The practice done there has already achieved one victory for the XI.

Scores: Ampleforth 172 (Asquith 43, Hamilton-Dalrymple 26, Pearce 20, Berendt 20).

Bootham 136 (Dundas 9-3-15-3, Pearce 18-6-50-4).

AMPLEFORTH Lost to O.A.C.C. by 204 runs on 25th May

AMPLEFORTH 'A' drew with O.A.C.C. on 26th May

On Saturday Miles Wright and Michael Gretton batted with as much skill and grace as has been seen here for many a year, Wright in wonderful form, classically straight and powerful off the front foot and the skill to play the forcing drive off the back foot, Gretton in a different style playing late and driving square and cutting off the back foot. O.A.C.C. declared after 170 minutes, leaving the XI 165 minutes. An XI with an average age of 16.8 found this too much for them.

Few were aware that the average age of the XI on Sunday was actually under 16. The Colt Willis batted for two hours for an admirably straight 25, Dalrymple cut loose to make 30 before again playing too soon and into the air, and the XI's innings was built round Newsam with determined support from Knight, Newsam, untutored, relaxed and concentrated, has the natural eye of a games player. Seeing the ball earlier than anyone else he has the gift of playing late with sudden turns of the wrist. Because he plays late with wrist well forward he appears at the moment to be incapable of playing into the air, or of playing a truly cross-batted shot. His was an admirable 50. Pearce's XI batted slowly but made a challenging declaration. The other Colt,

Frewen, 141, bowled well as did Pearce and Stapleton. Dalrymple brought back with excitement mounting bowled two straight yorkers and Callaghan played out the last two balls. This XI achieved much.

Scores: O.A.C.C. 277-6 dec. (Wright 89, Gretton 88).

Ampleforth 73 (Morton 5-17).

Ampleforth 'A' 161-9 dec. (Newsam 50, Dalrymple 30, Willis 25)

O.A.C.C. 152-9.

AMPLEFORTH lost to the MCC by 57 runs on 29 May.

The XI made a good start to their innings, reaching 108-2 by positive and attractive cricket. Satterthwaite moved easily on to the front foot while Martin Pierce, brought in to replace Asquith who was injured during the morning, almost completed a 50 on his first appearance. He likes to play on the front foot and in these conditions, on a marvellous wicket, he hit hard and straight. He had no time for nerves and Platt and Troeman were treated as any bowler in the nets. Berendt dismissed Heath's short deliveries but for the fourth time found Platt's inswing a puzzle and Hamilton-Dalrymple again played a delightfully forcing innings but on this occasion the bowlers were too good for the XI. In the field, they look promising, having learnt from Saturday's hammering, Dalrymple particularly bowling well to take 2-65 off 19 overs and not getting much luck.

Scores: MCC 218-5 dec. (Vallance 65, Brawn 59).

Ampleforth 161 (Pierce 48, Hamilton-Dalrymple 43, Satterthwaite 28, Berendt 25).

AMPLEFORTH lost to FREE FORESTERS by 5 wickets on 1 and 2 June

Apart from a high wind on Sunday conditions were ideal for this Exhibition fixture and the XI more than played their part in a good match. They lost their way twice—for 15 minutes on Saturday evening when the Foresters scored an all-important 40 runs and on Sunday when the spinners were brought into the attack too late to have a major impact on the match. The fielding was good, the bowling remained steady under two onslaughts by Summers whose total of 140 took about an hour all told. Berendt batted with authority after an uneasy start on Saturday, using his feet and on-driving with particular strength. Martin Pierce batted steadily on the Saturday and Jon Pearce scored his first 50 for the XI on Sunday, the first, one hopes, of many for he plays straight when he needs to and hits with gawking power.

Scores: Ampleforth 196 (Berendt 89) and 179 (Pearce 55).

Free Foresters 172-6 and 204-4.

AMPLEFORTH lost to SEDBERGH by 84 runs on 8 June

What could and should have been a keen and interesting match to watch ended tamely and disastrously for the XI. The match never was exciting: it went its course and in James Rogers Sedbergh have a highly promising player, who batted well and took 5-35. Pearce bowled well on a wicket slower after the rains and turning a shade; the fielding was quite good and Satterthwaite ran out Rogers wonderfully well. Pickin had a mixed day—three dismissals and a chance for 7 more. When the XI batted Rogers tossed up some high deliveries which, not for the first time, struck terror; but it must surely be for the last time that this XI will become panic-stricken or leaden-footed—otherwise they cannot hope to score runs convincingly.

Scores: Sedbergh 197-9 dec. (J. Pearce 21.6.53.5)

Ampleforth 113.

AMPLEFORTH lost to ST PETER'S YORK by 4 wickets on 15 June

In ideal conditions a perfectly dismal game of cricket and by some distance the worst standard for years. St Peter's bowled tidily, Ampleforth's batting was indescribable. In the third over of St Peter's innings Campbell in his first match bowled

his very slow and high leg-breaks—he got 3 wickets with two long-hops and a full toss to leave St Peter's 11-3. Berendt then poached a dolly catch off Dundas and dropped it and a St Peter's hockey player—as they admitted—scored 45. After tea Ampleforth bowled 27 slow and inviting overs in one hour and St Peter's 74-3 at tea scored the remaining 24. How sad it is when standards are reduced to this and the match becomes a farce.

Scores: Ampleforth 97.

St Peter's 98-6 (Pearce 25-13-36-3, Campbell 21-11-26-3).

AMPLEFORTH beat YORKSHIRE GENTLEMEN by 4 wickets on 6 July

The bowling of Dalrymple and Dundas (38 overs for 50 runs and 7 wickets), both striving to bowl direct from a three hour exam, prevented the YG's finding any rhythm. Only Richard O'Kelly and some lapses in the field prevented a much smaller score. Dalrymple then proceeded to bat better than ever before, head down (at last), concentrated and playing all the shots to the bad balls. It was a much needed and encouraging win.

Score: Yorkshire Gentlemen 119 (O'Kelly 45*) (Dundas 14-6-13-5, Hamilton-Dalrymple 24-10-37-2).

Ampleforth 123-6 (Hamilton-Dalrymple 69*).

COMBINED GRAMMAR SCHOOLS beat AMPLEFORTH by three wickets on 11 July

But for a display of fielding which shocked even a boy playing his first match in the XI as well as his brother who was scoring, this would have been the XI's best performance and a good win. The catching was poor, the ground fielding rotten. In batting and bowling the XI held its own—and more—against a very strong XI containing four Yorkshire Schoolboys. Martin Pierce held the innings together for two hours unleashing one powerful off-drive, a full sweep and a perfectly executed and timed square cut in one over. He will make many runs. Pickin and Dundas added 35 for the last wicket which should have been enough. Always uneasy against spin the CGS found Pearce and Stapleton—the latter particularly fighting the ball and changing his pace—bowling as well as they have ever done but they were not helped in the field. Pickin, however, took two good stumpings, and Felix Beardmore-Grey in his first match collected two LBW's with leg-breaks. He had a fine day and set the XI a standard they must rise to in the field.

Scores: Ampleforth 140 (Pierce 42).

C.G.S. 143-7.

TOUR and FESTIVAL

Two games were rained off when the XI were in command, a third was played in miserable conditions for the most part and produced a draw, and Blundells won again, this time with considerable extra-cricket support: rain all the time they batted and hot sun when they fielded. It could have been a sad week for this young XI but the preparation during the term in the important aspects was well done: this was as happy and as pleasing a side as any in recent years. Against *Denstone*, Pierce and Berendt opened with 75, Pierce in particular looking solid and highly promising with powerful drives and the right inclination. Satterthwaite was about to play his best innings for the XI when there was a storm. At Uppingham the first two matches were played on their small 2nd XI ground. Against *Oundle*, the interest was taken mainly by Felix Beardmore-Grey's competitive and hard-hit 48. The bowling and fielding looked bad, and were such but heroism was needed in such conditions as the teams had to play in. It was far worse on Tuesday: *Blundells* batted with much soundness in the rain and the XI with wet ball and wet-through were hardly likely to run through a batting side in any sort of form. The XI batted badly but one was even prepared to give the benefit of the doubt to them because of the improved sunny conditions which seemed to help the bowlers until the score was taken from 57-9 to 104 in 35 minutes, a vindication for Christopher Newsam with 31 of these runs—aggressively and confi-

dently made—were vindication necessary which it was not among the XI themselves. At last there were signs of hope on Wednesday that *Uppingham* might get the worst of things. Jo Pickin and Chris Satterthwaite gave the XI runs to bowl at, the sun was out and the ball beginning to turn sharply, albeit slowly. Uppingham began to struggle and lost three wickets to the spinners quickly and then it rained.

Scores: Ampleforth 130-4 (Pierce 43, Satterthwaite 31*) v *Denstone* RSP.

Ampleforth 183-7 dec. (F. Beardmore-Grey 48*, J. J. Hamilton-Dalrymple 36, D. A. G. Asquith 35).

Oundle 125-6 (Pearce 3-38).

Blundells 207-2 dec.

Ampleforth 104 (*Newsam* 31*).

Ampleforth 145 (Satterthwaite 40, Pickin 44).

Uppingham 65-3 RSP.

BATTING AVERAGES

	No. of Innings	Not Out	Runs	Highest Score	Average
J. J. Hamilton-Dalrymple	16	2	426	69*	30.4
A. P. Berendt	15	0	308	89	20.5
M. J. Pierce	10	0	191	48	19.1
C. R. Newsam	10	3	127	50	18.1
Hon. D. A. G. Asquith	13	0	210	43	16.1
J. P. Pickin	13	2	165	44	15.9
C. J. Satterthwaite	16	1	256	40	15.7

BOWLING AVERAGES

	Overs	Maidens	Runs	Wickets	Average
J. Dundas	118	29	370	21	17.61
J. P. Pearce	236	57	799	40	19.99
A. Stapleton	81	23	329	13	27.41
J. J. Hamilton-Dalrymple	208	50	576	17	33.88

THE SECOND ELEVEN

The 2nd XI did not have the most successful season although it produced two excellent performances against Newcastle RGS and Ripon GS amongst two others of startling ineptitude. It was slow to settle down into a team dependent as it was on the wide choice of the 1st XI and this explained the early problems when a score of 16 for 6 was registered in the first match against Durham and a loss recorded against St Michael's College, Leeds. The dismal performance against St Peter's when just not enough runs were scored was due to the loss of Soden-Bird (injured) and of Campbell who had deservedly earned his chance in the 1st XI. If the recovery against Durham was good, so was the whole match against Newcastle and that against Ripon GS: in these matches the batting measured up to the standard of bowling which was good throughout the term. Of the bowlers R. Southwell and M. Campbell who earned their colours were the best. C. Soden-Bird was very good when he came into the side while S. Low put in a good spell here and there but lacked hostility and fire. When M. Pierce and M. Campbell moved up to the 1st XI the side suffered in batting depth since M. Beardmore-Grey only ran into form at the end of the term and too much was expected of the Captain whose two innings against Sir William Turner's and Ripon GS saved the day. Others like the unflappable M. Lucey and the ever-improving D. Humphrey put in some useful contributions but there was no batsman consistent nor knowledgeable enough to make a big score.

The Team was: M. Ainscough (Capt.), S. Wright, M. Campbell, M. Beardmore-Grey, C. Soden-Bird, D. Humphrey, M. Lucey, S. Low, W. Wadsworth, R. Southwell, G. Knight, S. Lintin.

The Captain of Cricket awarded colours to: M. Campbell, R. Southwell.

RESULTS

- iv. *Durham (Home)*. Match drawn.
Ampleforth 163 for 8 dec. (M. Pierce 70 not out). Durham 55 for 6 (J. Dundas 4 for 14).
- v. *Sir William Turner's 1st XI (Away)*. Match drawn.
Sir William Turner's 105 for 7 (S. Low 4 for 22). Ampleforth 49 for 5.
- vi. *St Michael's College, Leeds 1st XI (Home)*. Lost by 66 runs.
St Michael's 127 (R. Southwell 6 for 14). Ampleforth 61.
- vii. *Newcastle RGS (Away)*. Won by 74 runs.
Ampleforth 155 (D. Humphrey 36). Newcastle 81 (R. Southwell 6 for 19).
- viii. *Ripon GS 1st XI (Away)*. Match drawn.
Ripon 136 for 6. Ampleforth 76 for 6 (M. Ainscough 32 not out).
- ix. *St Peter's (Away)*. Lost by 5 wickets.
Ampleforth 93. St Peter's 97 for 5.

THE THIRD ELEVEN

It was an unsteadier season than others because the 2nd XI above us took longer to settle down; and because our players took some time to show their worth. Tom Fitzherbert, a mainstay of two years ago, who last year had flirted with the top ground, this year flirted with Athletics.

Captain Simon Robertson (son of George Robertson, a famous fast bowler of the forties) took the first six wickets of Sir William Turner's 2nd XI on their salt-spray swept ground at Redcar. They settled for 102 at teatime, leaving our opening bats to run themselves out, five ducks to be hatched, and 40 of our mere 60 runs to be made by Charles Mitchell and Tom Fitzherbert. On the Bootham ground, between trees and Minster towers, it was different; we batted first and Mitchell went after his 50, followed by Bill Wadsworth (another old soldier) with a 75, so that we declared with 157. Bootham 2nd XI chased the runs gamely, but it was spinner Gervase Scott who despatched them this time, mostly by breaking their wickets—seven of them. They finished with 147 as time grew short: a delightful game, and at times exciting. Our third match was also away, over the hills to Barnard Castle, where once again their 3rd XI proved no match for us. The bowling honours were shared by Robertson, Tim Cooper and Marcus Moore (brother of Willie Moore, our former 1st XI captain) in dismissing them for 44. We reversed our batting order to allow unsung players their chance; and Nigel Pitel, our much improved wicket keeper from last year, knocked up a nice 13. As in the past, we won with time enough to go and tour the nearby Bowes-Museum, where the Gilling 18th Century panelling is set out.

The house matches in June began with a wetting after Scarborough 3rd XI had made 73 runs for 7, Moore taking four of their wickets by his slow, flitting spinners. Tea in the pavilion under a fine rain settled to a long evening of drizzle. The highlight of the match till then had been keeper Pitel's diving catch taken just off the ground in front of slip. The other home match against Pocklington 3rd XI was harder fought. They declared with 113 after Robertson had taken 3 for 17 and Scott 3 for 27. Then of our two opening bats it was Peter Goodman's turn to score, getting 26 runs and looking like a well-groomed fly. Simon Lintin, Gohery, Scott and Mitchell all added their teens till the total crept into three figures as time faded. Until the last hour we had no sense of urgency, in fact just failing to win this match by the relaxed start of the early bats. The captain, who led his side well on the field generally, must be blamed here for not controlling his rate of play.

The following also played in the XI: A. Carroll, B. Smith, W. Wilberforce. Our thanks again go to Fr Alberic for coaching and amusement—cricket without tears.

THE UNDER 15 COLTS

There was a good Colts side and it won all but one of its matches. Perhaps the outstanding fact about this team was the evident way that it enjoyed its cricket. Much of the credit for this must go to the captain, M. J. Craston. He had a grasp and a

command of the game rare in a person of his age. He used his bowlers well, placed his field most intelligently and always brought the best out of the players.

In a side which was so evidently united it was ironic that two players should so dominate the batting and bowling performances. J. E. H. Willis scored nearly 300 runs at an average of 44, opening the batting and on two occasions carrying his bat. He is a good player, particularly on the on side, and has the great virtue of concentration. W. F. Frewen took 31 wickets at an average of under 4 apiece. His great accuracy is shown by the fact that he bowled 87 overs for 113 runs: but he is also quick.

With the exception of Willis the batting was rather disappointing. A. J. Robertson, N. J. Hadcock and R. Murray-Brown all looked good on occasion, but lacked the necessary concentration. But every member of the team could be put on to bowl. In the event B. P. Doherty, an accurate seam bowler, and P. K. Corkery, quick left-arm, together with W. F. Frewen provided the pace; and it was infrequently that the spinners P. A. A. Rapp (off-spin) and C. M. Braithwaite (left arm) were needed. But all these bowlers should do well in the future.

Little comment is required on the matches. Perhaps the most pleasing performance was against a very successful St Peter's side. After being 11 for two (with Willis out!) Robertson and Hadcock batted splendidly to put on a rapid fifty for the third wicket and then the remainder batted convincingly against a good bowling side. When St Peter's went in to bat accurate bowling and good fielding never let them settle down, and they were out in little over an hour. Perhaps it was salutary that in the only game that was lost, against Barnard Castle, the batting was made to look very fallible against two bowlers who gave the ball plenty of air.

In a successful side in which, after two outstanding players, all played an equal part, the captain was right to award to all their Colts colours.

The following played: M. J. Craston (capt.), C. M. Braithwaite, A. J. Clarke, P. K. Corkery, B. P. Doherty, W. F. Frewen, N. J. Hadcock, R. Murray-Brown, J. C. Roberts, A. J. Robertson, P. A. A. Rapp and J. E. H. Willis.

The results of the matches were as follows:

- i. *Durham*. Won by 139 runs.
Ampleforth 172 for 7 dec. (Willis 75, Hadcock 31).
Durham 33 (Frewen 6 for 6, Craston 4 for 23).
- ii. *Bootham*. Won by 49 runs.
Ampleforth 126 (Murray-Brown 33, Clarke 22).
Bootham 77 (Frewen 5 for 21, Rapp 3 for 18).
- iii. *Newcastle R.G.S.* Match abandoned because of rain.
Ampleforth 102 for 4 (Robertson 55 n.o., Murray-Brown 30 n.a.).
- iv. *Pocklington*. Won by 118 runs.
Ampleforth 181 (Willis 82 n.o., Murray-Brown 28).
Pocklington 63 (Frewen 4 for 20, Rapp 3 for 24).
- v. *Sedbergh*. Won by 17 runs.
Ampleforth 124 (Willis 43, Hadcock 21).
Sedbergh 107 (Doherty 6 for 25, Frewen 4 for 33).
- vi. *St Peter's*. Won by 96 runs.
Ampleforth 139 (Frewen 35, Hadcock 28, Robertson 25).
St Peter's 43 (Frewen 5 for 15, Doherty 2 for 0).
- vii. *Barnard Castle*. Lost by 6 wickets.
Ampleforth 92 (Willis 50 n.o.).
Barnard Castle 93 for 4.
- viii. *Laurence Jackson School*. Won by 116 runs.
Ampleforth 146 (Frewen 26, Doherty 25, Braithwaite 24).
Laurence Jackson School 30 (Frewen 6 for 16, Corkery 3 for 10).

THE UNDER 14 COLTS

The side contained a number of talented individuals, but the final record was not as good as we had originally hoped. Despite ample opportunities for practice some players made little or no progress and as a team they displayed little cohesion or determination.

The two matches we lost were lost because we did not make enough runs. Yet there was considerable depth of batting; at least seven of the side were capable of getting good scores and against indifferent bowling the runs came freely. But hardly anyone could be relied upon to get his head down and fight for runs against steady bowling. Too many seemed reluctant to admit basic faults in defensive technique and even more reluctant to put these right. Chancellor scored the most runs and was the most impressive batsman. Wakefield began the season well, but against accurate bowling his obsession with legside shots usually proved fatal. Of the others Watters defended well and Hardy on occasion hit the ball very hard; Magrath, Tate and Hubbard all made useful scores, but were all inconsistent.

Most of the bowling was done by Hubbard, Knight and Tate. Hubbard and Knight opened; both had considerable ability, but both were liable to bowl consistently well of the stumps. Tate was more accurate with his off-spinners and, when he remembered to give the ball air, produced some fine performances—notably against St Peter's. Wakefield and Watters gave useful support.

The fielding was never as sharp as it should have been. Some of the team clearly regarded this part of the game as a bore; cooed in sweaters they lumbered about the field like middle-aged men after a heavy lunch. Slovenly ground fielding and poor throwing gave away far too many runs. Wakefield, who handled the team with increasing confidence, set a good example in the field, but was unable to instil a sense of urgency into his colleagues. However Dunn was always keen and alert; Alleyn and Knight also fielded well. Fortunately we had a fine wicket keeper; Nicoll made a number of fine stumpings and was agile enough to cope with much inaccurate bowling and poor fielding.

If there is a sour note in this report, it is because of the memory of the last match. After a good win against St Peter's we thought the team had at last come together; instead they gave what must be the worst performance seen at Ampleforth for many years. However there is much potential ability (several of the reserves would have been regular members of the team in a normal year) and they should do well in subsequent years.

Team: R. P. G. Wakefield (capt.), J. C. B. Tate, J. H. B. Chancellor, E. S. Alleyn, H. C. H. Dunn, S. R. F. Hardy, T. B. P. Hubbard, N. J. Knight, S. J. Magrath, A. J. Nicoll, S. R. Watters. Colours were awarded to the first three.

Also played: A. R. Pope, C. R. A. Anderson, E. T. A. Troughton.

RESULTS

- v. Durham. Won by 7 wickets.
Durham 100 (Tate 3 for 15), Ampleforth 103 for 3 (Magrath 34, Wakefield 33).
- v. St Michael's College. Won by 34 runs.
Ampleforth 66 (Wakefield 21), St Michael's 32 (Hubbard 6 for 9, Knight 3 for 13).
- v. Bootham. Won by 96 runs.
Ampleforth 139 for 7 dec. (Wakefield 44, Tate 26), Bootham 43 (Knight 3 for 17, Tate 3 for 6).
- † Barnard Castle. Match drawn.
Ampleforth 144 for 8 dec. (Chancellor 55, Magrath 38).
Barnard Castle 42 for 9 (Tate 5 for 11).
- † Scarborough. Match abandoned.
Ampleforth 149 for 7 (Chancellor 45 not out, Alleyn 25, Hubbard 24 not out, Watters 20).
- v. Pocklington. Lost by 2 wickets.
Ampleforth 99 (Hubbard 26, Hardy 20), Pocklington 100 for 8 (Knight 3 for 12).

- † Ashville. Match drawn.
Ampleforth 106 for 9 dec. (Wakefield 24, Chancellor 24), Ashville 97 for 8 (Knight 5 for 44).
- † St Peter's. Won by 70 runs.
Ampleforth 125 (Chancellor 35, Magrath 30), St Peter's 55 (Tate 6 for 5, Knight 3 for 16).
- † Laurence Jackson School. Lost by 12 runs.
Laurence Jackson School 63 (Knight 3 for 13, Wakefield 3 for 7), Ampleforth 51.

THE HOUSE MATCHES

The first round matches were interrupted by a hailstorm and were only completed three days later. The St Aidan's team had no difficulty in putting out St Hugh's which they did by scoring 169 for 6 (C. Graves 35) themselves and showing St Hugh's out for a meagre 25. S. Lintin, R. Southwell and T. Cooper distinguished themselves in bowling for St Aidan's while E. Stourton with 3 for 21 was one of the few St Hugh's successes. In the other match St Thomas's had surprisingly little difficulty in beating St Wilfrid's and it was pleasant to see M. Beardmore-Gray at last in form.

St Thomas's and M. Beardmore-Gray were to continue their rich vein right through to the final and in the next round against St Edward's they scored 112 for 2 in lightning fashion (S. Wright 45 not out) to defeat their opponents with 5 overs to spare. J. Hamilton-Dalrymple and G. Knight did their utmost for St Edward's but they began to wilt under the St Thomas's attack. St Aidan's completely demolished the holders St Cuthbert's with W. Wadsworth, J. Pearce and C. Graves all in good form; and St John's with S. Low taking 5 wickets and M. Pierce getting 34 not out did the same to St Dunstan's who were soon out for 51. St Bede's suffering 3 run outs struggled to beat St Oswald's by 3 wickets in a low scoring match. St Oswald's being all out for 54 and St Bede's creeping to 55 for 7. One or two of the Junior matches caught the interest in this round, one close match being that between St Cuthbert's (150 all out) and St Dunstan's (139 all out). The other item of interest was P. Corkery's century (105 not out), in a St John's total of 218 for 5 against St Edward's, and a hat-trick on the same day.

The semi final produced two outstanding matches. St Aidan's and St Bede's were so well matched that they finished in a tie though St Aidan's gained the decision as the scores were 69 for 8 and 69 for 9 respectively in 30 overs. C. Soden-Bird nearly did the trick on his own for St Bede's with a mature and cool innings and the bowling of both sides was admirable. J. Dundas and C. Newsam on the one hand, B. Southwell, S. Lintin, and J. Pearce on the other were largely responsible for the poor scores on a good wicket. St Thomas's just defeated St John's in another tense finish: St John's made 116 in which B. Corkery who distinguished himself in the field made a very good 46. In the St Thomas's innings M. Beardmore-Gray's timing was in excellent trim and he, S. Marshall and N. Plummer carried St Thomas's through to the final.

This was an absorbing affair which could have gone either way until the last half hour. St Aidan's, batting first, never really settled against some wonderfully hostile if rather inaccurate bowling from F. Beardmore-Gray who shot them out for 114, only R. Southwell making any sort of contribution. St Thomas's lost their first wicket immediately and St Aidan's only had to get two more wickets to have more than an even chance. In the event as the important stand between M. Beardmore-Gray and S. Wright developed, the St Aidan's fielding disintegrated and four or five catches and an equal number of run outs or stumpings were missed. These two took the score to 83 before S. Wright was run out. Wickets began to fall at the other end but M. Beardmore-Gray carried on to 66 before being bowled with the total at 108. St Aidan's showed what might have been with this final flurry of wickets in the last 20 runs but St Thomas's on the day were much the better side.

In the Junior final, St John's had an easy enough victory over St Wilfrid's. St John's scoring 65 (B. Doherty 44) and St Wilfrid's succumbing to the bowling of P. Corkery (5 for 13) and B. Doherty (4 for 17).

ATHLETICS

The swing in sports seems to be away from team games to individual achievements, but for whatever reason athletics again increased in popularity this season, and our numbers reached 70 for the first time. The new track, after three seasons, has reached its full potential and is now very fast, and pleasant to compete on; time and again it excited the envy of visiting teams, and it added greatly to the zest of training and competition.

The senior team was uneven, and though there were plenty of good performances there were seldom enough of them on the same day to win the harder matches. Strickland could be relied on to win the High Jump, but never had enough competition to force him up to that Everest of Ampleforth athletes, Bamford's 1942 record; his second string, Fraser, though still under 16, came within 6 cm. of it, and may well be a challenger. Strickland could also be sure of beating 6 m. in the Long Jump, and normally won it safely; he also eventually (after two disallowed times) succeeded in equalling the 100m record. Marsden, the forceful and efficient captain, was only once beaten in the Hurdles, and was normally joined at second place by Stourton. The latter, however, was too distracted by his other events (Shot and Discus) to reach his full potential. In the other track events Marsden was a solid runner at 200m and 400m, but disappointingly failed to improve on his excellent times of last year. At 800m P. Macfarlane ran consistently well, with two juniors, Wood and Finlow, treading hard on his heels; they show great promise for next year, and should keep up the Ampleforth tradition of middle distance strength. The achievement of Macauley in the 1500m was remarkable; he ran consistently well and improved consistently; his unremitting training was an example to the whole team. In the throwing events it was, as usual, Shot which let us down; we simply do not seem to produce enough large men with sufficient explosive power. With the Discus Burdell (still under 17) did not improve as much as was hoped, until after the matches were over; then both he and Stourton began throwing very respectable distances. With the Javelin Elwes, de Zulueta and Fitzherbert were all throwing over 44m, but seldom more than one of them in the same match, while Elwes' speciality was to produce a vast throw in practice when the competition was over.

Perhaps our best and most memorable day was the Midland Public School Relays, held at Oakham, when against 15 other schools we won two first places (Hurdles, Junior 800), a second (Medley) and a third (Junior 100). The relay teams (4 x 100) were our strong point, for the record was broken on all three age groups, the senior by a full second. We had high hopes for the relay team at the White City meeting at the end of term (for which more than 20 athletes had achieved the qualifying standard and had entered), but to our disappointment the meeting was cancelled because of lack of entries.

The junior teams were both strong, especially the Under 17; at this age group seven records were broken, and at Under 16 six were broken. Perhaps the most outstanding performance was that of Fraser already mentioned; he also now holds the Under 16 Javelin record. But P. Sandeman deserves special mention, for he took 12 seconds off the Under 16 record for 1500m. The Under 17 middle distance group, led by Wood, Finlow and Tate, were an inspiration also to the seniors for the unremitting training. As may be seen from the lists below, a large number of junior athletes also competed in the senior teams. We should see some strong teams in years to come.

RESULTS

SENIORS :

- v. York Youth Harriers. Lost 79—70.
- v. Q.E.G.S. Wakefield and Uppingham. Third, 117 (U)—94 (W)—76 (A).
- v. Pocklington and Leeds G.S. Won, 87—86 (L)—53 (P).
- v. Ratcliffe and Rugby. Second, 117 (Rg)—97 (A)—60 (Rt).
- v. Worksop and Bradford G.S. Second, 93 (B)—86 (A)—51 (W).
- v. Stonyhurst. Won, 82—55.





Novalosa Expedition, 1974.

OTHER ACTIVITIES

157

- v. Sedbergh. Won, 82—57.
- v. Durham. Won, 75—45.
- v. York University and Army Apprentices' School, Harrogate. Second, 103 (H)—71 (A)—70 (Y).

JUNIORS :

- v. York Youth Harriers. Won, 81—68.
- v. Pocklington and Leeds G.S. Second, 87 (P)—78 (A)—61 (L).
- v. Ratcliffe and Rugby. Won, 109 (A)—104 (Rg)—61 (Rt).
- v. Sedbergh. Won, 74—65.

UNDER 16 :

- v. Worksop and Bradford G.S. Second, 90 (W)—78 (A)—59 (B).
- u. Stonyhurst Under 17. Lost 70—68.

The following represented the School :

Seniors : A. P. Marsden (capt.), J. J. Hornyold-Strickland, M. J. Macaulay, P. D. Macfarlane, E. J. Stourton (colours), A. Baillieu, R. Burdell, P. de Zulueta, G. Elwes, N. Plummer, J. Ryan (half-colours), F. Beardmore-Gray, T. Clarke, Han, T. Fitzherbert, B. Finlow, A. Fraser, C. Graves, C. Hunter-Gordon, N. Johnson, R. Harvey, I. Macfarlane, J. Pickin, R. Plummer, A. Sandeman, P. Sandeman, W. Smith, S. Thomasson, M. Wood.

Under 17/16 : R. Burdell, E. Stourton, F. Beardmore-Gray, C. Hunter-Gordon, B. Finlow, A. Fraser, M. Wood, R. Harvey, J. March (junior colours), S. Bickerstaffe, B. Bunting, M. Cobb, T. Cullinan, M. Day, J. Dyson, N. Gaynor, I. Macfarlane, M. Moir, B. Moody, J. Murray, B. Pickthall, M. Tate, A. Zmyslowski.

TENNIS

1st VI

It has been a disappointing season, with the first VI failing to win a match. The team was unlucky in the fact that two of the ten matches were cancelled at the last moment and two were rained off. The team was a young one and their lack of match experience was revealed by their inability to finish off a point by volleying deep or wide. On the whole their stroke play matched that of their opponents but they made inadequate use of the length or width of the court.

The fixture against the Old Boys was a welcome addition to the fixture list and I would like to thank Richard Chapman for organising this and collecting together such a strong team. In the first two school matches our heavy defeats can partly be attributed to the quality of the opposing first pairs. Against Sedbergh the inconsistency of the team was revealed. With a victory in sight, the first pair, J. Macaulay and N. Longson who had beaten the first and second Sedbergh pairs, could only manage to draw with the third pair. On the other hand our second pair, D. Reilly (capt.) and C. Holroyd, having lost to the Sedbergh second and third pairs, managed to draw with the first pair! For the Leeds match D. Reilly played with S. Middleboe as second pair and, in spite of winning two of their three matches the team could not avoid a narrow defeat. The match against Pocklington produced a close, if disappointing, finish. With the score at three all at tea, a victory seemed probable, but instead of getting the two points needed for victory, the team slumped and only managed to get half a point.

There is no doubt that the first pair, J. Macaulay and N. Longson, showed considerable promise and have worked hard this year at improving their stroke play. If only they had learnt as much about tactical play, they would have achieved more consistent success. The captain, D. Reilly, became an impressive captain, quietly and authoritatively controlling the practice sessions and coping admirably with the organisational side. On court his flat-hit shots proved brittle and he tended to take his eye off the ball, particularly in the volley. His less orthodox partner, C. Holroyd, had a better grasp of the tactical game but suffered similarly from lapses of concentration on the ball. S. Middleboe, another promising young player, showed an admirable degree of competitiveness, and although his volleying was weak, he should prove an effective

member of the team next year. C. McCarthy and M. Leonard, the third pair, were an efficient combination, never failing to get their quota of points and showing a fierce desire to win. L. Ciechanowski started off the season as partner to S. Middleboe in the third pair, but although he worked hard at his stroke play the partnership proved ineffective.

It was a great pleasure this year to welcome the Boys Schools L.T.A. at the beginning of May for the North of England Under 19 Schools Tournament. About 25 schools took part and we were regaled with a feast of first-class tennis. Later in the term J. Macaulay and N. Longson entered the North of England Schools Under 16 Tournament held at Leeds. They were unfortunate to be drawn against the favourites, Manchester Grammar School, in the first round and did not progress. However experience of this standard of tennis can only be beneficial, and I hope that this is only the first of many pairs who will enter this type of competition.

2nd VI

After a gloomy picture of the 1st VI it is only fair to say that the general standard of tennis in the School has never been higher. This year, to supplement the coaching we were fortunate enough to have some coaching from Mrs G. Huntington, the York L.T.A. Coach. She spent seven afternoons coaching a wide variety of boys of different age and ability. This will do much to improve the standard still further.

The 2nd VI, ably captained by A. Rose, reflected this high standard and won all their matches against other 2nd VIs. Although they came close to defeat against Pocklington they managed to retrieve the situation by winning all three matches in the last round. A. Rose and his partner, A. Holroyd, formed a particularly effective pair, and the most improved player in the side was S. Hay who with A. Cumming are a bright prospect for the future.

The Under 15 team gained useful experience in six matches. J. W. E. Leveck and M. E. M. Porter showed great promise as first pair. T. G. O. Richmond, B. D. J. Hooke, C. R. O'Shea, N. J. L. Roberts, R. S. Duckworth, E. A. A. Beck and W. M. Radwanski also have real potential but will need to work hard to gain a place in the senior teams. In the first year, P. A. Sewell and P. D. Berton especially are coming on well.

RESULTS

1st VI

Sat May 11	Old Boys	H	Lost 3.5-5.5
Wed May 15	Coatham	A	Lost 2.5-6.5
Wed May 22	Bootham	H	Lost 0.5-8.5
Wed Jun 5	Newcastle	A	Rained off
Sat Jun 8	Sedbergh	A	Lost 3.5-5.5
Wed Jun 12	Hymers College	H	Cancelled
Sat Jun 15	Leeds	A	Lost 4-5
Wed Jun 19	York University	H	Cancelled
Tue Jul 9	Pocklington	A	Lost 4-5
Wed Jul 10	Stonyhurst	A	Rained off

2nd VI

Wed May 15	Coatham	A	Won 6½-2½
Sat May 18	Army Apprentices School	A	Won 6-3
Wed May 22	Bootham	H	Won 8½-1½
Wed Jun 5	Newcastle	A	Rained off
Sat Jun 15	St Peter's 1st VI	H	Cancelled
Wed Jun 19	Scarborough 1st VI	H	Lost 4-5
Tue Jul 9	Pocklington	A	Won 5½-3½

TOURNAMENTS:

Open Singles: J. Macaulay beat W. Frewen 6-1, 6-4.

Open Doubles: J. Macaulay and N. Longson beat D. Reilly and C. Holroyd 3-6, 6-3, 6-2.

Junior Singles: W. Frewen beat S. Middleboe 6-0, 6-0.

Junior Doubles: W. Frewen and S. Middleboe beat M. Porter and J. Leveck 6-3, 7-9, 9-7.

First Year Singles: P. Berton beat N. Healy 6-2, 1-6, 6-5.

House Matches: St Wilfrid's beat St Cuthbert's 2½-1.

WIMBLEDON 1974

In the Youll Cup we were unfortunate in meeting Sevenoaks in the first round. They were the winners of the Under 16 Thomas Bowl Cup last year and soon beat us 2-4. J. M. Macaulay and N. Longson never managed to get going and lost easily. D. Reilly and M. Leonard lost after making a good fight in the second set. To compensate for this loss we competed in the Clark Trophy for first round losers and beat Sealord in the first round 2-1. J. Macaulay and N. Longson won their match easily but D. Reilly and M. Leonard made too many errors and lost what should have been an easy match. The deciding singles had to be played and N. Longson fought a tight 3 set match to win through to the next round. We then had to wait for a whole day before the next match against Charterhouse. This delay took the edge off the enthusiasm of the team and we lost 2-0.

RESULTS

SEVENOAKS

N. Longson and J. Macaulay lost 1-6, 2-6.
D. Reilly and M. Leonard lost 0-6, 4-6.

SEALFORD

J. Macaulay and N. Longson won 6-2, 6-3.
D. Reilly and M. Leonard lost 2-6, 2-6.

N. Longson won 6-3, 5-7, 6-3.

CHARTERHOUSE

J. Macaulay and N. Longson lost 3-6, 6-1, 3-6.
D. Reilly and M. Leonard lost 5-7, 0-6.

In the Under 16 Thomas Bowl W. Frewen and S. Middleboe represented the School. They won their first match against Sherbourne II but were unable to win against Forest School. Although both players are good individually they were inexperienced as a doubles pair and could not achieve their usual fighting spirit.

SWIMMING

This term had a sense of finality about it: on one side it saw the abandonment of the long prepared scheme to build a pool, and its replacement by another scheme—out to tender at the time of writing—and on the other the captain, A. P. Graham, was the last of the founding members of the club founded in 1970 to train in distant pools. As hope of a pool here rises to reality—if all threats to it are averted—there is a sense of cresting the hill: through the gaps in the prevailing clouds one can now catch glimpses of the promised land. There has been, one feels, a heroic age. The sharing of the special efforts involved, and in particular the long time spent travelling together, has had its effects on the participants. The effect is found in any team, but in this case it includes the whole club, and the special circumstances have accentuated it, so that the social and human benefits accruing from it have been noticed by outside observers and inside participants alike. There is a marked desire among them to preserve something of this spirit when conditions are more conventional.

The boys had something of a test this term because Fr Anselm has been less than well and for a time absent: most of the training and some of the competition was entirely in the hands of A. P. Graham (captain), with N. A. Mostyn (secretary) and S. G. Ashworth, A. J. Hampson and J. V. Gosling (committee). They rose splendidly to what was required of them—and it might be added the A. Graham's A levels were

apparently improved by the effort. In matches the seniors only won against St. Peter's, but their results were always close: the juniors won by a sufficient margin each time to ensure that the overall results were in our favour. Early in the term we went into water-polo country in what we used to be allowed to call the West Riding for a match against Spensborough A.S.C. under 18's, which we won 6-3. In the John Parry relays (at Bootham this year) the seniors were 5th and 7th, the juniors 3rd and 5th in the Freestyle and Medley respectively: this marks an improvement. Thirteen schools took part. We were not able to take part in any local competition for a variety of reasons ranging from failure to enter in time to the side effects of the reform in local government, although we did manage to join in organising an Age Group Team Race at New Earswick with several East Yorkshire clubs. For the lower ages groups we were grateful to have the help of Junior House and Gilling. In the House competition, St Bede's maintained their lead but not without strong challenge from St Aidan's under the resourceful and energetic N. A. Mostyn; the substantial fitness of S. Ashworth led St Cathbert's into third place—they gained one third of St Aidan's points with one tenth of their number of swimmers. We look forward to the day when other houses will feel that it is possible to score points in this competition, and therefore worth trying; all this depends on the general principle, First build your pool. Both the 100 Back and 100 Breast were won with junior times faster than the seniors, but A. Graham managed to maintain dignity in the 100 Freestyle. S. Evans, C. Healy and S. Reid did well in Breaststroke; J. Gosling surprised all but his most knowledgeable backers by coming second to Graham in the Back, although M. Morgan produced a faster time in winning the Junior. Both senior and junior freestyle produced fine races, between Graham and C. Moore in one, and in S. O'Rourke's successful defence of his lead against S. Reid in the Junior. The cup for the best all-rounder was deservedly won by A. P. Graham, crowning a long and persistent career with admirable captaincy; he gave colours to N. A. Mostyn and S. P. Evans.

MARCIRES:

- v. Spensborough (polo). Senior: W 6-3; Junior:—
- v. Sedbergh. Senior: L 43-44; Junior: W 52-24
- v. Durham. Senior: L 37-39; Junior: W 42-34
- v. St Peter's. Senior: W 44-32; Junior: W 47-29

GOLF

THE Golf Course was at its best this term and we are greatly indebted to Fr Leo and to those who slaved so unselfishly to make it a most picturesque and charming course. With 31 boys doing permanent golf and half that number helping on the course, with several boys taking lessons on the Golf Foundation Scheme, and with a club now based on the course, golf is very much a flourishing sport. The School team defeated the staff 6-2 but lost to the members of the Golf Club and to Giggleswick. The match against Stonyhurst was rained off amid bitter disappointment after only two holes. The Baillieu trophy was shared by St Dunstan's and St Thomas's, A. Lockhead and T. Fincher managing to match the expertise of the Captain, H. Swarbrick and J. Nunn.

HOCKEY

THE Hockey Set performed with great enthusiasm under the captaincy of C. J. Foll and a reasonable level of skill was achieved. Surprisingly the XI lost 1-2 to a rather depleted Common Room team, but redeemed themselves by beating Scarborough College 2-1. This was the first win in a long series against Scarborough. St Bede's regained the House six-a-side cup.

THE SEA SCOUTS

HOWSHAM Weir continues to attract the canoeists and we are grateful to Mr Kneek for his perennial welcome. Apart from a Saturday afternoon there, it also formed the finishing point of the weekend canoe camping expedition and on such occasion some made it, others capsized. Of the ten-mile canoe trip on the Rye, of which four miles were completed, of the weather and time of return from this trip, the less said the better.

At the lake, several people have been quietly gaining a lot of sailing experience and getting used to the fickle and very local winds. Sailing often went on quite late, finishing with supper at the lake. We are grateful to Mr Brown for making this possible and also for helping us to entertain Sea Scout and Venture Scout families to lunch at the lake on Exhibition Saturday. We hope to welcome more scout parents to this alternative to the post-Prizegiving hotel rush next summer.

On Exhibition Monday a select party set off to Runswick Bay for Operation Neptune. The Scout Association hope to present the Royal National Lifeboat Institution with a new lifeboat for their 150th birthday as a result of Operation Lifeboat (of which more next term). As a prelude to this and through the generosity of the Runswick Lifeboat crew, their 37 ft. Oakley Self-Righting Lifeboat was launched for us and took us for a very interesting (and wet) trip up the coast to Staithes and back. We were then able to watch the lengthy and skilled recovery operation to return the lifeboat to its shed. Earlier in the day we had launched our Wineglass dinghies from their trailer to give some of the party their first experience of sailing away from the lake.

A fortnight later the Junior Inter-House Sailing Competition was won by N. Gaynor and E. Duncan for St Thomas's and this was followed a week later by the Sea Scout Regatta which was dominated by Ben Edwards who won the Canoe Sprint, the Canoe Slalom and the Line Throwing Competition. After a final in which both boats finished flying Protest flags, Charles Morton and Duncan Moit were declared the winners of the Sailing Competition; Mike Harrison won the Pulling Competition and Simon Durkin and John Lennon did the fastest Capsize and Righting in 13 seconds. The Regatta was the first for several years and was organised extremely efficiently by Mike Page.

On the second last Sunday of term we invited the matrons for an afternoon at the lake. All went afloat and Mrs MacDonald was seen with her son in a canoe. This afternoon appeared in the Blue Book as Operation Sink.

At the beginning of term Philip Quigley, Peter Martin, Maurice O'Connell and Harry Railing did a weekend hike on the moors and at the very end of term three members of the Committee, Charles Morton, Patrick Mann and Andrew Linn, with Robert Thorniley-Walker, set aside their 'O' Levels and earned their right to wear the collar and candle tie by doing the 42-mile Lyke Wake Walk. The Committee, all of whose members have been mentioned above apart from Philip Rapp and Wilf Nixon, has continued to run well and one of them, Mike Page, is on the short list for selection to represent North Yorkshire Scouts at the World Jamboree in Norway next summer.

P.A.Q.
W.A.N.

THE VENTURE SCOUTS

Most of the 15 members of the unit found themselves very active in a busy term of varied activities. We began with the one and only rock-climbing trip of the term. This day was notable in that John Foley rarely stopped climbing—he even did one climb twice in order not to lose climbing time, but his climbing improved immensely. The following weekend found the maddest of us making our second attempt at the Lyke Wake Walk. We set out from Osmotherley at 2 a.m. in cloudy but dry conditions. By 8 a.m. some members were in such a befuddled state that they were already saying "good afternoon" to other walkers, but, defeated by bad weather in February,

we were determined to finish, even over a wet and misty Fylingdales Moor. The first members of the party to finish took just over 15 hours with the last taking 16½ hours. We extend our utmost gratitude to Br Peter for acting as support party and supplying us promptly with hot food and drinks. Also we extend our apologies to Fr Richard for not buying him a Condolence Card! The next Sunday the sailors were faced with difficult conditions at Filey. The day was blustery with a strong offshore wind and a heavy swell; but it was enjoyed by all without any cases of seasickness!

The Mount Grace walk on the 19th May was the object of much determined planning by Mark Willbourn, James Campbell and Charles Francis. Rebellion was threatened when sitting and floor space in the loft disappeared under a carpet of papers. About 200 walkers enjoyed a hot summer day—the tradition of good and bad weather in alternate years continuing. The organisation was a success with many of last year's difficulties ironed out. About £1,300 was raised which is to be divided between "Help the Aged" and the Imperial Cancer Research Fund.

We descended on Clapham at 2 a.m. the following Sunday for a visit to Gaping Ghyll. After a hot breakfast, cooked in the dark on the moor, we entered Bar Pot at about 4 a.m. The descent of the 100 ft. pitch by our party of ten was a slow process, but then we split into two groups of five. Father Richard took one group via Sand Caverns to the main chamber of Gaping Ghyll; Gerard Simpson accompanied the other group to the main chamber via Mud Hall. For all, the 350 ft. journey by winch to the surface was an awe-inspiring experience.

After Exhibition, activities understandably suffered from academic pressures. Minor expeditions were favoured. A group went to Mount Grace Priory to fell some dead trees for Miss Cooper Abbs. The tree loppers were provided with continuous replenishment in the form of Ginger Cordial and a large supply of fruit cake. Unfortunately almost all of the fruit cake was eaten by Chance (the dog!). A pancake binge was held one evening at the lake with an unending flow of excellent pancakes. The chief cook was John White. Later in the evening many of the unit were to be found quite literally "messing about in boats". The term finished with a short hike in Farndale and a swim in an unbelievably cold tarn. We said farewell at the end of term to John Foley and James Campbell.

The Senior House Sailing Competition was organised by the Venture Scouts and took place at Filey on Sunday, 16th June. A lack of wind for the opening races gave the lighter crews an advantage: St Aidan's were rounding the final buoy when St Edward's were still trying to cross the starting line! Later the wind picked up and the course was lengthened for the semi-final and final. The winners were Mark Willbourn and Robin Duncan for St Thomas's over Charles Francis and Brendan Finlow of St Hugh's.

Holiday activities were varied though surprisingly no-one went pot-holing. Ian Miller and Dave Wray did the Lyke Wake Walk in nine and threequarter hours. Mark Willbourn spent much of his holiday sailing in Ireland. Martin Holt spent a week climbing at Stanage Edge (Derbyshire) and other parts of his holiday sailing, including a weekend at Filey sailing an Enterprise with Dave Wray. Ian Miller and John Foley were to be found climbing at Castle Rock (Lake District). Tom Francis and John White were members of the Arctic Norway Expedition.

IAN MILLAR (A).

THE ROVERS

The Rovers expanded their commitments considerably during the year, taking on three new weekend projects and developing the afternoon visits to Ampleforth. The result has been greater involvement by the boys and the provision of a more useful service.

ALNE HALL: The weekend visits continued and were much appreciated by the residents and the staff. Other activities included helping at the annual bonfire in November, running stalls at the annual Fete, this year at Sheriff Hutton Hall, and re-painting the laundry-room, a project undertaken by the Ampleforth-Wetherby borstal camp in July.

At a service of thanksgiving on the 25th anniversary of the Cheshire Home Foundation held at York Minster in May Dominic Reilly was asked to read one of the lessons. Letters from Old Boys, especially Charles Badenoch and Michael Donnelly, have been much appreciated by the residents—a contact which means a great deal to them.

CLIFTON HOSPITAL: Last year we started afternoon visits, this year, with the encouragement of the hospital authorities, we extended it to an overnight project. Four boys helped each weekend on two wards, the Female Infirmary and Female 4, and both nursing officers, Mr Pyecroft and Mr Thompson, have expressed appreciation of the work. Our thanks are due in particular to Miss Keast, the Voluntary Services Organiser, who has dealt with the practical arrangements.

PAINTING AND DECORATING IN YORK: During the year several jobs were completed. Miss Newby's flat was decorated during the Christmas Term, a series of small projects was tackled after Christmas and during the Summer Term we started on the re-decoration of a small community home in Acomb, York, a project which was continued by members of the Wetherby-Ampleforth camp, and will be completed next term. We are grateful to Philip Sharky of Youth Action York and John Tidley of York Social Services who have provided the projects, and most especially to Mr and Mrs Pratt who have very kindly provided the overnight accommodation and meals at their house in Bishopthorpe.

WETHERBY BORSTAL: Attempts were made during the year to start a regular weekly project but all met with some difficulty. The joint projects in York followed by a return to the borstal for the night, collapsed because of transport difficulties. However, it is hoped that next term we may be able to undertake a joint project in Wetherby. At the end of the Summer Term there was a small camp, under canvas at the lake; three boys from Ampleforth, Charles Ellingworth, Mark Tate and Nicholas McDunnell, together with Br Christian entertained four boys from Wetherby led by Christopher Williams. Various projects were undertaken, and a pleasant day out in Nidderdale formed the climax of an enjoyable week.

SATURDAY AFTERNOON VISITS: The regular visits to Claydon's Hospital, Easingwold, and St Mary's, York, continued during the year and we were able to revive the work at the Poor Clares in York, which culminated in tea with members of the community.

THURSDAY AFTERNOON VISITS: Another new feature was the introduction of regular weekly visits to Ampleforth of disabled people on Thursday afternoons. Small groups come from Cheshire Homes and hospitals in Yorkshire and were entertained to a tour and tea. The annual Cheshire Homes Day formed the climax of these visits and was larger than ever. The invitation was extended to several local "Homes for the Aged" and, together with the residents from Cheshire Homes, there were about 330 visitors. The weather was beautiful, the Mass in the crypt, the last act of the Play and the tour of the grounds all took place without any problems. After the tea the Schola sang in a "Songs of Praise" in the Abbey Church. It formed a fitting climax to the afternoon.

MARMADUKE HOUSE, LIVERPOOL: This is a house for the "gentlemen of the highway" in our parish at Seel Street. During the year we spent two weekends painting and decorating the new extension. It is still not complete and will provide us with further projects next year. We are grateful to Fr Maurus for organising accommodation in his parish, to Fr Rupert for providing entertainment and especially to Fr Tony Smith and Mr Pat Higgins, the founder and warden respectively of Marmaduke House, for providing us with work. During the summer Dominic Lonsdale and Nicholas Monro together with boys from St Mary's Technical School, Newcastle, helped in repainting the old building. We are grateful to Fr Hitchin, the parish priest of St Mary's, Highfield Street (the former Downside parish) for providing the accommodation.

The success of the Rovers during the year must be attributed to the hard work of Dominic Reilly and his committee—Nicholas Baker (Clifton), Hon James Stourton (Painting and Decorating), Matthew Beardmore-Gray (Alne Hall), Christopher Simpson (Poor Clares), Bill Wadsworth (Claypenny), Charles Ellingworth (Wetherby) and Stephen Hay (Cheshire Hornes Day). Many people have expressed gratitude for what they have done. We are grateful to the many parents and friends who contributed by sponsoring Rovers on their walk in January which raised £75 and donating directly at the Exhibition Sherry Party, which raised £108. It is to be hoped that next year's committee will be as generous with their time and as wholehearted in their work.

FR TIMOTHY.

THE SUB AQUA CLUB

The Club has had a successful year. Two courses have been run for new members during the two winter terms. It has been possible to complete the open water training in the Summer Term because permission was obtained to visit Foss Lake (Pond Head, between Yeasley and Easingwold) which has deep water for surface dives, deeper than Goremire Lake. It is too early to make comments on it as a whole as diving was confined to one part but large numbers of fresh water mussels could be seen on the bottom where the substrate was suitable.

The fish population at Fairfax Lake seems to have changed appreciably this year. In previous years eels were seen only occasionally. This summer they appeared much more abundantly and some allowed divers to approach and follow their movements closely. On the other hand pike were seen less often and there were fewer perch.

During the Autumn Term a Police diving team from York gave a demonstration in the outdoor bath on search techniques and found one of the aqualung cylinders which had been missing after it had been removed by vandals. Visibility in the outdoor bath has been very poor since filtration and chlorination has been stopped. But during the spring it was "seeded" with small freshwater crustacea which are filter feeders and the water became clear again during the Summer Term. If the plankton can be kept down in this way the bath will continue to be useful for training.

The diving expedition after the Summer Term was at Guernsey, Channel Islands. It was the first time that such an expedition had been run without door-to-door transport. The main party included Fr Julian, D. C. Simpson (T), T. C. ff. B. Sligo Young (O), J. B. Grotan (O) and J. Brennan (B). The School members left after a week and H. N. Roiling (H) joined Fr Julian later. There were dives at several places round the island, especially Saints' Bay and Soldiers' Bay. Visibility was quite good considering the poor weather at the beginning of the period. Wrasse and Pollack were the fish seen most often and could be approached quite closely, but there were also a considerable number of fish fry in local areas. Learning to pick up large spider crabs without being nipped also provided some diversion. We were fortunate in having the use of an inflatable boat and outboard motor lent by Mr J. Addington which made it possible to dive from sites which would otherwise have been difficult to reach. As so much diving is now done from inflatables, it is hoped that the Club may be able to obtain one when some funds have been accumulated.

(President: Fr Julian)

Secretary: C. DE LARRINGA (A).

THE AMPLEFORTH ARCTIC NORWAY EXPEDITION

The Lyngen Peninsula of Arctic Norway might seem a strange choice for an expedition of schoolboys. It is remote and distant, 250 miles north of the Arctic Circle and on a similar latitude as the north of Alaska or Murmansk. However, we were intent on climbing and exploring and the Lyngen area is like the back of a porcupine—all spiky. Rough gabbro rock peaks rise steeply to over 6,000 feet and take full advantage of their height by rising straight up from sea level. Each has its own glacier and ice fall and the high valleys are linked by ice fields. In summer the glacier snouts are within 1,000 feet of the sea. Information on the area was hard to gather for few climbing parties have visited Lyngen and the Norwegians are not really interested in their



AR AMPLEFORTH XI v. A NORTH IN ESCALARY XI

Front row: Father Felix; Stephens (A), Sir Leonard Elton (NE), D. V. Brennan (NE), D. Wilson (NE), R. G. Lamb (NE), I. P. Pearce (A), G. D. Newport, J. I. Hamilton-Dalrymple (A), R. J. Tychig (A), W. H. H. Southill (NE), C. J. Satterthwaite (A), I. F. McCann (NE), J. J. F. Invernon (A), M. F. Wright (A), R. K. Platt (NE), W. A. Spalding (A), D. E. V. Piddington (NE), M. R. Cooper (A), Father Edward Garbould (A), W. A. Moore (A)



AN AMPLEFORTH XI v. A NORTH OF ENGLAND XI

Front row: Father Felix Stephens (A), Sir Leonard Hutton (NE), D. V. Brennan (NE), Fr Abbot, Captain J. D. W. Bailey (Match Manager), F. S. Treeman (NE).

Back row (from the left): Major G. C. Tedd, F. A. Lawson (NE), P. Carrick (NE), D. Wilson (NE), R. G. Lumb (NE), J. P. Pearce (A), G. D. Newport, J. J. Hamilton-Dalrymple (A), R. J. Twohig (A), W. H. H. Sutcliffe (NE), C. J. Satterthwaite (A), J. E. McConnon (NE), J. J. E. Brennan (A), M. F. Wright (A), R. K. Platt (NE), W. A. Sparling (A), D. E. V. Padgett (NE), M. R. Cooper (A), Father Edward Corbould (A), W. A. Moore (A).



Standing: A. Ståpleton, C. Lomax, C. Newsam, Hon D. Asquith, M. Pierce, J. Dundas, G. Knight, C. Soden-Bird, A. Berendt, J. P. Pearce, C. J. Satterthwaite (Capt.), J. Hamilton-Dalrymple, J. Pickin.



Standing, left to right: M. T. Wood, A. H. Fraser, J. D. Ryan, R. M. Plummer, Hon. T. A. Fitzherbert, Hon. W. H. Smith, S. C. Thomasson, N. A. Johnson, C. N. Hunter, Gordon, C. A. Graves, B. H. Finlow.

mountains. The mountain scenery of Lyngen has few rivals, if any, in Europe and we were deeply impressed and rather overawed by the experience.

For most of us the expedition started in the Pennines one freezing Sunday back in November when the fells were dusted in early winter snow. We were scavenging the three Peaks for rubbish and we collected over 30 sacks full, thereby raising £160 for the expedition.

13th July saw us sailing down the Tyne on the M.S. Braemar bound for Oslo. Two Bedford 12-seaters crammed with dried food for 3½ weeks and our other equipment were safely lashed down between the decks. Many firms generously donated their products to the expedition and Karrimor gave us rucksacks, bivvy bags and tents for testing in the Arctic.

From Oslo we had a choice of routes north, either west up the tortuous but scenic Arctic Highway or through central Sweden to its northern boundary with Finland then west to Norway again. We took the latter route and settled down to three days of constant driving, averaging 400 miles a day. The countryside was rolling hills blanketed by fir trees with an occasional high mountain covered in snow. It was a land of lakes and roaring rivers but we could not stop for our fishermen to cast a fly. We camped where we could at night, usually just off the road beside a stream. For the most part the roads were straight and of good tarmac but we covered 100 miles or more of bone shattering pot holes barely up to the standard of a farm track. In Finland the roads were particularly bad and a breakdown there would have been serious. Further north the trees grew smaller and more stunted and dwarf willow and scrub birch took over. We passed herds of moth-eaten looking reindeer and some Lapp settlements. The Lapps lived in wigwam shaped tents of skin, each having smoke streaming from a hole in the top. Usually, however, there was a battered car or caravan nearby as their recognition of twentieth-century materialism and they sold shoddy souvenirs of horn or skins.

Early on our third day's drive we celebrated the crossing of the Arctic Circle just outside the small town of Jokkmok. Later that day we passed the important mining centre of Gällivare and then crossed a wide river into Finland. The ferry was free, but not realising this I handed some money out of the window to a uniformed official. He turned out to be a customs man who was rather upset as he thought we were trying to bribe him. Apart from a mobile Porno shop there was little to interest us in Finland; we had travelled too far and were very tired. It was a relief to regain the better roads of Norway and to see the Lyngen peaks over 50 miles away. We camped at the road end near the fishing village of Koppangen at 11 p.m. with the sun still shining and the mosquitos humming about our heads. Several small trout were caught that night.

Base camp was established in the Fastdalen valley, three miles into the mountains and at a height of 1,000 feet. It took at least two loads each to carry up the food and equipment. The way was through birch scrub, across scree and then involved wading a fast-flowing river where we erected a rope handrail for safety. This was the moment of truth when many boys wished they had brought far less personal belongings.

Base camp soon became a second home. Each pair of us had their own levelled site, cut out of the hillside, for tent and cooking area. The motley selection of tents could be seen from most of the surrounding summits. The weather for the next fortnight was perfect with only two wet days. The sun would hit the tents at 3 a.m. and would beat down until it left us at 9 p.m., yet it lingered on the peaks around throughout the night. We learned the hard way that mosquitos bite through thick woollen jerseys. If you sprayed yourself all over with "OFF" they did not settle and they were not the menace we had feared.

The terrain was mostly rocky with slopes of rough scree rising up to the summit ridges from the valley floor where bilberry and coarse grass grew. Some of us went out nearly every day to climb the shapely rock peaks or to explore the high corries. We ventured only once on to a glacier proper but it was too steep and crevassed for us to go far with limited equipment. Ice avalanches were coursing down at intervals and we saw rock falls on Goalbarri, a huge rock mountain above base camp which we climbed via a ridge.

A typical day would start with a two or three thousand foot slog up steep scree and snowfields to a high corrie lake and then continue to a shattered rock ridge leading to a summit. The views would extend northwards across Lyngen Fjord to distant ice caps while nearby were snowfields and sharp black teeth of rock reminiscent of the Cuillins of Skye. It was usually warm enough to linger on the tops and have a leisurely lunch of lifeboat biscuits and peanuts.

Perhaps our best summit was Istind at over 5,000 feet very nearly the highest mountain in North Lyngen. Steep snow filled gullies and shattered ridges with impressive exposure took seven of us to a cap of snow with ice slopes falling away to the north and high cliffs on the other sides.

Our enthusiasm for the area increased every day and we should have enjoyed more time on mountains further afield but we were many miles from Oslo and the threat of the journey was always with us. We returned down the excellent Arctic Highway coast road through Tromsø, Narvik, Mo-I-Rana and Trondheim. The last city, being the ancient capital of Norway, was very attractive with many old buildings and spacious tree-lined boulevards.

South of Trondheim we had a day to spare so we detoured into the Jotenheim mountain range. While the fishermen had a day after trout seven of us climbed the Galdhøpiggen, the highest mountain in Norway or indeed Northern Europe at over 8,000 feet. We were fit by then and halved the recommended guide book time on the ascent. The summit was "touristy" as strings of people with guides "do" the mountain and pay a high price for coffee served at the summit from a tent dug deeply into the snow.

Oslo camp site was 5-star with hot showers, shops and even a bank and we relaxed back into civilisation. We had just time to see the Viking Ships, Kon-Tikki and the Fram before the Braemar bore us back to Newcastle, completing a full and active expedition.

Those taking part: Mr Richard Gilbert, Fr Michael Phillips, Mr Rob Musker, Mr Gerard Simpson, Melfort Campbell, Nigel Graham, Simon Peers, Francis Durne, Duncan Mackenzie, Tom Francis, Chris Moore, Chris Graves, Chris Copping, Bill Wadsworth, Malcolm Moir, John White, Gareth Vincenti, Zimmy Zymowski.

R. F. GILBERT

VISIT TO NOVALESA, JULY, 1974

SHORTLY before the road over the Mt Cenis pass descends on to the Piedmont plain at Susa, a small valley opens up to the east. It is only some 5 km. long and runs back northwards into the Alps towards the frontier with Savoy. To the east there is an impressive range of mountain peaks: Rocca Tour, Marmottère, Novalesa, Roccamelone, each of them some 3,400 m. high. The lower slopes are well wooded with conifers, but these forests thin out as the tree line is approached and there alpine chalets and barns cluster around their chapel amid steep pastures. Higher still are the steeps, the rock and the peaks. There is no sound except the river and the many waterfalls cascading down ice-cold all the year round. The road climbs steadily up the valley through fields and vineyards, past farmsteads and villages until it reaches Novalesa near the head of the valley.

In 726, some 180 years after the death of St Benedict, a monastery was founded just outside the village of Novalesa and dedicated to St Peter and St Andrew. It stands on a hillock on the west side of the valley and commands an impressive view of the northern end of the valley, the river and the mountains to the east. In the early part of the eighth century the Mt Cenis pass, unlike the St Bernard, was virtually unused and the monastery would have been extremely isolated. In the latter years of the century the route over the 6,900-foot pass became increasingly frequented and the monastery at Novalesa no doubt better known. In 906 it was pillaged and destroyed by the Saracens and remained an uninhabited ruin until it was refounded towards the end of the tenth century.

The foundation appears to have flourished, for apart from the monastic buildings there are nearby four small Romanesque chapels dedicated to St Saviour, St Mary, St Peter and St Eldred (some time Abbot of Novalesa). They date from between the eighth and eleventh centuries and contain some fine frescoes added during the thirteenth century. The monastery itself was extensively rebuilt about 1650 and the present church dates from 1712.

Between the years 1803 and 1810 Napoleon built a carriageway over the Mt Cenis pass and in the latter year he suppressed the monastery. This time the interruption was shortlived and conventual life was restarted by 1820. However, only thirty-five years later troops were sent by Cavour and the community again dispersed. Evidently this was an occasion for notable violence and destruction for one of the survivors wrote inside the cover of a missal that they had been "evil men worse than the Saracens".

The monastic buildings were subsequently sold to a Dr Angelo Maffei who occupied them for some fifteen years. He set about purposefully removing as many signs of previous monasticism as possible. Part of the cloister was pulled down, and the church turned into a kitchen, dining room and dance hall. From 1870 until 1968 the buildings were used as a holiday base for boys from the King Umberto I school in Turin. In July 1973 in response to the invitation of the Department of Turin to St George's monastery in Venice, five Benedictine monks once again took up residence and resumed the daily rhythm of conventual life. In July 1974 the monastery of Novalesa was granted independence.

It was here that a group of monks and boys from Ampleforth came last July. The object of the expedition was twofold: to work and to walk; to help the small community and to see something of the surrounding mountains. The party travelled the 1,000 miles from Ampleforth in two groups: some with the gear by road via Haverly and Benedictine hospitality at Wisques and La Pierre-qui-vire; the remainder by rail to Turin.

Work started after lunch on the first day—the morning having been spent setting in and inspecting the monastic buildings under the guidance of F. Pio. The main aim of the operations was to clear some of the rooms thought to be part of the earliest monastic buildings. They were feet deep with boulders, rubble, rubbish and soil. During the next ten days parties worked with wheelbarrow, shovel, pick and bare hands. The work was hot and dusty, hard on the hands and back. The rooms were partly below ground. It was dark and tantalising to see the bright sunlight outside. It was tiring and thirsty. What a relief it was when P. Pio or F. Conrado arrived with that cool reviving drink of white wine and lemon. But there was a real sense of achievement gained when the rooms were finally cleared of the last bits of rubble and the last barrow wheeled out of the cloister and tipped over the far end of the plank in the yard beyond. We could also share in the excitement of the Novalesa community when the excavations laid bare what seemed to be the original dark red-brown flooring of the Romanesque building.

Fr Timothy led the expedition to local peaks. The Crewhus was used to gain as much height as possible and this enabled a majority of the group to ascend Malamat. The attempt to climb Mount Lamet had to be abandoned as the path died out and the party came to the limits of its mountaineering ability, and a blizzard made it necessary to call off the ascent of Marmottère. The most notable achievement was the ascent of Roccamelone (3,500 m.). After an exciting ascent in the Crewhus along a winding road to some 1,300 m., the summit was reached after a climb which was not technically too difficult. The path was well marked for most of the way although it became less obvious at one point crossing a scree. There were magnificent views from the chapel at the summit but unfortunately cloud obscured the much hoped for view of the glacier to the east.

Several other expeditions started on foot from Novalesa and climbed the 1,600 m. to such chalets as Crest, Prapiano and Fraita. In each case the pattern was similar: once the farms were left behind there was a long steep climb up zigzagging, little-used mule tracks through the forests, past clearings with deserted chalets and uncultivated hayfields, until finally the trees thinned out and the mountain pastures opened up

ahead in the distance with the sound of cow bells and the corries beyond. Whatever the final achievement, there is much to remember: occasional glimpses of a chamot, an eagle or marmots, the gentians and carnations, the butterflies, the distant view of the monastery below.

For each member of the party one of the most enduring memories will be the warmth of the friendship which welcomed us wherever we went. The evenings spent by the group in "the bar" soon cemented a firm relationship with Italian boys in the valley and led to a couple of football matches in which honours were shared: 3-4, 5-3. If there had been hesitations that our visit would be an imposition and a nuisance to the small community, we were never for a moment allowed to feel that such was the case. Vere Domus amicitiae. The party was given the warmest of welcomes and all were given beds in the monastic buildings. It was a much appreciated privilege for the monks in the party to be able to take part in the Office in choir and conventual Mass and to take it in turns to be in the refectory. On the last evening we were able to show our gratitude by inviting the Community to a party. In this record of our visit all the group would like once again to express our sincere gratitude to Fr Prior, P. Pio, F. Conrado, F. Daniel, F. Roberto and Aurelio for all their kindness and the friendliness of the welcome. We hope the friendship will long endure and we remember the small community of Novalesa in our prayers. Ad multos annos.

The Party: Fr Timothy, Fr Edmund, Fr Leo, D. Moir, A. Beck, P. Ritchie, H. Duckworth, S. Jamieson, P. Noel, J. Willis, D. Gilbey, E. Shuttleworth, P. Moon, P. Sandeman, J. Murray, M. Richardson, G. Vincenti, N. Haddock.

EDMUND HATTON, O.S.B.

KATHLEEN COOPER ABBS.

It is not inappropriate to record under the Adventurous Activities Notes the great shock with which we learned of the death of Miss Kathleen Cooper Abbs, on Saturday, 28th September. She was drowned while taking part in a sponsored swim round Saltburn Pier in aid of her parish church. It was typical of her great courage, determination and love of her Church that she died in this way at the age of 73.

She will be remembered by those who went to stay at Mount Grace with Fr Thomas and Fr Richard during the School retreats. She will be remembered by those who took part in the annual Mount Grace Walk—especially in wet years when the hall of her home looked like a scene from the retreat from Moscow in *War and Peace*. She will be remembered particularly by the Venture Scouts to whom she was a great friend and a source of inspiration. As one of them remarked: "She was always so glad to see us—a great crowd of boys galumphing round her house". She will be remembered for poetry evenings, ginger cordial and work in the garden; for her interest in the School and her attendance at our concerts and plays. She is missed more than we would have thought and will be remembered as the Lady of Mount Grace.

COMBINED CADET FORCE

ONE of the features of this term has been the reappearance of the Band after a couple of years more or less dormant. Drum Major S. Hastings recruited a large number of new bandmen and practised them assiduously. They performed at the Guard of Honour and the Basic Section parade and achieved a very creditable standard.

Another department which has special cause for satisfaction is the RAF Section. This has always been hampered by lack of indoor accommodation; luckily Mr. Davies has been able to combine the functions of O/C RAF Section and Senior Biology Master so that the No 9 Lab has been available for modelling in the evenings. Corporals Coreth, MacAlindon and Nelson, and Cdt Allan have taken advantage of this and made impressive flying and static models. These together with WO Mann's thesis on "The History of the RAF" and survival training under U/O G. J. V. Lardner and Corporal S. Livesey were on display at the inspection.

Also for the inspection, the Royal Navy Section devised some ingenious initiative tests of the crocodile-infested lake variety in the area of the Assault Course and members of the Section who were not in the Guard of Honour were submitted to these. The authentic naval flavour was preserved by the sailor's penchant for using rope in every conceivable situation.

The Army Section bravely undertook the defence of Hong Kong in the face of oriental hordes (Basic Section) pouring in from China. The East and South of Aunitt Hill were used and the withdrawal and luring of the enemy into the killing ground were well executed under U/O Campbell, but the hordes took advantage of the absence of real bullets and made the exercise less tidy than had been intended.

The drill items were the Guard of Honour and Basic Section parade, Senior Members of the three Service Sections under U/O M. P. Rigby practised hard and by the time of the inspection by Air Vice Marshall J. Gingell CBE, RAF, were very smart and drilling well. U/O Rigby (Guard of Honour) and U/O C. M. G. Scott (Basic Section) were attired in Service Dress, No 1 Dress Caps, and Swords which they handled with fine panache. CSM Hon. T. A. FitzHerbert trained a small squad from the Basic Section which gave a good display of drill to the Inspecting Officer.

For the first time ever the Nulli Secundus Competition was conducted by the Senior Service. Cmdr David Gladstone RN(049), was assisted by Captain John Roland, W/O Linfoot and Sgt Latham, all of the Royal Marines. U/O S. E. Wright had won the award last year and he came very close to winning for a second time, but was just pipped by U/O M. P. Rigby, who also won the Fusilier Cup. The Eden Cup was won by W/O T. S. Mann.

Our thanks are due to all who helped during the year: No 11 Cadet Training Team and especially their commander, Captain Kevin King who is now leaving them; CPO Ingrej and P.O. Martin of the Royal Navy, and Flight Sergeant J. Cook of the Royal Air Force. Finally a word of thanks to all the senior cadets; this has been a vintage year with an unusually large number of keen and highly competent senior members of the contingent. We hope that their successors will be led to emulate them.

PROMOTIONS

Army Section: To be C.S.M.: C.Q.M.S. A. M. Gray.
To be C.Q.M.S.: Sgt H. Plowden.
To be Sgt: Cpl Hon. B. J. Smith.

ARMY SECTION CAMP AT WARCOP

In the absence of CSM Baxter at Bisley, his multifarious duties at camp were performed by Colour Sergeant McLean, Irish Guards. We are most grateful to the Regimental Lieutenant Colonel, Colonel John Ghika (O 46), and his Commanding Officer, Lieutenant Colonel Giles Allan, for allowing him to help us. Csgt McLean is Signals Sergeant of 1st Bn, Irish Guards, and he came to Warcop with a Landrover and trailer (and driver).

Guardsmen Wallace) full of modern radio equipment. All cadets, therefore, received expert signalling instruction; one full day and one half day were devoted to this.

Even apart from that it was an unusually successful camp, for which most of the credit is due to Major Bill King, Lancashire Regiment, who was training Officer and had assembled a very strong Training Team and prepared competitive and other exercises. Our contingent were very successful, obtaining top marks for patrolling, second in the March and Shoot, and third in the Battle Initiative. We bivouacked for two nights, fired SLPs and LMGs on the open range, and did a tactical exercise attempting to catch Archbishop Makarios in his Pennine hideout (it was just at the time when he had been driven out of Cyprus). The archbishop had an Irish accent! We were very pleased to see members of our own No 12 Cadet Training Team—RSM Fenton, Sgt Leach and Sgt Todhunter—who came over from Catterick on two afternoons specially to help us.

In spite of very uncertain weather, this was a most successful and rewarding camp. There was a good blend of senior and junior cadets, and, inspired by early success in the competitive items, all worked well together. This, added to the professional competence which Csgt McLean provided, brought good results and high morale.

ROYAL NAVY SECTION

For the Inspection the Section contributed twelve members to a Guard of Honour. The training demonstration consisted of a number of Practical Leadership Tests similar to those required by the Admiralty Selection Boards. Petty Officer S. M. Codrington has been promoted Under Officer and will assist U/O S. E. Wright in running the Section and a good nucleus of Leading Seamen remain, many of whom are potential Naval Scholars. They will work this term for the Power of Command Certificate necessary for promotion to Petty Officer. We were all very pleased to learn of the promotion to Chief Petty Officer of P/O Martin from the Naval Section at Church Fenton as he has assisted us so considerably in the past but regret that this means we shall be losing his services.

ROYAL AIR FORCE SECTION

The few parades available were taken up with preparations for the Annual Inspection. Four members of the Section were in the Guard of Honour with WO Mann as the right marker. Three aspects of the training were demonstrated in the pavilion. A model glider, built by Cpls McAlindon and Nelson was ready for a flight, but unfortunately the wind was too strong, and no flight was possible. F/S O'Neil-Donnellon and Cpl Coreth demonstrated two teaching aids in the form of models: a scale layout of an airfield complete with planes, and a demonstration using models of flying formations. The inspecting officer noted that it was impossible to demonstrate mirror formation flying with the apparatus as it was. This has since been rectified, and Cpl Coreth has produced two models of the Red Arrows, mounted in this formation, and this has been presented to the Inspecting Officer. WO Mann showed his prize thesis on the History of the Royal Air Force, this had been judged by HQ Air Cadets and has been awarded a beta 1 prize. On the brick fields a number of the section under UO Lardner and Cpl Livesey demonstrated aspects of survival training, having erected two para-tepees. Unfortunately at the vital moment the rope broke, but a very resourceful member of the section held the tepee up from the inside and gave it the appearance of an excellent tent.

All members of the section deserve praise for their various contributions to the Inspection, notably the model makers who put in a great deal of their spare time.

The Eden Cup was won by WO Mann.

PROMOTIONS

To WO: F/Sgt T. S. Mann.

To F/Sgt: Sgt P. P. O'Neil-Donnellon.

To Cpls: J/Cpls Livesey, McAlindon, Nelson, Coreth.

SHOOTING

In terms of overall results the success of the Shooting Eight was decent rather than spectacular.

Early in the term three teams shot well in the Skill at Arms meeting held at Strensall and returned home with three major cups and nine tankards. This was followed up with a match against Sedbergh who had previously won all before them in the Northern Schools meeting held at Alcatraz. The result was convincing and honours even. Then came the main shoot of the year at Bilsby and in spite of far too little competitive practice we were hopeful for success in the Marling and the Snap. It was not to be, and in both competitions we finished fourteenth. On the next day the eight shot poorly from two hundred yards for the Ashburton but pulled-up with a more than reasonable shoot when back at five hundred. As a result we finished in the upper half of the competition in which sixty-seven schools had taken part. In addition our Aggregate score placed us eighth.

INTERNAL COMPETITIONS

Stourton Cup: A. M. Gray 61/70.

Cadet Pair Cup: M. G. May 58/70.

Pitel Aggregate Cup: A. M. Gray 100/120.

Johnson-Ferguson Cup: T. M. May.

Anderson Cup: Hon T. A. Fitzherbert.

Inter-House Cup: 1st St Cuthbert's; 2nd St Edward's.

VETERANS

Over the years a large concourse of Old Boys has gathered for this highly enjoyable competition. This year was no exception and three teams of five, together with others, took part. Michael Pitel, of course, was instrumental in all arrangements and also for the splendid dinner later in the evening. It was fitting that he won the Uxley-Ainscough Cup for the best shoot. The Veterans offer him both thanks and congratulations. Peter Kassapian, an ever present, is obviously familiar with the adage "Practice makes Perfect". This year he hit the Bull more than once yet remained the holder of the Wooden Spoon.

1975 HOLY YEAR PILGRIMAGE TO ROME

It is proposed to form an Ampleforth pilgrimage, to depart from Luton airport at 10 a.m. on Low Sunday (6th April 1975), returning five days later to Luton in mid-afternoon. (Agency: Cosmos Tours, Bromley, Kent.) The cost, to include all meals, will be £62 (October 1974 estimate), plus £1.55 optional insurance, plus £1.25 optional supplement for a single rather than a double room.

Applications should be made to Fr Jonathan Cotton, O.S.B., at Ampleforth Abbey, York, YO6 4EN.

THE JUNIOR HOUSE

THIS Summer Term lived up to its name. We had nine weeks of uninterrupted good weather and even when it rained it was only half hearted stuff which did not interfere with cricket. So while the farmers were crying out for rain and forecasting terrible harvests the Junior House enjoyed sun, good health and a happy term.

DIARY LANDMARKS

THIS term started on 23rd April and work began straight away. On 27th April the Scouts put on a night hike and got their summer season off to a good start.

There was a large 3-day camp for 40 at Kirkdale starting on 10th May. On the 19th May 52 of us made a sponsored trek to Mount Grace. The first cricket match was played and lost on 22nd. The schola was in Warrington singing the Messiah on the 25th. On the 28th good scholarship-winning news came through for four.

June began with the Exhibition weekend. On the 9th the schola sang in York and brought its tally of big concerts to three in 16 days. 24th June saw our swimming gala in the baths at Thirsk. Eight of us were confirmed by the bishop in the Abbey church on 29th June.

The Fete took place on 6th July. On the 10th the camp advance party left for the Lake District. We spring-cleaned the dormitories and welcomed Fr Patrick and seven other masters to the PUNCH. Everyone was away by the 12th.

EXHIBITION

IT was an excellent weekend and the sun shone on a record number of parents. They were present in the theatre on Sunday to see Fr Abbot present 84 prizes to boys who had submitted successful spare-time essays and another nine prizes for models, art and handwriting. The prize essays, in addition to the previously announced scholarships for Peter Millar, Jocelyn Adams, Martin Hattrell and Dominic Ogden, were evidence of hard and sound work during the year.

On the previous evening the house trebles had been in action at the main concert of the term, 46 of us singing the Brahms Requiem. They earned, through their hard work in rehearsal, every bit of the praise lavished on them.

On exhibition during the weekend were the 30 best paintings of the year, judged and displayed by Mr Bunting. The carpentry exhibits were excellent and looked well in the cinema room. There was an aerial runway in action to advertise Scout activities. There was a cricket match too, on the Sunday afternoon, when the boys humbled their parents' XI but just failed to get a win.

MUSIC-MAKING DURING THE TERM SAINT JULIAN was recorded on 13th May and the house cinema room was used as the recording studio. Involved were singers from Gilling Castle, Junior House and the Upper School as well as the school orchestra and a battery of recording machines. It took a long time but it was good to get the opera taped.

The schola spent the last weekend of May at Warrington. They performed the Messiah on Saturday evening in St Mary's and were acclaimed by an audience of 900. Next day in the same church they sang Schubert's Mass in G during a pontifical high Mass.

Nearly half the house sang treble at the Choral Society's Exhibition Concert on 1st June. The Brahms Requiem was a big work for them to learn and they did it extremely well.

A week later the schola spent all Sunday in York rehearsing for a performance that evening of a Handel anthem, Schubert's Mass in G and Haydn's Nelson Mass. This was a most successful concert given to help UNICEF's Ethiopian Drought Appeal. So in the space of 16 days the house trebles sang Handel's Messiah, Brahms' Requiem and Haydn's Nelson Mass; not many choirs can do this.

On 26th June a more hum-drum concert took place in the house itself. This was the latest and best of our after-supper concerts and it contained 17 solo items for violin, cello, cornet, trumpet, tuba, horn, oboe, clarinet, piano.

THE FETE

FEARED beforehand as the "fête worse than death" or as our "fête noire", it all went off very well in the end. We had two jobs to do. The coconut shy, despite having

been blown down by a gale only two hours before opening time, accounted for 500 coconuts and £35 profit. The 100-man litter squad used 100 blue sacks to keep the fairground clean on both days. They earned an appreciative letter from General Deedes, the fête director, who obviously approved of the thin blue line. Amongst prizes won at the fête, mention should be made of the £100 for Francis Brooks (old boy), the internationally-signed cricket bat (or Andrew Morrissey and the 35 coconuts knocked over by Tom Nelson.

SCOUTS

A SUCCESSFUL term's scouting started with a night hike on the moors for a dozen of the more advanced members of the troop. Two weeks later 38 scouts set out for a two-night camp at Kirkdale where the activities included abseiling and the exploration of Kirkdale Cave. Every patrol held a patrol camp in the course of the term and the Patrol Leaders showed considerable initiative in their choice of venue. A number of pairs and threes also did weekend hikes for the Advanced Scout Standard.

During June new strides were taken in canoeing proficiency. The kind loan by the Lord Mayor's Own Scout Group, York, of a large fleet of excellent single canoes made a concentrated weekend of instruction possible. On the Saturday afternoon Mr Hatliff of York gave a short course to the scouters and instructors who in turn instructed the scouts on the following day. This weekend, together with further practices and a lot of hard work on canoe maintenance, made us ready for our canoe expeditions on Ullswater during the Summer Camp.

The Summer Camp at Patterdale was, of course, the climax of the year's scouting. Although bad weather prevented the crossing of Sharp Edge on Blencathra, the summit of Blencathra was achieved by another route and four good, clear days allowed the other major mountain walks to go ahead as planned. There were exceptionally clear and magnificent views to be had, from the Pennines in the East to the Isle of Man in the West. Helvellyn, via Striding Edge, was the most popular of the mountain walks, while the most spectacular and ambitious was the assault by a small select group on Scafell and Scafell Pike. Every member of the camp

had the opportunity of a canoe expedition to the lower reaches of Ullswater, camping the night there and returning to base camp the next day.

Congratulations to those who received badges or awards during the term, especially to the following who were awarded the Advanced Scout Standard: Peter van den Berg, Paul Miller, Peter Millar, Dermot McKechnie, William Rohan, Richard Glaister, Jonathan Stewart, Guy Henderson, Gerard Salvin, Nicholas van den Berg and Edward Beale. Our thanks to all who helped us to have a successful and happy year's scouting.

CRICKET

THIS was a strength side which found Pocklington almost too good for it. It lost also to Eborac in the first match of the season when a number of key players were doing the scholarship exam. Otherwise it won all matches and was well placed in the three drawn games. If David Dundas, Peter Millar and Martin Hattrell had batted as they can do, it could have been an excellent side; but all three were too cautious. David Dundas was a most accomplished cricketer, but the burden of captaincy affected his own performance and he did not dominate as a batsman although he played some most useful innings. Our opening pair were a notable success; Richard Lovegrove, in his first year, played some excellent innings while Charles Pagendam was very difficult to remove and eventually developed some powerful shots.

The bowling was mostly done by Philip Howard, Simon Lawson, Patrick Graves and Jonathan Soden-Bird. All had their successes, but none so dramatically as Soden-Bird who twice did the hat-trick in matches. Richard Lovegrove as wicket-keeper gave good support. The fielding was rather poor except in the St Olave's match. In that game Martin Hattrell took the best catch of the season off a hard, low snick which he held one-handed diving to his left in the gully.

The 1st year side was a good one. James Bean was easily the best bowler though there were plenty of others who sometimes bowled well. The batting was strong with Giles Waterton, Paul Ainscough and James Bean the best. The fielding, especially that of Jack Scott and Tom Nelson, was very good. After losing a

close game to Pocklington by two wickets, the side beat Lawrence Jackson's School by seven wickets and then had the best game of the season in the return match with Pocklington. When the last ball was about to be bowled the scores were equal and we had four wickets standing. We did not make the bye and the match was drawn. In the last match with St Olave's we got rather the worst of the drawn game. There is plenty of talent which should mean a good 1st XI next year.

OTHER SPORT

As last year, there was plenty of sport to choose from. Mr. Bowman was in charge of the regular hockey games. Mr Henry looked after track and field athletics down in the valley. Fr Anselm again got us swimming at Thirsk. There were weekly golf lessons from the Ganton Assistant. Fr Michael and Fr Andrew coached tennis groups. There was evening judo once a week.

FACTS AND FIGURES

"Alpha" prize-winners were: C. D. Burns, P. A. Cardwell, D. H. Dundas, N. P. van den Berg, G. L. Forbes, P. M. Graves, P. W. G. Griffiths, S. A. C. Griffiths, S. C. C. Harz, D. W. R. Harrington, A. W. Hawkswell, M. R. A. Martin, W. J. Martin, P. Mallet, T. W. Nelson, M. N. R. Pratt, A. M. G. Rattrie, M. X. Sankey.

"Beta-one" prize-winners were: R. S. J. P. Adams, P. T. C. Arkwright, T. J. Baxter, E. J. Beale, M. J. Caulfield, G. A. Codrington, A. J. Fawcett, A. C. Fraser, C. P. Gaynor, W. M. Gladstone, G. P. Henderson, E. T. Hornoyld-Strickland, F. Howard, P. W. Howard, S. D. Lawson, J. P. MacDonald, A. P. Morrissey, R. J. Micklethwait, D. H. N. Ogden, A. D. Plummer, R. C. Rigby, D. Rodzianko, P. J. H. Scorsan, A. C. Shery-Dale, J. J. D. Soden-Bird, C. D. P. Steel, M. H. Sutherland, P. J. van den Berg, C. M. Waterton, G. E. Weld-Blundell, H. J. Young.

"Beta-two" prize-winners were: P. Ainscough, P. J. M. Allen, G. L. Anderson, A. J. Bean, E. R. Corball-Stourton, J. M. W. Dowse, T. G. Dunbar, R. P. Ellingworth, G. J. Ellis, R. G. Elwes, M. M. B. Fattorini, C. S. Fattorini, G. B. Fitzalan Howard, D. G. Forbes, A. M. Forsythe, D. W. Grant, T. A. Hardwick, C. W. K. Kupusarevic, M. Kupusarevic, R.

Q. C. Lovegrove, D. R. L. McKechnie, J. R. C. Meares, C. E. B. Pickthall, D. B. B. Richardson, C. B. L. Roberts, A. P. J. Rochford, I. F. Sasse, J. F. T. Scott, J. L. C. Stewart, J. R. Treherne, C. J. Twomey, A. H. Viner, A. C. Walker, J. G. Waterton.

Special prizes were awarded to J. C. Doherty and W. P. Rohan. Art prizes went to: C. D. Burns, A. W. Hawkswell, M. R. A. Martin, D. H. N. Ogden, M. H. Sutherland. Handwriting prizes were given to P. M. Graves and J. G. Waterton.

In the Platignum National Schools Competition, 1974, a Mediterranean cruise (1st prize in the lettering competition) was won by an old boy, J. V. R. Gosling. P. M. Graves won £15-worth of goods (3rd prize in the handwriting competition).

The eight boys confirmed in the Abbey church on 29th June were: P. T. C. Arkwright, P. J. M. Allen, A. W. Hawkswell, I. P. MacDonald, D. H. D. McGonigal, A. P. J. Rochford, A. C. Shery-Dale, C. A. J. Southwell.

The 1st XI (played 12, won 6, lost 3, drawn 3) was made up of: D. H. Dundas (capt), P. C. B. Millar, M. E. M. Hattrell, P. M. Graves, M. X. Sankey, P. W. Howard, M. J. Caulfield, C. E. Pagendam, R. Q. C. Lovegrove, J. J. D. Soden-Bird, S. D. Lawson, Dundas, Graves, Lovegrove, Soden-Bird and Lawson were colours.

The 1st year XI (played 4, won 1, lost 1, drawn 2) was made up of: H. J. Young (capt), A. J. Bean, P. T. C. Arkwright, J. G. Waterton, J. F. T. Scott, P. Ainscough, S. A. C. Griffiths, T. W. Nelson, J. G. Greenfield, A. M. Forsythe, G. A. Codrington.

Our guests at the Punch at the end of term were: Fr Patrick, Fr Charles, Fr Justin, Fr Francis, Mr Newton, Mr Criddle, Mr Nichols, Mr Bowman. On this occasion prizes were awarded to the following: P. C. B. Millar (swimming), D. H. Dundas and C. E. B. Pickthall (tennis), E. T. Hornoyld-Strickland (point-to-point), M. E. M. Hattrell, D. H. Dundas, D. W. R. Harrington (golf), A. C. Shery-Dale (shooting), D. H. Dundas (batting), J. J. D. Soden-Bird (bowling), R. C. Rigby and P. M. Graves (cross country), E. J. Beale (athletics), A. D. Plummer, A. C. Shery-Dale, P. Howard, W. P. Rohan, C. D. Burns, E. T. Hornoyld-Strickland, E. S. Gaynor, A. C. Walker, A. P. J. Rochford (carpentry).

THE PREPARATORY SCHOOL

The Officials for the term were as follows:

Head Captain: M. D. W. Mangham.

Captain of Cricket: C. R. N. Procter.

Captains: C. B. Richardson, A. H. St. J. Murray, M. W. Bean, F. W. B. Bingham, J. C. W. Brodie, P. A. J. Lecch, G. T. B. Fattorini, T. F. G. Williams.

Secretaries: A. T. Steven, D. J. Sendeman, L. St. J. J. David.

Librarians: H. V. D. Elwes, J. H. I. Fraser, P. A. B. R. FitzalanHoward.

Ante-Room: R. A. Buxton, T. M. Tarleton.

Sacristans: G. L. Bates, A. J. Westmore, H. P. C. Maxwell, S. M. Myers.

Dispensarians: E. S. C. Nowill, M. A. Bond, M. J. R. Rothwell, E. L. Thomas.

Music: S. T. T. Geddes, A. C. Dewey.

Book Rooms: S. D. A. Tate, M. A. van den Berg, J. T. Kevill.

Model Room: P. F. Hogarth.

Art Room: J. P. Campbell, S-J Kassapian.

Chapel: P. F. C. Charlton, R. J. Beatty.

Woodwork: G. A. P. Gladstone, E. C. H. Lowe.

Garden: S. G. Doherty.

Office Men: J. H. de G. Killick, A. J. Stackhouse.

A. C. Bean joined the School in April 1974.

The Summer Term was as usual glorious and we enjoyed the customary round of swimming, tennis, cricket, cubbing and outdoor pursuits. The fine weather caused problems for the groundstaff which they surmounted with their normal dedicated skill, even managing to create an additional tennis court. The gardeners also profited from the sunshine and Mr Leng furnished us with even more abundant supplies of fresh vegetables and flowers, put to very good use by Matron and her staff, who always seem to relish the additional strains of the Summer Term. What bad weather there was seemed to be reserved for holidays and the kindness of Mrs Gordon Foster in lending us Sleightholmedale was almost upset by rain, but we were determined not to miss the usual feast and fun. On Corpus Christi the sun came out for the procession, as it did for the Ampleforth Fete, a novelty which was an unqualified success

as far as we were concerned. Nor did the uncertain weather mar our enjoyment of our tennis party, but the Griffin match was halted by a fantastic hail storm. Nothing however can seem to mar the progress of our music; we had two successful meetings with Duncornie Park School, and the triumph of the prize-giving concert was suitably crowned by the superb one.

On the 29th June in the Abbey Church His Lordship the Bishop of Middleborough confirmed the following: J. B. Ainscough, S. B. Ambury, J. M. Barton, M. B. Barton, J. G. Beveridge, N. S. Corbally-Stourton, E. W. Cunningham, D. C. G. Drabble, A. S. Ellis, S. F. Evans, P. E. Fawcett, A. R. FitzalanHoward, T. W. G. Fraser, A. L. P. Heath, M. A. Hogarth, P. F. Hogarth, P. R. Hact, T. J. Howard, C. C. E. Jackson, J. G. C. Jackson, J. G. Jamieson, J. H. Johnson-Ferguson, C. L. Merriam, J. D. Massey, S. A. Medlicott, W. J. Micklethwait, P. G. Moss, F. H. Nicoll, C. M. G. Procter, W. H. T. Salvin, P. T. Scanlan, D. M. Seaiso, J. F. F. Trainor, I. S. Wauchope, J. A. Wauchope, and G. T. Worthington.

PRIZE-GIVING

The annual Prize-giving took place on Thursday, 11th 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 the weather improved enough to allow us to enjoy the splendid tea provided by Matron and her staff out-of-doors on the South Lawn.

When reporting on the year Fr Justin welcomed the parents and then reviewed the work of the School, the games, music, and other activities, thanking the members of staff in all departments, and also Mark Mangham and his fellow captains, for all that they had done. He also explained how our plans for the re-organisation of the age groups at Gilling were progressing.

Fr Patrick then disclosed the results of the Junior House Entrance Examination and awarded prize scholarships of £30 p.a. to M. D. W. Mangham and P. F. C. Charlton, and of £15 p.a. to J. H. I.

Fraser and P. F. Hogarth. We congratulate all four on their success.

PRIZE-WINNERS

PAEP FORM	
Form Prize I . . .	N. J. M. Finlow
Form Prize II . . .	D. C. A. Green
R.E.	N. J. M. Finlow
FORM 1B	
Form Prize I . . .	R. H. Gilby
Form Prize II . . .	E. M. G. Soden-Bird
R.E.	R. J. Kerr-Smiley
FORM 1A	
Form Prize I . . .	O. J. Wynne
Form Prize II . . .	E. N. Gilmartin
R.E.	B. L. Bates
FORM 2B	
Form Prize I . . .	S. A. Medicott
Form Prize II . . .	T. W. G. Fraser
R.E.	S. A. Medicott
FORM 2A	
R.E.	R. H. Tempest
Latin	F. H. Nicoll
Mathematics	A. R. Fitzalan
Howard	
English	A. R. Fitzalan
Howard	
French	T. J. Howard
Geography	S. F. Evans
History	S. F. Evans
Carpentry	A. S. Ellis
FORM 3	
R.E.	M. D. W. Mangham
S. M. Myers	
Science	P. F. C. Charlton
J. H. J. de G. Killick	
Latin	J. H. I. Fraser
M. A. Bond	
Mathematics	R. A. Buxton
J. H. J. de G. Killick	
English	C. B. Richardson
J. P. Campbell	
French	P. F. Hogarth
P. W. B. Bingham	
Geography	P. A. B. R. Fitzalan
Howard	
A. J. Stackhouse	
History	P. A. B. R. Fitzalan
Howard	
Carpentry	J. C. W. Brodie
C. B. Richardson	
G. A. P. Gladstone	

SPECIAL PRIZES

FR WILLIAM PRICE
MEMORIAL M. D. W. Mangham

ART	
Form 3	G. T. B. Fattorini
Form 2	S. F. Evans
Form 1	A. D. Anderson
MUSIC	
Form 3	A. C. Dewey
Form 2	P. G. Moss
Form 1	R. C. Weld-Blundell
HANDWRITING	
Form 3	S. D. A. Tate
Form 2	C. L. Macdonald
Form 1	P. J. F. Brodie
Prep Form	P. H. Corbally- Stourton
CHESS	
Form 3	M. W. Bean
Form 2	P. G. Moss
Form 1	E. N. Gilmartin
AEROMODELING	
1st XI	C. R. N. Procter
Set 2	J. A. Wauchope
Set 3	C. L. Macdonald
Set 4	R. D. Twomey
Set 5	J. A. Howard
CRICKET	
Singles A. J. Westmore	
Doubles A. J. Westmore	
A. C. Dewey	
SWIMMING	
Crawl Cup	L. St. J. J. David
Diving Prize	S. D. A. Tate
BOXING	
Senior Cup	J. T. Kevill
Junior Cup	S. F. Evans
Trophies M. A. van den Berg	
D. J. Sandeman	
G. T. Worthington	
P. J. F. Brodie	
E. M. G. Soden-Bird	
SHOOTING CUP	J. T. Kevill
ATHLETICS CUP	A. H. St. J. Murray
PHYSICAL EDUCATION	
Form 3	L. St. J. J. David
Form 2	M. B. Barton
Form 1	P. J. F. Brodie
PE CUP	Stapleton

PRIZE-GIVING, 11th JULY, 1974

ORCHESTRA	
National Anthem	
CHOIR AND ORCHESTRA	
The Song of the Pobble Roger Nichols	
Solos by F. van den Berg and P. Fitzalan	
Howard	

S. GEDDES	(piano) Waltz in A Minor Grieg
M. VAN DEN BERG	(flute) Gavotte J. S. Bach
ORCHESTRA	
Minuet from "Linz" Symphony Mozart	
C. RICHARDSON	(violin) Le Villageoise Rameau
A. DEWEY	(piano) Knight Rupert Schumann
L. DAVID	(euphonium) Santa Lucia Neopolitan Song
1B	
Harmonic Verse	
"The Charge of the Light Brigade" Tennyson	
T. WILLIAMS	(violin) Spanish Dance Michael Head
S. TATE	(cornet) Westering Home Scottish

PRIZE-GIVING CONCERT

THE opening work of this year's concert helped set the stamp of enterprise on the day's music as a whole. This was a specially commissioned setting for choir and orchestra of Edward Lear's "Song of the Pobble", composed by Roger Nichols. The 'première' was very impressive in its clear articulation of taut rhythmic figures and colourful orchestration. With such an 'unconventional' text, it was of course absolutely essential to be able to hear the words, and these were only rarely lost to one who was seated near the back of the hall. Credit must go to F. van den Berg and P. Fitzalan Howard for their skilful handling of some tricky solo work.

Among the individual items which followed some fine instrumental playing was heard (not least from the accompanist herself.) One recalls A. Dewey's performance of Schumann's "Knight Rupert" because of its splendid attack, although a slightly nervous impatience made the beginning a little too frenetic; but he soon settled down to give a remarkably musical account of a by no means easy piece.

No less engaging were S. Tate's playing of "Westering Home" (cornet) which had a fine swagger to it, and L. David's most convincing rendition of Santa Lucia on the euphonium.

Such proficiency was equally apparent in T. Williams' (violin) playing of the Spanish Dance by Michael Head, where a fine, pure tone gave clear evidence of solid technique.

In the case of M. van den Berg's technically polished effort in the Bach Gavotte (for flute), a little more imaginative phrasing would have lent colour and shade to a performance somewhat lacking in variety (though a slightly faster tempo might have helped), as might also be said of S. Geddes' competent rendering of a waltz by Grieg.

Rameau's charming piece 'La Villageoise'—played by C. Richardson (violin)—got off to a bad start with some curious intonation problems, but once he got into his stride some of the charm was still to be relished.

This then, was a programme reflecting considerable variety and increasing technical proficiency throughout the school. Due awards must go to Miss Clowes and her colleagues for what has patently been a fruitful year's work.

ART

FROM the large number of works done in the course of the year perhaps the work of G. T. B. Fattorini showed the steadiest consistency and carefulness, whilst the pictures of J. H. J. de G. Killick show early evidence of painterly ability in his choice and use of colour and the care with which they were executed. H. V. D. Elwes turned from the use of his imagination to "copying"—a task he was able to execute with care but not originality and as a result his work did not fulfil the promise one looked for. Among the others in the class L. St. J. J. David and J. P. Campbell worked hard, often with good results. In future, with the reorganisation, it will soon be possible to compare the work done at Gilling with those of the same age in Junior House, an exercise from which both sides of the valley should benefit.

The second Form contributed 200 of the 458 pictures exhibited in the art exhibition at the end of term. The best drawings were done by F. H. Nicoll, S. F. Evans, C. L. Macdonald, T. J. Howard, E. W. Cunningham, A. S. Ellis, C. M. G. Procter, S. A. Medicott, A. R. Fitzalan Howard, J. M. Barton, P. T. Scanlan, P. G. Moss and N. R. L. Duffield. This was a good

year for art in the Second Form, everyone having at least one picture in the art exhibition; S. F. Evans did well to have 15 of his pictures exhibited.

The whole of the First Form did some splendid work in the art-room this term; 240 of their pictures found a place in the exhibition, every boy contributing at least one picture. A. D. Anderson did well to have 18 of his pictures exhibited; other good artists were E. A. Craston, D. M. Moreland, R. D. Twomey, P. J. F. Brodie, C. J. Leech, J. B. W. Steel, M. W. Bradley, S. A. B. Budgen, P. J. Evans, and A. F. Reynolds.

MUSIC

MUSICAL activities have continued to flourish this term. Perhaps most exciting was the formation of a Junior Orchestra which means that there are now three orchestras at Gilling. The main concert of the term was at Prize-giving, which is reviewed above. Apart from this there were two informal concerts after lunch in which a large number of boys performed and another where Miss Clowes and Mr Capes played violin and piano music to a very enthusiastic audience. Twenty boys sang in the Brahms Requiem at Ampleforth Exhibition and thirty took part in the recording of St Julian. We had two musical afternoons with Duncombe Park. At the first a more select group than on previous occasions formed a symphony orchestra with gratifying musical results and the second took the form of a wind orchestra. Both sessions were very much enjoyed by their participants. Thanks are due to the music staff and in particular to Mrs Greenfield who has unfortunately had to give up teaching the piano. However none of this would have been possible without the unfailing help and encouragement of Fr Justin throughout the year.

MODELLING

At least eighteen gliders were completed this term. Some of the best models were made by P. G. Hogarth, A. S. Ellis, E. W. Cunningham, T. J. Howard, P. G. Moss, C. C. E. Jackson, S. B. Arbury and E. R. van den Berg. T. F. G. Williams did well to win the Tow-line Trophy for the best flight of the year in 50 seconds. C. C. E. Jackson had a good 42 second flight with his Highlander, which won him the Hand

Launch Contest, with its prize of a 58 in. Super 60 glider. It is hoped that the 1974 Team Glider Trophy Contest will take place next term.

CRICKET

This year the First XI had a disappointing season. They won one match, against Malsis at home, but played well in all matches under the captaincy of C. R. N. Procter, who always got the best out of his team. The team had 775 runs scored against them, including a century by Lowe of St. Martin's, and they lost 65 wickets in eight matches. We scored 413 runs and took 42 wickets, 22 of them by C. R. N. Procter. S. D. A. Tate was our highest scorer with over 100 runs. G. B. Richardson scored 83, J. C. W. Brodie 71, A. H. St. J. Murray 60 and A. J. Westmore 33. J. C. W. Brodie kept wicket well, taking several memorable catches, and letting through very few byes indeed. A. J. Westmore took 4 catches in school matches, and S. D. A. Tate and C. B. Richardson took 3 each. Other boys who played in the team more than once and not already mentioned were M. W. Bean, S. G. Doherty, S. J. Kassapian, D. M. Seelso, T. M. Tarleton, F. W. B. Bingham, J. T. Kevill, N. S. Corbally-Stourton, P. T. Scanlon, and C. L. Macdonald.

Our successful junior cricket team was well trained by Mr Lorigan and well led by C. L. Macdonald, who scored 164 runs in five matches; our only defeat was against Bramcote early in the term. The closest game was against St Olave's which was only won by three runs. H. M. Crossley played well, taking 14 wickets at a cost of less than 5 runs per wicket; he hit up 58 runs and took 3 catches, as did Macdonald and E. M. G. Soden-Bird. Others who played for the team were O. J. J. Wynne, who scored 55 runs, S. F. Evans 21 runs, P. J. F. Brodie 17, J. G. Beveridge 27 and A. R. Fitzalan Howard 14. J. E. F. Trainor, J. G. C. Jackson, E. W. Cunningham, P. E. Fawcett, C. M. G. Procter, S. A. Medlicott and E. N. Gilmartin also played for the Junior Team.

The Senior House Matches were drawn by Stapleton and Fairfax, and the Junior was won by Stapleton. Soden-Bird did well to score 155 runs in the leagues, which were won by Stapleton (Senior) and Etton (Junior).

SWIMMING

As usual, the Swimming Bath was in continual use from the beginning of term, and the few non-swimmers were soon safely afloat. On 27th June, Fr Anselm came over to judge the swimming competition. L. David won the Front Crawl Cup and was best at Back Crawl, J. Brodie won the Breast Stroke, and S. Tate the Diving Cup and the Butterfly-Dolphin. After Fr Anselm's very encouraging comments, some of the Ampleforth Team gave us an excellent demonstration, for which we thank them.

The Championships took place on 30th June. In III Form, A. Murray won the Front Crawl race, T. Tarleton the Breast Stroke, L. David the Back Crawl and B. Bingham both the Butterfly and Individual Medley races. In II Form, E. Cunningham won the Front Crawl and Breast Stroke. S. Evans broke the 1969 Back Crawl record, R. Tempest won the Butterfly and M. Procter the 3 length Individual Medley. In I Form, A. Reynolds broke the 1970 Front Crawl record which was equalled by P. Evans, who later won the Back Crawl. P. Brodie broke last year's Breast Stroke record. Finally, Stapleton beat Etton in the Inter-House relay. Swimming Colours were awarded to L. David, S. Tate and B. Bingham, and Badges to E. Cunningham and S. Evans.

On the last Sunday of term, 7 boys were again invited to swim with the Ampleforth Swimming Club in York, and spent a most enjoyable afternoon for which we are most grateful to the Captains, A. Graham, and still more to Fr Anselm for his continual encouragement.

During the term, 5 boys gained the Silver standard in the A.S.A. Personal Survival tests, and 14 the Bronze. There were also 12 other A.S.A. awards.

We would like to thank Tommy and Trevor, without whom there would be no swimming at all at Gilling.

TENNIS

FINE weather and an additional court enabled us to capitalise on last year's coaching to increase the standard and enthusiasm. As usual Fr Andrew's demonstration team was a great help. A. J. Westmore beat C. B. Richardson 6-2 for the singles and Westmore and A. C. Dewey beat Richardson and F. W. B. Bingham 6-3 for the doubles. P. G. Moss only failed to make the final by a tie-break. Westmore, C. L. Macdonald, Richardson, S. D. A. Tate and C. R. N. Procter represented the school in the tennis party with the parents and staff, winning 5-4. This idea of Matron's was a great success.