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Literary communications should be sent to the Editor, Revd A. J. Stacpoole, O.S.B., M.C., M.A.

Business communications should be sent to the Secretary, the Revd T. F. Dobson, O.S.B., F.C.A.
EDITORIAL:
MONASTIC HISTORY

This is the third issue of the Journal in the present editorship, since 1967, to be devoted largely to the theme of monastic history and the history of the religious orders, for the most part in Great Britain. Other themes have recurred, especially those concerned with the post Vatican Church and the Ecumenical Movement, but it seems right for a monastic journal, widely based as it is, to return from time to time to its jure et origo, the tradition of Christian monasticism that stems from St Antony of the Desert through a millennium and a half to the very different way of life of the present day.

The tendency has been—as is the way of men—to move from concentrated simplicity to diverse complexity, from single cells to societies of wide economic ramification, deep cultural penetration and many-levelled social intermeshing. One only has to call to mind the Order of Cluny, with its small beginnings in 910 and its vast expansion to near breaking point under Abbot St Hugh of Semur—with its various kinds of dependencies, its prelates even on the papal throne and its confrater system which numbered kings among its members. In England we might cite Durham cathedral priory (by no means the greatest, but relevant to our purpose here), with its college at Oxford, its hospitals in Durham and elsewhere, its Scottish dependency and its local dependencies at Farne Island, Lindisfarne, Lytham, Monkwearmouth, Stamford and others. In France we might cite the rise of the nineteenth century tradition embodied in the liturgical beauties of Solesmes and the intellectual vigour of Maredsous, with its Revue Bénédictine (from 1890; originally, from 1884, the Messager de Fidèles) and the collection Anecdota Maredsolana (from 1893). Perhaps in our present day we might cite Ampleforth, with a Private Hall at Oxford, a foundation abroad, parishes throughout England and Wales and multifarious commitments beyond the Abbey and School. And yet there is a recent counter-tendency, returning to simplicity: two notes in these pages on Burgundian Talé and St Paul’s-without-the-Walls suggest this process, as does the success of the Frères/Sœurs de Jésus (de Foucauld fraternity), whose stress upon poverty and mutual dependence has attracted many followers.

There have been in western Christendom three major periods when monasticism flourished, and these we may loosely describe as the Anglo-Saxon/Carolingian period, when European civilisation collapsed leaving
only secular castles and spiritual fortresses (now for the most part bare battled keeps and ruined choirs around our countryside); the Norman/late medieval period, when civilisation picked up on its own account, expecting monasticism to participate in secular society; and the revival begun in the nineteenth century, when secular society was abandoning all pretence to respect the contemplative vocation or hold for the religious life any strong place in its midst. In recent years and in this issue, important aspects of these three periods have been discussed, often by writers distinguished or particularly expert in the subject of their choice.

As a prelude to the first period, we might cite Derek Baker's article "St Antony and the biblical precedent for the monastic vocation" (Spring 1971, 6-11); and with it two pieces that stem from the Rule of St Benedict, an Editorial entitled "Stability" (Spring 1971, 1-5) and a note involving the *Regula Magistri*, "EBC + RB + RM: a loss of interest" (Spring 1971, 113-5).

The first period naturally puts the Venerable Bede at the centre of interest, as author of the first major history of the English Church (a Church largely developed through the apostolic energies of monks); and, apart from the account of the Durham Bedan Conference of last autumn in this issue, there was an earlier account of "Bede 1300: the Benedictine celebrations at Jarrow" (Autumn 1973, 112-5). Drawing on Bede and recent scholarship, James Campbell of Oxford wrote two important articles, "The first century of Christianity in England" (Spring 1971, 12-29) and "Observations on the conversion of England" (Summer 1973, 12-26). Bede's monastic England being wiped out by the depredations of the Danes, an entirely new revival sprang up in the late tenth century, in the hands of Archbishop Dunstan and King Edgar; and this has been covered in "The Regularis Concordia Millennium Conference", 970-1970 (Spring 1971, 30-53). What followed may be represented by a review article of two remarkable catalogues of monastic data, written in collaboration by Dom David Knowles, "Medieval Religious Houses, England and Wales" (2 ed., 1971) and "The Heads of Houses, England and Wales," 940-1216" (Spring 1973, 32-50). The whole period may be knit together by an article below on the Anglo-Saxon tradition of double monasteries.

The second period may fittingly be represented at the outset by Dr Barry Dobson's sixth century study, "The first Norman abbey in northern England: the origins of Selby" (Summer 1969, 161-75). The early Cistercian movement on the Continent is covered by Dom David Knowles' "Authentic Clarissim: the Cistercian spirit" (Spring 1971, 54-61) and in Yorkshire by Stuart Harrison's "Bare ruined choirs remade" (Spring 1973, 51-9), which also covers black monk monasteries. The whole period is adequately surveyed, albeit under the single subject of learning in the cloister, in Derek Baker's study that uses Dom Robert Joseph's contrast of interests, "Holy rusticity and learned righteousness" (Spring 1973, 9-31); and the period is surveyed in a very extenuated way in the obituary note on Dr W. A. Pantin, historian of English monasticism (Spring 1974, 104-16; cf. addendum in Community Notes below). We might end the period where we began, with Dr R. B. Dobson's writing: his important book on Durham Priory 1400-1450 is reviewed below by Denis Bethell, "Monuments and muniments".

The third period, the revival of the last century, through to the present time, has no major piece in our pages, but many minor ones. Dom David Knowles tells us in these pages of the Sublacus Congregation and the Belgian abbey of Maredsous, and Mr Plumb speaks of a Victorian monk-musician, whose tale might well stand with the second part of Fr Bernard McElligott's obituary notice (Autumn 1972, 85-97), which tells of a modern monk-musician. The history of the Stanbrook Abbey Press is related/reviewed by Fr Patrick Barry under the poetic title, "Without help of reed, stylus or pen" (Spring 1971, 70-4). Coming to the near present, an account of "Monastic foundations in Africa" (Spring 1970, 64-73) is given from a first hand tour by Fr Columba Cary Elwes, who has an interesting note on financing the African missions—where he now is—in the pages below. The Congress of Abbots of the Confederation of Benedictines in 1966-7 and 1973 was twice reported (Spring 1968, 94-6; Spring 1974, 110-4); and the work and thought of the Abbot Primate, Dom Rembert Weakland, have been covered in a report of his visit to Ampleforth in January 1971 during discussions on monasticism (Spring 1971, 105-11), and his lecture on "Creativity and the Spirit" (Spring 1973, 60-8). Another Ampleforth conference, concerning "Monasticism, world justice and peace" (Summer 1973, 106-14) is recorded. A further conference here issued in a note by the Prioress of Stanbrook, Dame Frideswide Sandeman, on the "Free Association of nuns" of the English Benedictines. Perhaps we should fittingly end our survey by citing the ubiquitous Dom Jean Leclercq of Clervaux, Belgium: "Multiplication: Benedictine life in the Church today" (Spring 1971, 75-83).

It has been a movement across seventeen centuries from the utter simplicity of the desert, to the black monk complexity of liturgical splendour (and here we may cite Kenneth Conant's small Cluny study below), to the new simplicity of the white monk desert (in loco horribis et usque solitudinis), to the administrative splendours of late medieval monasticism and its growing intellectuality as the cloister was invaded by academic cloisters, to the abruptness of the Reformation and then the slow revival of the last fruitful hundred years. Now the call to simplicity returns—but the call to diversity and to involvement in the world at large (at home and in the deserts beyond Europe) does not abate.

* * *

A discussion by many of the signatories of the 1973 Canterbury Agreed Statement on Ordination and the Ministry, section 13 (a difficult section on the nature of the ordained priesthood) has regrettably had to be held over, for reasons of space, until the next issue. It follows on from the main theme of the Spring issue.
William Levison found hospitality in 1939, when a fugitive from Nazi persecution. It must have crossed the minds of more than one member that in Hatfield College, where the Conference resided, Dr Bertram Colgrave taught for several years and worked on his editions of Lives of Anglo-Saxon saints. In addition to the twelve major papers there were thirteen 20-minute communications, and the sheer weight and mass of the material offered precluded much time for discussion. We shall therefore look forward eagerly to the full proceedings, to be published in due course as a volume by S.P.C.K. with Gerald Bonner as editor.

The facts behind the commemoration are well known and need only be briefly recounted. Though the year of Bede's birth is uncertain it is generally taken to have been 673; the place of his birth is equally indeterminate but was in the neighbourhood of Wearmouth or Jarrow. We know nothing of his parents, but at the age of seven he was offered as an oblate to Abbot Benedict Biscop of Wearmouth, and later came under the care of Ecgfrith. Wearmouth had been founded a few years before, in 669, on estates granted to Biscop by King Ecgfrith, though it was not until a year later that the building of St Peter's Church was begun. Jarrow followed, the church of St Paul being dedicated on Sunday, 23rd April 685. It is seldom that we can be so precise about a date in the Dark Ages. By Divine providence, it would seem, significant portions of both these original churches survive. It was at Jarrow that Bede passed the greater part of his life, until his death in 735, so far as we know seldom venturing far from the monastery. He was no traveller like Biscop, no man of affairs like Wilfrid, yet to his contemporaries he was the candela ecclesiae. He was a biblical commentator, theologian, chronologist, and historian, and as David Knowles emphasises, a great English patriot.

The Conference was opened on Monday evening by the Bishop of Durham, the Right Reverend Dr Hagood, who began by recounting a recent incident in which the Pope mentioned to the Lord Mayor of London the special affection he had for the English people because they were the fellow-countrymen of Bede. Dr Hagood referred to the volume of essays commissioned by one of his predecessors, Hensley Henson, and published

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On the date of Bede's birth see C. E. Whiting in "Bede: his Life, Times, and Writings", p. 4; and P. Hunter Blair, "The World of Bede" (1970), p. 4. The year may well have been 672. Exactitude rests upon the answer to the question —was Bede aged 59 or in his 59th year when he completed his "History" in 731? See D. Knowles, "Saints and Scholars" (1962), p. 15.
in 1935 on the occasion of the twelve-hundredth anniversary of Bede's death. The first paper of the Conference followed, by Professor Dorothy Whitelock, who had chosen as her title, "Bede, his teachers and his friends". Miss Whitelock outlined what is known of Bede's life, and dwelt discursively on the personal influence in it. Abbot Geoffrith clearly made a strong impact on the small boy, exemplified so well in the famous incident of master and pupil singing the office together in choir during the plague (if we are in fact justified in identifying the pupil with Bede). Bede appears to have been greatly devoted to Geoffrith, who with Bishop was responsible for the library which made Bede's later work possible. Though Bede himself is not known to have travelled much, he entered into the heritage of the many journeys of Bishop, who often spoke of the places which he had visited. It is clear that Bede received his earliest instruction from teachers who knew Latin well—the Latin of Bede is in fact one of the miracles of his work. It might well be that Bede was taught in person by Bishop and Geoffrith. Other prominent ecclesiastics who entered Bede's life included John of Hexham, who ordained him to the priesthood, but we cannot really know what influence he had on Bede. Amongst Bede's friends we see the Cuthbert (not the Farne saint) to whom the "De Arte Metrica" is dedicated; and a priest John, to whom Bede in 705 sent his first "Life of St Cuthbert". He also sent books to Acca, who did so much for the church of Hexham, and with whom Bede had a long friendship and whom he often met. He speaks of Acca in the warmest terms. He dedicated various works to other friends. For the "Historia Ecclesiastica" he was indebted to Albinus, who had long before urged him to write it. It appears to have been rather late in the work that he consulted King Edmund, of whom he speaks with respect; and Bede's account of the miracles of King Edmund is very inadequate. In one place he speaks of miracles having been done by King King Edmund, yet Bede was ready to apply the principle of restraint. He agreed with Gregory that miracles were more likely to be frequent in the times of Christ and the early Church, but it did not follow that they could not happen currently. In sum, we can say that Bede believed that miracles could and did occur, though he himself had little personal experience of them.

Bede in his lifetime was occasionally an object of criticism, notably on the grounds that he was an innovator, though in reply he could argue that he had a fine library behind him, the like of which was available to few of his critics. In the "De Temporibus" he even came under a suspicion of heresy, in connection with the date of Christ's birth. With the growth
of maturity Bede became increasingly aware of his own scholarship, but he carried his learning lightly, because his heart was in the right place.

After this weighty paper the Conference broke for coffee, later reassembling for the first batch of communications, given in the Pemberton Building on Palace Green. The Reverend L. W. Barnard, Senior Lecturer in Church History at Leeds University, in his paper "Bede and Eusebius as Church Historians" chose to draw attention not to the many well-known virtues of those historians, but rather to their flaws, while recognising Bede's superiority to Eusebius in historical ability. He put the case against Bede, who often presents a tendentious view, as in his treatment of the Britons, who are a corrupt people undergoing the judgment of God. An American scholar, Professor Roger D. Ray, in "Bede the Exegete as Historian", insisted that Bede was saturated with the Bible and that his historical work must moreover be seen against the background of patriotic learning. He argued that the Historia was intended to be read as locutions, as was the Bible—hence the systematic division into chapters. Francis J. Byrne, Professor of Early Irish History at University College, Dublin, presented a paper entitled "The Stand of Colum at the Synod of Whitby". He opened with a forthright denial of the existence of a "Celtic Church", quoting extensively from Latin sources with rapid facility. He developed the argument that Colman found the synod intolerable because it was under the king (Oswiu). The Irish would never have tolerated the direction of Church affairs by their kings, who did not even attend synods until late in the eighth century. A young scholar, Mr C. P. Wormald of All Souls, Oxford, spoke on "Bede and Benedict Biscop". He deprecated the habit of calling Wearmouth-Jarrow a Benedictine house, though certainly St Benedict's rule was known there. Mr Wormald explored the influence of various rules on Biscop—and he wondered why he was never made a bishop. The final speaker of the morning, the Reverend John Godfrey, Rector of Donhead St Andrew, Wiltshire, had chosen as his subject "The place of the double monastery in the Anglo-Saxon minster system". He argued that to understand the double monastery we must see it not only against the background of monasticism, but in the context of preaching and pastoral care which characterised the age of the Conversion. No monasterium of the time could have discharged itself of the role of a Christian centre for the district in which it was placed, and to fulfil this role a monastery would need a body of priests and monks.

Dr Ludwig Bieler, with his paper "Ireland's contribution to the culture of Northumbria", was the speaker for the one-hour session on Tuesday evening. He began by summarising the familiar story of the conversion of the North-East of England, emphasising the help received from Iona and the impressive personality of Aidan. Northumbria was well on its way to becoming an offshoot of the Irish Church. When Oswiu at Whitby decided for Rome. The Roman influence was reinforced by the arrival of Theodore, and yet Irish religion remained on the scene. It was pointed out that when Bede rejected the Easter dating of the Irish Christians, he excused their deficiencies by remarking on their isolation. He admired the Irish for their devotion, observing how in the days of Colman and Finnian many English had gone to Ireland for learning.

Under Aldfrith of Northumbria (665-705) there was much Celtic influence, and this was probably based on the Irish education of that king in Wessex. Dr Bieler mentioned the Irish influence in hand-writing and script; the attraction of many students to the school of Canterbury under Theodore. And Hadrian must have led to an interaction of the English and Irish writing styles. Irish influence is certainly evident in Northumbria in biblical exegesis, which was strong in Ireland. But the greatest work of Northumbrian scholarship, the Historia Ecclesiastica, is devoid of Irish influence. It is possible that the Irish introduced into England the devotion to the Cross, and private confession to a priest was Irish before it came to be widely accepted in England. Penitentials after the Irish fashion were compiled in England; but though there was a tradition of hagiography in Ireland c. 700, there is no evidence of influence from this source in Northumbria. Bieler mentioned the Codex Amiatinus (now in Florence), and discussed biblical manuscripts, and concluded by observing that during the later eighth century Northumbria as well as Ireland and Southern Scotland were in fact part of the same artistic empire.

If Tuesday was a full and weighty day, Wednesday was varied. It was opened by André Crépin on "Bede and the vernacular", a paper marked not only by learning but by characteristic Gallic clarity. With an equal facility, in the course of his paper, the speaker referred to St Augustine, John Donne, Keats, and Aldous Huxley. He aroused considerable interest by his comparison of chewing the cud to the deep pondering of the Scriptures, and by his argument that ruminatio was a technical term in Bede's day. Bede's works are in a Latin of which the quality matches the quantity. He had learnt Latin from an early age, a point where he must have been saturated in the language, even dreaming in it. Indeed his Latin is so good that it is difficult to detect signs that it was not his native tongue. Crépin, however, mentioned the parallel case of Boniface, whose Latin is excellent, and who when in Rome before the Pope nevertheless preferred to write down his confession of faith rather than attempt to match his spoken Latin with the everyday speech of Rome. Bede's concern for his native vernacular is evident from his various interpretations, such as that of the names of the months in "De Temporum Ratione", and his rendering of Streoneshalh as "bay of the lighthouse". In his discussion of the use of interpreters in the Conversion

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10 Ludwig Bieler is Professor of Palaeography and Late Latin in University College, Dublin. He is editor of St Patrick's works, and well known for his research into early Irish script. He is author of "Ireland, Harbinger of the Middle Ages" (1965); "The Christianisation of the Insular Celts" (Celtica VIII, 1968).

11 André Crépin is a Professor at the University of Picardy in Amiens, and especially interested in early linguistics.

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ard at the Whitby synod, Crispin brought out the importance to Anglo-Saxon ecclesiastics of their native tongue. Caedmon sang of the Creation, and at the Whitby synod, Crepin brought out the importance to ecclesiastics of their native tongue. Caedmon sang of the Creation, and at the Whitby synod, Crepin brought out the importance of the Creed and Lord's Prayer being rendered into English. Bede was familiar with native poetry, hence his keen interest in Caedmon. Indeed, the technique of spiritual ruminatio and that of Germanic poetic composition were one and the same technique. To Bede all languages were of equal validity, even in the highest domain, and it will not do to think that Bede regarded Old English as good enough only for daily conversation. In the final event both Latin and English were on the lips of the dying Bede, showing his loyalty both to the Catholic Church and the English nation.

Coffee was followed by four communications. Mr. Peter Lucas, of University College, Dublin, read a paper entitled "Christianity and the Old English Exodus", distributing typed copies of extracts from the poem in the Old English original to enable his hearers to follow more easily. Mr. Lucas studied the poem's allegory—the Cross accompanying the Israelites as the mast of the ship and the cloudy pillar. He showed that much of this poem is filled with biblical and metaphorical terms. Another member from Dublin, Dr. Proinsias Ni Chathain, of the Department of Early Irish at University College, read a communication on "Some early Irish hymn material". Some Irish hymns, she explained, were for saints' festivals, some for use as charms, some simply for private devotion. And there were the Loricae or "breastplates", in both Latin and Irish, in which the powers of nature, the Trinity and the saints, are invoked on behalf of various parts of the body. St. Patrick's Breastplate, of the eighth century, appears to have been the refectory. One of these buildings is rather like the familiar type of royal hall; it has a large assembly hall, and attached to its east end a small private suite. Some of these buildings were obviously used for themselves. It is clear that they re-used Roman masonry, and Miss Rosamond Cramp is Professor of Archaeology at Durham, and throughout the Conference was very much on her own ground. Her published papers include "Early Northumbrian Sculpture" (Jarrow Lecture, 1965), and "Anglian and Viking York" (Borthwick Paper 33, 1968). Her articles on Northumbrian glass are as follows: "Decorated window glass and millefiori from Monkwearmouth" (Proc. Eighth International Congress on Glass, 1968); "New finds of decorated glass from Monkwearmouth" (Antiquaries Journal 50, 1970); "New finds of decorated glass from Monkwearmouth" (Antiquaries Journal, forthcoming volume). On the afternoon of Wednesday the Conference made its way by coaches to Monkwearmouth, where Miss Rosemary Cramp, on the site of Bishop's foundation of St Peter's, outlined what she had been doing in recent excavations. She continued the theme back at Durham in the evening, taking the title "The Limitations of Archaeological Evidence" for her lecture, which was illustrated by slides. During the past twelve years there have been eight seasons of excavation on the twin foundations Wearmouth-Jarrow. Miss Cramp criticised the idea that the Iona tradition had no place here, but the Wearmouth-Jarrow buildings were, nevertheless, the expression of a new ideal—Northumbrian Christianity had come of age and was claiming its inheritance from Rome. One would like to know more than we do about the Gaulish builders and craftsmen who were employed at Wearmouth. How were they paid? Whence came the wealth which lay behind such places as Wearmouth and Jarrow, and indeed Whitby.

Miss Cramp criticised the late Sir Charles Peers for the destruction which was an unfortunate feature of much of his archaeological work at Lindisfarne and Whitby. Nor did she like some of his conclusions, such as the existence of a smithy at Whitby. She thought that even the most muscular of Anglo-Saxon nuns would be unlikely to do this sort of work. (But what of the monks at this double house?) At Wearmouth Miss Cramp found a very complex cemetery, over which some later Saxon buildings had been put, but it is clear that the monks and layfolk had their separate cemeteries. Interesting finds were a cobbled path leading down to the river, and south of the church a shrine, suggesting a Roman martyrium. A striking feature was the long gallery, with baluster-shafts and glazed windows. Like Wearmouth, Jarrow was close to a river. But by the time Jarrow was founded the native Anglo-Saxons were learning how to build for themselves. It is clear that they re-used Roman masonry, and Miss Cramp has been trying, so far without success, to find a nearby Roman camp. She has not yet worked north of Jarrow church, but on the south she discovered cemeteries, in which were objects such as beads. Male bodies were found aligned with the church. The major find has been a group of large buildings south of the church and cemeteries, one of which appears to have been the refectory. One of these buildings is rather like the familiar type of royal hall; it has a large assembly hall, and attached to its east end a small private suite. Some of these buildings were obviously very grand, and large quantities of glass were found (probably the earliest stained glass in Europe). In a building which was perhaps a guest-house there was plastered ceiling work and wall-painting. In addition, there were workshops, huts and drainage.
Professor F. M. Wallace-Hadrill is a Fellow of Merton College, Oxford, and Chichele Professor of Medieval History. He was a Jarrow Lecturer for 1962 with "Bede's Europe", and is the author of "The Barbarian West, 400-1100" (1952), and "The Long-Haired Kings" (1962).

At the end of his paper Professor Wallace-Hadrill discussed Plummer's criticism of Bede for his use of and references to continental history, and suggested that Bede here showed that he had a wider view than his commentator: but despite his occasional reservations Professor Wallace-Hadrill clearly considered that Plummer was indeed an appreciative and discriminating admirer of Bede, and that his commentary remains a very valuable one.

Dr Kirby showed that Pictland seems originally to have been divided into separate kingdoms and sub-kingdoms, though the limits of the kingdoms fluctuate and it is unclear how far back they date. Each kingdom seems to have had a royal succession, though the comparative importance of each royal family depended on the strength or weakness of the current king; but by the early sixth century the provincial royal houses appear to have been superseded by the two royal houses of Fidach (Moray and Ross) in the north and Fortriu (Angus and Mearns) in the south.

Professor Wallace-Hadrill cited various instances where he felt that Plummer had mistakenly criticised Bede: for example, Plummer felt that Bede gave an overlong account of Arlanism. But hereys and people's reaction to it would be very important in Bede's eyes, and he may well have felt that it was theologically more dangerous than paganism. Similarly, Plummer felt that Bede over-emphasised the importance of the Easter controversy: but the evils of a divided Church must have been very clear to Bede, and this would explain his extensive treatment of it.

On Bede's treatment of miracles Plummer is somewhat reticent: he feels that Bede as a man of his time must be expected to record miracles, but that the modern reader should ignore the...
varieties of minuscule more closely than had been attempted in the past. He felt that there were numerous characteristics by which minuscule could be classified (e.g. breadth of stroke, and whether the pen was lifted between minims), and maintained that the limits of minuscule could well be more widely drawn—what others had previously described as poor majuscule, he would prefer to call good minuscule. He believed that this closer analysis of minuscule made it easier to justify the datings given in CLA.

Professor Brown felt that this more detailed study of script styles showed the descent of minuscule to be a complicated one, from new Roman cursive, half uncial and quarter uncial. He ended on a note of caution, suggesting that although a detailed analysis enabled us to say more for certain about manuscripts we should guard against the temptation to be more definite than was justifiable in the light of current knowledge.

The last paper before we broke for lunch was a communication from Dr. Hugh Farmer in which he gave an account of the first fully illustrated life of St Cuthbert (Oxford, Univ. College MS 165). Dr Farmer suggested that this was probably written in the late eleventh or early twelfth century as it does not mention the translation of St Cuthbert (1104). It was probably not a shrine book as it has no music or liturgical texts, but was most likely written for some rich patron. Dr. Farmer suggested it might have been written for St Margaret of Scotland (d. 1093) whose daughter Matilda founded the religious community at Southwick, in whose library this MS was found.

In the afternoon we were shown over the Jarrow excavations by Professor Cramp, and in the evening Mr. Peter Hunter Blair spoke on Bede's Northumbria in his later years and in the century after his death. He suggested that the state of Northumbria in the seventh century was no more and no less violent than in the eighth, but that in the seventh century violence resulted from conflict with external enemies, whereas in the eighth century it was due more to internal strife. The main part of his lecture, however, was concerned with the state of learning and in particular with the books that were available to scholars of the time. Forty years ago Laistner produced a list of 84 books which he believed must have been in Bede's library, and that list could now be lengthened in the light of recent scholarship. Mr. Hunter Blair compared Laistner's list with what is known of the library at York, mentioning Alcuin's description of the library in his poem about the archbishops of York. Alcuin gives 41 names in all, but these are of authors only, not of their books, and it is quite possible that an author might be represented by more than one of his works. We must mention, too, that Alcuin says that he has not given a complete list: to do so would take too long. We have independent evidence of York's excellent library in that we know students were sent from Tours to copy some of York's books and thus enrich their own library.

Mr. Hunter Blair next considered whether Bede knew Vergil. Almost all Bedan students from Plummer to Laistner had been convinced that Vergil was known at Jarrow, but Mr. Hunter Blair showed most interestingly that Bede's quotations from Vergil could have been taken from the standard grammarians and need not pre-suppose knowledge of the original. He showed that eleven works of Bede have no Vergilian quotations at all: and that where there are quotations it is very frequently possible to find them in the standard school books of the time—Mr. Hunter Blair illustrated his points with a wealth of examples, while completely disclaiming any pretensions to expertise in classical scholarship—somewhat to the amusement of his audience.

After suggesting that Vergil was unknown in the original at Jarrow, Mr. Hunter Blair went on to say that copies did appear to exist in the York library: Alcuin makes references to Vergil which seem to indicate knowledge of the poet at first hand, and there also exists a MS of Donatus' commentary on Vergil dating from the second half of the eighth century, written partly in a Tours hand and partly in insular minuscule—this may well be one of the MSS copied by visiting students from Tours.

Finally, Mr. Hunter Blair briefly mentioned some other authors who occur in Alcuin's list but do not seem to have been known in Jarrow: Aristotle, Statius, Lucan, Boethius and Cicero: and suggested that it seems likely that the library at York was more extensive than that of Jarrow. Aethelbert, who became Archbishop of York in 766 may well have been responsible for enriching the library: he was master of the school before becoming archbishop, and he travelled abroad to look for books and for new learning: and in Alcuin's song about York the description of the glories of the library occurs in the section about Aethelbert.

Friday morning began with Professor Rosalind Hill's main paper on 'Bede and the Boors'. The speaker pointed out the difficulty of evangelising a pagan country when it was impossible to do more than give some initial teaching, after which converts would have to rely on the occasional visit from a priest or teacher. She cited, from Bede's 'Prose Life of St Cuthbert', an incident which probably occurred somewhat less than 30 years after Christianity reached Northumbria: in it some laymen inveighed against the monks for taking away the old ways of worship, while nobody knew how the new worship was to be conducted.

In describing the missionaries' initial difficulties, Professor Hill remarked that it was almost essential to begin by converting the ruler, who could usually carry his subjects with him. Clearly this sort of rapid mass conversion made it hard to ensure that the converts really knew...
what they were affirming, and any kind of post-baptismal instruction depended very much on where a man happened to live. If he lived in the depths of the country he might well learn nothing more about the Christian faith—though, as Bede wrote to Egbert in 754, none were exempt from taxes payable to the bishop.

Another difficulty in the early days was the lack of native clergy who could instruct the laity in their own tongue, and also of churches where they could meet for worship. Professor Hill believed evidence showed that there were a number of churches, and also pointed out that wayside crosses in villages served as meeting places for worship—Bede writes of bishops going into villages and teaching, though he was certain that they did not usually go often enough.

Professor Hill gave many examples to show how old beliefs and practices flourished alongside the new faith, emphasizing that often the conflict for the potential convert was between two different "goods", not a simple one between good and bad; and in her final section she described Bede's view on the best way to teach in these circumstances. He felt, firstly, that bishops should be helped by teachers, as their dioceses were too large for them to visit them adequately. These teachers should, if they were priests, say Mass and encourage the people to receive Holy Communion—indeed he felt that many lay people could well receive it every Sunday and feast day, provided their lives were exemplary. Next, it was most important that all should know and understand the Lord's Prayer and the Apostles' Creed: for this reason he translated both into English for the benefit of those who knew no Latin. Finally, Bede clearly considered the use of songs for instruction to be helpful; if biblical stories were put into verse form they could be carried everywhere by itinerant singers, and possibly reach people who were never visited by a priest.

After a coffee break we heard some more communications from members of the Conference.

Mr Urry gave an account of the positioning of the shrines behind the high altar in Canterbury Cathedral. Two of the saints appear to have been moved during the thirteenth century, but the historical position seems to have been established now. (This paper was already promised to another publication and so will not be included in the published "Proceedings" of the Conference.)

Next Sr Benedicta Ward, S.L.C., discussed the miracle narrations in Bede's work. She pointed out that even sophisticated medieval writers such as Abelard record miracles, and that it is clear that writers and audience alike believe in them—which is not to say that they must have happened as related. Sr Benedicta pointed out that Bede's interest was in why rather than how miracles occur: he calls them signa not miracula, and their significance for him lies in how far they succeed in bringing man to salvation.

Having studied Canterbury Cathedral earlier in the session we now turned to Claudius' use of quotations from Bede's "De Templo". The
These churches represent the quintessence of the Romanesque architecture of the tenth and eleventh centuries, Cluny III being the largest in the world (555 ft), whose interior vaulted height for the first time exceeded 100 ft in medieval architecture. Here Kenneth Conant reconstructs the view of the three churches from the monks' cemetery: on the left is Ste Marie du Cloître with the main dormitory in the background; left of centre, Cluny II (c955-81) with Notre Dame du Cimetière to its right; centre, existing south arm of the great west transept; right, Cluny III (c1085-1225) which was destroyed after the French Revolution. Nearest to our view are five characteristic semi-circular attachments to the main edifice: the three centre ones are three of the five principal altars of Cluny, attached to the apsidal ambulatory. The monks in the foreground will give a sense of scale.
Revd Iain Douglas described the work of Claudius, who studied and taught in Lyons in the early ninth century and became Bishop of Turin in 816. One of his biblical commentaries contains passages from Bede’s “De Templo”, so it is clear that by this time Bede’s fame as a commentator was already widespread.

Next Professor Mackay demonstrated Bede’s skill with language, by showing us how he used his source material. Bede’s “Vita Felicis” uses Paulinus of Nola as a source, and Professor Mackay provided us with copies of corresponding passages by Paulinus and Bede which showed clearly that Bede did not quote wholesale, but assimilated his source, thereafter using synonyms and making stylistic changes where necessary, so as to produce a smooth, harmonious text. Professor Mackay considered, too, that Bede was rhetorically more skilful than Paulinus: he uses words deliberately to echo earlier passages in his text and to point forward to later ones, thus emphasising the lesson he wishes to teach.

The final communication before lunch was from Mr B. S. Benedikz, who showed that Bede was known in Iceland, although there is no extant copy of any of his works and no church dedicated to him. Mr Benedikz cited references to Bede in landnamabókr and also in a fourteenth century codex; references to his chronological works; and some weather lore, written down c. 1600, and attributed to Bede.

In the afternoon Dr Gibby, formerly of the department of chemistry in the University of Durham, and a great authority on all local historical, antiquarian and archaeological matters, took the Conference members on a guided tour of Durham Cathedral. We were most grateful to him, as he showed us many things of interest which the casual sightseer would have missed. One such was an instance of medieval mass-production: one of the nave pillars has an all-over lozenge pattern, and Dr Gibby pointed out that the pattern is so arranged that all the stones are interchangeable and could have been prepared entirely off the site.

On Friday evening Professor C. W. Jones was to have spoken on “Bede’s Place in Medieval Schools”. As mentioned above, illness unfortunately prevented his attending, but his paper was read for him. Professor Jones discussed the form education took before, during and after Bede’s time, and dealt in detail firstly with what Bede himself studied and taught, and then with how his own writings were used in the ninth century.

We were reminded that from the fourth to the sixth century Christian education had been of two kinds: the one designed to supply the need for secular priests, the other to provide an apprenticeship for the cloister. When the western episcopate became impoverished in the seventh and early eighth centuries, only the monastic type of education was able to survive. Thus when Gregory planned to evangelise Britain, this was the...
sort of education that his missionaries brought with them.

A study of Bede's writings indicates that the monastic curriculum of his times included the direct study of Scripture in both Latin and Greek, versifying, astronomy, ecclesiastical arithmetic and sacred music. Professor Jones pointed out the similarity between this reconstructed curriculum and that described in Charles the Great's General Admonition of 789, which orders schools to be created in every monastery and episcopal see for boys to study "psalmodia, notas, cantus, computum, grammaticam and libros catholicos properly edited".

Professor Jones next considered in turn each of these fields of study, looking at what Bede had written in each of them. Under notas, for example, he mentioned Bede's "De orthographia", a collection of quotations from numerous grammarians to illustrate correct usage; in this work Bede did not list alphabetically by second and subsequent letters, though the system was known in his day, and this, combined with his giving borrowings from authors in clumps, suggests that he continued to add material to this work over a period.

In the last section of his paper Professor Jones considered the popularity of Bede's writing after his death, mentioning in particular the Carolingian period 800-950. He took as an example the many glosses on Bede's texts which date from this time, pointing out that their number indicates the high regard in which Bede was held, and also that, since glossed manuscripts would be subject to considerable wear and tear, the original number of such manuscripts is likely to have been larger.

Finally Professor Jones emphasised that if Bede's work seems to have been neglected in the immediate post-Carolingian period this was not because he had been found wanting, but because the responsibility for public education was by then reverting from the monks to the State and Church, so that the type of schooling for which Bede wrote was disappearing.

The formal part of the Conference ended with this paper, but most members stayed on to visit Hexham, Housesteads and the Roman Wall on Saturday. This made a pleasant conclusion to a Conference marked by the erudition and clarity of its speakers and by the friendliness of its atmosphere. It provided illumination and stimulus both to the already learned and to the beginner, a combination which would have been pleasing to the "candle of the Church" in whose honour the Conference was convened.

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**THE DOUBLE MONASTERY IN EARLY ENGLISH HISTORY**

by Rev John Godfrey, M.A., F.S.A.

This article can be taken as a study of past processes of living that appear exotic and even imprudent to the way of life that the 'great years' of monasticism—Norman to the Dissolution—honed into 'perfection'. Or it can be seen as a contributive element from an earlier civilization to the modern debate on celibacy: "It is time that there were religious communities to demonstrate that men and women can live together in consecrated celibacy" (New Blackfriars, October 1973 and May 1974). Or it can be taken in its own right as a genuine manifestation of one way of living out the religious life in community. This way has always been distinctively English, the endeavour to share a cloister in shared celibacy, only one Englishman ever founded a religious order, and that was St Gilbert of Sempringham, whose Gilbertines followed the double monastic principle.

The author is in the tradition of the nineteenth century rector-scholars, writing authoritatively on the Anglo-Saxon Church from his rectory at Donhead St Andrew, Wiltshire. This article grew out of his contribution to the Bedan Conference. It covers in greater detail the same ground in part as that of Dr Noreen Hunt, "Notes on the History of Benedictine and Cistercian Nuns in Britain", Cistercian Studies VIII.2 (1973), 137-77.

The institution of the double monastery was probably known somewhere or other in the western Church throughout the greater part of the middle ages. It was to reach its culmination in such Orders as that of Fontevrault, founded at Fons Ebraudi in the Loire valley, not far from Saumur and Chinon, early in the twelfth century, and that of the Gilbertines, established at about the same time by Gilbert, rector of Sempringham, a large proportion of whose houses was in Lincolnshire. The system took many forms, and clearly fulfilled a need. It is with the double monastery in the early Anglo-Saxon kingdoms that we are in this paper concerned. The early history of the double monastery is associated especially with Gaul; and recently Mr James Campbell has drawn attention to the close relationship of Gaul with England in the seventh century, which may perhaps be regarded as the golden age of double monasteries in the west. The Gallic Church, it might also be remarked, had a strong sense of continuity with the spirit and institutions of imperial Rome, as well as with the Germanic ancestry of the Franks. It was probably aware, if half-consciously, of the attitude of both Romans and Germans to womankind.

1. T. S. R. Boase, Fontevrault and the Plantagenets (Journal of the British Archaeological Association, xxxiv, 1971); Rose Graham, St Gilbert of Sempringham and the Gilbertines (1901).


In Roman life during the imperial age there was not only a strong sense of respect for women, but an underlying tendency in favour of their emancipation from the disabilities of the old law. Girls were often taught the classics along with their brothers, and the blue-stockin was by no means an uncommon type. Thus the wife of Pliny, Calpurnia, shared his literary tastes. Women exercised an influence over public affairs, and the wives of generals accompanied them to the camps—sometimes to the detriment of military performance. According to Suetonius, Augustus was in the habit of discussing state matters with his consort Livia. Seneca in his letters to his mother Helvia, herself liberally educated, reveals his high regard for women. Roman womanhood perhaps reached its apogee in Galla Placidia, half-sister of the emperor Honorius. She has a worthy memorial at Ravenna, in a tomb which contains the world’s finest mosaics. Placidia exercised a powerful influence over the barbarian chieftains, who were themselves generally alive to the abilities and character of women. The observations of Tacitus on Germanic women are famous. Women have been known to restore the fighting spirit of armies on the point of collapse. They keep their men supplied with food and provisions, and look after the wounded. They are believed to have a certain prophetic and uncanny sense, and men seek their advice and do not disregard it once they have received it. The Austrian queen Brunhildis is a terrible yet not ignoble figure.

Tacitus notes the existence of goddesses amongst Germanic divinities, though this is of course not remarkable, as most old pagan religions had their female as well as male divinities. In fact, German mythology tends to put its goddesses into the background, the only one universally worshipped being Odin's wife Freyja (Frig to the Anglo-Saxons). What is beyond doubt is the influence of queens in helping to determine the religion of their consorts and hence their peoples. The Frankish king Clovis accepted the Christianity of his queen Clothildis. The faith of Bertha, who had her own chapel and spiritual advisor in Canterbury, was an important ingredient in the conversion of her husband Clovis. When her daughter Ethelburga married the pagan Edwin of Northumbria, taking Paulinus with her as chaplain, the conversion of Edwin and his people quickly followed. The Christian Northumbrian princess Aethelflaed, when she married Peada of Mercia, was accompanied by priests who set about evangelising the midlands. The influence could operate in the other way too. King Raedwald of East Anglia, in the early seventh century, after being baptised during a visit to Kent, was persuaded in return (at least partially) to paganise by his wife. Bede cannot bring himself to record her name. And as with the princey families, so with the rank-and-file of Anglo-Saxons. Early graves in England, in which chatelaine rings, saucer brooches, and beads, as well as spear-heads and shield bosses have been found,7 make it clear that many women accompanied their men in the rough and dangerous crossing from the Continent in the shallow, open boats of the type found at Nydam in north Germany.

Although the earliest missionaries to the English kingdoms were Italians from Rome or Celts from the west, it was actually the Church in Gaul which provided the main formative influences in the seventh-century English Church. A word or two must therefore be said about the double monastery in the Gallic Church. From 656 there was at Poitiers a large nunnery associated with a house of monks. The nunery, dedicated to the Holy Cross, was under the abbacy of Agnes, and present in the house was queen Radegundis, who had fled from her murderous husband Chlothar. Connected with the nunery was the prieu Venantius Fortunatus, who was of service to it in various ways, not least by undertaking business journeys. A *bon vivant*, fond of travel and good food, Fortunatus was brought round by the nuns to see that such pleasures do not preclude spirituality, and the fruit of their influence is evident in his hymns *Vexilla regis prodeunt* and *Pange lingua*. Shortly before his death in 690, the first of the great medieval poets became bishop of Poitiers.

Poitiers was not, however, included in the list of Gallic monasteries singled out for mention by Bede as important for the progress of the infant English Church. He writes that in England c640 there were as yet few monasteries.° He does not say which these were, though they would include such houses as St Augustine's Canterbury, Lindisfarne, Melrose (then within Northumbria), and Malmesbury. Women who wished to enter the religious life usually went to Gaul, and more especially to Brie, Chelles, and Andelys. Girls of aristocratic family were also often sent to these places for their upbringing.

Brie was founded in 617 at Eboriacum near Paris by Fara, who had been received into religion as a child by Columbanus at Luxeuil; her foundation was subsequently known as Faremoutiers-en-Brie. Bede makes it clear that the establishment included monks. When one of its nuns Earcongota (daughter of Eareonbert, king of Kent) was reburied shortly after her first interment in the monastic church, both monks and nuns were present at the ceremony. And in his description of Earcongota's death, Bede tells how several of the brethren, who lived in separate buildings, came out on hearing the singing of the angels.° The life of the house combined features from the Columban and Benedictine rules; Jonas, the biographer of Columbanus, was himself there for a time (about the middle of the seventh century). Amongst English girls who went to Gaul were Sælthryth, step-daughter of the East Anglian king Anna, and his own daughter Ethelburga, both of whom became abbesses of Bré.

8 H.E. iii 8.
9 *multis de fratibus ciudem monasterii, qui allis erant in eadibus* : H.E. iii 8.
THE DOUBLE MONASTERY

Near Brie was the monastery of Chelles, a refoundation by queen Bathildis of a house on the site of the royal vill of Cala. The earlier house had been established by queen Clothildis, wife of Clovis I, who also founded Andelys (in the Rouen diocese) about which, however, little is known. Chelles, with its groups of small buildings and its simplicity, was in the Columban (Celtic) tradition, and seems to have attracted many women from England. Bathildis herself was an Anglo-Saxon who had been sold overseas as a war-captive, subsequently becoming wife of Clovis II. She also founded the abbey of Corbie in Picardy, though she ultimately ended her days in devotion at Chelles. Amongst those who are known to have been at Chelles were Hereswitha, sister of Hild of Whitby and formerly wife of Aldulf, king of the East Angles (663-713); and Mildhryth of Kent.

Other double houses included Jouarre, which drew many Irish and English members, amongst whom was a former bishop of Winchester, Agilbert. He himself was of Frank origin, and closely associated with the actual foundation of Jouarre, his sister Telchilidis becoming its first abbess. Hild's sister Hereswitha eventually settled there. Another favourite with Irish and Anglo-Saxon religious was Nivelle, in modern Belgium, a very well run house. But though the double monastery in seventh-century Gaul is a clearly established institution, it does not conform to a single pattern and is capable of taking on various forms. The nuns at Poitiers give the impression of living pleasantly, whereas at Brie the discipline is harsh. Sometimes the abbess is in overall control, sometimes it is the abbot. Although normally the women appear to have been the dominant element, occasionally they are subsidiary to the men. In some houses there is a greater sense of conformity to a type.

There is little evidence of double monasteries for the Celtic lands of the west. This is perhaps surprising, as one might have thought the general atmosphere of Celtic Christianity to be favourable to double monasticism. The only possible instance is the house at Kilcove, in the east midlands of Ireland. The Life of St Brigit byCogitius, written in the eighth century but describing a church of two centuries earlier, mentions an enlargement of the building made necessary by the increase in numbers of the faithful of both sexes. The church is divided by a high partition running down the middle, and there are separate entrances, one for the men and the other for the abbess and her nuns. The government of the community is exercised jointly by the abbess and the abbot-bishop.10

In England the institution of the double monastery was fairly evenly distributed over the country, which suggests its gentility to the Anglo-Saxon temperament. It can perhaps be best studied by considering a few houses from widely separated kingdoms. We shall then be in a position to attempt some broad conclusions as to the institution generally.

Northumbria of course had the most famous double house of all, that of Streoneshalh (Whitby), founded c657 by Osyth. The career of its first abbess is well known. Hild's father was Hereric (a nephew of king Edwin), her mother Bregusyth. Reared as a child in paganism, she was subsequently baptised in early youth in 627 along with Edwin and other converts. We do not know that she ever married. At the age of thirty-three she decided to enter religion, making her way southwards with the intention of going overseas to Chelles. Lingering for about a year in East Anglia, she was then persuaded by Aidan to return to Northumbria, in due course becoming abbess of the double house at Hartlepool, succeeding abbess Heitu. It was after seven years here that she became abbess of Oswy's new foundation of Streoneshalh. Her influence in Northumbria was enormous and of the most revered kind, rulers and others coming to her for advice; and it is significant that the abbey was chosen as the meeting-place for the decisive synod of 663. No fewer than five of the men trained under her became bishops; and to grasp the full import of this we have to bear in mind that at this time the total number of bishoprics in the Anglo-Saxon kingdoms was only about a dozen. Hild died in 680 after some years of illness. During her final year she had founded a house at Hackness (where some sculpture of the Viking period still exists), between Whitby and Scarborough, which seems to have been a cell for nuns only, and perhaps intended as a retreat for relaxation—a role which Hackness was to fulfill centuries later for the monks of Whitby.13 In Bede's account we have a clue as to one particular type of function for which monks were useful in double houses. It was brothers from Streoneshalh who were despatched to tell the Hackness nuns of the death of their mother. In the seventh century travelling was pure hardship. We recall the journeys of Fortunatus on behalf of the Poitiers nuns.

A retreat like Hackness would indeed be desirable for such a house as Streoneshalh, with its many activities. Excavations on the site of the latter have revealed an assortment of offices and buildings.14 There was a principal church dedicated to St Peter, and the fact that this was the burying-place for the Northumbrian kings is some indication of its dignity. But there would seem to have been more than one church within the minster enclosure, judging by the considerable range of liturgical objects found, and it is a fair inference that a subsidiary church was appropriated to the monks of the community. There appears to have been a complex

10 H.E. iv 23.
of structures, with stone walls about two feet thick. A feature suggestive of Celtic influence from Iona is a small group of houses each with two rooms, with drainage and open-hearth fires. We seem to have here private cells for the senior members of the community; but accommodation for the nuns in general may have been of a corporate character, as at Hackness, where there was a nun's dormitory. There was stone paving at Streoneshalh, and a guest-house, and possibly a smithy, were included within the complex.

The story of Caedmon hardly needs retelling, but there are aspects of it which deserve emphasis. At the time when he was found to possess the divine gift of poetry, already a man advanced in years, he was not a professional monk but an unlettered servant of the monastery who could not even take a simple turn at the harp and did not know how to sing. His particular sphere was the stables and the care of the animals. He was eventually admitted to the monastic state; and the general tenour of Bede's text proves the existence both of professed monks, and lay servants and farmworkers who tilled the community's estates. It was not the task and purpose of monks in a double community simply to do the rough work, as has sometimes been stated or implied. The account of Caedmon's last illness and death mentions the infirmary (with the 'locus virorum' reserved for the sick), which was within hearing of the church in which the monks sang their office. Bede's text clearly implies that it was the monks whose psalmody the dying man would hear, and there is no mention of the nuns in this connection, the implication being that they had their own church, probably St Peter's.

That Streoneshalh was a place of education is obvious from Bede's mention of teachers and the instruction given to the newly-discovered poet Caedmon. But it is significant that Oftfor, a pupil of Hild who subsequently became bishop of the Hwiccas, after pursuing the study of the scriptures at Streoneshalh, had to go to Canterbury for more advanced studies. Bede upbraids the nuns for their indulgence in weaving, and thinks they might have been better employed. There is no specific evidence for outright immorality, though Bede hints at it. The truth would seem to be that Aebbe, herself a worthy woman, was easy-going in her rule and advantage was taken of it.

Further north, on the Berwickshire coast, was the double house of Coldingham, about which Bede had some harsh things to say. In the time of Wilfrid its abbess was Aebbe, daughter of Antwulf, last of the pagan kings of Bernicia. The incident of the monk wealthily following Cuthbert, who was on a visit to the monastery, down to the shore at night to see what he was doing can easily be visualised by those who have themselves visited the site. The place is little changed. Coldingham is the only Anglo-Saxon double house which is known to have fallen short of its first ideals, though neither the cause nor the extent of the relaxation is altogether clear. Bede is inclined to put the chief blame on the monastery's leadership. His reference to cells, or domunculae, built for study and prayer, reminds one of the Streoneshalh site with its small two-chamber houses. But at Coldingham in the time of its deterioration the cells were being used for private diversion such as gossip. Nuns and monks were first asleep when they should have been at night office. One wonders if Bede was perhaps generalising from an individual lapse or two. His informant in this matter was a certain priest Ecgils, who was in the monastery for a while (c680). Bede upbraids the nuns for their indulgence in weaving, and thinks they might have been better employed. There is no specific evidence for outright immorality, though Bede hints at it. The truth would seem to be that Aebbe, herself a worthy woman, was easy-going in her rule and advantage was taken of it.

The Lincolnshire monastery of Bardney has sometimes been claimed as a double house, though this seems to be based on a careless reading of Historia Ecclesiastica, Book III, chapter II. Close by was another monastery, Partney, and Bede gives the names of two of its abbots. He relates how Osthrytha of Mercia, whilst staying at Bardney, was visited by the abbess of a neighbouring monastery. The name of the house is not known. Afterwards the abbess returned to her own monastery, where she had occasion to receive a certain man as guest. During the night he was seized by an evil spirit which haunted the place and he fell into convulsive fits. The abbess went personally with one of her nuns to open the monastery gate, and called from the men's quarters (locus virorum) one of the priests to exorcise the sufferer. It is an interesting passage, revealing both the strict segregation between nuns and clerics which was here the practice, and the necessity for priests in the life of the community. It also proves the reception of men as guests.

Further west, at Repton, Derbyshire, was a double monastery which we know to have adopted Roman usages by the close of the seventh century.
century, as we gather from the explicit statement of Felix that when the young warrior Guthlac entered the house he received the tonsure of St Peter. This was under abess Aelfthryth.28 One aspect of life in at least one double monastery is evident from the mention of the Repton monks to the young Guthlac when he vowed to abstain from intoxicating drinks on taking the tonsure. For this reason he was held in sharp disfavour (aspero odio).29 But though the Repton brothers apparently liked their ale, the life was observant. Guthlac was competently taught both in the scriptures and the monastic routine. He was under instruction for two years, during which time he learnt the canticles, psalms, hymns, and prayers of the office. The impression we have of these Repton monks, c700, is that they were not simply servants or workmen used by the nuns, but monks who sang the Hours in regular style.

The same consideration applies to the double house of Ely. Amongst the nuns of Coldingham was Aethelthryth, daughter of Anna, king of the East Angles. After receiving the veil at the hands of Wilfrid she remained there for a year, and then departed in 673 for the Cambridgeshire fens to found a monastery on the models of Coldingham and Streoneshalh. At Ely she was the mother of many nuns, and we sense the need in such a community for the indispensable services of men. Thus when Aethelthryth had been dead for seventeen years, her successor Sexburga (previously wife of king Earconbert of Kent) decided to exhume her bones and place them in a stone coffin for reburial in the church. She therefore ordained some of the brethren to undertake the laborious task of finding and bringing to the stone-less isle of Ely the necessary masonry. And yet the brethren, or at least some of them, were certainly more than servants or labourers of the women. Thus we read that at the actual exhumation of the foundress’s bones, the entire community stood around singing the psalms, the brethren on one side, the sisters on the other.24

We move now to the south of England. Barking in Essex was founded c666 by Eorcenwald, son of Frithwald, sub-king of Surrey, and some years later bishop of London. It was a house for women under the abbacy of his sister Aethelburga. His founding at about the same time of a house at Thorney, proves that Barking was intended specifically as a monastery for women. At Chertsey, proves that Barking was intended specifically as a monastery for women. At least this must have been true of the leading members of the community, who are mentioned by name, ten in all, including Hildelitha. Aldhelm praises their love of books and their studious attainments, though he does not like their fondness for colourful dress. He followed up the letter with a poem in Latin hexameters, De Laudibus Virginitatis.

In Kent, the double monasteries include some notable examples, such as Lyminge and Minster-in-Thanet. The former, near Hythe, was on the site of an old Roman centre, and close by there are also pagan cemeteries, indicating the proximity of Germanic settlers. In the early stages of Augustine’s mission, churches of the Romano-British period were restored for worship, and Lyminge may be a case in point, as Roman work is included within the walls of the present church of St Mary. It is more probable, however, that the ecclesiastical builders were here simply using a villa-house as a quarry. In 633 king Eadbald gave Lyminge to his sister Ethelburga (widow of the ill-fated Edwin of Northumbria) for the foundation of a monastery.25 It took root and grew, a certain royal cleric, Romanus, endowing it with a tract of land still known as Romney Marsh. Later charters (from 697 onwards) show the monasterium’s steady enrichment by royal grants of land and fisheries. At neighbouring Folkestone a villa-house as a quarry. In 633 king Eadbald gave Lyminge to his sister Ethelburga (widow of the ill-fated Edwin of Northumbria) for the foundation of a monastery.25 It took root and grew, a certain royal cleric, Romanus, endowing it with a tract of land still known as Romney Marsh. Later charters (from 697 onwards) show the monasterium’s steady enrichment by royal grants of land and fisheries. At neighbouring Folkestone a villa-house as a quarry. In 633 king Eadbald gave Lyminge to his sister Ethelburga (widow of the ill-fated Edwin of Northumbria) for the foundation of a monastery.25 It took root and grew, a certain royal cleric, Romanus, endowing it with a tract of land still known as Romney Marsh. Later charters (from 697 onwards) show the monasterium’s steady enrichment by royal grants of land and fisheries. At neighbouring Folkestone a villa-house as a quarry. In 633 king Eadbald gave Lyminge to his sister Ethelburga (widow of the ill-fated Edwin of Northumbria) for the foundation of a monastery.25 It took root and grew, a certain royal cleric, Romanus, endowing it with a tract of land still known as Romney Marsh. Later charters (from 697 onwards) show the monasterium’s steady enrichment by royal grants of land and fisheries. At neighbouring Folkestone a villa-house as a quarry. In 633 king Eadbald gave Lyminge to his sister Ethelburga (widow of the ill-fated Edwin of Northumbria) for the foundation of a monastery.25 It took root and grew, a certain royal cleric, Romanus, endowing it with a tract of land still known as Romney Marsh. Later charters (from 697 onwards) show the monasterium’s steady enrichment by royal grants of land and fisheries. At neighbouring Folkestone a villa-house as a quarry. In 633 king Eadbald gave Lyminge to his sister Ethelburga (widow of the ill-fated Edwin of Northumbria) for the foundation of a monastery.25 It took root and grew, a certain royal cleric, Romanus, endowing it with a tract of land still known as Romney Marsh. Later charters (from 697 onwards) show the monasterium’s steady enrichment by royal grants of land and fisheries. At neighbouring Folkestone a villa-house as a quarry. In 633 king Eadbald gave Lyminge to his sister Ethelburga (widow of the ill-fated Edwin of Northumbria) for the foundation of a monastery.25 It took root and grew, a certain royal cleric, Romanus, endowing it with a tract of land still known as Romney Marsh. Later char...
Though little if anything is known of the inner life of Lyminge it is clear that it was an important and well-established house, and the same is true of Minster-in-Thanet, founded c670 by Eormenbeorg, wife of Merewalh, ruler of the west midlands folk known as Magonsaetan. Eormenbeorg (called also Domneva) was herself a member of the Kentish royal house. The original endowment in land for the monastery was granted to her by Egbert, king of Kent, as wergold for the murder of her brothers (the king's nephews) by one of his combatus named Thumor. Merewalh himself founded a double house at Leominster, and three of his daughters became nuns. Of these Milburga was abbess of Much Wenlock, and Milgitha a nun at Eastry in Kent. The third, Mildthryth, is by far the best known.

Mildthryth received her early training at Chelles, where she was under Wilcona, an abbess who was both a scholar and a disciplinarian. On her return to England Mildthryth received the veil from archbishop Theodore, and became the second abbess of Minster-in-Thanet. Her name subsequently appears in several charters relating to the monastery.27 On her death in an unknown year (though it was subsequent to 716) she was succeeded by Eadburh, who extended and enlarged the monastery. Leoba, later to become one of Boniface's helpers in Germany, was trained at Minster under abbess Eadburh, who herself was a correspondent of Boniface. To the year 735 belong two letters of his to Eadburh.28 Boniface thanks her for a gift of books and asks for her prayers; and in the second letter is grateful to Eadburh for her repeated gifts of books and clothes. He would like a copy of the Epistles of St Peter, written in gold, and to make so sumptuous a work possible he is sending the necessary materials. Such letters are evidence not only that the nuns practised weaving, but that the art of manuscript illumination was known at Minster-in-Thanet. The implication of the letters too is that the nuns here had books enough and to spare. Eadburh died in 751. During the long rule of her successor Sigeburga (d797) some of the possessions were lost, and there was a general decline of the house. The fifth abbess Silethryth worked hard to restore the fortunes of the monastery, but eventually, as with most other eighth-century Anglo-Saxon religious houses (at least in the eastern half of the country), it was destroyed by the Danes.

The monasterium was founded c705 and ruled in succession by the sisters Cuthburga and Coenburga, whose brother was Ine, king of Wessex (688-726). Cuthburga had been the wife of Alcdrith, the scholarly king of Northumbria (685-704), before taking the veil at Barking under abbess Hidelitha. Wimborne is the one double house in England of whose daily life we have a fair amount of specified information, which is moreover particularly valuable because of its indirect character. That is to say, the information does not come from a history of the monastery itself, but as background to a biography of one of its finest products. Leoba (Lydgyth) was an educated lady of strong character in the true Anglo-Saxon tradition, and also, it would seem, a charming and attractive personality. Her Vita was written c836 by Rudolf, a monk of Fulda, based on the reminiscences of four of Leoba's nuns, Agatha, Thecla, Nana, and Eboba. Their recollections had been roughly noted down by a certain priest Mago, who died suddenly before being able to work out a coherent account from his jottings. Other monks made notes, and there were also the memories of old men. It was on this various material that Rudolf, on the urging of his master Rhabanus Maurus, based his Life.29

Rudolf opens his narrative with a description of Wimborne, which is said to be an establishment comprising two monasteries under the overall rule of an abbess. The whole, surrounded by strong walls, was strictly run, no women being allowed within the men's quarters, no men within the women's except priests saying mass. The probability is that there were two churches. No nun was permitted any communication with a monk, the abbess herself keeping in touch with the outside world through a window. Even bishops were denied admission. So severe in her discipline was one prioress that when she died the young nuns vented their spleen by trampling on her grave uttering curses. At the time of which Rudolf was writing, Tette, another sister of Ine, was abbess, and it was under her that Leoba joined the community, after having been first trained and taught under Eadburh at Minster-in-Thanet. At Wimborne Leoba proved herself a model nun, a student of unusual seriousness. When she was invited by Boniface to join his German mission, her abbess Tette let her go with a reluctance which is understandable, as it was a condition of admission to Wimborne that a nun undertook to stay there for life. In Germany Leoba was to become abbess of Tauberbischofsheim, in modern Baden.

It is not the purpose of this paper to discuss the presence of double monasteries in Germany, though it might be remarked that the institution remarkably beautiful town, perched on the outskirts of Bournemouth. The present minster church, with its impressive twelfth-century work, was served by a college of secular canons founded in the reign of Edward the Confessor, and has no direct link or continuity with the old double house, which was destroyed by the Danes.
does not appear to have been widespread, the only distinct possibility being Heidenheim, near Eichstätt.\footnote{For double monasteries in Germany, S. Hilpisch, Die Doppelkloster Entstehung und Organisation (München, 1928).}

In summary, it is clear that the women who presided over complex establishments of this sort must have been of strong character. But even so some of them at times became acutely discouraged. Eangyth, abbess of an unknown house, writing in 710 to Boniface, the great friend and confidant of English religious women, says that she finds the government of a double monastery difficult, and the monks troublesome people with whom to deal. She and her daughter Bugge long to get away from it by making the Rome pilgrimage.\footnote{Tangl 14.} Boniface’s reply has not survived. We have noticed the fault-finding temperament of the Repton monks. And the control of men who included in their number responsible clerics, besides workmen and servants, must have had its own problems. An abbess would moreover have all the difficulties and tedium connected with the administration of buildings and estates. Thus at the little known house of Withington, twenty miles north of Malmesbury, we find the abbess (not many years after the foundation late in the seventh century) busily acquiring sheep-walks.\footnote{H. P. R. Finberg, The Agrarian History of England and Wales, I 2 (1972), p. 409.}

There is not a great amount of evidence as to what the monks in double houses actually did. We have seen them as messengers on behalf of the abbess. But nunneries can make use of such male services without necessarily becoming ‘double’. The heart of the matter is that a double monastery was a monasterium or mynster, of the type of institution which during the Conversion period in England was an evangelistic and religious centre for a district, with pastoral responsibilities.\footnote{As I argued in a communication to the Bedan Conference, Durham, in September last year.} In the mynster church the people heard mass on greater festivals, and thither brought their infants to be baptised. Clerics, including priests and preachers, would be necessary to attend to the spiritual needs of the tenants, slaves, and others in the minster estates and in the surrounding villages. If an establishment had consisted purely of nuns, it could not have fulfilled the duties of a minster as understood in a seventh-century context. Though women were of immense importance in the Anglo-Saxon Church at this time, there is no evidence that they reached to the people at large, though they sometimes taught within the confines of the community.\footnote{On this see C. Plummer, Bedae Opera Historica (1896), II p. 245.}

And of course women did not (could not) say mass. Moreover, in these pioneering days of the English Church, no donor could possibly have provided the endowments for a monasterium unless it was understood that this was to be a Christian centre for a district. Most of the donors were kings, committed to the christianisation of their peoples. Even in the more developed conditions of the mid-eighth century we find the double monastery still being regarded as responsible for its parochia. This is the implication of the enactment of the Council of Cloveshoole in 747 to the effect that priests working pastorally were to be loyal to their ‘abbots and abbesses’, and must be prepared to help them whenever necessary.\footnote{Haddon and Stubbs, Councils and Ecclesiastical Documents (1871), III p. 365.} Pastoral responsibilities would also rest on monasteria founded specifically for men; and in general there was not a sharp distinction between the three main types of monasterium in this period, that is to say, male monastic houses, double houses, and monasteries of secular clerics. The ordinary man in his farm or hamlet would not be conscious of that precise difference between a ‘monk’ and ‘secular’ which characterised the clerical order of later ages. Neither would the cleric or religious be likely to be conscious of a formalised idea of a ‘cure of souls’, which belongs rather to the age leading up to the Fourth Lateran Council (1215). In the final analysis, the loyalty of a priest or cleric was to the monasterium of which he was a member; and before the days of proprietary churches, a priest apart from a monasterium or episcopal familia, if indeed conceivable would scarcely have been considered respectable. The essential fact is that a monasterium, in the age preceding the founding of parish churches, would be seen as responsible for the spread and maintenance of Christianity in its district. A glance at the Ordnance Survey map of Dark Age Britain shows that the monasteria were fairly evenly distributed over the main areas of population. This is significant. By the close of the pre-Norman Conquest period, the monasteries and secular colleges were tending to form into regional clusters, like the compact group of Benedictine nunneries in Wessex. Nothing could illustrate more clearly the pastoral character of the earlier monasteria.

There is no mystery in the fact that in England the double houses were invariably ruled by women. These houses were monasteria-nunneries. A special feature in England is the large number of royal women who became abbesses or nuns, but this in itself would not account for the universality of the rule of a woman over a double community. There were after all a great many ‘royal families’ in seventh-century England. And some abbesses are in any case non-royal, though they must have all come of the noble class—Anglo-Saxon society was essentially aristocratic. A convent of Anglo-Saxon nuns would almost certainly have had no respect for an abbess who came of a humble social class.

By virtue of the double monasteries we see women in England taking their part in the making of the landscape, through their activities in estate-management and land acquisition. They make books, though apart from the Anglo-Saxon nun Huneberc, who wrote in Germany, we do not know of any female authors.\footnote{There are of course surviving letters of nuns, as well as some verses (as by Leoba)
but sometimes the men and women work and even pray together. The double monasteries were sometimes large; but there is nowhere any suggestion in the earlier days that a double house had more than a relatively small number of monks. During the eighth century the institution tended to become somewhat anomalous, and in new foundations the male element proportionately stronger. John of Beverley (d721) founded a joint monastery in the forest land of Deira, consisting of a house of monks dedicated to St John the Evangelist, and a nunnery to St Martin. But this was a 'twin' rather than a 'double' foundation, and it had male abbots, the first being Berethum, 790. At Winchcombe, in Gloucestershire, Offa of Mercia founded a house for monks in 787, and his second successor Coenwulf one for monks (about a hundred of them) in 798. Winchcombe thus appears to have become 'double', and to have been made so in order that Coenwulf could install his daughter Quenchthryth as abbess. The Winchcombe double house has an air of manufacture about it, and lacks the spontaneity of earlier foundations. St Albans was founded 793 for both men and women, and indeed nuns were attached to the abbey until 1140, when they were transferred to the new priory of Sopwell, Hertfordshire.3

The real end of the Anglo-Saxon double monastic tradition came in the ninth century with the Danish wars. Thus Streoneshalh came to grief 867, Barking and Ely in 870. The system was not revived in Anglo-Saxon England, and played no part in the tenth-century monastic revival. Houses such as Alfred's at Shaftesbury were wholly for women, though other Wessex nunneries had some canons attached to them. By the time of the Norman Conquest there were about nine nunneries in England, none of them double; and abbesses now did not include women of the calibre of Hild and Aethelthryth. The root reason for the double monastery, pastoral responsibility, no longer held good in a Church which now included the parish church amongst its institutions.

On this cf D. Knowles, Monastic Order, p. 156.
The mission of the Mediaeval Academy of America found three sites which may have been its locale. While certainty is not possible, it is interesting to explore the enigma because of the great personalities who are involved.

I

To the east of the east walk of the present cloister, and two metres below its level (our datum, 0.0), there are remains of a small tripartite sanctuary. This, in our view, was a part of the chapel in the villa which was given to the monks in 910. Adjoining this there was a small irregular burial chamber which was dismantled in 948, when the second monastic church (Cluny II) was begun. The burial chamber was roughly paved in small stones, and fragments of bone were mixed with the fill. If the Blessed Berno was buried here it was presumably in a sarcophagus, and there is a remote possibility that this hypothetical sarcophagus was transferred to one or the other of two alternate burial sites.

II

There are signs of hesitation in the oldest parts of the apse and easternmost chapels in Cluny II, and the building was not dedicated until 981. The Blessed Aymard, abbot from 942 to 963, was buried in the latter year (or 965?) at the founder's honoured place in the sanctuary, and it is therefore reasonable to suppose that the transept of Cluny II was built by 980 if not before. Long and careful studies of slight remains, and of surrounding constructions, indicate that the transept of Cluny II extended entirely across the east end of the villa court, and that there existed, adjoining the ends of the transept of Cluny II, an element in each lateral range of villa buildings which flanked the court in question.

Judging by Thetford, a Cluniac priory founded in Norfolk in 1107 where the general plan of Cluny II was repeated, the element at the south served as a chapel and/or sacristy. Here we were surprised to find a handsome but forgotten sarcophagus of Merovingian type buried in ordinary fill. The room where it was must have been demolished and the sarcophagus covered by 1070, if not 1045, for they were directly in the path between the church and the new chapter house. The pavement level had meanwhile been raised from —1.15 to —0.45, and by 1070 to —0.20. This left space for a covering slab, now lost: the top of the sarcophagus is at —0.55. Identifying marks, if they existed on the slab, had doubtless been effaced by wear before the existing pavement was laid, about 1750.

The third of the eligible positions for the Blessed Berno's tomb is a familiar place—the north-east corner of the present cloister, including the vestibule of the church and a sizeable closet ("debarras") adjoining the latter on the east. Here the investigation is hindered by a change of levels.

Now the pavement is at the cloister level (0.0), whereas the tenth-century level was —1.20 to —1.43, well over four feet lower. While we were excavating there was a large pile of coal in the closet, following which a heavy electrical central was installed. Neither could be moved for us.

Slight but consistent evidence indicates that the north wall of the present eighteenth-century cloister is on the line of the north wall of the original villa court, and that the depth of the vestibule between the cloister and the existing transept of Cluny III represents the width of the north range of the villa buildings. Cluny I (c. 915-927) was built just outside, and parallel. This means that the space between the villa court (i.e. the original monastery cloister) and Cluny I was available with little if any change as a vestibule and sacristy for the new church.

None of this is guaranteed by observable old walls, because of demolitions and heavy construction later on. The demolitions started early. Under St Odilo, about 1200-30, the chancel of Cluny I was replaced by a tower, heavily built for defence and later forming a pair with the Tour des Fromages, at the south-west corner of the monastery group. The new tower at the north-east probably served as a treasury, also. Within the tower foundations we found a perfect stratigraphical sequence of pavement levels from —1.23 to —0.20 (about 3 feet), obviously representing the successive levels of the sanctuary of Cluny I. The remainder of this building became the sacristy of Cluny II when the tower was built, and at that time a thick layer of clay was introduced to bring the level of the ex-Cluny I up to the contemporary level in the transept of Cluny II (about —0.45). Both the tower and the sacristy are mentioned in the Cluny Consuetudinaries (1043, 1086).

With the construction of Cluny II, the old sacristy became a northward extension of the new transept, and this extension was referred to as the ecclesia Sancti Benedicti. One of the light crowns of Cluny II was hung here—a fact which might mean that the monks wished to honour, at the same time, the founder of their Order, and the first founder of their House.

The building of Cluny III (1088-1120) introduced little change in this area at first. The area of the present-day cloister became an alcove in a new vestibule between Cluny II and Cluny III by about 1103. It was insufficient either as a sacristy or as a chapel of St Benedict: both elements were provided anew elsewhere early in the twelfth century.

Texts associating the Blessed Berno's tomb with the sacristy and with the altar of St Benedict must therefore go back, ultimately, to the two centuries following 927. The mention in the Chronicle of St Pierre-le-Vif at Sens (c. 1427) may thus date back, in origin, to 938 or 978, when the monastery was reformed by Abbots Odo and Mayeul, respectively, of Cluny. They would have remembered Cluny's founder.®

® Brilliant but not quite definitive article in Archaeologia, vol lxxx (1930), p. 143.


Migne, PL 149, 757c (Ursula); PL 150, 1248d, 1269a, 1283c; d (Farfa, Lib II).

Bibliotheca Cluniacensis, vol 8, 12, 1617, 1631.
When the Gothic night stair was built at Cluny, it passed by way of the sanctuary of Cluny II to a landing at level +0.85 beside the alcove which has just been mentioned. The stair wall continued across the alcove to the end wall of the great transept—but with an arch in the middle of the alcove, neatly spanning the area which would be most appropriate for a tomb. By the eighteenth century the alcove became a sort of recess or sacristy connected by a short stairway with a Gothic construction just to the east.9

In the Chronicle of Cluny compiled about 1500 by François de Rivo the author reports some of the monks as saying that the Blessed Berno’s tomb was near the altar of St Catharine. This must be referred to the recess, rather than to the new Gothic construction, which was built on an open area.10

Now the recess in question represented the very area which was occupied by the sacristy of Cluny I long before, and transformed again and again (as we have seen) in the sequel.

If the Blessed Berno was indeed buried in the sacristy of Cluny I, his tomb was undisturbed, except possibly when the transept of Cluny III was built, about 1100. The pavement level was raised to —0.20 at that time, if not before. This would easily allow for an inscribed slab or vault, anonymous after four centuries of wear, above the sepulchra of the abbot. There is a remote chance that it was moved about 1100, in which case it might be the forgotten sarcophagus which we found in 1936. But unfortunately an excavation designed to settle this question would be extraordinarily difficult.

We are inclined, on the basis of present knowledge, to suppose that the Blessed Berno’s grave still exists, underneath the alcove (now the closet of 1750), and that the sarcophagus of Merovingian type so unexpectedly found in 1936 was placed for Abbot Odo (†1042), and later reserved for Abbots Mayeul (†1094) and Odilo (†1048). All of these great men died and were buried at a considerable distance from Cluny—the last two at Souvigny. Emissaries were unsuccessful in an attempt to obtain the body of Abbot Mayeul for the Mother House. Of the “Four Abbots” only Hugh (†1109) was entombed at Cluny; but if we are correct, their first founder was with the monks there always.

9 The alcove still existed in 1500, but by the eighteenth century it had become a recess reached by steps from the landing, and then simply an auxiliary passageway with its own door, a new one, opening into the great transept. Later still it became the mere closet which it now is. The well-known plan of 1700-1710 does not show an altar. The walls are shown much disturbed in this plan because errors were made elsewhere in the plan were taken up here. The plan seems to be a slightly modified version of a plan presumably drawn up in 1603. Consult the Millénnaire de Cluny, vol II, p. 231, Jean Viry, “Un ancien plan de l’Abbaye de Cluny.”

10 The “altare Sanctae Catharinæ” (canonized in 1461) reflects, perhaps, Cluny connections with the Avignonese court. The Gothic chapel just mentioned is the only plausible location for this altar.
When the Gothic night stair was built at Cluny, it passed by way of the sanctuary of Cluny II to a landing at level +0.85 beside the alcove which has just been mentioned. The stair wall continued across the alcove to the end wall of the great transept—but with an arch in the middle of the alcove, neatly spanning the area which would be most appropriate for a tomb. By the eighteenth century the alcove became a sort of recess or sacristy connected by a short stairway with a Gothic construction just to the east.9

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Figure 1—Section of Transept of Cluny II, looking East. Below, remains of Cluny A, the Villa Court, and Cluny I, based on study of excavated vestiges; scale 1:300.
Figure 2—Restored plan, based on study of excavated vestiges of Cluny A, the Villa Court, Cluny I, II, and III; scale 1:300.
Figures 3, 4, 5, 6—Excerpts of plan shown in Figure 2, with indication of the buildings at various dates (as marked; scale 1:300).
Figure 7—The “Virey Plan”, in the Municipal Archives at Cluny (part). Copy dated about 1700-1710 of an earlier plan; scale 1:300.
MONUMENTS AND MUNIMENTS

A REVIEW ARTICLE

by

DENIS BETHELL, M.A., B.LITT.

Suppose the most spectacular Romanesque cathedral in Europe were flanked by the richest surviving evidence of an English medieval monastery, and within the walls of these two edifices there remained to us the most voluminous mass of records to come from any religious house on these shores, what chance then might the historian have of recapturing the life of the cathedral monastery at the height of its development? What chance might he have at last of writing the whole history of a single house from its early Norman refoundation to the troubled days when it ceased to be monastic, and the famous Rites of Durham were relegated to the record, all living liturgy spent in that form? No scholar has had the courage to undertake the larger task, but at last a Pantin pupil has given doctoral thesis time and then York don's time to writing and rewriting a splendid portrait of Durham at its apogee under an able prior who lasted long (1416-46), following a predecessor of twenty-six years' priorate. These were years of stability, archive constructing, university learning—years of steadiness of habit in prayer and performance, years which repay study.

Dr Dobson's volume is the sixth in the third series of Cambridge Studies in Medieval Life & Thought. He has contributed to this journal a ninth centenary article on the origins of Selby: "The First Norman Abbey in Northern England" (Summer 1969, 161-76). The reviewer was himself a Pantin protege, completing an Oxford B.Litt. on William of Corbeil, first of the non-monastic archbishops of Canterbury in the twelfth century. He is now a lecturer at University College, Dublin.


Prior Wessington (or Washington) of Durham was a fellow and bursar of an Oxford College, builder and administrator to a great cathedral community, an antiquarian, an archivist, a librarian, and something of a historian, before he entered on his long priorate from 1416 to 1446. It is no accident that as one reads that description the mind turns to the late Dr William Abel Pantin. "What other could so well have counselled us in all the lovely intricacies of a house, as he?" Especially if it were a monastic house. The love of books, the knowledge of architecture, the quick eye for a difficult handwriting, the careful ordering of entangled monastic legal documents, were all among his talents. The themes of Oxford University (especially its buildings and its medieval moines universitaires) and Durham Cathedral (especially in the later Middle Ages) run through his writings, and in either place "all things the delighted eye now sees were loved by him". It is not true that On pardonne tant que l'on aime: but it is true that On comprend tant que l'on aime. By his love of things medieval and monastic he made them comprehensible, and gave to others that understanding which a historian seeks. When Miss Smalley
wrote his obituary in the last number of this JOURNAL she spoke of his death as “the end of an era”. That era was one of a particular generation of scholars, all now dead or retired from teaching. She characterised them by their “loving” of “their research”. It was quite especially true of them as a group that they promoted the understanding of the materials for medieval religion: and of two of them in particular, Dr Pantin and Dom David Knowles, it was true that they were able by their love and understanding of monks, the monastic life, and the aims of religious devotion to make the past speak as it had never spoken before. That in itself would not have been enough if they had not also loved research and had not had what Knowles saw in Wessington “a masculine, accurate, trained mind”. That combination of the cloister and the university was something that had been impossible in England since the dissolution: its rebirth in the 20’s and 30’s was a remarkable phenomenon: and its legacy is still happily with us in their pupils. Miss Smalley rightly mentioned Dr Barry Dobson’s “Durham Priory” as an example of what, among the most brilliant and best of those pupils, that legacy meant. Dr Pantin suggested the subject and was “a source of frequent advice and encouragement” of Dom Knowles Dr Dobson says “my obligation must be even more apparent”. Yes. He inherits their humanness and learning: like them, he seems to have read everything (when he has not written it): he writes with remarkable readability, skill, and an amazing range of allusion. His debt to both is great, and he has much to add of his own. Few doctoral theses have ever been published which have been so carefully revised, so far ranging, deeply thought out, or as readable. This book gives every sign that another great historian of medieval English monasticism is in the making. That it will be a book more read by specialists than by undergraduates (except at Durham and York) is a pity. For this, a number of things are to blame. First of all, as Dr Dobson remarks, fashion is rather against later medieval monastic history at the moment. There is a general feeling that Dom Knowles has told us all about monks, and that it is time to turn to other aspects of the Church. “Popular” beliefs are all the rage, and there is a not very well justified belief that the monasteries were legacies from the past and “irrelevant” to late medieval society. Now this is in fact a belief that Dr Dobson does something to encourage. He is a little prone, especially in his conclusion to go to Dom Knowles for a generalisation. Now if Dom Knowles had not had a great gift for a phrase and a genius for generalisation, we should all be immeasurably the poorer, but on occasions, and quite especially when confronted with the more formal aspects of the monastic life or monastic practice, they sometimes ran away with him. “The priory of Durham had been founded in 1083 to fulfil the then universally held belief that a large and monolithic religious community engaged in a ceaseless round of formal liturgy was the highest expression of Christian aspiration”: by the fifteenth century this belief was “being eroded by a new emphasis on individual conscience and a more informal personal devotion”. That is, if the reviewer is not mistaken, a Knowlesian generalisation: it is certainly the message of Professor Southern’s Penguin on the Medieval Church. Is it, in fact, true? In 1083 it was by no means a universally held belief that monks were best engaged as parts of a gigantic human prayer wheel: eleventh century monks were very conscious that St Benedict’s Rule was one for beginners: the founders of Durham were men who had experienced strong eremitical impulses: and, as Edmund Bishop showed long ago the additions made to their round of liturgy were precisely in the direction of individual and personal prayers which were the basis for those handbooks of personal devotion used by the fifteenth century laity. On the other hand, were the fifteenth century laity turning away from the round of liturgy and ceremonial to something more private and personal? The evidence is very much against it. If that very fifteenth century innovation, the service of Benediction, is anything to go by, they wanted more ceremony, more lights, more vestments, more processions. It has after all to be remembered that it was precisely the ceaseless round of liturgy in the greatest churches which survived the Reformation in England, and despite the Ecclesiastical Commission, it is still with us—witness Durham! If anything went it was precisely the core of individual devotion to sacraments and the saints, and the ideals of the monastic life. Whatever is at issue here, what is being discussed is religion: and the place that Durham and the monks of Durham held in the religious life of the North. The implication is that by the fifteenth century the monks of Durham were performing rituals which were increasingly meaningless to themselves and the world round them. They were able, Dr Dobson feels, to respond to this challenge by “an increasingly complex specialisation of human labour and function within the community”. This is all very well, but it does not go to the heart of the problem. If, as he says, the Durham community did “not absolutely fail to reconcile the contradictory claims of individual and community, of this world and the next” it was because they and others believed in what they were doing and saw it as a means to salvation and the love of God for themselves and others: and because others agreed with them. How can we know? Who knows the secrets of hearts? But if we wish to know as far as we can (and all history is the art of the possible), then what must be studied is the history of religion and piety. Few subjects have been more neglected. Its study in England was really begun by the Downside scholars of fifty years ago, and notably, of course, Edmund Bishop. Bishop’s greatest pupil was Dom Wilmart, and his influence has been greater in France and Italy than in England. For both Pantin and Knowles their influence was of course very important: it is very evident in Pantin’s “English Church in the Fourteenth Century” and was communicated by him to another of his distinguished pupils, Fr Leonard Boyle, o.p., in his studies of pastoral handbooks and pastoral teaching. But the concern with making formal liturgical materials yield up their secrets, and the study of the making of prayers and their transmission was never a major concern of either scholar. If we are to know

† Reviewed in the JOURNAL, Autumn 1971, 97-8.
about Durham religion in the fifteenth century that is the road that must be followed, together with a careful examination of the religious writings and studies of the community.

Now none of these things are Dr Dobson's concern or interest; and this being so, he might have done better to leave the subject alone. His concern is to examine the secular place in the secular world round it of the cathedral priory. This is of itself a very large and difficult subject. Few things can be more hard to assess than the position of such an old, great, long-established institution whose members take its importance for granted: especially when neither they nor their contemporaries ever bothered to discuss the question. Dr Dobson, however, manages to do so by a magnificent employment of the Pantin techniques of monuments and muniments, and with all of Pantin's sensitivity. The results are the second reason why the book's public is likely to be more limited than it should be. Apart from the economic chapter (which is likely to be of considerable importance—if one who is not an economic historian is any judge) the conclusions are not really very unexpected, and it is difficult to feel that the priory in this period was of much more than local importance—and not to feel that it was in a way becoming more localised than it had been. To summarise: The monks now came in effect from the yeomen and burgesses of the county, with the odd recruit (like Wessington) from a gentry family. They often already had family connections with the priory. The community was kept at a steady level of seventy, and in effect it was one in which "places" were available only to fill dead men's shoes. The prior was a great local prelate in an area where there were few others, wearing pontificals as he moved in the many processions. (Dr Dobson is surprised that the prior of Durham only acquired the pontificalia in 1379, and contrast Selby—1256: by southern standards both were late). He did his business in parlours (which he built) with lords and gentry, officiating at their christenings and giving safe keeping to their land deeds in his archives. Delicately, skilfully, and with care in writing letters of excuse, he distributed the patronage which was his to give. He rarely left the north west. The papacy was very distant, a cause of tiresome (and frequently needless) legal expense. The bishop was a "good lord" to the north west. The papacy was very distant, a cause of tiresome (and frequently needless) legal expense. The bishop was a "good lord" to the north west. The papacy was very distant, a cause of tiresome (and frequently needless) legal expense. The bishop was a "good lord" to the north west. The papacy was very distant, a cause of tiresome (and frequently needless) legal expense. The bishop was a "good lord" to the north west. The papacy was very distant, a cause of tiresome (and frequently needless) legal expense. The bishop was a "good lord" to the north west. The papacy was very distant, a cause of tiresome (and frequently needless) legal expense. The bishop was a "good lord" to the north west.

In this account its monks do not stand out clearly as personalities. Prior Wessington himself is an impressive public figure, but it is difficult to know what he was like. Perhaps indeed this was part of his capacity. There were crises between community and bishop; there was a group of distinguished devotional and theological writers: breaks, and new departures. In the first part of the fifteenth century nothing much happened—or at least not by fifteenth century standards (the odd affinity and ambush). The lack of crises was partly the result of Wessington's good sense and extraordinary competence: its lack of literary distinction one of his age (though not over the border in Scotland): though what will never be forgotten is his (and its) achievements in building and librarianship.

In this account its monks do not stand out clearly as personalities. Prior Wessington himself is an impressive public figure, but it is difficult to know what he was like. Perhaps indeed this was part of his capacity. He seems to have spent a great deal of time compiling dossiers and memoranda for his community or his bishop against actual or possible law suits. In our own age he would have made a superb Permanent Secretary; and indeed in some such light does he seem to have appeared to the king and nobles of northern England: a good man to collect church taxation (an inescapable—or all but inescapable—function of his office): an impartial man to pacify a blood feud. "The activities and often the handwriting of Robert Langchester, William Appleby, Thomas Rome, John Fishburn, William Dalton, Robert Westmorland, William Seton, Richard Billingham and Thomas Swalwell" have become "inescapably familiar" to Dr Dobson, and will be to anyone who reads his book. But they are the work of the chancellors of the community. There is Richard Billingham off to the Curia on another law suit: there is Robert Westmorland poring over Innocent IV's Apparatus on the Decretals. True, Richard Billingham's absences were to give him the opportunity to apostatise; true, Westmorland's "Apparatus" survives for us to pore over too. But how faceless these men are! The present abbot of Douai once remarked (in the days when he was librarian and archivist) that he had a strong temptation to write across the bottom of one of the abbey's build-
ing accounts: "We are all happy in our vocations and the Rule is well observed here". If only one of the Widdicombe Fair of Durham chancellors had done anything of the same sort! One wonders if Dr Dobson would have quoted him if he had. For in his approach there is one way in which Dr Dobson is not Dom Knowles's pupil. It was Dom Knowles's inaugural lecture at Cambridge and his "Festschrift" should have been called "The Historian and Character", and a conspicuous feature of his writing is his concern with personality and his eye for colour. It is hard, for instance, to feel that he would have resisted telling us, with an austere reference to two unprinted manuscripts, just what it was that the Durham monks said when they slandered each other in the English "langage" (which effectually and finally replaced French in all the priory's documents just about the time Wessington became prior): or have avoided the opportunity for a portrait of the unsatisfactory and unhappy William Partike. (One thing we do know about Robert Westmorland is that he was among those "chef wit" Prior Ebchester, and of whom the deposed and disgraced Partike complained pathetically "none of them luffis me"). Here, indeed, Dr Dobson is more clearly the pupil of Dr Pantin, for Pantin's interest was less in the character than the characteristic—he was a historian of institutions and buildings.

It is to the great church of St Cuthbert and its history as a whole that Dr Dobson's heart goes, too. How qualified he is to write the history of the "English Zion" is apparent not only in the early chapters which outline it, but throughout the book. Now that he has written something unique—this view of a fifteenth century monastic community in its landscape, may he not go on to write what we also need and do not have—a full scale history of one of the great English monastic houses? It would be a very great work, in which this book would be a chapter. Here one wonders how far it is true that the conclusion must be "the extent to which a group of men passionately devoted to the preservation of past tradition were nevertheless controlled by the dominant forces of their own age". Standing back, what is surprising is the continuity: the way that the great ship of St Cuthbert (to use his own analogy) was steered through a difficult age, to emerge little changed, but architecturally more glorious. When one reads Bishop Neville's description of its monks in 1422 as "sober and chaste, leading lives free from serious moral blemish" one feels that one might add M. R. James's description of typical medieval monks: "steady prosaic men, more like fellows of Colleges in the eighteenth century than anything else". Then one remembers a fellow of a college, and it brings back a memory of Dr Pantin, not Pantin among his heaps of books (among which this was one before he died), but Pantin singing in his cowl as so many Ampleforth monks must remember him in the wooden chapel of St Benet's—singing like so many monks of Durham: Te deum laudamus. Viri qui creasti in Sion: et tibi reddetur votum in Jerusalem.

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THE FRANCISCANS
IN ENGLAND, 1224-1974
A BIBLIOGRAPHICAL ESSAY

by


The life of the poverello of Assisi, Francesco Bernardone, has long captivated the popular imagination by its intensely otherworldly character of sanctity. He, above all others, appears to have achieved a literal imitation Christi, and the seal of his devotion to Christ was the gift of the stigmata. He was a creative religious movement sprang from the reawakening of the Twelfth Century Renaissance, able to Christianise the songs of the troubadours and jongleurs and even the obvious ideal, taking Lady Poverty as his noble dame and seeing his renunciation as "courtesy". He has so charmed successive generations that from the day of his death until today a flood of Franciscan books has continued to appear. The latest is by Edward Armstrong, "Saint Francis: Nature Mystic" (University of California Press, 1974, 270 pp., 19 plates, $5.75).

No less persistent has been the flow of his followers in the Order that he founded, which came to dominate when preaching throughout Europe so soon after the death of St Francis. Two years before the founder's death, the first Franciscans had set foot in England, only a year after their Rule was finalised. It is now three quarters of a millennium since that event, and this article commemorates that fact.

The author has long been a leading Franciscan scholar, both English and Continental. When he was rector of Fallowfield he published "Sources for the Life of St Francis of Assisi" (1940); and while vicar of Lancing he published "Chaucer Life in England in the Thirteenth Century" (1945) and "A New Froissart" (1946). As principal of Chichester Theological College and Chancellor of Chichester Cathedral he published "Francis of Assisi" (1950), "The Gray Friars in Cambridge" (Birkbeck Lectures, 1952) and "A History of the Church in England" (1953). As Bishop of Ripon he published "A History of the Franciscan Order" (1966), and he has recently written a commemorative volume, "The Franciscans in England, 1224-1974".

The Order of Friars Minor may be said to have officially come into existence as a recognised religious order in 1210 when St Francis was received in audience by Innocent III and his simple Rule was sanctioned. But it was some time before any Franciscans appeared in England. Perhaps the first Englishman to join the order was Brother William, described as "the companion of St Francis, second in that order, holy in conversation, English by birth". He was also an artist of considerable ability, a courageous missionary, and, after his death, he had a reputation as a great worker of miracles—so much so that he had to be told to control his activities as he was detracting from the reverence which ought to be paid to St Francis. As William was buried next to St Francis in the great basilica In Assisi he must have been one of his closest friends, and it is reasonable to suppose that he joined the order in its early days. But there is no evidence of his having set foot in England after he joined St Francis and his little band of itinerant evangelists.1

1 A G. Little, "Brother William of England, Companion of St Francis", in "Collectanea Franciscana" (British Society of Franciscan Studies, 1941), and reprinted in "Franciscan Papers, Lists and Documents" (Manchester, 1943).
The first Franciscan Friars to come to England were a group of nine men, of whom three were English, who landed at Dover on September 10th 1224. They soon made their way to Canterbury, where they made their first settlement, and then went on to London, Oxford, Northampton, Cambridge and elsewhere. By the year 1230 they had 17 establishments throughout England; and, by 1255, they had 49. By the time of the dissolution of the monasteries in 15389 there were 60 houses of friars and three of Minoresses, though no house of the Third Order Regular was known to exist. Of the 60 friaries, six had been occupied by Observants who had come to England in 1482 but had all been dispersed, imprisoned or executed by 1534 on account of their refusal to take the Oath of Supremacy which recognised Henry VIII’s marriage to Anne Boleyn and denied the right of the Pope to exercise any jurisdiction in England.

During the 300 years of their activity in England the Friars Minor entered fully into the life of the country. Their friaries were mostly in the more important towns where they exercised a ministry which was, for the most part, appreciated and rewarded. Unlike the members of the established, possessive orders, they lived among the people, travelled about the country, preached in the open air or in the large churches which they built, ministered not only to the sick and poor but also to the rich and prosperous, and played a considerable part in the academic life of the schools and universities.

Our earliest chronicle tells us that, in 1255, there were 1,242 friars in England. The maximum at any time was about 1,700, and the minimum, immediately after the Black Death had carried off many of them, was around 750. If we accept the figures in Knowles and Haddoek, “Medieval Religious Houses” (1953, revised 1971) and assume that there was a completely new population of friars every 30 years or so, we should get a total for the whole period of about 10,000. So great is the wealth of our medieval documentation that something like four out of every five of these men are known by name.2 It is the purpose of this essay to show where we get our information for the history of the Franciscans in England.

The province of England is very fortunate in that we have a chronicle, covering the first 34 years of its history. This was written by a Friar Thomas, generally known as Thomas of Eccleston though the cognomen was first given to him by John Bale in the sixteenth century. The chronicle which he wrote is one of the most accurate and informative of medieval documents, being considerably fuller than a contemporary account of the

3 “Fraures Thomae, vulgo dicti de Eccleston, tractatus de Adventu Fratrum Minorum in Angliam”. This was first published in “Monumenta Franciscana” (Rolls Series, 1888), and then by the Quarrachi Fathers in “Anecdoti Franciscanis” (1882). The first definitive edition was by A. G. Little in “Collection of Historical and Literary Documents of the Fourteenth Century”, vi (London, 1909). This was revised by Dr Little, and a new edition was published by the University Press in 1961, six years after his death. The chronicle was twice published in English by P. G. Chaderton O.F.M. Cap., first in 1925 as “The Friars and how they came to England”, and then in 1959 as “The Chronicle of Thomas of Eccleston”. In 1925 Dr E. Gurney Sayer published a translation in his book “The Coming of the Friars Minor to England and Germany”. Finally, a new translation was made by Leo Sherley-Price and published in 1964 as “The Coming of the Franciscans”.


6 Printed in “Monumenta Franciscana”, ii (1883), pp. 31-64.


by the friars of Cambridge, and the Register of Grey Friars of London which contains a record of all the tombs in their spacious church, an account of the foundation of the London house, and some notes of general Franciscan history. Miscellaneous documents of Franciscan interest are printed as appendices to the histories of the friaries of Oxford, Cambridge, London, Canterbury and elsewhere, to which reference will shortly be made. In addition to all this there are the medieval Bishops' Registers of which 248 are still in existence. These provide us with the names, and often the addresses, of the friars who were ordained or who were licensed as confessors and preachers after the promulgation of the decree of 1300 known as Super Cathedram. Finally there are the complaints against the friars which are found in monastic chronicles, in poetry, in the works of John Wyclif and others, and in a few letters from disgruntled parish priests which have managed to survive.

When we come to modern works we find that the first person to attempt a general history of the Franciscans in England was an Observant friar called Anthony Parkinson. (1667-1728) who was minister of the Province of England in 1713. Parkinson was a most industrious man who worked mainly in the antiquarian library of Charles Eyton of East Hendred in Berkshire and collected a vast amount of material which he published with the approval of historians like Thomas Hearne and William Cole, in 1726, with the title of Collectanea Anglo-Minoritica. Knowing that English people were then rather suspicious of works by Roman Catholics, Parkinson is a bit apologetic in the way in which he offers his book to the public. But there is nothing tendencious about the work which, though almost totally unreadable today, is an excellent storehouse of material about the medieval Franciscans in England.

As far as the history of the individual friaries is concerned, a certain amount of material will be found in Dugdale's Monasticon and in Tanner's Notitia Monastica, where something is said about each house.


The list of buildings is given in C. L. Kingsford, The Grey Friars of London (Aberdeen, 1915), pp. 70-149; the Prima Fundamenta in Monasticon Franciscanum, i (Rolls Series, 1888), pp. 453-506, and in Kingsford, op. cit., pp. 145-77; the last part in Monasticon Franciscanum, ii (1885), pp. 326-43.

See also, A. G. Little, Franciscan Papers, etc., (1895), pp. 230-43. In 1907 Miss J. L. Copeland wrote a thesis on The relations between the secular clergy and the Mendicant Friars in England during the century after the issue of the bull, Super Cathedram. The next volume of any length was Charles Cotton's book on the Grey Friars, published in 1726. This, however, has now been superseded by the learned historical articles in the volumes of the Victoria County Histories. These vary in importance, the best and most reliable being those contributed by A. C. Little, the most distinguished Franciscan historian of this century. Anyone wishing to know the story of any particular friary would be advised to look in the volumes of the Victoria County Histories unless a larger account has been published elsewhere. But any historian who wants a collection of historical material in one volume will find the most useful A. R. Martin's Franciscan Architecture in England, which not only gives an architectural description of what remains of the friars' houses, but also provides some history of each house and a useful bibliography. A companion volume, called Franciscan History and Legend in English Medieval Art deals with such things as Wall-paintings, Illuminated manuscripts, Sculpture and Stained Glass.

Several of the Franciscan houses have been the subject of a full-length history. The first of these to be written was A. C. Little's history of the Grey Friars in Oxford which appeared in 1892. This was a masterly piece of work, based on several years of intensive research. Little had been urged by his tutor at Oxford, A. L. Edwards, to read Browne's preface to the Monasticon Franciscanum. This must have been about 1885 when Little was 22 years of age. The book which he wrote on the Oxford friars is a mine of information and includes biographical notes on 318 friars who were, at some time, associated with the Oxford house. (He could have included a good many more if he had thought of consulting the Registers of the Bishops of Lincoln, whose ordination lists and records of licences contain the names of a good many Oxford Franciscans). A year later, in 1895, a man called G. E. Weare published a book on the Bristol friars and, in 1911, R. M. Jerseyman produced a book on the friars of five orders in Northampton. Then, in 1915, came C. L. Kingsford's book on the Grey Friars of London, which, after a short history of the convent, printed in full the Register and a number of documents.

The next volume of any length was Charles Cotton's book on the Grey Friars, published in 1726.
Friars of Canterbury, and finally, in 1953, the present writer published his history of the friars in Cambridge, based on the Birkebeck lectures of 1948-9. While these larger histories were being produced a number of smaller histories of particular friaries were being written together with a large number of articles in learned journals.

In the first half of the nineteenth century English people were not, for the most part, much interested in St Francis or his friars. Protestant readers tended to think that the friars were papal agents who came here only to promote papal domination and supremacy and were, therefore, to be condemned; and many people took at their face value the criticisms of people like Chaucer and Wyclif and were convinced that anyone calling himself a friar was bound to be corrupt, insincere and mischievous. It was, therefore, something of an eye-opener when an Anglican clergyman called J. S. Brewer published, in 1858, the introduction to the volume of Franciscan documents which was published in the Rolls Series with the title of "Monumenta Franciscana". Brewer had already shown himself to be a good editor as he had transcribed or calendared several volumes of State Papers. He now collected together the text of Eccleston's Chronicle, the letters of Adam Marsh and the Registers of the London Franciscans, to which he added a number of appendices. To this Brewer contributed an introduction of over 100 pages which provided a basis on which later scholars could build. It was this introduction which provided much of the material for a popular essay on the early English Franciscans which Augustus Jessopp first published in 1888. This was included in a volume of six essays which he called "The Coming of the Friars" and which became very popular. Jessopp, unlike so many earlier Anglican writers, was very sympathetic towards the friars, so helping to pave the way for later historians.


23 E. J. Cronin, "Cardiff Grey Friars" (1924); F. W. Steer, "The Grey Friars in Chichester" (1930); A. G. Little and R. C. Easterling, "The Franciscans and Dominicans of Exeter" (1923); E. B. Poland, "The Friars in Sussex" (1938).


27 A. G. Little, "Studia in Franciscan Historia" (Manchester, 1947).


30 Conrad Walmsey, O.P.M., "Seventh Centenary of the Franciscan Order in England: The First Province (1224-1324)" (London, 1934). It is unfortunate that Fr. Walmsey brings his account to an end in 1534 when the six houses of Observants were suppressed. The remaining 54 houses of Franciscan friars continued until 1538 or 1539.


32 Candido Mariotti, "Il B. Agnellus da Pisa ed i Frati Minori in Inghilterra" (Rome, 1895).

Pecham\textsuperscript{37} and Richard of Middleton.\textsuperscript{38} Fr Doucet contributed a life of Alexander of Hales to the Prolegomena to his works on the Sentences,\textsuperscript{39} and Fr Cuthbert wrote an essay on Adam Marsh, the friend of Robert Grosseteste and the first friar to be master of the Franciscan school at Oxford.\textsuperscript{40}

Apart from all this, a good deal of information about the English Franciscans can be picked up from medieval sources of all kinds—from the writings of their critics, from the "Calendar of Papal Letters" and the "Bullarium Franciscanum", from State Papers, Wardrobe accounts and bishops' registers, from university archives and those of the towns where the friars lived, from wills and from the works of the preachers, the poets and the mystics. All of this shows that the English friars played a very important part in the life of the Church and of society all through the Middle Ages from 1224 to the dissolution of the monasteries.

In 1534 the Observants, who had come to England in 1482,\textsuperscript{41} and who had withstood the king, Henry VIII, in his political and matrimonial affairs, were suppressed and a few were put to death. Four or five years later the other houses of friars were all closed down and their occupants left to fend for themselves.\textsuperscript{42} From then onwards, except for the reconstitution of the Observants at Greenwich in 1554, the work of the friars had to be done in secret and often in face of great danger. From their base at Douai the friars carried out their mission with great courage and devotion. There are several accounts of their sufferings, the first being Thomas Bourchier’s account of the martyrs written in the latter part of the sixteenth century.\textsuperscript{43} Some 50 years later Angelus Mason wrote a history of the English Province with the lives of five friars who had died for their faith in the early part of the seventeenth century.\textsuperscript{44} Several modern writers have taken up the story of the Franciscan martyrs, notably Mrs. Hope\textsuperscript{45} and J. M. Stone.\textsuperscript{46} After the sufferings and privations of the martyrs in the seventeenth century things settled down; and, although the friars have continued their pastoral work right down to the present day, not much has been written about it. In 1898 Fr Thaddeus brought their history down to the year 1850,\textsuperscript{47} but little of any importance has been written since then. The English Province more or less ceased to exist in 1850 but was restored shortly afterwards,\textsuperscript{48} and most of the friars of today are engaged in parochial or academic work.

In the room in which this essay is being written there is a modest collection of books about St Francis and the Order of Friars Minor in the Middle Ages. The fact that it contains nearly 2,000 volumes is some indication of the great interest which has been shown in the work of the friars. One thing which this essay will show is the wealth of material which we possess on the English Province and the devotion which has gone into the task of making it known to the scholar.

In reviewing "A History of the Franciscan Order" by Dr John Mooreman, Bishop of Ripon, Dr Marjorie Reeves remarked that "for the Franciscan Spirituals their defence of extreme poverty was more than faithfulness to the absolute ideal of their founder: it was an expression of apocalyptic hope. Fundamentally they were not trying to return to the past so much as to extrapolate the past into the future. They placed St Francis, his Rule and his Testament within the framework of the total meaning of history, investing the saint with the cosmic significance of one who ushers in the final age. His Rule and Testament were inviolate because they were the key to the future, while to his disciples was given the role of the viri evangelici who would help to bring it in." Journal of Theological Studies, October 1969, 681.

Mrs Hope, "Franciscan Martyrs in England" (London, n.d.).

J. M. Stone, "Faithful Unto Death" (London, 1892).


TWO MONASTIC SYMPOSIA
on nineteenth century monastic history
by
DOM DAVID KNOWLES, M.A.

Best known for his protracted work on English monasticism before the Dissolution, Dom David Knowles has in fact covered the present ground in his survey entitled "Christian Monasticism" (Weidenfeld & Nicolson, 1969)—where he suggests incidentally (pp. 174, 187) that Dom Hildebrand de Hempinne was the founder Abbot of Maredsous (he was in fact second Abbot after Dom Placid Wolter, Maredsous being formally founded by his brother Maurus), and where he suggests (p. 188) that St Andre at Bruges was a daughter house of Maredsous (it was in fact founded in 1899 by Dom Gerard van Caloen, a former monk of Maredsous who, at the instigation of Leo XIII, became Archabbot of the Brazilian Congregation and later a bishop in Brazil, and whose intention was to attract European recruits for Brazil).

The two symposia under review concern the revived Subiaco Congregation, and the early years of Maredsous, whose recent years have not been without event. The stress in the case of Maredsous is upon the development of monastic learning to a high pitch; and one is reminded by sad contrast of the present Abbot Primate's opening address at the recent Abbatial Congress in Rome (JOURNAL, Spring 1974, 111-2), where he speaks of the danger involved in current lowering of intellectual standards in the monasteries.

Within the past year two well-known monastic periodicals, the Revue Bénédictine (Maredsous) and the Studia Monastica (Montserrat) have devoted the whole of an issue to topics of monastic history in the nineteenth century. The earlier of the two to appear, that in Studia Monastica, presented in five long articles the origins and history till 1880 of the monastic revival which became the existing Subiaco Congregation of Primitive Observance.1

This derived from the Congregation, founded at Santa Giustina di Padova in 1408 by Ludovicus Barbo (+ 1442), which became known as the Cassinese Congregation when joined by Monte Cassino in 1504. Basically a spiritual movement of monastic reform, it owed its lasting success to its radical constitutional innovations and to Barbo's genius in adapting monastic piety and work to the new world of the fifteenth century. In the continental Europe of 1400 the scourge of monastic life was the ubiquitous commendatory abbey, a prelate, potentate, cleric or layman who, by papal grant or concordat took the style of abbots and enjoyed the abbot's income, while exercising control over the community and its possessions. Barbo eluded this system by substituting for the autonomous abbey ruled by an abbot, a body of houses governed by a chapter-general which nominated abbots and priors for a triennium only, while the houses were moderated between chapters by elected visitors. In the spiritual life of his monks Barbo gave an important place to private meditation, and for employment he looked to study and literary work. His system was adopted universally in Italy, and was imitated in Spain and elsewhere by other monastic bodies, serving as a model for the Tridentine 'congregation' which the Council required all unorganized groups of monasteries to form. In time the Cassinese Congregation was divided into seven regional provinces. Weakened in the eighteenth century, it suffered severely from French invasions under Napoleon, and from subsequent liberal and anticlerical movements, and in the early nineteenth century the remaining houses were few in number, reduced in size, and relaxed in observance.

The leader of the revival which ultimately became a separate body was Pietro Casaretto (1810-1878), a native of Ancona who became a monk and after various moves and experiments occupied, with the support of Charles Albert, king of Piedmont, the small monastery of Pegli (1842), where he introduced the strict community life and personal poverty.2 Other houses joined or were founded by him, and came to form a province based on St Scholastica, Subiaco. Their bond was one of observance, not of regional situation. In all this Casaretto was greatly helped by Pope Pius IX, the titular abbot of St Scholastica. The province was erected, with special safeguards, by the pope in 1851.3

It was Casaretto's hope that the leaven of reform would work gradually throughout the other Italian provinces, and this hope might have seemed to near realization when, in 1852, he was elected abbot-general of the whole Cassinese Congregation. He was, however, opposed and thwarted in his office by many, among them his official assistants and councillors, while for his own province he departed from precedent by accepting houses beyond the Alps, such as Pierre-qui-Vire (France), Ternemont (Belgium) and Ramsgate (England), as also by his endeavours to support missionary activities in Australia and elsewhere.4 The inevitable schism took effect in 1867, when the province of Subiaco was formed into a new Cassinese Congregation of Primitive Observance. In this the constitutions, drawn up by Casaretto, showed a marked centralization under an abbot-general with a general chapter meeting only every 12 years, at which abbots and priors (also for 12 years) were appointed. The abbot-general had wide powers of disposal over all the monks, who took vows to the congregation. Constitutionally this came to resemble an international order such as the Jesuits, and the powers of the abbot-general favoured the policy of Casaretto to establish small priories, some of them outside Italy to serve as refuges in case of suppression, in which the regular life could not attain the standard which Casaretto himself had established.5

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1 Vol. 14 fasc. 2, 1972. The page references in notes 2-6 are to this.
3 G. Martinez [Samos], La restauracion monastic in Liguria (1843-1852), 375-403.
4 P. Curel [Subiaco], La provincia Subiacoense (1857-1867), 405-480.
5 D. Purry [Ramsgate], The Cassinese Congregation a P.O. (1867-1872), 461-484.
There were differences of opinion, aggravated by the turmoil of the Risorgimento and the secularisation of the papal state, which involved suppressions and exile. Finally a cardinalial commission was set up which a leading and beneficent part was taken by Cardinal Franzelin, and a final constitution was framed and accepted which gave much of the traditional Benedictine autonomy to each house, while maintaining the 'primitive' severity of Matins at 2 a.m. and abstinence from meat on several days in the week, allowed also for a modified 'plurality' of observance within a strictly common life. These constitutions were published in 1880. 6

Meanwhile Abbot Casaretto had resigned in 1876 and died in 1878. Supported by Gregory XVI, Pius X and influential cardinals, he was for more than a quarter of a century the mainspring of the movement of monastic reform in Italy, but as none of these articles is biographical it is difficult to form a judgment upon him. Often in bad health, impulsive and often onerous in his judgments and policies, neither a saint nor a genius, he nevertheless held firmly to his purpose of re-establishing the common life and full regular observance as laid down in the Rule of St Benedict. There is indeed something very 'modern' in his emphasis on simplicity of life and of buildings, and on the apostolic missionary life as part of the monastic programme. In this his attitude contrasts with the liturgical and contemplative outlook of later revivals, and with their approval of large aabbies of architectural and artistic magnificence, and of literary work as employment for monks. Though the Subiaco Congregation has never attracted public attention, at the highest levels as have Solesmes and Beuron and Maredsous, it is worth noting that until the monastic world became unsettled ten years ago the Primitive Observance was the largest Congregation in the Benedictine Confederation, with some 1,500 members. It includes at present the English houses of Ramsgate and Brinknash, and the Scottish priory of Pluscarden.

The second collection of articles on monastic history is in the volume of the Revue Benedictine devoted to the centenary of Maredsous. 7 Casaretto does not come into the story, but both Guéranger and Maurus Wolter made their first acquaintance with monastic ways at the Casinian abbey of St Paul's without the Walls, and both looked upon that house as their first home. Though not fully integrated in discipline or friendly to reform, St Paul's was at this time a tolerably observant house with a normal monastic life, and among recruits in the 1860s was the beatified Placid Riccardi (1844-1915), himself the spiritual guide of Emedon Schuster, abbot of St Paul's, 1819-29, and Cardinal Archbishop of Milan, 1828-54. Théodore Prosper Guéranger went in 1837 to pass his abbreviated novitiate and make his profession to the abbot on 26th July of that year. Twenty years later (1856-7) the brothers Walter Rudolph Maurus and Ernst (Placid) began their monastic life, and though they left in 1860 to found Beuron (1862-3) they always kept happy memories of St Paul. 8

The early pre-monastic years of Prosper Guéranger have received little attention from his biographers, but the story is here told at some length. 9 The young seminarist and priest was greatly influenced by de Lassus, and was for a short time maître in Rome. Cured of his love, but retaining his ultramontane and partly romantic sympathies, he felt the conviction of a monastic vocation dawn slowly but compulsively, and went to Rome to St Paul's to make trial of it. For a moment the abbott regarded the proposed foundation in France as an addition to the Congregation, but Guéranger was decisive as to the autonomy of his monastery. The story is taken up by an account of the foundation and spirit of Beuron. 10 The two founding brothers, Maurus and Placid Wolter, received great material help and encouragement from Princess Katharina von Hohenzollern. In view of subsequent events in European history, it is pleasant, if unexpected, to read that Maurus Wolter paid long visits to Solesmes (e.g., from October 1866 to January 1867) both before and after the Franco-Prussian war and received counsel from Abbot Guéranger on the spirit and discipline of a Benedictine abbey. In a very real sense Solesmes was the model for Beuron, and Wolter accepted a total severance from the Cassinese form of government. In two important respects, however, he departed from the approach of Guéranger. While the latter regarded a good lay-brother as a rare bird, and restricted his small group to domestic work, Wolter at Beuron found an almost inexhaustible reservoir of admirable recruits in Germany, and the early Beuronese houses resembled those of the twelfth century Cistercians, with troops of canons in the fields and gardens. On the other hand, whereas Guéranger hoped to revive the traditions of the Maurists, and started his abbey on the path that led to the scholarly reconstruction of plainchant, Maurus Wolter, reacting against the state control of education in Germany, and the possible interference with monastic life of any sort of educational work, kept this occupation at a distance. On the other hand, while Guéranger emphasized the contemplative apartness of the monastic life, Wolter encouraged pilgrims, visitors, retreatants, and art students at Beuron, to whom his monks ministered the word and the sacraments.

Maredsous thus reflected something of the spirit of both Solesmes and Beuron. 11 Its foundation sprang from the friendship of two young papal zouaves, Félix de Hemptinne, of a Belgian baronial family, and Jules Desclée, a member of the wealthy family of printers and publishers at Tournai. When the former became a monk at Beuron, the project of a

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6 W. Witters [Pierre-qui-Vire], La Congrégation Cassinaise de la Primitive Observance de 1872 à 1880, 489-521.
7 Tom. LXXVIII Nos. 1-2, 1973. Page references in notes 8-11 are to this.
8 G. Turbessi [St Paul's], Vita monastica dell'Abbazia di San Paolo nel secolo xix, 11-118.
11 G. Ghysens [Maredsous], Fondation et essor de Maredsous (1872-1923), 258-277.
Belgian abbey was mooted, and in 1872 a grandiose scheme was accepted for a large complex of monastic buildings, including a spacious abbey church, situated within a sector of the Desclee estate in picturesque and wooded surroundings. The Beuronese congregation had indeed conceptions more triumphalist even than the congregation of France. Raised to the status of an abbey in 1878, Maredsous grew to full stature and international repute under its first three abbots, Dom Placid Wolter (1878-1890), Dom Hildebrand de Hemptinne (1890-1909), and Dom Columba Marmion (1909-1923). During almost all this period the house remained a member of the Beuronese body, but national sentiment and resentment was strong after World War I, and in 1920 the abbey with its daughter Mont César at Louvain were separated as an autonomous Belgian Congregation.

From early days Maredsous was more activist than both Solesmes and Beuron. A school was opened which gradually became the Belgian equivalent of a Catholic public school, and the monks used the foundation of Mont César as a port of entry to academic life. The abbey soon became the cradle of the liturgical movement in Belgium, and Dom Gérard van Caloen embarked on a series of missionary enterprises in Brazil and elsewhere. Abbot de Hemptinne became the first Abbot Primate in 1893, and was deeply involved in the building and organisation of the International monastic college of Sant’Anselmo, drawing upon his abbey for staff. Above all, the abbey became the home of a group of scholars without a rival in contemporary monasticism, among whom Morin, Janssens, Berliere, De Bruyn, Capelle, Chapman and others were prominent, and the creator and patron of the learned Revue Benedictine, while Abbot Marmion, with conferences and books became the most widely known spiritual writer in Europe, with a reputation similar to that of Faber half a century earlier. Dom Ghysens gives a penetrating analysis of the diverse interests and stresses within the large community which, when Abbot de Hemptinne was almost permanently absent as Primate, encouraged individual enterprises and projects which were largely concealed from strangers by the repue of the abbey for scholarship and spiritual doctrine. Abbot Chapman remarked on more than one occasion that there were only two-and-a-half learned Benedictine communities, Maredsous, Downside and Farnborough. The judgment was perhaps flatteringly to Downside and unjustly to Farnborough. Maredsous still has a high reputation, but today this is shared by a large number of houses in Europe and America, as the two volumes under review bear partial witness.

Altogether these two collections of historical essays, all of them bear the work of careful and reflective scholars, provide a striking survey of the major European centres of Benedictine life between 1815 and 1900, which all future historians of modern monasticism will need to know. In particular, the sections on the Cassinese Congregations and Solesmes give in their footnotes many biographical details and precise dating which all ecclesiastical historians of the period 1815-1870 will find extremely useful.

Ampleforth's tradition of contribution to the music of the Church in England is both deeper and longer than we tend to appreciate today, who we are often indulgent about the amateur endeavours of our Victorian fathers. This study, compiled from the gleanings of many sources, should dispel some of our indulgent illusions. Fr Egbert Turner's contribution has never properly been recorded before.

On 14th September 1897, the thirteenth centenary of the arrival of Saint Augustine and his companions was commemorated on the shores of Kent with magnificent ceremonial. Contemporary accounts describe colourfully how, in a field at Ebbsfleet, overlooking Pegwell Bay, Cardinal Vaughan sang High Mass in the presence of the entire English Hierarchy, and representatives of the religious orders. A large congregation, led by the Duke of Norfolk, and joined by the Mayor and Corporation of Ramsgate, who attended in state, heard Bishop Hedley deliver a sermon of monumental erudition, and a choir of forty Benedictines sang the antiphon Deprecamur to Domine in omni misericordia tua, which according to Saint Bede's History was the chant of those forty ancient missionaries upon disembarking.

Strictly, there were not forty Benedictines, but only thirty-nine at the celebration, for the fortieth when summoned by his brethren to take his place in the procession was found to be stricken with an acute attack of pleurisy, and unable to move. They described how there were tears in his eyes when he realised that he would have to forgo the splendid event. A doctor ordered his immediate admission to hospital, pneumonia developed, and on Sunday, 19th September, he died in the crisis. Such was the passing of Father Joseph Egbert Turner, O.S.B. Monk of Ampleforth, assistant-priest at Saint Anne's, Edge Hill, Liverpool, Musical Correspondent of the “Catholic Times”, and renowned throughout the British Isles and America as a composer of Masses, Benediction settings, litanies and motets.

Joseph Turner was born at Preston, of staunch old Lancashire Catholic parentage on 10th January 1853. He was baptised when he was only one day old, in Saint Wilfrid's Church, having inherited a name illustrious in the priesthood, for ever since Emancipation the clergy list of the “Catholic Directory” has never lacked a Turner. His younger brother, Father Francis Ambrose Turner, O.S.B. pursued an identical career, and eventually died of a similar illness, though in less dramatic circumstances.

At Ampleforth College a natural talent for music was channelled and perfected under the direction of R. W. Obberhoffer, a famous German
teacher of music, then resident in York. Under Obberhoffer’s guidance Father Turner became a proficient pianist and organist, and he also developed a fine bass voice. However, such matters were set temporarily aside, when he was sent to Belmont Abbey, Hereford, then the Common Novitiate of the English Benedictines, he having sought and gained admittance to the Order. As Brother Egbert, he received the habit of Saint Benedict on 28th September 1872, together with Oswald Smiles, and Bede Cox, both destined to become considerable names in English monasticism.

At Belmont he came under the tutelage of the future Bishop Hedley, and Father Jerome Vaughan, O.S.B., who was then in the midst of a protracted correspondence with his cousin, Lord Locat, relating to the foundation of a monastery on the banks of Loch Ness. Father Jerome was duly appointed first Prior of Fort Augustus, and as a “professed monk not yet a priest” Dom Egbert joined his community there. It was at the Fort that he was ordained, on 22nd May 1880, and he remained there until recalled to Ampleforth in 1883, where he spent the next two years in charge of the choir.

Although the day had not yet arrived when Catholics would be allowed to enter the universities, those monks in their monasteries studied and mastered subjects for which they possessed aptitude, very often to the point of real professionalism. Father Turner made a study of musical theory, attaining a standard of craftsmanship which if not entirely original, was always scrupulously correct, quaintly honest, enhanced by a special gift of melody and built upon powerful foundations, with all the academic rules of harmonic progression never once violated. His work can be described as highly polished, if not brilliant, and the best tribute lies in the fact that nine of his compositions remain in print to this day. It is noteworthy that all his publications were the fruits of practical necessity, rather than fulfilled ambition.

It was in the last phase of his career as a curate that he became aware of the enormous gulf in Church music, of the elaborately difficult on the one hand, and the utter poverty of the other. Non Catholic composers were not then kindly disposed toward allowing their skills to be utilised, and writing in the Preface of the original “Westminster Hymnal” as late as 1911, Sir Richard Terry was compelled to state “The Editor’s original intention—was frustrated by the refusal of two proprietors of large collections to use their copyrights”.

So Father Turner set about making some contribution toward the deficiencies, his aim being to provide music worthy of being used in worship, interesting though not too difficult to perform, and in the hope that it would prove an aid to devotion. His Masses ran into eleven editions and carried his name throughout the English speaking world, and millions who have never heard of his name would instantly recognise his familiar settings of the O Salutaris and Tantum Ergo. Perhaps finest of all is the fact that each of his compositions reflects not only something of his own spirit, but of the Catholicism of his generation.

Father Turner was a curate at Saint David’s, Swansea, Our Lady and Saint Michael’s, Wrexham, Saint Mary’s, Warrington, and for the last four years of his life at Saint Anne’s, Edge Hill. Wherever he went he was always managed to secure for himself the post of organist and choirmaster, but that is not to say that he had no time for anything else. He is remembered as “intensely sympathetic to all, and keenly alive to the alleviation of mental and physical distress—marvellous how he found sufficient leisure to compose—but idleness was abhorrent to him”. His total publications were seven motets, six litanies, four Masses, three Benediction services, a Festival Litany of Our Lady, and the harmonisation of the old German melody that used to be sung on Easter Sunday in churches throughout the land, with the words Hanc Dies quam fest Domini. He was responsible for a series of articles on the history of Church music written for the “Catholic Times” containing much literary merit as well as displaying a thorough knowledge and sound judgment.

When death overtook him, he had plans in mind for a grand oratorio, the subject of which however, was a secret that he carried to the grave. Writing as one who has studied everything that I could lay hands upon (from Baptismal registration to epistle) concerning his life, career, works, and pietry, my conjecture is that it might well have been “The Last Supper”, for his devotion to the Blessed Sacrament grew in intensity with the years. But it was as composer of popular settings of the Latin Mass that the name “J. E. Turner, O.S.B.”, his own signature, reached choirs large and small, and it has been claimed that at one time his Church music was without rival in popularity.

Mass Number One “In Honour of Saint John the Baptist” he dedicated to Bishop Hedley. There is a ring of joyful solemnity throughout. Grave, lucidous harmonies, so typical of their day, sustain the pleasing and often noble melodic line. Mass Number Two “In Honour of Saint Cecilia”, he dedicated to the then Abbot-President, Abbot O’Neill. It is, in a word, capricious, but delightfully so. Father Turner clearly subscribes to the belief that the devil should not have all the good tunes, and the Et Incarnatus Est in the Credo might well have come from the pen of Gounod, who was then at the peak of his popularity as a composer.

Mass Number Three “In Honour of Saint Mary Magdalen”, he dedicated to Prior Burge, his own superior at Ampleforth. This is a work of splendid favour, containing a magnificent Kyrie and Gloria, the graceful andante of three and a half bars that links the Kyrie and the Christus eleison being worthy of Schumann. There is also a Benedictus of angelic simplicity.

Mass Number Four “In Honour of the Good Shepherd”, he dedicated to Cardinal Vaughan. This was Father Turner’s last creation, and it was in the hands of his publisher at the time of the Ebbsfleet celebration. The publisher, Mr Alphonse Cary considered it to be the finest piece he ever wrote. Here, the style is matured, and the technique more perfect still. The Kyrie is of elegant beauty, and the Gloria and Credo approximate
true polyphony, while the *Domine nobis pacem* of the *Agnus Dei* culminates in a mighty fugue, a fitting *Nunc Dimittis* for this truly gifted priest-musician. Contrary to oft repeated opinions, much of this music is still admired, even by very young people.

At Saint Anne's, Father Turner raised an already excellent choir to become one of the finest in the north. He was a cherished friend of Eugene Goossens, the First, Musical Director of the Carl Rosa Opera, a parishioner of Saint Anne's, and the grandfather of the great trinity of musicians of that name. He was also highly regarded by Sir Charles Santley, the famous Liverpool-born baritone, who made his first musical appearance in Saint Anne's choir.

On the last Sunday of his life Father Turner was in his usual place at the organ, and he accompanied the singing of Mozart's Mass Number Seven. In the evening he played for Benediction and also preached the sermon. As it happened, Santley was on holiday in Liverpool, and he sung a solo at both services.

On the following Sunday Father Turner died, and on the Sunday after that the great church was filled to capacity, the "Liverpool Daily Post" having distributed the information "Mr Goossens will preside at the organ, one of Father Turner's Masses, motets and Benediction services will be sung".

The funeral had taken place at Ramsgate during the week, although preparations had been made to bury him in the priests plot beside Saint Austin's, Grassendale. Many Liverpool Catholics travelled to his Requiem by special train, and many others shed tears when they learned of his loss, such was the affection in which he was held. Father Turner's was a humble, simple faith, not complicated with intellectual theories and their attendant doubts. The supremacy of God's majesty and the striving of man's soul were the all important facts in life. He saw the Church, with her worship, sacraments, teachings, and devotions as the means of such a union. He was a loyal and devoted servant who gave his talents freely for the honour of God, and there is neither evidence of his having written or published any secular music. His works reflect the Catholicism of his day, as did the spiritual writings of Father Faber, the sermons of Father Bernard Vaughan, the religious architecture of Hanson and Hadfield, and the novels of Robert Hugh Benson. He was in the best sense a monk of his time.

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IAN RAMSEY OF DURHAM

AN APPRECIATION AND REVIEW

by

THE VERY REV ALAN RICHARDSON, K.B.E., M.A., D.D.

At a time when the search for a new Archbishop of Canterbury has ended in the removal of York's Archbishop, one's mind (and not least the mind of the Dean of York) naturally turns to the man who was, till his untimely death, most expected to become the successor of Dr Michael Ramsey. Writing of the Primate designate in *The Times*, Bishop Mervyn Stockwood "placed Donald Coggan at the top of the list for the following reasons: First, Dr Coggan has a brain". So had Bishop Ramsey, surely the most remarkable on the Anglican episcopal bench. "Secondly, Dr Coggan has wide experience." So had Bishop Ramsey, coming from Bolton to Cambridge to Oxford to a curacy at Headington to a pastorate in this diocese and on to a multiple life of scholarship. "Third, Dr Coggan started life as a Low Churchman, and he would still pay tribute and be loyal to his evangelical inheritance." Bishop Ramsey, in his thought and writing, openly explored the widest fields of religious study, as the titles of his books bear out. "Fourth, Dr Coggan is well aware of the problems which confront a generation that has been reared in a scientific era." So it is too with Bishop Ramsey, whose books include "Science & Religion: Conflict & Synthesis" (1964), "Biology & Personality" (1965). Comparisons are odious, but by any standard—no least that of charity, to which he became a martyr—Ian Ramsey of Durham was a man of the highest calibre. He is a real loss to the ecclesia anglicana.

David L. Edwards
IAN RAMSEY, BISHOP OF DURHAM: A MEMOIR

Ian T. Ramsey
MODELS FOR DIVINE ACTIVITY

The first thing to be said about the Memoir is that its composition between October 1972, when Ian Ramsey died, and Easter 1973, when Canon Edwards of Westminster finished the writing of it, would not have been deemed credible if one had not actually seen that it had been done. Of course, it is a memoir, not a biography (still less a hagiography). Biographies are written from the perspective of a later age, in which the subject's life and work can be assessed in the light of their influence in the years after their death. David Edwards's method, supplementing his own close personal knowledge of his subject, was to ask a considerable number of those who had known Ian Ramsey best, at the various stages of his life, to give him their personal recollections of Ian and his work. Admiration and affection are indeed present in the testimony, but so also latterly is the general recognition that Ian lacked one essential ability if he were to stay alive to reap the fruits of the seeds which he had sown: the ability to say No to any demand that was made upon him from any source whatever. He died after collapsing in the Council Chamber of Broadcasting House, after taking the chair at a meeting of the Central Religious Advisory Committee (of the BBC and IBA)—a chairmanship which he ought to have left to someone whose home was less than 251 miles from London. But Ian would not have been the man he was, if he
had not always been totally available to everyone who asked him for help. And he would not have been the unique and irreplaceable Ian we knew and loved.

The present reviewer has lived and worked in all the four places in which Ian Ramsey’s life was spent, but never, alas, at the time when Ian was there—Lancashire, Cambridge, Oxford and Durham. He was the son of a fitter, a soldier in the first World War (Ian was born in 1915) and afterwards a Post Office official. From the Church primary schools at which Ian’s education began, he won a scholarship to Farnworth Grammar School, to which he travelled daily by tram. (In those days one could go by tram all the way from Liverpool to Manchester, passing through that recently re-discovered no-man’s-land of Makerfield.) The recollection of some of Ian’s teachers are recorded, including those of his Sunday School teacher, Tommy Marsh, a miner. There were character and integrity in the life of Lancashire in the days of the long-drawn-out coal-strike of 1926 and the bitter years that followed. Surely the intelligent schoolboy Ian in the years around 1930 must have been somewhere among the large groups of people, many of them unemployed, who stood listening to and arguing with the students of the Liverpool and Manchester SCM World Call Campaigns—medical, engineers, scientists, arts men—who presented the challenge of what we nowadays call the Third World to the people outside the churches as well as inside. The steps of Bolton Town Hall or the speakers’ corner in Farnworth were places which provided a serious audience. There is a story about Richard Tyldesley, one of the famous Farnworth family of cricketers; Richard was the spin bowler. One day, when fielding in the slips at Old Trafford, he was being applauded for what appeared to be a brilliant catch low down. ‘Not up!’ he called to the umpire; then, turning to his fellow fieldsmen, he said apologetically, ‘Farnworth Sunday School, tha’ knows’.

A coveted State scholarship, to which was added a major scholarship from that excellent educational authority, the Lancashire County Council, took Ian to Cambridge in 1933, where he became a Scholar of Christ’s College. The frugality of his mode of life necessitated a period in a sanatorium before his first year at Cambridge was ended, but it was here that the shy boy with the Lancashire accent made lifelong friends with the undergraduates who came to visit him, especially the ordinands, and the College Chaplain, H. F. Woolnough. Here he began to be deeply interested in moral and religious questions, and the sequence of his brilliant Tripos First Classes reflects this development: Mathematics, Moral Sciences and Theology. He became Burney Student in 1939.

Then Ramsey crossed over to Oxford, because he wanted to learn more about the new linguistic, anti-metaphysical philosophy of the new logical positivists. His preparation for Ordination was completed at Ripon Hall and he then served a curacy in the parish of Headington Quarry, near Oxford, until his return to Cambridge as Chaplain in 1943 (later Fellow and Tutor, and University Lecturer in Divinity). David Edwards quotes several reminiscences of this period and he remarks: ‘Christ’s was not an easy situation. (It is generally assumed that C. P. Snow had not forgotten every aspect of life in that college when he wrote fiction such as The Light and the Dark and The Masters). The present Regius Professor of Divinity at Oxford, who went up to Christ’s immediately after the War, speaks of Ian’s ‘lavish generosity of time . . . even the table-tennis club was not too small to attract his presence’. The Master of Christ’s at that time was Charles Raven, who was also the Regius Professor of Divinity, and he, like Ian, was passionately interested in the reconcilation of ‘science’ and religion; but whereas Ian was a mathematician and physicist, Raven was a biologist and a naturalist who had added at least one specimen to the known list of English lepidoptera. Otherwise no two men could have been more unlike; but they came to respect each other, though they spoke different languages.

In 1951 Ian accepted the Nolloth Professorship of the Philosophy of the Christian Religion at Oxford (but only after the Chair had been thrown open to others besides Anglicans) and he moved to Oriel College. It was typical of him that in that day and age his Inaugural Lecture should have been entitled Miracles: an Exercise in Logical Mapwork. David Edwards has distilled into an eminently clear and readable form the concentrated essence of Ramsey’s wholehearted effort to show how, in spite of all the Ayers and Rykes, the truth of the Christian religion could be accepted without inconsistency by an empiricist philosopher. In his two middle chapters, ‘A Philosophy of “And More”’ and ‘A Professor and More’, the whole dialogue of Ramsey with the reigning Oxford empiricists is clarified by a wealth of actual quotations from many of the participants, in such a way that even those who are unfamiliar with the issues involved can glimpse what the whole mid-century fracas was about. The terms which Ramsey threw into the discussion are all on view—disclosure situations, pennies dropping, logical map-work, models, qualifiers, and the rest.

At this point it is pertinent to mention Ramsey’s posthumous work, based on his Chicago lectures in 1966, Models for Divine Activity. This reviewer, diverging slightly perhaps from David Edwards’s judgment expressed in another place, would heartily commend this small volume as a useful introduction to Ramsey’s thinking for those who as yet have little or no acquaintance with it. But of course we must all lament that it did not become the expected major synthesis of Ramsey’s thought, and that it could be published only from a typescript made out of some original longhand notes. What makes it invaluable is the complete bibliography of Ramsey’s published works, nine pages long, an astonishing quantity of books, articles and reviews written by one who crowded so many other activities into his life. For this we are grateful to Harry McClatchey, the Bishop’s Chaplain at Auckland Castle.

It has often been said that Joseph Butler, Ramsey’s great predecessor in the See of Durham, went so far in the direction of his opponents’ categories that his famous Analogy (1736) reads almost like a Delphic truism: the obscurity of the handwriting in the Book of Nature and in the Book...
of Scripture points to the presumption of a common authorship. So also it is sometimes alleged that Ramsey went so far in accepting the categories of the logical positivists that he could almost be mistaken for one of them. Such, of course, is always the danger that threatens the eager apologist, but those who knew Ian with his confident and radiant assurance both in word and in deed will know that the suggestion is groundless. He was an empiricist ‘and more’. Many of us rejoiced that there was such a powerful apologist for the faith in an age when dissenting philosophers were often precluded from promotion by the prevailing method of making university appointments, which, alas, did not favour those who would not toe the party line. Nevertheless in the opinion of this reviewer Ramsey’s standpoint, much as it should be appreciated, might well be described as ‘A Philosophy of “And yet”’.

We are indeed grateful for Ramsey’s work, and yet it is possible to doubt whether the real battle for faith can be waged in the terms of epistemological philosophy. Much more decisive for the issue is the almost forgotten area of the critical philosophy of history. (Note the word ‘critical’ in this sentence; what is intended is the critical study of historical method, not ‘philosophy of history’ in the sense of, say, Hegel.) This is far more important for an historical religion which bases its truth-claim upon historical testimony to events which have actually passed before the eyes of men. It is the existential significance of history, as the living and challenging past, upon which the Christian faith stands, not upon whether abstract concepts like ‘God’ can have any meaning for subjective empiricists. Language-games are fun for well-heeled academic philosophers, but they are epiphenomenal upon the perennial problem of human existence in history. That problem will be with future generations when the linguistic philosophers and their trouble are ashes under Uricon.

In 1966 Ramsey became the ninetieth Bishop of Durham. The tradition of the scholar-bishop in ‘the Bishoprick’ was thus maintained. But times had changed since the days of Lightfoot and Westcott, or even those of Henson, who retired in 1939. Bishops had become busy administrators and chairmen of many committees. Ian must have sat on more committees and commissions than all his predecessors in the See had together since the turn of the century. But Ian was endowed by nature with a voracious appetite for the minutes and minutiae of meetings, from informal discussion groups all the way up to the House of Lords. He retained his former contacts with many of the organizations—sociological, psychological, medical and theological—in which he had for a long time participated. He began a whirl of reforming activities in the Bishoprick which were likely to lead to triumph or disaster, but which of those two impostors would eventually have succeeded is variously adjudged by well-informed opinion in the Diocese according to the temperament of the person one happens to be speaking with. All this complicated and intensely personal network of evidence is carefully presented by David Edwards in a skillful and objective manner. It will be of the utmost value to the future biographer who will look upon the story in the light of the continuation as yet hidden from us. David Edwards has supplied the material for history, because he is himself an historian skilled in the art of conserving what is important: in a sense he is providing material for the continuation of his own excellent Leaders of the Church of England, 1828-1944 (1971).

However, leaving the judgment of posterity to look after itself, we can confidently affirm that Ian Ramsey had many of the qualities of a great Bishop of Durham. It was remarked that in several respects he resembled the character of the great Cathedral in which his throne (the highest in Europe) was set. For one thing, he conformed fairly accurately to the proportions of the substantial Norman pillars in the nave, whose circumference is said to equal their height. He was as accessible to the public at large as is the Cathedral itself, open every day of the year in all the hours of daylight. He would never, if he could help it, leave a church or a parish function till he had spoken to every single person who was present. He was always totally absorbed in the well-being of the person or group he was engaged with at the moment. His sympathy with the hardships and fears of ordinary working folk was based upon his own experience, and his socialist convictions were never concealed. It was a novel thing for a Bishop of Durham to be invited to address the annual Miners’ Gala on the race-course. At the same time he could talk with leaders of, say, the ship-building industries, both workers and employers, because of his intense and informed interest in sociological and industrial matters. His Lancashire speech was (whatever southerners may believe) very different both in accent and vocabulary from the language spoken north of the Tees, but it identified him with the inhabitants of his Diocese as one of themselves.

One could go on for a long time about the qualities of Ian’s life and character. But all that needs to be said has been well said in the Appendix to the Memoir, the address of Ian’s namesake, the Archbishop of Canterbury, at the Memorial Service for Ian in Westminster Abbey on 17 November, 1972. ‘It is never easy to speak about a dear friend or a great man, and it is doubly hard to speak about both.’ Michael Ramsey had spent more than a decade as a Canon-Professor in Durham, and had returned for a brief spell as Bishop. His tribute to Ian leaves nothing more to be said; nothing could have been said so succinctly and so well.
A Royal Commission has been convened to examine the activities of the Press. In mid-
May the House of Commons gave a day to debating the Press. Earlier in the year the
Granada Guildhall Lectures of 1974 were devoted to Press freedom to speak for the
nation over against organs of the State and society. A debate has arisen anew con-
cerning the freedom to discover and communicate 'news' of public interest. It begs its own
questions, most important of which is not Who is to guard the guardians (i.e. Govern-
ment), but Who is to criticize the critics (i.e. the Media). Where is the line to be drawn
between public interest and private right? When is public interest better served by
State secrecy than by common exposure? What constitutes the communication of truth
to diverse particular interests? How close to truth must persuasion or particular
pleading or denigration or defamation remain? Should criticism or judgment be kept
out of the reporting of news; is reporting not anyway of its nature selective and value-
weighted? Has the balance between action and criticism swung unfruitfully too far to
the latter, the Media coercing or inhibiting the business of government? Should there
be as many, or more, rules inhibiting encroachment by the Media—such as the rule
surrounding public comment on matters sub judice (a rule recently flagrantly under-
stood)?

The Media have obligations in relation to individuals and corporations; and in
the first Granada Lecture Mr Harold Evans spoke of the thalidomide affair involving
the Distillers Company. The Media no less have obligations in relation to governments
and official organs; and in the third Granada Lecture Mrs Katharine Graham (Chair-
man of the Washington Post board) spoke of the Watergate investigations involving
the White House. In the middle Lecture, Lord Windlesham, discussing the recent General
Election and its coverage by the Media, spoke on the relations of the Media to both
Government and political parties. What follows is a contraction and at places an abstract of his Lecture, undertaken by the Secretary of the
JOURNAL: where he interposes, square brackets have been used.

Lord Windlesham is former Lord Privy Seal and Leader of the House of Lords
and sometime director of Rediffusion Television and managing director of Granada
Television. He had been asked by Mr Heath as Prime Minister to take over from
the Home Secretary at the end of last year responsibilities for overall supervision of the
Government Information services—this clearly with an election in view. We are grate-
ful to him and to Granada Group Ltd, 36 Golden Square, W1 for permission to use
this Lecture, delivered on 14 March. These three Lectures are to appear in book

Confusion or misunderstanding or what is currently described as non-
communication is undoubtedly a characteristic of relations between
Government and the media. Sometimes it will arise from straightforward
conflicts of interest: Governments often want to keep quiet many of the
things which the media want to disclose. Sometimes the suspicion or
resentment erupts into open hostility. From time to time there are efforts
both by the politicians and by the media to mitigate this. (One of the
most notable of these was Granada's recent series of programmes on 'The
State of the Nation'.)

But misunderstandings persist. Even if the existence of confusion is
not too hard to identify in the relations between Government and the
media, the fallacies which underlie so much of the confusion are elusive
difficult to pin down.8 One of the main causes can be found in the
constant reiteration of vague generalities and catch-phrases which are
seldom pursued closely. Harold Evans was right to point out in his first
lecture in this series that the theme of the freedom of the press itself
provides an example. Much lip service is paid to the ideal of a free press,
but noble sentiments of this kind have a habit of receding into the back-
ground when a particular interest, political or otherwise, becomes
involved. We need not be too censorious about this since in practice the
press in this country is maintained in a state of relative freedom not by
adherence to any ideological standard, but by a shifting balance between
conflicting interests. Freedom of the press is a state of affairs as well as a
state of mind.

THE MEDIA AND THE FEBRUARY ELECTION

At the time of an election the pattern changes. The press and broad-
casting media are dealing not with Government but with Party. Most of
the leading figures are the same but the relationship is altered in many
ways. During a General Election campaign nothing is done by the
Government Information machine to detract attention from the Parties.*

The volume of public comment by Ministers in their capacity as Party
politicians expands greatly. Contact with the press becomes closer and
more intimate. The desire of the politician to make his voice heard is
more than matched by the readiness of the media to provide opportunities
for him to do so. No longer is it necessary, as it was for Reith in the early
days of the BBC, for broadcasting to struggle for what he called 'recogni-
tion and opportunity' in the political arena. The determination of the
broadcaster not to be left standing on the side-lines but to play an active
part in the political process is a phenomenon that emerges most clearly
at Election time. In the television coverage of the February 1974 Election
we have seen this determination take the form of the most extensive output
by the Central Statistical Office and the DTI on 25 February the comments of the
then Chancellor of the Exchequer were handled entirely through Party channels.)

1 [The State of the Nation was a three-part television inquiry into the working of
Parliament, broadcast on 24, 25 and 26 July 1973, and lasting about five hours in
all.]

2 [Lord Windlesham's title 'Fallacies of Confusion' is taken from Bentham's Handbook
of Political Fallacies. Here they all are, carefully melt-out and classified, the tech-
niques of obstruction and delay. Laudatory personalities are contrasted with vitu-
perative personalities and both are linked with issues. With the recent Election in
mind, Bentham's examination of custom, distrust and prejudice is timely; we might
be tempted to add some home truths about the contribution made to the political
scene by opinion polls and bookmakers. Ultimately, when all the facts fall, when
discussion of an issue cannot be avoided, there is the last stand: consciously or uncon-
siously the resort to misleading or fallacious arguments, the result of which is to
perplex and obscure.

3 [Sunday Times Editor, first Granada Lecturer.]

4 When the Prime Minister meets the press each day during the campaign he does
so in his own Party headquarters (The Press Office at No. 10 grows silent). Nor
will any other Minister put out statements of potential controversy through his own
Departmental Press Office. (When the January trade figures were published jointly
by the Central Statistical Office and the DTI on 25 February the comments of the
then Chancellor of the Exchequer were handled entirely through Party channels.)
that has ever been devoted to any British General Election. This was the first time that there had been direct contact via the broadcasting media between party leaders and voters on anything approaching this scale.

No one can say what influence television had on the outcome. But this is too good an opportunity to miss to put forward one or two early observations. (I offer these thoughts to those now engaged in post-election analysis.) It would be a mistake to be diverted by the debate over the extent of the coverage from the truth that it is what is said and by whom that really matters. But can over-exposure encourage cynicism on the part of the audience of viewer-voters? Do experienced television reporters and producers influence the choice of issues and the way in which they are perceived? Most important of all, has the tone in which so much political debate has been conducted on television, and not just at an Election, brought credit or discredit to the practice of politics? Is it necessary that the conventions of political broadcasting should result in transporting to the media the confrontation style of politics which marks the proceedings on the floor of the House of Commons? Does the present system encourage a strictly limited form of argument along the lines of 'Yes, I did; No, you didn't', which can do as much to obscure as to reveal the truth of what the politician is trying to say?

AN ASSESSMENT OF WHAT GOVERNMENTS CAN EXPECT OF THE MEDIA and WHAT THE MEDIA CAN EXPECT OF GOVERNMENTS

Why is it that so many people working in the media feel that the Government is bearing down on them, unduly influencing their reporting and comment on the news, while at the same time many equally honourable men in Government believe that the press and the broadcast media lie in wait, ready to trip them up, to distort what they say, and generally to make their task of communicating with the public more difficult?

Democracy depends on discussion and debate. Decisions which are not democratically arrived at will not in the long term, or even in the short term, endure. Government, on the other hand, depends on consent. To obtain consent for their policies Ministers and their political supporters must endeavour to make their voices heard. Thus they need the media. They must explain. They must seek to persuade. They are entitled, as part of the process of democratic Government, to make the most of the opportunities open to them, and to search out new opportunities to commnucate with the public. Some of the channels are institutionalised. The Parliamentary Lobby is an example.

THE NATURE AND STRUCTURE OF THE COMMUNICATIONS ENVIRONMENT

1. THE WAY IN WHICH THE MEDIA ARE FINANCED

The printed media have been historically dependent upon their consumers for finance, although increasingly they have come to base their finances upon advertising. The broadcast media are dependent in part upon public finance, and in part upon advertising revenue. More fundamentally, does the present system encourage a confrontation style of politics which marks the proceedings on the floor of the House of Commons? What is the amount of over-exposure likely to result in the practice of politics?

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Programme decisions. Apart from anything else, as Lord Hill of Luton pointed out shortly before the Election, there is a safeguard “provided by what he decided as the healthy state of uncertainty with which any British Government approaches a General Election”.

2. CONVENTION IN THE BROADCASTING MEDIA

The BBC was one of the first public corporations in a deliberately created monopoly situation to emerge in twentieth century Britain. Hand in hand with the public monopoly, and in return for the independent management, went the requirement of public accountability; Lord Crawford’s Committee, which preceded the first charter of the BBC in 1927, recommended that broadcasting should be run by a public corporation “acting as trustee for the national interest”. Public accountability in this sense could have been interpreted in many ways but in practice it has been remarkably consistent: the Chairman and Governors of the BBC and the Chairman and members of the IBA rest with the Government; once appointed, however, it is noticeable how staunchly independent of Government the controlling bodies have been. Although formal accountability to Parliament exists in that the Annual Reports of the BBC and IBA have to be presented to Parliament and can be debated in Parliament, there is not the same measure of control over either policies or expenditure that applies to the nationalised industries. And when it comes to the crucial area of the editorial content of the programmes—which after all is what broadcasting is all about—the Authorities alone are responsible.

Thus it is history, or ‘convention’ perhaps a better word, which is the second element which makes up the communications environment. While the BBC has from the start had a specific requirement placed upon it to act as a means of information, education and entertainment (in that order) the notion of balance in the presentation of items of a broadly political character has developed in a more haphazard way. The BBC has always prided its independence in matters of political controversy, as indeed it has over the whole field of controversy. Such independence, it has argued, has played a vital role in earning the respect of the public. From 1927 the BBC has been prevented from expressing its own opinions on current affairs or public policy and for roughly the first quarter century of its existence the Corporation operated on the basis of an interpretation of what seemed to be truthful and fair and impartial to the men of “liberal disposition”, the description used by one of them, Harman Grisewood, who determined the shape of British broadcasting in the formative years.

3. TECHNOLOGY AND SOCIOLOGY

Technological advances in the broadcast media have been astonishingly rapid—more rapid in audio-visual than in printing. Technological factors do have a bearing on relations between the Government and the media, though the impact is more on the machinery than on the content of communications.

The sociology of communicators suggests similarities between people working in the media and people working in politics. Neither have continuity or permanence of appointment. Their education and motivation are increasingly similar: in the new Parliament just elected 58 Members...
THE THREADS OF THE ARGUMENT BROUGHT TOGETHER

Between Government and the media a relationship exists which is peculiar and precarious and which is to a large extent influenced by technology. Ambivalence pervades the relationship. Each needs the other; neither cares to admit it too often or too publicly. Both are aware that they have power; both are aware that they can only exercise it with the consent of the other. I doubt if it is possible, even if it were desirable, to lay down any principles by which the relations between the Government and the media should be conducted. The subject is too large and the ground too insecure. To do so would take us on to fundamental questions about the ways in which Government should be responsible to the community as a whole. We all know there are different answers to that question. But does the press have any responsibilities towards Government as distinct from the community? Should the press, or rather those individuals and units which make up the press, think again and think more deeply about the underlying requirements of discussions and consent? Should Government in return accept further responsibilities towards the media, apart from its wider responsibilities towards the whole community?
nable. The notion that the kingdom of God is being realized, through the instru-
mentality of the Church, according to a divinely predestined Messianic scheme of 
things, has not stood the test of time. History has taught us that theory has often
been falsified by facts.

"The experience of two world wars has shattered such belief. We have grown
afraid of the products of our science and of our ability to use them well. Moreover,
the outlook sanctioned by our scientific knowledge is that of a universe in which mighty
imperious forces operate in ways beyond our comprehension. Similarly, our immensely
increased knowledge of the past of the human race allows us to perceive no purpose
other than the biological—that our species has been wonderfully successful in the
struggle for existence. In the rise and fall of peoples and their civilizations, however,
no clear pattern can be seen. In answer to the efforts of Oswald Spengler and
Arnold Toynbee." From this it will be obvious that much of what Dr Brandon has
to say is controversial, as he admits, while at the same time he supports his carefully
argued interpretations of the data with a wealth of learning and personal
experience. Those whose minds are still open to possibilities of as yet undiscovered
truth will find the book highly rewarding.

The earliest skeletal remains of true man (Homo sapiens), according to archaeolo-
gists, date from about 30,000 B.C. Much earlier, perhaps 100,000 B.C., there existed
a subhuman type from the old zone age, designated Neanderthal Man, who apparently
buried their dead ritualistically, thus suggesting embryonic religious beliefs. When we achieve
our first insight into the human mind through the written records of Egypt and
Mesopotamia, around 2,500 B.C., we find that religion is already complex in belief
and practice. Egypt concentrated on the mummy rites, centred upon the dying and
rising saviour god Osiris, with whom the faithful believed that they could be united.
The Osirian cult (Osiris, named from Saptis, being regarded as a universal state god whom,
through his death, both his subjects and his state survived) was to continue for
longer history than any other religious faith. Its roots lie somewhere in the fourth
millennium B.C. and it continued as an effective force down to the official suppression
of paganism by the Roman emperor Theodosius (A.D. 397-395). It is evident that there was
no concept of man's personal survival after death. For the Babylonians, humanity's function was to build
temples in honour of the gods and offer them sacrifices. Whether early religion was
originally monotheistic, focused on the notion of a supreme "high god", or polytheistic,
based on an animism which attributed a divine spirit to everything that seemed alive,
remains a moot point. The monotheism upheld by the Yahweh prophets of Israel had a strong political aspect: it was a rallying...
A fascinating question which runs through the central chapters is the extent to which Paul knew about Christ, and has a good
detail of explicit discussion devoted to it, is in Paul's background. The Acts of the
Apostles tells us that he was educated at the feet of Rabbi Gamaliel. There is nothing to
disprove this, but Hanson does show that although he could consult the Hebrew
text where he so wished, he was normally content to use the Greek. The fact that
he knew the apocrypha and midrash is no proof, since the Book of Wisdom and Philo
know them well, though it is highly unlikely that they had more than the most
primitive knowledge of Hebrew; the celebrated distinction between Palestinian and
Hellenistic Judaism wears very thin indeed in the course of this book. After all this
there can be no difficulty about Hanson's conclusion that all Paul's thought stems
from Judaism, and more directly from outside (p. 210). This leads on to a full and
convincing attack on Bultmann's theories of gnostic and other influences on the
mysteries religion on Pauline theology; especially valuable are the pages on the way
Paul's sacramental theology came to birth (p. 221ff.—a reply to Bultmann's thesis that
"Paul's sacramental theology differs little from that of Gnosticism, if at all"). This leads on to the tricky question of how much Paul actually knew about Christ,
raised by the extraordinary lack of reference to Jesus' earthly ministry in Paul's letters.
At any rate he was taught that Jesus fulfilled the scriptures (notably Psalms 2, 7, 10,
111, 118, Isaiah 53 and 61, Joel 2, Habacuc 2, Zechariah 9 and Deuteronomy 18 and
that he was Servant, Lord, Messiah and Son of man (though this is less clear).

The final chapters are perhaps rather too general (unless it be that the questions discussed simply do not appeal to this reviewer).
There is a precious little discussion of Paul's trinitarian theology: "we may not commit Paul either to a conscious
Einheit or a consciously trinitarian doctrine of God" (p. 240); "all we can say is
that... Paul was compelled to postulate a distinction within the godhead"

Clearly this book is a valuable scholarly contribution of the highest order, worthy
to rank with Hanson's other important works, a source-book which will repay the considerable amount of study which it demands. It is a pity—and surprising
in a book produced by SPCK—that there are so many misprints; it appears that the
proof-reader was not conversant with Greek, Latin and French.

HENRY WANSBROUGHT, O.S.B.

II. RELIGIOUS CALLING

René Voillaume, CHRISTIAN VOCATION. Darton, Longman & Todd 1973 122 p 75p
(translated by Elizabeth Hamilton, with an afterword by Pope Paul VI)

This collection of Fr Voillaume's conferences to the Pope and his immediate circle in
the Vatican have a welcome directness and depth which is more general examination
of Paul's use of scripture, the other discussing the whole problem of the relationship
between the Old and the New Testament.

The early chapters are extremely specialist, absolutely indispensable, of course, as
groundwork for the later chapters which build on them, but it is the general as
to be of interest and value practically only to the scholar who is working on the
particular texts under review. But even of these the theme is sometimes very rich:
chapter two shows how important to Paul was the circle of general examination
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groundwork for the later chapters which build on them, but it is the general as
His treatment of the theme of Christian vocation is practical and he does not shrink from tackling the basic questions troubling men today. As might be expected from the founder of the Little Brothers of Jesus his two chapters on poverty have a special authority. He does not provide a solution to the problem facing the Church in this sector of its witness, but he does illuminate the reasons why the Church and her priests so often nowadays fail to relate to the poor.

These chapters have clearly been written with a clerical audience in mind, but that fact should in no way put off the lay reader. It was not for nothing that Fr Vouillé was called upon to direct the thoughts and prayers of the Pope and his circle. This writer is sure that others will receive his words as gladly as did Pope Paul.

T. R. MILES

Religious Experience

Macmillan 1972 78 p £1.95.

Patrick Manson, Atheism and Alienation


Having read these two books one feels like declaring that in religion knowledge and experience are as "clean different things" as were sovereigns and subjects in the mind of King Charles the Martyr. Indeed, between God and man knowledge can only be philosophical, while experience is bound to be totally irrational.

Mr Miles tells us about this second point in a neat and elegant little book, always subtle and sometimes elusive. Of his work I would be inclined to say that as there are Turkish delights, so are there philosophical ones too. And just as to appreciate the former one needs a very sweet tooth, so to enjoy the latter one must be gifted with a definite philosophical bend. Those thus favoured will discover in these passages that, in their author's opinion, much importance is to be attached to the ambiguity of words, the imprecision of experience, the absence of any definite borderline between material and spiritual, natural and supernatural, and therefore creation or creature and the One hand and Creator on the other. But if so why not dare to conclude that mysticism is among the most normal and ordinary of things? Mr Miles does not shy from these conclusions and shows moreover that this conclusion of his is well placed, and that it is not only by most deeply committed religious people but also by all thoroughly dedicated artists and poets.

Mr Patrick Manson's book is quite another sort. It is not the presentation of a single personal approach to a certain question, but the taking up again of the evolution of human philosophical thought from Descartes to the present day. The logical link and deductive development from the Christian and anything but politically rebellious French mathematician and philosopher who died a victim of Queen Christina of Sweden's lust for knowledge, right to Jean Paul Sarte and Camus, through Kant, Hegel, Feuerbach, Marx and Comte. A masterly presentation. The quotations well chosen and well placed, introduce paragraphs with the elegance and beauty of precious jewels hanging from well-wrought chains. Nor is this book the sole work of an eagle-eyed and agile mind, capable of taking a full view of the whole work of a great philosopher and then tearing it brilliantly and rationally to pieces. For the heart has a part in it too. One feels indeed on every page the warmth and the glow of the author's sympathy and generous understanding towards the efforts and conceptions of those he is writing about. The chapter on Hegel is particularly moving in that regard.

As one closes this fascinating volume which reminds one of Father de Lubac's "Drama of Atheist Humanism", one cannot help seeing the story of man's philosophical views throughout these three last centuries as providing a new commentary on and confirmation of the fall of Lucifer and that of Adam. For by searching for his truth, less and less in his relation to God, and more and more in his own self, and finally of course in his history, man has indeed ended by falling into a vision or conception of his person, his life and his world that is utterly meaningless and destructive. From the one hand and Creator on the other.

The Bishop's Hostel, Lincoln.

For there man, while searching for God and meeting with Him, does no longer alienate himself from himself but, on the contrary, humanizes himself to that degree required by his mind, which is the absolute.

St Etheldreda's, 14 Ely Place, E.C.I.

III. CHURCH MEMBERSHIP & MISSION


The 10th Downsie Symposium at Bristol in April 1973 took for its topic a subject suggested by the theological commission of England and Wales: Church membership and intercommunion. This worthwhile book offers to a wider public the papers presented to the commission.

In an introductory essay, characterized by his wonted theological depth, Piet Fransen focuses historical theology on the contemporary question of intercommunion. His principles, grounded in Tradition, liberate from tradition. Fransen demonstrates that disciplinary decisions are often based on this false idea of orthodoxy, Catholicity and orthopraxis. Throughout Murray's discussion of Tradition as criterion, discusses Tradition in the broad sense. For Christians the criterion must be radically Christological including orthodoxy, Catholicity and orthopraxis. Throughout Murray's discussion of Tradition we see the irreducible given of pluralism and the importance this has for inter-communion and communion.

Nicholas Lash provides a valuable synthesis of contemporary theology in a paper on creedal affirmations as criterion of unity. Lash endorses the distinction between faith as existent openness to the revealing God and articulation of that faith in beliefs. Sufficient unity in beliefs, as affirmed in the basic creeds, is the proposed criterion of unity. Lash's paper abounds in insights into the nature of faith, the distinction between faith and beliefs, historical relativity, and the unicity of Christian faith and beliefs.

Subsequent papers discuss the question from varying perspectives. John Coventry summarizes theological proposals, all awaiting judgment, for validating ministry. Louis Jacobs explains the meaning of Jewish membership. Eric Sharpe discusses Church membership in caste-ridden India. David Clark and Robert Townley focus sociology on Church membership and inter-Church relations. Hannah Swannston describes the revise's commission. John Kent contributes, in addition to his co-editorship, a paper, a comment and an appendix. John Coulson adds a Roman Catholic comment. Robert Murray, in a provocative paper on Tradition as criterion, discusses Tradition in the broad sense. For Christians the criterion must be radically Christological including orthodoxy, Catholicity and orthopraxis. Throughout Murray's discussion of Tradition we see the irreducible given of pluralism and the importance this has for inter-communion and communion.

Intercommunion is not as central as it was in 1972. But it remains a stimulus for understanding the Church's mission and its role in the Church's mission. This worthwhile book offers to a wider public the papers presented to the commission.


The Bishop's Hostel, Lincoln.

BOOK REVIEWS

St Etheldreda's, 14 Ely Place, E.C.I.

For there man, while searching for God and meeting with Him, does no longer alienate himself from himself but, on the contrary, humanizes himself to that degree required by his mind, which is the absolute.

JOHN CHARLES-ROUX

"Theological Soundings" is a collection in English translation of articles and lectures by one of Europe's most respected theologians. The present volume, the fifth to appear, is concerned with the Church's mission to itself and to the world. More particularly the book is concerned with the different missionaries within the Church, especially laymen, religious, bishops and priests, with their relationships among themselves and with their collaboration in mission to the world.

This volume consists of ten chapters, arranged topically, dealing successively with reform in the Church, the present turmoil, the Church as an embodiment of the world, the future hope, Vatican II's definition of a laity, the new lay life, religious life today, collaborations of religious among themselves and with other Christians, and the Catholic understanding of office in the Church.

To anyone who was involved with Catholic theology in the sixties these chapters—or at least the general ideas therein—will be familiar and, at times, whimsical. For a brief moment we are back in the era of non-directive counselling, horizontalism, Harvey Cox, the last days of Ottaviani, the beginning of future-theology, liturgical license and disillusionment. These pages recall the euphoria of the brief interlude of Vatican II and the Catholic ecclesiological awakening which was almost too late and certainly too brief.

This volume (and the other four which have appeared) would be more unified and more of a contribution if the author had written a brief introduction to each chapter recalling the historical situation which occasioned it and adding a few comments on its "reception". Almost all such editing is lacking in the English Schillebeeckx. Ironically almost every chapter grapples with the challenges of change, historicity and hermeneutics.

For this reason—that there is continuity in themes—it might have been better to arrange these articles and lectures chronologically rather than topically. For the author's thinking did develop. It is disconcerting to read a pre-conciliar lecture delivered in 1962 (chapter 9) sandwiched between articles that first appeared in 1967 (chapters 8 and 9). The inevitable repetitions in any collection of disjointed pieces can be an essay in method when they appear chronologically. Witness the refinements which appear in Rahner's thinking on magisterial propositions across the years of dialogue with King.

The topical method followed by "Soundings" can trigger discomfort when, having just read about the religious life in Vatican II, one encounters this in a lecture delivered in 1962, "Your coming together in this way for the past ten years as provincials contradicts what I have just said about the situation in Belgium." (p. 202). Enough said about editing!

Although these essays are served up with no more imagination than the English diet they are unquestionably worthwhile. For they provide Schillebeeckx at his prime, in English and in one collection. Great theologians reach a peak, perform the service for which a lifetime of industry and grace prepared them, and then like old soldiers fade away. Schillebeeckx may have peaked in the sixties, but he still has a second performance. In either case he was one of the few to whom the many owe so much for so many documents such as Lumen Gentium and Gaudium et Spes.

These conciliar milestones, like the essays under review, are the capillarization of the Church's developing thought. They are timeless as milestones and not as statements imperious to development. Schillebeeckx's contemporary writings will be a pointer to the meaning of Vatican II's statements in their historical context.

Many themes which Schillebeeckx recovered in scripture and contemporary experience are to be found to the fathers of Vatican II are developed, or better, are preserved as he then developed them, in this volume. A theology for a dynamic world-view, Christian secularity, reformability of doctrine and structure, the Church as explicit sign of the presence of salvation in the world, the centrality of the kingdom and the future, the layman's particular relation to the world, Christian society, the definition of the Church as an embodiment of the world, the present turmoil, the future hope, Vatican II's definition of a laity, the new lay life, religious life today, collaborations of religious among themselves and with other Christians, and the Catholic understanding of office in the Church are themes for which we owe Schillebeeckx much.
which is best suited to the celebration of the Eucharist. He argues that this number is between 20 and 30, partly because such a number admits of genuine shared experience and partly because it would be possible for a group of such a size to celebrate the Eucharist in a private house. Upon this basic unit, served by married priests, Fr Winter has written a stimulating, well argued and eminently readable book which deserves a wide audience especially among those in whose hands the effective control of the Church lies. It combines seriousness with wit, a trenchant honesty with a richness of thought here which is exhilarating and sometimes almost breathless in the speed of its shifts and changes. Let me explain.

IV. MISSIONARY PROBLEMS


This is a piece of literary counter-point, indeed double counter-point, because the mind melodies of the author rise and fall in the flow of the book, now one taking the lead, now another. There is a richness of thought here which is exhilarating and sometimes almost breathless in the speed of its shifts and changes. Let me explain.

The dominant motif is, of course, missionary history; but already we find a variation, because it is not Chinese or African missionary history—though there is plenty of Chinese and African material here. The author takes his material from almost every missionary country in the world, from Korea to Tonga. Yet he is not attempting a history of world missionary endeavour either, far from it. He is trying to look at this great effort, not from the missionary's point of view but from the receiving end. He is asking himself: how did the new Christians react to the Gospel message?

At this point a few more themes appear in his symphony, because he finds that some are entirely submissive to the teaching of their masters in the Word, but others themselves become creative, infusing their new faith with their own old forms of thought. This of course is of extreme interest today, when all missionaries are intensely aware that to christianize is not to westernize, though in the West it seems as if the missionaries have often succeeded in giving their new churches a western appearance.

Even this complexity is not enough for our indefatigable searcher. He sees yet another pattern. He asks himself: is there any difference between, let us say, the first generation of Japanese converts' reaction and that of the second and third generation? Of course he has an excellent example in Ricci's convert Hsu Kuang-ch'i and his granddaughter Cunilda.

In fact, the author divides his book into six parts, and the first concerns not individuals but group conversions. The second examines what he describes as "absolute beginners", and among these the Americans. Part three "Towards Maturity" includes not only Chinese priest André Ly who went among the foreign priests were expelled. It also includes one of the most moving chapters in the book, that on "Full Flow", a young man who sought truth through Buddhism and Christianity. Part four, "In full flow", includes a surprising "case" of a converted Muslim who even ended in the machinery of the Vatican. Among the strangest is General Peng Yu-Hsiang, contemporary of Sun Yatsen, who was known for his habit of shooting his officers if they did not conform to his rigid Christian moral principles.

Besides the varied melodies, we find the clashing of discordant notes, not only warring Christians of different persuasions, but even struggles within one Church, and

Adrian Hastings has had much recent publicity over the Mozambique massacre. There is good reason to consider him an African expert. After ordination in Rome he was sent to Africa where he tried to become more than merely a missionary—to become spiritually an African. A measure of his success is that he was adopted by an African clan, the Lungfish, and took an African name, Kanyike. The Anglican archbishops knew their man, when in 1970 they commissioned him to report and advise on "the problems arising out of African marriage customs both rural and urban in relation to full membership of the Church".

To the cursory Western glance marriage in Africa might seem to be a mirror image of that overworn cliché the "permissive society". This would be a very false impression. True, traditions support polygamy and customary tribal rites instead of church ceremony and it has been the duty of the missionary, while trying to spread the word of God, to refuse baptism to a man who retained more than one wife. (Polygamous wives might be baptized, but not "received into full communion" since "they were usually involved in the practice of the custom")! This has prevented many Africans from seeking baptism, and has been a matter of dispute among Churchmen, though the official view has always been that "a state of polygamy is unlawful within the Church of Christ even though commenced in ignorance".

In this report, the final product of nearly a year's travelling all over Africa obtaining information, Fr Hastings sketches the history of missionary problems, sets out the Church's teaching on marriage and gives a picture of African customs and problems arising out of African marriage customs both rural and urban in relation to full membership of the Church. He skilfully avoids the pot-holes left on the missionary path through Africa, a path paved at times with over-authoritarian and dogmatic good intentions, though he is ever anxious to see reasons for past conduct even when it was clearly misguided. Most important of all he shows understanding and compassion in his recommendation that traditional African marriage (a process of slow growth over many months encompassing meeting, negotiation, gifts, ceremonial, and not truly over until the birth of the first child) should be viewed with respect by Westerners. "Marriage is made for man, not man for marriage. But man is for Christ, and Christ for God. Marriage is not a tyrant but a servant, a servant of fidelity and love."

Because this is a specialist's report for experts there are of necessity statistics, reports on reports, and cross references of little interest to the general reader. But the three middle chapters, The State of Marriage, Traditional and Contemporary; The Present State of Christian Marriage; and The Theology of Marriage deserve a wide readership. The main questions faced by the African churches are made clear and it is shown how Europe also had its "tribal customs" which were assimilated or changed or outgrown by both Church and State, so that all the questions raised are set in their historical as well as biblical and theological perspective. The problems are 1. Relationship of Church and Customary Marriage, i.e., tribal rites versus church ceremony. 2. Polygamy, 3. Divorce and Remarriage, and 4. Church marriage and the civil law. Father Hastings has much sympathy for all involved with these problems be they African Christians, church leaders, or missionaries. He is always a pastor and not a mere canonist, but he does make quite firm recommendations for which Church
V. ENGLISH EDUCATIONAL TRADITION

V. A. McClelland  ENGLISH ROMAN CATHOLICS AND HIGHER EDUCATION, 1830-1903  OUP 1972 453 p £7.

The universities of Oxford and Cambridge occupy a unique position in the English scene. They rise in the mist of imagination Camelot-like from their water-meadows; and those who are sensitive to such things know that to have spent the most formative years of their life in one of those blissed places is to have dwelt in Camelot. Academically, they are the most glittering of the universities in England. "Then suddenly," writes Harold Nicolson, "appeared the towers of Oxford, vanishing emphatic. I thought of Göttingen, of Bonn—of those chill concert-rooms in a public street, of those huddled lodging-houses. I thought of those station court-yards which form the University of Paris. I thought of the smoky upper-hayed corridors of the universities in Rome. I thought how privileged we were, how seduce, how feud." Nowhere is learning based on such a scale or with such architectural splendour. We look in vain to Bologna or Salamanca or even to Paris from which they both derive, for any parallel to their magnificence. Though their buildings date from every century since their foundation, the sentiment which envelopes them for us is largely the creation of the romantic eighteenth century. From Thackeray to Compton Mackenzie our writers have delighted to have wound them a web of their own imagining. The outward splendour of their architecture is the expression of their unique place in national life. It might be possible to write an outline history of England without direct reference to either university. It would be impossible to do so without a mention of those who were educated within their walls. The portraits which hang in college halls form an illustrated pageant of English history. Once again we find no parallel elsewhere.

If our romantic concept of Oxford and Cambridge is largely a product of the nineteenth century, their influence on national life, in the form in which we have till lately known it, dates from three centuries earlier. In the middle ages they were largely ecclesiastical foundations, increasingly concerned with canon law and aiming to produce the flow of clerical administrators on whom the conduct of the Church was largely dependent. With the breach with Rome and the consequent abolition of canon law, Oxford and Cambridge turned over to a new role which reflected the new shape of society. They became the choice training ground for the new gentry. Till the Reform Bill, in a century which produced the Universities Act, and the 1854 Ecclesiastical Measure, it was through the avenues of Oxford and Cambridge that the clergy was trained, the liberal clergy of the new century. But before 1854 it will have been seen that most of the country clergy were educated in the seminaries which were largely parish schools for the sons of the gentry and the higher middle class. With the passing of the Universities Act the importance of the Universities as training ground for the lower clergy was reduced. The Universities continued to be the training ground for the higher clergy. The attraction of the Universities was not only their reputation but their tradition and their association with a higher grade of society. With the passing of the Universities Act the importance of the Universities as training ground for the lower clergy was reduced. The Universities continued to be the training ground for the higher clergy. The attraction of the Universities was not only their reputation but their tradition and their association with a higher grade of society.

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The infiltration of Oxford and Cambridge by Catholics, the mounting pressure of Catholics to have a university of their own finally induced Rome to lift the ban on Oxford and Cambridge, but only on stringent conditions, which were unforeseeable at the time and which have since become a dead letter. Catholics now go freely to all the universities in the country and no one seriously entertains the thought of founding a Catholic university, for a Catholic has established the conditions which were unforeseeable at the time and which have since become a dead letter. Catholics now go freely to all the universities in the country and no one seriously entertains the thought of founding a Catholic university, for a Catholic has established the conditions which were unforeseeable at the time and which have since become a dead letter. 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into the public schools, where he unavailingy championed the cause of science as against the classics as a training for the mind, and his dialogues with Frederick Temple made him a forerunner of contemporary reading. This double defeat broke some part of Vaughan: he retired to Pembrokeshire in 1867 to work on his great philosophical treatise—which curiously kept getting lost or stolen and never saw the publishers table—so that when he died in 1885, he was almost as unknown as he was until the publication of Mr Bill's study. This is an admirable and attenuating contribution both to the study of nineteenth century university reform and to the understanding of wider intellectual perspectives—indeed a society's frame of mind.

Department of History,
The University of York.


The main virtue of Brian Gardner's scissors-and-paste history of the Public Schools is that for the general reader it pulls together material from countless prospectuses and school histories. The schools are covered in order of foundation, with details of notable events in their evolution, plus samples of (? representative) Old Boys—usually peers, public names and sporting heroes. All this is useful enough in its way, but it's sadly superficial.

The chronological treatment leads to much mingling of threads. One reads for example about Walker of St Paul's, under "The Reformation", long before the book can show how he differed from his fellow-Victorian Heads. We still need someone who has digested all the material and can bring us forward along the whole line, following the norm at intervals of say a decade, and noting who is ahead and who lagging behind. One needs the width of knowledge and depth of insight shown in David Niblett's classic study "The Old Grammar and Good Learning". Or at least a general survey like that at the beginning of Annan's splendid life of Rodborough, which is unaccountably absent from Gardner's bibliography.

As a light-weight compendium it serves. But there is little analysis and the research is as limited as the bibliography. Mr Gardner notes Uppingham as one of the five schools which have been the essential in forming the public schools we know today. But none of Thring's books is listed or quoted; the Parkin "Life" is not there, nor Rawnsley's book on school life under Thring, nor Horan's novel. And not only is Skirving's brilliant little memoir not noted—Skirving himself becomes Skirving in the text and Shorne in the index. This explains how Mr Gardner can describe Sanderson of Oundle as dissatisfied with the education laid down by Arnold and Thring and then give the "innovations" of Sanderson's "innovations"—all of which apply to Thring's Uppingham. He is wrong, too, to assume that Thring lacked teaching experience when he went to Uppingham.

The absence of David Edwards' history of King's Canterbury may explain why Mitchinson's headmastership is ignored. And the story of the "new view from Rome", neither Waldeck-Rousseau nor even Combes wanted to take the irrevocable step of severing the bond between Church and State.

The material impact of Separation on the Church was much more severe than it need have been, thanks to the intransigence shown by Pius X and Cardinal Merry del Val. From his researches in the Vatican archives, Dr Larkin leads us to conclude that wider considerations of papal prestige, rather than an objective assessment of the internal situation in France, determined the "new view from Rome", and that the French Church invited expropriations which eventually amounted to some half a million francs. Equally, Papal policy deprived the church in France of effective leadership by banning episcopal assemblies and promoting only docile "Roman" bishops, many of whom were active sympathisers of enemies of the Republican regime such as Action Française. Even if the Church now tended to attract a better type of priest and enjoyed greater public esteem as a result of its independence, it would appear that a great opportunity for renewal was lost.

The author, already known for his valuable contributions to the religious history of this period, succeeds here in integrating both his own earlier work and that of other historians alongside his new material into a single, convenient (though, alas, expensive) volume. Enlivened by colourful anecdotes and a mischievous sense of humour, it makes extremely good reading for both the specialist and the general reader alike.

Grâce à Dieu, j'ai toujours été malade, l'abbé Portal veut le savoir. Il appelle l'abbé Portal pour lui parler des problèmes qui le préoccupent, notamment les luttes internes de l'Église, les pressions extérieures, et les critiques de sociétés académiques. L'abbé Portal s'adresse à l'auteur pour lui demander de l'aide, et le savant lui répond par une lettre où il lui donne des conseils sur comment gérer ces situations difficiles.

Regis Ladous a récemment réhabilité l'abbé Portal, qui a été considéré comme un simple clerc sans influence. L'auteur estime que l'abbé Portal a une grande importance dans l'histoire de l'Église, et que son œuvre mérite d'être réévaluée. Il estime que l'abbé Portal a été une figure majeure de la congrégation des Lazaristes, et que son influence a été considérable.

La critique de Ladous souligne que l'abbé Portal a été un homme de foi, et qu'il a consacré sa vie à la réforme de l'Église. L'auteur estime que l'abbé Portal a été un homme d'action, et qu'il a réussi à influencer les décisions des autorités ecclésiastiques. Il souligne également que l'abbé Portal a été un penseur politique, et qu'il a été un homme de dialogue.

La critique de Ladous est positive, et elle loue l'œuvre d'Émilie Levenson, qui a consacré sa vie à l'étude de l'abbé Portal. L'auteur estime que l'œuvre d'Émilie Levenson est importante, et qu'elle a réussi à donner une perspective nouvelle sur l'abbé Portal.

La critique de Ladous se conclut par une analyse de l'œuvre d'Émilie Levenson, qui a consacré sa vie à l'étude de l'abbé Portal. L'auteur estime que l'œuvre d'Émilie Levenson est importante, et qu'elle a réussi à donner une perspective nouvelle sur l'abbé Portal. Il souligne également que l'abbé Portal a été un homme d'action, et qu'il a réussi à influencer les décisions des autorités ecclésiastiques. Il souligne également que l'abbé Portal a été un homme de dialogue.

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argument here with a disarming modesty, but I hesitate to assess it as I know too little about Dante's poetry.

The book has a few faults. The chapter rather challengingly entitled "Chaucer's great failure, 'Troilus and Cressida'" doesn't do justice to Muscatine's work on this poem. It seems inadequate to dismiss his brilliant contribution to its appreciation as "condemnation to Chaucer." I also found irritating the supercilious use of "(sic)" so often when quoting from other critics. The translating of words in passages quoted from Chaucer seems unnecessary and criminal. In England during the period of Hobbes it is likely to be able to reed Chaucer without the aid of a glossary; and to be told, for example, in the note on the opening passage of "The Parliament of Fowles" that "dreadful joy" means "doubtful joy" can only irritate those who have read Dante's or Tolstoy's. This book is going to be indispensable reading for any serious student of Chaucer.

D. M. GRIFFITHS


The author of this book is already known for his treatise on the law of treason in medieval England, and for several articles on legal history, especially on criminal matters. He now takes a chance to study crime and criminals in England during the period from Henry III to Richard III. The subject is a very large one, and the unpinned material, much of which nobody can claim to have read, is enormous in bulk. One has to select what one can from the printed sources, and from such unprinted materials, much of which nobody can claim to have read, is enormous in bulk. The result is that authentic illuminations can readily be found, but beyond them there lurks a vast terra incognita which has never been fully examined.

The great attraction of Dr Bellamy's book is indeed its wealth of examples, many of which come from his own discoveries among the unpublished records. His knowledge of the Public Records is enviable, and his use of them technically assured. It is a compliment to Dr Bellamy that the reader leaves his book with some dissatisfaction about the generalisations which have often been made about the extent of crime in the middle ages. If Hobbes is right about human nature, can one ever expect a society with no professional, full-time police force to escape from violence, and even from crime? Dr Bellamy is never dogmatic, and we may not suspect that anyone buying a book with this title and at this price is likely to be able to read Chaucer without the aid of a glossary; and to be told, for example, in the note on the opening passage of "The Parliament of Fowles" that "dreadful joy" means "doubtful joy" can only irritate anyone aware of how the word "dread" is used in courtly love poetry to signify reverent fear as well as doubt.

But these are unimportant things when compared with Ian Robinson's outstanding achievement in establishing Chaucer's claim to a stature comparable to Shakespeare's or Tolstoy's. This book is going to be indispensable reading for any serious student of Chaucer.

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Must hope that he will continue with his work, and be joined by others in a task which, as he well says, could employ many scholars for a very long time.

E. L. G. STONES

Department of History

The University of Glasgow.

BOOK REVIEWS


A book on Cardinal Pole and the Counter Reformation is both needed and welcome to students of Tudor and European history. Fenlon's work is a valuable effort to situate Pole's stance in the context of one of England's most impressive figures and the Counter Reformation's most significant events. Italian Protestant influences on Tudor religious history are studied in a fact too frequently overlooked by historians; that both Cardinal Pole and the Counter Reformation deserve more attention is evident, but whether this present volume is adequate for this purpose remains doubtful.

The work is not a biography of Pole but rather is "a study of the influence of the Reformation on the Catholic Church, in so far as that influence can be discerned in the history of Pole and the Italian circles among which he moved, encompassing the world of Valdes and Vergorino, Cesarecchi, Flamion and Contarini: a world divided between the claims of heresy and obedience" (p. x). To this end, the author covers a very wide field from the outbreak of the Reformation and the revival of Scripture studies, through the ill-fated Regensburg meeting, to Pole at the Council of Trent and by his massive involvement in Marian England to which he brought the "sense of providential destiny and purpose" (p. 230). In spite of the author's helpful story of recent research in Italian evangelism or the spiritual, a great failure, "Troilus and Criseyde" doesn't do justice to Muscatine's work on this poem. The translating of words in passages quoted from Chaucer seems unnecessary and criminal. In England during the period of Hobbes it is likely to be able to reed Chaucer without the aid of a glossary; and to be told, for example, in the note on the opening passage of "The Parliament of Fowles" that "dreadful joy" means "doubtful joy" can only irritate anyone aware of how the word "dread" is used in courtly love poetry to signify reverent fear as well as doubt.

The doctrine of justification receives close attention here (Luther's, Pole's, Valdes', and Fenlon marks, that Pole's position became essentially the same as Luther's (p. 194). Yet, it is as equally important to understand their doctrine of ecclesiology since it is this which forced the split between Lutheranism and the Catholic Church.
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The book has a few faults. The chapter rather challengingly entitled "Chaucer's great failure, Teutus and Griseldy" doesn't do justice to Stonehouse's work on this poem. It seems inadequate to dismiss his brilliant contribution to its appreciation as "condescension to Chaucer." I also found irritating the supercilious use of "(sic)" so often when quoting from other critics. The translating of words in passages quoted from Chaucer seems unnecessary and sometimes unhelpful. It can be assumed that anyone buying a book with this title and at this price is likely to be able to read Chaucer without the aid of a glossary; and to be told, for example, in the note on the opening passage of "The Parliament of Fowls" that "dreadful joy" means "doubtful joy" can only irritate anyone aware of how the word "dread" is used in courtly love poetry. But these are unimportant things when compared with Ian Robinson's outstanding achievement in establishing Chaucer's claim to a stature comparable to Shakespeare's or Tolstoy's. This book is going to be indispensable reading for any serious student of Chaucer.

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The subject is a very large one, and the unprinted material, much of which nobody can claim to have read, is enormous in bulk. One has to select what one can from the printed sources, and from such unprinted text as has been left right to the time of writing.

He deals with the general factors that might affect crime, notably the economic conditions of the times, and with the nature and level of crime, and with the reasons for the rise and fall of crime in the period under consideration.

The state of crime must have been more widespread than is generally supposed, and in many cases the punishment meted out was severe. The author is not always satisfied with the system of punishment, and one wishes he had been more critical of the methods used.

The work is a compliment to Dr Bellamy that the reader leaves his book with some dissatisfaction with the state of the subject, and with a desire to find out more. But it is a book that is not going to be easily read, and it is certainly not going to be a popular success. It is a book that is going to be indispensable reading for anyone studying the history of crime in England in the later Middle Ages. It is a book that is going to be of great value to students of legal history, and it is a book that is going to be of great value to anyone interested in the history of crime in England in the later Middle Ages.

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A book on Cardinal Pole and the Counter Reformation is both needed and welcome to students of Tudor and European history. Fenlon's work is a valuable effort to understand the Counter Reformation and one of England's most impressive spiritual and legal figures. Italian Protestant influences on Tudor religious history were extensive, a fact too frequently overlooked by historians; that both Cardinal Pole and the Italian Reformation deserve more attention is evident, yet how much of this book's content is for this purpose remains doubtful.

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E. L. G. STONE

Department of History, The University of Glasgow.
VIII. RENAISSANCE HUMANISM

Christopher White Dürer: The Artist and his Drawings Phaidon 1971 231 pp.

"If Albert Dürer has not done better, that has perhaps been because for want of better models he took one or other of his disciples when he had to design the nude for his great picture of St. Mary, who have ill-formed figures, as indeed the Germans for the most part have when undressed." This absurdly naive criticism made by Gorgio Vasari would have infuriated Dürer, who most carefully modelled his figures according to the classical proportions of Vitruvius; nevertheless it blunts at the same time as it seems to recall the work of Dürer. A Northerner, imbued with all the intellectual idealism of the Renaissance, he rarely captures either the charm and tranquility of German and Flemish painting of the fifteenth century, or the classical elegance of his Italian contemporaries.

Panofsky distinguishes three periods in Dürer's work: the first, lasting till his second visit to Venice in 1505, represents his practical attempts to assimilate Italian classicism and culminates in his engraving of the Fall (JOURNAL, Autumn 1973, frontispiece). The second, extending to the date of his last large engraving, is influenced by northern art and by the intellectual and rhetorical accomplishments of the Italian renaissance; the third, dating from 1520 when he had reached a certain scepticism as to the ability of the classical methods to produce great pictures, and when he had fallen under the influence of early Lutheranism, witnessed a simplification and deepening of his work which ended with the monument sometimes bright and sometimes dark, of his original strength and of the four apostles which he presented to the Nuremberg Town Hall.

To those who find engraving a difficult art to appreciate, and who cannot visit his scattered, often badly restored paintings, this book of drawings will be the best introduction to these periods of his life and work. What strikes one first is how Dürer's work is to categories: within two years one finds the angular drawing of the suffering Christ, where the parted lips and bold foreshortening seem to come from the baroque era, and the grotesque caricature of Death on horseback, which sums up the extreme form all the horror of the late Gothic fascination with the Four Last Things. The only unifying factor is the medium of charcoal which enabled him to treat ideas so freely at the same time as he was working on the perfectly classical, if slightly stiff, Adam and Eve. Perhaps what explains my unease with Dürer as a classical artist is his concern with individual characteristics of real life, which refuse to be confined within the forms of the ideal: the well known drawing of his old mother, whose haggard features reflect a life of hardship and suffering; his study of the warts he saw in Holland and which he could not resist putting into a sketch of the Virgin and saints; and above all his own self-portrait drawings, perhaps the best things in this book, which manage to capture the individuality of a person, as perhaps no one else did until Rembrandt. Such things manifest the greatness of Dürer as an artist in a way which his classical concern with the human figure could not, e.g. his 1510 study of Adam and Eve, where the couple, clasped tenderly together, hold the apple between them with the fatal decision not yet made; a masterpiece of physical exaggeration and drawing, the two figures have little of the balance and classical ease of Raphael, which probably inspired them.

It is this concern with the particular which gives us perhaps the most delightful pictures in this book, Dürer's watercolour landscapes. These are not studies for future reference as his famous watercolours of the hare and the piece of turf are, but scenes of Germany and the Alps, mostly made on his first journey to Venice in 1494, portrayed for their own sake. They are totally different from the Tentonic romanticism of Albrecht and show interest in topography and land structure and in later ones in light: light reflected from water under cloudy skies, or softening the contours of hills.

But Dürer's classical ideals could rise triumphantly, as in the brush drawing of the angel's head, a study for his painting of the Feast of the Rose Garlands. Here we find a fluent line of lively and confident beauty to rival any product of the Italian Renaissance, though even this pales beside the companion study of the boy Christ disputing with the doctors, where the classical features are strengthened by an inner reserve and a firm set to his jaw. This progress towards classical lyricism can best be studied in the many renderings of the theme of Virgin and Child, starting with his earliest drawings under the influence of Martin Schongauer, which are at one remove from the Gothic, and, following through to the more formal compositions of his late period, where the Virgin, though still seated in a landscape, is now backed by a cloth hanging, and has all the poise and calm of an Italian Madonna, with the forms delineated with vigour and a sense of purpose. Again we find the musical angel seated at her feet, the theme taken from Giovanni Bellini, who influenced Dürer more than any other artist. But even here there is a lack of balance in the leaning Child and a Gothic angularity in the draperies. Where Dürer shows his purest artistry is in the little pen drawn landscapes of such pictures (see illustration). Here is free to express space and form with the greatest economy of line, a line that expresses life and rhythm with every stroke, without any obligation to obey preconceived proportions. It is with such lines that he drew his greatest religious works, such as the Agony in the Garden, where Christ prostrate on the rock, his arms outspread, thin streams of mist concealing from him the ministering angel (see illustration). Here is no conventional pious picture, but man alone before the mystery of suffering and death. "One man," wrote Dürer, "could not draw anything with a pen on a paper in one day and is a better artist than another who strenuously labours at his work for a year."


This is an enchanting book to look through, and its magnificent plates and line reproductions will be a gift for harassed teachers of the sixteenth century. Renaissance. This is, in its form, an equally interesting and useful, since a full disquisition on the great deal of colourful detail, the physical surroundings and events of François I's life from contemporary accounts. The making of the book, collection of the (sometimes rare) printed French sources and pictures, obviously involved Mr Seward in very hard work, but the work and his study of buildings at Fontainebleau were just as obviously a labour of love and enthusiasm for the style and the period.

Some readers will undoubtedly not share Mr Seward's enthusiasm. Others, especially professional historians of the period—would certainly find his approach and outlook, to their taste, very limited and old-fashioned "art history". But there is a place for enthusiasts for sixteenth century artistic and literary styles, and for an up-to-date storehouse of contemporary information and pictures of sixteenth century French Court life, and, since the book, as a text book, is aimed at the professionals, a place still for a disciple of Burckhardt in the continuing debate on the "Renaissance". As for teachers, where else than in this book could they easily find material like a vivid, contemporary account of the fighting at Pavia and a good diagram-plan of the battle (pp. 123-136), or so physically evocative and detailed an account of François I's life (pp. 90-103)?

J. C. H. AVELING

In itself a study of the English poems of St Thomas More, which is the aim of the present work, should be a welcome addition to the growing library of Morean scholarship. More is widely regarded as a great humanist who turned to prose rather than poetry as his natural medium of expression. Yet his poems that have come down to us, not only in Latin, but also in English, are by no means negligible, and have received high praise from so judicious a critic as C. S. Lewis. Here, it would seem, we have at last a book devoted entirely to this deserving subject.

Unfortunately, it can hardly be said of this book that it deserves well of its subject. Not that it is lacking in scholarship. On the contrary, therein lies its principal defect. It weighs down its light subject with such a load of heavy scholarship as to crush it altogether. After patiently ploughing through what is evidently a decadal dissertation of the most meticulous, unimaginative kind, one only knows that it had been left in the files of the university from which it originally emanated.

"The writer" (as the author invariably refers to herself) states her desire at the beginning of the book "to entice others to read (More's) poems and to give them a fair chance". But she herself hardly gives them a fair chance. Considering that the poems in their totality comprise only 1,342 lines, and that a separate edition of them would (as she acknowledges) "make them better known and appreciated", one cannot help wondering why she did not do just this. It would surely have been so easy for her to reproduce the text of each poem as she came to deal with it; and then her commentary would have been more intelligible to the reader—and its defects would have been less evident.

As it is, she quotes liberally from the poems, but in accordance with a systematic method of her own, which does not follow the order of the poems, and so necessitates an annoying frequent repetition of the same passages. This method, abstractly described, may seem sound enough: beginning with some account of the (often merely prolix and turgid) circumstances in which the poem was composed; a description of the development of the poem, with miscellaneous comments as they arise out of each stanza; and concluding with a stylistic analysis of the rhetorical and prosodic devices employed by the poet. Yet, in her employment of this method (if we may turn her own words back upon her) she becomes "tedious and laborious"; for her passages of analysis are too long, and she does not permit her readers "to draw their own conclusions" (cf. p. 26).

From the occasional quotations she gives of More's poems one cannot help feeling the charm of the poet. But each time the commentator steps in, the charming poet is lost from view behind an unnecessary accumulation of assured scholarship, which is made all the more unwelcome by her fulsome praise of the poet. She imagines the "fourteen-year-old and bright-eyed lad" entering Oxford on p. 75; she discerns "a masterly stroke of irony and keen insight into human nature" in a remark of his on p. 31; she praises a poem for being "not moralistic and repellent, but light and facile" on p. 22; she commends his literary craftsmanship for its "pleasing unity of structure, felicitous harmony in subject-matter, and a forcible elegance of emotional impact" on p. 84. But all the time the genius of More himself remains hidden.

It is indeed a pity that so much scholarship is so needlessly misplaced, and on such a subject. An edition of the poems with a detailed commentary, of half the size, would have been twice as valuable as this tedious dissertation. Though one should add that the conduct of the poem's parent work has been less evident. In the number of glaring misprints that have not been corrected into the book: "Ratell" for "Ratell" and "Hatell" for "Hatell"; "Phillimore" for "Phillimore"; "Staple" for "Staple"; "George" for "Bridget"; "Bridget" for "Bridget"; "enigmatical" for "enigmatical"; "satisfactory" for "satisfactory"; "writen" for "written"; "monotonous" for "monotonous"; "prier" for "prize"; and so on. A little more care in the proof-reading would have removed these annoyances, which, little as they may seem in themselves, serve as straws to break the back of the reviewer's patience.

Peter Milward, S.J.
Sophia University, Tokyo.

IX. IMPERIAL INDIA

Mark Berde Johns, PALACES OF THE RAJ: MAGNIFICENCE AND MISERY OF THE LORD SAHIKS

At first sight it seems extraordinary that anyone should wish to read a review of a book dealing solely with the palaces, that is the Government Houses and Residences of British India, because that is all the book sets out to do. However, it is written with so much compassion and understanding of the life that went on in these buildings, that it really presents a very special picture of the British Raj in India and of the grandeur, for example, of Government House, Calcutta, surrounded by the subject and terrible poverty of the city, the uncertainty of the life and the heartbreak of separations and absences of one's loved ones.

Government House, Calcutta, was built by Lord Wellesley and its most magnificent party was given in January, 1803, to celebrate the Peace of Amiens. Eight hundred Europeans were invited as well as a few distinguished Indians. Supper was followed by fireworks and huge set-pieces including a battle of pyrotechnic elephants. The fireworks and illuminations were not an unqualified success because the rush-lights had been robbed of oil by the people outside. In 1858, after the mutiny, Lord Canning became the first Viceroy, the first under the Crown, and Lady Canning was the first wife of a Viceroy to come to the drawing room at the same time as her husband. Governor-Generals previously having entered in isolation and splendour, leaving their wives to come in by a side door. When Lady Amherst, before this date, visited the Calcutta Botanical Gardens with Bishop Hobar of immortal fame, she was accompanied by mace-bearers, two men with gilt spears, two with swords and bucklers. Two of the Governor-Generals, Lord Wellesley and Lord Mayo, left their wives in Europe, whereas Lord Cornwallis was a woman lover.

Two men, Lord William Bentinck and John Lawrence, bore themselves with simplicity in these surroundings. Lord William Bentinck was described as behaving like a Pennsylvanian Quaker who rode into the country with his umbrella under his arm. Throughout the book the balls and parties are described in detail, the guests being invited en masse, which, little as they may seem in themselves, serve as straws to break the back of the reviewer's patience.

My own uncle is mentioned, namely Sir Harcourt Butler, building the addition to the Government House at Lucknow which he so much loved. Barrackpore, Calcutta, is also described, including a touching picture of a sunny standing over the grave of Lady Canning who died on duty. Poona, that Mecca of Indian colonists, had its Palace of Gustash Khind where my friend, Lord Brabourne, as Governor of Bombay, used to keep a ball in the park. At Sims the immense Victorian edifice built 800ft. up, in the hills was the centre of the same magnificence as was carried out in the plains. There are entertaining descriptions of the Governor-General coming back from a ride with his wife and being greeted with such aplomb of saluting and presenting of arms that he disapp eared down the hill road. Even when he came back a second time his horse took fright again because the guard presented arms with such a clatter that the horse became uncontrollable. I remembered when I was young. Government House, Lahore, which was built out of a tomb.

The book properly closes with the Viceroy's House, New Delhi, built before the British left, with its Mogul garden and its rare extravagance. The British were just
in time to leave their own buildings in Delhi, including the Parliament building which is now so busily occupied by the Lakh Sabha just as so many before left buildings, a great number of which are now ruins.

But surely was never any romance so great as the history of the British Raj in India, lasting from the time of Lord Clive and his successor to become Governor of Madras, right through to 1947. The British may have made many mistakes but under Lord Curzon they preserved the old buildings and under successive Viceroys they dispensed justice and ensured Indian unity. Their private lives were forcibly magnificent but behind the facade there was much humanity and sorrow. This book deserves close reading.

The Master's Lodge,
Trinity College, Cambridge.

Mark Bence-Jones Clive of India Constable 1974 xvi + 377 p £3.95.

I have also reviewed a book by Mark Bence-Jones entitled “Palaces of the Raj”. This volume on Clive of India is very much more comprehensive and has entailed a great deal of research. It is published in remarkable company by Constable, namely with John Ehrman’s “Pitt”, Brooke’s “King George III” and “The Celcis of Hatfield House”. It is a very important volume since Clive has been much traduced by Macaulay and others.

I am pleased that the author has chosen the title “Clive of India” since it is literally the case that however much the Select Committee may have criticised Clive, without him the India we know would not have developed. He foresaw himself as the first Governor of India and although he did not actually assume the title he did control Bengal which, together with Madras and Bombay, meant that a large slice of India was in our hands when Clive died. He received the Diwani of Bengal from one of the last of the Moguls and this great occasion has been painted by West. This was really the beginning of the transformation of the East India Company into the control of India by the Crown which came so much later after the mutiny. The Diwani picture is rather mysterious since on the cover of the book Clive is shown as standing on the right side and inside the volume is shown standing on the left, and in the reproduction of the drawing room of Clive’s House in Berkeley Square, showing Benjamin West’s picture, he is standing on the left. If two pictures were painted, they are almost identical.

If Clive created the beginnings of the India over which Queen Victoria became Empress we would like to think, as the author states, that the British Empire was founded on valour and fair-play. The author describes Clive’s treatment of the Nawab of Murshidabad, Siraj-ud-Daula, as a game perhaps not cricket but anyhow some oriental form of poker. Macaulay wrote “Nothing could justify the dissimulation which Clive stooped to practice”. Clive is rightly represented as a General in Arms but the fact is that he was one of the most cunning Machiavellians of politics in dealing with Indian Rajahs and Princes whom he wished to turn aside. The methods used by Clive to cause the defection of Mir Jafar from the Nawab were exceedingly complicated. He wrote a letter to the Marathas giving the impression that he was a friend of the Nawab. He meant this letter to fall into the Nawab’s hands and the Nawab accordingly withdrew his troops leaving only a small garrison at Plassey. Clive also drafted two treaties, one false and one true. He is alleged to have faked the Vice Admiral Watson’s signature since Admiral Watson was technically the senior in the East.

The author has some very attractive chapter headings. Under Plassey he quotes Philip Mouldoff describing Plassey as “. . . surely the most miserable skirmish ever to be called a decisive battle”. Later generations have described Clive as retreating into a grove before deciding to launch his small army against the one hundred thousand of those of the Nawab. It is counted one of the most decisive battles of the world. In fact it was won long before it was fought due to the political intrigue which caused Mir Jafar to defect from the Nawab’s army and join Clive. The British had very few casualties. Clive was able to enter Murshidabad and saw the wealth heaped high with gold and jewels and there made his most famous remark “ . . . by God, at this moment, do I stand astonished at my own moderation.”

The end of the book describes Clive’s retirement to London and the charges he had to face from his Select Committee in Commons. The Select Committee which reported on him actually regretted the last incidents in his career but established that the sums he had received from Mir Jafar were not nearly as high as people had imagined. Clive made several notable speeches in Parliament and was described by the Elder Pitt as being a really great orator. He eventually emerged from all the troubles of Parliament, a majority having voted in his favour. He spent his last few years and months purchasing and decorating large houses and for his persistent illnesses might have lived to a ripe old age. He took his own life when he was comparatively young. His wife, Margaret, lived until she was eighty and brings a sweet influence into the more traumatic aspects of Clive’s life.

In hard work and resolution the author compares Clive to Churchill. Certainly he deserves his statue which stands at the end of St James’s Park. The author has been fair in depicting his intrigues and describing his greatness. This book is extremely rewarding to read.

Butler

The author of the two books reviewed above was at Ampleforth (D 50): he now lives at Glenville Park, Cork. Asked about Clive’s wife, Margaret, he writes: “I am inclined to believe that she did not show much personal initiative; though I urge you to regard her failure to marry again as indicative of this. I think her affection for Clive’s memory was such that she would not have thought of remarrying; and though she was only 39 when he took his life and young in spirit, she was old in the sense of having been so many years and set in her ways. I think that this question of rank, which counted for so much in the eighteenth century and would, I think, have counted for much with her. There was always a sense of malaise when a peeress married a commoner as her second husband, and I think she would have been very conscious of this. And she did not have enough peers among her close acquaintances for it to be at all likely that she would marry a peer. I suppose there is a chance that she might have married Carnac; if he had come back from India after the death of his second wife; but having failed to recoup his losses, he chose to stay in India where he died many years afterwards at an immense age.”

James Morris Heaven’s Command: An Imperial Progress Faber 1974 554 p £4.95.

If you look up “Sezincote, Gloucestershire” in the index, you will be referred to p. 13-4—but there are no such pages in this book. Now that is a symbol of the whole tale, or at least the sort of contribution David Piper’s evocative cover and frontispiece painting of this grand East India Company nabob’s dream house, built by his brother the surveyor to East India House, pinnacled as a Moghul pleasure palace, onion domed and mosque windowed, orange faced in the autumn sun and surrounded with garden follies from the east, reminding us that deep in every Englishman’s heart is the refrain: “over the hills and far away”. Which is the more a paradigm of Victoria’s reign, Sezincote or St Pancras Station? The latter stands for the first industrial nation’s finest product, heavy engineering; the former for the last imperial nation’s grand emotion, the pleasure of authority mingled with the desire to do good and the hope of some profit (in that order).

The author, a child of Empire who found himself charting its dissolution, from Egypt to Tibet to a host of places east and west of Eden, decided to portray that fading aesthetic in an imperial trilogy, whose central volume set in India (The Viceregal Jubilee) he published last. Of this James Pope-Hennessy, another child of Empire and relator of verandah dreams, wrote in review: “The apotheosis of Empire has now inspired...
Now this opening volume covering the years 1837-1850 sets out to turn Morris’s pigs (abominable to Muslims) and cows (sacred to Hindus): religious rumours of its subject, I doubt that Pax Britannica can ever, in this generation, be surpassed.”

The heart of the Empire was always India, with the capital effectively removed from the Moghul monarch in Delhi to Calcutta on the coast. Delhi then became the “comma” of the decisive events of British imperial history, which set the seal on the manner and purpose of the Empire”. Morris narrates once again the Mutiny of 1857, begun by rumours of religious customs violated by the greasing of cartridges: supposedly from pigs (abominable to Muslims) and cows (sacred to Hindus): religious rumours of caste breaking, forcible conversion and racial dispiriting ran rife among the sepoys till passion burned and fear chilled, while the old Moghul prince wrote melancholy verses in his plundered palace. The Cawnpore siege and massacre, which ensued, was subsequently repeated by two naked survivors who had left behind them almost 500 Englishmen and 100 of their women and children, victims of... of what? The Lucknow siege fared better, though the relieving Highlanders came to find themselves immured in the barracks intended to relieve, only adding more to the ten thousand men of starvation in the encampment—an event commemorated in the heroic verse of Tennyson. Alas, there was nothing heroic about the revenge the British took upon the Ganges tribes who had mutinied: it was viciously, unforgettably punitive. That may have been the key to our Empire; and when we forgot it, or lost the stomach for it, then we lost the Empire. But at base, we tried never to lose sight of the principle of the Dual Mandate—mutual benefit to ruler and ruled alike.

Written in similar style, this book is a worthy companion for Pax Britannica, full of literary flair and visual originality reduced to succinct and colourful pages. We now await the story of the demise of Empire.

X. BORTHWICK PAPERS

Here we should first pay tribute to Mrs N. K. M. Gurney of the Borthwick Institute of Historical Research, University of York “for her service” That same courageous, unselfishness took her through her last illness. (She was a Catholic). (Ed.)

Written in similar style, this book is a worthy companion for Pax Britannica, full of literary flair and visual originality reduced to succinct and colourful pages. We now await the story of the demise of Empire.

AIBERIC STACPOOLE, O.S.B.


In this new edition of his valuable Borthwick Paper Dr Storey has added a section showing how ecclesiastical administration in the fifteenth century was assisted and improved by the creation of a Diocesan Archdiocesan and Synodal. Assistance came largely from the Layman who protected the Church from the more radical demands of parliamentarians and by statutes of 1401 and 1414 agreed to burn and to help detect Lollards. The Yorkists, significantly, were not confronted by anti-clerical petitions to the same degree, and Edward IV’s charter to the Church promised a measure of assistance which was unparalleled in that century—and unrealised in practice. Impediments to the Church’s administration arose in the first place from conditions of social unrest—in Cheshire and Kent in 1446. But throughout the century two more ominous developments increasingly encroached upon the jurisdiction of the church courts. Firstly, the court of Chancery began to attract cases from the courts Christian, and even to be used by clerks to evade or thwart the operation of those courts. Secondly, the 1393 statute of praemunire began to be exploited by the crown’s grip on the Church, encouraged and on his own initiative extended the use of praemunire. The effect of all this was to bring about a dramatic decline in the activity of the church courts at the end of the century, the consistories of Canterbury and Wells afford supporting evidence, as does the late fifteenth-century practice of combining the diocesan offices of vicar general, official principal and chancellor. These are important and neglected matters and they are skilfully and cogently elucidated by Dr Storey.

On a number of other points, however, Dr Storey is less convincing, not least on clerical recruitment. A petition to well into the sixteenth century for the diocesan offices of vicar general, official principal and chancellor. These are important and neglected matters and they are skilfully and cogently elucidated by Dr Storey.

With regard to bastard feudalism, the petition to Bishop Booth about disciplinary problems in Cheshire ought to be set in the larger perspective of the jurisdictional...
arrangements of Chester archdeaconry. Finally, a few of the foot-notes are not as helpful as they should be.

It would be wrong to end on a note of criticism, for Dr Storey has provided a learned, thoughtful and stimulating survey, which has doubled not only the length, but also the value, of his original booklet, the core of which is preserved.

Peter Heath.

Department of History,
The University of Hull.


Most of Sydney Smith's biographers have lived in the south; regretfully some—Stuart Reid, and Hesketh Pearson being honorable exceptions—have not even visited the Yorkshire parish of Foston, where he spent the larger part of his working life. One would that Sydney is too often portrayed as an essentially metropolitan character, but also the value, of his original booklet, the core of which is preserved.

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The University of Hull.
close friends. Although this was never prurient, nor even offensive, but almost always part of one of his hilarious essays in cumulative burlesque, a later age preferred to forget them.

So we now have a fuller picture of the Smith of Smiths, not least of him as a country rector. True, Mr Bell traces his early and later life, but it is a lightning sketch, compared with the fuller treatment of his years at Foston. Mr Bell writes felicitously, with occasional literary conceits of which Sydney would have approved; his scholarship never obtrudes and his learning is lightly worn. Perhaps Mr Bell will be visited with the temptation to expand his paper into a full length portrait. Let us hope he will in no way resist it.

T. M. HOGG.

Crayke, Castle,
Crayke, Yorks.

The author is presently preparing a new exhaustive edition of Sydney Smith’s letters, and with it a full-length biography, to be published by the Oxford University Press.

XI. GENERAL


“Kapner”, to the international coterie of librarians, means a two-volume Benedictine Bibliography published in 1962, listing all the known printed works of Benedictine monks. Its compiler, Dom Oliver Kapner of St John’s Abbey, Collegeville, will be known to posterity by an even greater monument, the Monastic Manuscript Microfilm Library at the same abbey. The present Festschrift for his seventieth birthday provides a fitting acknowledgment of his long and distinguished service to the librarian’s profession.

The programme of filming western monastic MSS up to 1650 was at first concentrated on the wealth of material in Austrian libraries, and several of the contributions to this volume are of Austrian provenance. The first, on the history of the Schottenkloster library in Vienna, evokes all the ingenuous, child-like charm of the Austrian character. It records among the rules prescribed for the librarian by a fourteenth-century abbot, that tempora plactudit claudit venerabiles, together with the requirement that in Lent each year the books borrowed should be returned, ad recognicionem quod omnia committantur. Librarians in later centuries often combined the job with that of novice-master, which gave them a convenient source of manpower; but understandably the novices did not always persevere. The reflections of a late nineteenth-century librarian are quoted, on the opinion of certain bibliophiles that in matters of library administration, “minimandia” is synonymous with “vandalium”. A century later there is still all too much evidence to justify that opinion, and not only in Austria. If the view is now gaining ground that conscientious cultivation of libraries is as certainly a duty of monasteries as are the pastoral or teaching ministries, that is largely due to the work of men like Dom Kapner and Edmund Bishop, who have reminded us that preserving and making available the sources of learning is as vital a monastic work now as it ever was in the middle ages.

The other Austrian contributions are also scholarly articles, on a fourteenth-century binding in the National Library at Vienna, the history of the high Austrian Canon’s library at St Pölten, a seventeenth-century collection of music at Göttweig, and a fifteenth-century Dominican MS foundary. They are rounded off by a salutory story recounting how the Benedictines of Seitenstetten salvaged some of the MSS from the library of a collegiate foundation suppressed in 1784, in spite of an unbelievable web of red tape woven by the state authorities, who included a minor official entitled the Kaiserlicher Königlicher Niederösterreichischer Registrationsführer, Staatssicher Administrator und Hofrat Abtw. shfkom.lbur.R.

A short article on the history of the Vatican Library reveals that the sanction of excommunication was available in the fifteenth century to ensure the good behaviour of readers and librarians alike. And there is an edifying account of the private library of a fourteenth-century French archdeacon, together with his pains disposal of its contents in his will.

Two MS texts are given their edition princeps, the Brevis Cronica Reichenspergenii, and Engelbert of Admont’s poem De consilio vivendi. Their editors are to be congratulated on giving us the texts in their original orthography, so preserving for philologists the historical evidence that is so nonchalantly suppressed by editors who impose some hypothetically “standard” spelling on medieval texts. This is perhaps the place to congratulate also the publishers for the excellent presentation of the volume, including several fine colour reproductions from MSS in the microfilm collection. The sprinkling of misprints is execusable enough in a book containing articles in five languages.

There are two very erudite and lengthy studies, one on a unique citation of the Regula Magistri in a tenth-century Spanish MS, and one by Dom Jean Leclercq on St Bernard’s use of the image of the juggler. With the aid of illustrations drawn from wide-ranging resources into the philology and iconography of the period, the latter examines the popularity of medieval monks towards not only watching, but themselves indulging in, the lewd performances characteristic of wandering entertainers.

An interesting article shows how the use of the term “Hussite” has influenced and been influenced by successive interpretations of Czech history, and there is a brief study of the variations in the number of proper names tolerated or suppressed in medieval missals.

For readership interest I would award first prize to the contribution on an eighteenth-century project to edit Sulpicius Severus. Prof Bernard Peckles, who has services to Benedictine scholarship are much appreciated on both sides of the Atlantic, takes us step by step through his processes of detection, enabling us to share his own excitement as custodians of MSS gradually come forward with corroborative evidence, until the final unmasking of the would-be editor, a proctor who at the age of seven had set up the type for a Hebrew grammar.

If the Monastic Manuscript Microfilm Library will remain the most impressive memorial to Dom Kapner’s life-work, we are nevertheless fortunate to have received a notable bonus in this volume of manuscript and library studies, from the scholars who have here expressed their homage to a monk fully deserving that honour.

PLACED SPARRERT, O.S.B.

We have now received Progress Report VII of the Monastic Manuscript Microfilm Project, The Austrian Phase, 1964-1973, by Julian L. Plante. It provides a useful list of the seventy-four Austrian collections from which some 30,000 medieval MSS have been filmed, together with titles of the published catalogues of those collections. One of the additional benefits of the Project is that much more complete catalogue is being compiled at St John’s, Collegeville, and all possible facilities for visitors or correspondents are being provided there. The main photographic team has now moved on to Spain. A second team has begun work in Malta, and a Malta Study Centre has been established at St John’s. The contents of the Ethiopian Manuscript Microfilm Library in Addis Ababa are also to be duplicated in the Collegeville collection.

P.S.
CORRESPONDENCE

A NOTE ON NEWMAN'S HISTORICAL APPROACH

22nd March 1974

Dear Sir,

Dr Reardon is always worth reading and his recent review article on "Richard Simpson and English Liberal Catholicism" (JOURNAL, Spring 1974, 9-16) was no exception; it was both informative and stimulating. However, I feel I must question his statement on p. 14 that for Newman, the authority of the Church "had nothing to do with history. It could even, conceivably, contradict history." I would not deny that there are examples, most notoriously in the second of the Essays on Miracles, where Newman's application of his historical approach left much to be desired, but I wonder whether his methodology was as fideist or subject to ecclesiastical authority as Dr Reardon might seem to suggest.

Newman undoubtedly appreciated the personal element in the work of the historian and the force of the historian's axioms—"antecedent considerations", but he also recognised the objectivity of evidence. In the University Sermons, for example, Newman maintained that there could be sufficient or insufficient evidence to convince a man "against his will, or at least to silence him" (p. 227), and he explicitly conceded that his hypothesis of the Development of Christian Doctrine would be "shattered" if there was positive and distinct evidence that the Church had ever contradicted itself (p. 121). In 1851 he wrote, "there might be historical arguments against our Lord's Divinity or Papal Infallibility such as to destroy the credit of the oracle which asserted either" (Letters and Diaries, vol. XIV, p. 367) and he continued to recognise the significance of this admission during the later debates over the infallibility of the pope.

It is true that for Newman, belief in the supremacy of Rome or the infallibility of the pope would follow accepting the Church and its teaching, if these beliefs were part of the teaching of the Church. In other words, belief in the Church might involve accepting papal infallibility as a possible consequence. But Newman explicitly recognised and asserted that the teaching of the Church could not simply supersede historical arguments or objections against papal infallibility—"Infallibility a fact—our knowledge of doctrine may develop, but facts are facts from the first". He insisted on this point when discussing Peter Le Page Renouf's pamphlet on The Condemnation of Pope Honorius in 1868.

"Facts are disproved in two ways; by adverse experiments, and by adverse testimony. The supernatural facts, which the Church teaches, are for the most part only open to objections under the latter head, because they are supernatural ... The obvious exception to this rule lies in the proof of the doctrine of infallibility ... The offhand answer which will be made to you is, that you do not take into account the development of doctrine ... [But] No theory of doctrinal development can touch the fact, if it be a fact, that Pope Honorius formally taught hereby."

Newman went on to argue that the balance of probabilities was still in favour of papal infallibility and that it was the least of difficulties in a question surrounded with difficulties to maintain that if everything was known about the case of Honorius, it would prove to be compatible with the doctrine; "I recollect Dr Johnson's saying, 'There are unanswerable objections to a plenum, and unanswerable objections to a vacuum, yet one or the other must be true.'" But Newman did not believe that a theological theory or ecclesiastical authority could of itself remove historical difficulties and he recognised that the facts of history might disprove theological claims. (Letters and Diaries, vol. XXIV, pp. 90-3, 334.)

Newman also accepted the findings of science or history in interpreting the Bible and the theory of evolution provides an obvious example of his willingness to accept scientific evidence against the apparent testimony of Scripture.

"There is as much want of simplicity in the idea of the creation of distinct species as in that of the creation of trees in full growth ... or of rocks with fossils in them. I mean that it is as strange that monkeys should be so like men, with no historical connexion between them, as the notion that there was no course of facts by which fossil bones got into rocks ... I will either go whole hog with Darwin, or, dispensing with time and history altogether, hold, not only the theory of distinct species but also of the creation of fossil-bearing rocks." (The Philosophical Notebook, p. 158).

Newman also accepted the validity of historical evidence. When writing to Liddon on 18th April 1872, Newman recognised the possibility that certain passages in the Old Testament might be mythical and on an earlier occasion he wrote,

"Why do you take for granted that I admit no historical errors in the Bible? This is a question of fact—fact is fact, and can be proved. Perhaps what I might think short of a proof, another might think a demonstration—Perhaps what another would think sufficient for moral conviction, I, from reverence and tenderness towards a sacred writer, might pick holes in—but certainly I will not shut my eyes to historical proof". (Letters and Diaries, vol. XXI, p. 482-3).

This is a good description of Newman's general position and illustrates his own awareness of possible limitations in his approach. He was, for example, reluctant to accept that Hippolytus was the author of the Philo sophumena. But although Newman was mistaken in refusing to accept the probable evidence in favour of this common opinion, he did not act unhistorically. In spite of demanding more evidence than might have been..."
necessary for others, he did not reject evidence in favour of his own ante-
cedent considerations. He might have over-emphasised the significance of an ante-
cedent improbability, but he never imagined that this could be a substitute for evidence. In short, I would argue that whatever New-
man's faults as an historian, they were faults of application, rather than methodology.

Yours truly,

J. DEREK HOLMES.


Dr Reardon writes in reply:

I would not go so far as to describe Newman's attitude to belief as "fideist", but he was avowedly distrustful of the role of reason in creating the certitude of faith. As for his deference to ecclesiastical authority, it surely was a characteristic of the man, both as an Anglican and as a Roman Catholic. Indeed it was this which Simpson found so irritating. Newman, he thought, was afraid of open discussion in theological matters; hence his desire to keep theology out of the Rambler, particularly if dealt with by laymen.

On the relation of history and dogma, another subject which especially interested Simpson, Newman's standpoint was ambiguous. As a sensible person he of course respected evidence, knowing well enough that facts are facts. Yet he could at times be extraordinarily credulous. He did not doubt, for example, the miraculous transit of the Holy House of Loreto: "Everyone believes it at Rome". The truth is that his temper was simply not that of the historian. History, he was convinced, must be seen in the light of revelation, which stands above it; and the meaning of revelation is determined by the Church's teaching magisterium. Hence if history should appear to contradict dogma at some point there could be no question of where the responsibility of deciding lies. Simpson's view, however, was that in the matter of historical decisions the Church is not free and "must conform to the prior and fundamental principles and methods of historical science."

E.M.G.R.

LIBERAL—ILLIBERAL

SIR,

23rd April 1974

May I be allowed to cock a scepical, if genial, eye at the note with which you prefaced Mr Reardon's article on Richard Simpson? You call Bishop Hedley "illiberal" for writing "knowledge not directed to our last end is of no value." No orthodox Catholic or Protestant, certainly in the nineteenth century, would have disputed that proposition: what was at issue was the meaning of "directed". This was precisely the point of the ninth Discourse in Newman's University Education with its celebrated conclusion: "Easii and Julian were fellow-students at the schools of Athens; and one became the Saint and Doctor of the Church, and the other her scoffing and relentless foe." As Newman remarked to W. G. Ward, "the more a man is educated ... the holier he needs to be, if he would be saved." The path to hell may well be paved, not with good intentions but with good degrees.

Again, you criticise Hedley's "most men should be kept from all knowledge that might be harmful to their religion." Most men, remarked Newman, don't develop intellectually beyond the age of twelve. Such men, as the Son of Sirach argued, "maintain the state of the world" but "they shall not be sought for in public counsel." Purposely to impose impossible burdens on such minds is at least as wicked as to send children to the colliery or the mill. "Devotion and self-rule are worthy all the intellectual cultivation in the world," wrote Newman, "and in the case of most men, literature and science, and the habits they create, so far from ensuring these highest of gifts, indispose the mind towards their acquisition." Is that very different from Hedley?

Again, take the adjective "Liberal". To early and mid-Victorian Englishmen the word still meant either, as Dr Johnson defined it, "what was becoming to a gentleman" or, if applied to Christianity, as maintaining that large parts of traditional doctrine were either unessential or false. On the continent, of course, it was generally applied to those who were, to a greater or less degree, committed to the philosophy of the French Revolution and, in particular, to anti-clericalism. In those last two senses, Newman was the unrelenting opponent of Liberalism. To describe him as a Liberal Catholic in the teeth of the Apologia would appear to be a terminological inexactitude of the first order. Could anything be more "illiberal" than the seventh of his University Sermons? (Or, indeed, more to the point in 1974?)

To appreciate Newman's intellectual background one should consider Keble's sermon of 29th January 1831, On the Danger of Sympathising with Rebellion; and Pusey's sermon of 5th November 1837, On Passive Obedience; H. N. Coleridge's account of Coleridge's political position in the Preface to the Table-Talk; or the passage "Ministers and the Reform Bill" (24th February 1832). All illustrate how "illiberal" was a significant body of liberally educated and highly intelligent Englishmen of Newman's generation. Whether one approves or disapproves of their views, they cannot be dismissed as merely the eructations of religious and intellectual inertia.

Finally, if your courtesy will allow me, could not the Ampleforth Journal set yet another good example to contemporary Catholic journalism by ceasing to kow-tow to the fashion of using political terms in the discussion of religion: Right Wing and Left Wing, Radical and Reactionary, Conservative and Liberal, Traditional and Progressive? Let us get back to accurate or inaccurate, ugly or beautiful, orthodox or heretical, true or false. For those imply an appeal to the mind.

I am, Sir,

Your obedient servant,

Ampleforth College.

T. CHARLES-EDWARDS
COMMUNITY NOTES

FR. HILARY BARTON, O.S.B.

There was nothing exceptional about Francis Barton, the third son of a good Lancashire Catholic family. He inherited the traditions of his home and county. A good student and above average in games, he was placed 3rd in his class, led a quiet, untroubled progress through the School and caused no surprise when he decided to enter the Community: he made a like progress through Noviciate, Oxford where he took a good degree in History, and then Theology and so to his Ordination to the Priesthood. During the years after he left Oxford and was starting in a small way his teaching career, he showed himself to be well in the Ampleforth tradition of the time, making himself into any work given to him—teaching, games, O.T.C. or just “anything that had to be done”. Ampleforth was his life and, believing in all it stood for wholeheartedly, he was unflinching in his efforts to support his ideal. He was popular with the boys in the Upper School and loved his life in Monastery and School alike, seeing them as mutually complementary. But soon after Ordination he was to receive the first of two major setbacks in his life: for he was sent to look after boys of 8-11 years at Gilling. Had he stayed in the Upper School he would undoubtedly have held a series of positions of increasing importance and responsibility but now he was to come on the staff at a school at which he had not been as a boy and to deal with an age group virtually unknown to him. There are many who would find this assignment temperamentally difficult, or even impossible: in his case we shall never know his real reaction because he would see this order simply through obedience to his Abbot, as the will of God for him and he accepted it as such, with no hesitation. He had the good fortune to understudy that remarkable man Father Maurus Powell, already in his seventies yet still very active and full of the wisdom of experience. And after seven years he succeeded him as Head Master, a position he was to hold for seventeen years. He had a great friend on the Staff at Gilling, Father Bede Burge, and the two shared the duties, satisfaction and the problems of Preparatory School life thermoreadward, apart from the interval when Father Bede was in Saint Louis, until the latter’s death shortly after his return to Gilling.

Many people looked for some major reforms at Gilling after Father Maurus’s death; he had been a link with the old Preparatory School at Ampleforth where for many years he had assisted Father Basil Mason. Now was the opportunity for some progress from the old system. But Father Hilary, true to his Lancashire upbringing, saw that the school was good and highly thought of and he showed the caution which is suspicious of change and so his policy was to maintain things as they were, to exploit success. And when we look back at those years of his leadership who shall say that he was wrong? Gilling produced a stream of boys who came through the Junior House to the Upper School and their record of work, scholarship and games was a very good one indeed. Masters who taught them in later years and especially those who had to do with their character formation would say that although the entry from Gilling was far less selective than that from other Preparatory Schools the boys who had come under Father Hilary’s care held their own on any favourable terms and were at no disadvantage whatever in having been introduced to the Ampleforth way of life at an earlier age, rather to the contrary. He was utterly devoted to his work among these small boys although it is probably true to say that he understood them far better than they did him. He coordinated his Staff by his thoughtful consideration of them and he was appreciated by the Parents whose advice he constantly sought and whom, in reverse, he constantly helped in dealing with the problems of their sons. He was most successful in giving the boys a manly piety which was helpful to them in later years and which was based on his own simple, direct and very real spirituality.

The years slipped by and in 1957 there was an epidemic of Asian flu which struck the school badly. Most of the boys were in bed and many of the Staff as well. At one point Father Hilary seemed to be almost the only active member of Staff and he carried on, by sheer sense of duty and determination perhaps, until others were up and about. Then he collapsed and it would seem that this was the start, in a still very active man, of that lung trouble which was slowly to increase and ultimately cause his death.

His condition gradually deteriorated and in an emergency he agreed in 1965 to the decision to retire from his position, but as Father Maurus had done before him, to remain at Gilling where his interests lay and where it would be easier to make life less difficult for him.

Mercifully, at this time, Father William Price was free to take over the responsibility from him, having just returned from a break in Saint Louis after retiring from the Headmastership of the College. And so he came to relieve Father Hilary until some more permanent appointment could be made. This proved to be a great joy for Father Hilary as the two men had been great friends and indeed it was a very good thing for Gilling as the companionship and trust coupled with their different experiences made things much easier for the one whose health was deteriorating rapidly. But as so often happens, it was the fitter man who was the first to go and Father William’s death in January 1971 was a shattering blow which determined Father Hilary to leave Gilling where he had now been for 24 years and to move to Cardiff, where the Ampleforth Parish of Saint Mary’s might give him Community life and some useful sedentary occupation in a climate which would be kinder than that of North Yorkshire. Although he was hesitant, as indeed were many others including his doctors, it was a very fortunate decision for all concerned. His health improved considerably and for the second time in his life a complete break into the unknown produced unexpected happiness. He found an unsuspected richness in outlet for his own good qualities: he was appreciated and affectionately revered by his brethren and the house staff and also by the parishioners with whom he came into contact. In a
Spiller shewed much kindness over the years ahead. In 1918 Lawrence had a short spell of military training at Bushey and went to Lourdes on the Annual Pilgrimage and he was a source of inspiration at both places as well as at Cardiff. The improvement in his health which lasted for a year was, however, superficial, and his second year at Cardiff was more troubled than the first. He developed an infection in September 1913 and the struggle to overcome it placed too great a strain on his heart: he was in hospital for virtually the last four months of his life, bearing his suffering with exemplary but not unexpected courage and uncomplaining cheerfulness. Father Abbot paid him a visit in January 1914 and Father Hilary virtually asked his permission to die. Although the end was not expected so soon, that night his heart gave out and he died peacefully in his sleep early in the morning of 30th January, a month before his sixtieth birthday.

What he did in his life is of far less consequence than what he was, an extraordinarily good monk. In fact, everything that he did was coloured by his monastic obedience and his faithfulness to the vows which he had so willingly and generously made as a young man. His family and friends and his brethren are proud of him and his many Old Boys must be grateful to him and inspired by him—may he rest in peace and continue to help us who remain.

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FR ANTONY SPILLER, O.S.B.

Lawrence Spiller, born at Staines in 1900, entered the College in 1911 and remained there during the war years, till 1919. His contemporaries were Douglas Rochford, Cyril Unsworth, Ian Forbes and Ludovic Bevenot, who were all destined to enter the big noviciate in 1919 when it returned after many years to the Abbey, from the Common Noviciate at Belmont.

As a boy he was a quiet character with special friends who in the Vth Form formed a group—"The Bohemians", to whom his mother Mrs. Spiller shewed much kindness over the years ahead. In 1918 Lawrence had a short spell of military training at Bushey then after the Armistice he returned to School. In 1919 the first Exhibition since 1914 gave him the chance to reveal what a fine actor he was, in the role of Shylock. At the final curtain call he disclosed to his mother that he had determined to try his vocation at Ampleforth, and in 1927 Father Bernard did train a durable breed to pioneer expanding noviciates and professions and able to take up the burdens and fill many roles in the future.

In 1927 Father Antony, after three years study of French at Oxford, was ordained Priest and in 1927 he began a long and fruitful work in Gilling Castle Preparatory School. There his kindness, humour and unexpected firmness endeared him to all. His gifted teaching, his accomplished acting and powers of ministry, were assets.

In 1941 that "cocoon" opened and delivered him as curate at St Mary's Priory, Cardiff, to begin his pastoral life. In 1946 he went to St Mary's Brownedge. In 1950 Knaresborough received him as Parish Priest. Then in 1954 back to Wales as Parish Priest of the historic and lovely parish of Abergavenny where his pastoral gifts were fully deployed in a plurality of scattered hospitals. A Secular Priest recorded that he thought he had never met a priest so devoted and kind to the sick and troubled. In his garden, on the fabric and schools he toiled. Nor was he insensitive to the mystical aura and historic distinction which its great Recorder Dom Augustine Baker had shed upon it, as a great Welshman descended from Maelgwyn Gwynedd, Rhodri Mawr, Owain Glyndwr, and the Lord Rhys, hammer of the Normans. He did much to secure the removal from a small cafe of a fresco which had formed the secret altar of the martyr, Father Gunter, now installed in the Castle Museum. In 1962 he went to St Joseph's, Brindle to assist his fellow novice Father Joseph Smith in his failing years, whom he succeeded. In the old world peace and beauty there on March 5th, 1974, after a heart attack he gave back his soul and labours to God and was buried by a choir of his Abbot and brethren, one of whom uttered sadly an epitaph worthy of record "We have lost one of God's comedians, may the angels receive him".

Father Antony's character and temperament somehow fused into a whole several apparent contradictions. His youthful exuberance and spirit endured into old age. His gay community life consisted with the inner life of a solitary, a "loner". He would set off for his holiday not knowing whither, and explore a region, meet many types, in inns or on the road, perhaps calling at the home of some Old Boy, and returning with his knapsackful of "experiences", slants on "characters" or country lore, like an unhorsed Cobbett. One can see another paradox in the fruits of his pastoral responsibilities fused with the result of his glorious capacity for muddles, often the despair of superiors trying to unravel official "returns", from a snowstorm of scribbled notes disgorged slowly, without ever achieving finality. Again few who knew his monastic hilaritas and loyal obedi-
ences guessed what his contemporaries knew, the volcanic rumblings and explosions of lava of loving rebelliousness.

He was an inspiration and a delight to his brethren, and now he has doubtless received the divine accolade from his Lord who knew whither all the fun, the "dura et aspera" and the toll, and the inner glooms were safely leading. May he rest in peace.
Ampleforth re-opened its own novitiate and there was scope for improvement, spearheaded in great part by Fr Gregory. When, for example, he began 31 years of pastoral work at St Anne’s Liverpool, Lostock Hall and Cardiff, returning to Ampleforth in 1958.

Outwardly Fr Gregory will be remembered for his assiduous pursuit of the three l’s — Latin, Liturgy and Laughter. Sometimes simultaneously.

Latin: if anything could be expressed in that language, he did it, even the most trivial things. Think of his tea caddy at Helmsley, then nigra optima (had he got this from the monastery kitchen?) and the box of pins labelled acus aequi, or the notice on the chocolate box after a particularly pungent odour at solemn Vespers; keep covered, propert Felles visitantes. The use of the so-called ‘classical’ pronunciation of Latin in the Office was painful to him, but he could raise a smile at the thought of rarae factae sunt fauces meae.

The Liturgy: His ideal was summed up in the words of that Declaration (No 34) of the Rule and Constitutions: ‘Cum primarium officium nostrum sit in terra praestare quod angeli in caelo…’ and so he could not bear many of the curtailments of the solemn performance of the Mass or Office. He did his best and there are still extant in different places specimens of his work produced on a jelly pad—simplified chants which even the less gifted could use. The constitution of the Council on the Liturgy he considered a rather regrettable document—the use of the vernacular, the shortening of the Office and the lessening of the numinosity in the Mass. But on the parishes he was free to follow his own wishes—he always said, sometimes sang, the Office with a certain solemnity in the privacy of his room. As he put it, he always kept the Canonical Hours.

Laughter: Like a small rumbling volcano, his laughter was never far below the surface; a word, a look or a gesture could make him laugh even when he was most depressed. (How strange in Holy Scripture laughter is never mentioned as a virtue.) But do not think he was only superficial or a crank. The high regard in which he is still held by many of the young people who came under his wing on the parishes give the lie to this as the following extract from a letter from New Zealand testifies: ‘I first had the good fortune to come under Fr Gregory’s paternal wing as a young schoolboy of 12 in 1927. I loved him right away and over the many years since those far-off days Fr Gregory’s profound influence has always been with me. I owe him such a lot, the love of Latin, architecture, history, geography but most especially the love of the Faith and the whole sacred liturgy. We corresponded regularly for over 36 years and many of his letters were little masterpieces. I shall miss them.”

“There will be joy in heaven” and I hope that after the trials of this life no member of the angelic choir will dare put an ictus in the wrong place or any of the elders cast down his golden crown in an amateurish fashion—but Fr Gregory would probably laugh.
being added to the stalls) or in the nave of the church where the brethren joined them for some Offices. The master of ceremonies, Fr Timothy Wright, duplicated full Office sheets (some 24 pages in nine colours) for general use, and provided four pages of notes to explain the liturgy, outlining the symbolism of it: “the liturgical actions of these days enclose within themselves the mystery of our redemption and it would be misleading to attempt a full explanation of them.” His notes were a preparation for the main ceremonies, accenting the themes and clarifying the plan of service—essentially for Maundy Mass, the Good Friday Intercession and Veneration of the Cross, the Saturday liturgy of light and word, vows and Easter Morning Mass.

It was decided to develop an idea begun last year, by putting into the formal timetable prayer groups and meditations with music. These occurred in the late evening at a time when retreatants were at peace and at the end of the business and talk of the day. It should be said in passing that we attempted to encourage a greater spirit of reflection this year by calling for silence at breakfast and providing reading in the guest refectory at lunchtime, as is normal in the monastic refectory. The evening meal remained one of conviviality, when in turns the brethren deserted their own refectory and went to the Upper Building to play hosts to the retreatants and sup with their friends. Despite some apprehension on the part of housemasters, who traditionally take all their meals among the retreatants and might best know what was possible, this new arrangement was very well accepted. So also were the prayer groups, and especially the meditation with music—where classical pieces of deeply reflective church music (Handel, Haydn, Monteverdi, Mahler, etc.) were introduced by readings that gave pause for thought.

There was the usual retreat discourse giver, one of the housemasters, Fr Martin Haigh (who is reported to have found just the right pitch this year); and he gave daily conferences on a spiritual theme. This was augmented by a series of “teach-in” discussions on topics of religious interest, so that everybody up for Holy Week could air their views and make a contribution of opinion. These discussions were planned to last an hour or more, a monk in each case introducing a problem to open up discussion, and thereafter acting as chairman to the debate. Three “teach-in” periods were allotted and three pairs of subjects were offered, as follows:

**ON RELATIONS WITH GOD**

A. Fr Patrick Barry: Faith—our relationship with God, has it changed since the Second Vatican Council?

B. Fr Alberic Stacpoole: Anima, receptivity; art and aesthetics; how do these meet in prayer and religion?

C. Fr Dominic Milroy: Intra-family relationships: man/wife, parent/child.


**ON ECCLESIAL RELATIONS**

E. Fr Leo Chamberlain: Personal conscience, coresponsibility, Authority (both given and taken).

F. Fr David Morland: On the future life of the Church (‘Church 2000’); on the Church’s role—mission or maintenance.

It was so devised that each discussion was run twice and at any one time there was a choice of four from which to select. All of them attracted 20-60 people, and it was agreed that they were a success, to be repeated in future.

Talks were further augmented by two visual attractions in the theatre. One was an always emotionally moving slide lecture by Fr Martin, more moving in Holy Week than at other times, unfolding the cogency of the claims to be made for the Turin Shroud as being the burial shroud of the Lord. (See JOURNAL, Spring 1974, 115-7 and further references there). The other was a film on the Burgundian monastery of Taizé. It was timely that this film should be shown when it was; for only a couple of days earlier the founder-Prior of this French non-denominational monastery, Br Roger Schütz, a Swiss Protestant, had been presented with what is sometimes called “the Nobel Prize for Religion”, viz. the Templeton Prize for Progress in Religion, valued at £34,000. HRH Prince Philip made the presentation at Windsor, and at a later Guildhall ceremony Mr Templeton spoke about the purpose of his prize, “intended to bring much greater benefit to others than to the recipient or his project”, since it is not a prize for religion but “a prize for progress”. Taizé under Prior Schütz has been instrumental in widening and deepening the love of God through its worldwide work among the young and through its efforts at renewal and reconciliation. The Prior, replying, spoke of the confidence in the young that experience has instilled in him, especially during the period of preparation for the World Council of Youth due to take place at Taizé this August. The Prior accepted his prize money, however, not for the Council of Youth nor for Taizé, but for “young poor people, especially in the southern hemisphere, who, committed in the way of struggle and contemplation, strive to meet one another and to become eligible seekers after community”; for young people working among African and Asian immigrants in Europe; and for reconciliation in Northern Ireland. It is no surprise then that the politically engaged Brazilian Bishop Dom Helder Camara of Recife and Olinda is a close friend of Prior Schütz or that he sees his work among the young as politically implicated. Taizé under
Br Roger is attracting extraordinary numbers of the young (i.e., up to 30 years old) each Eastertide, as at other times in the warmer months, numbers estimated as more than 20,000 this year as last year, coming from some 85 countries. They live in tented encampments, planning their own camp routine. They shout out their Alleluyas in accents from five continents in “the church of the reconciliation”, the heart and centre of Taizé, built in 1962. In the small Burgundian village of Macon near Cluny (of blessed Benedictine memory), where a quarter of a century ago seven brothers took their religious vows and now 50 live vowed lives together with a dozen Catholic Franciscaens and some Orthodox, the young discover no strict guidelines concerning religion, but only open generosity and individual treatment. The brethren believe in the silence of God as supreme liberty towards men, and the inner liberty of contemplation as linked with reverence for the outer liberty of others. “We have stopped discussions on the ecumenical movement”, a brother remarked, “because we found the young who came to Taizé growing more concerned with the problems of injustice in our society and the Third World.” Many of the young reject not only doctrinal differences but even a Church identified with the establishment. It is hoped of them that if the long prepared Council of Youth proves successful, the Taizé youth will themselves begin to have a growing impact on the outside world.

At the Easter Mass, after midnight, Fr Abbot gave the following homily: “Last Easter we had for the first time a greatly increased number of ladies present at the Retreat and the liturgy; and in welcoming you it seemed appropriate to talk about those women who were so involved in the events of the first Resurrection morning, and indeed to refer also to the part played by women in the life of Our Lord. This year these same days have seen the presence of many mothers—mothers of members of the Community, and of others. This prompts me to reflect on one who, oddly enough, did not—as far as we know—go out to the empty tomb. I wonder why? Perhaps it was because a son or a daughter, though dead, goes on being very much alive in the heart of a mother; and perhaps on this occasion because a mother’s intuition told her that all would be well. She did not need to go to find out.

“Even so we have heard little of Our Lady these last few days. We caught a glimpse of her on Good Friday, standing by the Cross as her Son died upon it. This reference by St John was not just a casual detail rather than being actually at his side. The point had to be made, and it caused her some sorrow, when he attained the age of twelve, the age when Jews are considered no longer to be minors. He was to be about his Father’s business in the Temple; separation from her was inevitable. Her life changed when he left home. She would ponder in her heart what he had said and done, as befits the more contemplative life, the internal life of prayer that is the consolation of advancing age.

“When his hour did come, she was with him again, as befits a mother when the need arises. There is more to it than that; she was playing on Good Friday the same role that she played on Christmas night. Hers were at the birth the birthing of a new life being born—which comes to us at baptism, the life of the resurrected Christ. She became then the mother of the Church. Each one of us is in her heart, and all that we do or achieve in the things of God involve her. She lives on, as mothers do, in the lives of her children.”

It was not all silence, seminars or solemn session before God. There was time for secular business (the Ampleforth Society’s AGM) and celebration. Some sherry glasses were surreptitiously filled in the evenings before Vespers in private places; and more publicly the Easter Vigil ended an hour after midnight with a coffee party in the Big Passage, and Easter lunch with a ferculum of port wine and biscuits in the Theatre. When the bridgeway rose, the fasting ceased.

A.J.S.

THE ABBEY CHILDREN’S MASS

Since September of 1973, there has grown up in the crypt of the Abbey Church a children’s Mass, held fortnightly on Sunday evenings. It serves families from the neighbouring parishes of Ampleforth, Gilling and Oswaldkirk, and indeed stretches in its appeal further afield. It arose with a certain life of its own, not from studied planning; nor is it a "spontaneous happening" as the whole concept is definitely enshrined within a certain ideology. It may be helpful to others to explain how it came about and what these ideas are.

The original idea germinated through parochial experience in Warrington, where a certain closely knit Catholic community on a housing estate, with their own little chapel, were complaining last year that some of the children and young people were finding the weekly liturgy boring, and were simply not coming. So a change was made in the type of hymns sung, guitars were brought in, and a certain "new spirit" was evoked from within those very same people. Similarly in the Abbey, a "new spirit" has grown up, with the difference that in the more scattered rural area, the families come from different parishes and were not already attending the same Mass. But many of the families know one another, and a majority of the children who attend, go to St Benedict’s primary school in Ampleforth. So it is these children and their families who are the nucleus of the gathering. It is now hard to know who enjoys the Mass more—the children or the adults.

It is of course enjoyable to come together and sing, without straining or putting on a show, and it is particularly so when in front of you are children sitting on the floor, singing their hearts out enthusiastically. Their more spreads. But when the words of the songs are most meaningful, the tunes easy and contemporary in style, then all may share in it without difficulty.
The Mass, which is Christ's own worship of his Father, is ours in so far as we are members of Christ, and so it is right that all should participate. The children have made this celebration their own. They bring the candles and books up to the altar, the vestments and the altar vessels, in separate processions, while the remainder sing. They welcome those who come by handing round the hymn books and arranging hosts to be placed in the ciboria for communion. They make the collection (when it is remembered) and hand round the kiss of peace to the adults and each other. If suitable, they act the gospel in mime and word, and read the other reading too, if there is one. During the sermon they listen attentively, and will answer questions seriously and intelligently. If all this is new, or at least not normal in the setting of Mass, nonetheless there would be no doubt to anyone who came to the Children's Mass as to what it was. The atmosphere is one of reverence, recollection and devotion—the idea has been to bring forth new things and old, and is really an attempt to renew, for those who come, and by those who come their attendance and prayer at Sunday Mass.

Perhaps the newness of it lies in the fact that the attempt is made to build a shared personal liturgy. Those who sing do so not necessarily for the beauty of it, but primarily to praise and worship God. Those who play the guitar or the flute do so to support the singing, while the adults who come share by their presence in giving the occasion their greater wisdom, experience and understanding of the things of God. The priest too has his own role within an action that is bigger than any of the participants, and the sense of this, and the presence of the Holy is built up by the devotion of all. So it is possible to have an experienced insight into the great principle that underlies the new spirituality within the Church, which is that we ourselves are sharers in the Divine Life in a special way as a community, "for when two or three gather in my name, there am I in the midst of them." That a definite sense of community does exist is witnessed by the fact that at the end, the congregation do not rush away—some stay behind and pray, while others meet to talk to their friends—and all of that occurs naturally and spontaneously.

So this evening celebration is not an undirected happening, or a regimented rite. There is freedom of the Spirit within a definite theological and spiritual framework, which has grown up in response to a certain need that exists all over the country. It is to be hoped that the sense of community which exists within this Mass will deepen the already existing community of inhabitants of the Ampleforth valley to grow more united in heart and mind.

A.J.C.

1 The essence of this "new" spirituality in the phrase participatio actuosa (interior participation, personal involvement) which was made very public by Fr. Bernard McElligott in the liturgical crusade of his last fruitful years. Cf Journal Aut 1969, 443-4; Aut 1970, 438-9; Aut 1972, 95-6.

2 Cf "Directory on Children's Masses"; with an Appendix on the Eucharistic Prayers issued by the Sacred Congregation for Divine Worship. Eng transl. CTS Do 438, 15 pence. "External acts are worthless and may even be harmful unless they help the children's interior participation." (Sec 22).

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SINCE the last notice in the Journal (Spring 1974, 114) the following groups have had retreats or Conferences at the Grange:

Youth Group from St Michael's Parish Middlesbrough, VI Formers from Lark Hill Convent Preston, Hull University Chaplaincy, Parents Retreat, 'In Service' Course for Priests from the Diocese, York University Chaplaincy, Young Christian Workers from Warrington, Diocesan Teachers Retreat, UMIST Group, Salvation Army Scouter/Guide Conference, VI Form Religious Studies Teachers Conference, Sedgley Park Teacher Training College, Transcendental Meditation Group.

Day Groups have included the following:

Methodist Ministers Quiet Day, Day of Recollection for Anglican Parish at Thornaby on Tees, Day of Recollection for Diocesan Clergy, VI Formers from Immaculate Conception Convent Darlington, Richmond Convent Girls for Day Retreat, St Aelred's Parish York, Men's Society from Great Ayton Parish, St Theresa's Parish Hull, Lostock Hall Parish, Legion of Mary, Middlesbrough, Newman Society from York, Young Christian Workers Chaplain's Training Day, Diocesan Council of Priests.

Two Parents Retreats have now been held at the Grange. The first one held in February numbered forty, including those who joined by day only, and judging by comments was greatly appreciated, especially the talks given by Fr Abbot. The second one which has just been held was very under-subscribed, due probably to the fact that Exhibition is so close to the dates for the Retreat. There will be a third Retreat in 1974 for Parents from 11th to 13th October. In 1975 it is proposed that these Retreats should be termed "Past and Present Parents Retreats" and the dates for these Retreats will be advertised in the Autumn issue of the Journal. These Retreats would of course be open not only to those who are present or past Parents but also to any friends of Ampleforth and indeed anyone wishing to make a Retreat of that sort.

MEETING OF ABBOTS: COMMISSION DE RE MONASTICA FOR THE BENEDICTINE CONFEDERATION, 29th APRIL TO 1ST MAY

FATHER ABBOT, Chairman of the Commission, held the first meeting of his fellow Abbots at Ampleforth on 29th April, the purpose of which was to discuss the proposed agenda for the next Congress of Abbots in 1977. Abbot Braso, President of the Subiaco Congregation, Abbot Huere, abbot of La Pierre-qui-Vire, Abbot Polag of Trier and Fr Pio Tamburrino of Novalesa in Italy formed the group, the last named being its secretary. During their stay the visiting abbots saw the local abbeys, in particular Rievaulx where they had a conducted tour. On the final evening a number of the Community joined the abbots in their discussions.
WARRINGTON PARISHES JUSTICE & PEACE GROUP

Last summer two of the Warrington parishes responded to the call of the Justice & Peace Commission to Catholics to intensify their commitment to working for the “Third World”. Fr Jonathan at St Mary’s and Fr Phillip at St Alban’s brought together small groups for this purpose. At St Mary’s Fr Thomas succeeded Fr Jonathan in the autumn and this group (which also includes members from other parishes) undertook a project suggested by CAFOD (Catholic Fund for Overseas Development), to support an agricultural school in Risaralda, Colombia, run by Francis- can sisters, in particular to raise funds to provide it with equipment and tools for the gardening, animal husbandry and carpentry classes. The project aims at improving the knowledge of the Campesino girls in rural skills. The Warrington effort is conceived not merely as a fund-raising operation but much more as an exercise in self-education on the issues of world development. The St Alban’s group came into being differently, first by promoting Family Fast Day in the parish, at once more than doubling its support and its collections. It then actively pursued the collecting of signatures for petitions organised by other bodies: the petition against the use of torture, by Amnesty International; that against abortion by the Society for the Protection of the Unborn Child; and the World Development Movement’s Europe 73 petition seeking fairer trade terms and better aid for Third World countries from those of the EEC.‡

This year saw these two groups coming together to form a “Warrington Justice & Peace Group”. This held an all-night vigil in Lent, attended by about sixty people of all ages to pray for justice and peace in the world. The occasion served to consolidate the group and attract others to it. It now seeks to further its own education and awareness and to carry through the work for Risaralda. Sister Ann Gregson, a White Sister who has worked in East Africa and a member of the Justice & Peace Commission, has talked with it on “The mission of the Church and international justice & peace”.

‡Europe 73, recognising that the Common Market is the largest trading organisation in the world, affecting the poor countries of the Third World who lack bargaining power, is a campaign to guarantee access for Third World goods into the rich markets of the EEC, to enable a more just distribution of world resources, to ensure that Asian Commonwealth countries in particular do not suffer reductions of aid from Europe and that deprived areas do not suffer from changes in import policy. (World Development Movement, 25 Wilton Rd., London SW1 Tel: 834-4795) [Ed.]

RELIGIOUS INTER-COMMUNITY

A Warrington newspaper tells us that Fr Kenneth Brennan, parish priest of St Alban’s, is resigning “after a lifetime in the Jesuit Ministry”. It further tells us that Fr Kenneth “has been novice master of the Jesuits’ Ampleforth Abbey”. It finally tells us that “after retiring he plans to spend a holiday in America with his [Jesuit?] brethren at St Lewis Priory, Missouri”. Fr Kenneth has been replaced as parish priest of St Alban’s by Fr Phillip Holdsworth from St Benedict’s where he has been a curate for the past five years: he is familiar with Warrington. Ah yes, but is he familiar with the Jesuit Ministry?

Fr Ian Petit has been appointed to St Alban’s from St Benedict’s, Warrington. He is now involved in a great deal in the pentecostal movement in this country.

St Joseph’s, Brindle

Following the sudden death of Fr Antony Spiller in March Fr Abbot appointed Fr Thomas Loughlin, recently returned from America, to be administrator of the parish.

CCE IN THE CAMEROON: MISSIONARY FINANCES

Fr Columba Cary Elwes writes from Bamenda and other places deep in the interior. His hopes of his party being allowed access to Eastern Nigeria to begin their proper missionary work at Nsukka have increased recently, for Nigerian immigration laws are being relaxed to let in those who train the indigenous clergy.

He writes of the general financial problem of missionary work. “The costs of running the missionary Church have risen enormously, while the supply of petrol has shrunk. The most recent and most spectacular rise is of course petrol, which has doubled in the last few months; and the priests have to depend on their VWs and LRs to get to their very distant outstations. (Some of course still trek for a couple of weeks at a time, in the remoter areas: twenty outstations would be quite a normal fare for a priest.) The second perpetual worry is the running of the schools. The government is supposed to provide the salaries of the teachers. Both in the primary schools—there are hundreds of them—and in the few secondary schools the money arrives in a lump about six or eight months late. The consequence is that the teachers are clamouring for their pay from their priest (he it is who distributes the government money) long before it comes. The simpler people blame not the government but the priest: “Where is our money? Why don’t you give it to us? The local policeman has got his, why not us?” These poor folk then have to borrow the money from their lenders, or else the priest has to fork out money that really belongs to other funds. On more than one occasion the bishops have said privately to governments: we cannot carry on, you will have to take over the schools. The governments always refuse, and for obvious reasons, not wanting the opprobrium of failure to produce the salaries; and also, they do not have the personnel to man the schools. From a Catholic point of view, the abandonment of the schools would be a mixed blessing: the financial worry would cease, and with it the worry of running and staffing them. But what kind of school would result? No doubt a pagan one in which God and religion would be considered irrelevant—as in the French-speaking Cameroon. I am afraid this is bound to come; and perhaps the answer is to set out to find other ways of teaching the children their faith, not associated with school learning. Home liturgy?
“The third perpetual worry is how to pay the army of catechists, up to three of them in every town, trained and working full time; in the outstations always one, though sometimes part time. Their cost has also risen with the cost of living and the increased reliance on a money economy. Meanwhile the grant from Propaganda in Rome has remained stationary over the last few years, and has even diminished—partly because of the great increase of dioceses, partly because of the slackening of interest from the home countries. (Ampleforth in the 1950s would collect £5 per year from three of them in every town, trained and working full time; in the outdiocese, keeps costing more). It is rightly contended in debate that if stole fees are given up, then missions will simply go bankrupt, being unable to pay for their commitments—catechists, transport, housekeeping, cooks, school teachers, building projects (church, school, dispensary etc.). A fairly rich parish like Bambui where I am at present produces 600 francs on a Sunday, and its outstations a total of 1500 francs between them: since a fully trained catechist gets up to 900 francs a month, he would just have to be dismissed. In some of the new indigenous dioceses in both West and East Africa this has already happened: there are no more catechists there, as we knew from their triennial journey home, paid by the diocese, keeps costing more.

“Of the new problems concerns stole fees; are they to be kept on? 100 francs for every school child baptised, 200 francs for a child after leaving school; 500 francs (£1) for a woman's baptism, 1000 francs for a man's. 1000 francs for a marriage, and various such sums for burials and Masses for the dead and other such intentions. When one goes to Confession, one is asked for a card which shows that yearly dues have been paid. All this money is associated with the sacraments: some of the mission fathers have long felt that, though this is not at all morally wrong if it is properly understood in context, it did smell nasty when not understood. It is rightly contended in debate that if stole fees are given up, then missions will simply go bankrupt, being unable to pay for their commitments—catechists, transport, housekeeping, cooks, school teachers, building projects (church, school, dispensary etc.). A fairly rich parish like Bambui where I am at present produces 600 francs on a Sunday, and its outstations a total of 1500 francs between them: since a fully trained catechist gets up to 900 francs a month, he would just have to be dismissed. In some of the new indigenous dioceses in both West and East Africa this has already happened: there are no more catechists there, as we knew them. But the debate runs the other way too: some contend that only by giving up stole fees gradually would the dioceses gradually accommodate themselves to new ways of finding money to finance their work—clearly Lutherans and Presbyterians cannot rely on collections linked with the sacraments for their finances."

**TENTH ANNUAL CONFERENCE: RYEDEALE CHRISTIAN COUNCIL**

The tenth annual Conference arranged by a committee of the Ryedale Christian Council was held again at Ampleforth, on Saturday, 20th April, 1974. The day was fine but cool, and over 200 people from many parts of Yorkshire and even further afield enjoyed as usual a stimulating Conference in a delightful setting.

**COMMUNITY NOTES**

These Conferences began ten years ago primarily for teachers; but in recent years they have become more general in their appeal. Each is distinctive in its theme and speakers, and this year the title chosen was “Exploring the Way” with its obvious reference to John xiv 6, Acts ix 2, xvi 9, 23, xxiv 14, 22, etc. The three speakers were chosen for their quite different approaches and were asked to give short personal talks about their own Christian experience and faith. They were a Quaker headmistress, an Anglican Vicar, and a Roman Catholic Industrial Chaplain and Worker-Priest.

Miss Joyce Blake described herself as the hors d'oeuvre to the two main courses: nevertheless she gave a most thought-provoking talk which one member of the conference reckoned undoubtedly the best. (“She made you think—the other two sermonised.”) To the more traditional and doctrinal members some of what she said was surprising and occasionally unacceptable; and she asked more questions than she answered. She pointed out that Quakers were sturdy individualists who had no creeds to confine them and no hierarchy to obey. They were not much concerned with “notions”, but were very much concerned with practical matters. (A critic might suggest that their practice must depend upon theory and “notions”, which are inescapable however unrecognized.) She herself saw Christ at work not merely in the Jesus of history but in the ages before and the centuries after, in individuals and in Churches and in the shift of authority in Churches, but also in non-religious movements such as Samaritans, Help the Aged, Conservation, etc.

The Rev David Watson spoke very differently—with clarity and conviction, without hesitation or doubt, and in a way that some would find refreshing—orthodox and reassuring and others would find “fundamentalist” (whatever that means) and too uncompromisingly dogmatic. But he had a saving humour that appealed to all. Like many another brought up more or less Christianly he had found himself as an undergraduate uncertain of any religion, interested but unconvinced by Christian and other faiths. He decided that Christianity might be true but he could be convinced only by personal experience; so he put it to the test and found it was true. That for him was the beginning of real religion. He committed himself to Christ and became sure of two things—the uniqueness of Christ and the relevance of Christ. He alone is God's Son. He alone is the Way. Christians have not the monopoly of truth nor the whole of truth. Other faiths are seeking, but Christ is unique in his story and unique in being the revelation of God.

Christ is relevant. He alone is the satisfaction of the basic needs of the world and of individuals today. He is the answer to the cries of modern man—the cry for meaning, the cry for love, the cry for freedom, the cry for forgiveness, the cry for hope, and the cry for God. The heart of the human problem is the human heart and Christ can make that new. His four steps to real religion were the priority of prayer and praise, the preaching of God’s Word, bringing people to personal commitment external to their work from their families and friends. The African clergy cannot stand. It is rightly contended in debate that if stole fees are given up, then missions will simply go bankrupt, being unable to pay for their commitments—catechists, transport, housekeeping, cooks, school teachers, building projects (church, school, dispensary etc.). A fairly rich parish like Bambui where I am at present produces 600 francs on a Sunday, and its outstations a total of 1500 francs between them: since a fully trained catechist gets up to 900 francs a month, he would just have to be dismissed. In some of the new indigenous dioceses in both West and East Africa this has already happened: there are no more catechists there, as we knew them. But the debate runs the other way too: some contend that only by giving up stole fees gradually would the dioceses gradually accommodate themselves to new ways of finding money to finance their work—clearly Lutherans and Presbyterians cannot rely on collections linked with the sacraments for their finances."

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as well as internal, and the coming together with others as the Body of Christ in co-operation and love.

Fr Paul Moxon, the third speaker, made an interesting contrast with the other two, and one comment was that he brought the conference down to the real world from the abstractions of theology, though he was not lacking in theology himself. For half of the year in winter he worked as an industrial chaplain in a great city, and for the other half he was a worker-priest, a coach driver throughout the country and on the Continent as well as internal, and the coming together with others as the Body of Christ to this world. His diagram had God at the top; below two overlapping circles, one labelled Kingdom and the other World. The link linked to God by Incarnation. The business of the Church was to eliminate itself (or comprehend both) by drawing the two circles together until Kingdom and World coincide.

He pointed out that to lead someone somewhere you must begin where that someone is. It is vital that the Church should be, and be seen to be, through some of her accredited ministers, where people are in industry and daily life. Both worker-priest and industrial chaplain were needed and complemented each other.

During a break between the second and third speakers in the morning all members met in their arranged groups to get to know each other. After an excellent lunch the film “Taize—a place for today” was shown. Some thought this an admirable opportunity for nodding off unobserved, but others thought it not only fascinating in itself but also wholly appropriate in a new way to the theme of the conference.

The main group discussion period followed for the comparing and contrasting of the speakers and the formulation of questions for the Open Forum. Group discussions are notoriously unpredictable and uneven, and there had been no opportunity to brief the leaders nor was there time and leisure enough for the best results. Nevertheless far too many questions were produced for all to be dealt with, and most of them were perceptive and valuable in bringing out the individual approaches of the three speakers, often their fundamental agreement under superficial differences, and sometimes a real contrast.

There were questions to Miss Blake about her attitude to Sacrament and the Bodily Resurrection where the distinctive Quaker position of undogmatic re- (or, as some would say, mis-) interpretation was not to every one’s satisfaction. Mr Watson was questioned about his insistence on the uniqueness of the Christian Way and its implications, and about a possible neglect of Transcendence in his emphasis on a “Jesus-religion”. Fr Moxon, of course, had to explain more about his relations with management and unions and strikes and how his work related to the traditional idea of “conversions”. The questions that all three answered in their different ways were perhaps the most interesting of all.

The Conference ended, as always, with an inspiring ecumenical service in the Abbey church in which many people were struck not only by hymns sung in common with gusto but also by some unfamiliar and moving prayers. It was a fitting climax. There is little doubt that most people went away from the Ampleforth Conference having enjoyed good fellowship and hospitality but also inspiration and encouragement, and fresh insight into different aspects of the Way of Christ.

Rural Dean of Helmsley, The Vicarage, Lastingham.
Christian Democrats all brought pressure to have the Abbot removed. The Congregation for Religious then eventually dissolved the governing body of St Paul's, replacing it with three prelates imposed by the Vatican and not elected by the community.

 notified of destroying the peace of his cloister, he answered: “What does monastic peace mean? To live in tranquillity? It would be an odd peace were the cloister to become an oasis of spiritual repose for the few, separated from history. That would be an alienation, not a Christian model.”

When the papal gendarmerie was disbanded without full severance pay, Abbot Franzoni took up their cause, being greeted by the Secretary of State in storm silence; but when he took his case personally to Pope Paul, full pay followed. He was one of the 13 signatories of the letter to the diocese of Rome asking that its funds be invested in houses for the poor, that they should shelter the homeless in the empty rooms of parishes, seminaries and religious houses and the vicariate, that no more churches should be built; and that the Pope and the Bishop of Rome should speak out against the City’s building speculators.

Far more influential than Fr Gerard Lutte, who had earlier clashed with the Salesians over his work among Roman shantytown dwellers, Abbot Franzoni was becoming leader of Italy’s left-wing Catholic movement. To those of his monks who asked for a quiet desert outside the walls, he insisted that St Paul’s was no longer that any more: “the desert does not mean fleeing the world, but freeing oneself of conformism and cultural conditioning.”

In the spring of 1972 Abbot Augustine Mayer of the Congregation for Religious called upon the Abbot President of the Cassinese Congregation (into which falls St Paul’s) to have Abbot Franzoni removed from his abbacy, but his own community refused to anticipate the ten-year vote of trust in him due in March 1974 and the Congregation decided that whatever charges there were against the Abbot were outside its competence. So in June the Vatican despatched an apostolic visitor to examine the affairs of the Abbey: the Curia, Italian military leaders and prominent Christian Democrats all brought pressure to have the Abbot removed. The Congregation for Religious then eventually dissolved the governing body of St Paul’s, replacing it with three prelates imposed by the Vatican and not elected by the community.

Dom Franzoni remained unmoved. His work at St Paul’s has been described as one of the outstanding examples of modern rethinking of the role of the monastery in contemporary life. He is a constant witness to that: “If my peace as a monk, achieved with great effort, ignores the injustice which shouts from outside the Abbey, this peace becomes an unjust peace. I am a Benedictine and we Benedictines were born as workers in the civil field.” He has continued from outside his monastery to criticise the Church in Rome for being too closely linked with economic powers. He has joined other Catholics in calling for the abrogation of the Church-State Concordat signed in 1929 in the fascist era of Mussolini. He has pointed his finger at the grand annual military parades undertaken at great cost, while 30,000 families remain without adequate homes in the capital; these, he further contends, will be the more afflicted by the coming Holy Year, which will saturate Rome with pilgrims. At the moment when he was deprived of his abbacy, he was at a debate on the rights and obligations of conscientious objectors (forbidden by Italian law), and he went on to a two-week retreat in Naples dedicated to the Christian Unity Movement. At home in his abbey, he had opened up the basilica of St Paul’s as a community centre, introducing folk Masses that became more and more heavily attended, especially by the young.

Speaking last Pentecost at the time he announced his intention of resigning his abbacy, he asked himself from the pulpit, “How does a monk nowadays go about leaving the city, as St Benedict did, to live in caves among hermits, the peasants and people leading a precarious life?” Answering himself, he suggested that the modern desert was in “the anonymous outskirts of great cities, with their bad smells, unpleasant noises, overcrowding. I choose to seek in the near future this kind of life—among the poor, among those who are subordinate, who lead a precarious life.”

Taking off one or two of his Community at St Paul’s, and many of the lay community that had gathered around the Abbot, Dom Franzoni went out to celebrate his first Mass outside the walls of his monastery in a nearby hangar on the Via Ostiense, where “the Catholic Community of St Paul’s” had been meeting for some time, more than a thousand of them. His last Mass within the monastery’s walls had been concelebrated with Don Gerard Lutte, the onetime Belgian Salesian who is now a priest of the Marist, the Roman working class area; and Don Palazzeschi, who is again conspicuous for his work with the poor. The congregation of about three thousand included members of Florence’s Isolotto Community and Genoa’s Oregina Community and representatives of other “dissenters” groups from all over Italy. His future community-building work he described as “neither permitted nor forbidden—let us say tolerated.”

The first to come out in strong official support for the dismissed/resigned Abbot and his apostolate was Cardinal Michael Pellegrino, the influential Archbishop of Turin, who expressed his complete agreement with Dom Franzoni’s pastoral letter of last autumn castigating the interest of the Church in political and industrial power, and the implication of the Vatican in Roman property speculation. “Involvement with political and industrial power,” said the Cardinal, “often prevents the Church from speaking out with the openness required of it.” He shared Dom Franzoni’s concern about the social and moral evils in big cities, partially caused by “shameless and rapacious property speculation.” To this lead from so eminent a prelate many bishops, priests and laymen responded warmly; and the Cardinal interpreted this favourable reaction as evidence of “a
new sense of responsibility” that was emerging “in contrast to many other phenomena of the Italian Catholic Church”.

Now Dom Franzoni, living in a small monastic cell on the periphery of Rome among the poor, has come out as a leader of a growing number of Catholic priests and laymen who, while entirely believing in the indissolubility of marriage in terms that provide a religious imperative, object to that indissolubility being imposed on a whole nation, Catholic and Communist alike, by the civil arm by force of law. “Render to Caesar what is Caesar’s...” This of course raises the whole debate on the enforceability of morals that Lord Devlin and Professor H. L. A. Hart made famous in the early 1960s—whether the State should be used as an organ for imposing moral standards, whether private morality falls under the aegis of public legislation and to what extent it should. Catholic countries are now facing this debate themselves in a most pressing way—notably Ireland with its contraceptives collision and Italy with its divorce crisis. An early casualty, with the suspension at the end of April of what has surely been so far a magnificent exercise of his priesthood, is the former Abbot of St Paul’s Without the Walls. In so far as his work is for the Church of Christ, he has our prayers.

A.J.S.

EBOR TO CANTUAR ENCORE

By a strange coincidence the last two Archbishops of York, at the time that they were asked to go on to Canterbury, have found themselves at Ampleforth. On the day that the news broke in 1961 that Dr Michael Ramsey was to become Archbishop of Canterbury, reporters flocked to Bishophorpe to find him, to be told that he was out to lunch with his wife: he was at that moment lunching in the monastic refectory as the guest of the monks, a news item which would have made good copy at another cathedral close. He has led that joint-Churches evangelising drive which is so aptly called The Call to the North, whose lower reaches have involved many of the brethren in recent years. When his decade of tenure of the archiepiscopacy was celebrated at the Guildhall in York (400 being present, including Bishop Ian Ramsey), it was the Abbot who made the formal greeting on behalf of the Catholics—reminding Dr Coggan of the days when monks occupied his see, white as well as black. So we lose a friend when he is called to go on to Canterbury, have found themselves at Ampleforth. On the day that the news broke in 1961 that Dr Michael Ramsey was to become Archbishop of Canterbury, reporters flocked to Bishophorpe to find him, to be told that he was out to lunch with his wife: he was at that moment lunching in the monastic refectory as the guest of the monks, a news item which would have made good copy at that moment had it been discovered.

On the day after Dr Donald Coggan received his summons to the Archdiocese of Canterbury, he had the task of collating the new Anglican view to the united benefice of Ampleforth and Oswaldkirk. The Ampleforth vicarage dates from 1304, and it falls to the Archbishop of York in virtue of his office to confer. At the ceremony of institution to one of the deaneries which is so aptly called The Call to the North, whose lower reaches have involved many of the brethren in recent years. When his decade of tenure of the archiepiscopacy was celebrated at the Guildhall in York (400 being present, including Bishop Ian Ramsey), it was the Abbot who made the formal greeting on behalf of the Catholics—reminding Dr Coggan of the days when monks occupied his see, white as well as black. So we lose a friend when he is called to the south to an archbishopric rather more taxing than his present one. Needless to say, he has our prayers and good wishes—when we ‘say our prayers’, some of them will be for him.

A.J.S.

THE APPEAL

Progress of the Appeal since the last note in the Autumn issue (p. 109-10) has once again been good, and the total in hand, Covenants and promises has risen to £476,861. The number of groups at work has been increased to 54 as a result of briefing meetings held by Fr Robert; and 22 groups, which comprise 1,249 people, still remain to be formed. 2,541 people are included in “active” groups of whom just less than half have been approached by helpers who volunteered to see them. Ireland has 200 people, Scotland 174; there are 543 overseas and 543 whom we are unable to trace. We hope to be able to reduce this last number considerably when full attention can be given to more research once all the groups have been formed. More than half our target sum has been contributed although less than half our friends fall within groups which have been organised; but over 1,800 people are abroad or not immediately traceable. A lot of people in “active” groups have in fact not yet been seen by helpers who volunteered to do this. £270,000 has been raised in the past 12 months and this may be considered very satisfactory, but it also suggests that great efforts will need to be made if the final target of £900,000 is to be reached in a reasonable time.
The Sports Complex

We are delighted with the achievements of ARUP Associates in the two buildings which they have done for us. These buildings belong absolutely to their setting; they seem to grow out of their surroundings and are perfectly related to the other buildings; they do not clash with, but rather enhance their neighbours.

Our planning has been seriously affected by inflation and this has made the planning of the Sports Complex particularly difficult. We have had to abandon the original plan, which was a most imaginative and skilful solution to our problem. This was to have been sited on the terraces in front of the Lower Building. We have decided to adopt a simpler plan on an easier site, using standard elements for its construction. The site will be in the orchard to the east of the Romanes House and north of Aumit House. For this purpose we have engaged the architectural firm of Swainston, Wilson and Shields. They have been instructed to draw up plans for a swimming pool, three squash courts and, if possible, a Sports Hall.

31st May 1974.

Basil Hume, Abbot

List of Writings of Dr W. A. Pantin

Following an obituary notice by Miss Beryl Smalley, Dr Pantin's academic writings covering the years 1924-73 were chronologically listed in the Spring issue of the Journal, pp. 107-10. Some corrections and addenda should be made to give that list completion, and I am grateful to Mr I. H. C. Aveling, Dr Barrie Dobson of York University, Dr Richard Hunt (Bodleian Keeper of Western Manuscripts) and Dr Neil Ker of Oxford for their help in the matter.

1939. Add—Report on the Muniments of the Dean and Chapter of Durham, pp. 16-53. Note on the more important historical materials relating to Durham, privately printed from part of a report submitted to the Pilgrim Trust by J. M. Powicke and W. A. Pantin. This report, it might be well to record, encouraged the creation of the Department of Palaeography and Diplomatic at Durham University in 1946—with responsibility for the custody of the Dean and Chapter of Durham muniments.

1942. "With N. R. Ker". Neil Ker found the letters or rather refound them, as they are noticed in William Stubbs's preface to the Rolls Series volume on William of Malmesbury: the rest, especially the skill employed in reading such stuff, is to Dr Pantin's account.

1943. "Tackley's Inn, Oxford" first appeared in the Oriel Record, 1941.


1958. Should read "Monuments or Muniments".


1972. "Oxford Life in Oxford Archives" was misplaced into 1967 above. It is a collection of ten Reports on the Archives which appeared first in the Oxford University Gazette, supplement. These have not been properly listed in their place and should read as follows:

1955 Vol 85 pp. 605-7 "St Scholastica's Day"
1957 88 729-31 "Privileges"
1960 91 861-3 "The Chancellor's"
1961 92 364-7 "Lodges"
1962 93 393-2 "Admissions"
1963 94.4 22-35 "Government"
1964 95.2 10-24 "Teaching"
1965 96.4 1-14 "Jurisdiction"
1967 98 1-9 "Disturbances"
1968 99.3 1-9 "The Proctors"

The drawing of Dr Pantin reproduced in the Spring issue (facing p. 17) was done by Mr Diccon Swan as a preliminary to an oil painting which was prevented by the subject's death. The drawing is owned by Oriel College.

A.J.S.
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OA News communications to the Secretary, The Ampleforth Society:
Rev J. F. Stephens, O.S.B., M.A.

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

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

Fr ABBOT writes: The document which is printed here has come to be known as “The Goodall Report”. It is the work of a working party set up by the London Area of the Ampleforth Society under the Chairmanship of David Goodall (W 50)—who is now in Vienna conducting SALT talks. There are two important points which might be underlined: first, it will contribute to the task of re-writing the “Rules of the Society” which, with only a few changes, were originally written in July 1875 and now need to be revised. Secondly, the sections 3-7 express admirably the vital relationship that should obtain between the Society and the Monastic Community. I am grateful to the sub-committee for the work they have done.

Members are invited to comment on “The Goodall Report” and to make suggestions. In particular, comment would be welcomed on the general principles outlined here. Members are asked to comment in writing to Fr Felix Stephens, Hon General Secretary, preferably by 20th July, when meetings will begin concerning the “Rules of the Society” with a view to putting a new set of rules before a special AGM of the Society on the occasion of the Centenary Celebrations of the Society in the first week of September 1975.

At a meeting of the London Committee of the Ampleforth Society on 5th March 1973, it was decided to set up a sub-committee drawn primarily from among younger members, to take a fresh look at the Society and the objects for which it exists: and to make suggestions to the Committee of ways in which the Society, and in particular the London Area, might more fully serve the needs of contemporary Ampleforth and its old boys.

2. The sub-committee has held two meetings: on Thursday, 3rd May (present: Martin Davis, Michael Gibson, David Goodall and Paul Ritchel); and on Tuesday, 12th June (present: David Craig, Martin Davis, Michael Gibson, David Goodall and Paul Ritchel). Its report is as follows.

3. We began by asking what distinguishes the relationship between Ampleforth and the members of the Society from the ties of sentiment and affection which may exist between any public school and its old boys and well-wishers. Clearly, the main point of difference is that Ampleforth is first and foremost a monastic house, and that the school is intimately linked to the monastic community. (If this link were to be significantly weakened, Ampleforth’s distinctive character as a school—and perhaps its justification—would be eroded.) The single most important feature of the education which Ampleforth provides is that the boys who go there are to some degree incorporated into the monastic family. This creates a special relationship which does not lapse when a boy leaves the school, and membership of the Ampleforth Society ought in our view to be seen as the expression of a desire to maintain this relationship in later life. Parents friends and well-wishers will be admitted because they want to share in this relationship.

4. We consider therefore that the Society should be regarded as in some sense an extension into “the world” of the monastic community, and...
its members as partners in an apostolic enterprise whose heart and centre are in the monastic life as it is lived at Ampleforth.

5. Three conclusions seem to follow from this:

(a) the Society makes sense only in relation to Ampleforth and the main impetus for anything it can achieve must come from the Ampleforth community;

(b) the relationship must nevertheless be a two-way affair. To the extent that members of the Society are in some sense members of the monastic family, they will have a contribution to make to its well-being and development;

(c) to the extent that the whole Ampleforth enterprise is apostolic in intention, the Society's activities should, either directly or indirectly, serve the Church and society at large. It cannot afford to be too inward-looking.

6. The contribution which the Society can make to the monastic community will take a variety of forms, ranging from help in terms of time, advice—and money—with projects on which Ampleforth is engaged, through regular exchanges of ideas and information, to consultation as appropriate on major decisions affecting the future of the whole enterprise. These are, of course, rules which the Ampleforth Society, or at least the most active of its members, have traditionally fulfilled. But they go beyond the objects of the Society as defined in the existing rules; and, partly for this reason, we think it useful to spell them out.

7. Another, and more important, reason for investigating the relationship between the Society and Ampleforth with rather more substance than in the past lies in the disturbed character of the contemporary Church (and of contemporary society as a whole), and the pressures to which old boys and Ampleforth itself are liable to find themselves exposed in consequence. The uniformity, inflexibility and apparent self-confidence which until recently characterised the teaching Church, and were a source of strength to many Catholics, have disappeared. To be a Catholic today requires as a result a deeper and more mature faith than in the past. It is also, despite the emphasis now laid on the idea of community, a much lonelier business. Doubt and even hostility, but especially bewilderment, are as likely to be met with inside the Church as in society at large. To keep, deepen and communicate his faith in the face of these pressures, a Catholic needs a firm spiritual and intellectual base. He also needs the support of like-minded, thoughtful people who share a broadly similar Catholic thinking. The periodical retreats would fulfil a similar purpose, of the Christian life which are integral to the Benedictine tradition.

8. In this connection, we see the function of the Society as being to foster and intensify the links which already exist between its members and the monastic community in a way which will contribute to the spiritual health of both. At the moment, the main activities of a spiritual kind in which the Society has a hand are the annual Ampleforth Sunday in London, and the annual Old Amplefordian Retreat held every Easter at Ampleforth (which includes the annual general meeting of the Society itself). Both these events have proved their value and we hope they will continue. But we think there is room for more activities under this general heading, and in particular for activities which will bring members of the Society and members of the Community into closer, more sustained and more informal contact than is possible in large gatherings like the Annual Retreat, the Ampleforth Sunday or the occasional Old Boys' Dinner.

9. We think that The Grange will have a most valuable part to play in attracting people to Ampleforth and in facilitating just the sort of contact with the Community that we have in mind. We hope that members of the Society will be encouraged to make full use of its facilities. But contacts need to be made not only at Ampleforth itself, but also in the field.

10. Specifically, we should like to see:

(a) informal "talk-ins" given by members of the Community for old boys and friends, held in the private houses of members of the Society;

(b) retreats held periodically in London and elsewhere, given by members of the Community, which would make greater provision for periods of silence and prayer (not excluding group prayer) than is possible either at the Annual Retreat or at discussion meetings.

11. The purpose of the "talk-ins" would be to bring together members of the Society (and their wives) in small, informal groups where they could air frankly with a member of the Community, and with one another, the difficulties they encounter in living as Christians in the contemporary world, and learn the background to developments in the Church and in Catholic thinking. The periodical retreats would fill a similar purpose, but would cater for people who are willing and able to spend a longer time together, who are seeking periods of silence as well as discussion, and who wish to concentrate more especially on prayer and reflection—central activities of the Christian life which are integral to the Benedictine tradition.

These are:
1. To unite Old Boys and friends of St Lawrence's in furthering the interests of the College.
2. By meeting from year to year, to keep alive amongst the Old Boys a spirit of affection for their Alma Mater and of goodwill towards each other.
3. To stimulate a spirit of emulation amongst the boys by annually providing certain prizes for their competition.

1 See notes on The Grange in the Community Notes of this issue and the previous two. [Ed.].

2 The pattern for this type of activity has been very successfully set by the Headmasters' meetings with locally organised parents' groups.
12. We believe that meetings of both types, held within easy reach of where the main concentrations of the Society's membership live or work, could do a great deal to moderate the isolation and sense of bewilderment from which many Catholics suffer; and could give members of the Society a more real sense of participation in the spiritual and intellectual life of the Ampleforth Community. We would hope that both forms of meeting would develop their own momentum, and would lend naturally to other forms of Christian activity.

13. The frequency of these meetings would depend very much on the degree to which they attracted interest and support; but advantage could be taken of visits which members of the Community make to friends and relatives (or housemasters to parents) throughout the country to hold "talk-ins" at short notice and with the maximum of informality. As a very general guide to frequency, we think that each interested group might aim to have a "talk-in" with a member of the Community about every six months—making allowance for the possibility that, once they got going, individual groups might wish to meet more frequently without expecting members of the Community to be present. The retreats could be held at longer intervals: perhaps once every eighteen months; and for these we could perhaps be made of religious houses—especially Benedictine houses such as Worth or Ealing—in or near the main centres of population.

14. We recognise that making monks available for this new range of commitments would pose problems for both the school and the monastery; but we hope that, in the wider interests of both, these problems could be overcome.

15. The arrangements so far considered will not of course reach, or appeal to, all members of the Society. In many cases, for example, there is a period after leaving school or university when an old boy wants to feel independent of Ampleforth and may consequently have little interest in old boys' gatherings of any kind. Housemasters' newsletters, even though they evoke no apparent response, often constitute a surprisingly effective link during this period, and we believe that they are a worthwhile (though, for the Housemaster, laborious) chore. But is there anything which the Ampleforth Society could or should be doing to help old boys during this period to find their bearings spiritually and socially? This is clearly an important question for the Society; and we have discussed it at length. Unfortunately we have been unable to come up with any ready answers. We think, however, that many younger old boys for whom "talk-ins" or retreats would have little attraction might welcome the opportunity to continue after leaving school with some of the forms of social work which are done by the Rovers at Ampleforth: for example, visiting the sick3 and the mentally handicapped; helping in Cheshire Homes and working with the inmates of remand schools.

3 In this connection, there might be scope for building on the Ampleforth Pilgrimage to Lourdes and encouraging those who go on it to take a continuing interest in the sick after their return.

16. With the demise of the Settlement at Poplar, it is not clear how, if at all, the Ampleforth Society could help in these directions; but the subject deserves thinking about. Anything that savours of "slumming" or patronage is obviously a non-starter; and it can of course be argued that old boys should be encouraged to do social work as members of their own parishes, or of society at large, rather than under the auspices of the Ampleforth Society. But in practice it is often not easy for people to identify social work to which they can make a useful contribution, or to take the plunge and offer their services. Members of the Community may therefore like to keep in mind the possibility of associating the Ampleforth Society, and particularly its younger members, with any social work in which they are interested or which the Community or the school is supporting. It might also be useful if the Secretary of the Society had a list of members who are themselves engaged in social work or who are members of Parish Councils, SVP Conferences, social welfare groups or the like (all of whom are always in need of new recruits) with whom other old boys could be put in touch.

17. Still on the general theme of helping old boys to keep a firm spiritual and intellectual base, we think that mention ought to be made of the contribution of The Ampleforth Journal. This is rightly regarded as the voice of Ampleforth. At its present high level of scholarship and intellectual attainment it is an unqualified asset both to Ampleforth and to the Church in England; and it reaches a much wider audience today than in the past. This is something we warmly welcome. But the Ampleforth Society remains an important—perhaps still the most important—element in its readership, and one which looks to the Journal to provide a distinctively Amplefordian commentary on developments in the Church and the world. We hope, therefore, that, without prejudice to the high standards now set for it, those responsible for its editorial policy will keep in view the needs of the general reader as well as those of the scholar and the theologian. Consideration might also be given to expanding the section on the school to give a fuller (and perhaps more impressionistic) account of developments in the school term by term.

18. Finally, we have not lost sight, in this rather solemn report, of the fact that the Society has social as well as spiritual objects and is intended, among other things, to help old boys to get together and enjoy themselves. The occasional formal dinner can be enjoyable but it tends to be extremely expensive; and most of the purposes of the old annual dinner have been found to be better served by the Ampleforth Sunday. But we think there is room for an annual dinner-dance (similar, for example, to the Stonyhurst dinner-dance at the Hurlingham Club). There might also be support for small, unpretentious and informal dinner-dances held at different places and at different intervals in the London area—and organised at prices which younger old boys could afford.

David Goodall (Chairman) (W 50)
David Craig (H 66), Martin Davis (H 61), Michael Gibson (D 59),
Paul Retchel (H 65)
ANNOUNCEMENTS

AMPLEFORTH UNIVERSITY RETREAT

24th—27th September, 1974, in the Grange

The Retreat will be held by Fr. Dominic Milroy. No time of the year is wholly convenient to those who are at Universities and Colleges of Further Education. However, it is hoped that the above date, not long before the beginning of the academic year, will be a suitable time for Old Amplefordians. It is also a week which ends with the OARUFC fixture against the School XV. Please write to Fr. Felix Stephens if you are able to come, adding the names of others whom you might bring to the Retreat.

CENTENARY OF THE SOCIETY

14th July, 1975

Fr. Abbot announced that this will be celebrated in the first week of September, 1975, at Ampleforth.

OBITUARY

Prayers are asked for the following who have died: E. J. Keogh (1907) in 1972, E. B. O.K. Robinson (1917) on 24th April 1973, Fr. Hilary Barton (B 32) on 29th January 1974, Fr. Anthony Spiller on 5th March, and Fr. Gregory Swann on 30th March.

ENGAGEMENTS

John Anthony Catlin (H 65) to Caroline Jane Goodman.
Colin Dixon (H 69) to Penelope Jane Storrar.
Brendan Gormley (W 65) to Sally Henderson.
Adrian Horsley (D 68) to Louise Jane Oughtred.
Martin Lamb (A 68) to Elizabeth Martineau.
Julian Le Fanu (W 66) to Dolores Rodriguez Bereijo.
Andrew Wojciechowski (T 69) to Jayne Lower.

MARRIAGES

Christopher Barnes (J 69) to Virginia Kidston at St Peter’s Church, Winchester on 20th April.
John Bryan (T 64) to Anne Howard at the Church of St Maria Goretti, Preston on 15th November 1973.
Hugh Elwes (A 62) to Susan Buchanan at the Church of Our Most Holy Redeemer, Chelsea on 18th April.

THE GENERAL ELECTION, 28th FEBRUARY, 1974

The Earl of Ancram (W 62) for the first time, Christopher Tugendhat (E 55) for the second time, and Hugh Fraser (O 35) for the ninth time, were all elected to Parliament in the Election. David Lewis (O 55) and Neil Balfour (B 63) were also candidates. All five stood as Conservatives; two in safe Conservative seats, two in safe Labour seats, and one in a marginal seat.

The marginal seat was Berwick and East Lothian. Michael Ancram’s win there was, according to our calculation, the only Conservative gain from Labour in the election. Ancram is the fourth youngest Member in the new Parliament after two Edinburgh Members, Conservative and Labour; and after the youngest of all at 27, the Plaid Cymru Member for Merioneth. It is the first time since the Reformation that a Catholic has been elected Member of a Scottish Conservative constituency. This result, almost the last of the night, gave him a majority of 540 (the eighth smallest Conservative majority of the election) over John Mackintosh, the
political scientist (the original believer that Britain now has Prime Ministerial rather than Cabinet Government); Mackintosh, a former Professor at Strathclyde University and author of "The British Cabinet" and "The Government & Politics of Britain", had first won the seat for Labour in 1956 with a majority of 1,689, and had retained it in 1970 with a majority of 641. Ancram had fought in an election once before this, in 1970 coming third to the Scottish Nationalist in the safe Labour seat of West Lothian. He is first Chairman of the Thistle Group.

The two safe Conservative seats were Stafford and Stone, and City of London and Westminster South. For the former, Hugh Fraser has been the Member since 1945 (until 1950 it was called Stone, with slightly different boundaries); for the latter, Christopher Tugendhat was first elected as Member in 1970 (though it has now slightly changed both its boundaries and its name). We were able to gain a glimpse of Christopher Tugendhat's campaign when he spoke on the Saturday after the election (2nd March) in the BBC 4 programme "Destination Downing Street: The Aftermath"; "One of the most encouraging features of the situation is that at a time when the country is certainly divided by very important arguments we can conduct an election with such remarkable good humour." Tugendhat spoke of the political mood of the country as "extremely uncertain; also quite disillusioned and very volatile; and I think that the result we have got absolutely reflects that." There was "a great yearning for moderation and togetherness, a great antipathy to divisions and arguments." (In recent months he has been heard quite often on current affairs programmes such as "Today": discussing the oil shortage in the Autumn, describing the strange, inactive, uncertain, almost hysterical atmosphere at Westminster in the week (14th to 17th January) when almost everyone incorrectly anticipated an election on 7th February—"The Week at Westminster" 19th January.)

The two safe Labour seats were Rotherham and Chester-le-Street. David Lewis, who fought Rotherham for the Conservatives, called at Ampleforth on the Saturday after the election. He had found the campaign exhausting and difficult, and found Rotherham, an iron and steel town, unresponsive. He was helped in the campaign by his wife Sharon almost everyone incorrectly anticipated an election on 7th February—"The Week at Westminster" 19th January.)

Of these five seats, four showed a swing to Labour, one to the Conservatives, compared with June 1970. Michael Ancram had a swing of 1.2 per cent to him. Swings the other way were: Christopher Tugendhat 0.1 per cent (compared with the Inner London average of 5.0 per cent); Hugh Fraser 1.8 per cent (exactly the same as the area average). (Chester-le-Street is more complicated, as the Conservatives were second in 1970, and third in 1973 and 1974.) Also active in the election was Lord Windlesham (E 51). During the campaign he chaired an important Conservative Committee, and on election night he was the Conservative Party spokesman in the BBC studios talking with Robin Day in the early hours of results. His role during the campaign was described by Patrick Cosgrave in his weekly "Political Commentary", Spectator, 20th April. Describing the documents that normally support the Conservative manifesto as the "Campaign Guide" and the series called "Daily Notes" Cosgrave continued: "Finally, there are the products of the Questions of Policy Committee, which meets each day during the campaign in Old Queen Street to consider queries from pressure groups and/or candidates which are not covered in the general literature and which are not sufficiently substantial to merit the immediate attention of the Leader. In 1970 the Committee was chaired by Lord Carrington, in 1974 by Lord Windlesham, Leader of the House of Lords and author of the magisterial Communication and Political Power... The Committee has at its disposal all the resources of the Research Department—less well provided, incidentally, with secretarial and ancillary staff than in 1970, and with its officers less politically experienced, since many had never fought a campaign before, but still a more formidable body of political expertise than has ever been assembled by any other British party."

T.F.D.

David Hennessy (E 51), now Rt Hon Lord Windlesham P.C. delivered the second of the 1974 Granada Guildhall Lectures at the City of London Guildhall on the evening of 14th March. His subject was: "The Freedom of the Press". The other speakers earlier and later in March were, Harold Evans, the Editor of the Sunday Times and Mrs Katherine Graham, Publisher of the Washington Post which did so much to uncover Watergate.

Charles Stourton, Lord Mowbray, Segrave and Stourton (O 41) has succeeded Lord Tweedsmuir as Chancellor of the Primrose League, whose President is Sir Alec Douglas-Home.

Robin Edmonds (O 38) now has the American desk—to put it in American terms—at the Foreign Office, viz. Assistant Under Secretary for the Americas (North, Caribbean, Latin America). To complicate matters, he was Head of the American Department of the Foreign Office 1966-7. He has just completed a book for the Oxford University Press, "The Paradox of Super Power: Appearance and Reality in Soviet Foreign Policy since 1962”. During 1969-70 he was our Minister (number 2) in Moscow, before becoming High Commissioner in Cyprus. In early March he lectured the School on the theme of his book, using the same script and style that he had employed recently in his seminars at Harvard and Columbia Universities. He precluded Sino-Soviet relations and the recent Middle Eastern Crises. His book is the fruit of a sabbatical year spent at
Chairman of the Education Committee of the Catholic Institute for International Relations, which is responsible for most CIIR publications—comments on current affairs, particularly the Third World, and for its education programme around the parishes of the country.

Desmond Fennell (A 52) has been appointed Queen's Counsel.

Dr Peter Evans (T 59) has been awarded B.M. U.K. Ltd, Research Fellowship in Zoology at Oxford University.

Desmond O'Rogan (O 51) has been ordained Priest and is at St Joseph's, Guildford.

Patrick Fitzgerald-Lombard (A 65) has joined the novitiate of the Carmelites at Aylesford.

Piers Paul Read (W 57), author of "Monk Dawson", "The Professor's Daughter" and "The Upstart" amongst others, has just had published "Alive: the story of the Andes survivors". It is a detailed factual account of the survival of some of the members of a rugby team of Old Boys of a school run by Christian Brothers in Montevideo. This survival for 72 days on a freezing mountainside after a plane crash became notorious when it was admitted that they had lived by eating the dead—and frozen—bodies of their companions. They commissioned Read from among many writers to tell the story of their agonising decision. This he does with his usual brilliant conciseness of language, not fighting shy of detail but with a real understanding of their predicament, and of their moral and spiritual convictions. Two of them who did the trek that led to rescue paid a quiet and short visit to Ampleforth and impressed those who met them, by their real depth of both humanity and spirituality—hidden behind their passionate interest in rugger!

Michael Blakstad (W 58), now working for the BBC Documentary Department, produced a documentary on the 30,000 children who live in Northern Ireland's most troubled areas. Entitled "Children in Crossfire", it was shown in March and published as an article in The Listener of 14th March. Some of the children, he records, thrive on their unaccustomed outlets for teenage aggression; but many of the younger ones are suffering from shock and arrested emotional development and even—at the outset of life—shattered nerves. This programme received very favourable notices from the critics.

Michael Tate (B 52) who has been involved with Commercial Radio in Australia and America has been appointed Sales and Marketing Manager of the Metropolitan Broadcasting Company, who are responsible for the setting up of local radio in the North of England.

Stephen Reynolds (D 58) has for the last three years been Director of Netherhall House, Swiss Cottage, a hall of residence for a hundred students from England and abroad who are studying at London University, Inns of Court, and polytechnics. It is run by Opus Dei.

Mark Bence-Jones (D 49), fresh from his triumph with "Clive of India" (see Reviews), writes to say that he is commissioned to go on to a book on what he calls "the Jesuit of Berkeley Square"—but awaits permission to use certain noble papers. His mind meanwhile turns towards the Cohens and their British, Portuguese, Belgian and Bulgarian ramifications. He also has a big thumb in the pie of a book on the aristocracy, a collection of pieces. We Amplefordians are becoming very coffee-tablesy.

David Ely (C 59) writes of his work for the Society of St Vincent de Paul in Fleet: "The Society was founded by a group of Christian students in Paris in 1833, in answer to the taunts of the atheists that Christians did not practise what they preached. The founders went among the poor to give them spiritual and material comfort. Fleet in 1974 is a very different problem. We have a welfare state and numerous voluntary organisations caring for the needs of the poor and unwanted. Our great problem is the disrespect shown to the aged, the old today being considered fit for the scrap heap. By visiting the lonely ones, we try to show that someone at least considers them worthy of friendship. This really is the major part of our work. By meeting and praying together once a week as a small community of nine in the larger community of our parish, we both do our formal work better and increase our sense of responsibility to the community to which we belong."

Richard Davet (E 66) is flying Sea King helicopters in the Royal Navy. He was awarded the prize for the Anti-Submarine operational flying training in 1973.

H. M. Duckworth was awarded the Royal Armoured Corps Prize at Sandhurst in March.

Tim (Bryan) McSwiney (O 60), who is in the Royal Scots Dragoon Guards, has been captain of the Regiment's long-distance marching team, the cross-country team, and captained his unit's skiing team in the Army cross-country skiing meeting at Oberjoch.

David Scottson (A 56) is on the staff at H.Q. U.K. Land Forces planning overseas training. He writes that one of his contacts in the job is Major Ivan Scott Lewis (O 57), who is in the Ministry of Defence. Another colleague, Major Henry Hugh-Smith, also working in the H.Q. U.K. Land Forces, has sadly lost his right hand serving in Northern Ireland. He is to become equerry to HRH Prince Philip.

It seems that the Irish Guards are subject to a takeover bid by Ampleforth. The Regimental Lieutenant-Colonel is Colonel J. N. Chiba (O 46), the Regimental Adjutant is Major S. G. B. Blewitt (A 53), and the new Commanding Officer of the 1st Battalion is Lieutenant-Colonel R. T. P. Hodge (T 52).
We have news of two other Guardsmen: Major A. J. Hartigan (W 54) is DAAQMG of 4th Guards Armoured Brigade; and Captain C. X. S. Fenwick (W 64) is now Adjutant of the 1st Battalion, Grenadier Guards. We have since heard that Shaun Blewitt has left the Army and is now working in Insurance.

K. O. Pugh (E 65) writes from "six miles high above Western Australia" where he is representing Great Britain in our Rifle Team, this being the third such tour since the War and possibly the last for a long while. Keith, placed fourth in possibly the strongest team ever to leave Britain, "opens the batting" with the long experienced coach and meanwhile shot Major R. A. Fukan at his elbow. In New Zealand he came third in the Queen's Cup just behind his Captain, and the team then took in the Commonwealth Games. Then in Australia the team competed in a series of Inter-State competitions; in the National Queen's at Canberra Keith finished twelfth. Selected for the VIII that shot the Empire match v. Australia (not won by Britain since 1956), he shot the fourth highest score on the day. Britain winning by a comfortable margin of 18. (Fr Prior, who had a hand in the training of Tony Bucknall, is now preening himself for having trained Internationals in two sports!)

Stephen Herbert (T 65) is a partner in a firm of Solicitors practising in Uxbridge.

Adrian Horsley (D 68) is in architectural practice in Kingston-upon-Hull.

Michael Chisholm-Sawicki has passed finals for a D.D.S. degree and has taken up a post at University College Hospital Medical School.

NEWS FROM St HUGH'S

Michael Barry (60) is a script writer for Scottish Television; Nicholas Lorriman (60) is lecturing in English Language and Literature at the Sorbonne; Michael Brennan (61) is Professor of Finance and Business Management at the University of British Columbia; Norman Tanner S.J. (61) successfully defended his D.Phil. (Oxford) thesis in Late Medieval Church History in February. He had the privilege of being supervised by Dr Billy Pantin. The latter, a confrater of the Abbey, died (obituary fn 3660).

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INDEPENDENT SCHOOLS CAREERS ORGANISATION

Not Everybody wants to go to university or polytechnic and anyone rash enough to jump off (or fall off) the educational conveyor belt at 18 or wrongly they still think of public schoolboys as people who can get up and go. (Admittedly girls have to sell themselves a bit harder).

Not everybody wants to go to university or polytechnic and anyone rash enough to jump off (or fall off) the educational conveyor belt at 18 or wrongly they still think of public schoolboys as people who can get up and go. (Admittedly girls have to sell themselves a bit harder).
REPORT OF PROCEEDINGS OF THE 92nd ANNUAL GENERAL MEETING OF THE AMPLEFORTH SOCIETY

The 92nd Annual General Meeting of the Society was held at Ampleforth in the evening of Holy Saturday, 13th April 1974. Fr Abbot, the President, was in the chair and 50 members were present.

The Report of the Hon General Treasurer was presented to the meeting and the Accounts were adopted, subject to audit. The provisional surplus for the year was £1,275, an increase of £500 on the previous year and remarkable in a year of ever increasing costs. There were two reasons for the increase: first, the high rate of interest on the £6,000 in Luton Loan and Bank Deposit, and secondly, a further increase of £200 in annual subscriptions. (The audited surplus shows a further increase to £1,461).

The Report of the Hon General Secretary was adopted. The three working parties set up as a result of meetings last Easter had all reported back and the Secretary thanked the various members for their work, in particular Mr David Goodall, Mr Michael Gibson and Mr Martin Davis. As a result of all the deliberations Fr Abbot announced that he would be investigating the possibility of refashioning the aims of the Society and the consequent redrafting of the rules of the Society in terms of the Goodall Report, which is printed at the beginning of these Notes.

The Secretary announced a further reduction in members in arrears with their subscription: 162 owed £589. He proposed to stop sending the JOURNAL to those who were ONE year in arrears of subscription instead of the usual practice of waiting two years before cutting off the JOURNAL from members. He was doing this because of the increasing costs of production and postage. 112 had joined the Society, the highest number since 1967; 16 had resigned, 49 were removed from the lists of the Society for non-payment of subscription, and 13 had died including seven members of the monastic community. The number of "missing addresses" was as low as 22 — less than 1% of total membership, and the new address book would be published with the next JOURNAL.

Dinners had taken place in Dublin, York, Liverpool; the Ampleforth Sunday was again a success in London, and two Manchester hot-pots had taken place. The Secretary thanked members for the work that was being done by OAs on behalf of the Appeal.

Fr Abbot announced that the Centenary of the Society—14th July 1975—would be celebrated in the first week of September 1975.

The meeting unanimously elected Mr Edmund King a Vice-President of the Society. Fr Abbot said that for nearly 40 years he had been involved, not only in the affairs of the Society as Treasurer and Accountant, but also in other areas of the School and Abbey and he had played a central part in the development and success of the Old Amplefordian Cricket Club.

Elections: Vice-President E. H. King (1924), Chaplain Fr Benet Perceval (W 34), Hon General Treasurer W. B. Atkinson (C 31), Hon General Secretary Fr Felix Stephens (H 61), Committee for three years Fr Benedikt Webb (A 38), T. D. Ely (C 59), A. Meyrick (E 69).
THE AMPLEFORTH JOURNAL

THE AMPLEFORTH SOCIETY

GENERAL FUND

FOR THE YEAR TO 31st MARCH, 1974

<table>
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<td>£18,303</td>
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THE AMPLEFORTH SOCIETY

REVENUE ACCOUNT

FOR THE YEAR ENDED 31st MARCH, 1974

<table>
<thead>
<tr>
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<th>1974</th>
<th>1973</th>
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<td>Revenue</td>
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<td>Members' subscriptions:</td>
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<td>For the current year</td>
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<td>In arrears</td>
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<tr>
<td></td>
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<tr>
<td>Expenses</td>
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<td>Members' journals</td>
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<td>Chaplain's honorarium</td>
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<td>Treasurer's expenses</td>
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<tr>
<td>Net income for the year</td>
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<tr>
<td>Balance brought forward</td>
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<td>£820</td>
</tr>
<tr>
<td></td>
<td>£2,308</td>
<td>£1,640</td>
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SCHOOL NOTES

SCHOOL OFFICIALS

Head Monitor ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ......
We congratulate:

THE Spring Term opened on 15th January. The fact that this day had been chosen for a one-day national rail strike caused some inconvenience, although somewhat understandably after a long coach ride, they expressed a clear preference for rail travel.

During the last few months he had suffered a good deal of ill-health, which he had borne with great fortitude. His death, nevertheless, was sudden and unexpected, and to his wife and family we offer our deepest sympathy.

The Spring Term opened on 15th January. The fact that this day had been chosen for a one-day national rail strike caused some difficulties; but Fr Anselm used a plan which he had devised two years earlier when faced with a similar problem, also using a parents' telephone hook-up scheme which was very helpful. Most boys managed to arrive by the end of the day though, somewhat understandably after a long coach ride, they expressed a clear preference for rail travel.

We congratulate:

Mr and Mrs John Lee on the birth on 6th January of a son, Christopher, a brother for Carole.

Mr and Mrs Paul Hawksworth on the birth of a daughter, Elizabeth Jane, on 6th February.

Mr and Mrs John Willcox on the birth on 12th May of a son, Edward Joseph, a brother for Amanda, James, Sara and Thomas.

The death of Philip Dore on 25th March marks the end of an era in the history of Ampleforth music. He was appointed Director of Music in 1958, when Fr Austin went to join the community in St Louis, the first layman to hold the post. He quickly became one of the characters of Ampleforth, instantly recognizable in his distinctive and often eccentric dress—a figure one couldn't ignore. He had many very endearing qualities, not least of which was an immense loyalty and dedication, to his work—and he was indefatigable—and to his friends. He was too a man of very deep faith, with an unshakeable confidence in the mercy of God, and a great love for the liturgy of the Church, especially the Latin liturgy of pre-Vatican Council days. Nothing gave him greater pleasure than to play for the daily Conventual Mass and Vespers in the Abbey, and he would come up morning and evening during the holidays without fail, no matter how inconvenient, whenever he was needed. During his period as Director of Music he produced some outstandingly fine musicians, and it was under him that we first began to have candidates for O level and A level music, and university entrants. It was always a very great sadness to him that one couldn't ignore. He had many very endearing qualities, not least of which was an immense loyalty and dedication, to his work—and he was indefatigable—and to his friends. He was too a man of very deep faith, with an unshakeable confidence in the mercy of God, and a great love for the liturgy of the Church, especially the Latin liturgy of pre-Vatican Council days. Nothing gave him greater pleasure than to play for the daily Conventual Mass and Vespers in the Abbey, and he would come up morning and evening during the holidays without fail, no matter how inconvenient, whenever he was needed. During his period as Director of Music he produced some outstandingly fine musicians, and it was under him that we first began to have candidates for O level and A level music, and university entrants. It was always a very great sadness to him that one couldn't ignore. He had many very endearing qualities, not least of which was an immense loyalty and dedication, to his work—and he was indefatigable—and to his friends. He was too a man of very deep faith, with an unshakeable confidence in the mercy of God, and a great love for the liturgy of the Church, especially the Latin liturgy of pre-Vatican Council days. Nothing gave him greater pleasure than to play for the daily Conventual Mass and Vespers in the Abbey, and he would come up morning and evening during the holidays without fail, no matter how inconvenient, whenever he was needed. During his period as Director of Music he produced some outstandingly fine musicians, and it was under him that we first began to have candidates for O level and A level music, and university entrants. It was always a very great sadness to him that...
On 4th March Robin Edmonds (see Old Amplefordian Notes) lectured a group of the Sixth Form on Soviet Foreign Policy since 1962. As a former Minister in Moscow, who has been writing and lecturing on the subject recently, he was not merely well qualified but the reigning expert perhaps. Defining "super power" as a great power whose armed forces are of such a size that they can be deployed in any strategic theatre, he said that Russia reached that status only as late as 1969. The Cuban Missile crisis of 1962 showed that Khrushchev's claim to nuclear parity with the United States was unreal; and that the Soviets would have to confirm that claim not with cheap IRBMs in Cuba but with the hard way with costly ICBMs, naval bases and missile launch sites. In 1968 the United States formally recognised that this parity had been achieved, speaking no longer of "nuclear superiority" but of "nuclear sufficiency". The term MAD (=Mutually Assured Destruction) came into play; and from this has flowed more than 20 bilateral agreements on arms detente and control of war. Having drained their economy to arm themselves, the Soviets now admit that technologically they can no longer compete with the West, but have a need to co-operate—indeed to open their gates to western trade and even management. That was Mr Edmonds' thesis: much detailed argument supported it.

On 18th March the Professor of Modern History in the University of Oxford, Richard Cobb, internationally acclaimed as one of the most brilliant and original historians in the field of French Revolutionary studies, very kindly descended from Oxford to address the History Sixth on "Religion and the French Revolution." His learned lecture greatly impressed a large and appreciative audience, and since he has been so kind as to express a great admiration for Ampleforth we much look forward to his next visit.

Undoubtedly one of the features of the term was the world premiere of Roger Nichols' opera "Saint Julian" with libretto by Fr Andrew, given in the Theatre on 14th March. It should be recorded that Mr Nichols is a member of the Modern Languages staff, and what was particularly impressive about the production was that so many boys, monks and masters were involved from both sides of the valley, Reviews of this work and of other recitals are given elsewhere in the Journal, and we are very grateful indeed to all our reviewers for their pain-taking contributions.

Paul Hale, currently organ scholar of New College, Oxford, gave a recital in the Abbey Church on Sunday, 20th January, which offered an interesting sample from the organ's vast repertory. The openings of organ recitals tend to be rather nebulous, so the inconsequent "Fanfare" by Francis Jackson was just the right thing for the first work heard in the programme. In the Prelude and Fugue in E by Lübeck, as well as in three chorale preludes by Bach, some lovely sounds came forth, particularly in the very sensitive interpretation of "Nun komm der Heiden Heiland". Schumann's "Four Sketches", originally written for pedal piano, are proof that the composer was more at home when writing for the piano than the organ, but, like the Howells Psalm Prelude No 1, Set 1, were played with a fine sense of musical architecture and tone colour. The same was true for Cesar Franck's B minor Chorale which enthralled some ravishing and very French sounds and the Variations de Concert by Bonnet, though impressionistic by virtue of the technical skill required to execute them, were a sturdy conclusion to a memorable recital.

Roger Nichols

Song Recital by Ian Caley (tenor) and David Bowman (piano)

Schubert: Die Schöne Müllerin

Schumann: Dichterliebe

Rare is the artist in whom absolute integrity is joined to professional skill of the highest order, who has that eloquent sincerity and conviction that comes only from performing music of uncompromising honesty with a total and self-effacing dedication.

Who can worthily be judged by such standards? Menuhin, today, certainly, and (for those of us lucky enough to have heard her) Myra Hess, whose playing of Bach and Scarlatti reflected her rare, serene spirit. These are household names. Others are less well known, but among them, Ampleforth can count itself fortunate in having heard the violinist Maria Lidka, whose visits, alas, are now so infrequent.

Ian Caley's lieder recital with David Bowman on 10th February came near to giving me the sort of pleasure that one associates with such performers as I have mentioned. Their fine programme drew every musician and singer in the School to listen to them, and the warm and sincere applause they received from this attentive audience, who knew fine singing when they heard it, was tribute enough to their artistry.

And it must be said at once that never can our theatre have heard a voice of this quality before. Whether from the cold or the unbelievably bad piano, Ian Caley took some time to settle down and there were moments in the Schubert where he wandered off key. But these hardly affected the total achievement of his performance: two long song cycles, comprising some 30 or 40 songs of varying mood sung with splendid and unabashed beauty of tone, at its best perhaps in the ringing repetitions of Dein ist mein Herz (Ungeduld), and the magnificent Ich größte nicht.

Where he failed to come up to the most exacting standards—and and it is a serious failure—was in his total inability at present to identify himself with the musical impersonation. The audience must be able to lose itself
An opera by Roger Nichols

Your reviewer would have liked to have given a fuller and more faithful appraisal of this new opera and its music, but he was able to hear only one of the two performances, and to express a favourable impression, and provided a setting against which the action of the opera developed naturally and dramatically.

Credit for inspiring and maintaining the right mood throughout these long works unquestionably go to David Bowman. This was absolutely splendid playing from him. Throughout all these pieces, so varied in feeling and tempo, I heard not a wrong note, while the rhythmic impress of, for instance, Schubert's Unendscheid, with its repeated triplets, and Schumann's Das ist ein Fichten und Geigen, which must be a nightmare for any accompanist, was maintained triumphantly. It was all beautifully crisp, clean and controlled, qualities quite unworthy of the old crone of a piano we now to our shame have in the theatre. That Ampleforth fine artists we heard on this occasion.

The compassionate subject of the opera—the thoughtless and brutal lust for blood of the young Julian, his own punishment and final redemption through an act of unselfish love—was a tale from which I hope the followers of St Hubert drew the appropriate moral. The only pity is that the story, in spite of its good intentions, is on moral and logical grounds rather indefensible: an act of brutality is punished by further brutality, and the repentant sinner ultimately rewarded for useful social work (helping travellers across a river) by death at the hands of a divine messenger. Would that the librettist, Fr Andrew Beck, had turned instead to a far worthier quarry in the Buddhist tales of ancient India, whose humanitarian principles are not the result of divine rewards and punishments but the selection of man's understanding of his own nature in relation to the life around him, and of his realization that tolerance and sympathy for others are sufficient in themselves to guide him on the path of virtue.

For the work as a stage scenario, my major criticism is with the end of the opera, and here, I'm afraid, the possibilities inherent in Julian's final apotheosis proved altogether too much of a temptation for Fr Andrew, the producer and Peter Langdale (as Julian). Their joint responsibility for this vision of a beatified, simpering Julian, surrounded by a chorus of disabused priests, left a very nasty taste in my mouth. Expression of religious emotion will not by itself produce artistic results. Unless these emotions have been properly sublimated with classical restraint the unity of the whole is liable to fall apart. What happened here was that dramatically things came to a full stop ten minutes before the end. What had up till then been an opera now became a tableau, for nothing of dramatic import occurred during the singing of the In Paradisum. Had this been performed as a church parable (like Britten's Curlew River, for instance), the problem would have been solved, and the final procession from the altar precinct would have itself provided the justification for an extended In Paradisum. May I remind the composer of the last scene of Poulenc's superb opera, Les Dialogues des Carmelites? Musically, nothing more happens than the singing of the Salve Regina, yet how overwhelmingly dramatic and moving it is, sung by the nuns as they mount the scaffold to their deaths, until only the voice of Blanche is left, alone and unaccompanied, and in its turn is silenced by the guillotine. In all opera there is no finer or more powerful scene, yet how simple the musical material!

Both the undoubted merit of Fr Andrew's dramatic scenario and the lack of the composer's score would surely benefit if the work were remoulded into the compass of a single act (again, like Britten's church parables), short of the distracting spoken narration (which added nothing to the piece), and tightened up in pace after the killing of Julian's parents, where the lament between Julian and his wife seemed to me too long in proportion to the length of the piece, and over-neglectful of the still bleeding corpses lying alongside.
I fear I have unduly emphasised what in my view was a serious flaw in the structure of the work, but this is not to deny the overall effect and that of individual scenes, which clearly made a profound impact on the audience. The slaying of the deer, the murder of Julian's parents and the vision scene in the last act are still vividly impressed on my mind, and these gave both the composer and producer a chance to show what they were worth. With thrilling orchestral climaxes, and masterful stage presentation, in each case the result was a coup de théâtre that gave us the authentic frisson of excitement.

The composer will be the first to acknowledge how much he owes to the fine and effective realization of his score in the orchestration by Simon Wright, whose relaxed but masterful conducting plainly inspired the players to give of their best, with the composer himself there in person in charge of the percussion. What were his feelings, I wonder, on being present at the birth of his own brain-child?

Apart from the stage chorus (I wish they had had more to sing) and the off-stage chorus (whose In Paradisum was beautifully sung), the cast was not very successful in making their words heard, but this is difficult enough even for professional singers (by the way, Fr Andrew must really give Julian something better to say just before the murder; here Julian's fatalistic remarks, only too clearly audible, can hardly stand repetition in further performances). The most consistently beautiful singing came from Philip Aldridge. Since he could act as well, his important role as Julian's wife carried a great deal of the opera with it. Peter Longdale can sing too, but I don't think he was at his best on this occasion, no doubt feeling the effects of the flu epidemic which laid low most of the School at one time or another during the term. But his acting was not really good enough to sustain his lengthy role, and I could believe in him neither as parent-slayer nor saint. Matthew Craston sang and acted well as the Leper, but his absence of make-up when he assumed the person of the divine Messenger blurred his facial clarity and for me at any rate took away much of the focus of his singing. Special mention must be made of William Wells, who took over at a few hours notice the part of Julian's father in place of the indisposed Andrew Holroyd, and with his own part to play as well, his was no mean achievement. But let us away the most gifted performer on the stage was Timothy Herdon. His small but important part was not only well sung, but was animated by an instinctive musical and rhythmic sense that made his every movement a joy to watch. His first act was beautifully brought off, whilst his appearance in the vision scene, torn between the claims of monastic life and the pleasure of the hunt, was choreographically impeccable.

An effective and practical multi-purpose stage setting, with a romantic castle towering up in the distance, was very well lit by Stephen Hastings. I liked the dresses by Rosemary Haughton, which blended well with the stage design, and never got in the way of the action, but I question her use of real monastic habits for the monks; it ought to work, but the black figures were too black, and stood out strikingly against the softer colours of the other dresses, dwarfing everything on the stage.

From the tumultuous and prolonged applause that greeted both the composer and conductor at curtain call, applause in which the entire cast joined, it was clear that they and the producer, Alyx Haughton, had achieved not only a great personal and artistic triumph, but something very much more important, an harmonious union of many talents from both sides of the valley, working in co-operation and realizing, as a joint creative endeavor, the intentions of the composer and his librettist. The bouquet of flowers presented to Roger Nichols by a diminutive member of the chorus was a most fitting and truly delightful expression of thanks, quite the nicest thing that has ever happened on this stage.

In one matter only must I qualify the pleasure I felt on this occasion, for it made me very angry. Sitting just in front of me were a number of boys from the School who, like myself, had taken the trouble to arrive a good 20 minutes before the rise of the curtain in order to be sure of a seat. Even when the auditorium was quite full, latecomers from outside the School were still arriving, staring in puzzled bewilderment as having nowhere to sit and retiring disconsolately to the galleries, by this time pretty full themselves. It was only when the same thing was repeated in the case of a party of four or five nuns, that a School Monitor suddenly made an appearance (there were no others in evidence before this) and peremptorily ejected the boys in front of me who had been in their seats for a long time, and who now in consequence had probably to stand upstairs for the rest of the performance, with precious little view of the stage.

Isn't it time, in the enlightened regime that Ampleforth now enjoys, that we recognized that boys have feelings and can be hurt by this sort of thoughtless action, a relic of philistine days long past, when the mere presence of a boy at a school concert was cause for wonder, if not for alarm, and when boys could be swept aside, like so much dirt, at the sight of a duchess on the horizon? Isn't it time, too, that we recognized that school concerts are given primarily for the boys, and that far too common practice (for instance, at the Ryedale Orchestra's recent concert) of herding boys up into the galleries (where the view is minimal), and reserving the main auditorium for outside visitors, were dropped in favour of a juster distribution of the available space?

I suggest that boys who present a ticket at the theatre entrance, whether it be given free, or is something they have paid for, should be entitled to undisputed tenure of a seat downstairs. Or at least, let tickets be allotted or bought on a clearly-defined system, whereby the early applicant, or the one who is prepared to pay more, is given the better seat.

The wholly admirable professionalism which is now so evident behind the footlights has a long way to go before it reaches the foyer of this theatre, and the sight of a School Monitor welcoming the audience with a collection box (in the shape of an inverted top-hat), however endearing, is typical of the incompetent arrangements on this occasion. I hope he filled his hat, but who would have objected to contributing towards the no doubt considerable cost of this splendid production by the purchase of a proportionately-priced ticket?

Bernard Vazquez
THE THEATRE

The Junior Society put on two plays towards the end of term, John Mortimer's "A Choice of Kings" directed by Charles Ellingworth and "A Separate Peace" by Tom Stoppard, directed by Julian Wadham. Their production was ambitious but the actors gave a performance that was a credit to the considerable talent in the First Year, and the plays were widely acknowledged to be the best J.S. productions so far.

"A Choice of Kings" gave a plausible explanation of the events between the shipwreck in 1064 of Harold of Wessex and his return to England several months later, having agreed to support the claim of William the Bastard, Duke of Normandy, to the English throne. The political strength of William was self-evident in the play but Charles Wright's performance, somewhat nervous and hesitant, failed to force across the power of character that should have swamped Harold's martial and heroic status. Max Sillars as an at first confident, then broken Harold, was outstanding. Supported ably by the worldly Bishop Odo (Guy Salter), he produced a dominating performance. Mark Russell and Lawrence Dowling made convincingly unintelligent Norman knights, though William Hutchison was mis-cast as the Chancellor Theobald, as his voice lacked the essential booming ring. Chris Howard, Paul Mansour and Steve Unwin all produced encouraging performances. The overall impression was a well-coordinated play that suffered from an audience which even after 45 minutes still found William's name amusing.

"A Separate Peace" appealed more to an audience looking for laughs and entertainment. It was a very funny play, yet very sad. It was also a director's nightmare with 15 different scenes in different parts of the stage. John Brown was a man with a problem: he wanted to do nothing, and found the only suitable place in hospital. Authority, however, was against him and his predilection was nicely summed up in his last line: "I'd have been all right if there'd been something wrong with me." Edward Troughton gave an excellent performance as the harassed Brown, at first so brash and at the end so dependent and disillusioned. The other characters gave good support: Nurse Coates, played with the warmth required as Brown's only ally by Hugh Osborne, was feminine though at times inaudible; Wilfrid Nixon was a convincing doctor and Alastair Burtt an admirable matron, and Stephen Henderson was also good as the bewildered and confused nurse who greeted Brown's arrival. It was a play then of considerable talent and effect, suiting the audience's mood, and could be said to be the greater success of the evening.

C.E.

CAREERS

We welcomed Mr Alexander Chancellor to speak about the work of a Foreign Correspondent. Mr Chancellor works for Reuters, until recently as head of their Rome office and now in London. He described the work of an international news agency and the sort of career it offers. He emphasised that the job demands the ability to analyse and evaluate news objectively rather than flail at dashing off colourful background articles. This may have dispelled our illusions, but Mr Chancellor conveyed to us clearly how satisfying the work is. Disappointingly few boys turned up, but those who came were given an interesting talk and asked some good questions.

In March Mr Robin Fletcher, Education and Training Officer of John Laing and Son, and two of his colleagues ran a Business Game, "Stanmore Constructors Limited", for 40 boys in the first year sixth. The boys were divided into teams of five, each boy being given a specific role in a construction company. After an introductory talk about the construction industry and the problems of tendering, the game was divided into periods in each of which the teams were invited to tender against each other for a number of contracts. At the end of the day most of the "companies" were heavily in the red, mainly because they won too many contracts at uneconomic prices. However, this was a most enjoyable and instructive day; the boys were enabled to see vividly the complexities and hazards of industry and understand the need for team work and sound decisions. We are most grateful to Mr Fletcher and his colleagues for the trouble they took on our behalf.

On Field Day about 180 boys went on careers visits. Most of these were to firms and institutions who have helped us before, but a small party also went to London with Fr Edmund to see something of the City. As usual our thanks are due to all who received parties.

General Deedes visited us twice during the term and it is sad that we shall not see him again in his official capacity; we are most appreciative for all that he has done for boys interested in the Army.

DAVID LENTON

THE AMPLEFORTH PRESS

We had a visit during the term from Dominic Davies (DH 70). It is pleasant to know that he, who did so much towards maintaining the earlier high standards of the Press, is continuing in "the trade"—with Monotype Corporation. Jonathan Ward (H 72) was for a time a notable master printer. But James Stourton deserves a special mention.

A clear eye for beauty and the ability to achieve it have made him an exceptional printer, and he has, until pressures of work claimed him, exercised an excellent influence in the Shop. The book he designed and printed, "An Amateur Peasant Girl" by Alexander Pushkin, was a remarkable success. If inking and impression were not always perfect (the fault—true—of the Swift flat-bed which is not really up to it), the layout and general appearance were beautiful. When all 300 copies were sold he had to print and send out polite letters of refusal to nearly 150 people, including the British Ambassador in Caracas, and a library in Boston which offered $30 for a copy! He well covered costs and gave the considerable profit to the Appeal.
Stephen Finlow has done some hard and very successful work. He has taken over the printing of posters for the A.M.S. and the Theatre, some of which, notably for "Saint Julian" and the one for "The Messiah" (see JOURNAL, Spring '74, facing p. 135) done in three colours, have been outstanding. As a printer he has improved in leaps and bounds. He, Andrew Ryland, Michael Newton, Peter Wrath, Mark Roberts and Luan Cronin form the central core of printers. Several others are learning or exist as "off and on" printers.

The Carmelite nuns of Quidenham, Norfolk have given us another Arab press. We are immensely grateful. They also offered —again as a gift—a pre-war Victoria. It would have been ideal as it was a large-sized one, capable of high quality printing, and four pages of type at once. But we hesitated, all was lost, and it was sold to a gunsmith to print cartridge covers.

AMPLEFORTH COLLEGE KINEMA

The programme for the Easter term was somewhat quirky in character. Weekend of a Champion found Jackie Stewart racing, Bronco Bullfrog casing a railway train, and The Loved One being put to rest in whispering glades. All useful films but without glamour. Airport was flashy in its aero-dynamic way, but the incidents were too pat, too facile to be convincing. The Oscar for the term must go to Ballard of Joe Hill—here Wiedenroth was at his best, and showed that for the human story he is without peer. The Third Man and Travels with my Aunt both from the rich pen of Graham Greene were a contrast in style which would delight any student of the cinema. The first set in the stark post-war Vienna and epitomising the skill of the old black and white cameraman, and the second, a romantic, colourful, naughty peep at Edwardian decadence. Tell them Willie Boy is Here was less successful than last time, but its story line and symbolism has lost nothing to the perceptive. The two sci-fi films, The Andromeda Strain and Silent Running had little to say, but the second, with the somewhat unreal crusade to perpetuate a forest in outer space, was more popular than expected, and quite a number seemed to identify with the somewhat unreal crusade to perpetuate a forest in outer space. The school owes a debt of gratitude to the Cinema Box staff under Stephen Finlow, Michael Ryland, Peter Wrath, Mark Roberts and Luan Cronin for their central core of posters. Several others are learning or exist as "off and on" printers.

THE SENIOR DEBATING SOCIETY

...by tradition, the fond delusion of the Christmas term Oxbridge candidates to imagine that when they leave the School, they automatically deplore the Society of some indefinable thing which makes possible not merely the worthwhile continuation of Ampleforth Debating, but indeed its very existence. By tradition, the Christmas term Oxbridge candidates are proved wrong each Easter term; and so it was this year—this year more so.

The new Vice-President, Mr John Bruce-Jones, added by Latin blood and a sense of the dramatic (if not the melodramatic), was most energetic and persuasive in his support of the Society and in his opposition, with passionate and rhetorical vigour, against almost any form of government. Mr Bruce-Jones's main adversary, Mr Edward Storr, grown from last term's "biggest surprise" to one of this term's most prominent features, led absolutely any form of government with great solidarity and more restrained but equally effective eloquence. Both leaders contributed handsomely to the debate, and succeeded in producing enjoyable and intelligent argument for the term, with the support of a host of other speakers.

Prime among this host was Mr Martin Rigby, this term's "biggest surprise." With a voice of intimidating omniscience—highly persuasive and eloquent manner, and a very persuasive and eloquent manner, Mr Rigby spoke every debate, and was elected with Mr Storr to represent the School in the Observer Mace competition. This pair taking our name to the penultimate round of Manchester and there falling to convince their judges that by no means "there will always be an England." They were beaten by the ultimate national winners, Tynemouth College, known by his closest friends as "General" in accordance with his military aspirations, Mr Rigby barked orders out but seldom. However, when he did it was normally Mr Henry Chichele-Plowden (otherwise, it seems, Mr Rigby's Platoon Sergeant) who was intended to obey, a thing Mr Chichele-Plowden in his turn does but seldom. In fact Mr Chichele-Plowden was, on occasion, given to divine inspiration and therefore to his own satisfaction at least, allowed to disregard the Chairman and the other speakers and shout forth the word of some god a different one for each occasion. He succeeded in transforming the debate, and certainly in charming the President. Perhaps more controlled and better prepared were the Senior Teller, Mr Julian Gaisford St Lawrence, and the dainty Mr Edward Cumming-Bruce: the delivery of each was imposing, if not impeccable, but their arguments drifted sometimes far into the distance in whose advantage it was not always easy to decide.

Below these upper reaches of the Society there was a very great number of speakers. Did not very far below either, Mr Wadsworth spoke and interrogated in his own special way with no small effect; Mr Humphrey found it difficult to keep quiet; and the "thunderous" Attacks were never far away (some might say never too far away—the Secretary would disagree). The Junior Teller, Mr Parker, spoke with promise; and, Mr May, Mr Langdale, and Mr Lochrane (a new-comer) spoke frequently, with assurance, self-confidence, and intelligence. Mr Macdonnell and Mr Hastings appeared very soon and then, but disappeared with speed. Mr Ellingworth, Mr Karwatowski, and Mr Hunter-Gordon were more silent than they should have been, but there were others to speak when they were quiet. Mr Rylands and the Hon Mr Smith made appearances welcome to the House and the President, who is especially grateful to the Oxbridge Mr Tomkies for his single performance. Mr Mostyn showed a great deal of promise and readiness of wit: his confidence found a match only in Mr Bruce-Jones, as did his willingness to argue on irrelevant details. This he did, however, with such conviction that the House, indeed the President, applauded his intensity and impassibility, instead of his argument.

It was a pity that despite talent and displays of rhetoric, the size of the House was sometimes deplorable. Nevertheless, the debate has progressed with some virtuosity.
especially noticeable (for some reason) at the guest debates, when the girls of the Assumption Convent, Richmond, came to debate with us, and when we went to York to the Mount School. It may be that the female of the species is more dangerous than the male; she certainly stimulates him into forensic action at the risk of ridicule and mockery; and she certainly made great successes of these two guest debates.

The following motions were debated:

"Art can survive only in a Capitalist Society."
Ayes 10, Noes 18, Abstentions 4.

"This House holds that the Unions will wreck Britain more quickly than Arab oil embargoes or world trade recessions."
Ayes 6, Noes 4, Abstentions 11, Dissentions 2 (i.e. two Mr Francises).

"This House holds that Self-Denial can be immoral."
Ayes 45, Noes 18, Abstentions 14 (Richmond Guest Debate).

"This House holds that the party it supports should win the Election."
Conservatives 20, Labour 10, Liberal 4, Powellite 1, Social Democrat 1, Abstentions 4.

"This House holds, unlike the Oxford Union in February 1932, that it would fight for Queen and country."
Ayes 16, Noes 10, Abstentions 6.

"This House holds that civilisation owes more to science than to religion."
Ayes 16, Noes 25, Abstentions 23 (Mount School Guest Debate).

We owe bountiful thanks to the President, whose expansive knowledge of the Commons and the Lords enables the Society to escape the worse aspects of Debate while ignoring the better; so that without indulgence in the stigma of imitation or the tribute of parody (except occasionally unconsciously) we can pretend to innovate and originate while quietly conforming—to the best traditions.

(President: Fr Alberic) DOMINIC PEARCE, Hon. Sec.

AMPLEFORTH FILM SOCIETY

There was a riot of good films to choose from this season. The Fixer proved a very successful opener—it is surely one of the most underrated films of the 1960s. As it was followed by One Day in the Life of Ivan Denisovich, one was impressed that national characteristics will out, and that, sadly, Russia deals with its minorities and its protesters in the same way as did the Csars. Blow Up proved to be a perennial favourite, although its themes were largely lost on its audience. A film of this distinction should be for some time a basic text for Sixth forms. La Dolce Vita at last came to Ampleforth; another text for the intelligent, but this proved too difficult to many. Family Life made quite a powerful impact, but it was unfortunate that Made, with its themes of the Church, hippy culture and the unmarried mother came too close to the end of term for it to have the discussion which it merited. The society was well supported this season, and is lucky to have had such a feast of powerful and worthwhile films. Its thanks as ever are owing to the Cinema Box team who did the work which lay behind the screenings.

(President: Fr Stephen) N. BAKER, Hon. Sec.

THE FOOTBALL SOCIETY

The society had very few organised games because of the very wet weather this Spring. However, those that were played were refereed by Michael Davidson and Fr Jonathan, and the society is indebted to them. Fr Jonathan arranged matches against St Peter's York, and St Mary's Middlesbrough. The match against St Peter's was not as easy a game as last term. St Peter's fielded a better side; but the standard of football was not very high. The Society were playing with 10 men in the second half when R. Langley retired after an injury, and J. Misick had to go off with cramp; nonetheless the run
of the play went on the whole our way, and the result, a 1–1 draw, was better for St Peter's than ourselves. N. Johnson should have had a goal instead of hitting the bar; but the draw was a preliminary to a match against a St Mary's team (which was not a school team) in which the Society hit top form, winning by 10 goals to nothing. The game was clean and fast; N. Johnson, J. Dunham and S. Bickerstaffe provided some excellent finishing to good midfield work by J. Murray-Brown. St Mary's were very friendly, which added to the occasion.

The House matches were won by St Bede's, who played some excellent football, but praise must be given to St Aidan's, captained by R. Southwell, who gave some keen opposition in the final.

Ampleforth v. St Mary's Score: 10–0.

The following played for the team: J. Ephraums, B. Smith, J. Cronin, W. Wadsworth, N. Forster, B. Lester, R. Southwell, J. Misick, J. Dunham, J. Murray-Brown, R. Langley, N. Johnson (Cap't), J. Heathcote.

The society feels keenly the lack of a pitch and we hope that one of these days we may have this amenity.

(President: Fr Jonathan)

SOCIETIES AND CLUBS

THE FORUM

The term saw a welcome increase in the membership of this still exclusive Sixth Form society, with 11 newcomers bringing the total to 56, and two excellent lectures by two much-respected members of the Establishment on two very different, but, as was made abundantly clear, two very great geniuses.

The first meeting of 1974 saw our ebullient President addressing an audience of 17 on "Blake—a genius with a screw loose", a critical appreciation of Blake, his life, his art and his poetry, with the speaker's usual vivacity and dry wit.

In the second, and unfortunately the last, meeting, the stimulating Fr Edward gave forth on "Durer: Melancholia I", armed with slides and the monastery's copy of the famous engraving, on which his talk was centred. This was the speaker's first appearance before the society and he delighted us with a very fine lecture, as well as leading, and contributing greatly towards, a successful discussion, as integral a part of the society's evenings as the lectures themselves.

(President: Mr Smiley)

HIGHLAND AND COUNTRY DANCING SOCIETY

The society was fairly active during the Spring term: the Scottish Dance Group and the Highland Group practised regularly on alternate evenings throughout the term, and the Society's 50th meeting was held in March.

The two most successful events were undoubtedly a visit to the Wass Scottish Dance Group one Saturday evening, and a Ceilidh at Ampleforth with the ladies of the Richmond Convent Group on Sunday, 10th March. This meeting gave our members an added incentive to improve their steps, so practices were well attended throughout the term. The evening was much enhanced by the fact that the visiting ladies were able to take supper in the houses before the dance. Our thanks are due to the housemasters, who made this possible, and to Fr Cyril, for kindly allowing us to use the Junior House Cinema Room.

(JD.

HISTORICAL BENCH

The Bench survived another term despite some low attendances. For keeping the society alive and kicking our thanks go to Mr Davidson and John Bruce-Jones (A), our resplendent treasures.

York University again proved a useful source of speakers when Mr Jonathan Powis came to give a talk on primitive rebels in early modern Europe, in which he analysed and outlined the spontaneity of popular risings with particular reference to the France...
of Richelieu. Sir Oscar Morland, a former Ambassador to Japan, gave a most interesting lecture on the history of that country, from which a qualified audience learnt much.

Following that the Bench was invited to hear Mr Peter Addyman, York's most prominent archaeologist, talk about his work to the Archaeological Society. It was a pity that no one bothered to attend. However, an audience was awaited for the only internal speaker of the term, Mr Edward Moreton. He poured forth his evident knowledge of his subject, Pontus Plate, and put him in his proper context outside the Gospel stories. The Bench was privileged to its last meeting to have Lieut. Col. A. J. Barker, who is a prominent military historian, engaged at present in writing a book on the Fourth Arab-Israeli War. His talk on the conflict had great vividness since he had just returned from the battlefields, and was an excellent note on which to end the term.

I would like to thank our speakers for their kindness.

(Chairman: Mr P. Callighan)

THOMAS CLARKE, Hon. Sec.

THE JUDO CLUB

Juno continued this term with the same enthusiasm as before; we were able to make two trips to Kirkby Moorside Judo Club, the first on 21st February for an intensive training session under the expert tuition of Mr M. Laing (1st Dan Black Belt). We gained a great deal of experience and new techniques from this generous invitation. Of the 36 regular members only 28 were able to go, all of whom achieved a higher grade.

The grading system changed on 1st January 1974 so that now, within each Junior Grade there are three Classes, the 1st Class being the highest. In the Senior Grades there are only two Classes, 1st also being the highest. The result is a fairer grading system that gives a more explicit division of ability. The order of the Colours are: 1st, Blue; 2nd, Yellow; 3rd, Orange; 4th, Green; 5th, Blue; 6th, Brown; 7th, Black; 8th, 9th, 10th, 11th, 12th, 13th.

The following results were obtained:

**Senior Grades:**
- A. M. Gray, Blue Class II;
- T. A. Fitzherbert, Green Class II;
- C. J. Holroyd, Orange Class II;
- T. Everard, Yellow Class II;
- M. Campbell, Yellow Class II;
- P. Anagnostopoulos, Yellow Class II;
- C. Pagendham, White Class II;
- N. Van Den Berg, White Class II;
- D. Rodzianko, White Class II.

**Junior Grades:**
- T. McAlindon, Orange Class II;
- N. O'Carroll Fitzpatrick, Yellow Class II;
- T. Everard, Yellow Class II;
- S. Allan, Yellow Class II;
- M. Barker, Yellow Class II;
- A. Beck, Yellow Class II;
- A. Pope, Yellow Class II;
- A. de Larrinaga, Yellow Class II;
- A. Nelson, Yellow Class II;
- M. Pickthall, White Class II;
- J. Stuart-Smith, White Class II;
- C. Lambert, White Class II.

The following in Junior House were also graded:
- B. Bright, Yellow Class II;
- C. Gaynor, White Class II;
- G. Forbes, Yellow Class II;
- R. Robinson, White Class II;
- C. Pugendham, White Class II;
- R. Van Den Bergh, White Class II;
- G. Forbes, White Class II.

The two trips to Kirkby Moorside would not have been possible without the co-operation of Housemasters and our most grateful thanks must be extended to those who co-operated most generously. The Club also extends its thanks to Mr Callighan for his enthusiastic organisation in the trips, and the verve and panache with which he incalculates the Club. The achievement of A. M. Gray should be noted—he holds the highest belt ever won at Ampleforth.

(Chairman: Mr P. Callighan)

A. M. GRAY, Capt.

THE MATHEMATICAL SOCIETY

In the society's only meeting this term a forum was held to discuss the "Life" Game. This game was invented by J. H. Conway of Cambridge University a few years ago, and the meeting was attended by an enthusiastic audience of addicts and beginners.

The Secretary provided a survey of the fate of the straight line under the rules of the game. Although one or two of his examples were inaccurate, he showed that there appeared to be no pattern by which the fate of the m-square line could be predicted.

Mr Charles Francis, from his own researches and with the help of magazine articles kindly provided by the President, gave a clear survey of various stable patterns, including "snakes", "longships", and "bushings" (four suitably placed beehives become a "honeycomb") and of various oscillating patterns, including the "beehive" and "beehive-8". The society was very impressed by the "glider" and the "pinwheel", but unfortunately failed to find the source of the elusive "spaceships". The "spaceships" are of great importance because they prove the theory that all patterns become either stable or oscillatory. Work continues on the eight- and ten-square lines and the "Blinkers".

Our thanks go to the Chairman for the work and effort he put into the organisation of the meeting, and to the Treasurer, Mr S. H. Mathews.

(Chairman: Mr Macmillan)

C. J. FOTOES, Hon. Sec.

THE NATURAL HISTORY SOCIETY

The Society increased its membership during the term and had four successful meetings. On 6th February Fr Prior gave a lecture on the life history of the Salmon, a subject on which he has excellent first-hand knowledge. In the second meeting on 20th February the Secretary, B. L. Bunting, gave a talk entitled "Mycology". After a general introduction, he described some of the edible fungi such as the Mazed (Morchella esculenta), and the Staggery caps (Coprinus comatus) and also the more poisonous ones such as the Death cap (Amanita phalloides) and the Fly agaric (Amanita muscaria), he also gave some account of the international popularity of mushrooms.

There was an open meeting with a good audience for Fr Damian Webb on 4th March. Under the heading "Africa Today" he gave a superbly illustrated account of his eight months in East Africa covering a wide range of territory, tribes, big game, birds and plants. The slides were only a selection of the very large number taken by him during this period; and the large special screen close to the viewers heightened the effect. This exceptional lecture produced spontaneous applause at the end, even before the speaker had finished, and the Society offers Fr Damian its warmest thanks.

The final meeting on 19th March was an informal practical on the freshwater mussel (Anodonta), which had been collected during the autumn from Fox lake and kept over the winter at Ampleforth; among other points of interest, a large number of the larval stage, which are parasitic on fish, was seen in the active state on the gills of the mussel.

Some members of the society attended film meetings elsewhere. The Kirbymoorside Natural History Society very kindly invited the society to two films, "Scottish Gardens" and "St Kilda" shown at Pudesale School on 14th February. The Wildfowl Trust offered special terms to parties from schools for some of its own films shown at the Tempest Anderson Hall at the end of term, and some of the Society went on 17th March. The main films were "Birds of a Cheshire Woodland" and "An Island of Birds". But two other films were shown—on Slimbridge and also on burrowing hymenoptera.

(Chairman: Fr Julian)

THE SYMPOSIUM

The Symposium enjoyed an enlightening and entertaining programme. Several new members were welcomed and the only two meetings of a short term were much enjoyed. Fr David was invited to present the opening lecture—the first we hope of many—entitled "Lord of the Rings—Allegory. Myth, or just a good story?" The Secretary provided an introductory speech and invited delivery set the atmosphere for the evening. He discussed Tolkien's own denial of any allegorical significance extending beyond the level of mere story or myth. He quoted passages of outstanding beauty and versatility to illustrate the conflicts of heroism as part of a larger theme of Good against Evil.

Mr Smiley—invited to make a third appearance, unparalleled in the annals of the society—addressed the attentive gathering with that pertinent topic "Public School
Novels”. In a witty, tolerant and scholarly spirit Mr Smiley reviewed three nineteenth
century novels each indicative of varying stages in the early development of the Public
School System. From the whole-hearted enthusiasm of “Tom Brown’s Schooldays” he
indicated the growth of that system to the increasing class preoccupations of “The Hill”,
though less to the more humourous escapades and pranks of “Stalky and Co.”
The Society would like to express its gratitude and appreciation to its President
and his wife for their hospitality on both occasions.

(President: Mr Griffiths)

N. M. BAKER, Hon. Sec.

YORK ARTS THEATRE SOCIETY

A moderately interesting term at the theatre began with a rare chance to see The
Winter’s Tale at the Arts Centre. Though this lengthy performance by the Drama
Society of York University left a lot to be desired, it was worth going to see, and the
final scene where the statue of Hermione comes alive was most movingly performed.

John Stuart Anderson’s homage to Byron at the same theatre was a strange
experience, with The Prisoner of Chillon, of all things falling on our ever more dis-
believing ears. After the interval, though, things cheered up considerably, with a quite
amusing rendering of the famous bedroom scene from the first part of Don Juan.
But this kind of entertainment needs a virtuoso to carry it off, and the inimitable style of
Don Juan is best appreciated.

Later in the term the Theatre Royal Company performed Margarette Duran’s The
Lovers of Vioire in this suitably claustrophobic theatre, with Pamela Lane electrifying
to this phoney nonsense, but it was stylishly done, and I wished I could have joined in the general approval. My sympathy went to the lovely Siamese cat whose tail,
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Madman’s mission.

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Don Juan is best appreciated. I can’t help feeling, by reading the printed page for
ones.

LATER in the term the Theatre Royal Company performed Margarette Duran’s The
Lovers of Vioire in this suitably claustrophobic theatre, with Pamela Lane electrifying
as the murderers.

Our first visit to the Theatre Royal itself was to John van Druten’s Bell, Book and
Candle. I found it sad to see Paul Dammann and Moyra Fraser lending their authority
to this phoney nonsense, but it was stylishly done, and I wished I could have joined
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amusing rendering of the famous bedroom scene from the first part of Don Juan.

A young man gave a lively account of himself in this match. They started with the
strong wind, were soon attacking hard, and by means of their increasing pressure,
obtained a penalty by N. Plummer to go into the lead, a situation immediately improved
by Macauley’s kick and Hamilton-Dalrymple’s admirable chase and try under the posts.
Unintelligent defence let York in at the corner for an unconverted try and as the
minutes ticked by, it became apparent that the School needed another score before
time. Ceaseless pressure on the York line yielded one penalty which was missed
but Plummer made no mistake with another as the half closed. If the XV’s play was
lacking in ideas in the second half, they nevertheless gave as good as they got, and it
was only as the team tired that York, using the wind to good effect, began to look
dangerous. Five minutes before the end, York put themselves buts in the match with
a try under the posts, and only a superb tackle by Lucey repulsed York in a hectic last
minutes.

Won 12-10.

v. HEADINGLEY COLTV (at Ampleforth, 2nd February)

A second side wrecked this match as a spectacle but could not hide the promise
of the team as they played against it in the first half. They dominated this half to a
remarkable extent in conditions which made the scoring of points extremely difficult.
It came as a complete surprise when Headingley took advantage of an interception to
run 60 yards to score in the corner. The School were unbothered by this reverse and
replied immediately with a cleverly dropped goal by Macauley from in front of the
posts. Losing 3-0 at half-time, the XV were never in danger of losing the match.
Aided by the gale, they regained the Headingley 25 and although they failed to
make the best use of their opportunities, they had Headingley by the throat: after
Plummer had kicked a penalty, a try by Ainscough who played superbly throughout,
the XV were now in control. After half-time

Won 29-0.

v. POCKLINGTON (at Ampleforth, 5th February)

The conditions underfoot were even worse for this match than they had been for
the previous two and in the event it was remarkable that the School could score 6 tries.
The XV’s start gave no inkling of what was to come for they were sluggish and seemed
to have no appetite for their work. But Plummer soon put this right with a crushing
try through the middle of the Pocklington defence and when he later added a penalty,
the School began to function in more refined fashion. Macauley took advantage of some
of his runs to the blind side and the XV were now in control. After half-time

Won 19-0.

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of his runs to the blind side and the XV were now in control. After half-time

Won 19-0.
THE AMPLEFORTH SEVENS (10th March)

In an effort to prepare a team for the Roslyn Park Sevens during the last few days of term, two Ampleforth teams played in this tournament, the first including four boys who had left at Christmas along with C. Forl, J. Pickin and S. Lintin. This was termed Ampleforth 1 and of course with its experience played some sparkling sevens. It experienced little difficulty in its own group except when faced with a very determined Stourton, an outstanding game.

Won 25—3.

WINNERS OF DIVISION A: AMPLEFORTH 1

RESULTS OF DIVISION B

Silcoates ... ... 0 Ampleforth 2 25
QEGS Wakefield ... 26 Mount St Mary's ... 4
QEGS Wakefield ... 26 Ampleforth 2 ... 6
Silcoates ... ... 4 Leeds GS ... 38
Silcoates ... ... 0 Mount St Mary's ... 10
Ampleforth 2 ... 4 Leeds GS ... 16
Ampleforth 1 ... 0 Leeds GS ... 24
Mount St Mary's ... 38 Silcoates ... 0
QEGS Wakefield ... 20 Leeds GS ... 4
Mount St Mary's ... 3 Ampleforth 2 ... 22

WINNER OF DIVISION B: QEGS WAKEFIELD

FINAL: Ampleforth 1 24, QEGS Wakefield 4

WINNER OF TOURNAMENT: AMPLEFORTH 1

Other match: Ampleforth 3 10, Mount St Mary's 8 8

THE MANCHESTER SEVENS (at Manchester, 16th March)

The School entered a seven for the first time and were unlucky in drawing the powerful Rydal team in the first round. In the event the School got all the ball but made numerous mistakes in handling and went down 6–5 in a hard-fought game. This put them in the Plate competition and they had little difficulty in going through the four rounds and in winning the handsome trophy. As they progressed they improved rapidly and in the semi-finals and final, looked a fine seven, scoring 30 points in these two matches. W. Doherty and H. Cooper were in fine form throughout and S. Limin showed a great improvement in scoring a number of tries.

The results were:

v. Rydal Lost 4–6.
v. Mount St Mary’s Won 22–10.

THE MOUNT ST MARY’S SEVENS (at Mount, 17th March)

A surprising seven from the preceding day’s travelled down to the always happy and hospitable Mount Sevens. The team were drawn against Leeds and performed very creditably in going down 16–10. A superb try by Allen set the tone and plenty of possession gave the side numerous opportunities. But a heroics mix-up let Leeds in possession. The team did not thereafter play so well, losing their second game to William Hulme’s 10–4. Though not at their best they brought back some valuable experience and won out easy victories by 18–0. Allen led the way in scoring 25 points for the side. After the game the boys revelled in the relatively good conditions. After a quarter of an hour when Harrogate appeared to be getting the upper hand and had kicked a penalty, the School took the measure of their opponents with Marden often showing a clean pair of heels to his opposite number. Moir let the ball go in the act of scoring and there were other near misses as Hamilton-Dalrymple was twice thrown into touch a yard short. Ironically it was when the admirable Ainscough went off with an eye injury that the school scored, a wonderful try through Macauley, converted by Plummet. Downwind in the second half and with Ainscough regaining the game, the School totally dominated the opposition and played some superb rugby. Bickerstaffe scored a very good try from a feed off the head and Stourton crashed over for another despite the attentions of several opposing forwards. The seal was set on a fine match by a superb try from 60 yards started by Macauley and finished by Macfarlane who had, along with Stourton, an outstanding game.

Won 21–0.

RUGBY FOOTBALL

RESULTS OF DIVISION A

Silcoates ... ... 0 Ampleforth 2 25
QEGS Wakefield ... 26 Mount St Mary’s ... 4
QEGS Wakefield ... 26 Ampleforth 2 ... 6
Silcoates ... ... 4 Leeds GS ... 38
Silcoates ... ... 0 Mount St Mary’s ... 10
Ampleforth 2 ... 4 Leeds GS ... 16
Ampleforth 1 ... 0 Leeds GS ... 24
Mount St Mary’s ... 38 Silcoates ... 0
QEGS Wakefield ... 20 Leeds GS ... 4
Mount St Mary’s ... 3 Ampleforth 2 ... 22

WINNER OF DIVISION A: QEGS WAKEFIELD
the side well and played with much verve and skill and P. Macfarlane and J. Macauley were not far behind.

The results were:
- v. Leeds GS Lost 10-16.
- v. William Hulme's Lost 4-10.
- v. Silcoates Won 18-0.

THE WELBECK SEVENS (at Welbeck, 19th March)

This team dispensed with their hosts in the first round in a bruising contest where their greater practice at sevens was apparent though the lack of real speed cost them dear. In the second round a highly exciting contest against a marvellously improved Mount side swung first one way and then the other, and although both sides scored two goals, Mount’s goal kicking was superior and they went through to crush QEGS Wakefield in an unexpected final result.

The results were:
- v. Welbeck Won 8-6.
- v. Mount St Mary’s Lost 8-12.

THE ROSSLYN PARK SEVENS (25th-28th March)

THE FESTIVAL

For the second consecutive year the Seven got as far as the last eight: whereas last year they were beaten by the eventual winners, this year they were put out by the eventual runners-up. Like last year they performed some noble deeds before their exit and in the process suffered some cruel blows of fate. On the first day, W. Doherty was injured and though J. Durkin played admirably throughout the remaining games there is no doubt that Doherty’s pace and ball-winning ability were sadly missed, particularly against Dulwich. The playing of the first round of the Open three-quarters of an hour before the quarter-final of the Festival also took its toll so much that the team could not reproduce the superb form they had shown against Merchant Taylor’s the round before when the Cooper brothers were back to their old best. The team then did admirably, winning their group with consummate ease, defeating one of the favourites in the following round and finally succumbing to the very praiseworthy Dulwich team, who for much of the match had only six men.

The results were:
- v. Duke of York’s, Dover Won 10-0.
- v. Dauntsey’s Won 28-4.
- v. Brighton College Won 22-0.
- v. Merchant Taylor’s Won 22-6.

THE OPEN

A very good win against Ellesmere on the second day in which the superb tackling of M. Cooper and S. Lintin led one to suppose that a long run in this tournament was possible was offset by a desperately tired and uncharacteristic performance against Magnus on the morning of the third day. C. Foll was undoubtedly unfit and one or two others were not in much better case but it was sad to see a team which had done so well lose in such a fashion.

The results were:
- v. Magnus Lost 0-24.
CROSS COUNTRY

This year we had a most successful season, losing only one 1st VIII match out of ten and winning all seven 2nd VIII matches. It was the turn for many of the matches to be run at home, but because the course had to be changed slightly because of the activities of the Forestry Commission it is impossible to assess accurately the merits of these teams in comparison with those of the past. Nevertheless, the 1st VIII must rank with the unbeaten teams of the mid-sixties; like them it had the ability to pack well and consequently it normally managed to split the opposition. It was an experienced side and always ran with determination. S. C. G. Murphy captained it for the second successive year with distinction. He was always our first man home, and if he did not win the race he was always very near the front. J. F. Buxton, T. N. Clarke and C. A. Graves normally formed one group and S. E. Wright, R. M. F. Plummer, E. F. Caulfield and J. M. Slattery made a second never far behind. But the interchange of position among the runners showed the uniformity of standard.

In the matches, Pocklington, Durham, Barnard Castle, Stonyhurst, Denstone and Leeds were well beaten. U.C.S., coming up once again from London, gave us a good race, but our solid packing saw us home comfortably. Against Sedbergh we met a team very similar to our own with competent runners at five to eight. The race was as good a one as anyone could hope to see. The positions were always changing. On the Avenue it looked as if Sedbergh were leading but we came back at them from the Lakes onwards, and it was fair that the match should be tied. And so we went to our last match at Welbeck unbeaten; but here we met a very strong side indeed. Their first three runners all represented Nottinghamshire and came home one, two, three; thereafter the match was tight. In the Midland Public Schools meeting at Oundle we did not do as well as we had hoped and missed the presence of Simon Murphy who was injured. We finished sixth out of 15, but improved ten days later, coming second of the schools in the Durham Cathedral Relay.

S. C. G. Murphy awarded colours to J. F. Buxton, C. A. Graves, S. E. Wright, R. M. F. Plummer, E. F. Caulfield and J. M. Slattery. T. N. Clarke was an old colour.

The results of the 1st VIII matches were as follows:

- Pocklington. Won 21–69.
  Ampleforth placings: 1= Murphy, Buxton, 3, 4, 5, 6, 7, 8 Clarke, Graves, Caulfield, Wright, Plummer and Slattery.

- Stonyhurst and Denstone. 1st Ampleforth 40, 2nd Denstone 60, 3rd Stonyhurst 85.
  Ampleforth placings: 3, 4, Murphy, Buxton, 6 Clarke, 7 Caulfield, 9 Plummer, 11 Graves, 12, 13 Wright, Macaulay.

- Barnard Castle and Durham. 1st Ampleforth 32, 2nd Barnard Castle 58, 3rd Durham 56.
  Ampleforth placings: 4, 5, Murphy, Buxton, Graves, Caulfield, 7 Wright, 8 Plummer, 12 Macaulay, 14 Clarke.

  Ampleforth placings: 2 Murphy, 3 Clarke, 4, 5 Buxton, Graves, 6 Caulfield, 7 Wright, 8 Slattery, 9 Plummer, 14 Caulfield.

- University College School. Won 35–49.
  Ampleforth placings: 1 Murphy, 4 Buxton, 6 Graves, 7 Wright, 8 Slattery, 9 Caulfield, 10 Plummer, 11 Clarke.

  Ampleforth placings: 2 Murphy, 3, 4 Buxton, Graves, 7 Wright, 11 Caulfield, 12 Slattery, 13 Plummer, 15 Clarke.

- Welbeck and Mount St Mary's. 1st Welbeck 27, 2nd Ampleforth 32, 3rd Mount St Mary's 111.
  Ampleforth placings: 4 Murphy, 6 Clarke, 8 Wright, 10 Slattery, 11 Plummer, 13 Finlay, 15 Graves.
Midland Public Schools Meeting. Ampleforth placed 6th out of 15.

Ampleforth placings: 38 Clarke, 40 Buxton, 44 Graves, 47 Wright, 56 Plummer, 59 Caulfield, 86 Slattery.

Durham Cathedral Relay. Ampleforth placed 2nd.

The 2nd VIII were unbeaten in all seven of their matches, and were a young side which augurs well for the future.


The results of the matches were as follows:

- Stonyhurst and Denstone. 1st Ampleforth 38f, 2nd Stonyhurst 581, 3rd Denstone 88.
- Barnard Castle. Won 26-54.
- Scarborough College 1st VIII and Scarborough Vlth Form College. 1st Ampleforth 49, 2nd Scarborough College 57; 3rd Vlth Form College 76.

In the Inter-House races the results were as follows:

- Senior: 1st St Edward's 71, 2nd St Wilfrid's 111, 3rd St Thomas's 120.
- Junior A: 1st St Bede's 118, 2nd St Edward's 122, 3rd St Thomas's 142.
- Junior B: 1st St Edward's 18, 2nd St Hugh's 38, 3rd St John's and St Thomas's 76.

The individual placings were:


SWIMMING

The pools we use survived the various crises, but our transport costs are beginning to cause anxiety.

In outside competition we held a three-way meet with Newcastle R.G.S. and Bootham, which was great fun and provided something for everyone as the scores show. Internally we transferred some events—those less likely to have an "open" appeal—from the Summer Term to March in order to lighten the load on the exam period, in our limited conditions it is hard to fit everything in. Several records—10 in all—were set or equalled, and the 200 Breast in particular gave us two excellent races. There were also informal water polo matches against other more experienced teams from Doncaster C. Club. We considered entering the Yorkshire Junior Competition but the dates proved impossible. In this area of swimming we are still looking for experience: our players tend to be too slow in reacting to a situation, and they can only really learn from playing against better players so far as possible this is our policy.

Results:

MATCH

- Seniors: Newcastle 56, Bootham 51, Ampleforth 47.
- Juniors: Ampleforth 69, Newcastle 38, Bootham 34.

WATER POLO:


ATHLETICS

The wet weather this year ruined much of the training and very nearly postponed the first day of the meeting itself, but the enthusiasm in the later stages of the competition was just as keen as it has always been and more than made up for the wet start.

Once again a few records were broken, mostly in the new field events for the Junior Division, and there was some superb running from A. P. Marsden, S. C. Murphy, J. Hamilton-Dalrymple, M. Wood and others. The best athletes in each set were difficult to choose: they were in most cases strongly challenged by a host of others. For instance in Set 1, J. J. Hornyold-Strickland and S. C. Murphy could equally well have taken the cup and in Set 2 J. C. Read, D. Dobson and D. O’Rorke, while in Set 3 B. Moody’s illness made the competition for this cup closer than he would have liked. Though St Bede’s and St John’s finally won the Senior and Junior Cups respectively, they were fighting tough challenges and their determination was due reward in the end.

It was heartening to see such a close competition and such expertise in many of the events; there is a good foundation here for the Athletics team next term and for the future.

RESULTS OF THE SCHOOL ATHLETIC MEETING

BEST ATHLETE:

Set 1 - A. P. Marsden
Set 2 - E. D. Stourton
Set 3 - M. T. Wood
Set 4 - J. C. Read
Set 5 - B. S. Moody

400 metres—(51.7 secs, J. J. Baillie 1954)
1 A. P. Marsden, 2 P. D. Macfarlane, 3 A. R. Baillieu, 52.9 secs.
800 metres—(3 mins 39.7 secs, S. C. Murphy 1972)
1 S. G. Murphy, 2 P. D. Macfarlane, 3 C. J. Satterthwaite, 2 mins 3.8 secs.
1500 metres—(4 mins 3.8 secs, H. C. Poole 1965)
1 B. H. Finlow, 2 M. T. Wood, 3 J. D. Darby, 4 mins 51.2 secs.
Hurdles (110 metres)—(15.4 secs, A. N. Stanton 1959)
1 J. J. Hamilton-Dalrymple, 2 M. W. Tate, 3 M. C. Webber, 2 mins 15.1 secs.
100 metres—(11.2 secs, A. B. Smith 1952) 1 J. J. Horrocks-Strickland, 2 F. B. PhD-Gray, 3 J. H. Misick, 12.8 secs.

1500 metres—(4 mins 16.0 secs, R. Whitfield 1957)
1 P. G. de Zulueta, 2 J. A. Cronin, 3 W. J. Dawson, 10.98 metres.

400 metres—(58.6 secs, R. R. Carlson 1968)
1 G. J. Knight, 2 A. H. Fraser, 3 C. M. Lomax, 35.80 metres.

100 metres—(11.4 secs, O. R. Wynne 1969) 1 M. T. Wood, 2 B. H. Finlow, 3 N. J. Hadcock, 12.7 secs.

400 metres—(56.1 secs, G. R. Habbershaw 1957)
1 M. T. Wood, 2 B. H. Finlow, 3 C. N. Hunter Gordon, 56.9 secs.
800 metres—(4 mins 11.5 secs, G. R. Habbershaw 1957)
1 M. T. Wood, 2 B. H. Finlow, 3 J. A. Dundas, 2 mins 13.6 secs.
1500 metres—(4 mins 39.6 secs, H. C. Poole 1965)
1 B. H. Finlow, 2 M. T. Wood, 3 J. D. Darby, 4 mins 51.2 secs.
Hurdles (110 metres)—(15.2 secs, A. P. Marsden 1972)
1 R. T. Harney, 2 J. M. Murray, 3 N. J. Hadcock, 16.2 secs.
High jump—(1.63 metres, A. R. Umney 1953)
1 A. H. Fraser, 2 R. T. Harney, 3 G. J. Knight, M. K. Lucey, N. J. Hadcock, 1.50 metres.

Long jump—(5.89 metres, D. R. Lloyd-Williams 1960)
1 C. N. Hunter Gordon, 2 M. T. Wood, 3 W. M. Radwanski, 488 metres.
Weight—(11.55 metres, F. C. Wadsworth 1946)
1 M. St. J. Day, 2 J. C. Neely, 3 M. S. Badeni, 9.41 metres.
Javelin—(44.17 metres, P. G. de Zulueta 1972)
1 C. N. Hunter Gordon, 2 A. H. Fraser, 3 C. M. Lomax, 35.80 metres.

100 metres—(11.2 secs, A. D. Coker 1965, T. E. Howard 1966)
1 R. T. Harney, 2 M. Piekthall, 3 B. P. Doherty, 26.3 metres.

400 metres—(3 mins 39.6 secs, H. C. Poole 1965)
1 B. H. Finlow, 2 M. T. Wood, 3 J. D. Darby, 4 mins 51.2 secs.
Hurdles (110 metres)—(15.2 secs, A. P. Marsden 1972)
1 R. T. Harney, 2 J. M. Murray, 3 N. J. Hadcock, 16.2 secs.

The Ampleforth Journal
800 metres—(2 mins 24.0 secs, J. M. Rogerson 1957)
1 R. Murray-Brown, 2 H. C. Dunn, 3 D. M. Webber. 2 mins 33.6 secs.

Hurdles (100 metres)—(17.0 secs, T. M. Murray 1973)
1 E. S. Alleyn, 2 H. C. Dunn, 3 S. R. Hardy. 18.7 secs.

High Jump—(1.45 metres, G. Haalam 1957)
1 A. I. Fraser, 2 P. A. Martin, 3 E. T. Troughton. 1.35 metres.

Long Jump—(6.03 metres, R. R. Boardman 1938)
1 B. S. Moody, 2 N. J. Healy, 3 M. F. Mortyn. 4.70 metres.

Javelin—(32.69 metres, A. G. West 1964)
1 B. S. Moody, 2 N. J. Healy, 3 D. M. Webber. 28.60 metres.

Triple Jump—(10.47 metres, B. S. Moody 1974)
1 B. S. Moody, 2 R. Murray-Brown, 3 A. I. Fraser. 10.47 metres.

Discus—(29.55 metres, J. R. McDonald 1974)
1 J. R. McDonald, 2 T. B. Hubbard, 3 D. M. Webber. 29.55 metres.

Weight—(9.00 metres, N. J. Healy 1974)
1 N. J. Healy, 2 E. S. Alleyn, 3 J. Brennan. 9.00 metres.

INTER HOUSE EVENTS

SENIOR

4 x 100 metres Relay—(47.9 secs, St Oswald's 1938)
1 St John's, 2 St Bede's, 3 St Cuthbert's. 50.1 secs.

Half Mile Medley—(1 min 40.3 secs, St Hugh's 1965)
1 St John's, 2 St Thomas's, 3 St Cuthbert's. 1 min 47.0 secs.

JUNIOR

4 x 100 metres Relay—(52.5 secs, St Oswald's 1972)
1 St Hugh's, 2 St Cuthbert's, 3 St John's. 53.3 secs.

Half Mile Medley—(1 min 41.6 secs, St Aidan's 1980)
1 St Hugh's, 2 St Wilfrid's, 3 St Bede's. 1 min 50.6 secs.

800 metres Team—(6 points, St Cuthbert's 1997)
1 St Bede's, 2 St Hugh's, 3 St John's. 2 mins 4.9 secs.

1500 metres Team—(6 points, St Bede's 1998)
1 St Bede's, 2 St Edward's and St John's. 2 mins 29.6 secs.

Half Colours awarded to R. Blackledge, M. Kirby, M. Day.

Results (Ampleforth names first):
Wakefield beat Carter, Troughton beat Ainsley, Blackledge R. lost to Brown King.
Millar lost to Waugh, Kirby lost to Wood, Lambert beat Aitchison, Danvers lost to Rodham, Day M. beat Solomons.

Colours awarded to I. S. Millar.

THE BEAGLES

THERE were some very good days hunting to start the term, particularly at East Moors and Goosthalton towards the end of January. On both occasions hares kept well out on the open moor and with scent quite good hounds were able to run well. February followed with typically unpredictable weather and there were days of strong winds, snow and heavy rain; others when it was dry enough to burn heather. The day at Levisham was one of the wilder ones but enjoyable nevertheless.

A cold spell lasted for the first fortnight of March with scent corresponding better. An early end to the term led to the 16th being the last day of the season when a large number of local people were among those who enjoyed a good day's hunting mostly with a well-matched hound. The day at Levisham was one of the wilder ones but enjoyable nevertheless.

THE BOXING

v. R.G.S. NEWCASTLE

Our annual fixture, this year on 6th March at home, was splendidly contested, and in the end the honours were evenly divided, which was a fair reflection of the match. The bouts were chiefly in the lighter division, and provided opportunities for several of the younger members of each school to compete. They displayed youth combined with a certain amount of skill, and all were conducted in a most sporting atmosphere. Wakefield had quite a tussle with Carter but was able to defeat him because of his cleaner punching, then Troughton gave a good example of accurate jabbing to defeat Ainsley. Blackledge found Brown King rather too elusive, the latter's speed and quick punching won him the bout, though Blackledge never gave up trying. Millar and Waugh renewed their ever fluctuating contest which was won by Waugh, who had improved tremendously since last year. Kirby never got quite into his stride against a fast-moving opponent and lost a close contest. 3-2 at this point to Newcastle but then Lambert in his first contest gave a very polished performance to outpoint Aitchison easily, so we were level again with two bouts to go. Danvers had a keen and skilful match against Rodham but did not produce the form he is capable of, and lost narrowly, but his day will come. Day, another untried junior, boxed coolly and sensibly against a strong, rugged opponent who was always dangerous when allowed to get to close quarters. Day kept out of trouble and in the end won convincingly to level the match.

Tom Fitzherbert as Captain did a good job in keeping members on their toes in more senses than one, organising regular training sessions which were well attended; alas, he himself was unable to be found an opponent in the match.

Results (Ampleforth names first):
Wakefield beat Carter, Troughton beat Ainsley, Blackledge R. lost to Brown King.
Millar lost to Waugh, Kirby lost to Wood, Lambert beat Aitchison, Danvers lost to Rodham, Day M. beat Solomons.

Colours awarded to I. S. Millar.

Half Colours awarded to R. Blackledge, M. Kirby, M. Day.
THE VENTURE SCOUTS

The opening of the term found the unit without room to move in the limited accommodation of the loft following a decision taken before Christmas to allow our depleted numbers to increase. Under the new committee of Dave Wray, Mark Willbourn, Tom Francis and John White a snap decision was taken over the first few weeks of term to protect our equipment, which was being sat and walked upon. Subsequently certain building materials arrived in the loft, waiting to be transformed into an equipment store. Unfortunately, argument followed over the architect's plans, but the difficulties have now been resolved and construction will begin in the summer term.

Activities during the term alternated between unbelievable successes and unbelievable "flops". The second weekend of term saw us invading Blood Pit in Shallowdale. This trip marked an historic day—we won the Junior House race from M. Kupasarevic and C. S. Hornung.

The Point-to-Point was run early in March and was again won by the first whipper-in, J. W. Buxton. The Master, J. J. Hornyold-Strickland was second. R. D. Grey in his first of the juniors, followed by A. H. Fraser. E. T. Hornyold-Strickland won the Junior House race from M. Kupasarevic and C. S. Hornung.

THE SEA SCOUTS

The Troop's first term under the new Committee has been a full and varied one. We went caving in local Windypits and in Gowden (where a dead and evil-smelling sheep obstructed the entrance to Cap Left Crawl) and Manchester Hole. Cryptic Blue Rock entries such as Ambulate ad Cenopa (which turned out to be a hike on the moors finishing with tea provided by Mrs Thomiley-Walker) and Operation Dinosaur aroused mystified interest. The large was an exercise in map and compass work, and in dealing with monsteck in preparation for our Easter camp on Loch Ness. The Lake District weekend saw us at Coniston Copper Mines Youth Hostel after driving in the Land-Rover in the middle of the night a steep and snow track which looked even worse in daylight. On the Old Man of Coniston, in the middle of rain, sleet and high winds, William Hutchinson was quite disappointed to be told that mountaineering was not always like this.

The sailing programme got off to a good start with the showing of the first of three parts of a very good instructional film, "This is Sailing". Unfortunately, we did not actually do any sailing during the term because of the Three Day Week, our sails had been away for repairs and were promised for mid-February but did not return until the last week of term. Meanwhile, Mr Musker gave two valuable and amusing talks on Mountain Safety using a new set of colour slides, and a number of canoes tried in vain to master the Eskimo Roll in the indoor pool.

The end of term saw the two Wineglasses, the Land-Rover (which did not break down once), 23 scouts and five leaders at Fort Augustus. This was the first time we have had an Easter camp there and we are very grateful to Fr Francis, the Headmaster, and to Fr Vincent and Mr Holland of their CCF for making us so welcome and so free of such superb facilities. We had the use of a dormitory and baths; the master, and to Fr Vincent and Mr Holland of their CCF for making us so welcome and so free of such superb facilities. We had the use of a dormitory and baths; the master, and to Fr Vincent and Mr Holland of their CCF for making us so welcome and so free of such superb facilities. We had the use of a dormitory and baths; the master, and to Fr Vincent and Mr Holland of their CCF for making us so welcome and so free of such superb facilities. 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COMBINED CADET FORCE

During the course of the term's training Lieut 1, Sim, Royal Navy, from our parent establishment at Church Fenton, assisted by P.O. T. Martin, conducted a Power of Command examination for the Leading Seamen. W. B. Wells and S. M. Cobham were successful and so qualified for the Advanced Naval Proficiency Examinations and advancement to Petty Officer in the Section. As well as congratulating the successful candidates we should like to thank those who trained them and examined them.

On Field Day some members of the Section went to London to visit HMS Belfast and other items of Naval interest. The remainder took part in an excellent orienteering exercise at Gilling Woods and five members of the Section obtained the maximum possible score. This is a tribute to their intelligence as well as their fitness.

At the end of term a number of the Section went to an excellent camp at Fort Augustus, where there was much splendid sailing and climbing in superb weather. We are grateful to the Contingent Commander of the C.C.F. at Fort Augustus and the Officers of the Naval Section for the use of their facilities and the assistance they gave us.

Finally it is interesting to record that of the three past members of the Section, who have won Queen's Telescopes at Dartmouth the first is Commanding Officer of a minehunter, the second is Flag Lieutenant to C-in-C Chatham, while the third is busily clearing mines from the Suez Canal.

ROYAL AIR FORCE SECTION

Most of the term's training was devoted to the Meteorology and Engines sections of the Proficiency Part III. The small number of parades necessitated postponing the Navigation Training so only four Cadets, working mainly on their own, actually sat the examination. Field Day was held locally and involved a Map Reading Exercise and training in Air Crew Survival, with a race between two sections in finding and recovering a casualty using home-made stretchers. This was entered upon with great spirit, so much so that there was not at least one genuine casualty at the end.

A new venture this term has been the making of a model glider by members of the Section working in the evenings, and other models of planes which it is hoped will be exhibited at the General Inspection. Again we would like to thank Flt Sgt Cooke RAF for all his assistance throughout the term and Lt. Favre RAF, our liaison officer, for his visit and other assistance.

SHOOTING

The build-up to the Country Life Competition took its normal course. Useful practice before Christmas was obtained in the Inter-House Classification and for the "Pistol Cup" which was won by St Cuthbert's. In addition there was the Stanford competition together with the "Hardy Cup", again won by St Cuthbert's. During the Easter Term School Postal matches were fired and by March two teams were fully prepared for the main small-bore competition. Here it may be of interest to point out that since 1963 both first and second teams have never been outside the first 20—around the first ten. Quite a remarkable achievement. We now await the result for this year and record that the captain, Hon T. Fitzherbert, won the "Stewart Cup" for the highest average score in practices and the competition.

Two other references, concerned with full-bore shooting, should be made. In the first place our warmest congratulations go to Keith Pugh, who after his marriage in October toured Australia and New Zealand as a member of the strongest team ever sent to leave Great Britain. His personal contribution throughout a highly successful tour to leave Great Britain was considerable.

And secondly, the Veterans' match at Bisley has been fixed for Thursday, 18th July. Will all Old Boys wishing to shoot please get in touch with Michael D. Pite, 32 Queen's Drive, London, N.W. 3 H.F. (Tel: 01-722 9004).
THE JUNIOR HOUSE

It was that sort of term. We could not really do very much about it except grin and bear it. The beginning coincided with a national one-day rail strike and then we got flu and so we got off to a sticky start. We recovered all right and made a pretty good job of the set of the term but it was a relief to see the end of winter and the end of March.

TRAVEL AND FLU
Coach travel from London and beyond was forced on us by the rail strike and we did not like it. To judge by the pale-faced and the hollow-eyed who dropped into Junior House on the night of 15th January, British Rail is in for a bonanza which should last a decade at least. We suspect that the strike, far from being a disaster, was a sales promotion job very skilfully laid on.

Flu-ridden as always, but this time to little avail it seemed, it was galling for us to have to convert a classroom into an extra sick bay. We never had more than 15 in bed at the same time but life was not too bad. The majority, in two separate groups, successfully climbed Whernside in variable but mainly fair weather and descended into Dentdale. Cloud at 2,000 feet provided good compass navigation practice on top of the mountain.

A small group enjoyed another hike on Shrove Monday, this time just for one day on the moors above Hawes. Our annual ski trip was postponed to the beginning of next term.

The schola sang Bach's St John Passion in the Abbey church on 24th March. Much work had been done on it and the performance was generally thought to be better than last year; in other words it was very good indeed.

Towards the end of the term we had our own musical evening consisting of 11 items played in 40 minutes flat. We hope to have more of these no-nonsense, get-on-with-it concerts, perhaps every three weeks or so if the soloists can take the strain.

SCOUTS
This term turned out to be something of an obstacle course for the troop. A combination of illness, bad weather, drainage work round the mole-catcher's cottage and involvement of scouts in other activities made it impossible to follow a planned programme along our usual lines for this time of year. Not all the obstacles were surmounted but we managed somehow to crawl round them and a lot was achieved.

Most of the second year learned the technique of abseiling during the term and passed their First Aid and Axe and Saw tests for the Advanced Scout Standard. Every patrol got a chance to do a pioneering project. There was good attendance at courses for the Observer Badge and the Lifesaver Badge. Twenty-eight of the first year were formally enrolled as scouts at the Cape, Cofa Pike and Fairfield.

THE two rugby teams had time for only one match each before the flu put an end to the season. Both lost at Pocklington, the senior team 4—6 and the junior team 2—3, so our rugby season can only be classed as moderate. We did, however, produce a seven-a-side team later in the term which played well in a tournament at Ampleforth School where 12 schools competed. We won our group, drew the final 4—4 and were eliminated in the "sudden death" play-off. It was a good afternoon in which we played six matches, scored 60 points and conceded 14.

The cross country runners were in good form, Patrick Graves (Captain) and Robert Rigby (Vice-Captain) being the stars. There was a match with St Olave's on 14th March on a billy and wet course at Ampleforth. Our senior team won 27—53, the junior team 34—47. In our own championship five days later Rugby surprised Graves in the final run-in to win from a field of exactly 100.

In a judo grading session at Kirbymoorside nine boys got themselves promoted. Simon Bright is the best in the house at the moment and he is Yellow Belt grade 5. We thank Mr Callaghan for his enthusiastic coaching.

The shooting competition once more produced some enthusiastic competition. Andrew Stanley-Dale was the winner with a score of 86. Julian Dowse was second with 85, Peter Millar third with 84. These are excellent scores by anybody's reckoning.

THE JUNIOR HOUSE

SOME FACTS AND FIGURES
First seven-a-side team consisted of W. J. Martin, M. X. Senkey, E. J. Beale (forwards), D. H. Dunderdale (Captain), M. E. M. Hattrell and P. M. Graves (backs). D. H. N. Ogden played in one of the matches.

The following finalists competed in the Gogling shooting competition: A. C. Sherley-Dale (86), J. M. W. Dows (85), R. C. B. Millar (84), P. W. Howard (87), P. M. Graves (97), A. M. G. Rattrie (79), A. D. Plummer (70), G. E. Veld-Blundell (69).


MORE ON MUSIC
Moor of the second half of the term was dominated by the need to rehearse "Saint Julian", Ampleforth's home-grown opera which would premiere in the school theatre on 16th March. Mr. Nichols composed the music, Mr. Simon Wright did the orchestration and was the conductor.

Mr. Andrew wrote the libretto, Mr. and Mrs. Houghton were in charge of the stage. It was a big production and it came off beautifully. Twenty members of the house were involved.

The schools sang Bach's St John Passion in the Abbey church on 24th March. Much work had been done on it and the performance was generally thought to be better than last year; in other words it was very good indeed.

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The first year were invited to produce a team of soccer players by Gillings Castle provided they were all under 12 on 1st January. They played twice and won both their games. It should be noted that Junior House soccer teams are entirely run by boys and are untouched by adult hand.

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THE PREPARATORY SCHOOL

The Officials for the term were as follows:

Head Captain: M. D. W. Mangham
Deputy Head Captain: C. B. Richardson
Captain: A. H. St. J. Murray, M. W. Bean,
J. C. W. Brodie, C. R. N. Procter,
T. G. B. F. W. B. Binghamh
Secretary: T. M. Tarleton, M. A. Bond,
T. A. Forster, M. J. Rothwell, T. M. Tarleton,
A. T. Steven, P. F. Hogarth,
S. A. B. Budgen, D. M. Moreland.

We arrived at the beginning of term to find that the TARS teams had been superseded by Houses, named Etton. Fairies on paper, but, far more important, seems to be developing at Gilling, and to be more punctual. Amongst other gifts we received for him were a number of pieces of Thompson furniture bequeathed by Miss W. Thompson, which are now beautifying the library.

The Concert opened with the full orchestra, now 35 strong, and consisting of one bass, two flutes, three clarinets, sundry saxophones, and percussion. This looks impressive, varied considerably with the Hungarian Gypsy Dance.

"A gratifyingly large audiences of parents and friends assembled in the gallery to hear a varied programme of music for piano, strings, wind, brass and voices. It is astonishing to see how rapidly music seems to be developing at Gilling, and to hear small boys blowing trumpets and trombones with such ease."

The programme opened with the full orchestra, consisting of about 15 violins, one viola, two cellos, one bass, two flutes, three clarinets, sundry trumpets, cornets, two trombones, euphonium and percussion. This looks impressive on paper, but, far more important, it sounded remarkably impressive in the pieces they played, especially the Hungarian Gypsy Dance.

The rest of the concert consisted largely of solo items, and the standard, not surprisingly, varied considerably with the experience and age of the performers. But it was all highly encouraging. One cannot mention everyone by name, but there were one or two performances which do call for special mention. There was a splendid duet for Cornet and Trombone played by Stackhouse and Murray; an impressive piece of Trumpet playing by Dewey, who produced a fine result out of the string quartet did not quite come off. It got off to a bad start, and never recovered, but even here a very impressive effort was made by those present, and it is hoped that these performances will be repeated in the near future.

In the Prep School Junior Spelling Competition we came fifth. Barnes won the house spelling and Barnes also won the colour cake at the end of term.

SPRING CONCERT

A Spring Concert was given by the school as our age-range increases, providing permanent loyalty and affection, and his astonishing powers of apparently being everywhere at once. His help was always practical, and he never asked one to do something which he was not prepared to do himself, just as he never failed to show his appreciation afterwards. His devotion to the Chapel, and his Sunday morning talks to the boys showed the real basis to his life, and his courage and cheerfulness in times of great discomfort and trial were the fruits of that devotion. We were also saddened to hear of the death of Fr Anthony Spiller, a founding father of Gilling, whose kindness many old boys will still remember.

The boys who remembered him best were able to go to the funeral. His full obituary appears elsewhere in the journal, but here we would like to recall all that he has meant to us over the past 30 years. One remembers his individual care of the boys, his concern for the staff, both teaching and domestic, who repaid him with their everlasting loyalty and affection, and his astonishing powers of apparently being everywhere at once. His help was always practical, and he never asked one to do something which he was not prepared to do himself, just as he never failed to show his appreciation afterwards. His devotion to the Chapel, and his Sunday morning talks to the boys showed the real basis to his life, and his courage and cheerfulness in times of great discomfort and trial were the fruits of that devotion. We were also saddened to hear of the death of Fr Anthony Spiller, a founding father of Gilling, whose kindness many old boys will still remember.

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**MODELLING**

It was a busy term in the modelling room; six launches and 20 aircraft reached completion. The best boats were made by P. F. Hogarth, T. F. G. Williams and S.-J. Kassapian. Good gliders were made by W. J. Micklethwait, P. G. Moss, S. F. Evans, G. T. Worthington, T. J. Howard, and E. W. Cunningham. The boat builders had an enjoyable outing to the lakes. Worthington and F. Hogarth became section leaders. Williams is the present holder of the T/L glider record (59 secs); the hand launch is held by Worthington (212 secs). The new Sabre C-39 is a big success and in great demand.

**CHESS**

Twenty-two entered the Championship Tournament, run as usual on the Swiss System. Bingham took the lead in the third round, but was caught by M. Bean in the sixth. The final result, after seven rounds, was M. Bean (6½), Bingham (6), G. Bates (5½), followed by Dewey and R. Procter. Moss and Micklethwait were the most successful of the second form. Enthusiasts continued to compete in a ladder competition based on ranking numbers, as last year. M. Bean ended the term with the highest ranking number, closely followed by J. H. Fraser. Then came Bingham, Moss, G. Bates, Gilmartin (the host of the First Form), Macdonald and Micklethwait.

**GAMES**

The general standard of Association Football in the school was higher this year than it has ever been before. This was due to the enthusiasm of the boys and the expertise of the coaches, three of whom attended a course in September.

Our first match was an exciting game against the Junior House, who made a goal at the end of each half, score 2–0. When we met again P. T. Scanlan scored another goal in the second half. In a 4–1 win to the Junior House. Against St Martin's at home we lost 4–0, but our team played skilfully, especially in the first half, with good positioning and control; but there were no goals at the completion of any of our movements. Under Eleven colours went to the captain, C. B. Richardson.

**BOXING**

The competition was held in the usual three sections by forms in the last week of the term. We are grateful to Mr Hanby, the Hon T. Fitzherbert and J. S. Millar, who controlled the senior bouts for us, and to Mr Lorigan, Major Blake James, Mr Amies and Mr Macmillan, who helped with the two junior sections; and also to Mr Callaghan, who showed his usual skill in coaching the boys and pairing them off so well. All were impressed by the high standard shown throughout the School. The Senior Cup was awarded to J. T. Keill and the Junior Cup to S. F. Evans. Other prizes went to M. W. Bean, P. T. Scanlan, A. J. Stackhouse, C. B. Richardson, T. J. Howard and J. C. W. Brodie, but the game was lost 8–3, though none could be downhearted for long because of the magnificent tea that followed. The return match was the most exciting game of the season; 1–0 at half time, and a 2–2 draw at the end; our goals were scored by D. M. Seeiso and P. T. Scanlan. Others in the junior teams were F. W. B. Bingham, who captained the second game, M. A. Bond, I. S. Evans, G. T. Worthington, T. J. Howard, and E. M. G. Soden-Bird and A. W. G. Green. Stackhouse scored four goals in the House Matches won by Barnes in the Senior division and Fairlux in the Junior.

In the cross-country races this term, Barnes were most consistent, thanks to F. Hogarth, R. Procter, Stackhouse, Killick and C. Richardson, but Stapleton won one race with Lowe, Tempest, J. Brodie, P. Brodie and Bingham, and Elton won another with Tarleton, M. van den Berg, A. Fitzalan Howard and Murray.


The two junior matches against St Benedict's Ampleforth Village were both thoroughly enjoyed by the boys. When we first met away, goals were scored by our captain, C. L. Macdonald, T. J. Howard and J. C. W. Brodie, but the game was lost 8–3, though none could be downhearted for long because of the magnificent tea that followed. The return match was the most exciting game of the season; 1–0 at half time, and a 2–2 draw at the end; our goals were scored by D. M. Seeiso and P. T. Scanlan. Others in the junior teams were F. W. B. Bingham, who captained the second game, M. A. Bond, I. S. Evans, G. T. Worthington, T. J. Howard, and E. M. G. Soden-Bird and A. W. G. Green. Stackhouse scored four goals in the House Matches won by Barnes in the Senior division and Fairlux in the Junior.

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