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WILLIAM BLAKE: THE ARCHANGEL MICHAEL'S PROPHECY


Nailed to the Cross with Christ is the Orcan serpent of sexual vitality. At the foot of the Cross lie the bodies of Urizen, the fiend of death; and of Vala-Rahab, 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

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EDITORIAL:

ECCELESIA 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 anglogging with one another over their respective understandings of the nature of Christ's Church in 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 ecclesiastically 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 eclesia anglica, once rooted in Canterbury and Rome, has long lived in separation (not to say strife) as rooted to 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). One only has to tell the tale of English

1 Cf Dom Emmanual Lanne, "Les Differences Compatibles avec L'Unite dans la Tradition de L'Eglise Ancienne jusqu'au XIe Siecle", Liturgie 8 (1961), 297-301, 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' continuation, 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 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 decisions 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 Oswiu at the Synod of Whitby), English churchmen went to Rome—in the persons of Wilfrid of York, Theodore of Tarsus, Benedict Biscop and so forth—to discover the mind of the universal Church; and popes in their turn sent 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 cooperative 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. This relationship was further confirmed by periodic visits of the Archbishop of Canterbury (from 927) and York (from 1025) 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.

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—Italian 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 characterized by loyalty, orthodoxy and the preaching of the value of ecumenical unity. There was no whiff of any Gallican doctrine, any go-it-alone Anglicanism, to pull the Island Church from the see of Peter; for, the English Church's fear was that 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.

And now what was broken by degrees must be mended by degrees—for every activity under heaven has its time: a time to weep 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...
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." These two 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.  

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

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5 Cf Rev John Williams, "Mixed Marriages: a Wrong to be Righted and a Bridge to be Built?", JOURNAL, Spring 1968, 45-54; Dom Swithin McLoughlin, "Mixed Marriages: the Need to Relax Church Law", JOURNAL, Autumn 1969, 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 in itself being a sign of the unity of the family and of the convergent unity of Christ and the Churches, 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." 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. 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.

Finally the Joint Preparatory Commission recommended that it was replaced by a Permanent Joint Commission responsible for the oversight of 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 informality 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 Churches 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 untriffled 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

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7. The Association of Interchurch Families, founded in 1968 by Martin and Ruth Reardon (23 Drury Lane, Lincoln LN1 3BN) has just produced a valuable pamphlet, "Two Church Families", 36 p., 35 pence, which takes into account the relaxation of Catholic marriage law which now encourages the more determined couples to experiment. This pamphlet promises 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 a coming pattern of dual membership, both partners and all four 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 disinherited? There are problems, only some made easier.
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 Smith, "Abortion: the Facts", Darton, Longman & Todd, 1973, 62 p., 45 pence. This is a well researched, dispassionate account of the whole argument against the principle of abortion, with 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 falls into three parts: the Mysteries of the Eucharist, the Eucharist and the Sacrifice of Christ, the Presence of Christ. The word Transubstantiation was by-passed.
The Catholic Consistory of England, which Bishop Leo-Arthur Belcher of Strasbourg, soon after publishing guidelines for Catholic partners 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 (Decree of the Sacred Congregation for the Doctrine of the Faith, 13 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.19 What seems to be emerging under reluctant official condonement is a form of promissory 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, tugging and empowering us towards reunion.

19 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 license for official or unofficial intercommunion. Of 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 now 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 turn 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 liberalism 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 of 1801 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 Loyay 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 denounced 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 reproved 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
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 sure 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., 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. 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

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**Shakespearean studies as to gain a place for himself among the foremost Shakespearean 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 he, as 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 Pere 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 Controversy” January 1851), no less frank in its approach, and Newman began to worry about Imprimaurs. 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 while condemning 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
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 ostensibly 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 Shrewbury 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 statement 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 1858, 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," 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 power. 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 indifferentness 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.

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5 Cardinal Gasquet, "Lord Acton and his Circle", p. iii.
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 and fundamental principles and methods of historical science, whether the Church's historical decisions that they "must conform to the prior outlooks in important respects diverged, and in nothing more critically 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 to the Italian troops a providential vengeance. In view of the weight of the dissentients minority he failed to see how the Council could claim to accommodate. 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 Dollinger. As Fr McElrath says: "A turning point in his life had been when he entered the Catholic Church precisely because the 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 Dollinger, 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 jugglery 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, tyrannically 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 street, 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 decree 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 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 Dollinger 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". 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 "Ultramontanism" in the Home and Foreign (July 1863); and a number of letters, mostly private and addressed to Dollinger, 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 oft 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. Dollinger 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...
might brook no diminution, whatever the issue. Little wonder, then, that with the growth of neo-ultramontanism 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 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.
A 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.
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".

Subcommittees then examined ministry in the New Testament, Sacerdotium, 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 subcommittee 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 episcopate (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..."
of Anglican ordinations". 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.”

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.

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.” The Anglican joint chairman, H. R. McAdoo, explained the Commission’s method.

“It [the Agreement 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.”

At Canterbury, in September, 1973, the Commission announced that it had reached an historic “basic agreement” on the ministry: “Our intention 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 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 Curae”, The AMBLESFORTH JOURNAL, Summer 1972, pp. 9-30, esp. pp. 23-30; ibid, Autumn 1972, 54f.

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.

Sarum signified and explicitly emphasized both the learning and holiness necessary in a minister of the gospel and the priest's role of leadership 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.” 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.” 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 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.”

In other words, ARCIC does not deal explicitly with the mutual recognition of ministries, but by avoiding the "caul 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 Curae which should remain within the Church's memory as a decision reached in a different context. At this moment Rome is "waiting for the echo" — the reception by both traditions of the Commission's consensus.

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 compensation 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.


7 Ibid.

8 Ibid, 17.

9 In a previous article in this journal I suggested that Apostolicae Curae may be reappraised 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 Curae", The AMBLESFORTH JOURNAL, Summer 1972, pp. 9-30, esp. pp. 23-30; ibid, Autumn 1972, 54f.

10 Lash, "Change in Focus", p. 79.
ship at the eucharist.” 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 sacerdotii) should not lack means to offer sacrifices (ad hostias salutares) for the people’s welfare, and perform the sacred rites more frequently.”

It was this emphasis and significatio—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.”

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. 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 consummated was ordained by Christ’s institution in his most holy supper to be in the Church often remembered and showed forth...”

Both Gardiner and Thomas Cranmer disapproved of the many abuses of the contemporary mass system. Gardiner acquiesced in the suppression of chantries where the abuses were extreme. 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 let 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.”

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, bruting 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.”

Cranmer was the chief architect of the Edwardine Ordinal. The Ordinal’s significatio 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 to the execution of any of them, except he be called, tried, examined, and admitted, according to the form hereafter following.”

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.”

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Cranmer’s prayer was vague enough at least to confuse the significatio. "Take your authority to preach the word of God, and to minister the holy sacraments in this congregation, when you shall be so appointed."
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 Cramer, 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.”

“Itouching 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.”

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

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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.”

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.”

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 more than one, for no Parish (by this rule) is a church. Ecclesia est plebs Episcopo adunata. You make no Church below a Diocese.”

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, exercising the powers of the seventy disciples, answerable to the priests, and deacons, instituted by the apostles, answerable to the Levites.”

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
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)

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 doctrine between Roman Catholics and Anglicans. In 1684, however, Rome issued a negative judgment on Anglican ordinations. A "French Calvinst", 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.

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. According to the now "age old practice of the Church," Gordon was reordained absolutely to the requisite minor orders. In 1875 the Congregation of the Holy Office assessed the Ordinal at the request of Cardinal Manning the Holy Office, referring to defects in form and intention and to the practice of the Church. Responding to declaring the petitioner's orders null.

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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.

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 Ordinaries of the Church and abstained from passing judgment on the 1662 addition to the form, "for the office and work of a priest [bishop]."

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.""

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 Romanian 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. 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, 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.""

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.""

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..."
The 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."

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. 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 one 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."

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." 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." 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.

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. 655.
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 the ever beloved sister as apt for universal recognition. Cf "Eccumenism—a new dimension", The Tablet, 15 December 1973, pp. 1194-1195.
41 Pope Paul VI, in Solenni Canonizatione, AAS, LXII, pp. 752-753.
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, from that of its predecessor, the Windsor Statement on the Eucharist. The 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; but 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 theology 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 bene 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 King'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. Fourthly, although the two Churches 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; indeed 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 Curae; 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 (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. 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 mark 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 sense 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: 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 Agreement 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” (episcope). 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 Curae was very different in emphasis. For Leo XIII (quoting Trent) the power of the priesthood “is

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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 ministries”.
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.
of the Lord' in that sacrifice which is no 'mere commemoration, of the sacrifice performed on the Cross'.

The Canterbury Statement's doctrine of 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'.

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 Matthew 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.
  - 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.
  - at the tradition of instruments: Take thou authority to 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, 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 1559 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.

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.

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:

- The text of Sarapion is contained in F. X. Funk, "Didascalia et Constitutiones Apostolorum", Paderborn, 1905, Vol 2, pp. 188-90.
Even if this addition could have lent the form a legitimate significance, 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. 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 laying on 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, focused 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.

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." 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 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. 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.

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 succession as correct. If the Pope were to accept this interpretation, he would be authorizing a direct repudiation of the doctrine of Apostolicae Curae, and of the whole canonical law of apostolic succession, on which is based any valid Anglican ordination. It is significant that, though the decisions of Apostolicae Curae have been referred to in Councils, they have never been formally enacted by any authority of the Church.
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 Curae by finding a more acceptable way of ordaining Anglican clergy sub conditionibus. 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.

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17 Concerning possible ways in which a defective ministry can be validated, cf L. B. Guillot, “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.)
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"; 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.

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 eluding the education of the period which made a child (in Wordsworth's words) "no child, but a Dwarf Man", "a monster birth" 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
He saw his type in the human dignity:

1 "Jerusalem", II, Pl. 38, l. 29, ed. Keynes, p. 665.
3 "The Prelude", V, l. 235, ed. de Selincourt, p. 150.
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.'

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 trees

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.'

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.'

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.'

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

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, Louise, 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 Giant, 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'

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 poetical 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
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"). But Blake, in his belief that "everything that lives is holy", 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 "A 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,
Within whose 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" 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 physical is but the garment —the "rich array" —of some living spirit. This uniqueness is holy, since it derives from the "god within". Blake's argument is pure Swedenborgian:

16 "Vala", I, 365, 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, I. 27-33, Keynes, p. 592.

He depicted this little humble figure in one of his plates of "The Gates of 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". Swedenborg says, 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. 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 fondness; 22

21 "Marriages of Heaven and Hell", Pl. 34, Keynes, p. 188.
23 "The Book of Thel", Pl. 4, I. 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 Wandering to behold the Fanet, the Grasshopper, the jointed worm. The roots shoot 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 sealy 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?”

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.

Man as the mortal worm is a religious commonplace; but Blake’s “mortal worm” is “transcendent all within”. “The Fly” in “Songs of Innocence” is his answer to Blake, Young, and in particular Gray, who, opposed 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?

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

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:

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. …

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), came 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 immemorable Centres) in the eternal Birth.” It is 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.” 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.

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, o’er the morning breaks, joy opens in the flowery bosoms, Joy even in tears, which the Sun rising dries; first the Wild Thyme

25 “Vala”, IX, 1, 600-609, Keynes, p. 373.
26 “Annotations to Lavater’s Aphorisms”, No. 639, Keynes, p. 87.
27 “Songs of Experience, The Fly”, Keynes, p. 213.
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 haunting 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 I
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.

33 “Vala”, III, I. 165-6, Keynes, p. 296.
34 “Europe”, Pl. 14, I. 3, Keynes, p. 243.

Wordsworth and Blake

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)
Amar’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 Butts”, 2 October, 1800, Keynes, p. 804.
created universe is His image," 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 conscious-
ness, 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 vegetation is 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 those uses to its Prime or Lord."

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

... the rough rocks groaning vegetation.

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.

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

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
Chris(t), whose dismembered body, scattered over the earth, was gathered
and reassembled by Asia. And in one of his most eloquent early passages Blake
writes of the regeneration of "the eternal man":

"And as the seed waits eagerly waiting 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 furrows,
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 resumes his ancient bliss.

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." 40

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

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.

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,
Uproar'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 ... Or blank desertion no familiar shapes Of hourly objects, images of trees, Of sea or sky, no colours of green fields;

Wordsworth and Blake

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.

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 ...

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 will—
—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.

44 "Jerusalem", Pl. 27, Keynes, p. 649.
45 "Lines written a few miles above Tintern Abbey", de Selincourt, Vol. II, p. 262.
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 pitifully 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.°

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." 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.
"There 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."

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.
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

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."

"Nature" is not only the smiling bride but the bag 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 maddening 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 . . .

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."

52 "The Prelude", VIII, 1. 46-61, ed. de Selincourt, p. 262-264.
Keynes, p. 782.
51 "Notes on The Illustrations to Dante", 1778-7, Keynes, p. 785.
53 "Vala", VIII, 1. 465-503, Keynes, p. 354.
54 Preface to The Excursion", op. cit. p. 5.
Blake calls the natural world "the looking-glass of Enitharmon" (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 "Hierothesion" 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, 0 thou lovliest among women
A shadow animated by thy tears, 0 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.

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." 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."

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:

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." Blake in his writings had much 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 presumptions 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
Harnessed with starry Harness, black & shining, kept by black slaves.

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."

—-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."

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,
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 belonged to thee,
Yea, appertain'd by a peculiar right
To thee and thy grey huts, my darling Vale!

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 "Heathen 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 and 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."

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"; 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; 'tis it appears Without, it is Within.

In your Imagination, of which this World of Mortality is but a Shadow. 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"; 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." 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 men"; "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." 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.

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;" 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 inclo'd my infinite brain into a narrow circle,

---

67 "Milton", Pl. 29, 1. 4-13, Keynes, p. 516.
68 "Tintern Abbey", I. 105-109, ed. de Selincourt, p. 154.
69 "Theaetetus", 184 C.
70 "Marriage of Heaven and Hell", Pl. 14, Keynes, p. 661.
72 "Divine Love and Wisdom", Para. 46.
73 "Hermetica", X.
74 "Jerusalem", Pl. 71, 1. 17-19, Keynes, p. 709.
75 "Milton", Pl. 34, 1. 55-56, Keynes, p. 661.
And sunk my heart into the Abyss, a red, round globe, hot burning, 
Till all from life I was obliterated and erased.72

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 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"?73 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?74

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 
percepti"—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."75

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

72 "Visions of the Daughters of Albion", Pl. 2, M. 31-34, Keynes, p. 191.
73 "All Religions are One", Keynes, p. 98.
74 "Marriage of Heaven and Hell", Pl. 7, Keynes, p. 130.
75 Letter to Dr. Trusler, 25 August, 1799, Keynes, p. 793.
76 "Vision of the Last Judgment", Notebook, pp. 69-70, Keynes, p. 605.
77 "Visions of the Last Judgment", Notebook, pp. 92-93, Keynes, p. 617.
80 "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 crowning of this 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.

The author is Professor of Medieval and Renaissance English at Cambridge University, a Fellow of Magdalene College, Cambridge, and Editor of Medium Aevum and the Clarendon Medieval & Tudor Series. As Keeper of the Old Library at Magdalene College he has charge of the manuscript which has given rise to this paper.

The College of St Mary Magdalene in Cambridge, a small but ancient foundation that was originally a Benedictine hostel, has few poets on its roll. 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 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 crowning of this 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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It is enough, that, through thy Grace
I saw nought common on the earth.

Eliot’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 Eliot 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, Eliot often deferred naming his poems); nor is there anything of the particularity that characterises the first movement as we now have it. The jottings 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, having their meaning together not apart in a

3 That Eliot relished Kipling’s “Captains Courageous” is clear from his (anonymous) preface to James B. Connolly’s striking ... 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, who were not agnostic, agreed with Eliot’s melancholy view: “A man is only a man. He is nothing but the symbol of his environment.”

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 Eliot’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 weeds 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 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 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”:

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... 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.

“Weakness of the living is fire in the dawn.
A time for the wind to break the loosened pane
And to shake the wainscot where the fieldmouse trots.”

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 begirned 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 flowing 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:

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 dispertinea linguae tamquam ignis of Acts 2, 3. When we come to the meeting with the stranger blown along like a leaf in the line the town 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 initatus, hoc animo ut vellet agnosci; 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 Magdalen 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 face of God,” p. 1). 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 no a propos is a sentence from James Baxter, the young New Zealand Catholic poet (ob. 1972): “One comes to see the dead as one’s destined 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.)
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 virtus 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. 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 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. 1.66. 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 Irish graphs" 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

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7 Cf the echo of Exodus 25.6 ("Much experience is the crown of old men" ("age" in chapter head, R-V.)) in the lines that replaced this passage:

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) . . .

8 Ob. 7294. 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).
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with an unknown tongue [above unknown is written a dying?] claimed me. I saved them by my efforts—you by my example. 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.

One would infer from that closing sentence (as from its verse rendering) that the spirit's own habitat is purgatorial rather than dammatory (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 gesture toward the scenes in "Hamlet".

"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 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.

For section III the MS gives us, 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 a prop; 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 Gau tier, and Niinsky: 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 behovery, but all shall be well..."). But in the MS they were followed by a brief intermezzo, a hint of the Yeatsian 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 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:

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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
Agua lateris Christi lava me
Passo 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 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 creptitative fire”; but “crepitative” (like Eliot’s “placitative” 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 sonet, 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?

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., 1919). Eliot noted that Williams “gives St John of the Cross his true place” as Eliot described him in his review of that work (New Statesman, 9th Dec., 1919). Eliot noted that Williams “gives St John of the Cross his true place” as Eliot described him in his review of that work (New Statesman, 9th Dec., 1919). Eliot noted that Williams “gives St John of the Cross his true place” as Eliot described him in his review of that work (New Statesman, 9th Dec., 1919).
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 I 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 sus 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 re-lined or amplified so that they will tie this coda to the earlier quartet. Thus “the complete consort dancing together” picks up not only the peregrine Spirit’s parting injunction (III) but the “dauningse... which beokeneth 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 smoketall” 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”.24 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, Elikin Mathews, 1915). The original edition remained in print for many years.

14 It is included in Eliot’s “Ezra Pound: Selected Poems” (1925, 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 critically near to their heartlands. Whereas El Alamein was a calculated and one-sided battle that was a forgone ... at prayer on their day of Yom Kippur (Saturday, 6th October). And there are other differences, equally striking.

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 Israelis had 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(D), 30 Panzer IV “Special” = 240 German tanks; and Montgomery’s commitment was 428 Crusaders, 285Shermans, 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 1,000 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 Iraqis 25, 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. Bombers and Beauforts, Blenheim and Baltimores, Bostons and Bombers 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 much 3 fifteen miles up, MiG 21 and Mirage III fighters have flown at such 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 do we 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 forces 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.


A.J.S.
Raymond Brown's work is more scientific and more guarded. The jacket of the book announces his impeccable scholarship as Convenor of the Consultation of the International 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 Virgin Birth. His contention is that "born of a virgin" in the Creeds was originally an anti-Docetist statement, conceived. Neither Brown nor Richards (who quotes the passages at length) sufficiently could merely draw attention to his divine sonship. 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 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 footnote, 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 worship. 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 virgin 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 by 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 conceive. Neither Brown nor Richards (who quotes the passages at length) sufficiently evaluates the difference between the announcement to Mary and the other promises of miraculous births in the Old Testament. To which 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 "the power of the most high will overshadow you and you will conceive"; this formula is unique in the Bible. Then, can no doubt that Matthew and Luke both thought that the virginal conception did exclude any part by Joseph (and this is case 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 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 "the power of the most high will overshadow you and you will conceive"; this formula is unique in the Bible. Then can no doubt that Matthew and Luke both thought that the virginal conception did exclude any part by Joseph (and this is case 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 previous statement of 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 Descartes' view that basically the records of appearances go back to a single appearance. Particularly interesting is his investigation into how Luke attempts to make the credible body of the earthly, even down to the corruption of the body. But while also supplying "a counterfeit" in a different form to the disciples to recognize the risen Lord, which shows his transformation.

As Catholic pamphlets 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 orthodoxy.
II. JESUS CHRIST


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 Pharisei of Josephus (the Greek name can well be a translationist of the Hebrew) are to be identified. But Bowker points out that the rabbi, 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 masorites (literally "scribes"). Careful consideration of the texts suggests to him that these Pharisei are better identified with the phariseiotes (literally "scribes"), 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 enough to be discreditable and unattractive. 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 viewpoint between the Pharisees of the gospels and the Hakamim of the rabbinic tradition, and concludes e.g. on Mark 7.5 and 6 that their position is typical of that of the extremist position of the perushim known from the rabbinic sources. He suggests that in Mark 7.36 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 impossibilities, not only that Pharisaii 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 more 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 could look at the rabbinic movement as having developed away from the school of the perushim, much as Russian Communism has developed away from various succussively 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 to which to attack them.

HENRY WANSEROUGH, O.S.B.
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. To that end he proceeds satisfactorily, and then having to pursue the details of an argument one rejects it and with proportions settled by one's opponent. Brandao 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 fascinating Smith's thesis is "absurd", the case of the Pharisees "ludicrous" and the whole account of the trial of Jesus "preposterous", a life-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 majority of the Jews 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 people's cause and died as a martyr for Israel "sunk in Jewish life—morality floating above it". Brandao's work is detailed and well argued but finally lacks legancy. Richardson shows clearly that Jesus cannot be fitted into any of the groups of his time, including parocelestial and "pseudus". 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, and which was the occasion of the writing of Revelation. This book is clear and not written in a technical way; 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 be put 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 to the collective structures of life and the institutions which have to do with 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 in doubt 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 government is 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 problem and indeed makes the use of power and justice impossible. I am more sceptical of strong but unjust governments. I am more sceptical of strong but unjust governments. I think we should 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 be put to Dean Richardson for his concise and thorough work.

The reviewer is a Canon of the Anglican Church and Professor of his Department.

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III. THEOLOGICAL LANGUAGE


The first of these three papers (all reprinted from “Collection”, 1967) is entitled “Cognitive Structure” and was first published in 1966, about ten years after the writing and revision of INSIGHT. In eighteen closely packed pages it concentrates in cognitive theory which Lonergan had done 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 “realization of man’s right to be himself.” This paper is a miniature masterpiece, most useful to anyone who wants to revise his memory 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 it.

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 has written nothing on the subject 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 modern and Christian history. Like Christ the Dawson reference to more complex and almost com- pletely free from superfluous fat. I wonder how many readers unacquainted with Lonergan’s thought will have the intelligence and the patience to understand it.

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 his correspondence, and the whole introduction focuses the reader’s attention on a single point—the 109 or 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 a turning-point. 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 propel a “Lonergan” of your own.

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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 disorders of solipsism. He argues that solipsism, though strictly unthinkable, is a case of interesting nonsense, whose force and purported 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 illustrate 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 almost 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? Is it 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 realized 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 contradictions. There is too the question of the precise character of the theism here invoked: it seems to have been 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. 55) 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 it 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 lends itself to 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
IV. EASTERN RELIGION


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 by those who 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 positing a transition into outer 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 setting aside the results 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 insiting the proposition “you are what God is” to its utmost, so as to understand the attempts that the major religions have made to enlighten us on the matter.

Dunne’s book is beautifully organized, and the thought develops with clarity and considerable simplicity. He is always the Yale professor putting it across to the class. “Guru and Disciple” is a complete contrast, an enthusiastic brochure 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 endearingly 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 it in 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 himself deeply involved in Hinduism and is certainly valuable, that he attracts us to himself in many ways. It is the sort of book that reminds one of infinite flexibility. The main attraction for each character is made the point at which sanctity is offered”.

A. E. L. Flower, O.S.B.


Father Henri Le Saux, O.S.B.—or Abhishiktananda: “The Anointed One” as he prefers to be known in India—has made a most valuable contribution to the understanding of Hindu spirituality. His earlier book *Prayer* has been widely recognized 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 at length 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 conscious 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 Hindustan 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 emphasizes 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 aesthetics 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.

A. E. L. Flower, O.S.B.
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 theologian of his day. In his youth Anglican theology was recovering from a spell of idealist absorption, and the road to logical positivism was not long before him. In his final essays, however, the influence 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 poet of penetrating 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, 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 tend to write in dialogue with himself, allowing one point of view to argue with another, and his writing is therefore not a continuous flow. No wonder he was never himself 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 principles. We begin with the subject, one, 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 transcendental is apprehended as the free and the good. God transcends his creation he does not need it to be God. Being in itself goodness and freedom 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 transcendental is apprehended as the free and the good. God transcends his creation he does not need it to be God. Being in itself goodness and freedom 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 transcendental is apprehended as the free and the good. God transcends his creation he does not need it to be God. Being in itself goodness and freedom 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 transcendental is apprehended as the free and the good. God transcends his creation he does not need it to be God. Being in itself goodness and freedom 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.
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.

Giggleswick School, Settle, Yorkshire.

(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 Katherine Farrer's house and found the manuscript of these thirty-eight sermons, with the promise of perhaps more to come. When Farrer preached his Braggdon 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.

Moreover than 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 is the supreme motive of a truth-seeking mind? Is it the detection and analysis of shame and pretense, or is it the embracing of reality? 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.

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 dialoquies, 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 the Revelation of the Church. The classicists and romantics heightened these exiles, 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

open 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 death.

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

Giggleswick School, Settle, Yorkshire.

VI. LITERATURE AND THE FEMININE


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 Stassinopoulus, 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 clearly; 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 catalyse to the character of the one the gifts 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 Nicholson/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 Leda beyond matrimony. Where the tendencies of man meet the will of women 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 sparseness of physical act, the most elevated: 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, androgyne (Greek andro/male—a-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 androgyne principle as essential to interpersonal maturity: "the future lies with those who believe salvation likelier to spring from the imagination of possible and the delineation of the historical"—from the poetic sacramental which opens, rather than the defmitory which closes. It is, however, to the past that she goes, to the hidden rivers of human androgyne 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 androgyne.

Literature casts men and women in familiar roles, crystallising their calling—a man to venture, woman to be helpmate. The classicists and romantics heightened these roles alone; all they became shibboleths of virtue; and then by the end the weary human broke roles through, the unaffected, unexcelled, unheroic love of person for person. Dr Heilbrun feels that soon afterwards Ibsen and James invented a new category, in 1890, woman
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. They dominate his novels, watching their men lapse into failure, or serve their inspiration, as they succeed: for theirs is the spiritual progeny. He, too, knew that "the heart's affections" are the key to a renewed life—he is so good homosexual tendencies, E. M. Forster shares his power to see women from within: in "The Rainbow" he bestows reborn his women look out from their farms to the knowledge, education and destiny (and, despite his Anna who all but ran away with him, Tolstoy the woeful) masculine genius of reality in letters found no proper role for his women either in 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 disappointedly. Education, skill, and even the very experience that lies beyond. They have never contemplated an independent delight in ideas as an experience which they could taste 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" impulsion, in a masculine-tended world, is without the possibility of action, it has no evident destiny (and, despite his Anna who all but ran away with him, Tolstoy the weakly 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 masculinity, literature beyond life, art beyond reality, symbolism beyond the tangible. The three authors under survey all write about a period which marks the end of an epoch, the years up to 1914, 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 liberal class able to reflect on sex 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 the essence of selfhood. The creators of these characters, finding the myths 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 unmediated by formality, relationships flexible to which are linked with creativity. For several writers, femininity is related to unity and sexuality, masculinity to rational diversity and spirituality. Proust's femininity is the same, drawing ony the source in which lies the yearning for radical human reorganisation, as the source in which lies the yearning for radical human reorganisation, as the imaginative drive which sees the possibilities of life, the "otherness"—soul beyond expressibility, ungraspable as it is by mere intellection, which can only understand but which mystifies, ungraspable as it is by mere intellection, which can only understand but which mystifies, ungraspable as it is by mere intellection, which can only understand but which mystifies, ungraspable as it is by mere intellection, which can only understand but which mystifies, ungraspable as it is by mere intellection, which can only understand but which mystifies, ungraspable as it is by mere intellection, which can only understand but which mystifies, ungraspable as it is by mere intellection, which can only understand but which mystifies, ungraspable as it is by mere intellection, which can only understand 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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 and passages from letters written by Sassoon in the last decade of his life. These letters were written to the Stanbrook nun, Dame Felicitas Corrigan, and they do not, as Sassoon's impassioned post 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 accidents, but a providential pattern, a delicate interlace of poetry and prose. The method of composition and presentation in its evocation of Time that anticipates eternities.

Dame Felicitas has a finely selective eye, and sheexs 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.

There 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 no 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 we seem to have happened in Sassoon's last 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 Candelabrum", "Blunden's Beech".

The finest of Sassoon's later devotional poems—"The Gains of Good", "A Chord", "Prayer in Old Age"—are likewise poems of imaginative surrender rather than an introspection, of vibrant expectancy rather than of muted recollection. In his "Diary" he diagnosed his condition as "an epicenetic effort to be stillful", and it was from this inner contradiction that he found in the Roman obedience the release he sought. After he knew himself to be "in love with life transformed": if his heart's 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 declaration: "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 Sherston'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 cricket put away his bat and the huntsman shook out his mulberry coat, Captain Siegfried Loraine Sassoon, C.B.E., M.C., quietly fell asleep." Dame Felicitas concludes her "Poet's Pilgrimage" with Sassoon's poem, "Falling Asleep, 1919". It is the perfect ending, 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 covenants clasp the sea
And earthed Apollo goes chanting to Abraham's deaf ear.
In me the tiger sniffs the rose.
RoberllSs

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.


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 attracted 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, was past, was now long forgotten. Several of Bernanos' books or pamphlets doubtless languished in public libraries, and one might wonder whether "The Secret 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 temperament 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 throne"; 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 Lumieres. 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 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.

37 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 criticized 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.

The Cottage, Badby House, Daventry, Northants,

T. S. GREGORY.

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).

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—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 —singly 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 Louisan transplanted in Yorkshire may have made Abraham’s call from Ur of the Chaldees to Canaan look tame in comparison. Abraham took cannels and all with him —some kind of insulation against the Canaanite, 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 monks/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 75,100 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”
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 33. 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 noviciate 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 in prayer 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.
“The end of an era” was my own and many 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 overlaid 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 invited 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 “Powickyness” and its values lasted and supported them long after the founder had grown old and died. Other friendships continued, too. There were Helen Can 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 maverickisms 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, its 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 thermometer 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 *tut* *quat*. Pupils who liked Cistercian architecture or medieval thought, as it entered into the controversy with Abelard and Gilbert of la Porree, found scope for their choice. A distinguished visitor to Oxford, such as Dom Jean Leclerq or Professor Kuttner, would be roped in as the opportunity came. Each year ended with an after-School 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 schooldays. 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 of many stories is told of a St Benet’s man who was being tutored by him. The telephone
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.

Oxford.

1924


1927


Review of:


1928


1929


1930


1933


1936


1937


1939

1940

Review:

1941

Review:

1942


The pre-Conquest saints of Canterbury, in "For Hilaire Belloc: essays in honour of his 72nd birthday" (Shed & Ward, 1942), pp. 146-72.


1943


Review:


1944


1945

Review:
Aubrey Gwynn, "The English Austin Friars in the time of Wyclif", O.U.P., 1940.


1947


1948


The Confederation of the Order of St Benedict has met more often than a hundred abbots and ruling priors met again this autumn at the Pontificio Ateneo S. Anselmo in the Piazza Cavalieri di Roma. Among the abbots present was 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 abbots 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 is 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 bears 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 now 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 as 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. He 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 monks have both emphasised the role which monasteries should be playing in this field. Furthermore, monks have obtained their higher degrees only to seek professional posts outside the monastery; monks have made studies not as 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.”

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 eremitial 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 Huerre 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/Ausculta = “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 1st 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 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 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, Bambridge.

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 icon-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 all made to 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 street. 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 six 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 Chambéry 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 the linen.” A detailed description of the wounds follows.

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So speaks simple faith untrammelled 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 the key.


OUR MONK IN THE CAMEROON

Fr Columba writes from P.O. Box 56, Bamenda in the north west Cameroons, 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 Abbots 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 Adhem 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 arousal 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 MOLTMANN

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—
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.
OLD AMPLEFORDIAN NEWS

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

MARRIAGES

M. G. Anthony (O 67) 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 Guardian’s Chapel on 3rd October.

Dereck Michael Tilleard (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 Ebrill (J 62) to Christine Goodwin.

Hugh Elwes (A 62) to Susan Buchanan.

Simon Fraser (B 63) to Birgitta Hopp.

John Hamilton (T 69) to Diane Elizabeth Wright.

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 Sturrup (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 be also 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.


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.


   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.

FELIX STEPHENS, O.S.B.,
Hon General Secretary.
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:


GERARD YOUNG C.B.E. (B 27) has been appointed Lord Lieutenant of South Yorkshire.

SIR HENRY HAMILTON-DALRYMPLE (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 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 combination 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 Ludycroes with a Dormer 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 himself 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.

I. 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 ancient 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 being occasionally mistaken for Hugo Young, who is Deputy Editor on the Sunday Times.

Mario Rinvolenci (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 ecclesiastical 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 realise key sectors of successful industry. Washington and the Church kept a low profile, part of the Catholic Church indeed favouring the Allende 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 Edisson (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 Ritchiel (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 crew 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 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 Blumden:

The presentation in London last night to Lord Hesketh of the Ferodo 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 decals-skinned 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).

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 capsize, 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), Warmminster (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 71, Rhine Coy) has been recently commissioned into the Royal Irish Hussars; in November SEAN MACLAREN (B 70) was commissioned into the Scots Guards; PETER GARRETT (E 72) into the 1/20th Hussars, and HARRIET 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 BURSTWICKLE (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 DEEDS (W 73, Salerno Coy) hoping to be a Light Infantryman like his father. All five are from that most unmilitary 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:

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Old Amplefordian News

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 Benet Perceval, M.A., Housemaster, St John's House.
Dom Adrian Convery, M.A., Housemaster, St Oswald'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.
Dom Barnabas Sandeman, M.A. Dom Cyril Reynolds, M.A.
Dom Edmund Hinton, M.A. (Head of Economics).
Dom Julian Rochford, M.A.
Dom Gervase Knowles, B.D.S.
Dom Simon Trafford, T.D., M.A.
Dom Nicholas Walford, M.A.
Dom Charles Macauley
Dom Michael Phillips, M.A. (Head of Physics).
Dom Dunstan Adams, M.A.
Dom Oliver Ballinger, M.A.
Dom Anselm Cramer, M.A.
Dom Alban Crosley, M.A., S.T.L.
Dom Stephen Wright, M.A.

W. H. Shevington, M.A.
T. Charles-Edwards, M.A.
E. A. L. Cossart, B.A.S.I.
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).

D. M. Griffiths, M.A. (Head of English)
E. G. H. Moreton, M.A.
E. S. R. Damann, M.A.
E. G. Boulton, M.A. (Head of Geography).
G. J. Sasse, M.A. (Head of General Studies).
J. B. Davies, M.A., B.Sc.
J. G. Willscox, B.A. (Head of Biology).
T. L. Newton, M.A.
A. I. D. Stewart, B.Sc.
R. F. Gilbert, M.A.
H. R. Finlow, M.A.
G. Brisco, B.Sc., PH.D., A.R.I.C. (Head of Chemistry).

Music:
G. S. Dowling, MUS.B., A.R.M.C.M.
D. B. Kershaw, B.Sc.

Art:

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

Head Monitor: M. E. D. Henley
The following boys left the School in December, 1973:

St Bede's: C. K. Baderock, J. P. Craig, S. J. Hampson, D. M. A. Wallis.
St Dunstan's: S. D. W. Geddes, M. A. Maloney, A. R. I. Millen, E. A. Willis.
St Edward's: C. V. Clarke, H. R. Hamilton-Dailemy, J. Jennings, J. P. Spencer, N. J. Wakeley.
St Hugh's: S. M. Belfield, A. P. Oppe, M. Perry-Knowler.
St John's: M. E. D. Henley, J. J. Rochford, D. A. Sellers.

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 "Oxford" 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:
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. Pitel 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 scavenge of the summits of the Yorkshire Three Peaks, Pen-y-Ghent, Ingleborough and Whernside. 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.

- M. G. D. Giedroyc, 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. McConigal, Cello Grade I (Merit);
- D. G. Williams, Piano Grade III;
- A. J. A. Tate, Bassoon Grade VI;
- C. W. J. Hattrell, 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 Sleepe” 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-
University 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 some of them who 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,
Handel's
MESSIAH

HONOR SHEPARD Soprano
PAUL ROBERTS Altis
IAN CALEY Tenor
JOHN TOMLINSON Bass

SCHOLA CANTORUM OF AMPLEFORTH ABBEY
AMPLEFORTH COLLEGE CHAMBER ORCHESTRA

Conducted by David Bowman

7.45 SUNDAY 9 DECEMBER

TICKETS 40p & 75p (Students 20p & 10p)
BANKS MUSIC SHOP, Stonegate, York
RYEDALE TRAVEL AGENCY, Helmsley, Malton, Thirsk & Pickering & from House representatives

SCHOOL NOTES

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 favour-able 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 Sager) and the producer (Alistair Birrit), 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 which 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 drama-
tic at the start of his duel with Macbeth and equally repentent 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 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 HEDDEN.

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 doing so 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
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 Titelouze, 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 dreaminess 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 a work (a Concerto Grosso of Vivaldi) performed by younger and mostly inexperienced members of the School. This turned out to be an admirable experiment, with music well within the grasp of the players, even if a little dull at times.

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 and firmness of line wherever 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.

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 "Messian**

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.

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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 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, the Civil Service, the Armed Forces (in its higher reaches), the Administrative branch of the Civil Service, and the clearing banks. Only the last 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. “Private 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 fact, 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 Mr John Durkin for strong leadership of the Opposition.

John Bruce-Jones has been appointed Vice-President for next year.

The following motions were debated in the Upper Library:

"This House holds that public schools are more of a public nuisance than a public convenience." Ayes 30, Noes 19, Abstentions 2.

This House believes that the great artist is the enemy of society." Ayes 16, Noes 20, Abstentions 4.

This House believes that the great artist is the enemy of society." Ayes 43, Noes 33, Abstentions 17.
A primary aim of the Society has been to promote a critical interest in the film as an art form. It is towards this end that we have been striving. Bo Widerberg's unforgettable style had previously engaged the Society's captain, D. M. Herdon. Meetings were dominated by the introduction of the international film stars.

Attendance was good throughout the term thanks largely to the enthusiasm of the First Year. Here are some of the activities that took place:

**Societies and Clubs**

- **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.
  - 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 the 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 coinage, described the severe penalties imposed for it, and showed some more recent dud coins, including pliable "half-crowns" and "pennies".

- **The Chess Club**
  - The Chess Club offered to each boy at the start of term, and the Sixth Formers who ran them.
  - Football, Neil Johnson; Guitar lessons, Nick McDonnell; Book-binding, Matthew Parry; Classical Music, Henry Plowden; Modern Music, Chris Satterthwaite; Water Polo, Simon Ashworth; Lettering, Johnny Gosling; Printing, James Stourton; Art, Richard Bishop; Chess, Stephen Mathews; Bridge, Simon Wright; Aero-modelling, Anthony Hampson; Brass rubbing; Play and poetry reading, William Wells; Electronics, Simon Ashworth; Photography, Wojciech Karwatowski; Motor Sports, Nick Price; Field Sports, John Hornby-Strickland; Angling, Robert Bishop; Fly-fishing, Tom Fawcett; Nigel Spence; Astronomy, Stephen Trowbridge, William Porter; Tapings, Melford Campbell; History of Painting, Chris Satterthwaite; Judo, Anthony Gray; Debating, Anthony Gray; Debating, Matthew Groton.
  - Two plays were presented to the School.

- **The First Year Society**
  - The First Year Society
  - "This House upholds the values of its parents' generation.

- **The Producer**
  - The Producer

- **The First Witch/Mr Lyle**
  - The First Witch/Mr Lyle

- **The Second Witch**
  - The Second Witch

- **The Third Witch**
  - The Third Witch

- **Lady Macbeth/Mr Hughes**
  - Lady Macbeth/Mr Hughes

- **Gentlewoman/Mr Bowles**
  - Gentlewoman/Mr Bowles

- **The Rehearsal**
  - "The Rehearsal" by Maurice Baring
  - "The Rehearsal" by Maurice Baring

- **The Stage Manager**
  - The Stage Manager

- **The Producer**
  - The Producer

- **The First Witch/Mr Lyle**
  - The First Witch/Mr Lyle

- **The Second Witch**
  - The Second Witch

- **The Third Witch**
  - The Third Witch

- **Lady Macbeth/Mr Hughes**
  - Lady Macbeth/Mr Hughes

- **Gentlewoman/Mr Bowles**
  - Gentlewoman/Mr Bowles

Apologies are offered in advance for any omissions.

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Any hopes that the House matches might have sharpened our side for the Sunday Times Competition were shattered by a 51 —f i e l d m a n s. 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)

The Chess Club offered to each boy at the start of term, and the Sixth Formers who ran them.

Football, Neil Johnson; Guitar lessons, Nick McDonnell; Book-binding, Matthew Parry; Classical Music, Henry Plowden; Modern Music, Chris Satterthwaite; Water Polo, Simon Ashworth; Lettering, Johnny Gosling; Printing, James Stourton; Art, Richard Bishop; Chess, Stephen Mathews; Bridge, Simon Wright; Aero-modelling, Anthony Hampson; Brass rubbing; Play and poetry reading, William Wells; Electronics, Simon Ashworth; Photography, Wojciech Karwatowski; Motor Sports, Nick Price; Field Sports, John Hornby-Strickland; Angling, Robert Bishop; Fly-fishing, Tom Fawcett; Nigel Spence; Astronomy, Stephen Trowbridge, William Porter; Tapings, Melford Campbell; History of Painting, Chris Satterthwaite; Judo, Anthony Gray; Debating, Matthew Groton.

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"The Rehearsal" by Maurice Baring

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THE DOCTOR / MR THOMAS
THE AUTHOR / MR SHAKESPEARE
MacDuff / MR FOOTE

"ABU HASSAN PAYS HIS DEBTS"
by RONALD HADLINGTON

ABU HASSAN                                      Edward Troughton
NOUZ HATOLNI                                    Nicholas Parker
ALI WAH                                         Paul Mansour
RAH HAMAL                                      Max Sillars
MANSOON                                       Steve Urwin
SCHERERDINE                                    Hass Hutchinson
CALEDIN                                        Charles Wright
PRINCE ZOROAN                                  Simon Dorkin
CASSIM                                         Oliver Nicholson

Produced by Philip Marsden and Dominic Herdon
Stage Manager: Chris Conrath
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
Mullen, Nick Mostyn, Peter Macfarlane, Henry Plowden, Nial Casserley and Toby
Odono) 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.

The Football Society

This 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. However, these were well used and we are much indebted to Michael
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(President: Fr Andrew)

THE FOOTBALL SOCIETY

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 Cridde turned his attention to the
nineteenth-century French poet Rimbaud, and in his talk, which had great con-
temporary 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 there.
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 multi-
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
manner 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)
THE AMPLEFORTH JOURNAL

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.

A. M. Gray, Capt.

THE JUNIOR DEBATING SOCIETY

This term opened with the motion that "This House believes that examinations hinder education." It was defeated by 42 votes to 19. Mr Giedroyc, Mr Hamilton-Dalrympie 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, Arbuthnott, Bennett, Campbell and Donnelly all displayed considerable gifts of oratory. The debate was thrusting 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 parish debate when the House felt that the one most in need of the parachute was Droopy, the other contestants being Beethoven and the Dalai Lama. Other regular speakers of notable ability are Messrs J. Harrison, A. I. Fraser, A. H. S. Fraser, Allen, Hatchison, O'Farre, Brewen and Gillow. Special thanks go to our guest speakers.

(President: Mr Callighan)

THE MATHEMATIC 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: Fr Andrew)

S. H. MATTHEWS, Hon. Sec.

THE 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—but all aspects of mating, nest making, egglaying and hatching 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 Louis, 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 26th 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)

SOCIETIES AND CLUBS

YORK ARTS THEATRE

A second 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 tells us she is inviting her back soon to play the lead in Brecht's Mother Courage, which will indeed be something to look forward to.

We were lucky, too, to see a performance of Molière's La Minerve 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 Bunney, came up from London to head the cast of the Harrogate Theatre Company for their production of The Mousetrap. She is a 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 says, 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 must 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 quintet set in a mental home. But the first act (without the two theatrical knights who grace 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 superbly witty production and performance by this Company, notably in the hilariously dinner-party scene two dinner parties that take place in two different houses on two successive days. The two parties are attended by two of the young couples, that take place in two different houses on two successive 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
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 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 willingness suspension of disbelief" expected of any fair audience less likely when, even the leading role is of limited interpretation. Frank Barrie's Richard showed a cynical contempt for womankind 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 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 will testify. Linton is not aware of his own power, pace and potential; when he has the confidence to give it all throughout a whole game, what a player he will be! D. Finlow's Barrie's Richard, the three-quarters were fast and able in the physical department. S. Murphy and S. Linton, the two wingers, had a fine turn of speed and good finishing. Playing as they did, 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.

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 Comedie Francaise.

D.L.M.
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 mud 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 Haileybury 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 forgivably 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 spoke 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, C. 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.

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.

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 kicks 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
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.

v. DURHAM (at Ampleforth, 10th October)

This 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 Poll 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 C. 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.

v. 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 Vincenti. 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.

v. 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 boot 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; Poll and Doherty began to set up the pick 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
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 crashed over festooned with Denstone bodies. Mangeot improved this try with a magnificent kick from near touch against the wind. M. Ainscough went off once more for further treatment, Denstone scored a fine try on the blind side to make the score 15–6 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 School’s 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 a brave attempt to get back into the game but Doherty, Allen and Pickin were superb in the pack though it was 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 turned 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 in the tight. 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 swiftly 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 opportunistic 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 relented 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 Walls and Gosling, coming in for injured players, performed quite brilliantly.

Won 10–4.

v. ST. PETER’S (at York, 17th November)

This 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 threats by Pickin, M. Cooper and Doherty were only stopped with difficulty; but the St Peter’s defence looked tighter than the School’s and 5–0 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 a try, 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 equally 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 Pickin were superb in the pack though it was a far from convincing performance by the rest of the forwards.

Won 14–6.

v. STONYHURST (at Ampleforth, 10th November)

This was a game that 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 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. WHITGIFT (at Whitgift, 15th December)

This 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
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 kicks were a continual thorn in the side of the Haileybury flankers who were trying to get to H. Cooper; and Foll leading a very fast pick 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 over and 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 unhappily substituted.

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 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. Fincher 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 that they still and maintained 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 backing 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. Fincher and 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 penalty on the resumption had once again to keep the continual raids at bay. But then a shake out 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 unhappy air. Pickin steadiest the ship and when H. Cooper 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.

The following played in the 2nd XV:

Full back : H. P. Swarbrick, N. Johnson
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. Langdale, 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.

Existing 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.

Seales proved a turning point. Against a good Seales side the forwards began to come together. The backs 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 Haileybury 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 unhappily substituted.

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THE AMPLEFORTH JOURNAL

RUGBY FOOTBALL

THE UNDER SIXTEEN COLTS

The group arrived at the Under 16 level with a considerable reputation and an unbeaten record. It happened this year in the middle of the term and for two of the six matches we were without the usual men in key positions. These were the two matches we lost. The first of the two defeats was against Scarborough College and we only had ourselves to blame; whereas in the second we were beaten by a better side from Leeds Grammar School.

The other four matches were won. When the team was at full strength, as it was in the last two matches, it looked impressive. The forwards, led by the captain, D. P. Herdman, became an efficient pack and always won more than an equal share of the ball.

The three-quarters eventually settled down and looked a polished line. J. Murray-Brown played outstandingly well at stand-off and D. P. Weaver if he was given a little room was a very dangerous wing. All in all the quality of rugby was very high for a third year. The results of the matches were as follows:

- v. Pocklington
  - Won 28-4
- v. Durham
  - Won 30-3
- v. Scarborough College 1st XV
  - Lost 6-16
- v. Sedbergh
  - Won 13-7
- v. Leeds
  - Won 52-0
- v. Barnard Castle
  - Won 17-4
- v. Ripon A XV
  - Won 25-0
- v. St Peter's
  - Won 20-0

THE UNDER SIXTEEN COLTS

The team included a number of players who in a less gifted year would have gained places in the side. The epitome of the approach of this side was represented by Wood; he was asked to play in various positions throughout the term and always gave of his best, playing with whole-hearted determination. Hunter-Gordon and Dowling also played and made useful contributions and one's sympathy went to Dundas who was selected for the Leeds match and thus never got the chance of appearing in the team. There were many other players in the set who in a less gifted year would have gained places in the side.

The above all gained their Colts colours.

Played 8 Won 8 Drawn 0 Lost 0 Points for 230 Points Against 19

v. Pocklington
- Won 25-0
v. Durham
- Won 24-1
v. Newcastle R.G.S.
- Won 23-0
v. Sedbergh
- Won 38-0
v. Ashville
- Won 19-3
v. Stonyhurst
- Won 20-0
v. St Peter's
- Won 29-0
v. Barnard Castle
- Won 32-0

These successes were followed by a lethargic performance at St Peter's. Slipshod handling and poor positional play saw several tries thrown away. Victory was never completely safe until Hamilton-Dalrymple added a try to one scored by Misick and two penalties by Macauley. Fortunately the team returned to top form for the Barnard Castle game. In spite of difficult conditions they put together a well-constructed match to round off the season in superb fashion. It was a great pity that the Leeds match had to be cancelled.

In terms of individuals some players of great potential established themselves. Lucey played a very adventurous game at full back running with spirit and flair. Hamilton-Dalrymple's strong determined running was a noteworthy feature of the team, but Misick was no less impressive on the other flank. Webber played with unobtrusive neatness in the centre and gave great stability to the defence. The attacking half of the side lay in the combination between, Rickerstaff and Macauley: the former's strong determined running acted as a perfect foil to Macauley's more deft approach. The latter's handling and kicking ability coupled with his tactical awareness meant a great deal to the team. He could not have been such an influence without the consistent service which Dyson provided. Dyson himself had a very good season. His strength on the break brought him many tries.

In the forwards the front row improved enormously. Low was always a good hooker and became a fine thrower while the two props, Zmyslowski and Burdell, improved in technique as the season progressed. The heart of the team lay in the second row. Lonsdale may have lacked something in pace, he sealed the blind side most effectively. Tate at No. 8 scored several key tries and Thomas was always quick to round off the season in superb fashion. It was a most enjoyable experience to be associated with this group of boys.
This 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 groomed and the ability to respond to raise the quality of their tackling, mauling, handling and back-building 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 those 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 defence of the team has been very brittle, only Dunn and Troughton being very effective tacklers, and this has meant that those who had only a marginal superiority elsewhere were also 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 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, there were no match for the St Hugh's pack in which Stourton and Davey were prominent, or for the St Hugh's back line which had scored many tries.

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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 amongst others needed. 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 43-0. But the other semi-final was a real battle, for St Aidan's lone and Lintin, with two tries. 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 38-3. For St Aidan's none did more than the acting captain, Lintin, whose ferocious tackling often saved the day, and Moore 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 latter half 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 weather conditions gained valuable experience: the result was an overall draw. Both St John's and St Aidan's played with great tenacity and it was a pity that the match had to be stopped particularly as they played much of the match with only 14 men.

The Club was able to send more representatives than before to local galas, and with more success. Our breast stroke improved enough to put C. Healy, S. Evans, J. Gosling and S. Reid into the final of the Junior 100 metres Breast: in the Back stroke, P. Graham reached the final in both the galas he swam in. In the December gala, S. Evans and his Under 16 team had a good win. 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 Base Section (in two companies under U/O C. M. G. Scott) has been taught drill by Sgt How, T. A. Fitzherbert, A. M. Gray, N. A. Spencer, H. J. M. Bailey, G. C. Rooney and B. P. Horning. 12 Cadet Training Teams 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 A. M. 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 Yarlester Moor Farm. Then each platoon carried out a map reading and compass course. At the time of the Arab/Israeli war there was a patrol exercise to destroy SAM Missiles on the Golan Heights (near Beacham Farm). The need to safeguard oil supplies to this country provided the background to the A.P.C. Test. After the end of the term. A plan having been prepared to invade Kuwait and seize the oil, a R.N. Frigate, H.M.S. Minirange, 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 flatly regrettable to its standards achieved. The Patrol Commanders were Cds C. Bennett, M. Hornung, M. Baxter, W. Radwanski, H. Railing, M. May and, in addition to the under officers, the instructors were Sgts H. Plowden, Sft F. Plowden, Cpl A. Stapleton, Cpl J. White, Cpl W. Wood.

One hundred and one per cent success was also achieved by Sgts J. F. Anderson (who obtained a Certificate "I" on a Signals Course at Caterick during the summer holidays) and L/Cpl A. C. N. Cunningham in the Signals Section. All 10 candidates passed the Signals Classification test; Cds G. Suter and D. Dobson obtained "A" grades. L/Cpl J. Biddle, 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. Maclean 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 Maclean 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


ROYAL NAVY SECTION

This 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

A. P. GRAHAM, Captain.
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 Scout Committee, and John Foley (H), Charles Francis (H), Ian Millar (A), Mark Willbourn (T), and a new member, Dave Wray (C).

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'Neill 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 the Section and weapons. These visits are always extremely valuable in keeping the Section informed and up to date in its knowledge of the Service.

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.I. 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 (O).

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 lake and showed them how to sail a boat and to use the Outboard Motor. We also took five members of the Unit on a trip to the lake to show them how to sail a boat and to use the Outboard Motor.

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 Bloodgill Gill in Nidderdale, in which we made our debut by being the first all-boy party from Shack. On our Pennine weekend we visited Marble Steps and also made the through trip from Swinside to Kingsdale. Our last trip was a 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 event was organised by Mr. Willbourn and Nick Georgiadis and was held on the weekend of a whole holiday in order to give two full days activities at a whole 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 carried down the River Ure. Three fishermen and a surikin 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 oars. Nick Miller 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 local windpits led to the rediscovery of Split Gill (much to the envy of the Venture Scouts) without a boulder beyond the entrance pitch.

P. J. Farrow, R.A.F., our new liaison Officer, 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 Dun. Sunsat was interesting without being too difficult particularly as Mr Shevelan, the National Park Warden in whose field we were caving, 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 Squirrel”, a BBC 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 caven 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 big to get through despite Fr Richard’s assurances (he has since pushed himself through over narrower entrance). In spite of the guide book’s ‘dreary’ description it turned out to be a very interesting cave with marvelous 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 lake. On the local lake, the wind eddies were such that it was impossible to sail to the entrance of the lake. In spite of this, the guide book’s ‘dreary’ description it turned out to be a very interesting cave with marvelous formations.

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The sea scouts met and decided that there should be a full and varied programme for the New Year.

At the end of the term the troop selected a committee of Charlie Morton, Philip Quigley, Patrick Mann, Andrew Linn and Philip Rapp. Will Nixon was later co-opted to represent the interests of the first year. The committee put in some hard work at the end of term planning a full and varied programme for the New Year.

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 in the unentered class. Thady Ryan was judging hunters then and next day Robert Carr-Gould was showing some of his Garth and South Berks foxhounds with notable success. Redcap again kept the Ampleforth Dog 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. Hornyold-Strickland and J. Buxton whipping-in and A. Ashbrooke Field-master. When his examinations came uncomfortably close the Master handed over to J. Hornyold-Strickland and hunting Christ Church hounds to hunt up here. It was a real pleasure to see him hunting this pack, ably assisted by his whippers-in, Richard Codrington and David Mills. The two days at Ash House and Ouselgill were most enjoyable and all the more impressive in view of the unhelpful weather conditions.

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 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 to 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 Gillean (2,162 ft.). 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 peaks on the island, An Sgar (2,059 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.

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 fives 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, C. Holroyd and M. Fallings. Again we would like to thank Mr Major and Mrs Shaw for their continuing kindness is allowing us the use of their court.

GOLF

Golf also continues to flourish and here again the captain, S. Gedge, set a fine playing example. He won the Vardon Trophy with considerable ease from A. Lockhead 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 term 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 are mere 101. 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 rehearsals, much work was done during the term on Buxtehude’s “ festo, 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 gave an appearance. Even then the holiday did not begin until after a first-class spring-clean on the eve of a holiday. The clean-up of the house, both inside and out, was easily the best individual play in the side. The rest, however, practed 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 Macdonald, R K B Miller, P Moller, C B L Roberts, D Rozenko, W P Rohan.

The postmen were D H N Ogden, A M G Rattrie and P M Graves.

The following played for the 1st XV: C M Waterton (full-back), P C B Miller, P M Graves, M E M Hattrell, D R L McKechnie (three-quarters), J C Woldfield and D H Dundas (half-backs); G E Weld-Blundell, C E Pagendam, R M Glaister, D W Grant, S A C Griffiths, S C C Hare, A W Hawkswell, C P Gaynor, C H B Geoghegan, E T Hornyold-Strickland, P W Howard, G F Hurme, S D Lawson, M Kapustynskyy, M R A Martin, T P MacDonald, P R K Chain, P Milner, S D Lawson, M R A Martin, I P MacDonald.

The following played for the first year: C M Waterton (full-back), P C B Miller, P M Graves, M E M Hattrell, D R L McKechnie (three-quarters), J C Woldfield and D H Dundas (half-backs); G E Weld-Blundell, C E Pagendam, M C Schulte, R P Ellingworth, W J Martin, E J Boon, G E B Pickthall and D H N Ogden (forwards). Colours were awarded to Dundas, Hattrell, R Q C Lovegrove, R A Robinson, I P MacDonald, J G Gruenfeld, S C C Hare, A W Hawkswell, C P Gaynor, C H B Geoghegan, E T Hornyold-Strickland, P W Howard.

THE JUNIOR HOUSE
THE PREPARATORY SCHOOL

Tax Officials for the term were as follows:

Head Captains: MDW Mangham, PFG Brodie.

Captains: CB Richardson, CRN Procter, TFG Williams, OJJ Wynne.

Captains: FWB Bingham, CL MacDonald, WD Hamilton.

Class Captains: AHStJ Murray, PG Moss, ME Fattorini

Captain of Rugby: AHStJ Murray.

Secretary: MJ Robinson.

Office: HVD Elwes

The Preparatory School

THE PREPARATORY SCHOOL

THE PREPARATORY SCHOOL

and was started bravely with a seasonal piece by the Orchestra which for the first time included flutes. HVD Elwes then 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 enterprise selected the Choir rounded off the concert with three roving 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 an appearance 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 for such a concert to be kind enough to let it happen again.

For a good term’s music many thanks to all the involved, and important is 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 Charlton, PJ Fawcett, PFG Brodie.

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 Fowles, DJ Sandeman, JHJ de G Killick, TC Macdonald, OJJ Wynne, VW Bingham, ALP Heath, MDW Mangham, SG Doherty, HVD Elwes, Hvd, DG Killick, AHStJ Murray, MJ Robinson and LBJ David.

Winter Term

Autumn Term. It is difficult to remember yet this would be an apt summary of the term.

Vemoef, TH Woodhead.

Moreland, WA Morland, FH Nicoll, CI Robinson, EC Robinson and TH Charlton, HVD Elwes, TJ Howard, PABR Son 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 Band 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 Ampthill, but we also had an aeromodelling outing, a go at the Gilling Figre, and sent a team to the York swimming gala. We also had enough snow to do some ski-ing and sledding. We even got in an extra whole holiday for the overhaul of our projector, enabling us to enjoy the usual feast of films more than ever.

On the feast of All Saints MW Bradley, NIM Finlow, AWG Green, DCA Green, PG Howard, CDB Jackson, RJ Kett-Stamer, CI Robinson, EC Robinson and TH Woodward 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 party at the end of term. 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. HVD Elwes then 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 performed 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 enterprise selected the Choir rounded off the concert with three roving carol arrangements, sung with gratifying accuracy and enthusiasm.

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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 Malitz was a considerable improvement on last year, we were beaten once again 25-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 we 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 Malitz the other side never managed to cross the Gilling try line, but due to two successful Malitz 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, AHSj 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 test, played uphill in the first half, and had 36 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: AHSj Murray, GTB Fattorini, CB Richardson, MA Bond, AF Stackhouse, FWB Bingham, JCW Brodie, S 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 Stevens, TM Tarleton, TJ Howard, JM Barron 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, KGC Jackson, JEF Trainor, JG Bewenden, PE Fawcett, ZMG Soden-Bird, Off 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 Off Wynne, PE Fawcett, RJ Sates and PJF Brodie.

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