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THE AMPLEFORTH JOURNAL

Volume LXXX Spring 1975 Part I

# EDITORIAL: FUNDAMENTAL PRINCIPLES

*Humanity's sickness is that it has nothing to believe in . . .*
*people cannot live without a sense of significance.*
F. R. Leavis.

It has been made apparent in these pages over the last decade (notably in articles dealing with the population explosion, the resources of the world, the escalation of ecumenical understanding, and biblical interpretation) that the changes we are witnessing are of a rapidity and finality such as the world has never experienced before. History has been witness to deep trauma before, but never on so wide and so ontological a scale; for there was always a strong element of continuity, be it political or social or economic, in all societies undergoing major change. Now there is only movement in all spheres at once—and one ruefully recalls an article in these pages in the Autumn of 1967 entitled, "The Disintegration of an Old Culture", and an earlier one in *The Spectator* by Lord Radcliffe entitled "The Dissolving Society". The arguments there deployed are all the more forceful for the passing of the years.

Until recently western society has been strongly tradition orientated, running down the ringing grooves of change by broadening down from generation to generation. Its tradition has been the Christian one, resting on centuries of interpretation of Roman law, Hellenist philosophy and Hebrew scripture, together with the Christ Revelation. But, as we are learning now by hard-headed analysis, historical and philological, much of our inherited tradition has proven either wrong or rooted in its own milieu of assumptions and social process. It is enough to remind ourselves of the old fond belief in the fundamentalist understanding of the creation narratives of Genesis, dispelled at first by Darwinians and now by degrees in all fields of experimental science that yield their story of growth to sophistication and complexity: Jacob's Ladder, Jacob Bronowski's vivid portrayal of "The Ascent of Man" is sufficient to tell us that. And when that edifice changes its whole perspective, what then becomes of a dependent edifice of thought—concerning "original sin"?

And there are other subjects equally troubling, in that we can no longer easily accept their traditional interpretation. What are we to make of the pauline view of the place of women in society and in the Church, his words being embedded in Scripture? Today women lead governments in India, Ceylon and Argentina, and may well do so soon in Britain

(where the present Cabinet contains Mrs Castle, Mrs Williams and Mrs Hart). Today the General Synod of the Church of England commissions consultative documents on "The Ordination of Women to the Priesthood", knowing that in Hong Kong and the USA women have already been so ordained; it is difficult to find theological reasons for not ordaining women, though there are many other kinds of reasons. And then, what are we to make of the Church's *volte face* over slavery (of which the New Testament approved) and usury (of which it disapproved, it being a basis of much modern business)? And then, what of the old rigorous interpretation of the phrase *extra ecclesia nulla salus*, granted that there is in our present view (Cf *Lumen Gentium* II.16 on Non-Christians) every hope of salvation for men of right heart even outside the confines of the formal Christian Church—one need only consider the riches of the Buddhist tradition and its effect on many of its close followers? And then, what kind of a revolution have we witnessed in the years between 1870, when the Primacy and Infallibility of the Papacy *ex sese et non ex consensu ecclesiae* (without need of the Church's acceptance) was promulgated in a storm; and 1970, when the Vatican decree on The People of God began to be lived, bishops consulting their flock before flying to consultation at the Rome Synod, and the democratic processes being mooted for the appointment of bishops? And then, how different have our views concerning the interplay of the sexes become from those of the nineteenth century, when theologians judged all acts of sexual expression to be "grave matter" if they were not ordained to the procreation of children by legitimate partners? And there are more . . . more such areas of traditional thought and teaching which have proven sometimes merely outmoded, sometimes once deeply inhibiting of positive living, and sometimes frankly wrong.

Of recent time society and the Church have, at first gradually, been parting company, until now it is estimated that England is ninety per cent non-religious in practising terms. The process has been veiled partly by the continuing impetus of traditional mores, and partly by the degree to which social and legal custom has rested on the tenets of Christianity, where life is held sacred and liberty of conscience is held as the last forum of moral rectitude. Now that double impetus is running down, the veil is being torn away, and the few who remain stand to be counted in a society of barefaced social convenience. And with this religio-moral stripping away of old values marches a radical change in values concerning personal private property, so that it is becoming impossible in western democratic states to live out one's own values and standards where they conflict with those of society at large—witness, for instance, the pressures now put upon private education, and the inheritance of private firms or farms. We must all become secular and competitive together now. The process is being speeded up by modern communications, which propagate change as earnestly as they propagate merely humanist values.

This is being accompanied by a weakening of the fabric of society as a whole, as an integrated, mutually trusting, mutually respectful entity.



The signs are all there: the destruction of the country houses of the upper class, the anger of the middle class under pressure, the aggressive greed of the working class with its pay differential negotiations that are drowning pensioners and sending the nation into galloping inflation, not to say bankruptcy. And with economic fragmentation has marched cultural and religious fragmentation, so that, as Lord Radcliffe has written, there remains only a continuous adjustment of social and political habit spinning without a single founding date, without an authoritative ideology or set of principles, "revolving in a flux of changing opinions, gradually eroding by criticism the rock of its institutions and its faith, but failing to form any comparable solid substance to take its place."

This has been accompanied also by a great advance in the understanding of human psychology, and so of the general pattern of men's social and psychological behaviour. And this in turn has issued in a widespread dependence of the population not upon the mundane ministrations of their own families and pastors, but upon the esoteric skills of experts: in Britain today one women in six and one man in nine are treated for a psychiatric disorder in hospital during some stage of their lifespan. Another instance at a less specialised level is the ramification of marriage guidance work—courses, conferences, literature and monthly team activities in city after city—invaluable work which may remind us how far the combined insights of Freud and the father confessor have penetrated society. New books are being written not only on individual states of breakdown or soul-crisis, but on "The Family as Patient", or on such as the forces brought upon children nurtured in one-parent families, clinically analysed. Great strides have been made in the last twenty years (pace the President of the Royal College of Psychiatrists) upon such diseases as schizophrenia, which affects one in a hundred of us; so that much more is now known of the hereditary factor as against the influence of parents' narrowly conventional and punitive attitudes as factors inhibiting healthy mental growth. Good as all this must surely be, it results in so much less being accorded to faith or custom, and so much more to modern research and the confessorial role of various kinds of doctors. The troubled heart is not stilled by spiritual consolation, but by trust reposed in experts.

The consequences among men are indeed radical, for so many of the old presumptions have been eroded and replaced by new ones whose horizons are bounded by the span of life on earth. Man is exalted not as the supreme architecture of God, being made fit for Him; but as a phenomenon in himself. His gifts and goodness are attributed not to grace or the gift of God, but to his own innate natural virtue. He is encouraged to live his life according to his own convenience, free of exterior moral code—for codes of behaviour are seen as social signals of mutual tolerance, and so are negotiable. Moral behaviour is judged, not by any eternal or final law, but by changes in the law of the land or popular pressures of taste or conviction (and thus abortion was a subject for shock one day, and the next, after 1967, for enlightenment among those who took their

standards from their MP). And inevitably the desire to make sacrifices to train oneself for long and responsible careers of ultimate service to the community has given way to the desire for quicker returns, so that all the higher professions are suffering—and none more than the call to religion.

So society slides into forms of secular utilitarianism—that is, the convenience of individuals who are strongly placed, in virtue perhaps of being in the prime of life, or a high earning position, or in a place of influence. The emphasis is put upon the freedom of man for self gratification, or self-fulfilment, or what is sometimes called "full self-realisation". Harsh words, these; but let us test their validity by examining five manifestations of modern life, public and personal—

VIOLENCE has increased in the whole world as a way of political expression as much as social or class expression, and nowhere more strikingly than in the West. There have been more than a hundred wars since the end of the Second World War, and there is seldom a week when TV and international journals do not need to cover a new outbreak of racial or internal violence amounting to incipient civil war. The extent of it, the persistence of it, the dissemination of it over the media have blunted man's sense of outrage, so that he no longer protests —sometimes so much so that he no longer feels the stress of conscience over what he is doing. An illustration may be taken from the recent summing up by Mr Justice McGonigal at a trial of eleven women and a man who were connected with the Irish Protestant paramilitary organisation, the Ulster Defence Association: the judge called it "a vicious and brutal organisation of people who take the law into their own hands by Kangaroo courts, intimidation and terrorisation—gang law . . . gang vengeance which knew no reason and no mercy." The case involved a woman beaten to death while her six year old daughter heard the process, crying out outside the door. Two girls in their teens completed the murder, stopping for a smoke during the beating, then going off for a drink and then to a disco, unperturbed by what they had perpetrated. (Cf *Times*, 7th Feb. 75). What is so awful is that their consciences remained unperturbed by the ghastliness of what they had done, and that such behaviour is becoming almost commonplace. Rape of the young and indecent assault, kidnapping, hijacking of planes and vehicles, knife fights, football hooliganism, muggings and the rest are the main grist of daily newspapers; and the recent acceleration of crime (a constant theme of responsible police officers and judges) is evident to anyone who can remember the changing pattern of newspaper reports. The subject has even come to the attention of working psychoanalists such as Erich Fromm ("The Anatomy of Human Destructiveness", 1974, Cape, £4.50), who finds the root causes for destructiveness among families that have failed to develop creative ties of love, and a society which has devalued the dignity of life as a vibrating, living experience. The offspring of such families and societies turn to love of machinery, physical and mechanical technique, "fun" instead of joy, superficial sentimentality instead of tender devotion, and harsh sensationalism. This in turn leads to dehumanisation and then a predictable backlash in the urge to destructiveness as the sign of utter human frustration, or sometimes as a desire to signal personal identity in face of cold institutional anonymity.



BUSINESS MORALITY is suffering throughout the world because the belief in honesty, in the word of a gentleman, in honour among colleagues, in duty to your customers, in a fair day's work for a fair day's wage, in always giving full measure, in honouring your pledges and so forth have all wilted as maxims before the general corruption of public life, be it political or financial or among the social services and civil services. One has only to call to mind in this country the ramifications of conspiracy and corruption that have been unearthed by the trials connected with John Poulson; and on a wider scale the deals of international financiers, some of whom have ended serving prison sentences. We hear today (if we are to believe the *Sunday Times* "Insight" team) that even the Vatican finances have not been left unaffected by banking irregularities with which Michele Sindona, the Sicilian international financier is connected, he having fled to avoid facing the collapse of his "empire" under the weight of what seems like massive dishonesty. And with dishonesty in this and the political fields must be coupled ruthless personal competitive ambition which uses society at large (small people living simple, loving, family lives) as a counter in a game instead of placing it at the centre of all ultimate purpose.

MARRIAGE is now held ever more cheaply, many of the young refusing to enter it at all while there are those of the old who happily enter their fifth marriage when they are 55. (There have been recorded cases of those who have entered their fourth marriage before they are 30.) The symptom of the breakdown of the final sanctity of the vows of marriage is the clamour in countries that do not already have liberal divorce laws for them to be introduced—Italy again comes to mind, with its May 1974 referendum, and now Portugal with its amendment to the Concordat. The Pope has recently had good cause to speak to the judges of the Sacred Roman Rota (the Church Court of Appeals, which handles marriage cases throughout the Catholic Church), reminding them that marriage is indissoluble provided that it is "a true and perfect marriage, i.e. one which is ratified and consummated". He reminded them that their first task must be to defend values which "for biblical, theological and rational reasons beyond dispute bear the character of inviolable authority"; and their next task must be to defend "the institution of marriage, and by consequence the institution of the family—the fundamental basis for a moral, healthy and civilised society". How real this task is can be gauged by listing the divorce petitions in Britain in the recent past: from 1959 to 1968 the number of petitions rose from 26,000 to 55,000, and from then to the new Divorce Act (1971) they continued to rise to 111,000 after which they

have settled at that high figure year by year, without evidence of a forseeable drop—indeed the evidence of researchers is that between a sixth and a quarter of all marriages (a third in the USA) will end in divorce, that being a phenomenon of all western society. A radical instability has set in when the search for self-fulfilment has become the criterion of life.

ABORTION, once fairly universally held to be infanticide, has by law become the norm in Austria, Germany and France as well as our own country; and is being clamoured for in such supposedly Catholic countries as Italy, where the Constitutional Court has now declared it legal when the mother's physical and mental health are in serious danger (Ruling of 18th February). In Britain 163,000 legal abortions were carried out in 1974, slightly less than in 1972; and of those, about 56,000 per year are for women from abroad. More than 70,000 of the 1972 abortions were performed on unmarried mothers (illegitimate conception having doubled since the 1967 Abortion Act was passed). So prevalent has the abortion morality become now, that good doctors are being driven out of the profession by it, and few gynaecologists are finding themselves able to honour their "conscience clause" and find appointments or promotion, even be they only general practitioners consulted in the first instance. The Lane Committee called to examine abuses of the 1967 Act wrote a report amounting to complacent whitewashing; and so a slide into a vicious new morality continued until two young journalists, Michael Litchfield and Susan Kentish, exposed the worst practices in their book, "Babies for Burning" (Serpentine Press, 75p). What these two journalists discovered was that legalised abortion has opened the way to a particularly disgusting form of racketeering, which, far from enlarging man's freedom, has involved violence to woman's most creative and fulfilling impulses. Back-street racketeering has given way to Harley Street operations where, higher charges being exacted on the unfortunate woman, her foetus is then sent to research laboratories or cosmetic factories or left to cry in a disposal bin. It is worth recalling, in the light of what is evidently occurring more widely than we know, the words of a recent Vatican reaffirmation of the Church's teaching on abortion: "The first right of a human being is his right to life. It is not a recognition by someone else which constitutes this right. This right precedes recognition; it demands recognition, and it is strictly unjust to refuse to give it . . . when the ovum is fertilised, there is inaugurated a life that is neither that of the father nor of the mother, but is a new human being which develops on its own. (Genetic science gives valuable confirmation to this constant evidence)."

EUTHANASIA is by degrees becoming a real legal possibility in our Society. Bills were introduced into Parliament to legalise it not only in 1936 (just after the formation of a Euthanasia Society) but in 1969; and Cardinal Heenan was recently prompted to warn us that "legal



euthanasia is a short but logical step from legal abortion". Baroness Stocks, in *Age Concern* (1972), advocated the right of people in possession of their wits to sign a paper instructing their doctors that when they are no longer thinking humans or when they become incurably ill they should be put to sleep. Doctors such as George Mair ("Confession of a Surgeon", 1974, Wm. Luscombe, £3.95) are now willing to write their memoirs at the end of their working lives admitting that they have practised prudential and private euthanasia over a long period, without expecting from the public either a summons or a show of ostracism. They regard themselves as trend setters who are the bow-wave of what must inevitably come about in a progressively "enlightened" society. The matter is now even being discussed on TV as an open question (BBC 2, 8th February 75, "A Suitable Case for Killing?"): Dr Gertruida Postma, a Dutch village doctor, recently carried out what is customarily called "mercy killing" on her own mother because (as she said, "motivated by love") she believed it to be a normal medical duty for her. Her trial, which divided Dutch public opinion, was re-enacted before a studio panel, including professionals who actually have to live with the problems surrounding the whole issue of maintaining life in the last stages; and a discussion followed as to whether euthanasia should be legalised in Britain. It then became the subject of the first article in *The Listener* of 13th February 75, "Euthanasia: a Good End?", where it was proposed in bold capitals that "the time is coming when people will die voluntarily, rather than wait for a fractured femur or a stroke to carry them off. They will ask for dying to be arranged for them." Soon afterwards *The Times* carried a Saturday religious article, "Euthanasia: the Challenge to Christian Ethics" by Fr David Forrester (15th February 75). So prevalent of late has become the mood in favour of euthanasia that the Catholic hierarchy was moved to issue a statement to be read out on Sunday, 8th December distingushing between the positive and kindly support of those near death—alleviation of pain or distress by medical treatment that may in fact hasten the process of dying, or not going to inordinate lengths to prolong life while consoling the dying—and the deliberate and direct ending of one's own or another's life, which is murder and forbidden by the law of God and the law of the land. Yes, but for how long more by the law of the land? Its convenience, like that of contraception and abortion, is too attractive for society, in its present mood, to forgo it for much longer.

This desertion of Christian idealism for secular utilitarianism in human evaluation has produced an inevitable loss of respect for persons: self convenience invariably involves a loss of self reverence, and with it self discipline, and with that an appreciation of the dignity of human being and time. It might be an indicative test of this to recall that the Chairman of the National Childbirth Trust had recently to issue a public protest against hospitals indulging in induced or "forced" childbirth, though aware of the hazards which include death or permanent brain

damage to the infant caused by over-intense artificially induced contractions in labour: the reason for such induced premature births turned out to be nothing more than the Christmas convenience of hospital staff! A more searching and universal test is to ask whether there is more smoking, drinking, drugging, gambling and voyeurism in Britain today than before. The annual report of the Customs and Excise Commissioners for 1973-4 revealed that smoking had increased by 5·4 per cent, beer consumption by 7·1 per cent, and wine had soared by 30 per cent. Alcoholism in Britain has reached a new peak, with almost a third of a million people incapacitated, a third of them severely. Over the period 1972-3 there had been an increase of 8·2 per cent on the duty yielded from gambling and betting. More than £5 million worth of drugs had been smuggled into Britain, most of them being picked up in the streets. As to pornographic literature, some three-quarters of a million books, magazines and horror comics had been seized, together with 1,750 "blue" films—all of which signifies a high degree of unpleasant self gratification. One remembers St John's admonition in his First Epistle, "all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father but is of the world which passes away." Meanwhile the dignity of the human state is a present casualty.

Now all this being so, and in such a suddenly high degree in our society, one is driven to ask what has become of those values which are specifically ordered to the after-life that is so stridently denied by so many in the West. Recently in the press, in connection with the Churches being invited to pay for all religious broadcasting, it was suggested that in the fourth quarter of the twentieth century it was high time the superstitions of the Middle Ages were anyway put to rest. What has become of the specifically eschatologically orientated values and virtues enjoined by Christ—notably the once cherished evangelical counsels of poverty, chastity and obedience? All of these have lost their old sense of dignity in the minds of the "liberated": poverty as a virtue has been rendered "irrelevant" by full employment and social welfare, and those who practise it for religious reasons are merely considered inefficient; chastity as a virtue has been rendered equally "irrelevant" by modern contraceptive enlightenment and a change of climate as to what constitutes good living (in both senses, clean living and fullness of living); and obedience has been undermined by the exaltation of individualism and accession to power of those without formal initiative through such organs as the trade unions. We may ask especially what has become, of late, of that most other-world ordered of all vocations, the call to consecrated celibacy, virginity for the sake of the Kingdom. It has once been called in these pages "the crucial sacrifice". Archbishop Frederick Temple in the last century wrote of it, "in chastity (the principle of purity) the Hebrews stood alone; and this virtue, which had grown up with them from their earliest days, was still in the vigour of fresh life when they were commissioned to give the Gospel to the nations. The Hebrew morality has passed into the Christian Church." What has become now, in the modern



Christian Church as it lives its life in a post-Christian world, of this precious virtue—both consecrated celibacy for those in vows, and Christian chastity for those baptised unto Christ and called to celibacy except in marriage? It is a good test of whether the end is forgotten or not.

And now we must face the most central question: are there any fundamental, immovable, time unaffected, custom free, principles that man can simply not avoid, though he may just ignore or disobey them? If values can so profoundly and so widely shift as fashions in the wind, are there any fixed laws for mankind at all—is there any final right and wrong, or imperative call? Is man wholly free to choose, and free to act as he wishes? Is there a term to what he may change or discard? Is he in no way morally determined by what is outside himself—like duty, or higher love, or final end? Is there in fact a law of nature and must man respond to it? Is there any clear law of God that is finally mandatory? Was there some ground truth in Eden? It is for every person on earth to answer this alone in his own soul, and then live by it. People cannot live without a sense of significance.

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## DR ALAN RICHARDSON, K.B.E., DEAN OF YORK

*We must sadly record the sudden death on 23rd February of a close friend of the Community and a regular contributor to these pages (his last contribution was an appreciation of Dr Ian Ramsey of Durham in the summer issue, and he had a review of Jurgen Moltmann's "The Crucified God" in hand). Alan Richardson died as he deserved, spared of a long illness—though his health had troubled him for a while. He died on the Lord's Day after Evensong; and that is significant, for it was he who insisted during the long recent years of the restructuring of the Minster from crypt to tower roof, when drills and cranes were at work most days, that during the mid-afternoon a silence should descend within the great space while the canons and choristers of St Peter's, the cathedral of Yorkshire, sang the daily prayer of Evensong as public worship to God. Often present there himself, he was always mindful of it happening; and presiding there last Sunday he completed the blessing of the congregation of some two hundred before he died. His wife Phyllis, as always, was with him.*

*Had he been alive and well, the Dean was to have placed the 94th Archbishop of York in his throne the following Tuesday, handing him his primatial cross as symbol of his authority as Primate of England, and presenting him to the people. He had had it in mind that after this he would retire as Dean: but the Lord has had other plans. There must be few Deans who have ever given so much of themselves to the life of the Minster and City of York—and, be it added, few Deans' wives who have so supported their husbands' work. An extended appreciation will appear in the summer issue. May he rest in peace.*

# FORMATION OF A CELIBATE

## AN ADDRESS TO THE ABBOTS OF THE ENGLISH BENEDICTINE CONGREGATION

by

DR J. DOMINIAN, M.A., M.B., B.CHIR., M.R.C.P.ED., M.R.C.PSY., D.P.M.

*Education for celibacy is motivated and regulated before everything else by the love of Christ, which is at the bottom of this commitment. Without a deep love of Christ, sacerdotal celibacy loses all meaning. Still, the meaning and exercise of celibacy are conditioned by human elements which must absolutely be looked at.*

Gabriel Marie Cardinal Garrone.

The subject is au courant, especially so when the Sacred Congregation for Catholic Education has issued its eighty-page "Guide to Formation in Priestly Celibacy" in April this year, carrying out the instructions of the Holy Father in his Encyclical Letter *Sacerdotalis Caelibatus* Sec. 61 that a guide "be drawn up with the help of truly qualified men treating with all necessary detail the theme of chastity." (It is hoped that this Guide will be discussed in the coming Spring issue).

This is one of three papers presented at St Benet's Hall, Oxford last Lent. (It is hoped to print the others later). Dr Jack Dominian will be familiar to JOURNAL readers: his first writing for us was his ground-breaking paper of Spring 1968 (p. 3-13), "The Christian Response to Marital Breakdown", which burgeoned in a subsequent book. He has been a regular contributor to the publications of the Catholic Marriage Advisory Council; and see also the Book Reviews below, section V. He writes regularly on marriage and recently on celibacy for the *Tablet*.

In connexion with this paper, we should recall the article by David Goodall, "The Crucial Sacrifice: a married layman's reflections on secularisation and celibacy" (Summer 1970, p. 178-195).

### *INTRODUCTION:*

YOUR invitation to contribute to your deliberations on the celibate life is one that I have gladly accepted because I believe that the psychological sciences have much to contribute to the renewal of Christian and religious life. This conviction is still a small and rather lonely voice submerged by the suspicion and doubt surrounding the topic and, until very recently, overawed by the importance attached to the intellect as a major contributor to man's perfection.

It is as well, therefore, at the very start of this paper to express briefly the premises from which my thinking and outlook springs. I believe first of all that Christianity is facing a challenge unparalleled in its history. There will be those who say that Christianity has and will always face crises. This is true. But the crisis of today is not primarily about Christianity but about God. Contemporary man has had most of his bearings about God systematically eroded as science has become his handmaid in exploring the meaning of the universe for which God is apparently irrelevant.

And by science I do not mean just the technological sciences. I mean also the sociological and psychological ones which together appear to provide all the tools for investigating and understanding the mystery of man. Now, from the depths of my faith, I know that illuminating as



all these sciences are they do not and cannot provide the fulness of justification for human existence. This is not only because science cannot offer the key to the mystery of the origin of life but, even if it could, it can never provide a satisfactory answer to the "why" of it all. As far as the "why" is concerned, Christianity has a most arresting answer in Christ.

### *JESUS CHRIST:*

It is not an accident, therefore, that most recent theology has become Christ centred. For me personally it provides the key to everything. The imagery of God has suffered severe reverses chronicled in that extremely popular book by the Bishop of Woolwich, "Honest to God". And the way back to God the Father is through the Son. That is the cornerstone of all my thinking and it is the key to the life of celibacy which I would like to support by two crucial concepts.

The first one is Christ's own invitation to the single state for the sake of the Kingdom, a point which you will be considering later on.

The second is that such an invitation means that the celibate, like all Christians, has to aim to be Christ-like and here I would like to describe several features about Christ which are indispensable to the human personality when it tries to imitate Him. All of them are highly pertinent to the contemporary world.

The first of these is the urgency with which contemporary man is seeking autonomy, the desire to maximise an inward, self directing, self controlling life. The challenge this provides to basic structures of society, be they civil or religious, is something we are all familiar with and yet autonomy, in so far as it is man's freely chosen response in thought, action and behaviour to neighbour and God, is indispensable and the incarnation reinforces it totally. Christ's response to the Father was not that of blind obedience but one of freely chosen love as St John reminds us again and again.

> "The Father loves me,
> because I lay down my life
> in order to take it up again.
> No one takes it from me;
> I lay it down of my own free will." John 10. 17-18

But this autonomy took place always in the context of a relationship, the relationship of love between Father and Son. The essence of living is to be found in relationships of love, not in unilateral isolation of autonomy, nor in the chaos of anomie. Having established the primacy of autonomy, Christ's freely chosen way of life, the next feature is the characteristic of the wholeness of this life succinctly portrayed by St Paul in Colossians:

> "He is the image of the unseen God." Col 1.15
>
> "Before anything was created, he existed,
> and he holds all things in unity." Col 1.17

"As he is the Beginning
he was first to be born from the dead
so that he should be first in every way;
because God wanted all perfection
to be found in him." Col 1.18

When the Christian orientated towards Christ talks of holiness, the dynamic psychologist orientated towards man calls for wholeness and the two refer to that personal integrity in which all parts of man, the physical, intellectual and social are allowed to develop to the fulness of their potential, in harmony. This Christ had and it leads to another vital factor of celibate life.

If personal integrity requires the fulness of personal growth, then for the Christian this realisation of potential is not directed towards the self, it is characterised by availability for others in and through Christ. Traditional Christian thought has approached this in the reverse by referring to the theme of Christ's kenosis or emptying of himself. St Paul describes this in Philippians:

"In your minds you must be the same as Christ Jesus;
His state was divine,
and yet he did not cling,
to his equality with God
but emptied himself." Phil 2.5-7

This concept of kenosis has been seized upon by many as a basis for self sacrifice and denial. What, however, must never be forgotten, particularly by the celibate who is dedicated to the services of others, is that there can be no emptying if there is no fulness of being and it is this fulness of being that needs constant attention in the development of the human personality if it is to imitate Christ. This is really what is meant by loving one's neighbour as oneself. So often love of self has been seen in derogatory self-centred, selfish terms. In its proper meaning, essential for Christian life, it is of course nothing of the sort. Indeed, Christian life demands a continuous enlargement of self in order to have a growing fulness which can be emptied for others. I interpret this totality of being when Christ answers the Jews with that devastating response:

"I tell you most solemnly,
before Abraham ever was
I am." John 8.58

which is a statement that transcends the limitations of time and space and becomes an existential pronouncement of eternal ontology.

So now we have gathered most of the human characteristics relevant to the Christ life. The sense of freedom and personal choice exercised in relationships of love, built in the life of community, aiming at the fulness of being, for the sake of availability to others and we are left with one last item. To autonomy, integrity, must be added one final word—authenticity. The word authenticity comes from the Greek and means literally—"one who does a thing himself". You can see the appropriateness of this word in the context of this paper. What a person does derives its validity because it arises from the autonomy and integrity of the individual. It no longer depends on the presence of fear, blind obedience, the need to please, to placate, to do something for another which does not correspond to the genuine intention of the doer. Please note that this does not mean that the only activity must thus be pleasure-seeking and avoid suffering; the way of the cross can never be this. But it does mean that what we aim to achieve for ourselves and others represents the genuine expression (however mistaken) of our inner self and is not dictated by expediency, summed up once again in that marvellous psychological gospel of St John:

"As for human approval, this means nothing to me." John 5.41

Here then we have a summary of the total goal of formation of the celibate. The setting is community life, the reality is relationships of love, through which personal autonomy, integrity and authenticity are aimed to achieve the fulness of being which is that of Jesus Christ for the sake of service to others. In a sense this is the Kingdom of God which is now already present in the human community orientated towards Christ of which the religious community must be one of its principal earthly manifestations.

But how, you may well ask, are these goals achieved? Traditionally we have replied through the evangelical counsels of chastity, poverty and obedience. I do not believe that this is a completely satisfactory answer any longer and, since this is a radical break from tradition, my comment needs elucidation. All the three counsels will, of course, remain important but, in my view, apart from chastity—which must remain central—poverty and obedience have to become ancillary to two other key ideas which are psychologically orientated, namely healing and growth. The rest of the paper will now be devoted to developing these ideas.

*SUITABILITY OF CANDIDATES:*

So, having outlined the goals of the celibate life we must begin at the beginning and ensure that only those who have the appropriate vocation are admitted and encouraged to proceed. This brings our attention to selection and a few vital remarks have to be made here. The celibate is entering religious life to give testimony to something positive; namely the reality of Jesus Christ and the fruits of his existence for the meaning of life. He is not entering to escape from life and the first responsibility of every religious community is to ensure that it does not become a focus for those who consciously or unconsciously cannot engage in the taxing task of living. From extensive professional experience I want to spell out what this really means.

Most candidates present themselves for the religious life in their late teens or early twenties. Strict chronological age does not matter; what really matters is emotional maturity. Please note I have not said physical or intellectual maturity. The latter may be frequently present in the absence of emotional maturity or the capacity to achieve it and this is what really matters. But what do we mean by emotional maturity? We mean many things but I would like to concentrate on three characteristics.

(a) *Dependence—Independence:*

The first one is the dependence-independence dimension. We all start life in a state of utter helplessness, utterly dependent for our survival on our parents. Some two decades later we have acquired a sufficient sense of our own confidence and self-determination to take life in our own hands and run it without too much anxiety. This applies to the overwhelming majority of young people, but not to all. There is a sizeable minority who, despite their physical and intellectual adulthood, are still looking for parental substitutes. The Catholic Church, with its authoritarian structures, reflected in turn in the religious community when it is run without proper insight, has been the haven for those emotionally dependent persons. The Church has paid a heavy price for attracting such individuals for, as they slowly mature over the next few years, they no longer need the crutches of the community or the abbot and they depart because their vocation was not to Jesus Christ, but to the need for emotional safety. The few who never grow up remain because the world outside is a place of terror from which they remain permanently in retreat. Such men and women do not represent the maturity of Jesus Christ and really should have no place in a religious life which, by its daily style of life, makes demands on its members which require emotional maturity for their discharge. Which in turn means continuous emphasis on personal evaluation, judgment, learning by trial and error, the ability to exercise one's discretion and take the full consequences of one's responsibility. A community which does not provide these opportunities for its novices will never find out their underlying emotional uncertainty and will make mistakes about a true vocation.

(b) *Crisis of Identity:*

The crisis of adolescence is not only reflected in the assumption of personal responsibility and its consequences, it also reflects the fact that a young person now feels that he is no longer a child and yet not an adult. The unuttered cry of many such a person is really "Who am I?" The confused and uncertain young man or woman may make the mistake of finding an identity through a socially acceptable role. If they marry, they assume the status of husband-wife, father-mother but, since they are in no sense ready to be either, these externally imposed identities are prematurely placed on an inner world that has yet to discover its bearings. Hence the abormally high rate of marital breakdown in youthful marriages. The same applies to the celibate who, unbeknown to himself, chooses a role; in fact a highly significant role because of its religious context and thereby comes to believe they have resolved their identity crisis. A tradition which has emphasised the need to respond urgently to God's call has urged in the past the acceptance of a vocation when, in fact, what was happening was the trying out of an inappropriate remedy for an inner confusion. I would go as far as to say that the training for celibacy should emphasise the opposite, namely that a vocation must be assumed not to exist until this has been proved to the contrary by the completion of a rigorous training.



(c) *The Inability to Relate:*

The third and, in some ways, most vital point is that religious life implies the absence of an intimate, close, one-to-one relationship. Now in my work as a psychiatrist I meet many men and women who have profound difficulties in initiating and sustaining close relationships and from the hundreds of examples I would like to summarise the main reasons. Such men and women are by nature shy, close emotional involvement overstresses them and they avoid it; they are lacking in confidence and self-esteem and therefore are worried that others will find nothing acceptable in them (which forms one of the standard spiritual traps because they escape into the belief that somehow God will accept them, which leads to fatal spiritual cynicism unless they come to accept themselves as genuinely lovable people). Lacking in self-assurance they are highly critical and envious of others and feel therefore the need for the discipline of religious life as a corrective training to hold their impulses in check, or their sexual life is so distorted in one form or another that they avoid the responsibility of correcting it by abandoning the goal of sexual activity altogether. I must emphasise that none of these characteristics in themselves is an absolute barrier to religious life, but they all constitute an escape from a difficulty and, unless the difficulty is realised and actively pursued with the aims of changing it, religious life simply accommodates and reinforces the problem, particularly if the community concerned avoids interpersonal relationships and sustains a pseudo-mutuality in which those present are outwardly in contact with each other but are in reality miles apart. If I had to highlight one of the real dangers of celibate life in community it would be that of pseudo-mutuality in which the community engages in common activities but the participants remain basically aloof and distant from the healing growth that relationships of love demand which now leads me to describe *the three characteristics of community life which I would place psychologically as crucial for the wellbeing of a community, namely sustaining, healing and growth.*

*SUSTAINING:*

The history of monasticism has always shown the importance attached to the work of a community which makes it independent. Work is a vital human need through which we sustain the meaning of our identity and I would say that no-one is fit to enter a religious life who would not otherwise have been able to sustain himself or herself in the world outside. This may not have applied in the past but must certainly apply now. This acts as a deterrent that the advantages offered by the community which assumes responsibility for personal survival can never become a sufficient temptation which unconsciously makes the individual think they have a vocation whereas in fact they are seeking the advantages of a secure situation with the extras of further training. That is why in my view, when professional training is envisaged, I feel strongly there is a very good case to be made for its completion prior to entry.

Be that as it may, a community has to sustain itself materially and work is, of course, a vital part of its spiritual life. Here, therefore, I should add what has become for me a basic conviction. Hitherto it has not always been clear in religious life—apart from the monastic tradition—where the primacy of value lies; in work or community life. I would assert categorically that it lies in the quality of community life where two fundamental processes must occur, that of healing and personal growth.

*HEALING:*

The idea of healing is very familiar to the Christian. It is couched in terms of sin, man's alienation from God, the need for a redeemer, the self-revelation of God in Jesus Christ, the grace of this revelation and availability to man which, in the Catholic Tradition, has taken a special form in the sacramental life. Within this framework, which in turn has been developed into a code of morals, values and prescriptions for daily life, the Christian has been encountering God's saving presence.

I believe that the psychological sciences will, in fact, revolutionise our understanding of healing as the information now available to such experts as psychotherapists becomes common knowledge. It is my most earnest desire that the Christian community, particularly the religious life, should reorientate itself as rapidly as possible to grasp the essentials of psychological healing, for here at hand we have one of the most powerful means of advancing God's cause of salvation.

What does a psychiatrist really mean by healing? Basically he is saying two things. The first is that all of us are subject in our behaviour either to excesses or to deficiencies which prevent us from functioning effectively. These are frequently genetically inherited. We are of course familiar with physical or intellectual defects. As medicine progresses, physical abnormalities become less and less but, even today, we are aware of congenital deafness, blindness, colour blindness, stammering, etc., etc. Equally we know of the ravages of mental sub-normality. But we know usually very little of the problems associated with excessive mood swings which lead people to have overt manic or depressive illnesses, excessive anxiety with all the phobias this produces, excessive tendency to tension with the crippling outburst of aggression, aggressive or sexual impulsiveness, or the opposites such as the lack of energy, drive, the capacity for sustained activity, low threshold to frustration and so on. So far all these disturbances have been seen in the context of moral, i.e., personal defect, and the solution has been to shame people out of them by investing such actions with morally culpable terms such as laziness, selfishness, animal behaviour and so on. By doing this we have of course frequently fallen into the dangerous trap of condemning totally the individual and, secondly, of defining goodness by the avoidance of certain disapproved activity such as is now described. Or even worse, escaping into another dangerous myth, of explaining everything by the idea of original sin which offers a neat hypothetical solution and solves absolutely nothing.

Now, in fact, each of these factors—and many others—is slowly becoming isolated and gradually understood. By the judicious use of drugs, the Pavlovian technique of behaviour therapy and retraining we can attack some of these problems successfully and begin the long haul of the healing of the human personality. Now one vital aspect of healing in the community is to learn how to discern these constitutionally determined handicaps, seek the appropriate solution where one exists, avoid the manipulation of the individual through guilt for happenings over which he or she has no control and therefore enlarge the available energy and resources for the process of healing and growth instead of using it as a way of self-defence from the unjustified accusations of others.



The second thing the psychiatrist is saying is that the adult personality is the product of two factors. The first, just mentioned, is the genetic inheritance, built into the constitution of the individual and further shaped by the health of the individual. The second is the experiences we receive from our parents, teachers and those in authority who in a space of some two decades are responsible for offering us the means of achieving certain essential human characteristics which are associated with maturity. These are the ability to move from total dependence to independence in which we can assess, judge, discriminate and evaluate, stand on our own two feet emotionally and not fear that, without external guidance, we shall collapse, to have a sense of our worth, that is to say to feel lovable and therefore capable of loving others. Now in fact we emerge from our childhood with many wounds, some minor and some major. The principal ones are the lack of security, the lack of feeling we belong, we are wanted or appreciated, with a markedly poor sense of our personal worth and a highly exaggerated sense of our own worthlessness, highly vulnerable to criticism, easily frightened and so sure of our own meaninglessness that we dare not get too close to anyone in case they discover only too quickly our insufficiency and reject us. Christian education which has emphasised asceticism, a false sense of humility, self-abrogation, a deep sense of badness, indeed the negative aspects of man has greatly contributed to this damage and, as I have written elsewhere, the model of Christian education must be affirmative, the enlargement of the self, not diminution to the lowest possible denominator of avoiding the forbidden.

Once again, therefore, the religious community must be a healing community. For this certain vital characteristics, in some ways quite different from those that have prevailed in the past, will be needed in the future. As with sacramental healing, which presupposes the direct encounter between man and God in and through Jesus Christ, so healing is an extension of this in the Christian community whose mystical presence is Christ now encountered in the intimate personal encounter between, to use Buber's language, an I and a Thou.

The I is a wounded person who is seeking the conditions of security, trust, openness, approval, reassurance, affirmation; not the exaggeration of their faults but the enlargement of their personal significance through unconditional personal acceptance. The Thou is the other person in the community who is blessed with some of these qualities whilst he himself seeks healing in other respects.

Such healing requires intimacy, openness and—above all—the intervention of feelings. No one will deny that, while feelings have always been recognised in the Christian tradition, the intellect has been in the ascendancy in the West. As far as I am concerned that era must now come to an end. Not that we should abandon reason and logic, not at all, but we must recognise the equivalent importance of feelings; for a faith which is based on love which does not give prominence to feelings and emotions is ludicrous, as I think part of our Christian tradition has been.

It should never be forgotten, particularly for the celibate, that our earliest and most vital experiences were the communication of physical and emotional feelings. Long before we could speak we experienced the blessed security of being touched, hugged, smiled at and reassured with loving noises. The body and emotional experiences are the foundations of personal communication, long before words and ideas came into prominence. In due course they do assume importance but to extol them in preference to our earliest and most basic human experiences is to distort the nature of man. If the celibate therefore is going to give up the physical communion of a one-to-one experience of marriage, what he must retain without any shadow of doubt is the compensation of a rich feeling and emotional life. Something which Vatican II stressed. This is, of course, revolutionary for many but we should remember that our everyday life is controlled a great deal by our feelings. Apprehension, fear, anxiety, security, insecurity, trust and mistrust, liking and disliking, anger, hate, acceptance, rejection, comfort and discomfort, feeling relaxed or tense, guilt, forgiveness, resentment, envy, jealousy and many other moment-to-moment experiences which govern so much of our life depend a great deal on feelings and emotions. The religious community must aim at emphasising the awareness of these characteristics, encouraging friendships, openness and intimacy for the reduction of these negative feelings and the increase in confidence, self-acceptance and self-esteem. Here, of course, all our traditional fears of special friendships have to give way to the sense of a healing community where maturity will act as the brake against fragmentation.

*GROWTH:*

Healing is in fact the prelude to personal growth. We cannot realise the fulness of our potential until we stop using most of our energy to avoid the danger of personal disintegration from the fears of being found wanting, incapable, worthless, unlovable and therefore liable to be rejected, ignored, humiliated and cast out. When such fears do not exist, or they exist minimally, we are in a position to discover our talents to the full. These talents may be physical, intellectual, emotional or social.

Many psychologists have written about this process of growth. It has been variously called self-actualisation, self-realisation, individuation and many other names. But at the heart of this is a process in which the potential of the individual is encouraged to unfold to its limits. I am personally convinced that, when a penetrating understanding of Christ's personality is reached, we shall find that this process of self-realisation is



central to the mystery of the Incarnation.

This is a process which has humble beginnings and we can understand its essence from understanding the development of children. Child psychology tells us that the child develops in and through phases and the work of Piaget† has shown how these phases allow the child to expand its cognitive and social world.

The excessive emphasis placed on the intellect has given us the mistaken notion that, with school or university over, growth somehow ceases. Nothing of the sort happens. It is true that absolute physical and intellectual growth ceases but even this is not quite true for, with the passage of time, we learn to be far more effective in the way we use our training. Far more important in the presence of a facilitating environment in which we go on making discoveries of new and hidden talents pointed out by others or discovered by trial and error by ourselves. These can cover a whole range, such as cooking new dishes, learning a new language, improving on gardening or developing our ideas, writing and creativity. Psychologists speak of peak experiences, sudden insights, discoveries which go on continuously in ourselves but which need a positive, affirming environment so that the seedling blossoms into a full grown flower.

Feelings in particular are capable of growth. Our patience, compassion, generosity, understanding, go on improving as we learn to read more accurately the signals that others give which allow us to meet their needs far more accurately and reduce the area of misunderstanding or even active damage.

Thus between them, sustaining, healing and growth become the foundations of all personal relationship and now I must finally return and place these in the context of the three evangelical counsels of the religious tradition.

*CHASTITY:*

Clearly the feature that divides the celibate from the married is not the presence or absence of sexual pleasure, but the absence of an exclusive one-to-one relationship which is confirmed by the reality and symbolism of sexual intercourse. What the celibate gives up is an exclusive one-to-one relationship and here he is modelling himself on Christ, the man for all, hence the importance of his availability and secondly he is eschatologically anticipating the kingdom in which there will be no taking or giving in marriage but, please note, where personal relationships of love modelled on the Trinity must exist by definition of all that Christianity stands for.

So the challenge for the celibate is not primarily sex or the avoidance of the members of the opposite sex but the incorporation of the psychological characteristics of the opposite, as Christ's gentleness, warmth, acceptance, intuitive insights and understandings incorporated feminine traits and the ability to heal and to grow without an exclusive one-to-one relationship. Anyone who can muster these essentials has the capacity to

† Jean Piaget 1896—Eminent Swiss Educational child psychologist.

pursue the celibate life, not as a way of escape from anything but as an outward manifestation of an inner fulness of sexual and personal maturity.

*POVERTY:*

Of the three evangelical counsels, chastity remains central; not so poverty and obedience for, as far as I am concerned, these are subordinate to healing and growth and now become means and not ends in themselves. What I am saying here can be summarised thus for poverty. The material poverty of the celibate can certainly be a sign of concern for the poor and also an aid for the avoidance of the traps of richness and worldly concern. But all this pales into insignificance before the richness acquired inwardly by the positive enlargement of the personality. The fuller a person becomes in his own experience of himself, the less he needs material goods or social advantages to enhance his identity. The vow of poverty has not only an eschatological meaning, like chastity; not only has it value in protecting man from the seduction of material goods, but its ultimate meaning emerges when the inner experience of self increases sufficiently to make the external support of self redundant. Surely it is this poverty which means utter abundance. Christ possesses it in His own right through His relationship with the Father, which is what the world is looking for and which the religious community can highlight.

*OBEDIENCE:*

And the same with obedience. Since obedience has come to play such an important role it is necessary to assert that Christ's obedience to the Father was freely given and arose from His total authentic personality, constantly expressing integrity. This was not the obedience of an inferior to a superior; not of a child to a figure of authority. Only when these principles are clearly grasped can we really reach the meaning of obedience. The obedience of love, which is the only obedience appropriate in personal relationships, has to be distinguished from that of an impersonal law or authority for which love has no meaning.

Obedience, therefore, can only operate in the context of egalitarian relationships of love which respect and facilitate the autonomy, integrity and authenticity of the person. It is the freely given response of the individual out of love which ultimately can offer sacrificially the whole of self as Christ did, that belongs truly to the meaning of the evangelical counsel.

May I conclude by a personal credo. I believe that religious life has a future and an important future. For within it and the family—hence my other concern, namely marriage—are to be found the three essential characteristics of sustaining, healing and growth which are the essentials for human perfection. Furthermore, the world has received the self-revelation of God in His Son where all these three manifestations find their completion. The world can try to pursue these aims but it can only fully fufil them in the presence and grace of the one and only who, by His life and death, left a permanent model of the way, the truth and life in and through love.



# CELIBACY: A MONASTIC ATTITUDE

by

DOMINIC MILROY, O.S.B.

*Fair as the rash oath of virginity*
*Which is first-love's first cry.*

Coventry Patmore.

Ours is increasingly a generation unwilling to make long-term commitments either to persons or to ideals, and so a generation reluctant to bind the future by present vows. We know dimly who we are now, and the more dimly who we may become, and more dimly still what may become of us. Not servants of fortune, we are nevertheless not masters of our fate—never less that in a world of rapid and radical change, both material and moral.

So it is that the young are refusing, more of them each year, to enter such serious vows as those of marriage. It is not that they value vows less: it is rather indeed that they respect them more, too much to want to undertake them only to break them. "To have and to hold for better or worse . . . till death do us part" (RC), "To forsake all others so long as they both shall live" (C of E), this is found too final for frail and fallible people, who do not want to live out the stigma and penalty of failure for the rest of their lives. But then, as Bishop Montefiori has said, marriage is not only the expression of love, but also of faith and hope. *A fortiori* this is so of celibacy, which is not a state so much as a search for the state of love which our faith and hope promise us.

This paper was drafted for a meeting of the Abbots of the English Benedictine Congregation at Oxford last March. Fr Dominic has since left his House at Ampleforth to become Prior of the Collegio Sant Anselmo, Rome.

"A CRISIS of the mind, not of the flesh." Celibacy has not proved to be an easy subject to be dispassionate about, partly because it is bound in any case to be a fairly highly-charged topic, and partly because the two sides of the debate tend to talk in different languages and without pausing to translate, in a manner that is common in political debate. My main purpose is to try and state, in a neutral way, what seem to be the most important questions currently being asked of the Church's tradition of celibacy: this involves an analysis of the attitudes underlying the questions, and of the terms in which they are expressed; and (from our own point of view) a look at the influence of these attitudes within the monastic context. It seems clear that unless we do full justice to the causes of the present discontent we are unlikely to come up with a really convincing modern description of celibacy, and by that I mean of course a way of presenting the demands of celibacy which will hold the minds and hearts of the next generation of monks.

Maybe I need to prove that there is such a person as the modern monk. It is no doubt a mistake to exaggerate the special features of the present age, and to be deceived by *Time Magazine*, Reith Lectures and theology paper-backs into the belief that we have invented the generation

gap. But there is at least an important residue of truth in the proposition that the modern novice thinks like a modern student (after all, he is one), i.e. he tends to relate to the monastic institution in a way not altogether unlike the way in which the unversity student relates to academic or political institutions. To generalise somewhat, he is, in contrast to many previous generations of students, an instinctive radical. He has an enquiring mind, distrusts any kind of status quo, and takes it for granted that, on the whole, change is a good thing in principle. He is suspicious of authority as such, especially if the awful word "paternalistic" can be attached to it, and expects to be consulted. He dislikes conformity, rigidity and legalism even more than the rest of us do. He is used to moving in an "open" society of shifting, informal and often intense relationships, prefers an exposed situation to a sheltered one and is willing to take risks in his personal life. He is conscious of a need to commit himself to persons and causes, but prefers to remain uncommitted on a great many issues, often important ones. He does not relinquish these attitudes, which are largely unconscious ones, on becoming a monk; in fact he rather expects the monastery, as a Christian community, to embody the human values which he admires, and to offer him an enriching pattern of close relationships and of intellectual and moral challenges, free of the injustice and prejudice which distort ordinary human society "in the world".

Nor is the monastery, once he has joined it, any longer a "haven" from outside pressures. The open and speculative character of theological courses will confirm rather than resist whatever radical attitudes he already has. Secular culture, moreover, exerts a far greater influence within the monastery than in the past. Indeed, it is probably true to say that the novel and (where it is available) the cinema are in a very special way for the monk windows into the more problematic areas of modern society; through the images and themes of fiction he keeps his moral sense tuned in to what is happening. That this involves an element of escapism is too obvious to be worth arguing: in this context the point is that it is increasingly felt as a need and accepted as a norm. Thus the characteristic preoccupations of modern society—relationships and their effects, various types of protest, the problems of alienation and loss of moral purpose, the search for meanings, and so on—help to shape the mood of monks and their manner of involvement in the world. To give only one fairly marginal example: it would be interesting to know how many young monks today have read the novels of Hermann Hesse, which have come so much into fashion recently because they so vividly articulate the attitudes of the intelligent drop-out, with his distrust of convention and safe mediocrity, his search for simplicity and for direct experience, his instinct for mysticism and the bizarre. Hesse's novel "Narziss and Goldmund" even has the added appeal of being set in and around a medieval monastery, and pinpoints certain basic features of the monastic vocation in a disconcertingly apt, albeit very romantic, way. There is no way nowadays of escaping the challenge of this kind of imagery, and it would be a mistake to underestimate its importance.



This generalised picture of the modern novice is relevant to the problem of celibacy in two ways. Firstly, at an intellectual level, the present generation of students is, quite simply, open to radical questions and sympathetic to radical solutions of them. The special factor of monastic vows will not prevent the problematic character of celibacy from impinging on monastic thinking. Secondly, the new and more "open" attitudes which have come into monastic life, not only through recent noviciates but through the general movement of renewal following Vatican II, are making monastic life more vulnerable to outside pressures. The monk is already a good deal less secure than he used to be. The opening of the monastic "enclosure" to an increasingly wide variety of pastoral involvement, the greater informality which characterises everything from liturgy to dress, and the loosening of certain traditional restraints or inhibitions under the influence of the charismatic movement and shared prayer, represent a significantly new orientation, which is bound to be problematic. The monk's "flight from the world" is increasingly felt to be, not a somewhat elitist rejection of society, but the search for a new way of relating to it, the monastery thus becoming a focus rather than a refuge. Monastic celibacy is likely to be one of the key pressure-points of this pretty historic shift of emphasis.

Given this general context, it is not surprising that celibacy should have tended to become increasingly self-conscious in the monastic world, just as sexuality in general has in the secular world. Neither may be altogether desirable developments, but they go together; we have no choice but to situate our doctrine of celibacy within a developing humane and Christian ethic of marriage and sexuality. This is why it is important to understand as clearly and as fairly as possible why traditional attitudes are being questioned. The problem of celibacy is not an isolated problem of discipline; it is part of a wider problem of ethical philosophy, not in an academic sense but in the more practical and immediate sense of philosophy of life or general outlook: life-style is probably the word.

An apology in advance to those who do not like the terminology of modern philosophical debate. It is unavoidable, especially when referring to texts written in French—a very eloquent language, but one which has a peculiar genius for using emotive vocabulary in an incantatory way, and in general for making ordinary speech (including philosophy) masquerade as poetry. It is, however, sometimes honest.

One might expect at first sight that the most serious challenge to the traditional practice of celibacy would be the traditional argument, reinforced by post-Freudian psychology, that it is simply unnatural. But this argument comes mainly from outside the Church, and carries much less weight amongst actual or potential celibates than the far more elusive questions which hover these days around the nature of human commitment (whether to celibacy, marriage or anything else in the same order), the relationship between personal choice and legal obligation, individual and community, and so forth. What may appear to be uncertainty about the

value of celibacy is very often—and this lies deeper—a question about the nature of fidelity.

Now it is very easy for those who do not see the problem simply to dismiss the questions of those who do as escapist rationalisations, or at least to give the impression that there cannot really be, all of a sudden, a new problem about celibacy which nobody had thought of before. In this way defections from the celibate life can conveniently be lumped together under the general heading of the effects of permissiveness within the Church, along with broken families, lapsing and so on.

A close study of individual cases, however, is enough to suggest that such a generalisation is inadequate, partly because so many of the defectors have been, by any judgement, excellent and dedicated priests, and partly because their personal crises have been above all (as I suggested at the beginning) crises of the mind, linked to each other by a remarkably coherent series of recurrent questions, which make a good deal of sense to a growing number of people, believers and unbelievers alike. We are faced here with a very important "credibility gap"; the questions that we are dealing with appear to be phoney ones to one group of people and real ones to another. It is important for us to treat them as real questions even if we suspect that some of them are phoney, as we may certainly take it for granted that most students of modern philosophy and theology will regard them as real, and we shall be of little help to them if we close the door.

The real questions about the nature of commitment to celibacy have come in the wake of the widespread shift of mood and of outlook which may broadly be termed the existentialist movement. Even as an academic philosophy, existentialism spanned the division between faith and atheism, but its main legacy has been a way of thinking and feeling about the world and about human behaviour, together with a specialised vocabulary, which has percolated both into academic writing on subjects not specifically concerned with philosophy or theology and—perhaps more importantly—into everyday discussion about the nature of human life. A philosophy is at its most influential when it has disappeared by absorption and is no longer acknowledged. The currency of words like *sincerity, dynamic, commitment, relevance, authenticity* and *liberty* is an extremely pertinent example of this. The ubiquity of this vocabulary implies a scale of values which is perceptibly different from that of previous periods, and it is very precisely because it is from within this scale of values that the new questions have come that they are serious ones.

At this point it is necessary to be very specific. In attempting to outline, firstly, a commonly accepted and more or less existentialist basis of Christian thinking, and, secondly, the questions relating to celibacy which arise from it, I shall refer to several representative texts.

What is most relevant in existentialism is well summarised in Ignace Lepp's "The Christian Philosophy of Existence" (Gill, 1965). The key to true human and Christian living is, he suggests, to be found in the choice



of an *authentic* way of life. To be inauthentic is to live superficially and to shelter behind the trivialities, the routine, the morally undemanding patterns of everyday life, and thus to fail to perceive basic moral challenges. To be authentic is to recognise these challenges, to be open to the ambiguities and the underlying anguish and imperfection of life in the world, and to respond to them by committing oneself in a continually fresh way to the values one perceives.

To be authentic in this way involves *risk:* a worthwhile moral decision would not be a really free choice if all the factors were known in advance. The greater the authenticity, the greater the risk. To opt for safety is to opt for inauthenticity. In the same way, the decisive moment of life, i.e. the discovery of authenticity, may come from confrontation with a great and powerful passion, which breaks down the surface structure of safe routine and reveals the true moral dimensions of existence.

This somewhat hypnotic vocabulary may be taken, from one angle, simply as an interpretation of the psychology of what an earlier generation would have called "conversion", especially when it is marked, as it is in the case of all the great existentialist writers, whether Christian or not, by a very strong emphasis on the enduring wholeness of an authentic commitment. But its basically subjective character inevitably opens up one crucial problem, which is this: how do you judge authenticity? What happens when a way of life, a choice, that had previously seemed authentic turns out to be less authentic than some freshly discovered one? By what criteria, other than the presence or absence of anguish, risk and passion, do you judge the values of competing choices?

One thing is clear: it is not enough according to this analysis simply to refer to the authority of decisions made in the past, even though these carry weight. A past that has been exposed as inauthentic (or relative) has forfeited its authority.

This position is nowadays a very normal one, and indeed probably reflects fairly accurately the mood of a whole generation. The special importance of existentialist writings is not to have founded a movement but to have defined a mood.

The same is true, a fortiori, of the Personalist wing of existentialism. An article in the TLS (28th Dec., 73) recently suggested that Martin Buber's influence had declined in the sphere of the theology of faith, but the fact remains that, since the publication of "I and Thou", it has become increasingly difficult to justify, to most people, any human mode of existence not rooted in, and expressed through, personal relationships. As in the case of existentialism proper, the vocabulary of personalism has become common currency. *Encounter* and *Dialogue*, like Authenticity and Commitment, may still strike some minds as being the products of a nasty jargon (and they certainly deserve careful scrutiny whenever they occur more than once in the same paragraph), but they cannot be dismissed lightly. The implications of personalism with regard to celibacy are too obvious to need elaboration.

Here, then, is the "crisis of the mind". It is as well to see that celibacy is by no means the principal victim of this crisis. Indeed, the crisis of celibacy is not really a crisis of celibacy at all, any more than the crisis of marriage is a crisis of marriage. Both are aspects of a crisis of commitment. There is a paradox here. Existentialism is above all a philosophy of absolute commitment, and it is for this reason that any commitment which seems to fall short of the ideal will forfeit its moral stature, its emotional appeal and its rational support. This is why the argument against a rigid view of celibacy, whether in individual cases or in general, seems to many people so *real*, even if they have not thought it out at all fully. They are prepared to give the benefit of the doubt to anyone who appears to be abandoning one level of commitment for a deeper one. The fact that they may on occasion be victims of a mere rationalisation does not alter the profundity of their instinctive sympathy.

It is not surprising that the most cogent attacks within the Church, on the tradition of celibacy as a binding vow should be expressed largely in classical existentialist terms.

One such is Pierre de Locht's "Les Risques de la Fidelité" (Paris, 1972). This is an explicit plea for a reconsideration of the legal obligation to celibacy. Central to his case is the conviction that human society is undergoing an intense transition, and that it is essential to define old roles in a new way; otherwise, those whose lifestyle and whose way of perceiving moral values is modern, but who are tied to systems and obligations which are not, are going to be caught increasingly in an intolerable conflict, a trap from which there is no escape except by defection. A system of personal commitment imposed from without, demanded by law and required by contract, simply does not correspond any longer to what is most vital and real (i.e. authentic) in the human spirit of today. It has steadily lost its power of attraction. A new emphasis, a new modality, must be found, to restore both to marriage and to celibacy their indispensable link with genuine liberty.

The high value placed by modern man on personal liberty, and his sense that fulfilment and happiness depend on a freely given and continually renewed choice of what is best, are facts which the modern Church tends to recognise in theory but not in practice. Why should the devil have all the best tunes? What is happening as a result is that the Church, with its juridical and static sense of stability and its apparent maintenance of a moral attitude centred on prohibitions, allows no room for the reorientation of individual lives which a true sense of the demands of the modern world makes inevitable.

Obviously there are, as there have always been, defections which arise from simple infidelity. But this is not the characteristic pattern today. Most priests who abandon celibacy do so, he argues, because their way of living out their apostolic commitment has thrown in their way a host of new factors which their original contract did not visualise. The altered sense of Christian community, the new valuation set on marriage and sexuality, the awareness of the previous failures of the Church's ministry to



become truly involved at the heart of much that is happening in society and the determination to redress this—the discovery, in short, of a new and imperative modality of priesthood: all this amounts to a deep reorientation, both human and pastoral, which renders much of their previous formation and their previous assessment of their role inauthentic.

What appears sometimes to be a total failure on the part of the "official" Church to recognise the problem, quite apart from whether it sanctions the solution, is bound to seem either cynical, negative or short-sighted.

The nub of de Locht's proposal of an alternative to the traditional vow of celibacy by which an undertaking is given to be bound by a law, is to be found in his reference to what he considers to be the prophetic stance of the Little Brothers of Charles de Foucauld. They do not take a vow; they make a promise of fidelity of an open and provisional kind, a commitment by which they undertake to remain faithful to the interior demand ("exigence") which has drawn them to this moment of promise. They do not, in other words, put themselves in the position of being tied in a juridical way by the past, and they thus avoid "blocking" their future, remaining open to any possible reorientation or fresh discovery whilst being deeply committed.

The trouble with the present system is that this openness to the future is not possible. The initial contract suppresses the possibility of what might be authentic demands in the future. An authentic response is one that is given here and now; ideally, it forms a continuous pattern with a network of previous responses and is part of a process of commitment that grows deeper and richer as it is constantly renewed; but if it is merely a continuation of the past, based on the fear of breaking a contract, it simply is not true fidelity. To tie by juridical contract is to limit liberty, to guard against risk, and thereby to inhibit permanently the possibility of authentic fidelity. Liberty, risk, choice, fidelity, commitment: these are the classic components of the existentialist definition of authenticity, and for that matter of morality. de Locht's case for a reconsideration of a merely juridical view of celibacy is a consistent and attractive one, and does not deserve to be dismissed simply as a rationalisation (though it has, at moments, the flavour of one).

It would certainly not be enough to reject his whole case because his conclusions are unacceptable. Nor, on the other hand, is it by any means necessary to accept uncritically his particular version of the existentialist case as a sort of package deal. His definition of liberty is very one-sided, and far too much of his case rests on the assumption, which is never discussed, that contracts do quite simply diminish liberty. One need not be ashamed of arguing, on his own ground, that one of the main purposes of any contract is, in a complex way, to protect, not just one liberty, but several, or of defending the psychological truism that one can deliberately choose to limit liberty at one level in order to develop it at others.

My purpose, however, is simply to present de Locht's case, not to refute it. It seems to me that he defines very well the ground on which the real debate about celibacy ought to be taking place. If we are to succeed in constructing a doctrine of monastic celibacy which reconciles the classical tradition and the modern revolution, it must be presented in terms which at once convince and attract those who belong to our own age. Many "official" statements on celibacy fail very signally to do this. They are on the "wrong" side of the culture-gap which the reception of *Humanae Vitae* threw so sharply into relief.

My purpose in devoting so much of this paper to a neutral presentation of various cases currently being made for changing the status quo on celibacy has been to clarify the issues; and also to suggest that our own developing doctrine of celibacy needs, at least in some respects, to grow in the same soil as the attitudes which appear to challenge it. It is not, in other words, a matter of making a last ditch stand against new and destructive attitudes, but of having a real and positive contribution to make to what de Locht calls "the building of the new hierarchy of values which we all need". Even if it is misleading to suggest that values change, there can certainly be little doubt that our ways of perceiving them do, even in the monastic life. Insofar as we believe that celibacy is a deeply important part of monastic life, we have a duty to make this clear, for our own benefit, for that of novices with radical questions to ask, and for that of an ever incredulous world.

I should therefore like to restore the balance by suggesting briefly some areas in which our doctrine of monastic celibacy might be made more positive.

Firstly, the theological significance of the celibacy of Christ, under three headings in particular:

a. Christ's virginity as a mode of relationship with others, in particular with women. Christian tradition has tended to fight shy of analysing what is in fact, to the modern attitude, one of the most attractive features of Christ: his vulnerability and his willingness to accept the erotic in order to transform it from within. (Cf in particular Simon's supper and the post-Resurrection meeting with Mary Magdalen.)

b. Christ's virginity and his pastoral mission. What is often called "availability" is in Christ, the exemplar, a giving of himself to universal intimacy.

c. Christ's virginity and the Eucharist. The central act of Christ, and of his Church, is, and is presented as, a kind of carnal union. The sacramental types chosen are those of a shared meal and of a ritual sacrifice, but the union achieved is a personal and carnal indwelling. Christ gives his own body in so total and radical a way that it transcends and transforms the "possible particular sexual union". Thus the sexual expressions of love are out of place in Christ's self-giving not because they are carnal but because they are particular. The perfect achievement of celibacy is thus to be able to say with Christ, This is my body, given for you.

d. Christ's virginity as a mode of living towards death. To the theologian, an eschatological sign and an affirmation of the total demand made on Christ by the pull of his passage to the Father. To the existentialist, a "radical insecurity" set over against the security of sexual love, which is the supreme affirmation of the reality of life-in-this-world.



Secondly, our own second vow, *Conversio Morum* or "conversion of life", has always been very open to what would be called now a radical or dynamic interpretation. More than a mere contract here and now, it implies a constantly renewed process and an inner openness to the future. As an aspect of it, celibacy has a special importance under such headings as:

a. the formation of community, both for the mutual benefit of the members and as a sign of the Church;

b. the role of particular personal relationships in the community;

c. the monastic community as the focus of a wider community;

d. the human formation of monks: the balance of work and leisure; humane culture and the needs of the affective life.

Thirdly, the relationship between liberty and law in monastic life. Both the purposes of law and the nature of liberty need to be spelt out with modern attitudes in mind, e.g. legalism, conformity, and formality come less naturally now. The concluding section of the Prologue to the Rule remains our locus classicus, but maybe there are special ways of getting modern monks to the desired state of running with unspeakable sweetness of love in the way of God's commandments.

Fourthly, the relation between chastity and personal prayer. It may be a truism to suggest that it is personal prayer that changes a bachelor into a celibate. It also seems increasingly clear that the "modern" celibate, i.e. one who chooses to be vulnerable and widely committed in the humane sphere, and who is drawn rather than deterred by situations of risk, needs a very special kind of personal prayer if he is to have a strong enough interior focus. The point is too important to be dealt with adequately in a short summary, but it is probably enough to suggest that the special feature of this prayer needs to be "personalist" in character, i.e. intimate, affective, informal, frequent and inwardly demanding. I am not for a moment suggesting that these are not traditional features of monastic prayer, but rather that the modern celibate probably cannot survive without them, as his predecessors, in a sort of way, probably could.

Finally, the monastic doctrine of celibacy, standing as it does over against a worldly doctrine of strident and liberated but often unhappy sexuality, needs to be articulated confidently, and in a visionary way, as a doctrine of freedom. The principal way in which this is done is, of course, through the lives of monks, but we need explicit doctrine too. The defence of celibacy is often too defensive; we need inspiration rather than polemics.

Doubt and self-questioning may be reassured by debate, but they are only put to flight by the discovery of a vision big enough to make them irrelevant. Thus, much of the fairly second-rate rationalisation taking place on both sides of the celibacy debate pales to insignificance in the presence, for instance, of Teilhard de Chardin's short but profoundly visionary essay on The Evolution of Chastity. This was written forty years ago and has never been published in full, presumably because some of the contents appear dangerous or controversial. Teilhard's unconventional but fresh and spectacular attempt to question the purposes of virginity and finally to vindicate it in fully human terms seems to provide exactly the prophetic quality that we need. The details of his approach are not to everyone's taste, but he offers what so many are looking for—manifest spiritual and moral grandeur, and the sense of an inner liberty dangerously won.

*Eric Gill*



# THE EVOLUTION OF CHASTITY

## Teilhard de Chardin's 1934 Essay

*The beauty that you see, it comes from her;*
*But it grows on rising to a better place,*
*If through material eyes it strikes our soul.*
*Then it becomes divine. . . .*

Michelangelo.

In 1917, during the course of the Great War in which he fought, Père Teilhard de Chardin felt himself called to give some living expression to man's ultimate love in God: "The true union that you ought to seek with creatures that attract you is to be found not by going directly to them, but by converging with them on God, sought in and through them. It is not by making themselves more material, relying solely on physical contacts, but by making themselves more spiritual in the embrace of God, that things draw closer to one another." His idea of such love was extended in 1933-4 and crystallised in a paper he wrote in Peking, dated February 1934, "L'Evolution de la Chasteté". In those days both Church and society were strict in their view of friendship across the sexes, seeming to prefer the advice that one should avoid risk even if in doing so one is impoverished, than the advice that one should seek enrichment even at risk of a few splashes of mud. Père Teilhard here confessed: "By nature, if I may say so, I was committed to the second view, and I followed it as far as I was able to. Of course I had some difficult moments, but I never felt lost or diminished." He kept his vow scrupulously, but did not allow it to make him the less a man; and he took care not to unloose forces in others to which he was unable to respond. He said of his undoubtedly blessed relations with women that the one possible friend is she "who finds elsewhere, deep within herself, a serious stability in a full life, or in some great ideal".

"L'Evolution" has not yet appeared in English dress. It is about to be published in a collection of Teilhardian writings entitled "Towards the Future" (Collins, 1975). Lady Collins has graciously sent us the translated text, with permission to print it in connected extracts. The essence of its argument is this: Père Teilhard is seeking a definition of virginity in the light of the problems confronting him in his environment. He rules out the inadequate—a Manichaean contempt of matter commanding a cold detachment. He asks whether the highest human love does not in fact burn up what is more absolute in us. He concludes that man's love is becoming a collective transition towards God sought as Creator, personal loves being subsumed in it. Throughout this fine piece there is a keen personal note which confers poignancy and added authority to what the Jesuit priest has to say, underwriting his essential integrity of spirit and the wholeness of his philosophy.

(Direct quotations at length are inset, parts that are paraphrased taking the full line.)

Ever since religions have existed, they have always tended to express themselves, in the most sublime of their manifestations, in the form of chastity; and this is as true of Buddhism as it is of Christianity. We always find that for the complete initiates, the *perfecti*, victory over sexual attraction is ultimately the supreme mark of the triumph of spirit.

I shall not try here to contest, but rather to justify the profound value of this reaction. In its spontaneity and its universality, the call to chastity seems to me to be too intimately derived from life's infallible

instincts for it to be possible to regard it as a value with which we can now dispense.

At the same time I believe it to be true of this, as it is of so many other matters, that we are still a long way from having accurately determined the nature of what we undoubtedly feel. Consciousness, we know, does no more than grope its way forward, one approximation following upon another. Hidden beneath the idea of virginity there lies, I am sure, a precious, significant and active element; but I am no less sure that no formulation of that idea has yet been found which is satisfactory either in theory or in practice. The doubt originated from my own personal experience, and has been magnified by the increasing number of elevated and sincere minds who no longer see anything fine in the restrictions of asceticism.

It is now only a blurred image of chastity that is projected on our physical and moral universe. It is constantly either expressed in obsolete language and systems—or justified by a complex of disparate reasons, many of which no longer have the power to move us. What we have to do is to define precisely what constitutes the excellence of chastity; and in order to do that we must relate it clearly to the structure and values of the modern world.

*The Empiricism of the Christian Approach to Chastity*

Christianity being the most progressive form of religion, to it we should look for the most developed expression of the doctrine of chastity. The practice of it today (1934) is summed up in the two injunctions that the union of the sexes is good only for the purpose of reproduction; and so union for other purposes must be reduced to the minimum, the moral ideal being virginity. In a word, "propagation of the species", and "spiritualisation"; yet these two are at best complementary and at worst contradictory, and they rest not on a doctrine but on a Christian empiricism. Never is the "formal effect" of the "saintly virtue" examined, though an elaborate code of conduct is always offered, based on a very small number of gospel texts and the practice of the saints, and indeed on a psychological awareness. This empiricism is not necessarily bad: for the more widely a reality is seen to be based on an achievement that is experiential in nature, the better its chances of proving fruitful and definitive—provided we try to intellectualise it.

Père Teilhard asks: "What then are the elements, emotional or rational, which we can recognise as the basis of Christianity's cult of chastity? A whole series of them", he believes, "can be distinguished, differing quite considerably, either according to the motives they bring into operation or according to the stage of moral evolution they represent." He proceeds to plot the elements—

1. *A physiological presupposition* completely colouring the Christian view of the Fall, sanctification and grace: that sexual relations are tainted by some degradation or defilement. By the material conditions of its act; by the physical transports it entails; by a sort of clouding of personality that accompanies it, "passion" (man instinctively feels) has about it something of animality, of shame, of fever, of stupefaction, of fear, of mystery. Here we meet in its most basic and most insistent form, and its most acute, the whole intellectual and moral problem of matter. Sexuality is sinful. It is a heritage of Judaism that passed into Christianity from the start.
2. *A social element* is present whereby society seeks to control man's power of reproduction by a form of policing that uses religious taboo—in Christianity the load of penalties and threats, the stigma attached to misdemeanours of the flesh, together with a wealth of praise lavished on chastity. "With fire lurking in the human edifice, it is *safer* to flood the whole premises."
3. *Individual tutiorism* (besides social tutiorism, above), is so preoccupied with guilt and damnation, that the one thing that matters for the soul is to save itself, and to do so by *absence of sin*. From this arises a whole system of restrictive asceticism in relation to sexuality. To avoid any risk of vertigo, one has to stay as far as possible on the safe side of the cliff—one has to run away. In order not to give way to the blandishments of pleasure, in order not to be carried away by enjoyment, one has to cut away the very roots of pleasure and inflict pain on oneself: privation and penance.

This practice is in itself largely defensible. It contains the elements of a valuable prophylactic. What is more disturbing is to see it gradually transformed into a practical system, in which an *absolute* sanctifying quality is implicitly accorded to suffering and sacrifice. This odd inversion[5] of natural values to all intents and purposes endorses the value of chastity conceived as a moral castration—and it has opened the door to all the extravagances of penitentialism. However—and this is to the credit of the gospel—this asceticism is justified for Christians only in so far as it develops ultimately into a refined mysticism. If the real believer nurses so apprehensive a love for the restrictive practices of chastity, it is because he sees in them the necessary means of preserving the flower of his charity. And this comes about as follows.

For every religion worthy of the name, to worship means to lose oneself unitively in God. In Christianity, however, this union of the divine takes on a precisely defined meaning: it comes into effect as a supreme marriage. The saintly soul is in some way Christ's bride. As a consequence of this fundamental concept, Christianity's empirical approach to chastity—and herein lie both its strength and its weakness—develops as an extension to man-God relationships of the ideal code accepted between earthly lovers: hence physical virginity. But most of all, and even more clearly, hence a holding-back of the powers that love commands. It is the heart that dictates chastity. We have been moving

[5] This inversion turns pain, the normal symptom of effort, into a result which, it is held, is of value quite independently of the result to which the effort is directed.

hitherto in the half-dark of physiology, and now at last we find a fully human clarity. Christian chastity is ultimately a *transposition into religion of the lover's fidelity.*

The notion of fidelity will, then, be our chief concern when we come to discuss the question of the evolution of chastity. Here it is enough to note that the Christian expression of this fidelity has so far been primarily in terms of privations, so much so that the theory of Christian sanctification —rightly based on sublimation of love—tends to culminate in a separatist view of matter. True Christianity, far from condemning matter, has defended it against monists and Manichaeans, drawing nourishment from sacramental practice and living in the hope of a resurrection. Yet care for the body is combined with an odd mistrust of the earth's resources. Creation is good, yet it harbours a hidden perversion—so that again we confront the complexity of the still insufficiently intellectualised notion of the Fall. So the Christian's rule (as the *Imitation* says) will be to take less rather than more, to sublimate matter by attenuating it. Flesh is not an atmosphere round spiritual self, but a duplicate: "this satelite, mysteriously associated by the Creator with the spirit, is inconstant and dangerous. Above all, it is wilful. We must hold it in subjection, even when ministering to it. Logically the saint will attain the maximum self-perfection by a minimum use of matter—and, most particularly, of matter in its most virulent form: the feminine."

*A New Moral Conception of Matter*

Though Christianity constitutes the surest defence of chastity and its richest storehouse, it by no means follows that the ideal of virtue which it propagates has retained for our modern minds the vigour and precision of its first magnetic charm. The moral value of chastity (or at least the discipline) was seriously challenged by the Reformation and remains in doubt for many today.

Underlying the modern mind's objection to the gospel code of purity, and running deeper than any pagan libertarian thought, we can distinguish, I believe, a re-awakening of the religion of spirit. On the one hand, the whole physiological and social side of chastity is again being challenged: the importance of virginity or material integrity of the body has become as unintelligible to us as respect for a taboo. And on the other hand, for reasons which we shall try to analyse later, we are finding a successful venture into experience more attractive than preservation of innocence; we now estimate the moral value of actions by the spiritual impulse they provide.

In its extreme form, disregard for the material side of chastity is expressed in a radical, and ingenuous, solution, "In short," we often hear, "sexuality has no significance at all from the moral and religious point of view: you might as well speak of running your digestion on moral principles. So far as his sexual side is concerned, man must no doubt have a care for health, and exercise temperance. A controlled use



will give him balance and an added zest for action. But by no stretch of imagination can we agree that physical chastity has anything to do with spiritual virtue. There is no direct relationship between sanctity and sexuality."

I cannot accept this idea that two independent variables, "spirit" and "matter", operate in the domain of moral growth. It is not in conformity either with the deep instinct which has always made men suspect that something more valuable than a mere self-control underlies chastity —or, quite simply, with the all-embracing laws of biological development. Moreover, the idea itself is no more than an elementary form of impatience, a mere gesture, produced as part of the reaction which makes the modern mind question the pre-eminence of chastity. There is another idea which seems to me to be much more connected with the basic evolution of our thought. This (the most important basis of psychoanalysis) is the energy which fuels our interior life and determines its fabric, is in its primitive roots of a passionate nature. Like every other animal, man is essentially a tendency towards union that brings mutual completion; he is a capacity for loving, as Plato said long ago. It is from this primordial impulse that the luxuriant complexity of intellectual and emotional life develops and becomes more intense and diverse. For all their height and the breadth of their span, our spiritual ramifications have their roots deep in the corporeal. It is from man's storehouse of passion that the warmth and light of his soul arise, transfigured. It is there, initially, that we hold concentrated, as in a seed, the finest essence, the most delicately adjusted spring, governing all spiritual development.

When we have finally weighed things up, it is apparent that only spirit is worth our pursuit; but deep within us there exists a system of linkages, both sensitive and profound, between spirit and matter. It is not only that the one, as the Christian moralists say, supports the other: it is *born* of the other, and so we should not simply say, "To lighten the burden of the body, be abstemious", but, "To maintain the drive of spirit, fill up with fuel." *Underlying the religion (or moral science) of spirit, a new moral conception of matter is asserting itself.*[6]

The idea that there is a universal genesis of spirit through matter (the idea, in other words, of a spiritual power of matter) has origins which outflank the problem of chastity. It arises from that vast experience of mankind which, in the course of a century, has given a completely new picture of the world: the discovery of universal time and evolution. Until the eighteenth century, or thereabouts, the debate about the principles of moral science was confined to two very simply distinguished groups: the spiritual and the material. The latter claimed that the business of life was to enjoy nature as they found it. The former urged that we must, on the contrary, hasten to shake off the dust of material things. Both, however, agreed in admitting implicitly that the

[6] The author, it will be observed, has transcended the opposition between matter and spirit which destroys human unity. (Ed.)

world had never moved—or, at any rate, had come to a final halt. It was then that through all the channels of thought and experience there entered into us the consciousness that the "universe around us" was still functioning as a vast reservoir of vital potentialities. It used to be believed that matter was either stabilized or spent; and it was found to be inexhaustibly rich in new psychological energies. It used to be thought that nothing essential was still left to be discovered; and now we realise that everything is still waiting to be found. The "perfecti" came uncommonly close to rejecting the world like a squeezed lemon: we shudder at the idea of that wasteful gesture, which would have brought to a dead stop the conception, still being developed, of spirit. Then we revised other judgments of value in the light of this discovery, and found that the transformation of our intellectual views on matter was gradually, both in fact and logically, invading the domain of our affective and emotional life. Woman is, for man, the symbol and personification of all the fulfilments we look for from the universe. The theoretical and practical problem of the attainment of knowledge has found its natural "climate" in the problem of the sublimation of love. *At the term of the spiritual power of matter, lies the spiritual power of the flesh and of the feminine.*

This, then, appears to be the source of divergence between the traditional cult of chastity and modern sympathies. The old Christian code rested on the presupposition that woman is for man essentially an instrument of generation. The moralists saw woman as existing for propagation of the race. But what of woman's spiritual fertility? She brings fullness of being, sensibility and self-revelation to the man who has loved her. When man had conquered the fight for life, then he could become aware of and develop such spiritual energies. The new "freedom" of morals is in fact a symptom of man's higher search for spiritual union.

The old doctrine of chastity assumed that such a drive or search could be diverted directly towards God, without need of support from the creature. This fails to take into account that such energy, still largely potential (as are all the other spiritual powers of matter), also required a long period of development in its natural plane. Even now, man has not yet been wholly revealed to himself by woman, nor is the reciprocal revelation complete. And while the evolutionary process continues, it is impossible to separate one from the other: not in isolation—whether married or unmarried—but in pair units do the masculine and feminine of human nature rise up to God. It is said that there can be no sexes in spirit, but that saying arises from a radical misunderstanding of the duality found in the divinised being. However "sublimated" man may become, he never becomes a eunuch. Spirituality does not come down upon a "monad" but upon the human "dyad".

The Christian theory of sanctity fails to solve or even express the general question of the feminine—it is for this reason that we find the old discipline of virtue repugnant. Whereas it was formerly urged that the natural manifestations of love should be reduced as much as possible, now



we see that the real problem is how we may harness the energy they represent and transform them. Our new ideal is not to cut back but to go beyond.

*The Spirit of Chastity*

Once we grant the full meaning of the words: "spiritual power of matter", we must abandon the classic distinction between holiness of body and holiness of spirit. Creation is not a barrier between God and man, but a milieu in which man may find God. Things are not sacred or profane; they are directional, ascending to union, or descending to constricting egoism. Holiness does not lie in self-deprivation, but in plunging into the flood of created energies, to uplift and be uplifted. This is no less true of chastity: *detachment by passing through*, in perfect harmony with the Incarnation, is sharing in things and then carrying them up. As St Paul said, "he who descended is he also who ascended . . . that he might fill all things", divinising creation. More and more, this is granted today: man draws more upon terrestrial nourishments, using the joys of artistic creation, the conquests of thought, the emotional excitement of discovery. These broadenings of personality are accepted as sanctifying or patient of sanctification. One tree, however, still in Eden carries the initial prohibition, the tree of the feminine. Either we can have woman only in marriage, or we must run away from the feminine.

Why is this the last prohibition to stand? Two answers; one comes from practical prudence, the other from an ideal.

In practice, the feminine is included among natural products that are forbidden, as being too dangerous: a disturbing scent, an intoxicating draught. Since the beginning of time, men have been astounded by the uncontrollable power of this element; and in the end, being unable to suppress its use entirely, our mentors have come to limit it to essential cases. There is no distrust (though logically there might well be, perhaps) of the passions for ideas or for numbers, or even of a keen interest in stars or nature. Because these realities are assumed (quite wrongly) to appeal only to the reason, they are regarded as harmless and easily spiritualized. Sexual attraction, on the contrary, is frightening because of the complex and obscure forces it may at any moment bring into operation. Love, it would seem, is a monster slumbering in the depths of our being, and, throughout our lives, we can be safe from it only if we are careful not to disturb its sleep.

I am far from denying the destructive and disintegrating forces of passion. I will go so far as to agree that apart from the reproductive function, men have hitherto used love, on the whole, as an instrument of self-corruption and intoxication. But what do these excesses prove? Because fire consumes and electricity can kill, are we to stop using them? The feminine is the most formidable of the forces of matter. True enough. "Very well, then," says the moralists, "we must keep out of its way." "Not at all," I reply, "we must master it." In every domain of the

real (physical, affective, intellectual) *"danger" is a sign of power*. Only a mountain can create a terrifying drop. The customary education of the Christian conscience tends to make us confuse tutiorism with prudence, safety with truth. Avoiding the risk of a transgression has become more important to us than carrying a difficult position for God. And it is this that is killing us. "The more dangerous a thing, the more is its conquest ordained by life": it is from that conviction that the modern world has emerged; and from that our religion, too, must be re-born. In order to justify the overall prohibition that a certain Christian asceticism imposes on the use of the feminine, it is useless to paint a picture of the dangers of an adventure; if we have any "sporting" instinct, those dangers will only attract us. If we are to abandon our attempt to climb the peak, we need an explanation of why the ascent will not bring us closer to God.

The second reason—a positive reason this time—for excluding the influence of the feminine from the hearts of the fully Christian, is sought by traditional asceticism in the ideal of "fidelity" which was mentioned at the beginning of this essay. What God asks for from the Christian is his heart; and it is this heart which we have to preserve for him, *without sharing*. But what do we mean by sharing our heart? It is loving *something* outside the lover? Perhaps. But this accepted attachment to the other, whether material or abstract, can be corrected and put right. It is never more than peripheral. What is really serious, and even mortal, is turning towards *an* other: it is loving *some one*. To have a passionate enthusiasm, as a Christian, for science or thought, or any other impersonal structure, is still possible, for its charms are inanimate and can therefore be divinized by us. Woman, however, represents *something personalized*, in other words a type of being that is closed in on itself and is in some way absolute. It is impossible to allow this type into our interior system without to some extent disturbing the unity of attraction which is to elevate us. In the case of love, more than in any other, it is impossible to serve two masters. Such is the final argument of those who defend the "old" chastity.

Accepting that our passionate power is a delicate organism whose reserves we too often waste when we love ill, how can it be the less for loving widely? Use multiplies power. While it is right that in marriage the husband must keep and strengthen for the wife the privileged position which makes her in some way the sun of his interior universe, can there not be also some subordinate stars? And when we take the argument onto the plane of chastity and compare God and the Christian soul to two loves, *univoce*, do we not overlook the essential fact that God is not a person of the same order as ourselves, but a "hyper-centre" of far greater depth than ourselves. When man centres his heart on a woman, he does not thereby become affectively "neutralised" in relation to God. The divine sun can still be seen *through* the feminine star. It can shine, and with even greater brilliance along the same plane. Lovers, affectively replete in relation to other human persons, may well be exalted by their duality to the higher



attraction of God. A noble passion lends wings: the Apostle's reproach that loving "divides" a man is only true of woman when she is physically loved and made source of a family. There is another love which confers greater freedom of spirit: the more spiritual an affection is, the less it monopolises—and the more it acts as a spur to action. The feminine, more powerful than other energies contained in matter, is more subject to the triumphant domination of spirit—and so more needed as a source of Christian vigour.

Chastity, then, is a virtue of participation and conquest, and not a schooling in restriction and avoidance. Purity is often pictured to us as a fragile crystal which will tarnish or be shattered if it is not protected from rough handling and the light. In fact, it is more like the flame which assimilates everything and brings it up to the standard of its own incandescence. *Omnia munda mundis*, "To the pure all things are pure": broadly speaking, that is perfectly true. In the relationship between spirit and body everything is, indeed, a matter of "potential". "Burn or be burned."[8] Volatilize matter or be corrupted by it. Throughout the whole range of things, such is the law of life: a law which we cannot conceivably avoid if we are to develop the most sublime peak of our being.

Naturally enough, a price has to be paid for this achievement. In our approaches to woman, and when we come into contact with her, we are enveloped in a sort of indistinct glow of illumination—the instinctive feeling that a new world awaits us and is about to develop in the depths of matter—if only we fold the wings of spirit, and surrender ourselves to it. This, in an emotional form (which is much more insidious than the intellectual form), is the "materialist illusion". So: if we wish to make the mystery of the flesh fully our own, we must make a considered choice which will be an expression in our own consciousness of the very effort of creation, and so discredit the false evidence of the mirage which tends to drag us down. The truth is, indeed, that love is the threshold of another universe. Beyond the vibrations with which we are familiar, the rainbow-like range of its colours is still in full growth. But, for all the fascination that the lower shades have for us, it is only towards the "ultra" that the creation of light advances. It is in these invisible and, we might almost say, immaterial zones that we can look for true initiation into unity. *The depths we attribute to matter are no more than the reflection of the peaks of spirit.*

Both human experience and human thought would appear to guarantee this.

The whole problem now (in theory a secondary problem, but an extremely important one in practice) is to estimate to what degree, as

[8] Fundamentally, there is a confrontation between two opposing theories of chastity—two ideas of purity. One side says, "Above all, break no rule—even at the cost of some loss in richness." The other side says, "Above all, increase your richness, even at the cost of some contamination." I need hardly say that, to my mind, it is the latter who have hold of the truth and will be vindicated by the future.

the "spectrum" turns towards colours of an ever higher quality, the lower radiations continue to shine—or whether they are extinguished. The centre of loving attraction and possession shifts progressively towards the spiritual; and if beings are to attain one another, they are obliged to seek one another at a progressively higher level. But, if they are to ensure the fullness of this sublimation—if they are not to cut the channels which convey to them the spiritual powers of matter—*from what initial level* are they to start taking possession of one another? How much of the body is needed for an optimum of spirit? And so our analysis of the creative function of chastity-spirit brings us back to the problem of determining the precise meaning and value of virginity.

*The Value of Virginity*

The material side of virginity, though important for primitive people, has completely ceased to have any significance for us. This, the physical aspect of the virtue has become meaningless to us. Now we must consider whether virginity has not some hidden spiritual value, deeper than physical integrity, for the sake of which we may have better reasons to foster and respect it.

On first consideration, the idea of a sanctity that attaches particularly to continence does not seem specially appropriate to the moral significance we have just attributed to chastity. If chastity is a spirit which requires nourishment, why cut it off from the most vigorous of its sources? Is not the gift of the body the complete and natural form in which the natural power of matter offers itself for sublimation? And is not spirit waiting to be produced, like a spark, from the shock of this encounter? And the great surges of energy released by physical love—is it not precisely these which it should be our *first concern* to stimulate, to master, and to transform?

Left to my own judgment (writes Père Teilhard), I am unclear about what is allowable. For obvious reasons, physical union has traditionally been associated exclusively with the idea of material generation. A kind of "theological biology" still teaches that this is in conformity with the natural law and could not be otherwise—as though "the natural order" were ready-made rather than a balance which is trying to establish itself in course of evolution. Perhaps, as the Russian novelist wrote, "we shall in the end find another way of loving", spiritual fecundity becoming the first and even sole justification of union: union for the sake of the work, or of the idea. Is not the spiritual use of the flesh precisely what many men of genius, men who have been true creators, have instinctively found and adopted, without asking moralists for their approval? Is it not from such allegedly impure sources that a life has been drawn which here and now sustains those of us to whom conservation is of prime importance?

Looking at the problem abstractly, such is the position I cannot but anticipate. And at the same time, were I to have to leave the field of theory and attempt, or even advise, this practice of spiritual-physical



love, I feel that I would be stopped by an insurmountable obstacle—by some indefinable instinct in which I believe I can distinguish something more than the mechanical bent imposed on my soul by continual subjection to the prohibition "Thou shalt not" repeated for generation after generation. And then I wonder whether it would be a release or only a retrograde step to snap the links of moral duty and reverent admiration that have formed around the ideal of virginity in the course of centuries of human experience. May there not be some hidden reason which ensures that, however omnipotent spirit may be in the domain of chastity, some physical sources of vigour shall not be subject to its transforming power—*precisely because of the perfection of chastity?*

Moralists (as we noted earlier) often seem to us to use an argument based on personal or collective safety to justify exclusion of the flesh from affective relationships—or at any rate a tendency to reduce its active part to a minimum. It is something we must deny ourselves, for fear lest we abuse it; that we must cut ourselves off from, so that we may not be absorbed by it. We must force ourselves over to the right, to make sure that we do not slip to the left; climb, to make sure that we do not fall. By themselves, let me repeat, these reasons are not sufficient. In the first place it is doubtful whether the method proposed would be effective. To force often means to distort; and you can even break a thing by forcing it. No force, and no idea, has ever been conquered by repression —to do so you have to harness it. And secondly, if there is one point on which all religions are in agreement, and on which Christianity in particular has staked its authority, it is that physical chastity brings with it a sort of absolute superiority. If, therefore, we wish to preserve the essence of traditional practice, it is indispensable to disclose some perfection that resides in virginity *by nature*.

This is possible. The most penetrating interpretation we can give of the world is to regard it as a movement of *universal convergence* within which the plurality of matter is consummated in spirit. It takes into account the creative role of erotic attraction. It provides a formula to disentangle the complex difficulties presented by the biological, intellectual and moral evolution of the world: progress infers unification. God is then seen as the supreme centre in which the multiplicity of lower forms of being become an organic whole—the focus at which matter is consummated in spirit.

At the point at which life, in the present world, has arrived, the spiritualizing unification of human monads is governed by two attractive forces, which are the same in nature but differ in value. These are the mutual love of man and woman, and divine love. As each element seeks to find fulfilment in unity, it is courted simultaneously by the forces of passion and by mystical forces, working *in association*. The element must, *simultaneously*, complete its human unity in the feminine, and its cosmic unity in God. In both, there is fundamentally the same energy of convergence, the same love. The two forces do not, however, pull together in harmony immediately. How, then, are we to combine them

and so obtain a resultant force which will give the maximum spiritual "yield"? That, in fact, is the problem raised by chastity.

A first solution that comes to mind, is the very one we suggested at the beginning. Initially, man will gravitate to woman. He will take possession of her in the fullest sense; and it is the flame which explodes from this first union which will leap up towards God. First, there is the contact of the two elements in human love; and then the dual ascent towards the greater divine centre. This process, we were saying, seems to have the advantage of most fully releasing, for God, the spiritual potentialities of passion. Without any doubt, it has been responsible for the appearance on earth of great truths and great beauties: but are there reasons why we should be wary of it?

I can see only one—but it is one that could have great weight. It is this: we have just assumed that man's potentialities are magnificently released by physical love. What would appear to have been always dormant in our souls is awakened and leaps forward. Is this completely true? Another possibility suggests itself; that a sort of "short-circuit" is produced in the dazzling gift of the body—a flash which burns up and deadens a portion of the soul. Something is born, but it is for the most part used up on the spot. What constitutes the peculiar intoxication that comes with complete giving, may very well be that in it we burn away a part of our "absolute". And so a second solution to the problem of chastity comes to mind. Why should there be this distinction of two phases in union: first one gift, and then another? Is it really possible, without loss, to give oneself twice? The time has perhaps come when, in conformity with the inflexible laws of evolution, man and woman—on whom life has laid the charge of advancing to the highest possible degree the spiritualization of the earth—will have to abandon that way of possessing one another which has hitherto been the only rule for living beings. Retaining of their mutual attraction only that part of it which causes them to rise as they come closer, why should they not direct *forwards* the impulse in which they grasp one another? No immediate contact, but convergence at a higher level: *the moment of complete giving would then coincide with their meeting with the divine.* This retains our faith in the spiritual value of the flesh—but at the same time it finds room for virginity. Chastity becomes in essence a delayed gift.

So we have two roads, and each has much to commend it. Congenitally (Père Teilhard writes) I am committed to the second; and in living that, I have never felt impoverishment of being, nor that I had lost my way. And now I am able to distinguish two phases in the creative transformation of human love. First, man and woman are confined to the physical act of giving and the concern with reproduction; and around that they develop a growing nimbus of spiritual exchanges, till gradually the balance falls to the side of that nimbus. Then the centre of physical union from which the light emanates is seen to be incapable of accepting further expansion. The centre of attraction withdraws ahead to infinity; and to possess one another more fully in spirit, the lovers are obliged to forsake the body and



seek each other in God. Virginity rests on chastity as thought upon life: through a reversal of direction, or at one particular point of coincidence.

It needs time. So physical union will retain its necessity for the race; but its spiritual quality is henceforth defined by the higher union it comes to sustain. Love is undergoing a change of state; and all religion tells us that in this man's collective passage to God is being charted. This is Père Teilhard's view of the evolution of chastity.

In theory this transformation of love is possible. It merely needs the pull of the *personal* divine centre felt with such force as to dominate the natural attraction that tends to cause pairs of human monads to rush prematurely into one another's arms. In practice, difficulties may be so great that I will be judged over-ingenuous if not absurd. Surely experience tells us that spiritual loves always end in grossness, that man always has his feet on earth? Has anyone ever thought of giving man wings?

Yes, I shall answer: some madmen have had such a dream; and that is why we have today conquered the skies. What paralyses life is lack of faith and lack of audacity. The difficulty lies not in solving problems but in expressing them. And so we cannot avoid this conclusion: it is biologically evident that to gain control of passion and so make it serve spirit must be a condition of progress. Sooner or later, then, the world will brush aside our incredulity and take this step: because whatever is the more true comes out into the open, and whatever is better is ultimately realized.

*The day will come when, after harnessing the ether, the winds, the tides, gravitation, we shall harness for God the energies of love. And, on that day, for the second time in the history of the world, man will have discovered fire.*

Alors, une deuxième fois, dans l'histoire du Monde, l'Homme aura trouvé le Feu.

(Translated by René Hague; extracted by A.J.S.)

# CHRIST AFTER THE FLESH

## 2 Corinthians 5.16 in the Fathers and in the Middle Ages.[1]

by

Rev Professor Colin Morris

On the surface this is a rather technical issue; but the author's intention is wider, for it is to bring out the way in which the use of this text illustrates profoundly important devotional changes in and during the course of the life of the Church. It may be taken as a Lenten meditation.

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The scholars and preachers of the twelfth century were intent upon the reconstruction of the theology and the devotion of the Church, and their ideas are of particular interest to us, for we are witnessing the dissolution of that Christian order which they created. Modern writers have usually been impressed by the contrast between the patristic and medieval Church, and have placed the boundary between them at this very time, with St Bernard of Clairvaux (d. 1153) being seen as "the last of the Fathers". Yet there is a paradox here. The thinkers of the time were well read in the Fathers, and saw themselves as expounding their teaching rather than as inaugurating a new age. The question therefore presents itself, how far medieval doctrine was authentically patristic, and to what extent the old religion had suffered a sea-change in the process of its introduction to a new environment. The issue is a large one, and this article attempts no more than the examination of the use of one single text, which however by its nature was an influential one, 2 Corinthians 5.16:

> Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.[2]

Among the interpretations which were given to the difficult phrase, "to know Christ after the flesh", two stand out as most influential. It was taken to mean, "to know Christ on the Cross"—since it was on the Cross that his fleshly frailty was most clearly shown. It also meant "to know Christ in a fleshly way" or "to have a beginner's understanding of Christ".

[1] I am very grateful for the advice of Dr Margaret Gibson about the first draft of this article.

[2] I have used the Authorised Version because it is close to the original and to the Vulgate: *Itaque nos ex hoc neminem nouimus secundum carnem; et si cognouimus secundum carnem Christum, sed nunc iam non nouimus.* The text was used so widely that the discussion of its exegesis, in the space of an article, must be very selective. E. Dumoutet, *Le Christ selon la chair et la vie liturgique au moyen âge*, Paris 1932, has much valuable material about the devotion to the crucifix, but does not discuss the text itself.



There is little sign that the first of these meanings could have been intended by the Apostle, but they continued side by side throughout the whole exegetical tradition, and almost no one attempted to relate the words to their situation in the life of St Paul. The verse was read as if it were being spoken by contemporary Christians.

The most direct use of the text is to be found in St Ambrose. To him it meant that the age of the crucifixion was over and the time of the resurrection had come:

> The Son is in the flesh. When I say "in the flesh" or "on earth", I am speaking as of the times of the Gospel, for *now we do not know Christ after the flesh.*[3]

The meaning could hardly be simpler. The first disciples *knew Christ after the flesh* when he lived and died among them, but that historical phase is now over: "now we do not know Christ crucified".[4] As a statement of historical fact, that can hardly be denied, but any reader with a knowledge of later history will be surprised at the absence of any reference to our devotional participation in the crucifixion of Christ. This omission, however, seems to be quite deliberate. In another passage in his Commentary on St Luke, Ambrose stressed that to meditate upon the Cross was to look in the wrong place:[5]

> Therefore we ought not to seek thee upon the earth, nor in the earth, nor *after the flesh*, if we would find thee; for *now we do not know Christ after the flesh.* Stephen accordingly did not seek upon the earth, and saw thee standing at the right hand of God; but Mary, who sought in the earth, could not touch thee. Stephen touched, because he sought in heaven; Stephen among the Jews saw his absent Lord, but Mary did not see him present among the angels.

The Christian message was that the suffering of the Cross had been overcome, and the believer's faith must be rooted in the divine power. As Ruricius said,

> now that bodily infirmity has ceased in him all faith rests in the power of God.[6]

At this point we encounter an overlap with the second meaning of the text. *To know Christ after the flesh* meant to know him in an elementary manner. The Church necessarily includes beginners, and as the popular influence of Christianity grew, so did the proportion of uninstructed members within the Church. The passages just cited from

[3] *de Fide* III.23 (Corpus Scriptorum Ecclesiasticorum Latinorum = CSEL 78, p. 116).

[4] *Exp. Ev. sec. Lucam* VII.181: Et quia docuit premere fidem, docuit et leuare dicens: *nunc* enim crucifixum *iam non nouimus Christum.* Cf Ambrosiaster, *Comm in Ep Paul.* (CSEL 81 (2), p. 235): Verum est quia Christo resurgente a mortuis iam cessat in eo carnalis nativitas, cessat infirmitas corporis, cessat et passio mortis. See also Rufinus, *de Pentecoste* 5 (CSEL 46, pp. 146-7) and Priscillian-Peregrinus c.XII (CSEL 18, pp. 116-7).

[5] X.160 (Sources Chrétiennes 52, p. 209).

[6] Ep. II.11 (CSEL 21, p. 388) Similar comment by Gaudentius, *Tract* xix.40 (CSEL 68, p. 175) Cf Augustine, *Tract in Ioh.* 95.3 (Corpus Christianorum Ser Lat. 36, p. 567): Tunc enim adhuc erat mortalis . . . qui esurire poterat ac sitire, fatigari atque dormire: hunc ergo Christum, id est talem Christum, cum transisset de hoc mundo ad Patrem, non erant iam uisuri.

Ambrose and Ruricius show a desire to lead people from the contemplation of the Cross to a more spiritual religion, and John Cassian clearly identified "beginners' religion" with meditation upon the crucified Christ. He wrote that every mind

> departs from the contemplation of earthly and material things just so far as the state of its purity carries it, and makes it see Jesus in the inner places of the soul, either still humble and in the flesh, or glorified and coming in the glory of his majesty. For people cannot behold Jesus coming in his kingdom if they are still to some extent held in the infirmity of the Jews and cannot say with the apostle, *though we have known Christ after the flesh, yet henceforth know we him no more.*[7]

The knowledge of the suffering Christ, then, was a fleshly knowledge, the mark of the beginner.

As is so often the case, a new starting-point in devotion is to be found with St Augustine. He did not, indeed, abandon the groundwork of the Ambrosian interpretation. He still held to the equation, to *know Christ after the flesh* = to know Christ on the Cross = to know Christ in an elementary way.[8] He was, however, characteristically sympathetic to new converts, and he was also concerned with the danger that, if the importance of the flesh of Christ were diminished, it would assist the Manichees to argue that the "flesh", the whole created order, was to be rejected.[9] Augustine therefore devoted two long discussions to 2 Corinthians 5.16, which are significantly to be found in his catachetical handbook, *de Doctrina Christiana*, and his anti-Manichee tract, *Contra Faustum*. Augustine based his reinterpretation on sound exegetical grounds. Paul's starting-point was that *we know no man after the flesh*. This, however, is self-evidently not true if understood literally, and the words therefore cannot be a simple description of our present condition. They are (argued Augustine) an account of our future perfection, put in the present tense because we already share in some measure in that happiness. They are an expression of what would now be called realised eschatology.

> Because he was meditating as if it were present, on the future life of those who shall arise and be changed: *henceforth*, he says, *know we no man after the flesh*—that is, we hold such a sure hope of our future incorruption and immortality that from now we already rejoice in the knowledge of it.[10]

The text is still seen as a description of Christian beginners, but now we are all beginners, and all at the same time partakers of the promise of future life. Christ is the starting-point for us all:

[7] Collations X.6 (*Sources chrétiennes* 54, p. 79-80).

[8] Augustine was not unique in finding an eschatological meaning in the text. Jerome had done so in *In Esaiam* XV. lvi.4.4 (Corp Christ Ser Lat 73A, p. 632). This is however a much briefer reference.

[9] Augustine was well aware that the view that Christ's infirmity had been superseded did not logically support the Manichees' contention that his flesh had been unreal. However, some writers had undoubtedly strayed towards such a view: Usque ad crucem enim suspicio fuit infirmitatis in Christo. . . (Ambrosiaster, loc cit.).

[10] *Contra Faustum* XI.7 (CSEL 25, p. 324).



> The Apostle . . . had already passed beyond the beginning of the journey and was no longer in need of that, from which nonetheless all who desire to arrive at the truth and to abide for ever in eternal life must begin and progress in the journey, starting from Him.[11]

The scholars who participated in the revival of biblical learning after 1050 had access to both these traditions of patristic interpretation, but the view of Augustine was the more readily available because of the magnificent collection of his exegesis of St Paul, arranged in the form of a commentary by Florus of Lyons in the ninth century. This provided a full discussion of the text which could easily be consulted, and as a result the new generation of commentators were inclined to read 2 Corinthians 5.16 in an Augustinian way. There were also changes in the whole life of the Church which led to new readings of the text. The problem of "beginner's religion", which was already a major one in the time of Augustine, was now even more pressing. The conversion of Europe meant that there was a whole continent full of uninstructed Christians, and the presentation of the Gospel to these multitudes exercised many thinking churchmen. Moreover, the veneration of the cross of Christ and of the relics of the passion, the imitation of the Lord and a compassionate meditation on His sufferings were all becoming a dominant feature of popular religion.[12] In the age of Crusades and of pilgrimage to the Holy Sepulchre, there would not be much enthusiasm for asserting with Ambrose that "now we do not know Christ crucified".

The new age did not break away from the basis of patristic interpretation. The formula that to *know Christ after the flesh* = to know Christ on the Cross = to know him in an elementary way, which lay behind both the Augustinian and Ambrosian approaches, remained unchallenged. It was, however, an uncomfortable idea to hold, in a world in which reverence for the crucified humanity was widespread and esteemed. Twelfth-century writers therefore seized upon Augustine's eschatological interpretation, added their own embellishments and took it even further; anything, in short, to avoid the damning conclusion that the cult of the Cross was a primitive religion which the true believer would abandon. In the commentaries, the dominance of Augustine was almost complete. The principal commentators were content to quote, with only slight additions, his exegesis of 2 Corinthians 5.16, and notably the passage from *Contra Faustum*. This pattern was followed substantially by Lanfranc of Bec, the Laon school, Hervé of Bourgdieu, and Peter Lombard. The extent to which scholars moved, in the new circumstances, to innovations beyond the ideas of Augustine may be seen first in the divergent approaches of Anselm of Laon and Peter Abelard; and then in the Cistercian writers.

[11] *de Doctrina Christiana* i.82 (CSEL 80, p. 29).

[12] On these developments, see E. Werner, *Pauperes Christi*, Leipzig 1956 and R. W. Southern, "The Making of the Middle Ages", London 1953, chapter V. Reverence for the crucifix was being attacked by new heretics of a Manichee kind in the Catharist or Albigensian movement, and some writers appreciated the help which Augustine's *Contra Faustum* gave them. Hervé of Bourgdieu, adapting the passage from *Contra Faustum*, stressed that "Christus secundum haereticos ideo non habuit carnem" (P.L.181 c. 1049 A).

The twelfth century was characterised by an interest in individual psychology and personal experience; an interest which was rooted in Augustine, but which had developed beyond him. It is natural to find this interest reflected in the use of our text. The commentary produced by the school of Laon located the words in their setting in the biography of St Paul:

> Christ was mortal as I am, and so I thought, when I was an unbeliever, that he was just a man.[13]

This was a striking imaginative leap, analogous to the way in which Abelard in his Laments dramatised the personal situation of biblical characters,[14] but nevertheless the school of Laon stood here somewhat outside the main line of contemporary interpretation. The words just quoted placed the stress on the historical contrast, in a way similar to Ambrose's approach: to *know Christ after the flesh* was an elementary, indeed pre-Christian stage. We are told that Anselm of Laon disapproved of emotional lamentations before the crucifix on Good Friday.[15] This may help to explain the brash attack on him by Abelard, who criticised him for what would nowadays be called "lack of relevance".[16] Abelard certainly had a very different attitude, as he explained in his Easter Day sermon:[17]

> What is strange about it then, if we spend those two days of the Lord's passion and burial primarily in compassionate grief, that after weeping we may laugh the more, nor do we now remember the Lord's torments since the glory of the resurrection has come? That is why the apostle says, *though we have known Christ after the flesh, yet now henceforth know we him no more.* As if he said openly: if we do not doubt that the body of Christ was once in the flesh, that is to say humbled and passible or mortal, now we know that it has been made as it were spiritual, nor do we fix our attention so much on the infirmity which went before as on the glory of the resurrection which has followed.

The weight here is placed heavily on the individual's compassionate participation with the Lord, in the sorrow of the passion and the joy of the resurrection. Abelard's hymns for Holy Week, in the hymn-book which he prepared for Heloïse's convent about 1135, expressed this intensely personal spirituality. Each of them ends with the same verse:

[13] Christus fuit mortalis sicut ego, per quod eum putaui hominem esse tantum, dum eram infidelis (P.L.114 c. 559 A).

[14] P. Dronke, "Poetic Individuality in the Middle Ages", Oxford 1970, p. 132: "One aspect of Samson had never been seen till Abelard saw it: Samson as a man who suffered, a failure, a tragic human being." I have tried to depict some of these aspects of twelfth-century sensitivity in "The Discovery of the Individual 1050-1200", London 1972, chapter 4.

[15] Magister Anselmus die passionis Iesum dicebat non esse flendum. Cited B. Smalley, "The Study of the Bible in the Middle Ages", 2nd ed. Oxford, 1952, p. 50, n. 4.

[16] "He had a marvellous flow of words, but its meaning was trivial and its reasoning empty. When he lit his fire, he filled his house with smoke, but produced no light." *Historia Calamitatum* cap. 3 (P.L.178 c. 123).

[17] Sermo XIII, P.L.178 c. 487 AB.



> So make us have compassion on thee Lord,
> That we may sharers of the glory be:
> Heavy with weeping may the three days pass,
> To win the laughter of thine Easter Day.[18]

The same element of individual religion is found in a commentary on 2 Corinthians 5.16 which emanates from the school of Abelard:

> *Though we have known Christ after the flesh,* that is after the infirmity of the flesh, *yet now know we him no more.* He now has an immortal and impassible body, just as those who live in him, that is imitate his life, will achieve at length the same glory of impassibility.[19]

One would regard that as a thoroughly patristic passage (Ambrose with a touch of Augustine's eschatology), were it not for the significant phrase, "*id est uitam illius imitantur*". Participation in the sufferings and resurrection of Christ was seen as essentially a question of imitating his example. In the school of Abelard, we are united in compassion with the suffering Christ and by our actions we attain the hope of sharing in his risen life.

A still more striking use of the text is to be found in the great spiritual writers of the Cistercian order, St Bernard of Clairvaux and William of St Thierry. One would expect them to be content with the formulation of Cassian, quoted earlier, for they were very familiar with his *Collations*. Moreover, the Cistercian movement was devoted to world-rejection, to the salvation of those who would give themselves up to the attainment of spiritual maturity, and it would not be surprising to find them welcoming a sharp contrast between the religion of beginners and that of the élite. The outline of Cassian's teaching was certainly preserved. The first stage in the life of prayer consisted of meditation upon the bodily images of the humanity, birth, passion and resurrection of the Lord; this was to *know Christ after the flesh,* and the aim was to advance beyond it to a spiritual union.[20] Bernard could on occasion stress the temporary character of the first phase.[21] Yet the final result is extremely unlike Cassian, whose views have been transformed by those of Augustine and by the spirit of twelfth-century humanism. The initial stage is spoken of warmly, and stressed as the necessary starting point, the point of contact created by God in His purpose of love:

> I think this was the special reason why the invisible God wished to be seen in the flesh, and as a man to converse with men. It was to attract all the affections of fleshly men, who could love only in a fleshly way, first to the saving love of his flesh, and thus to lead them by stages to a spiritual love.[22]

[18] Helen Waddell, "Medieval Latin Lyrics", Penguin Classics, pp. 178-9.

[19] A. Landgraf, *Commentarius Cantabrigiensis in Epistolas Pauli,* Notre Dame 1939, ii, p. 292.

[20] William of S Thierry, *Epistola ad fratres de Monte Dei* XIV.43 (P.L.184 c. 336 AB).

[21] In *de Diligendo Deo* XV.40 (P.L.182 c. 999 A): carnalis omnis necessitudo sit defutura, carnisque amor amore spiritus absorbendus. The spirituality of this work is significantly different, at least in its expression, from that of the Sermons on the Song of Songs.

[22] Sermo 20 in Cant., 6 (P.L.183 c. 870 B).

It is characteristic of the Cistercians that they spoke more frequently of fleshly *love* than of fleshly *knowledge*, and the term *carnalis amor*, which had in the past had a pejorative connotation, could be used by William of St Thierry to refer to the natural love of family, which he saw as a proper first step in the ascent to God.

This use of the text caused some embarrassment to the Cistercians, for it was rather evident, on an ordinary reading, that Paul was not intending to recommend to believers the fleshly knowledge of Christ. Bernard courageously tackled this problem in a passage in which he began by stressing the contrast between flesh and spirit, quoting John 6.63: *It is the spirit that quickeneth; the flesh profiteth nothing*. However, Bernard firmly explained, "this is the wisdom which Paul speaks among the perfect". To most members of the Church, the Apostle has a quite different message: *I determined not to know anything among you, save Jesus Christ, and him crucified* (1 Cor. 2.2):

> For that surface, considered from outside, is most lovely, and if anyone shall break open the nut, he shall find within what is still more pleasant and far more delightful.[23]

His colleague William dealt with the passage in a still more peremptory way. Having in mind Augustine's explanation that the true knowledge of Christ was a glimpse of eschatological perfection, William pointed out that all Paul holds out in this life is a negative. The greatest saints know Christ not *after the flesh:*

> they begin *now* to *know him* not *after the flesh*, although they cannot yet know him fully according to God.[24]

William is therefore able, in a magnificent passage, to look for the final fulfilment of the Apostle's promise in the perfection which is to come:

> until as faith makes perfect, and grace gives light, the knowledge of temporal things is transformed into the wisdom of eternal ones, and the things of time put on the grace of eternity, when Jesus Christ begins *now* to be *known*, not *after the flesh*.[25]

It would be hazardous to generalise too much from the adventures of one single text, but its discussion does throw an interesting light on some aspects of the Church's development. The formal meaning of 2 Corinthians 5.16 was maintained with remarkable consistency throughout a long exegetical tradition. It was understood that St Paul was distinguishing between two levels of Christian experience, that of the beginners being *to know Christ after the flesh*, which was taken to mean concentrating on the thought of Christ as man or Christ crucified. The spiritual journey should lead believers beyond this stage to the apprehension of the divine power in Christ. This pattern of interpretation was held in common by almost all those who quoted the text, and its consistency is still more striking when one remembers that it probably does not represent the Apostle's original meaning. Behind this traditional understanding of the words there was a great development in the way in which they were applied. The motive power for the change appears to have been the larger numbers of uninstructed members within the Church.

[23] Sunday after octave of Epiphany, sermo 2.1 (P.L.183 c. 158 AB).
[24] op cit XIV.43 (P.L.184 c. 336 B).
[25] *Speculum fidei* 7 (ed J. M. Déchanet, Bruges 1946, p. 136).



The elementary stage (*to know Christ after the flesh*) was regarded by Ambrose and Cassian as characteristic of those who were only beginning the Christian life. In Augustine, it had become a normal and continuing part of the believer's experience throughout his life, and in William of St Thierry it had become almost the whole; only intermittently could even the real athletes of God *know Christ* not *after the flesh*. Over the centuries, the Church had in that sense become a "beginners' Church", the elementary stage having turned into the norm of spirituality. In that sense the medieval Church, in spite of its élitist inclinations, had adjusted itself more fully to a "comprehensive system" of religious education than is often supposed. This development was connected with the growth of veneration for the Passion of Christ, which by 1100 had become a major instrument in the instruction of the masses. The devotion for the crucified Jesus, which had existed only intermittently and in an undeveloped form in the earlier centuries, had come to inspire and shape much of medieval spirituality, and to *know Christ after the flesh* was accordingly understood as the normal situation for the vast majority of believers. These developments in the field of mass religion and the cult of the Passion necessarily had effects in other areas of doctrine. We may discern a shift of interest in the direction of Christian hope. The realised eschatology of Augustine had become in William of St Thierry what can only be called a "deferred eschatology": only in a small degree, and that negatively, can we apprehend on earth the glory which will be hereafter.[26] There was a more striking consequence also for the way in which the Church saw its relationship with the world. Much has been written about the medieval withdrawal from the world and about the gloomy assessments of the secular order to which religious writers were prone; and it cannot be denied that these things were an important aspect of the thought of the time. There were, nevertheless, features pointing in the opposite direction. To accept as the norm the beginners' stage of *knowing Christ after the flesh* and the devotion to Jesus as man which went with it was to affirm the imperfect, existing order as the basis from which men might advance to a higher understanding. The flesh—the fleshly knowledge of Christ and the fleshly love of Him—became, not an evil to be rejected, but a limited and basic good which must be affirmed as the foundation of Christian experience, and indeed as the character which it must necessarily assume in this life. In the new understanding of these words may thus be found some of the roots of western humanism.

[26] The field of eschatological expectation is however a particularly difficult one because patristic tradition had not defined at all clearly the limits of permissible belief. It would therefore be precarious to take the statement above as a general description of twelfth century or even of Cistercian eschatology.

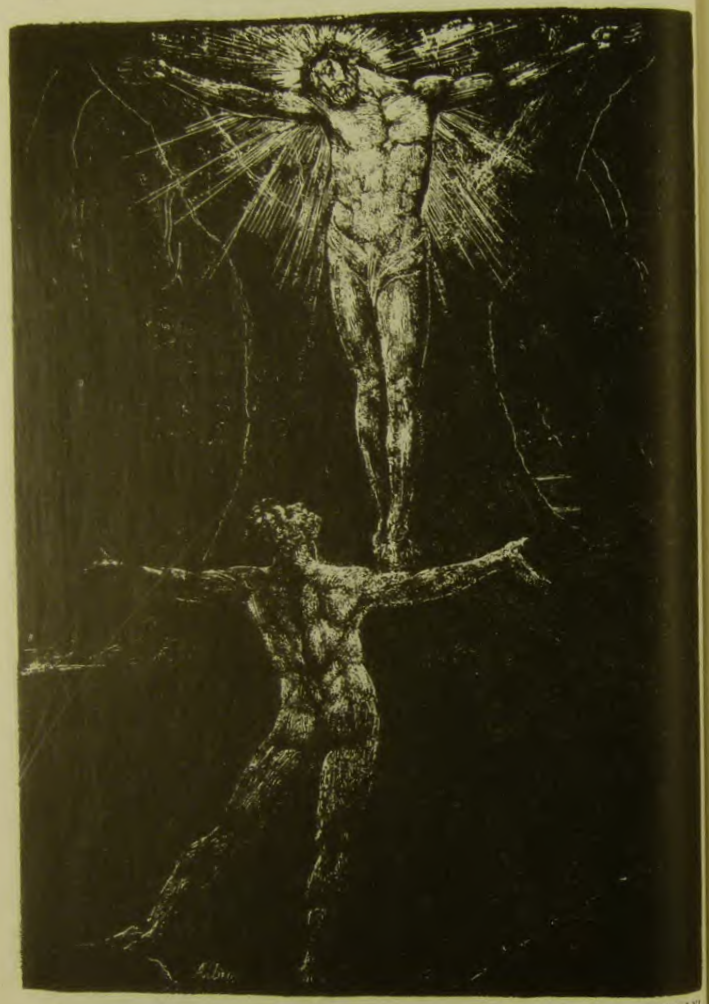

Plate LVI

*CHRIST CRUCIFIED ADORED BY ALBION*



# BLAKE'S DIVINITY

by

IAN DAVIE

*For everything that lives is holy, life delights in life.*

William Blake (1757-1827) has been hymned before in these pages, notably by an eminent Blake scholar and poet, Kathleen Raine (Summer 1971, 70-84; Summer 1972, 48-63; Spring 1974, 37-59). He continues to gather prestige under the attentions of scholars, poets and painters alike. His paintings are coveted as never before. There is, for instance, a set of six paintings in the Stirling Maxwell Collection at Pollok House (Corporation of Glasgow) which are the envy of connoisseurs and would fetch very high prices on the open market: they were acquired from the sale of Thomas Butts' Collection in London in 1853. They include a very beautiful 1810 pair of Adam naming the beasts, and Eve appropriately naming the birds, the pair at that time being bought for ten shillings!

What follows is a review article of two recent Blake studies, the first a *festschrift* series of essays of which the fourth, by Dr F. R. Leavis has been selected for particular comment; others include "Blake's early poetry", "Blake's 'Gothicised imagination' . .", "Blake's Songs of Spring", "Christ's Body", "Blake's Marriage of Heaven & Hell", "Blake's figues of despair", and interestingly "Blake in the Wilderness: a closer look at his reputation, 1827-1863". And secondly, the new study by Thomas R. Frosch, "The Awakening of Albion: the Renovation of the Body in the Poetry of William Blake", a study from Cornell University.

The reviewer is a poet, philosopher and writer in his own right, and an English master at Ampleforth. The illustration of Albion in adoration is taken from The Nonesuch Press edition (1925), edited by Geoffrey Keynes, of "The Writings of William Blake" III.282 facing. Compare this with Blake's *Dante Adoring Christ* from the *Paradiso* illustrations (first book under review, Pl. 37, p. 153).

THIS sumptuously produced volume[1] offers a broad conspectus of views on Blake's composite art, by way of presenting a *Festschrift* in honour of Sir Geoffrey Keynes, *doyen* of Blake editors and scholars. Its contributions are described as "ranging from Blake's earliest to his latest poems and designs, and including considerations of his iconography, his intellectual milieu, his poetic diction, his religious conceptions, and his critical reputation, as well as detailed interpretations of particular works". Given such largesse, there is perhaps some excuse for singling out one essay for particular consideration—that by Dr F. R. Leavis on "Justifying One's Evaluation of Blake". When set beside the kind of Blake essay that suffers from hypertrophy of the footnote—a malady most incident to monks—or the kind of reductive analysis that tells us precisely what the Serpent is doing in forcing entry into the Chapel of Gold, this essay has the weight and durability of an authoritative statement. At the same time, it provokes, even if it does not invite, an alternative evaluation; for Dr Leavis would rescue Blake from the mills of the mythologizers only to plunge him into the fires of an aesthetic which, shaped as it has been by the heat of controversy, has now hardened into a species of dogmatics—the dogmatics of an all-inclusive, though scrupulously qualified and anything but hubristic, humanism.

[1] "*William Blake:* Essays in honour of Sir Geoffrey Keynes", edited Morton D. Paley and Michael Phillips (Clarendon Press, OUP, 1973, 380 pp., 82 plates, £10.50).

Dr Leavis rightly dismisses the notion that "by a devout study of Blake's symbolism a key can be found that will open to us a supreme esoteric wisdom", and he is understandably suspicious of specialist scholars who offer to "guide us diagrammatically" through the bewildering complexities of Blake's Prophetic Books. One of the few guides to which he concedes "a certain credit balance of usefulness" is "Blake's Humanism" by John Beer (a fellow-contributor), and this because it emphasizes "that characteristic of Blake's thought expressed in his insistence that Man, concretely 'there' only in the individual human being and governed by his knowledge that he doesn't belong to himself, is responsible for determining what his responsibility is". And that, Dr Leavis adds, "is indistinguishable from determining what he himself is in relation to what he ought to be". In Blake's insistence that perception is not passive, that there is no discontinuity between perception and "the trained and conscious" creativity of the artist, Dr Leavis finds "a conception of human creativity that is at the same time a conception of human responsibility". That is a very important insight, and no one who has read Blake attentively will want to disagree with Dr Leavis when he goes on to say that "one aspect of Blake's living importance is that he compels us to realise fully and clearly what 'human responsibility' means". We come to realise that meaning by being enabled to experience imaginatively the difference between "Selfhood" on the one hand—"that which asserts itself and seeks to possess from within its self-enclosure"—and "Identity" on the other—"the individual human being as the disinterested focus of life". Indeed, the controlling idea that informs Blake's work throughout its whole extent is that of consciousness as the transformer of itself and its world, and by letting us see this happen, Blake speaks to us with that imperative which Rilke demanded of the greatest art: You must change your life.

Yet for all his recognition of Blake's peculiar and disturbing power, Dr Leavis does not hesitate to describe the experience of reading Blake's Prophetic Books as "a plunge into wordy and boring unreality". Admittedly there is much in the Prophetic Books that is boring and repetitive; the place-names on Blake's mythological map sound like Australian railway-stations, and some of his detours lead to regions that remain impenetrably private. But if Blake's loose-limbed septenarians cover stretches of unrelieved cosmic gloom, they also climb to heights of sheer magnificence—summits from which we receive intimations of an immortality that is continuous with the physique behind them, the bodily effort that took them there, and if they fail to achieve finality, I do not think that they fail for the reasons that Dr Leavis gives, but for the much simpler reason that they are, after all, successive drafts of a gradually developing vision. Moreover, if Blake presents us with a coherent imaginative universe that runs from minute particulars to large-scale properties, we cannot have foreground clarity without a certain amount of background obscurity.

Dr Leavis gives two reasons for his verdict on the Prophetic Books: the first alleges an inherent structural defect, whilst the second questions the compatibility of their theology with that conception of man which Dr Leavis sees as the vital principle of Blake's genius. As to the first, Dr Leavis notes that "the characters" of Blake's long poems are "separated



aspects, or constituents, or potentialities, of complete human nature, which is thought of as the whole inclusive essential Man". He goes on to point out that "the difficulty besetting such an undertaking is that characters in dramatico-epic action and interaction must inevitably be imaginable as actors—that is, as full human persons". Whilst I think it is true to say that "the fissions, coalescences, doublings, overlappings, and psycho-symbolic subtleties of changing interrelation wear down our powers of attention", when we read the Prophetic Books from cover to cover, I do not think that the characters of Urizen, Los, Tharmas, and Luvah, are by any means unimaginable as actors in their own right, for all that they are aspects of a more nebulously characterized whole, namely Albion. Given that Blake's dramatic-epic action deals with the internal power-politics of Man, and that interior drama, or the drama of pure consciousness, is concerned with "states of being" rather than "beings in states", it is difficult to see how he could have proceeded otherwise. Shakespearean drama, it is true, gives us both the representative and the individual together: Lear is both *Everyman* and *this* man; and, as Auden has argued, this is because Shakespeare combines the subjective and objective views, the internal drama of consciousness and the external drama of situation, but if we do not blame the authors of "Prometheus Bound" or "Everyman" for having failed to give us an *Othello* or a *Lear*, no more should we blame Blake for having preferred a principle of substitutibility to a principle of substantiality in the matter of characterization. If we accept the principle, there is no difficulty in conceiving of each of the Zoas as embodying a particular power that has achieved dominance at the expense of other powers, so that we do have imaginable characters, in the sense of realisations of possibilities inherent in universal man, the dominance of each in turn representing an imbalance in the four elements that compose the whole.

As to the second, and more serious, charge—Dr Leavis detects a contradiction between that view of man which finds its expression in the great prophetic figure of Los and Blake's superimposed theological schema —Creation/Fall: Redemption/Apocalypse. Dr Leavis argues that "in his insistence on a human creativity that means human responsibility", Blake was repudiating "all forms of determinism"; from which it follows that "to posit an ultimate end that gives significance to the creative effort, being its final cause, is to gainsay the repudiation". But if Blake were to maintain (with Berkeley) that what is ultimately significant (*eschaton*) is predetermined as an *effect* of free will, the alleged contradiction vanishes. Dr Leavis lets the Tyger out of the bag when he states that Blake "can no more know, or imagine, what follows the reversal of the Fall than he can know what preceded it". But he can, and he does; for Blake's eschatology is realised, here and now, in the act of forgiveness, and it is in the act of forgiveness that the Fall is reversed:

> And throughout all Eternity,
> I forgive you, you forgive me.
> As our dear Redeemer said,
> "This is the wine, and this the bread".

Forgiveness is to be understood as a transference of the Will from Selfhood to the Imagination, for to forgive is, in Blake's phrase, "to enter another's bosom", and the release of imaginative power that makes this possible reveals the human form as divine. Furthermore, for the imagination to have this capability, there must be an eternal precondition of this reversal, and the Resurrection is that precondition. The great paradox of Blake's myth, as of Christian experience, is that the power of the creative imagination stands in inverse ratio to the magnitude of the claims it is tempted to make on its own behalf, and it is for this reason that the divinity to which Los aspires (the false divinity, or deified humanity, of our fallen condition) is replaced by the saving recognition of God's humanity; for just as goodness, in Blake's teaching, is not the condition but the *result* of our entering into the Divine Body, so human divinity is the result of our incorporation in the divine humanity, the result, that is, of the work of the Holy Spirit—the Divine Voice to which the creative imagination responds. Thus the humanism of Los, which Dr Leavis very properly reveres, is incomplete, and it is not until all aspects of Man have found their unity in Albion that the Human Form Divine can meet the Divine Form Human—in Albion's adoration of Jesus.

The central question that any reading of Blake has to decide is whether the source of human creativity is to be found in man's divinity or God's humanity. The humanist reading of Blake favours the former source and takes Los as Blake's appointed advocate, but such a reading conveniently forgets that Los is as responsible for man's fallen condition as any of the Zoas, and that Blake's vision of the Human Fourfold requires a relationship of reciprocity between the fragmented faculties, and not the sovereignty of any one of them. In his "Descriptive Catalogue", Blake describes the Zoas as "Visions of the eternal attributes, or divine names, which, when erected into gods, become destructive to humanity"; they are, he tells us, "Qualities which are Servants of Humanity, not Gods or Lords". The deification of any one faculty is destructive of the whole, and this process of deification leading to destruction is exemplified most clearly in the case of Urizen.

Urizenic (or deist) reasoning, finding evidence of rationality in the world, infers the creation of the objective world by a rational being, a deified abstraction identified with and derived from "the laws" of Nature. But what has happened, as Robert E. Simmons has pointed out, is that the reasoning mind, by "first projecting its conception of the world as an 'other', and then using the resulting projected world as evidence of the 'truth' of its conception",[2] has become the captive of its own circularity. If systematizing reason leads to the deification of abstractions, the fact that it works by externalization lays it open to destruction, for in Blake's myth the Fall begins when emotional energy (Orc/Luvah) seizes the province of the reasoning mind, having suddenly realised that Urizen's province is external to its own, and therefore subject to seizure. In his book, "The Awakening of Albion",[3] (a magnificent study of the Renova-

[2] Robert E. Simmons, "Urizen, the Symmetry of Fear", p. 159 in "Blake's Visionary Forms Dramatic", edited David V. Erdman and John E. Grant (Princeton, 1970).

[3] Thomas R. Frosch, "The Awakening of Albion" (Cornell, 1974; pp. 211).



tion of the Body in the Poetry of William Blake), Mr Frosch describes this recognition as "a sense of otherness born of the momentary cessation of Urizen's work, in the same way, for example, that any departure from normal functioning in the body will suddenly objectify the area of abnormality". So, "the dismemberment of Albion", he continues, "proceeds by a series of attempts to annex what has been externalized", and what characterises "fallen perception" is that, as a result, the ego is "forced to relate to the objects of its desire in an acquisitive mode". What we have here is an opposition between egocentric perception and creative perception, and the relation between these contrary modes of perception is put most succinctly by Northrop Frye when he writes: "In every creative act of perception, the act of perception is universal and the perceived object particular. The converse of this principle is that when the perception is egocentric the perceived object is general. The universal perception of the particular is 'the divine image' of the Songs of Innocence; the egocentric perception of the general is 'the human abstract' of the Songs of Experience."[4]

The position of Los reflects this duality, for, on the one hand, Los is Blake's exemplar of creative perception, whilst on the other he is responsible for the chaining of Orc as a sacrifice to Urizen, and by this act establishes Urizen's power and, in the words of Mr Frosch, "sets man's creative capacity at odds with the energy from which it ultimately springs". Thus Los does not escape the consequences of the Zoas' renunciation of their participation in Albion's unity, whereby "the capability of each is reduced to his own Selfhood or Spectre" and the faculties of man are as a result "the controllers rather than the vehicle of his consciousness". When Mr Frosch tells us, however, that Blake's highest honorific is "Humanity", and such texts as

> —Thou art a Man, God is no more,
> Thine own humanity learn to adore—

are adduced in support, the claim needs to be qualified by the reminder that Blake rarely uses the Divine Singular except as a locution for hypostatized egocentricity, and that for Blake the *locus* of its contrary is Jesus—the visibility, the humanity of God. Moreover, the God thus made visible is revealed, not as the Divine Singular, but as the Divine Family, which, *in extenso*, incorporates Albion. The divine humanity is the central point of an ever-expanding circle which radiates outwards from Jesus to include all the separate identities which together compose "the divine-human family"; for in the imaginative world of Blake everything is *one* in essence but infinitely *varied* in identity, and Jesus is the unifying principle which identifies all its aspects, forms, and images, with one another. As Northrop Frye has written: "Jesus *is* God and man; he *is* the bread and the wine, the body and the blood, the tree, the water of life, the vine of which we are the branches, the cornerstone of the city, and his body *is* the temple. . . The world of total and realised metaphor is Heaven: its opposite is Hell. Heaven and Hell, Eden and Ulro, form a great antithesis of eternal life and eternal death, and the whole effort of

[4] Northrop Frye, "Fearful Symmetry" (Princeton, 1947), p. 32.

the imagination is directed towards separating them. . . For Blake this means that Generation is the battlefield of the imaginative and natural visions, and that there is a dialectic forming within natural life which will eventually separate Eden from Ulro and stop the cycle from turning."[5]

"Whatever the promptings of religious or metaphysical thought may be", writes Dr Leavis, "the creative agents of human insight and wisdom must resist them when they incite to the presentation of the unimaginable." We cannot, of course, present the unimaginable, any more than we can draw a figure that contradicts the laws of space, but to say that we cannot exceed the bounds of possible experience is not to determine in advance what those bounds are. Blake held that there was a downward limit—a limit of contraction and opacity—but no upward limit, no limit of expansion and translucence: in other words, he regarded the human imagination as infinite in its operation (and hence *capax divinitatis*), though finite in its created/fallen condition. If "divinity" is simply the name given to the highest values embodied in the personal relations that compose our world, then the humanism of the fallen Los answers to that conception of divinity, but if God enters into personal relations as the focus of what is otherwise blurred and diffuse, and if God does so because personal relations are constitutive of the godhead, then the omission of that dimension can only lead to a misrepresentation of Blake on a point that is central to his creative vision: for Blake's "Divine Family" is none other than the interiority of the godhead made visible, and hence imaginable, in the Person of Jesus. If the original *kerygma* of the Church was "Jesus is the Christ", and this proclamation entailed "Jesus is God", Blake's emphasis is the other way about: "God is Jesus". Hence God can never be known in abstraction from Jesus, nor, indeed, in abstraction from our relations with each other: rather, is God known in our nearness to each other; and if this is humanism, it is the humanism of the Gospels.

What, then, are we to make of Blake's version of the Gospel Nativity narratives? Blake re-mythologizes the Gospel story. He follows Rabbinic tradition in supposing that the child Jesus was illegitimate, but departs from it in finding the paradigm of forgiveness in Joseph's forgiveness of Mary. There are several points to be noted here: (i) the moral law, in the severity of its dispensation, regards the child of an extra-marital union as an outcast; (ii) it is necessary to Blake's myth that enforcement of the moral law should be seen as a reversal of the divine purpose; (iii) on Blake's premises, there is nothing to forgive (in so far as Joseph's forgiveness is directed towards the sexual act), and (iv) it is not the forgiveness of Joseph that makes the child Jesus divine (or "determines his divinity", as Mr Frosch would have it), it is, rather, that Joseph's forgiveness of Mary enables him to see the child Jesus for what he already is—as divine. It is ironic that on Blake's view of sexual morality there should be nothing to forgive, for what is left is the injury done to Joseph's self-esteem by the rumours of illegitimacy mentioned in St Matthew's Gospel, but, granted that Blake's sexual ethics are antinomian, there is nothing in

[5] Northrop Frye, Notes for a Commentary on "Milton", pp. 110, 118, 123, 124 in "The Divine Vision", edited V. de Sola Pinto (New York, 1968).



Blake's version that is incompatible with the Christology of the New Testament. However offensive to Christian piety Blake's version may be, the shock it administers is only effective at the expense of a morality founded on sexual constraint, and its irony works by implication, inasmuch as it forces that morality to see the Divine Child where it least expects to.

For Blake, sexuality reposes in the sense of touch, and in proposing a reorganization of our senses as the condition of our renovation, he attaches the greatest importance to this sense. According to Blake, it is not through the senses of sight and hearing (both senses of distance), but through the sense of contact that our liberation from "the caverns of our skulls" is to be achieved. The sense of touch is the vehicle of sexuality, not only in propagation, but in the expression of our desire for anything or anybody: we want to touch—him, her, it—and so complete the circuit of sympathy, but the objects of our desire remain "outside" us. Now the interior correlate of touch is taste, and what happens in Blake's "Apocalypse" is that the sense of touch and the sense of taste become one and the same: what is outside us is experienced as within us, and the great image and agent of this transformation is the Eucharist. There is a remarkable passage in Northrop Frye's "Fearful Symmetry" which clarifies the connection. "In this world", he writes, "the senses of distance, eyesight and hearing, produce the major arts. The chief imaginative use of the sense of contact is in sexual love. . . The two great divisions of human imagination, art and love, are thus broken halves of two powers which are one in God. . . This barrier between art and love does not disappear until the final apocalypse . . . the absorption of the material world into the body of man, which in the fallen world goes on chiefly, in neither art nor love, but in eating and drinking, the province of 'taste'. Eating the body and drinking the blood of a God-Man is therefore a very profound image of the final apocalypse, which in the teaching of Jesus is associated with a harvest and vintage and also with a wedding supper. . . When nothing we touch is any longer outside us, touch and taste will have become the same sense."[6] In short, the mutual externality which characterises the world we perceive will be replaced by the mutual internality of perceivers.

"What Blake shows us in Eden", writes Mr Frosch, "is a community of forms embracing through their activity. Now tongue and taste are unified, and are, together, re-integrated with the other senses, with the effect that the risen activity is a kind of speech, an utterance of the whole man." Perception of the divine humanity in others opens the way into Eden, and there "the reorganized senses retain every capacity they now have, but no one capacity is final, and there is a complete register of possibilities at the spontaneous service of desire". So, at the end of *Jerusalem*, when human friendship has replaced the principle of self-orientation, Albion arises to see Jesus appear as "Los, my friend". The forgiven sources of man's joy—his sexual energy, his spontaneous openness —have restored him to Eden, and

> When in Eternity Man converses with Man, they enter
> Into one anothers bosoms (which are Universes of Delight)
> In mutual interchange. . .

[6] Northrop Frye, *op. cit.*, p. 281.

When the experience of reading Blake's Prophetic Books can be described by our most eminent critic as "a plunge into wordy and boring unreality", the young are surely right to reject the verdict of their elders, for what Blake offers them is a myth that internalizes the drama of man's redemption, a myth of dismemberment, dissension, crucifixion, and resurrection, operating on four levels simultaneously—the physical, the psychological, the social, and the cosmic. It is not a rival Gospel, but an internalization of the Gospel already given, a psychodrama of redemption that does not displace the historical drama, but treats of an order of possibility that co-exists with and, indeed, within it.

As the young turn to Blake, they turn also to eastern religions, and for the same reason. For what is this consciousness that is *capax divinitatis* but the awareness that our Identity (or Atman), as opposed to our illusory Selfhood, is capable of "becoming" what it already "is"; and it is through the mediation of Jesus that this capability is realised—i.e., to the extent that egocentricity is replaced by Christocentricity. Thus it is in Albion's adoration of Jesus that the Human Form Divine finds in the Divine Form Human its perfect and plenary expression. The central affirmation of Blake's theology finds its most natural support in the metaphysics of Hinduism—in the Upanishads and the Gita (which we know Blake read in Wilkins' translation of 1785), and so far from being a deviant product of western dogmatics, Blake's work provides the matrix of a theology capable of reconciling East and West, a context within which eastern categories of thought may be applied to the task of explicating the *same* mystery from a contrary metaphysical standpoint.

We have said that Blake's controlling idea is that of consciousness as the transformer of itself and its world. This idea presupposes that human consciousness partakes of divinity through the mediation of God's Humanity, and that the Incarnation is therefore to be regarded, not only as a past historical event, but, in the words of Coventry Patmore, as "an event which is renewed in the body of every one who is on the way to the fulfilment of his original destiny". And because the Divine-Human Imagination effects what its deliverances signify, Blake's Gospel gives no support to those who would deny the outer form, or historicity, of what it expresses in terms of internalizing myth; nor can it speak imperatively to those who refuse to take seriously the great Athanasian saying with which Blake concluded his first public manifesto: "God became as we are, that we might become as He is". If we need any assurance, beyond the poetry, that there is no dispute between Blake's Gospel and the Gospel of the Four Evangelists, Blake's avowal to Thomas Butts (in the letter dated 22nd November, 1802) should provide it: "I still and shall to Eternity Embrace Christianity and Adore him who is the Express image of God".



# NEWMAN ON INFALLIBILITY: 1870 AND 1970

A Review Article

by

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*There are gifts too large and too fearful to be handled freely . . . the boast of some Catholics and the reproach levelled against us by all Protestants (is) that the Catholic Church has now become beyond mistake a despotic aggressive papacy, in which freedom of thought and action is utterly extinguished. But I do not allow that this alleged unanimous testimony exists.*

John Henry Newman, "The Vatican Definition" (1874).

Newman's letters for the years 1870-1873 which have just been published by the Oxford University Press, cover a number of important subjects. They show Newman entering his seventies and suffering the loss of a number of his close friends who died at about that time. But his mind was as active as ever. *A Grammar of Assent* was published early in 1870 and received extensive treatment from reviewers. There were letters which repeated his views on Anglican orders, letters on liberalism in connection with a memoir of Renn Dickson Hampden, his old Oxford antagonist, and with the controversy about the Athanasian Creed in the Anglican Church, and letters, especially in 1873, about higher education for Catholics, a matter that was soon to become explosive. Over all, however, there was the controversy surrounding the decree of Vatican I on papal infallibility. Newman's position, studied in the article which follows, retains its significance, not least in the light of a recent interview given in Rome by Archbishop Jerome Hamer, o.p., Secretary of the Congregation for the Doctrine of the Faith. According to a report in the *Tablet* (3 August 1974, p. 753), Archbishop Hamer stressed the importance of a teaching authority in the Church. Less reassuring was his apparent identification of that authority with his own Congregation. And later, with reference to Fr Hans Küng, he insisted that the Congregation would never interfere in questions involving freedom of theological discussion as long as these did not endanger doctrine. But such a standpoint begs the question. For some people, serious critical study always endangers doctrine, while for others such as Newman it is the wisest protection. The Archbishop's attitude, however kindly intended, has enough of Manning about it to show that Newman's viewpoint has yet to have its full effect.

Since the centenary of the First Vatican Council, the Journal has turned often to the subject of papal infallibility. The Spring of 1970 began with an article by Fr George Pell on "The Roots of Church Power & Authority". The Summer issue of 1971 carried an Editorial "On Infallibility", and with it a review article of Dr Hans Küng's book, *Infallible? An Enquiry*, entitled "Catholic Anti-Infallibilism" by Dr John Jay Hughes. The following summer, Fr R. F. Ippolito examined Archbishop Henry Manning's championship of papal infallibility, and that autumn Fr John Coventry discoursed on "The Church's Authority to Teach Today", dealing with both ordinary and extraordinary magisterium. The background to the subject in the span of Church history was earlier sketched by the Editor in "Shifts in the Emphasis of Papal & Episcopal Authority" (Summer 1968, p. 177-203); and articles on *Humanae Vitae* have raised the same issue. It is of constant interest in these ecumenical and liberalising times, and has therefore been constantly raised in our pages. This surely is one clear point of growth in recent theological thinking.

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It has become quite usual nowadays to refer to John Henry Newman as a prophet. Dr Michael Ramsey, the Archbishop of Canterbury, implied as much when he said that spritiual renewal in both the Anglican and the Roman Catholic Churches would mean recapturing something of his spirit,[1] and when *Concilium* devoted an issue to prophecy it included an article on "Cardinal Newman considered as a Prophet".[2] There emphasis was laid on his concern with persons, with history, with doctrinal development, with faith and conscience, and with other matters as well. These questions establish Newman's claim to be considered as a prophet through their obvious significance for the present day. This significance is the key, for a prophet is not primarily someone who foretells the future, but an interpreter of the times, and so, in the case of a religious prophet, an interpreter of the ways of God for man. He is a guide. The volumes of Newman's letters which have been published recently supply ample evidence of his prophetic gift for, apart from other matters, such as Anglican Orders, higher education for Catholics and the danger of liberalism, they cover the vital months of the First Vatican Council and the equally important period which followed it.[3] Thus they provide a day by day account of Newman's reactions to what was happening in Rome and put into a contemporary setting the imposition of a doctrine on the Church which has become so familiar that, a century later, Catholics can scarcely imagine being without it. Familiarity, of course, often breeds contempt and, at least in the present case, has not diminished controversy.

In recent years the infallibility of the Pope has come to be recognised by almost everyone as a major obstacle to the reunion of Christians. Pope Paul VI himself has described it as such on various occasions and others repeat this view more or less as an axiom. Specifically, in 1970, Hans Küng celebrated the definition's centenary by publishing his book, *Infallible?*,† and thereby stirred the debate into life once more. In these circumstances and in view of Newman's known opposition to the actual defining of the doctrine, it is naturally interesting to read in full his correspondence throughout this period. But the interest is more definite than that. If

[1] See A. M. Ramsey, "The Significance of Newman today", in J. Coulson and A. M. Allchin (eds.), *The Rediscovery of Newman*, (London, 1967), p. 8.

[2] See C. S. Dessain, "Cardinal Newman considered as a Prophet", *Concilium* VII, no. 4, (September, 1968), pp. 41-50.

[3] *The Letters and Diaries of John Henry Newman*, edited with notes and an introduction by Charles Stephen Dessain and Thomas Gornall, S.J., volume XXV, The Vatican Council, January 1870—December 1871; volume XXVI, Aftermaths, January 1872—December 1873, Clarendon Press: Oxford University Press, 1974. They will be referred to in future as *L.D.*

† Cf John Jay Hughes' review article, "Catholic Anti-Infallibilism", AMPLEFORTH JOURNAL, Summer 1971, pp. 44-54.



Professor Küng's particular arguments are left on one side and an attempt is made to isolate his fundamental objection, attention may come to rest on these words: "such a display of infallibility is made in practice that five years after the Council the authority and credibility of the Catholic Church have rarely been exposed to such a test".[4] Or again, his complaint against the papal *Credo* of 1968 goes deep, that Pope Paul "completely ignored the hierarchy of truths established by Vatican II and put questionable theologumena of the Roman tradition on a par with the central statements of the Christian faith".[5] Clearly there is not space here to settle the controversy which Küng has raised, but his remarks are noteworthy, for what he has protested against, a hundred years ago Archbishop Manning proclaimed unabashedly. Introducing the definition of papal infallibility to his clergy in a lengthy pastoral letter, he swept on from what has been revealed to include within the infallible authority of the Pope as part of "the whole revealed order of salvation", such matters as "Things which pertain to faith", "Things pertaining to piety", "Things of religion", "Things of faith speculative and practical", "Controversies of religion", and so forth.[6] Here obviously in its very looseness of expression may be discovered the seed of the creeping infallibility that has provoked Küng to protest. But Küng may now be left on one side; it provoked Newman as well.

When Newman was finally given the opportunity to speak out publicly on the definition of Vatican I in his *Letter to the Duke of Norfolk*, he began by making a concession: "I own to a deep feeling, that Catholics may in good measure thank themselves, and no one else, for having alienated from them so religious a mind [i.e. Gladstone's]. There are those among us, as it must be confessed, who for years past have conducted themselves as if no responsibility attached to wild words and overbearing deeds; who have stated truths in the most paradoxical form, and stretched principles till they were close upon snapping; and who at length, having done their best to set the house on fire, leave to others the task of putting out the flame."[7] These words, however, were not an isolated protest. During the Council, as he observed the way the majority party behaved, he grew more indignant. In a private letter to his bishop, Ullathorne, on 28 January 1870, which was leaked to the public, he denounced the "aggressive insolent faction" who "'make the heart of the just to mourn, whom the Lord hath not made sorrowful'".[8] On 21 August 1870, writing to Ambrose St John, he referred to "the tyrant majority", and advised a policy of perfect quiet, in case it "should do something more".[9] But perhaps his most withering protest is to be found in his letter to a Mrs Margaret Wilson, a convert, who felt that she had been received into the Church

[4] H. Küng, *Infallible?* (London, 1971), p. 11. [5] *Ibid*, p. 21.

[6] H. E. Manning, *The Vatican Council and its Definitions: a pastoral letter to the Clergy*, (London, 1870), pp. 65-66; reprinted in id, *Petri Privilegium*, (London, 1871). Cf Robert F. Ippolito, "Archbishop Manning's Championship of Papal Infallibility, 1867-1872", AMPLEFORTH JOURNAL, Summer 1972, p. 31-9.

[7] J. H. Newman, *Certain Difficulties felt by Anglicans* II, (London, 1879), pp. 176-177.

[8] *L.D.* XXV p. 19. [9] *L.D.* XXV p. 192.

too soon and was worried by the definition. Newman wrote to her on 20 October: "I think there are some Bishops and Priests, who act as if they did not care at all whether souls were lost or not—and only wish to save souls on their own measure."[10] Such an indictment of certain members of the clergy as careless and selfishly callous in the way they exercise their pastoral responsibilities could scarcely be more devastating. And he pleaded continually with those who wrote to him in distress, not to confuse the doctrine which had been defined with the manner in which it was passed. His letter to Catherine Froude early in 1871 is typical of his approach: "As little as possible was passed at the Council—nothing about the Pope which I have not myself always held—but it is impossible to deny that it was done with an imperiousness and overbearing wilfulness, which has been a great scandal—"[11] Such remarks were a common feature of his letters at that time. And he consoled those who were troubled further by reminding them of the lesson of history: "If you look into history, you find Popes continually completing the acts of their predecessors, and Councils too—sometimes only half the truth is brought out at one time—I doubt not a coming Pope, or a coming Council, will so explain and guard what has been now passed by [the] late Council, as to clear up all that troubles us now."[12] And to Alfred Plummer: "Let us be patient, let us have faith, and a new Pope, and a re-assembled Council may trim the boat."[13]

From the letters it is clear that there were two main reasons why Newman considered the definition inexpedient. Before the Council he had told his correspondents that he regarded the doctrine as theologically certain and that he held it, but as an opinion. He observed to one of them: "I think that infallibility [the Pope's] a point which *can* be defined by an Ecumenical Council—but till it *is* so defined, I only hold it as an opinion."[14] And some weeks later, after making the same point to Catherine Froude, he added one of the reasons why he was "strongly opposed" to the definition: it was unnecessary. Formerly definitions had been made to combat particular heresies. But that reason did not hold good in the present instance, and "It is a dangerous thing to go beyond the rule of tradition in such a matter".[15] Here he was anticipating the remarks he was to make still more forcefully to his bishop the following January, when he called the definition "thunder in the clear sky". "When", he asked, "has definition of doctrine de fide been a luxury of devotion, and not a stern painful necessity?"[16] Connected with this first reason was the second: because the definition was unnecessary, it unsettled men's minds. Newman was well aware of the distress which had been

[10] *L.D.* XXV p. 216.

[11] Letter to Mrs Froude, 2 January 1871, *L.D.* XXV p. 262. See also the letters to Lady Simeon, 1 November 1870, *L.D.* XXV p. 224, to Mrs William Maskell, 31 January 1871, *L.D.* XXV pp. 277-278, to William Monsell, 20 January 1872, *L.D.* XXVI p. 11.

[12] Letter to Lady Simeon, 26 April 1871, *L.D.* XXV p. 322.

[13] Letter to Alfred Plummer, 3 April 1871, *L.D.* XXV p. 310.

[14] Letter to Mrs Magdalene Helbert, 28 September 1869, *L.D.* XXIV p. 339.

[15] Letter to Catherine Froude, 21 November 1869, *L.D.* XXIV p. 377.

[16] Letter to Bishop Ullathorne, 28 January 1870, *L.D.* XXV pp. 18-19.



caused from the many letters he received from people who asked for his advice. It was what he had feared as well as always anticipated; unfortunately his anticipation was "abundantly fulfilled".[17] And even before the Council had assembled, he summed up in a memorandum for his own use his opposition to the proposed definition. He put the question to himself why, if he believed in the Pope's infallibility, he did not want it defined. He wrote: "I answer, because it can't be so defined as not to raise more questions than it solves."[18]

Newman's reaction to the definition is, therefore, quite plain: while he had no difficulty in accepting it and as a Catholic at least had always held it, he was scandalised by the behaviour of "the tyrant majority", and considered the definition itself both unnecessary and pastorally disadvantageous.[19] There remains the deeper question of what he understood infallibility to mean.

On 17 September 1872 Newman wrote a brief but dense letter to a correspondent who may have been R. F. Littledale, the Anglo-Catholic controversialist; it is not certain. Whoever it was, he gave him an account in a few lines of the salient aspects of his understanding.

He began by considering the sense in which the Pope is infallible. He insisted that this infallibility was not some sort of inherent quality of the Pope's mind with inevitable bearing on every judgment he made: "Infallibility is not a *habit* in the Pope, or a state of mind—" It was, he stressed, an external, not an internal, aid. He repeated that the Pope "has no habit of infallibility in his intellect, such that his *acts cannot but* proceed from it, *must* be infallible *because* he is infallible, *imply, involve,* an infallible judgment. He is infallible *pro re natâ*, when he speaks ex cathedrâ—not except at particular times and on grave questions". Newman held this understanding of the papal prerogative because he recognised that the Pope's infallibility did not belong to him as a gift to a private person, but was "that infallibility which the Church has". The Pope is not infallible habitually, but as the Church is infallible; he exercises his gift only when he speaks *ex cathedrâ*.[20]

[17] See Letter to Alfred Plummer, 19 July 1872, *L.D.* XXVI p. 139.

[18] See *L.D.* XXIV p. 334, n. 2.

[19] For a fuller account of Newman's view, see C. S. Dessain, "Infallibility: What Newman taught in Manning's Church", in M. D. Goulder (ed.), *Infallibility in the Church*, (London, 1968), pp. 59-80.

[20] Letter to R. F. Littledale (?), 17 September 1872, *L.D.* XXVI p. 171. In 1877, W. J. Copeland, Newman's curate from Anglican days, mooted the idea of publishing a selection of Newman's *Parochial and Plain Sermons* in a single volume, arranged for the liturgical year. This was done in 1878. In the meantime he and Newman corresponded about the sermons to be included. At one stage there was doubt about whether to use *P.S.* V. 20, "Endurance, The Christian's Portion", or V. 21, "Affliction, a School of Comfort". Although he thought V. 21 the better sermon, Newman decided in favour of V. 20, because the former contained the phrase, "the Church has erred" (See *Parochial and Plain Sermons* V, (London, 1868), p. 310), which, he told Copeland, "grates so upon me". Then he added in brackets, "I should not mind 'the Pope has erred'." An Oxford man rarely smiles when he makes a joke. (See the Newman-Copeland Correspondence, Birmingham Oratory Archives, typed and bound, (34 A), pp. 252-253.)

Here mention should be made of what Newman told Lady Simeon on 1 November 1870. First, as so often, he comforted her by pointing out how limited the definition had been. Then he continued: "The whole body of theologians, Gallicans included, have always held, that what the Pope said ex cathedrâ, was true, *when* the Bishops had received it—what has been passed, is to the effect that what he determines ex cathedrâ is true *independently* of the reception by the Bishops—" And he went on: "but nothing has been passed as to *what is meant* by 'ex cathedrâ'—and this falls back to the Bishops and the Church to determine quite as much as before. Really therefore nothing has been passed of consequence."[21] Already, at this early stage, therefore, he saw clearly that the gift of infallibility possessed by the Pope, even when exercised by him alone, was still the infallibility of the Church, for that was what *ex cathedrâ* implied; consequently it could never truly be exercised in isolation. When the Pope acts infallibly, he necessarily acts in relation to the Church as a whole. Quite recently, Bishop Christopher Butler has explained this view when showing how an alleged infallible definition can be known as infallible in fact. He declared that "the subsequent consent of the Church is necessary (and Vatican II assures us that it will not be lacking)". At once he made the vital distinction: "The consent of the Church does not *make* the definition infallible; it *recognizes* that infallibility already inheres in the definition." And he drew the conclusion: "If the alleged definition failed to win the Church's subsequent consent, this would prove that the definition had not in fact fulfilled the requirement for an infallible definition—the Pope had not really been speaking *ex cathedra*."[22] The qualification, *ex cathedra*, roots the definition in the life and understanding of the Church.

To return to the letter of 17 September 1872. There Newman also brought out the limits of infallibility. It is, he said, concerned only with "grave questions".[23] The expression as it stands is vague, but in a letter to Catherine Froude he had been specific: "certainly the Pope is not infallible beyond the Deposit of faith originally given"[24]—which amounts to the teaching of Vatican II that the infallibility with which the Church is endowed and which the Pope enjoys by virtue of his office, "extends as far as the deposit of divine revelation".[25] Moreover Newman insisted to

[21] *L.D.* XXV p. 224.

[22] B. C. Butler, "The Limits of Infallibility", *The Tablet* CCXXV, no. 6829 (24 April 1971), p. 400, n. 4. See also Karl Rahner's commentary on *Lumen Gentium* 25, in H. Vorgrimler (ed.), *Commentary on the Documents of Vatican II*, vol. I, (London, 1967), p. 213: ". . . . the *ex cathedra* definitions of the Pope can never lack the assent of the believing Church." Rahner too has been foremost among those who have emphasised that Pope and Episcopal College are not two inadequately distinct subjects of the full and supreme power in the Church, for the Pope, even when acting alone, as he may, acts always as the head of the College of Bishops. (See *ibid*, p. 203).

[23] Letter to R. F. Littledale (?), 17 September 1872, *L.D.* XXVI p.171

[24] Letter to Catherine Froude, 5 March 1871, *L.D.* XXV p. 297.

[25] *Lumen Gentium* 25; see Walter M. Abbott (ed.), *The Documents of Vatican II*, (London, 1966), p. 48.



Littledale,[26] to Catherine Froude[27] and most fully to Alfred Plummer that the Church's infallibility means "she can never be *permitted* to go *wrong* in the truths of revelation—This is a negative proposition—the very idea of infallibility is a negative . . . properly speaking, inspiration is positive, and infallibilty is negatve".[28] Here revealed truth was the subject-matter in view and the scope of infallibility was repeatedly stressed as something negative.

Associated closely with his awareness that infallibility was not an infused or an inspired gift was the prominence Newman gave to "human means, research, consulting theologians etc etc."[29] Once again, the same approach was adopted by the last Council with its brief and formal declaration that the Pope and bishops have to "strive painstakingly and by appropriate means to inquire properly" into revelation.[30] For the magisterium not to consult in the necessary responsible way would be a grave fault, for it would be to presume on the assistance of the Spirit.[31]

The significance Newman attached to this consultation of the Church in doctrinal matters has come to be recognised as one of the most distinctive features of his theology. In 1859, in the article which caused his delation to Rome, he considered the rôle of the laity and showed how the witness of the faithful may preserve the true Gospel teaching in times of trial.[32] In 1865, in a letter to Henry Oxenham, too little known, but preserved in draft at the Birmingham Oratory and marked "Sent in substance", he explained the rôle of the *schola theologorum*. After describing the way the different schools of Alexandria, Antioch and Rome had worked on one another in the past, and lamenting the effective demise of all but the Roman school, Newman continued:

> The Schola answers many purposes. It defends the dogma, and articulates it. Further than this, since its teaching is far wider and fuller than the Apostolic dogma which is de fide, it protects it, as forming a large body of doctrine which must be got through before an attack can be made on the dogma. And it studies the opinion of the Church, embodying tradition and hindering frequent changes. And it is the arena on which questions of development and change are argued out. And again, if changes of opinion are to come, and false interpretations of Scripture, or false views of the dogma to be set right, it prepares the way, accustoming the mind of Catholics to the idea of the change, and preventing surprise and scandal.[33]

[26] *L.D.* XXVI p. 171. [27] *L.D.* XXV p. 229.

[28] Letter to Alfred Plummer, 3 April 1871, *L.D.* XXV p. 309.

[29] Letter to Littledale, L.D. XXVI p. 171.

[30] *Lumen Gentium* 25; see Abbott (ed.), *op cit*, p. 49.

[31] Commenting on the obligation to consult, B. C. Butler has remarked: '. . . there can be no doubt that a pope who attempted to define an article of faith without making use of such means would commit a grievous sin.' *The Theology of Vatican II*, (London, 1967), p. 105.

[32] See J. H. Newman, *On Consulting the Faithful in Matters of Doctrine*, John Coulson (ed.), (London, 1961).

[33] Letter to Henry Oxenham, 9 November 1865, *L.D.* XXII p. 99; see also Gary Lease, *Witness to the Faith*, (Irish University Press, 1971), *passim*.

In January 1874, when he was re-publishing his *Lectures on Justification*, he made use of these ideas. He quoted in the new Advertisement various different theological opinions on what constitutes the one formal cause of justification to illustrate the freedom of view that was available, and then went on to propose his own opinion that the form of justification might be understood as the personal presence of Christ in the believer.[34] And later the same year, in his *Letter to the Duke of Norfolk*, he stated: "None but the *Schola Theologorum* is competent to determine the force of Papal and Synodal utterances, and the exact interpretation of them is a work of time."[35]

The strength of these statements is such that it is hardly surprising to learn that Isy Froude, Catherine's daughter, was led to wonder whether, "If the Schola Theologorum decides the meaning of a Pope or a Council's words, the Schola is infallible, not *they* or *he*". Newman's answer called attention to the need for interpretation of words, however clear they might appear to be. "God is love" cannot be extended to imply "*therefore* there is no future punishment for bad men". "Some power then is needed," he told her, "to determine the general sense of authoritative words—to determine their direction, drifts, limits, and comprehension, to hinder gross perversions." He described this power as "virtually the *passive infallibility* of the whole body of the Catholic people" in contrast to the "active infallibility" of the Pope and bishops.[36]

It is evident that Newman did not regard this passive infallibility as something merely receptive, which would put it only a short step away from blind obedience. Robert Murray has noticed the danger which occurs when it is considered in this way, and indeed has quoted Newman on the results to be expected from a radical disjunction of the *Ecclesia docens* from the *Ecclesia discens*: the educated classes will become indifferent and the poorer superstitious.[37] Moreover, in August, 1870, Newman told Frederick Rymer, the President of St Edmund's, Ware, that he regarded "the general acceptance, judgment of Christendom" as "the ultimate guarantee or revealed truth",[38] and in the letter to Isy Froude he stated

[34] J. H. Newman, *Lectures on Justification*, (London, 1874), pp. x-xii; see also Roderick Strange, *Newman's Understanding of Christ and his Personal Presence in the Believer*, unpublished D. Phil. thesis, (Oxford, 1974), pp. 254-257.

[35] Newman, *Certain Difficulties felt by Anglicans* II, p. 176.

[36] Letter to Isy Froude, 28 July 1875; quoted in Wilfrid Ward, *The Life of John Henry Cardinal Newman* II, (London, 1912), p. 564.

[37] See Robert Murray, 'Who or What is Infallible?' in Goulder, (ed.), *Infallibility in the Church*, p. 32; see also Newman, *On Consulting the Faithful*, p. 106.

[38] See Letter to Frederick Rymer, 3 August 1870, *L.D.* XXV p. 172. Newman also pointed out to Rymer that his essay on consulting the laity should be quoted with care on this matter. It was not strictly relevant, as it "was on the sensus, not on the consensus, fidelium—their voice was considered as a witness, not as an authority or a judgment". (*Ibid*) However, Newman had observed, in the necessarily restrained manner the times required, that "each constituent portion of the Church has its proper functions, and no portion can safely be neglected. Though the laity be but the reflection or echo of the clergy in matters of faith, yet there is something in the 'pastorum et fidelium *conspiratio*,' which is not in the pastors alone". (Newman, *On Consulting the Faithful*, p. 103.)



explicitly that what is infallible passively none the less *acts*. He was referring in particular to the *schola*. It acts, he affirmed, "with great force both in correcting popular misapprehensions and narrow views of the teaching of the active *infallibilitas*, and, by the intellectual investigations and disputes which are its very life, it keeps the distinction clear between theological truth and theological opinion, and is the antagonist of dogmatism. And while the differences of the School maintain the liberty of thought, the unanimity of its members is the safeguard of the infallible decisions of the Church and the champion of faith".[39]

Newman's teaching on the rôle of the laity and theologians in determining the understanding of revealed truth was a further anticipation of Vatican II. There it was stated: "The body of the faithful as a whole, anointed as they are by the Holy One, cannot err in matters of belief. Thanks to a supernatural sense of the faith which characterizes the People as a whole, it manifests this unerring quality when, 'from the bishops down to the last member of the laity,' it shows universal agreement in matters of faith and morals."[40] And Alois Grillmeier has commented: "The people of Christ as a whole, including the holders of office, is infallible *in credendo*, which, however, is not to be taken in a passive sense. It is something active, by which faith is vigorously preserved and attested, penetrated ever more profoundly and made the formative element in life."[41]

To express the matter briefly, the gift of infallibility according to Newman is an external, not an internal, aid, negative in character, and employed only in judgments which, while they deal with revealed truth, are none the less established by human means. To some this view may appear so restricted as to empty the Church's teaching on infallibility of all meaning whatsoever. But there is a positive side, as Newman explained to Alfred Plummer on 3 April 1871. After pointing out that the Church teaches by human means, although assisted by grace, like any other inquirer, he continued: "she has *in kind* no promise of invincible grace, which a Father or a divine, or an inquirer has not—but she has this security, that, *in order* to fulfil her office, her *out come* is always true in the matter of revelation."[42] This security is no mean thing, as Newman made plain in *A Grammar of Assent* which was published early in 1870. He distinguished between infallibility and certitude. Certitude was "at most nothing more than infallibility *pro hac vice*", whereas "An infallible authority is certain in every particular case that may arise".[43] For the Church, the particular cases will always be limited by the revealed deposit and the negative character of infallibility itself, but in those circumstances and according to those conditions her judgments have the assurance of a divine promise which guarantees that she will not be in error. Such a guarantee should never be underestimated. It means that the infallible Church, when teaching revealed matters, can never so mistake her message

[39] Letter to Isy Froude, 28 July 1875; quoted in Ward, *op cit*, p. 564.

[40] *Lumen Gentium* 12; see Abbott (ed.), *op cit*, p. 29.

[41] See Vorgrimler (ed.), *op cit*, p. 165. [42] *L.D.* XXV p. 309.

[43] J. H. Newman, *A Grammar of Assent*, (London, 1870), pp. 220, 218.

that what she teaches would lead man directly away from God. It does not prevent her being in error on less essential issues, but that is only to say that the prerogative of infallibility is confined to revealed truth; nor does it mean that her teaching is always as full and as accurate as it might be, but that is only to say that the Church is human and a pilgrim and that her gift of infallibility is negative. A merely indefectible Church, on the other hand, could presumably teach something destructive of revealed truth and detrimental to man's salvation for many generations, and would only be assured of returning to what is true in the end. That is not enough. Unless the Church of Christ can guarantee that what she teaches on essential matters is at the very least not false, she is nothing. Clearly such a claim is slight and not the self-aggrandising force that non-Catholics often fear.[44] At the same time, such a guarantee is momentous, for it safeguards the essential purity of what the Church teaches as to be believed of necessity. This minimal claim and bed-rock guarantee make up the heart of Newman's understanding of infallibility.

In conclusion, if Newman's account of infallibility can be described as prophetic, it merits that description not principally because it can be seen to anticipate the teaching of the Second Vatican Council, although at times it does so remarkably, but for a deeper reason. A prophet, it has been said, is not so much a man who predicts the future, as an interpreter. The suggestion here is that Newman's interpretation of infallibility, if adopted, might have been, and could still be, of vital importance for the health and well-being of the Church. It is hard not to regret that the last hundred years have been spent too often following Manning's course instead of Newman's. Triumphalist behaviour has been preferred to the "wise and gentle minimism"[45] he advised; the laity has been more often neglected than consulted; and theologians have sometimes been condemned, not just for their conclusions, but even for their questions. Further, it is hard not to believe that had Newman's view been taken up, there would have been neither cause nor occasion for the kind of protest against the doctrine which Hans Küng has felt bound to make. In these circumstances, Newman no doubt would speak of divine Providence and encourage everyone to learn from the mistakes of the past. To suggest that it is too late to overcome these mistakes would be a counsel of despair. But there is not a moment to lose.

[44] See for example, Austin Farrer, "Infallibility and Historical Revelation", in Goulder, *Infallibility in the Church*, pp. 9-23, and also id, "On being an Anglican", *The End of Man*, (London, 1973), p. 51. However, Dr Farrer apparently misconceived the meaning of infallibility. His argument that when a Church pronounces infallibly on its historical revelation, it becomes a "fact-factory", oversimplified the relationship between revealed truths and the historical events which underpin them. To teach infallibly that the Mother of God, by virtue of her privileged rôle in the economy of salvation and her sinless life, enjoys already the state of perfect blessedness with God, can no more settle what happened at her death or disappearance than the Church's faith that God raised Jesus from the dead can decide the question of the empty tomb.

[45] See Newman, *Certain Difficulties felt by Anglicans* II, p. 339.



# THE MAKING OF A MONASTIC HISTORIAN—I

## DOM DAVID KNOWLES, 1896-1940

Priest and monk of Downside Abbey.
Editor of *The Downside Review*.
Lecturer and Fellow of Peterhouse, Cambridge.
Regius Professor of Modern History, Cambridge.
President of the Royal Historical Society.
Ford, Raleigh, Creighton and Sarum Lecturer.
Member of the Pontifical Historical Institute, Rome.
Fellow of the British Academy.
Fellow of the Society of Antiquaries.
Honorary Member of the Royal Irish Academy.
Correspondent Member, Monumenta Germaniae Historica.
Honorary Doctor of Divinity, Cambridge.
Honorary Doctor: Oxford, Leicester, Kent, Bristol, London, York, Birmingham.
Honorary Fellow, Christ's College and Peterhouse, Cambridge.
President-elect of the Classical Association.

*"I have a claim to three 'firsts'—first [Catholic] priest to be official Fellow of a College, and in a regular chair at Oxbridge (beating a Jesuit at Balliol by a year or two), and possibly first priest to be given an Oxbridge Hon DD."* (*MDK to AJS, 13th May 74*).

*"I spent more time and blood on the History of the Church [Volume II, 'The Middle Ages'] than on any other book, bar 'The Monastic Order'."* (*MDK to AJS, 20th Nov. 70*).

*"I don't think that I have any illusions as to the work I may have done. I cannot hold a candle to a Stenton or a Douglas or a Powicke or a Mcfarlane—nedum to a Maitland—as a 'professional' historian; I have made no important discoveries and changed no patterns."* (*MDK to JHCA, 14th Apr. 64*)

The reader is asked to excuse the use of the following abbreviations:

MO or *Monastic Order* = "The Monastic Order in England: a History of its Development from the Times of St Dunstan to the Fourth Lateran Council, 940-1216", second edition 1963.

RO I, RO II, RO III = "The Religious Orders in England", three volumes, 1948, 1955, 1959.

DR = *The Downside Review*.

THE problem is complicated and richly interwoven with the monastic history of Downside Abbey in the years up to the outbreak of the Second War. Because of that, the exposition is long and I have found it necessary to divide it into two parts, the first part treating of the making of a young scholar of unusual literary gifts, and the second treating of the conversion of that scholar into a historian primarily of monasticism and mysticism.[1]

[1] In drafting this study, I should like to acknowledge some help from Dom Aelred Sillem, Abbot of Quarr; Dom Adrian Morey of Benet House, Cambridge; Dom Thomas Symons of Worth; Fr Geoffrey Crawfurd of Holy Family Church, Slough; Professor C. N. L. Brooke of London University; Mr Eric John of Manchester University; Dr Noreen Hunt; and of course the subject himself.

## PART 1: THE MAKING OF A SCHOLAR, 1896-1929

Just as Newman's life began with a course in the Classics and can legitimately be analysed as having focused about the essay he wrote as a man of 44 ("The Essay on Development"), so it has been with Dom David Knowles. Both of them moved from a Classical training to history; and this is not so uncommon, as is borne out by Dr Arnold Toynbee with his world surveys, Dr E. F. Jacob the All Souls College librarian or Sir Kenneth (now Lord) Clark with his perceptive accounts of art history. Like Newman, Knowles was all his life moving up to and away from a single seminal book, written at the significant age of 44, a book which took its substance from almost all of his former work and cast its shadow across most of his subsequent toil. For Knowles this was the more remarkable in that the "Monastic Order" is a highly professional piece of pioneer writing emanating from a mind trained to other things and not trained to historical research. In a real sense he is the last of the amateurs, the last of the great cloister writers, for the "Monastic Order" is the fruit of a Benedictine cloister and not a Cambridge court. He knew this inwardly himself, for he wrote upon the matter in 1958 in a fin de siècle mood in his essay on "The Need for Catholic Historical Scholarships".[2] He called Edmund Bishop (of Downside) one of the last great English autodidacts, and in the extreme sense this is true: Bishop had no form of higher education and his contact with the world of learning was late and fitful, if ultimately fruitful. But by the highly specialised standards of today, Knowles no less than Bishop has had to make his way as best he could:[3] that he did so as he did is both a triumph of self-training and the key to his fertile originality no less than his charm of style. In a recent private letter he was the first to admit his amateur background, and the synthetic "supra-don" level of his main work: "I have done comparatively little work among unprinted records. Partly this was due to my amateur status as a historian: I did not begin till 1929 and had never been through the mill of research and palaeography. But it was due still more to a decision in principle: I decided from the first that I would never be a traveller, even if monastic circumstances 'permitted' it" (a monk takes a vow of stability, which can in unstrict hands become fairly elastic). I have always reckoned that his refusal to attend or contribute to international

[2] *Dublin Review* 476, Summer 1958, 122-8: ". . . the gifted amateur historian, among whom must be counted, in this context, all but a few priests and religious, can no longer fill the place he had in late Victorian days. A Gasquet, a Morris, a Thurston and a J. H. Pollen could not now exert the same influence".

[3] Two recent studies provide excellent examples of present standards in the field of medieval Church history: R. W. Southern and Dom F. S. Schmitt, "Memorials of St Anselm", and D. E. Luscombe, "The School of Peter Abelard". Years of research at Oxford and at Cambridge have gone into these two works, both of them by very accomplished professional scholars. Of the volumes of ALKG that were the work of the Dominican Denifle and the Jesuit Ehrle, Knowles wrote in an article: "these few pages are the late tribute of a medievalist, who has only to look at their covers to feel, on the level of scholarship, the sense of utter unworthiness that contact with a saint might bring on the level of virtue" (*History* LIV, February 1969, 8-9).



conferences was motivated by his strict monastic ethic and by his realisation that he was a brilliant amateur in the most creative sense, where such seminars are gatherings of professionals in the most institutional sense. His is the world of the English essay, of the character study, of the evocation of former pulsations, the illumination of lost ideas and climates of thought; not the world of form criticism and *Festschriften*: his coinage is not technique but life once lived. This being so, his is the expertise of the poet in prose, with an economy of words and a turn of phrase which altogether eclipses training.[4]

"The Monastic Order in England from the Times of St Dunstan to the Fourth Lateran Council, 940-1216", to give it its full title (a title whose significance, appearing as it did exactly a millenium after its *terminus a quo*, was appreciated only in the second edition after the discovery of a vital charter) is a huge book. It emerged as the fruit of "the locust years" in the solemn hours of the fall of France, a magisterial work of unhurried stability reflecting an era of assurance and growth. It was in every sense une oeuvre bénèdictine, measured, capacious, exhaustive, yielding its message steadily, leaving the reader satisfied and even awed. Such had never before been seen over this ground, for it resumed a task long known to be there, a synthesis of the Rolls volumes of primary sources on the English monastic houses. It did not, like the Tudor volume (alone its peer) argue other authors' cases better; no, it merely gathered up many straws into a single massive barn, wonderfully organised, sensitively judged and graciously presented. It was, as Dr Beryl Smalley called it (in "Dominican Studies"), one of the great oaks of the forest, one that fired with interest the learned and unlearned alike. Eileen Power (*The New Statesman*) referred to it as "a book of really outstanding importance, based upon wide and profound research, reinforced by an acute critical sense . . . gains enormously from the fact that the author knows monasticism from the inside and brings to his work a depth and delicacy of understanding that only such knowledge can give." R. A. L. Smith saw it as reminiscent of the best of Maurist scholarship, characterised by sober realism couched in prose of matchless beauty. Appearing at the moment that it did, it was at once accepted as a work of massive proportions firstly because of its intrinsic worth as historical literature; secondly because its subject is a period of monastic life before which administrative records were almost wholly lacking and after which biographical evidence is swamped by administrative, and during which there blossomed a rich crop of chronicles, biographies, studies, meditations, treatises and the rest which made up a real spiritual-literary renaissance set in an era of strict observance tempered by mellow humanism; thirdly because, by a method of sweeping historical narrative necessarily abandoned

[4] It is worth considering en passant that Downside's first eminent monastic historian, Dom Aidan Gasquet (b. 1846), did not begin his first work "Henry VIII & the English Monasteries" (two volumes 1888-9) till he was forty.

in later volumes, the author was able to capture and communicate the vigorous dynamism of Benedictine growth, coalescence, recovery of past, revival, expansion, modification and experimentation (the spirit of fertile movement in a context of solidarity); and lastly because it was so timely. In the dark days of the Battle of Britain, the late Dr W. A. Pantin wrote in the *Journal of Theological Studies:* "in these days there is something extraordinarily comforting and inspiring in a broad sweep of monastic history, showing a great religious and cultural institution going on and on, relentlessly, through every possible phase of under civilisation or over civilisation, of barbarism or decadence. It was for instance precisely the anarchy of Stephen's reign which saw some of the most exquisite manifestations of English monastic life". That need for sight of the relentless on-going is still with us now, for it is our fate to see racing flywheels but never the massive engines of society turning: we live in the midst of frightening change, forgetful of what it must have been to count the seasons.

What then was the taproot of this great oak? This is one of the most mysterious questions of modern historiography; for it fills us with wonder to hear that a monk trained in several other disciplines at a sub-professional level, occupied to the hilt by the duties and turmoils of his own religious house, living in libraries whose comprehensiveness and index/cross-reference systems left much wanting, and living in an intellectual ethos that had nothing of the critical abrasiveness of a university which alone can cut and polish judgment, should by himself (and that I emphasise because it indicates unfathomable reserves of moral courage) produce so ambitious a work with—by the standards of the time—so little flaw. It takes one's breath away. Moreover it gives some impression of the moving spirit behind it, a spirit that must have burned in the decades of the 1930s like a laser, an even flame not fearful of the hardest metals. The writer of this book must have known the loneliness of the long-distance scholar as few others do. Let us look at the taproots.

Michael Clive Knowles was born significantly on Michaelmas Day (29th September), the beginning of the academic year of 1896: each year begins for him with an exactitude which harmonises with his character. He was an only son who, uncommon in our time, had a close relationship with his father. They read and thought and travelled together, and shared the same religion (for both parents were early converts). They shared a love for art and architecture, which inevitably brought them, inhabitants of a Benedictine parish on the borders of Worcester-Warwickshire, to the old cathedral and monastic cloisters of the west country—Gloucester, Tewkesbury, Worcester, Glastonbury, Malmesbury, Sherborne, Wells and especially Evesham: indeed whenever David Knowles comes to these houses (and especially Evesham), his tone drops to a distant nostalgia, so that one can all but hear the voice of Lamentation, "O my people . . ." It was no mere coincidence that Robert Joseph



of Evesham and Gloucester Hall, Oxford, came to such prominence in the Tudor book, or Marian Westminster refounded from Evesham monks. As a historian, so to say, Fr David is a monk of Evesham.[8]

But the first forays of the young scholar were not in history at all. They were in literature; and this is important, because it shows that he clearly furnished his mind with intellectual beauty before he disciplined it with the techniques of study (and it can only ever be done that way round). He made himself a poet in prose, opening the pores of his sensibility to the seasons, to sound and sight and the power of corroding time to evoke, if not eternity, at least permanence. His eye for colour and ear for the swift deft phrase are a constant surprise, which the years have not tarnished. We can see this by taking soundings over the decades:

*1923 from Montecassino:* Seen under a blue sky and bright sun, Italian mountains don't look at all like ours; there is no vegetation on their sides, neither forest nor heather, and no crags or screes, only grey rock sloping up at a gentle angle. Above the 4,000 ft. line there was snow, in streaks at first and then a covering. The whole view of mountains on every side was "perfectly beautiful, let it be granted them", but like so much of Italian scenery, *me judice,* resembling Maud's face still further "faultily faultless, splendidly null"—somehow lacking the peculiar detailed beauty of an English countryside or the romantic wildness of Scotch mountains. . . You could see at once what it is that makes our mountains of England so lovely—our clouds, our rain and our atmosphere.

*1930 from Downside:* Today was the loveliest of the year—the fresh green of the beeches and elms—that unbelievable green that grows

[8] Only the great abbeys of St Albans and Bury, with their huge resources and their prolix extant documentation, received the same or more attention. He wrote in "The Benedictines" (1929, 12f): "Nowhere are the past glories of monasticism more impressive than in England, and nowhere in England more than in the western Midlands, where the Stratford Avon flows into the Severn. The view from the summit of Bredon hill is one of the loveliest even in England, but it must stand alone in the wealth of historical memories that it recalls. The town that gave birth to Shakespeare, the battlefields of Evesham, Tewkesbury and of Worcester, the homes of the first movers of the Gunpowder Plot are all within sight. But the mind goes back more readily to the England of the great abbeys. At the foot of Bredon to the north lies Evesham and Pershore, only a few miles apart; to the west are Worcester and Malvern, distant from each other less than a dozen miles; to the south-west is Tewkesbury, and beyond Tewkesbury, Gloucester; to the south-east Winchcombe, and two or three miles from Winchcombe the ruins of the Cistercian abbey of Hailes, where on its day of dedication thirteen altars were consecrated by thirteen prelates. And beyond this circle of great houses lie the historic names of England—Glastonbury, Ely, Croyland, Bury St Edmunds, Canterbury, Westminster—and beyond them again Bec and Cluny, Monserrat, St Gall and Einsiedeln, Monte Oliveto, Monte Vergine, Monte Cassino." Here he expresses his centre of gravity!

Evesham blessed Knowles in return for his interest by yielding up the secret of its last hour. One of its bibles came into his hands, containing annotations by the last sacristan of the Abbey, whose abrupt and unceremonious end to the conventual life was without parallel in the records of the Dissolution. The sacristan scribbled: ". . . . the monastery was suppressed at Evensong-time, the convent being in their quire at this verse: *Deposuit potentes,* and would not suffer them to make an end. . ." Cf EHR, Oct. 1964, 775-7.

darker almost as you watch it, that makes you catch your breath and almost feel pain at such beauty. Tulips and crab blossom and cherries all under the beeches and sycamore in front of the monastery—and in it all the passage of youth, all the hope and opening eyes and hearts.

*1954 in 'History':* An imponderable change took place in the whole fabric of English religious life between the death of Henry V and the accession of Henry VIII, and, during the same period, the tide of English social and economic life was running very strongly out to the new and the unknown, whilst the monasteries, like hulks embedded in the mud far up among the meadows in a creek of the Tamar or Fal, whither the spring tides had borne them long ago, saw the ebb falling past them without the thought that they were losing any hope they might have had of riding the flood across the bar and out to sea.

*1959 in the proposed end to RO III:* How many generations of monks or canons . . . in the cool morning of life, when the beauty of the external world strikes so suddenly and deeply into the mind as a revelation and an anguish, must have paused in the cloister to regard the silence and glory of the December stars, or have met there the breeze of a spring morning, laden with the scent of may blossom or bean flower. These emotions and experiences are indeed common to all; they are not for monks alone and have nothing to do with the deeper life of the spirit; but we are men, and it is in a building where a succession of men have passed from youth to age among the same towers and trees that we seem for a moment to cross the abyss of time and to be upon the point of seeing with their eyes these lichened walls, once harbouring such a busy world of life and reverberating to the sound of footsteps and the music of bells, and now standing in silent fragments in the mown lawn or framing the byres of a farmyard.

*1968 from Hampshire on the graces of Easter:* The simple, central, altogether divine truths of the Incarnation and Redemption seem somehow all the more adorable in the midst of the noise and catastrophe and political aridity of the moment. Daffodils, enshrined in so many lines of pure poetry, are associated for me in a special way with Easter, and this year they are peculiarly abundant, both in gardens and parks and "hilly brakes around". Down here there are solitary patches of them in meadows and copses.

These passages—and they can be matched by others more sustained in his big books—show his power to perceive and then to move others; and such a power carries its dangers. Dom David warns us himself that the historian must separate the external and social from the inward, spiritual and individual, judging one by the exigencies of given moments and the other by standards of Christian perfection abiding and unaltering through the centuries: he must above all, "if he be an Englishman, resist with all his power the siren voice of romanticism . . . escap(ing) the spells of that old enchantress, who has known so well how by her magic of word and brush to scatter the golden mist of the unreal over the generations of the past". Rarely, when he is the historian, is he himself dazzled by the



golden mist; but where he is involved himself (as in the tale of Glastonbury Tor and the death of Abbot Whiting, or some current controversies in the Church) the warmth of his own brilliant rhetorical powers do something to mellow his proverbially dispassionate judgment. And there are other moments, more personal, which bring us to confront an enigma; and we wonder how the last lines of his two great books were ever written by him.

* * *

As a boy he was called Mike, quite naturally. He was the sole son of devoted parents, who were there as a background to his life late into his manhood, his mother dying in 1930 and his father in 1944. He attracted a brilliant circle of friends during his Downside schooldays (1910-14), the dying days of the old order. He was a principal figure in the Abingdon Debating Society during his last two years, a society of jeunesse dorée, men doomed to die young of whom one in three was killed in the trenches—and here one glimpses a more callow version of Knox's Balliol set. Amongst them Dick Stokes survived with a Military Cross and a majority, and later a rugger blue, to become with Bishop Bell of Chichester Westminster's watchdog against indiscriminate bombing; and afterwards Defence Minister. Among them too, wounded at Gallipoli in 1915, was Ivone Kirkpatrick, ultimately Permanent Head of the Foreign Office; and Patrick Barry, who became a judge; and Hilary Saunders, author-librarian of the House of Commons; and a little behind them Douglas Woodruff, President of the Oxford Union, Lothian prizewinner and Editor of *The Tablet;* and . . . but enough: sufficient to say that all that Knox had been to the Balliol set, Knowles was to the Downside group. Both stayed in their cloisters as others went to war, "in token that the house was alwayes watchinge to God".

The career of the boy Mike was gilded. He wrote to one of his brethren at Cambridge in 1929: "it was my fortune to fail in everything for the first five years of my religious life and most of my school life—fail to get everything I wanted." A curious remark, it tells us a good deal, and it begins also to uncover that enigma which is essentially the inner David Knowles, whom none ever entirely knew. It bears out the adage that the richer a person's potential, the longer will be his development and the later his maturity to a coherence worthy of his powers: to succeed young is to have relatively little to offer. Yet as a boy, he could hardly be described as having failed. He came to Downside as a scholar,[6] edited *The Raven* in 1912 and 1913, gained Higher Certificate with a distinction in English in 1912, 1913, 1914 and a distinction also in Roman

[6] He had been at West House School, Edgbaston during 1906-10: "Saundby was a prep-school acquaintance—we shared a passion for railways and locomotives—I don't know which of us would have been the more surprised by a competent crystal gazer." The passion for railways continued throughout his life, infiltrating his table and tutorial conversation. Saundby became Air Marshal Sir Robert Saundby, K.C.B., K.B.E., M.C., D.F.C., A.F.C., D.L., Deputy Air Officer C.-in-C. Bomber Command, 1943-45 (i.e. number two to "Bomber" Harris). Cf JOURNAL, Spring 1970, 81-4.

history in his last year, won the Essay prize and in his turn the Gregorian Medal "as the year's most despicable swot", so he writes. From this we must notice his gifts, literary first and classical-historical second. Asked why it was that he had pursued the harder of the two disciplines, he admitted that English came naturally to him "and—*humanum dico*—I would willingly have been a Shakesperian scholar. But as a monk I felt it was not a starter. I badly needed the discipline of Latin and Greek grammar and composition to make me accurate". For him the Classics were supreme, and apart from Greek and Latin he read all that he could find of English poetry: his Roman history meant no more to him than an exercise in memory, though the Greek Thucydides touched his consciousness as an analyst of men's motives. Thucydides was to occupy him again *per longum* at Cambridge, but as literature not history, as Macaulay would have wanted it.

The name Mike was shed with his boyhood and on 4th October 1914 the monk became Dom David, clothed by Abbot Cuthbert Butler, whose *eulogia* he was to write at length twenty years later. This time was a recognisable watershed at Downside—more than merely "the day War broke out". That summer the Abbey had celebrated the centenary of its coming to Stratton-on-the-Fosse; Dom Aidan Gasquet had been created a cardinal; and Abbot Butler had succeeded him to the Presidency of the English Benedictine Congregation. All this was celebrated in the July days that proved to be the last of the Edwardian era: "the years before the War—years without care, as they were so soon to seem in retrospect—had been marked by a succession of great occasions at Downside . . . and now, attracting a still more brilliant and distinguished company, including most of the hierarchy and almost all monastic superiors and heads of religious orders in England, the reception of Cardinal Gasquet. A fortnight later came the first declarations of war."

His war was spent at Downside moving through the noviciate to solemn profession on 18th October 1918. In these years the prime influence upon the future historian, if it was not Macaulay himself (whose centenary honour he sang in 1960), must have been Edmund Bishop, who died on 22nd February 1917 and was buried at Downside among the monks—*ipse animo monachus*. Bishop had been a Butler man, backing his election from outside the community, but he had become embittered with the Abbot's apparent deflection of the policy of the house away from learning and studies (a necessary deflection of resources in view of the vast school that was growing up): so while the Abbot spoke principally for schoolmastering, Bishop silently stood for scholarship, and naturally a coterie gathered about his bed. Among it inevitably was Br David, still in the noviciate stage, who tells us of his own protracted conversation with this scholar of world class. It was in August 1916, Bishop a man of seventy in his last summer, Knowles a monk of nineteen in his second in the monastery: the conversation is set out in both the foreword to Nigel Abercrombie's study of Bishop's life and in Dr Pantin's *Curriculum Vitae*, a conversation which the younger monk could recall



almost verbatim forty years on; which, as he said, is perhaps the measure of the personality and distinction of mind of Bishop—and, let us add, of Knowles. They talked of Boswell's "Life of Johnson", Trevelyan's "Life of Macaulay" (both of which Knowles returned to later), Bradley, Swinburne (who "made English musical, and you can't ask more than one thing of a man"), Arnold, Pater, Wilde, Kipling, and a historical novel dear to the hearts of Bishop and Lord Acton, "John Inglesant". It was a meeting of exceptional minds which tells us more perhaps of the fledgling than of the old owl. Already English literature and historical judgment were becoming inextricably intermingled.

But let us do justice to Abbot Cuthbert Butler. In the year that Bishop died embittered with him, he all unknowingly sowed two portentous seeds. One night at Chapter he told his monks that for the good of their own souls, if not of mankind, they should always have "a pot on the boil". For Benedictines, he suggested, benedictine history made the best pots; and if any of his monks felt moved to take this up, he would provide them with a fitting subject. Two monks knocked at his door and to the first he gave the task of studying the tenth century monastic reform movement (St Dunstan, etc.): Dom Thomas Symons wrote his first DR article on the subject in 1922 and his last in 1962, crowning his work with an edition of the *Regularis Concordia* for the Nelson Medieval Texts series in 1952. To the second he gave the task of Cluny, and Dom David settled down to read the unpalatable two volumes of E. Sackur's *Die Cluniacenser* in German: he did not bite at the time, but many times afterwards has he returned to that well. Inter alia, he was later to give valuable direction to Dr Noreen Hunt in her 1958 doctoral thesis on "Cluny under St Hugh, 1049-1109".

Before Sackur, Knowles had already (like the young Churchill) pounded through Gibbon in ten weeks, a half dozen volumes of Grote, Clarendon's "History of the Great Rebellion", Robertson's "Charles V", Prescott and Hallam, Creighton and Pastor, Acton's "Lectures", Holland Rose's "Life of Napoleon" and Thier's account of the Moscow campaign. "All these I read simply as literature."

We should note another influence from his own cloister on the budding scholar, besides that of Abbot Butler (whose book, "Western Mysticism" was being researched about this time and was beginning to cast its benign light over many of the Community, if only through the material it afforded for abbatial chapters). This was Dom Leander Ramsay, soon to succeed Butler as third Abbot of Downside. Ramsay had been a high Anglican who came as a convert to the postulancy aged 33 in 1896. In the last weeks before his noviciate began, he occupied himself in writing a long and severely critical article appraising Archbishop Benson's book on St Cyprian for the *Dublin Review;* and that began a permanent interest in the subject. During 1902 Ramsay was sent to the Abbey of St Bonifaz, Munich, to collate the manuscripts of St Cyprian there, working in the Royal Library during weekdays. Interrupted by his Headmastership of the School in 1903, which lasted till he collapsed in 1918,

he returned during what promised to be a permanent convalescence to his Cyprian papers. Thinking, not without cause, that Ramsay was a dying man, Abbot Butler assigned Dom David and a couple of other young monks to hasten his task of assembling the manuscript material for the long contemplated edition. Dom David, in conversation down the years, has always marked this as a moment of academic growth in himself, when his eyes were further opened to the exactitude of high scholarship. Indeed this briefly tempted him as a classicist to find his ultimate pasture in the patristic field of study. (DR 1929, 94-104; 1934, 413.)

When in October 1919 Dom David went up to Christ's College, Cambridge—living, of course, at Benet House under "the unique and legendary" Dom Bede Camm—he left behind him in the July DR his first printed writing outside *The Raven*. It was (and one wonders whether Bishop put him up to it) a translation of Dom Jean Mabillon's preface to *Annales O.S.B.* III (1706), written in the monk-scholar's last year of life. Edmund Bishop had told him that these prefaces were among Mabillon's best writing, and indeed Broglie had made special notice of the first and fourth prefaces (*Mabillon* II.330, Paris 1888). This one, significantly in the setting of Downside just after the War, dealt with the necessity for monastic studies, a subject Mabillon had chewed hard with de Rancé the Trappist in 1683, a subject that was to contribute to a major division at Downside in the early 1930s. Contemplative prayer and monastic scholarship, the main planks of Dom David's life interest, these were in that order to be the fissile material of an explosive movement a decade or so later.

Cambridge, on the surface of it, must have been very sunny—with a Classical scholarship (£50) at Christ's[7] in June 1920, and with the College prize for being placed first among his Classic contemporaries; the Skeat prize for English literature that October; and at home in his Abbey, the subdiaconate before Christmas. The Classical Tripos Part I in June 1921 brought him first class honours; and at home he was ordained in September to the diaconate. The Classical Tripos Part II in June 1922 again brought him first class honours, this time with a distinction in Philosophy (i.e. Pre-Socratics, Plato, Aristotle's Ethics and part of the Metaphysics); and at home he was ordained to the priesthood on 9th July a little before he was twenty-five.

Somewhere interlarded between his monastic formation and his classical athleticism, Dom David had already fitted in two years of Philosophy (perhaps the early grounding for his book "The Evolution of Medieval Thought") and two years of Theology and Scripture. *Mirabile dictu*, he fitted into his long vacation, another notional year of Theology before ordination, and that left him a final fourth year to complete, a year

[7] Downside's affiliation with Christ's College (of which Knowles was to be made an Honorary Fellow) stretched back to the opening of a Gregorian house of studies by Prior Ford in 1896. The venture, which echoed the work of the great Maurists, was made more possible by the encouragement of the then Master of Christ's, John Peile; and so a link was begun.



of Dogma and Morals spent at Sant' Anselmo's, the Benedictine house of studies in Rome. It was from there that he wrote home to Downside his descriptions of Italian scenery which were collected into a DR article the following year. He was there with Dom Anselm Stolz, whose subsequent work on Aquinas, written in German, filled much of *Studia Anselmiana* I (1933), and it is interesting to find Dom David reviewing it in DR.[8] He was clearly enchanted by Rome, its environs and the people he met there, though without allowing the golden mists to cloud his eyes: one of his letters tells us of the view from his window—"Right away to the left I can see the cypresses of the Protestant cemetery, where Keats lies and Shelley's heart is buried. Shelley wrote of it that 'it might make one in love with death to think one should be buried in so sweet a place', but nowadays the main line of railway to Genoa skirts one side and a tram route another". But this is not to say that on high days and holidays, when he went out with friends to the Alban and Sabine hills or the villas of Frascati, he did not let the siren voice of romanticism whisper in the trees about his ears: "we drove round to three of the most magnificent (villas)—large mansions on the scale of Longleat, with terraces and stairs and avenues and fountains, all among the loveliest woods of evergreen oaks, cypresses and pines. The sky was entirely clear, and the low afternoon sunlight, coming through branches over the grass, gave the impression of a late summer evening in England, for all the trees were a dark but fresh green and the Campagna, which like the sea is not in itself beautiful but takes its beauty from light and atmosphere and has a hundred differing moods, was this evening a deep mauve". In such a night. . .

The next years were full of expectation for the scholar-monk returned to his cloister richly trained as a Christian humanist. He had proved himself at every level that he was later to work on (and here the Appendix table should be studied), every level that is except mystical theology. It was natural to surmise that he should be drawn into the distinguished school and the scholarly tradition of Downside's life, to live an extroverted, useful, institutionalised life as an indispensable—and so relatively unnoticed—part of a great living machine. And so it was, until the spring of 1928, not for long. He was put onto the Classical Sixth, and the running of the underfifteen XVs and XIs in the three games of rugger, hockey and cricket (in his time, he had played cricket and hockey for Caverel). During this time his cloister life was deepening, and it is illuminating to hear him reflect upon his summer 1927 visit to Greece as "one of my *real infidelities*". He took with him a pair of unusual boys from the School, John, son of Sir Edward Henry, who died aged 22 in March 1930; and Denys, a fellow Classicist, younger brother

[8] He also noticed in the pages of DR an article of the same year by Stolz, "Zur Theologie Anselms im Proslogion". Stolz became a professor of dogma at Sant Anselmo, dying young soon after the War. Papers found afterwards in his cell showed that he had spent the War years as a German spy. But he should rather be remembered for his 1935 study, "Theologie der Mystik", translated by Dom Aidan Williams of Belmont as "The Doctrine of Spiritual Perfection" (Herder 1938).

of Professor Jack Hamson, who suffered three years of Dom David's teaching before becoming a Trinity scholar at Cambridge and a Classics double first. These three journeyed from Milan to Brindisi and on to Greece, and their tale is told in a charming few pages entitled "A Greek August", written chiefly for the amusement of John Henry.[9] This month of Grecian sun throws light on two aspects of Knowles' character, his belief that the pursuit of culture without religion was unacceptable for a monk seeking perfection, who must wean himself of it; and his tendency to elitism (to use a strong word). Wherever he went from an early age, he surrounded himself with excellence, excellence in people as in principles; and this necessarily affected the climate of his thought, both monastic and historical, in a certain sense over-refining his judgment so that he became disposed to place too much below the line of acceptability. There is a trace of elitism in all of his historical judgments, a lack of tolerance, which has its own high virtue provided that it is married to sympathy.

An example of this is afforded by the custom known to Oxonians as The Chalet. F. F. ("Sligger") Urquhart of Balliol believed that people are more normal out of term in the vacs than under the pressures of termtime. He began the tradition of taking reading parties, hand-picked from the two oldest universities, in the late summer to the Chalet des Mélèzes, built by David Urquhart in 1864 on the western side of the Prarion, where a pine belt opens out onto the uppermost Alps. Its joys are well described by Cyril Bailey in his memoir of Urquhart.[10] The Chalet Book opens with the year 1891 (seven names listed) and continues to this day; and among its pages are photos which tell us who paired with whom. It seems that Dom David was initially invited because of Urquhart's connection with Downside: his family home at Chewton was only six miles away from the Abbey and the family often went over to Sunday Mass there, especially when Urquhart's nephew was in the school—so that Urquhart began to refer to Downside as his "spiritual home" and it was suggested that he might retire there one day. After his death Fr David wrote for Cyril Bailey (p. 132): "Slig's practice of his religion was simple and most dignified. He was always ready to serve my Mass at Downside and at the Chalet, and at the Chalet made his confession to me, his guest and of an age to be his son, with direct simplicity. Every year he asked me to offer a Mass for the Chalet-ites killed in the War." Knowles appears in the Chalet Book for the first time in August 1924, paired for signature with Kenneth Clark (who on becoming Chancellor of York University in 1969 conferred an Honorary D.D. on

[9] DR 1930, 291-314; 1931, 102-23. Described as "one of my *real infidelities*" in a card sent to AJS with a copy of "Christian Monasticism" (1969).

[10] Cyril Bailey, "Francis Fortescue Urquhart: a Memoir" (1936), chapter 3. I have to thank Allen Warren, Esq., of York University for consulting the Chalet Book for me, when he took his turn there.



him, the wheel turning full circle); in photos with Cyril Connolly (who died recently within days of him)—an excellent photo—and others; and in the walk schedule with "Sligger" Urquhart, Peter Quennell and others. He returned in August 1925, changing his signature from the impersonal "M. D. Knowles" to the more feet-under-the-table "David Knowles", taking walks with Noel Blakiston and Roger Mynors (whom he later persuaded to write for DR, and with whom he often subsequently stayed when lecturing at Oxford). He returned in August of 1926, 1928 and 1929, appearing in photos with Dick Crossman and others. His last year, significantly the year 1929 when all was to change for him, proved to be the richest as to the gathering: it included Harold Caccia, Quintin Hogg (now Hailsham), Douglas Jay, Roy Harrod, William Hayter, John Sparrow of All Souls, T. S. R. Boase of Magdalen, Alex d'Entrèves and Paul Foster, O.P. More might be said, but this is enough to indicate the pleasure Knowles took in such brilliant company. He was by Chalet standards no great walker, yet from 1924 to 1929 without fail (except in 1927, when he made his pilgrimage to Greece instead) he presented himself at the Chalet for a glorious fortnight of mid-August elitism. The experience inevitably polished as much his mind as his manners, communicating a climate of excellence in thought as in mores. It was to a Club of Cleverness that he went; and to his credit he ultimately found it too worldly. When his monastic standards lifted he never returned again to the Alps.

This is not to say that Knowles ever lacked ascetical discipline: he may not have gone to the Alps for the walks, but neither did he go there for the beer. Indeed throughout his life he rarely ever drank or smoked. In a revealing autobiographical note designed as much to amuse as to surprise, he recently admitted (to AJS, 27th Oct. 71) that he had never flown; that he had seen only about six films, all of them silent ones; that he was accustomed to listening to only one radio programme per year, apart from the news, viz. the Christmas Eve carols from King's College, Cambridge; and that he had watched television only for two spells of ten minutes in his life, a Test Match and Ian Smith being interviewed. A lover of drama, music and literature as he was, he had been into a theatre since 1914 only to see two Greek plays, had hardly ever gone to a concert, and had read no novel since 1930. His time went steadily to his studies and to his spiritual duties.

It was about this time that the first sparks of history were kindled in him, as he brought a long love to fruition in "The American Civil War: a Brief Survey", his first work, published by the Clarendon Press in 1926. It has been called by Powicke probably the best written account of the subject in its time; but what Knowles himself says about it is rather different: "I did not approach the subject primarily in order to discover the truth, but to share with others what the story had meant for me. Some

reviews of that book were justifiably severe on the lack of depth and technical knowledge, and I realised for the first time that history was a totalitarian business—that one could not produce work of any historical value without exhausting or eliminating all the sources available." The book came out in 1926, when the author was thirty.

A new dimension of Dom David's life fully opened in 1927, which has never closed since until the hour of his death. He published "The English Mystics", a book remarkable for its time, before Hope Allen, Phyllis Hodgson, Helen Gardner, Joy Russell-Smith, Sister Anna Maria Reynolds (to select just the women scholars) had yet made their definitive contributions. Its bibliography showed careful research, reaching well beyond Dean Inge or Evelyn Underhill. It was a work largely historical in orientation, and we see in it the young historian forming his mental attitudes and especially his critical sympathies, that habit of searching for the gold while rejecting the mist. "Close and repeated examination of any subject of study", he wrote self-critically, "is apt to make one overrate its comparative importance; geese are very readily seen as swans; the natural love of what one is pledged to recommend to others—the *amor negotii suscepti*—is too often deceptive; but I cannot help feeling that the medieval mystics, too long ignored, should be as familiar to English readers as St Teresa or St Francis of Sales." The book was dedicated to Abbot Butler, who read his manuscript in draft with the experienced eye of the author of "Western Mysticism" (1922), whose thought cast its aura over all Downside thought upon the subject at the time. Following Butler, Knowles wrote two opening chapters on "The nature of mysticism" and "The mystical experience": they are important in any analysis of his spiritual thought processes—especially his interpretation of mystical theology, which is patient of two radically opposed views, as we shall see—and they make interesting comparative reading set beside the two equivalent chapters of the rewritten book after much water had flowed, "The English Mystical Tradition" (1961). Let it here rest at that. Suffice it to say that year by year from there on, articles and reviews have come in a steady stream from the pen of Knowles on the great exponents of mysticism, John Cassian, St Benedict, the Carthusians, William of St Thierry, de Caussade, the *Cloud* author, Pseudo-Denis, Augustine, Bernard, Augustine Baker, Walter Hilton (see especially the entry in the *Dictionnaire de Spiritualité*), the other fourteenth century mystics; but above all St Teresa and St John of the Cross, his touchstones of mystical perfection. Here lay his heart.

In the spring of 1928, when he was barely thirty, Dom David's school career was grounded though it had scarcely taken wing. Abbot Ramsay decided to send him that Michaelmas to Benet House, Cambridge, to replace the aging Dom Bede Camm (himself a religious historian in his day). Almost immediately the novice master, Dom Richard Davey, fell ill;



and the Abbot postponed the Cambridge change, sending Knowles to handle a large noviciate, which included more than one future abbot.[11] It was then that he turned his mind towards serious history: "as my school career seemed over and I had some time for reading, I decided to get to know English monastic history, and I began with *Domesday Book*, Maitland and Vinogradoff." Again he wrote: "The first task I set myself was to go through *Domesday Book* (which took me as long as Gibbon) copying out every entry relating to a monastic house. . . I seemed to leave all subsequent history behind me and to sink into the England of the eleventh century with its ploughlands and meadows, woodland and waste, crofts and tofts, sheep and swine, mills and churches." He was persistent, and painstaking. We find him still at this task in August 1929, on return from the Chalet, when he wrote to Dom Adrian Morey from his home asking him to check some of his figures for the value of land held in Domesday by religious houses: "So far I have been very quiet at home—about three hours work every day on Domesday and Vinogradoff—but tomorrow I go to southern cathedrals with my father and later hope to cross the narrow seas." (Till his father's death in 1944, father and son shared their architectural interests quite closely.)

In the summer of 1928 Dom David wrote: "I am facing the Tudors again, and reading the Stonor, Cely and Plumpton correspondences", a broad sweep and a deep cut together. His first taste of history *qua* history, and not as a literary discipline, had been in Roman history where "I saw for the first time the growth, development and dissolution of a great political system, accompanied by the growth and decline of an immense empire, where both processes could be seen as it were *in vacuo*, with cause and effect clearly visible, and without the innumerable cross-currents

[11] At the moment when the 1928 noviciate was joined by the postulants for the noviciate of the following year, Downside was able among them to field a side of county players:—

*Captain* Dom David Knowles, First Classics, Cambridge; Professor, Cambridge.

*1928* Dom Nicholas Holman, Army chaplain, 1939-45; Abbot of Fort Augustus.
Dom Wilfrid Passmore, First History, Cambridge; Abbot of Downside.
Dom Theodore James, a classicist.
Dom Damian Jowett, from Cheltenham; Army chaplain, 1939-45.
Dom Julian Stonor, a historian, author of "Stonor"; Army chaplain, 1939-45.

*1929* Dom Christopher Butler, First Mods/Greats; First Theology, Oxford; Abbot of Downside; Bishop of Novabarbara.
Dom Aelred Sillem, First History, Oxford; Abbot of Quarr.
Dom Paulinus Crawfurd, First Classics, Cambridge; from Wellington; secular pr., Ed. *Kephas*.
Dom Cuthbert Phillips, went on to Caldey Abbey.
Dom Simon van Zeller.
Dom Gilbert Smith, came from Nashdom Abbey, went to Ealing Abbey.

Others who did not persevere in the monastic habit included an Irishman who broke all the rules and left, complaining of a lack of discipline; and a soldier from the Black Watch, whose mother had become a Carmelite nun, and who later joined the staff of *Eve* before dying young. Of Dom Julian Stonor's chaplaincy during the War it is told that he found himself at one moment landing from a destroyer on a breakwater near the Hague where he was accosted by an agitated lady carrying a parasol (against air attack, so Knowles believed!): she asked him for a passage to England—she being Queen of the Netherlands.

and off-stage catastrophes that obscure the story of medieval or modern institutions and nations. It is for this reason that Roman history is a text-book without rival for an historian in training, showing as it does the inexorable march of time and the sequence of wisdom and error and their consequences, in which every problem has been isolated and debated by some of the acutest minds of Europe for five centuries."[12] This view he has repeated to students in letters down the years. I have, for instance, a recent letter from him where he says, "I have always felt that every would-be historian ought to have a course in Roman history 753 BC-15 AD. Besides 'placing' history, it (a) is a stern discipline, e.g. source for struggle of the Orders, history of Comitia &tc; (b) being self-contained and almost self-sufficient it allows you to isolate cause and effect &tc in a way that no modern history does." From an age before 1928 Knowles had felt the psychological power within him, the appetite to grapple with synthetic complexities by sustained research till they were shaken out and their secret laid bare in lucid, spare and beautiful prose. He had that appetite; and it must be there for a long career, which can never be sustained by duty devoid of natural urge. He wrote later: "I can well remember the purely mental satisfaction of unravelling a complicated story, such as a disputed episcopal election, and finding that in some details at least the documents had yielded something new, and that the truth had been to that extent attained. I remember also the intellectual satisfaction of discovering for oneself the movements of institutions and ideas."

On 1st July 1928 Fr David was being driven to Midsomer Norton (a local chapel of ease) to say Mass, when he was involved in a motor accident which caused him severe injuries to the head and very nearly killed him. He made a complete recovery however in time to take up his duties as novice master in September and to act as Downside's professor of dogmatic theology. Something should be said of this accident, as some of those close to Dom David have persisted over the years in giving it significance as a sort of "crossing of the Rubicon". All who then knew him remember it well: some saw it simply as an experience which reminded him that he carried a precious intellect in a vessel of clay and that the time had come for him to go deeper both in his work and in his prayer; others saw it more simply as an upsetting of his whole sunny psyche. Until that moment he had been brilliant, pliable and uncomplicatedly obedient. After it there began to appear in his character a certain authoritative intransigence which all who have subsequently worked closely with him, whether at Downside or on Cambridge committees, will recognise. It is not arrogance, for in his person he was the humblest of men and in his writings he was ever "intellectually chaste" (his own phrase, held up

[12] "Academic History", *History* XLVII (1962), 229-30. The whole Address to the Anglo-American Conference of Historians that year bears reading, pp. 223-32. It begins characteristically, "Universities . . . have been growing like asparagus in May." It ends by saying, "the first virtue in an historian is a love of truth. . . To attain truth he must practise truth."



against Gasquet): referring to his painstaking study of Walter Hilton in 1969, he remarked in a letter, "it is a good example of what can be found out about anybody in the fourteenth century if you have training, sense and time to spare." That is a most humble rating of himself. Nor was he overbearing, for he was innately shy, the gentlest of spirits and always concerned for others about him: Canon Walter Quinlan, who put him into his grave, wrote of him: "though we talked a lot over tea, the only memory I retain of him was of the simplicity of a great man. He liked to know of all that was going on, and his only comment on things or people with whom he disagreed was a little cough, which said ah well!" Nevertheless there was some intransigence, and it elicited from his colleagues the word "infallible". That he reached always for excellence, or precision or perfection on his own without sufficient consultation may be true; and when he had satisfied his mind, he felt rarely able to compromise his judgment. One who by nature worked singularly and interminably to reach good judgment tends to require the counter-evidence to pile very high before he wants to shift. This was important in Dom David's development, for it sapped at his monastic docility; but the cause of it can hardly be a mid-summer car crash causing a touch of madness!

In the years 1928-29 Knowles laid the foundations for his subsequent career as a medievalist. His previous expertise in the classics would have taken him into the fields of Patristics and early Church history (as it had taken Newman); but he rightly judged after a serious reconnaissance that those were both near saturation, and that he would more fruitfully follow Gasquet as a west country monk able to read Latin with ease and negotiate thomistic philosophy with some delight. There before him on his own monastic shelves stood the volumes of the Rolls Series, completed a quarter of a century earlier and mostly unexplored—at Downside in particular because the pages remained uncut. There under his hand were primary sources printed but unsifted, patient to patient monks, crying for synthesis as raw material cries for the orderer or marble for the sculptor. The Series perfectly fitted Knowles' exact needs at that moment, and the needs of English history, as prophet to a mission. In a later letter (MDK to JHCA, 14th April 64) he showed how clear his call was to examine the Rolls series: "When I began, microfilms were unknown and photostats were only possible (at considerable expense) in very limited numbers. So I ruled out any subject that would imply travel, and I never visited even the British Museum until I lived in London. Actually that was one—though not the chief—reason for my choice of subject. It was quite clear that up to 1216 at least the printed sources were sufficient for a history of English monasticism. When I lived in London [at Ealing Abbey] (and later Cambridge) I took considerable soundings in unpublished manuscripts and came to the conclusion that while manuscript research was desirable and necessary for the history of individual monasteries and for full economic treatment, for a general history the value of manuscript research would bear no proportion to

the time spent. It was 'either-or'; and I judged that what activities I had could be used more profitably as they have been." Reckoning that scholars were inclined to make a fetish of manuscript work, Knowles declared that his considerable acquaintance with twelfth century manuscripts had not stood him in good stead; and that, conversely, he had often had to cut pages from printed sources in the British Museum and University Library.

So the decision was made and the great enterprise began. Dom David was not altogether on his own, for he often turned to Dom Adrian Morey, nine years his junior, and destined to be in his turn a medievalist of distinction.[13] He wrote most revealingly to him, for instance, in October of 1929, saying: "I'm still reading Coulton [G. G. Coulton, the Cambridge medievalist and slayer of Gasquet after he had become a Cardinal] and he has made me very interested. I'm sure there is room for a general history of English monasticism 1066-1539. He (and other books and chronicles) make me feel more and more that life at a big Black abbey from 1200 on must have been even more hard than life here —hard to reconcile, I mean. Still, weren't a good many of the vocations real? I have for some months bound myself (under all but a vow) not to write or study anything except English religious history. This time I mean it. Can't we ultimately combine? Two periods? My old dream was the Reformation 1500-1640 in England. I now wonder whether that brings one too much across deep subjects (e.g. the Anglican formularies) which we know no more about than Coulton does of Catholic spirituality. On the other hand I must have something more exhilarating than the *Concordia Regularis*. Anyhow for the present it is enough to read. But think, you also, what may best be done with the resources at hand. . . You must never be utterly swallowed in the school." This tells so much about the monk of 1929: his fierce dedication, which seems to have hesitated once already, only to renew itself the more then; his directional urge towards some field of monastic history, searching out the gaps rather than searching for other subjects; his comparative doubt about the quality of life in high medieval monasticism, and equally in the Downside of the 1920s, with its all-demanding school; his belief that you need to study religious history from the inside, and that he would ever be an outsider to the ramifications of Anglican history. This last view broadened as his work took him further, so that at his retirement he was able to write: "Monastic experience, a classical education and a deep love of architecture and literature—and an interest in some topics, such as medieval philosophy and Catholic sprituality, which are not normally possessed by English historians—have helped to prevent me from being too narrow and too dull.

[13] Dom Adrian Morey, M.A., D.Phil., Litt.D., F.R.Hist.S., Superior of Benet House (Downside House of Studies, Cambridge) was a scholar of Christ's College, Cambridge, where he attained a First in History. During 1953-67 he was Headmaster of the Oratory School. His writings include "Bartholomew of Exeter" (1937) and collaboration with Professor C. N. L. Brooke in "Gilbert Foliot and his Letters" (1965), "The Letters and Charters of Gilbert Foliot" (1967).



And Catholic principles (not the same as 'Catholic mentality') help one to understand a great deal of historical material."

There was a PS to that letter of October 1929: "Isn't Coulton's real mistake expecting too much? His only real admiration is for the Bernards—the very few who come at the right moment in the right place. But actually I am sure it's easier for the immediate followers of a saint to approach near to his achievement—but it's useless to measure by merely the outside results, the work done. Surely one must go deeper to the will and attitude to God within." There are two comments to make upon this PS. The first is that we might well turn the tables of the initial sentence upon Knowles himself, for he did no less than Coulton in his own way: he admired the Bernards as much. Of that great White monk in particular he wrote: "St Bernard, whose own voice could kindle a fire of desire or shatter an opposing adversary, has emerged a pale shadow from the hands of apologists or expositors. The interests and activities of Bernard are so varied, his writings so varied and voluminous, that the person behind it all, and in particular the personality as sanctified by abundant grace, tends always to elude us. Yet when all is said and done Bernard's sanctity, his reflection of the beauty of Christ, is the only significant thing about him." But for Knowles the Bernards were not all; with them went the nameless religious of the Charterhouses, the hermitages and monasteriola who remained ever watching unto God, men and women without careers in this world but with places high in the next. The second comment is to notice that he too wished somehow to follow that path. "One must go deeper."

But before the great enterprise was taken on Dom David, like Lot's wife, had a last glance over his shoulder with two articles delving into the fields of his classical past: the first was a twenty page article for the *Dublin Review* entitled "The Greek witness to the immortality of the soul" (1927), and the second a charming essay still worth its pages in DR, "Animus and Anima" (1928). And again he dabbled in the *Dublin* with "The Thought and Art of Thomas Hardy" (1928), a study which armed him with Wessex allusions for the rest of his life.[14]

In the summer and autumn of 1929, Dom David borrowed from Edmund Bishop's library left to the Abbey, an unsurpassed private collection of liturgical texts, a forbidding volume of the Surtees Society dated 1902, entitled "The Rites of Durham"[15] We might follow this through a bit, for it is typical of the Knowlesian method, what we might call his priestly gift of mediation of intransigent texts or ages into felicitous and inspiring prose, resurrected for new readers. He took this dusty volume of Fowler's and used it in all three volumes of RO; but it was in the last

[14] When my father died in Dorset and was laid to rest in the little village of Leigh, he wrote (9th Nov. 71): "The place from which your letter is written brings back to memory Hardy's "Woodlanders" with its last paragraph, the most deeply beautiful of all he wrote, I think." The last lines of that paragraph are these: "But no, no, my love, I never can forget 'ee; for you was a good man, and did good things!"

[15] A new edition has been published by the Early English Manuscripts in Facsimile Series, Vol. XVI, Michaelmas 1971, £87.

(RO III.129-37) that he finally gave it his full attention some thirty years after taking it out of Bishop's library. There he lifted it from what it seems to be, an archaic complaint for the customs of the past in an age of iconoclasm; and he brought it to the full light as an epitome of English high monasticism, developed far beyond the Rule, on the eve of its destruction. It is, as he said, an incomplete and disorderly account of the ritual, ceremonial and furnishings of a monastic cathedral church (unique as that institution was to England alone), together with an account of the duties of the obedientiaries and officials. Under his hand it becomes a hymn to so much beauty of procedure and dignity of ceremony that had been a presumed part of the ancient author's daily experience in the morning and noon of his life. Knowles rises at the end to what Professor D. C. Douglas, reviewing RO III in EHR, judged to be his most lyrical piece of writing on his own life theme. For sheer religious evocation, it is superlative.

That same summer Dom David wrote a small companion to Archbishop Goodier's little book, "The Jesuits", entitled "The Benedictines"—it being followed by uniform volumes for the Dominicans and Franciscans. It is fair to say that only this one of the four has lasted, being reprinted by American Benedictines in 1962.[16] With the difficult years of the 1930s in view, passages of the book make interesting hindsight reading. He stresses "the spirit of toleration" as of the essence of the coenobitical life, a mark of charity that is a monastic mainstay, a charity which accepts men as they are and not only when they have measured up to some arbitrary standard never required by Christ. He draws for the most part on the work of two of his abbots, Cuthbert Butler and John Chapman, and on Newman's famous essay, "The Mission of the Benedictine Order" where he speaks of a monk's life as poetical, affording matter for true poetry. Containing a historical survey of sorts, it reminded Knowles of the range of Benedictine life in time and kind, and of a lesson he would have need of in his future work: "A monk cannot throw himself utterly into anything. The lines of his life, the interruptions of the day and loss of energy caused by the Office and spiritual duties must always keep him in check. It is part of his obedience and of his poverty that he cannot call his life or his time his own." (p. 90).

All seemed set fair for Cambridge for Michaelmas 1929. Then in March Abbot Ramsay died and his successor, Abbot John Chapman, changed the plan. Fr Richard Davey, now fit again, was restored to being novice master after a year's sick leave in South Africa (staying with the parents of Dom Oswald Sumner and Dame Elizabeth Sumner, the present Lady Abbess of Stanbrook). Fr David remained on at Downside as junior master, partially to understudy Fr Richard in case his health should again give way. Dom Mark Pontifex, a year younger than Dom David, went instead to the Cambridge house of studies and remained there on and off

[16] The St Leo Abbey Press, Florida. Reviewed by the late Fr Thomas Merton, O.C.S.O., of Gethsemani Abbey, *Monastic Studies* I, 1963, 137-41.



until 1970, through the years when Knowles was a Fellow of Peterhouse not so far away. Now free of the work of the school, Dom David took up the editorship of the *Downside Review* (which has never been so bright as in his years) and became an Abbot's Councillor. "So I was left with time to get on with my monastic history." He was left with time also to become a powerful force for good in leading and moulding the juniors in his care, so much so that he began to look like the young man's choice to succeed Dom John Chapman as Abbot of Downside when the time should come; and it was said of him that, had he not developed very strong monastic ideals contrary to the evident tradition and future course of Downside, he would so have succeeded. It is not a tale to tell here; but it is to be recorded that he was in his person a deep inspiration to those who were following him in the Community. One of the 1929 group of novices wrote of him many years later from outside the monastic life: "Most of us tend as the years go on imperceptibly to lower our ideals or at least to accommodate them to the practical difficulties of life. It is very encouraging when once or twice in a lifetime one meets and knows someone who if anything does the opposite, raising his sights, holding to intellectual integrity, shot through with grace; and is willing to see and accept all the consequences of his ideals." (Fr Geoffrey Crawfurd to AJS, 25 June 69).

(to be concluded)

ALBERIC STACPOOLE, O.S.B.

APPENDIX: ANALYSIS OF DAVID KNOWLES' PRINCIPAL WRITINGS:

| | Literary | Philosophical | Theological | Mystical | Monastic | General hist. | Character | Historiography | Totals |
|---|---|---|---|---|---|---|---|---|---|
| 1925-9: Beginning | 2 | 2 | | 1 | 1 | 2 | 1 | | 9 |
| 1930-6: Hist. beginning | 2 | | 1 | 3 | 11 | 4 | 2 | | 23 |
| 1936-40: Years of MO | 1 | | | | 4 | | | | 5 |
| 1940-6: Readjustment | | | | | 3 | 2 | | | 5 |
| 1947-54: Prof. Med. Hist. | | | 1 | | 10 | 2 | 7 | 3 | 23 |
| 1954-63: Regius Prof. | | 5 | 1 | 3 | 14 | 6 | 7 | 7 | 43 |
| 1963-74: Indian summer | 1 | | 6 | 3 | 12 | 6 | 5 | 1 | 34 |
| Totals | 6 | 7 | 9 | 10 | 55 | 22 | 22 | 11 | 142 |

# BOOK REVIEWS

In this issue, reviews have been arranged under headings in the following order; Jewish biblical studies; Priesthood, theory and practice; Rahner's confrontations; Post-Reformation orders; African history; English Church history; General.

*First let us comment upon books that should not have been written. Lord Longford has done what all wise biblical scholars and spiritual writers, apart from Bishop Fulton Sheen, have resisted doing because it cannot be done, by the nature of the evidence: he has written "The Life of Jesus Christ" (published by his own company, Sidgwick & Jackson). He has not solved any of the problems of conflicting chronology, nor forborne to read through the Passion and Resurrection narratives as though they were "not too difficult to harmonise". He has included such medieval legends as the Stations of the Cross . . . but enough. Then his wife, Elizabeth Longford, has written for her publisher (that is, her husband's company), rather than for the saturated public, a quite unnecessary life of Churchill. Enough it is to recall a remark made by Mark Bence-Jones in some bitterness when his publisher had refused his continuance after he found a cache of aristocratic papers: "They simply want to publish more and more about less and less, so that now the only books accepted with alacrity are about Cromwell, or Napoleon or Churchill" (or words to that effect). Martin Gilbert is magisterially plodding through the papers of Churchill, now onto vol. IV, 1917-22; Henry Pelham has written a generous one-volume life; endless military writers have made assessments of him as a war lord and Naval Person; and a stream of authoritative autobiographies have dealt with him, not least one by Violet Bonham-Carter—so why Lady Longford's offering?*

## I. JEWISH BIBLICAL STUDIES

Louis Jacobs A JEWISH THEOLOGY DLT 1973 XI + 342 p £4.75.

Ten years ago the Council recommended biblical and theological studies so that Catholics will understand the spiritual patrimony shared with the Jews and collaborate towards development of mutual respect and understanding (*Nostra Aetate* 4). Several introductory works on Judaism are available in English. The books of Rabbi Jacobs are rather for those who seek a deeper insight into the approaches taken by Jewish scholars to relate their faith to the challenges of modern life. "A Jewish Theology" is written simply, without Hebrew quotations, but is extremely dense. The breadth it encompasses within 322 pages of text is quite astonishing. Here we have an examination of Jewish thought throughout the centuries, with special emphasis on medieval, Kabbalistic and Hasidic writers. After sketching the answers to the problem at hand, with ample sources for those who wish to pursue the matter, the author then gives his own opinion. This, he says "might even qualify as 'Orthodox' were it not that the majority of Orthodox Jews today would repudiate its attitude towards revelation and the question of authority within Judaism" (p. xi).

Perhaps it should be noted that these were issues basic to the controversy almost two decades ago which led to Jacobs' departure from the strictly Orthodox community in Britain. However, this book is not an *apologia*. Each question is considered in its development and differences among contemporary groups are noted carefully.

The first half of the book dwells on God and on the world in relation to him. Here the author draws upon Jewish tradition and enters into discussion with current theological and philosophical scholarship. Much of the material from Jewish writings of the past 800 years would interest those studying questions about God's existence, personality and attributes.

The chapters on man, and more specifically the Jew in his relationship with God, do not have the inspirational thrust found in the works of Abraham Heschel. There is a fine discussion on love and fear of God but reflections on worship and prayer, revelation and God's commandments are very brief.



The preface acknowledges the limitations of the sections on ethics and the role of the Jewish people with reference to the State of Israel. "The details of how a Jew should conduct himself and his attitude to the State of Israel are in all probability the most important a Jew today has to consider. Both of these themes demand separate works to be treated comprehensively. Here only those aspects of them which touch directly on theology are examined" (p. ix).

Does the author give his views on Christian doctrine? Only in passing, except for a few pages on "Judaism and other religions". After alluding to the doctrine of the Trinity in the chapter on divine unity, Rabbi Jacobs notes that Jews and Christians "can fruitfully co-operate to their mutual advantage . . . but there are real differences between the two faiths which both acknowledge and no good can come from any attempt to conceal these" (p. 26).

A book on contemporary Christian "systematic" theology would deal with basic questions concerning the Sacred Scriptures but then might merely quote pertinent passages without examining their context and history. In a similar way, this book uses the Hebrew Bible frequently but only as a basis for discussion. No synthesis of the biblical message is presented. Rabbi Jacobs rejects "fundamentalism" in the use of the Bible, so when he discusses individual precepts of the Torah (Law of Moses) and their development, he declares that "certain spiritual goods or values have become enshrined in Halakhic (legal) institutions, irrespective of their origins and it is these which give the Halakhah its validity today" (p. 225). Here he touches on a fundamental problem regarding the Jewish way of life.

The reviewer is struck by the absence of a chapter on the Covenant and its signs, circumcision and the Sabbath. They as well as the feasts of the liturgical year are mentioned only in passing. These realities are aspects of worship which place the generations of Israel firmly within the context of time and history. Truly, they are so much a part of Judaism that they may be taken for granted. But if they are neglected the sense and reality of community will be lost.

"The world owes Israel the idea of the One God of righteousness and holiness. This is how God became known to mankind and clearly God used Israel for this great purpose. When Judaism declares that the covenant is still in force, it reaffirms that Israel still has a special role to play" (p. 274). The Jewish people have survived the centuries, often in spite of great hostility, and have adhered faithfully to their understanding of God's will while developing a rich spiritual heritage. This is a fact which prompts the Christian to listen and learn more about the roots of his own faith and his share in the mystery of divine election. "The Lord shall become king over the whole earth; on that day the Lord shall be the only one and his Name the only one" (Zech 14:9). The Christian belief in the Trinity is rooted in a faith that the One God is Life and Love. This and the great commandment derive from the prayer of Israel as interpreted and developed by Jesus. Each in his own way, Jew and Christian live this faith in the One God and await the coming of his kingdom.

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Geza Vermes JESUS THE JEW Collins 1973 286 p £3.15.

As its title implies, the purpose of this book, by the Reader in Jewish Studies at Oxford, one of the distinguished international team working on the Dead Sea Scrolls, is to situate Jesus in his Jewish context. Its major and very thrilling contribution is to show how Jesus stands in a line of Galilaean charismatic teachers. Galilee, "Galilee of the Gentiles", was forcibly converted to Judaism only in 104 B.C. and always sat looser to the Law than orthodox Judaism could stomach. With the help of a somewhat tendentious exegesis of the synoptic pericope about clean and unclean foods Vermes maintains that Jesus' adverse attitude to the Law goes no further than that of other respected Galilaean teachers of the period, for the most honoured Galilaean rabbis would horrify their Jerusalem colleagues by such elementary breaches of religious etiquette as walking alone at night or speaking to a woman in the street.

Much of his teaching stands in the line of other charismatic teachers of the time, and his miracles are far from unique among the rabbinic records of claims for contemporary Galilaeans.

After this positive part Vermes embarks on an examination of the titles given to Jesus in the synoptic gospels (the evidence of John is considered suspect), prophet, lord, Messiah, son of man and son of God. He himself preferred the title *prophet*, eschewed altogether the title *Messiah* (which spread only outside Palestinian Christianity), and never claimed the titles *lord* (in any "high" Christological sense) or *son of God*. Most interesting is Vermes' work on the title *son of man*. He denies that this is in fact a title at all in Jesus' mouth. Using parallels from Aramaic literature he shows that it is simply a circumlocution used by a person for himself when he wishes to avoid shocking or appearing to brag by the direct use of the first person, since it generalises the statement, as though the speaker who uses it were merely one of the common run of mankind. In English the impersonal "one" is often used in this sense, particularly by certain speakers, and Vermes regards it as a personal idiosyncracy of Jesus' speech. Traditionally, of course, the expression has been regarded as an allusion to Daniel's vision of a son of man coming on the clouds of heaven to the ancient of days and receiving from him all power. But Vermes has here and throughout the book some hard (and unnecessarily acid) things to say about traditional interpretations. In the synoptics there is direct reference to Daniel only in two passages, the synoptic apocalypse and the trial before the High Priest, and Vermes regards both these passages as suspect historically; in this it is not easy to refute him. All other synoptic passages where there is reference to Daniel's son of man are regarded by Vermes as theological elaborations by the early Church. Similarly with the title *son of God* Vermes claims that Jesus is claiming no more than other rabbis of the period who claimed a very special relationship with God: Rabbi Hanan refers to God as *Abba* just as Jesus did, and is contemptuously referred to by a rival who disapproved of his miracles as "a spoilt child of God".

This is a challenging book, systematically paring away as it does all the evidence for Jesus' consciousness of the uniqueness of his position. Even apart from its refusal to consider the evidence of John, it is too cavalier with some of the evidence ("No one knows . . . not even the son, only the Father" cannot be disposed of so easily), in a field where one piece of evidence can dramatically alter the whole picture. The challenge is important and refreshing, but the enduring contributions of the book are the replacement of Jesus in his Galilaean context, and the thorough work on the contemporary use of the formula *son of man*.

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## II. PRIESTHOOD, THEORY & PRACTICE

David N. Power THE CHRISTIAN PRIEST; ELDER AND PROPHET Sheed & Ward 1973 160 p £3.

Anthony D. Duncan THE PRIESTHOOD OF MAN Geoffrey Bles 1973 190 p £2.50; THE LORD OF THE DANCE, AN ESSAY IN MYSTICISM Helios Book Service 1972 109 p £1.50.

In 1969 the Irish theologian David D. Power, a priest Oblate of Mary Immaculate, published a distillation of the doctoral dissertation he had prepared at the Liturgical Institute of Sant Anselmo in Rome under the title "Ministers of Christ and his Church; the Theology of the Priesthood". This excellent study of the evolving theology of ministerial priesthood from the NT to Vatican II has now found a more popular but no less useful sequel, shorn this time of footnotes and scholarly apparatus. This seeming simplicity conceals a mass of reading and study. Fr Power resumes here, with his own lucid and trenchant analysis and comments, much of the important contemporary work on the theology of the Church's ministry, including an important section of the reviewer's own "Stewards of the Lord" (1970).

Fr Power stands foursquare within the tradition which he so ably expounds and



interprets, in equal loyalty to the evidence of the NT, the Fathers, and the Councils of Trent and Vatican II. His presentation of the Tridentine doctrine of ministerial priesthood is especially good. He shows how different Trent's teaching was (not only on this point, alas) from the account commonly given of it in the manuals of theology in common use in Catholic seminaries until the eve of Vatican II. Any reader who doubts this statement need only read and ponder the excellent chapter on "The Sacrificing Priesthood". With clarity and devastating understatement (a hallmark of the book, for Power is anything but a radical or rabble-rouser) he shows how, for polemical reasons and through insufficient knowledge of our own doctrinal tradition, we rushed into a theological blind alley and ended up trying to defend a definition of ministerial priesthood at variance with the NT evidence and hence with the Church's authentic belief. When one realizes that the condemnation of Anglican orders is largely based upon this false understanding of the Church's ordained ministry, the ecumenical significance of this fateful development is at once obvious.

No less valuable is Power's emphasis on the primacy of the ministry of the word, both in a fine chapter entitled "The priest and the secular: a prophetic ministry", and throughout the work. But he is always balanced. Nowhere does he succumb to the temptation of exalting the functions of apostolic witness, prophecy, and teaching (which on p. 27 he carefully distinguishes from each other) at the expense of the priest's cultic ministry, especially as president of the worshipping eucharistic community. Currently controversial questions are not side-stepped, the extensive treatment of sacramental character being especially fine.

Fr Power concludes that in this time of crisis for the Christian faith "our main concern can ill afford to be a recruitment of priestly vocations whose aim is to provide the Church with ministers of the sacraments in the old style [and he has already made it clear that this means 'the style of the last few centuries only'] or with administrators of established organisms". He believes that the processes of selecting and training candidates for ordination must change radically, and that as this happens "matters such as obligatory celibacy will become less dramatic and will be seen in proper proportion". This volume deserves the widest dissemination amongst seminarians and clergy especially. Indeed one is tempted to apply to the reading of this book the suggestion recently made, with regard to clerical marriage, by a critic far more radical than Fr Power: that it be made optional for priests, but compulsory for bishops.

"The Priesthood of Man" is as different a book as one could conceive and hardly about priesthood at all in the sense in which Fr Power is using the word. Anthony Duncan appears to be the Church of England's answer to Alan Watts and Dom Bede Griffiths: an Anglican priest equally comfortable with Catholic theology and traditions as different from it as occultism, Islam, and the various Eastern Religions. There is so much of these "alternative areas of thought", as they are described on the dust jacket, in the first part of the book that the effect at times is more than a little bewildering. But when Fr Duncan gets onto such traditional Christian themes as the Fall and redemption, the Fourth Gospel, the resurrection, sacrifice, memorial, and the Eucharist, he can be, at his best, very good indeed. Only the limitation of space prevents illustration through direct quotation. Even here, however, there are disconcerting lapses, such as his view that the unbaptised are reincarnated in a second earthly existence after death. Although he calls the evidence for this "far too strong to be ignored altogether", he fails to support this assertion by any evidence discernible to this reviewer.

Fr Duncan's earlier and shorter work is a collection of meditations and prayers which reflect the theology of the other book, happily shorn of its admixture of the exotic, jarring and odd. Like all such works, this must be savoured and pondered. Fr Duncan is especially good on contemplation, the ministry of angels, the Eucharist, and healing—both physical and spiritual. There is a note of positive joy throughout which is especially refreshing because too often lacking in more conventional works of spirituality.

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Peter Hinchliff CYPRIAN OF CARTHAGE: AND THE UNITY OF THE CHRISTIAN CHURCH Geoffrey Chapman 1974 154 p £3.75.

Canon Hinchliff tells us in his introduction that he wrote this book "largely for fun", but certainly the result is a scholarly and arresting reappraisal of a great subject. The book is readable and vivid, taking us through the story of Cyprian, and on to his famous discussion of Unity. The chapters unfortunately have no titles, and the student who is in the habit of approaching a book on the principle that it should be used rather than read will not be helped. The index of four pages gives references for most of the big themes, such as martyrdom. In this connection, incidentally, Bonhoeffer gets his now customary, dutiful mention. Oddly enough, however, the index does not include "unity" in its headings.

Chapter 2 surveys Carthage historically and topographically, and would make good reading for a prospective visitor to North Africa. The national cult of Saturn and Caelestis is described. The author in all this leans apparently on books such as Charles-Picard, "Daily Life in Carthage", and Dr Frend, "The Donatist Church". In chapter 3 we are introduced in earnest to Cyprian, concerning whose early life little is known, but who was converted from paganism in middle age and became bishop of the Carthaginian Christian community in 248. There are valuable glimpses such as that of a third-century Eucharist (rather like the Anglican "series 3"), and the unseemly rush of Christians at Carthage to get their sacrifice certificates in the persecution of Decius. Hinchliff does not try to gloss over Cyprian's own discreet withdrawal from the scene of danger in 250 (pp. 64-7), and is perhaps right in suggesting that it is a case of a slightly pompous cleric being conscientiously convinced of the necessity of his continued existence for the Church. It did not help Cyprian's reputation in Rome that at the very moment when news of his flight reached the city Pope Fabian had just suffered a heroic martyr's fate.

The problem of what was to be done with the lapsed on the easing of persecution greatly worried Cyprian, and is discussed in chapters 5 and 6 (Cyprian's *De Lapsis* is summarised on pp. 72-5). The bitter acrimony which arose in the Church over the whole matter led Cyprian to produce his masterpiece *De Ecclesiae Catholicae Unitate*, to which Hinchliff devotes the whole of his eighth chapter. He discusses the celebrated problem of the two versions, the "Primacy Text" (which emphasises the Roman primacy) and the "textus receptus", the latter of which has generally been taken by Anglican scholars as the authentic and original one. Archbishop Benson in his well known book on Cyprian, published in 1897, dismissed the Primacy text as outright forgery. But our present author (also an Anglican) is not so sure. A useful feature of his discussion is in pp. 107-9, where relevant passages are set together in parallel columns. He argues that Cyprian was indeed the author of both versions, which are to be read in the context of Cyprian's attitude to current problems relating to discipline. The "textus receptus" might well have been written for the Council of Carthage in 251 which dealt with the lapsed, the "Roman Primacy" version following subsequently, when Cyprian was upset at the attempt of Novatian to obtain the papal seat in opposition to the "quiet, moderate, dignified Cornelius". A second possibility is that the Primacy version was the original, the modified version (which underplays the position of Peter) being the result of Cyprian's quarrel with Pope Stephen, who favoured a lenient attitude to heresy and schism. Hinchliff points out that Peter does not in fact occupy a large part in the *De Unitate* as a whole, though he is regarded by Cyprian as a symbol (at least) of unity and authority. To Cyprian, however, each bishop is a Peter, standing for that unity which is the vital thing. Heresies and schisms are the evil, cutting men off from Christ. What is really detestable about heresy is not its unsound belief (which Cyprian scarcely mentions) but its pride and self-will, drawing men away from love. *De Unitate* is not really a book about pope and bishops, but about the charity which should bind all bishops together, even though they may disagree on doctrine.

The end came in 258 during Valerian's persecution. There was now no attempt on Cyprian's part to run away, but rather a stage-managed demonstration in which a bishop showed his flock the meaning of sacrifice. The book (p. 125) mentions T. S. Eliot's "Murder in the Cathedral", and the present reviewer, fresh from a study of Becket, can see many parallels between him and Cyprian. The secular Roman authorities at the end could not conceal their respect for a man who though not with them was of their stock, and the response of bishop to proconsul on hearing sentence of death was imperial and laconic, "deo gratias".

The book is well produced, with an attractive jacket picturing an early Christian funerary mosaic from Carthage. There are fourteen pages of bibliographical and critical notes. A very odd misprint on p. 51 makes "place" appear as "placeeeee".

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## III. RAHNER'S CONFRONTATIONS

Karl Rahner THEOLOGICAL INVESTIGATIONS, VOLUME ELEVEN, CONFRONTATIONS I transl David Bourke London and New York Darton, Longman & Todd and Seabury 1974 331 p £4.75.

"Confrontations I" is the first of two volumes (together comprising Volume IX in German) of Fr Karl Rahner's theological writings during the theologically interesting triennium 1967-70. This volume is divided into three parts which singly and together are more unified than most of Rahner's other volumes in this series—Tasks and Problems for Contemporary Theology; the Nature of God and Christology; and Anthropology.

"Confrontations I" is possibly the most unified volume of the series—and this for several reasons. First, Rahner here focuses the results of a lifetime of systematic theologizing, it is a richly mature (and well translated) venture, embodying neither the inexperience of youth nor the "coasting" of the old theologian who never dies. Second, it is more autobiographical, as is the current fashion, than many of Rahner's writings. As such it presents jewelled insights into the method of the pre-eminent theologian of our day. The first section of the volume is, therefore, the most rewarding. Third, these essays make more timely reading than Rahner's earlier and pre-conciliar writings. In a chapter on original sin, for example, Rahner consistently advances beyond his earlier essay (Vol I, 1961) in which he was looking over his shoulder at the watchdogs of the encyclical *Humani Generis*. Here he bases his interpretation of the doctrine on the New Testament and demonstrates how the doctrine may be maintained and interpreted independently of the implicit theology of the Old Testament, of whether or not the primordial sin was of two or many, of monogenism or polygenism. What is mediated through generation is membership in a race disenfranchised of the Spirit and grace.

This book also illustrates Rahner's shortcomings in a way somewhat more satisfying than in his earlier writings because, as we noted, the volume is autobiographical and Rahner himself frequently and even humbly acknowledges these shortcomings in gratifying candour. Rahner's method is to reflect as "a systematic dilettante" on the faith context of the contemporary Church. In doing this he is, except in his early writings on penance, limited, in his exegetical and historical-theological tools, as he himself acknowledges (pp. 68-69). Rahner, too, tediously outlines what he is *not* going to discuss in an essay, sometimes giving the impression that he could solve the myriad related problematics save for the constriction of time. Rahner has never adequately clarified his distinctions between faith, creed, doctrine and theology although he comes closer to doing so in this volume than ever before. He submits that even faith is dependent on words and that the one creed is inseparable from theologies which are now pluralist. But more clarity is still necessary; and it is largely because Rahner is not sufficiently clear on these distinctions that they form a recurrent sticking point in current ecumenical progress. Finally, Rahner as a reflector on what he sees as the contemporary faith of the Church is, as he again admits (p. 74), soon dated. The anthropological section of this volume contains Rahner's famous reflections on the reaction of the 1968 faith community to *Humanae Vitae*. Even

this essay, so helpful when first presented in Germany and immediately translated into other languages, is already dated largely through Rahner's own refinements re magisterial utterances provoked by the ongoing non-reception of the encyclical and by the precarious "working agreement" reached with Hans Küng.

These pages, so rich in theological method, are recommended with the above reservations. For every Christian, as Augustine, Aquinas and now Rahner insist, is a theologian at least to the extent that he seeks to make his faith more intelligible to himself and others. Rahner's own transcendental method, within the limitations which restrict *every* theological person in a pluralist context, is a framework which every Christian uses whether he explicitly realizes it or not. And theology for one's daily life is determined by one's daily problems. All Christians like Rahner, are simultaneously both systematic and non-systematic in their reflections on their commitment to God in Christ in the power of the Spirit. "My constant and overriding preoccupation, especially in the last twenty years, has been with systematic theology. Yet this has been characterized by the fact that I have had to treat almost exclusively of *individual* schemes in an unsystematic manner and as dictated by the needs of the moment." (p. 69). So in a sense have we all. These investigations by a master investigator of individual schemes are worth the time and stretching it takes to confront them.

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Karl Rahner THEOLOGICAL INVESTIGATIONS, VOLUME TWELVE, CONFRONTATIONS II Darton, Longman & Todd London 1974 257 p £5.

In "Confrontations II" Rahner addresses himself to many of the most pressing ecclesiological questions of the late sixties and, therefore, of today. The volume is divided into two parts, recalling the famous intervention of Cardinal Suenens early in Vatican II, the Church *ad intra* and *ad extra*. Significantly the first part, which Rahner simply calls "Ecclesiology", is much longer than "Church and Society" reflecting Fr Karl Rahner's own interest in the internal structures of the Church and his visible discomfort with the political theology which engaged theologians of the late sixties and the revolution theology which succeeded it. The latter Rahner somewhat testily dismisses (in a footnote) as "discussions of old principles with a mere change of emphasis in the direction of a revolutionary pathos". (p. 264, n. 23). One wonders how familiar Rahner really is in the best Latin American theology of revolution; and one anticipates his response to Gutierrez, Segundo *et al* in Volumes XIII and XIV of the series under review.

Once again and as always Rahner does not evade the most difficult questions of the moment. A brief description of the chapters will illustrate this and provide a glance at the contents. Rahner confronts the crises of authority and the teaching office; the theology of the priesthood; the renewed diaconate; the charismatic movement; schism and heresy; anonymous Christianity and mission; the future; and the Church as critic of society.

What emerges again is the master theologian at work, sometimes truculent with younger theologians and somewhat humorous, but always stimulating and always masterful. Many of Rahner's favourite insights are brought to bear on modern ecclesiology. He grounds Church structures within the Church; authority and the ministry come from Christ because they derive from the Church. One key insight that surfaces repeatedly is Rahner's view that grace is incarnational, while all reality is sacred, grace is fully operative only when it becomes visible. Hence the sacraments, especially Orders and the restructuring of the diaconate and hence the need for mission to anonymous Christians. Another theme is Rahner's insistence that the priest, even in the diaspora situation, must be the primary preacher in the community and his preaching must be informal. Still another is Rahner's view that in the pluralistic Church of the future few if any new doctrinal developments will be defined by the magisterium which will concern itself more with safeguarding primary truths within the hierarchy of truths.



Rahner also provides good pastoral insights for the conflicts within the Church today. He recalls that schism is usually intertwined with heresy at least to the extent of implicitly denying authority or unity. But he recommends that in cases of conflict where persons "hang loose" from certain disciplines the discernment of spirits should be applied to discover where the Spirit moves. He adds that many ordinary believers *live* the hierarchy of truths when they neither deny nor explicitly appropriate some secondary truths. He repeats his thesis that it is difficult today to disentangle doctrine and theological interpretation because every dogma contains interpretation which is not identical with it and from which it cannot be separated. He recognizes, without solving the problem, that the necessary adherence to one Creed involves a transcultural leap and that even the Creed includes theological interpretation. He reaffirms his endorsement of a celibate priesthood but acknowledges that a married priesthood may be forthcoming in a pluralist and non-territorial ministry. He is open to the possibility of persons gifted with charismata sharing in teaching and preaching roles but without eliminating the historic episcopate and the preaching priesthood.

There are places where one might wish Rahner had said more—or less. Rahner argues that the diaconate was restored not as a repristination (return to a more perfect past) but because of the incarnational dynamism of grace. He might have added that the diaconate fulfils the need for leadership in the Church in its unprecedented period of service to the world and that the deacon is an intermediary between the eucharist and this service. Not all would agree with Rahner in his acceptance of the thesis of Gogarten and Cox that secularization is in the main a Christian legacy. The ethos of the Church in the East seems to contradict this thesis.

This volume is well worth reading. Rahner is not at full strength when dealing with the Church and society but his thematic confrontation with ecclesiological issues is rich and rewarding.

EDWARD P. ECHLIN

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## IV. POST REFORMATION ORDERS

Javier Osuna, S.J. FRIENDS IN THE LORD trans Nicholas King, S.J. The Way Series 3 1974 145 p £1.00.

Fr Osuna does not write as an historian. His study of the origins of the Society of Jesus, though grounded in a thorough knowledge of the main Jesuit documents, is not intended to illumine our understanding of the sixteenth century but to inspire us in the present. Prompted by the popularity of the ideals of community life, he has produced a detailed account of the development of the small group of students in Paris led by Ignatius into the company of the Jesuits. Here he hopes to find a model for reform. The insights he has gained in this work into the primitive community are applied to the early Constitutions in a volume yet to be published in English.

Cautious and ponderous, his account never quite answers the central problems of how the students in Paris conceived of such an association as the Society of Jesus, and became sufficiently united to form it. The group is not put into an historical context, and Fr Osuna shows little imagination in explaining its motivation. His practical and theological conclusions are not especially remarkable. The work suffers from an opaque style which the translation has done little to redeem.

It is a pity that Fr Osuna turned this thesis into a book; it could have been a successful article. However, the next volume can be awaited with interest. How did a group of friends produce Constitutions which were the most sophisticated exposition of the doctrine of obedience and disciplined structure hitherto devised?

EDWARD GREEN

T. C. G. Glover THE JURIDICAL NATURE OF THE ORATORY AND ORATORIANS TODAY Oratorium, 00186 Roma 1973 £1.25.

This is Fr Thomas Glover's doctoral thesis with which he took a *summa cum laude* at the Angelicum. A member of the Oratory founded by St Philip Neri himself, Fr Glover draws skilfully on original documents to illustrate the title theme over the years from Neri to today. Especially interesting is his analysis of the relationship between Oratories and local ordinaries; and the extent to which Oratories are bound by their Constitutions to follow the evangelical counsels. Are Oratories quasi-religious or are they secular priests living in community, seeking perfection without vows? Such questions are here answered with a legal precision unknown to previous works; and he provides a good bibliography. His conclusion is amusing: "St Philip was one of the most eccentric of saints and it is accordingly fitting that the institute that he founded should remain a juridical eccentricity."

More controversial, as the author recognises, is Fr Glover's treatment of the 1969 Constitutions. Admiring the earlier (1943) work of Cardinal Larraona, he is a little too sweeping in criticism of the difficulties arising from legislating for Oratories working under the most diverse conditions. Canon lawyers prefer tidy solutions; whereas some Oratorians reckon that more harm than good would be done by a radical revision of the new Constitutions before they have had a real chance of forming a new generation. Ambiguities pointed out by Fr Glover will surely be tackled by the General Congress of 1975; and, though the emphasis will be pastoral rather than legal, all who attend it would profit from a careful reading of this thesis.

RALEIGH ADDINGTON, Cong.Orat.

The Oratory,
London S.W.7.

Raleigh Addington FABER, POET AND PRIEST D. Brown and Sons Ltd., Cowbridge and Bridgend, Glamorgan 1974 351 p £2.95.

Frederick Faber is usually remembered for his religious sentimentality and the flowery rhetoric of his spiritual books and hymns. They are not to the modern taste. As a result he has been largely overlooked in the many studies of nineteenth century literature and English Church history which have appeared in recent years. Because of this neglect, Fr Raleigh Addington's selection from his letters is particularly welcome and an ideal introduction to Faber as a man, poet and priest.

In the first place, at a cost so low that it is astonishing these days, the volume has been produced lavishly, in a way its subject would surely have approved. The paper is of good quality, the volume opens easily. The headings in the book and the date under which the letters for each year are grouped, have been decorated. There is a copy of the Faber family tree from 1671 to the present day, a list of correspondents included in the selection, a list of Faber's chief writings and a full index of persons referred to. Further, the coloured frontispiece of Faber in his mid-thirties, handsome and elegantly groomed, makes it possible to understand how he could attract people to him so swiftly—a fact that the more familiar portraits of the older, bloated man have made seem unlikely. To the letters Fr Addington has supplied a concise commentary which alerts the reader to their salient points and explains whatever may be obscure. He has also written an admirable introduction and dated it in Faber's old way: "Feast of Blessed Juvenal Ancina".

The letters themselves are valuable for the information they give about Faber's part in the Oxford Movement and the establishing of the Oratory in London, and also as evidence of his ultramontanism, which was perhaps less clear-cut than is commonly supposed. Principally, however, they are a revelation of the writer. According to John Bowden, his first biographer, the purpose of Faber's life from first to last was *religious*. Certainly that is the impression these letters make. Faber was religious, a man of faith. And to understand how his faith was expressed it is useful to recall Newman's dictum that "True faith is not shown here below in peace, but rather in conflict" ("Parochial and Plain Sermons" V, p. 210). Moreover, by a strange



coincidence, while reading the letters, I was given the typescript of a sermon and found these words in the first paragraph: "There are perhaps three main areas of conflict in our lives. We are firstly divided in ourselves; secondly we are in conflict with others throughout our lives; and thirdly we are in conflict with God." These words seem the key to Faber as he is revealed in these letters: a man of faith, whose faith was expressed through a lifelong struggle with himself, with others and with God. He was in conflict with himself because he was always aware of his own failings and sought to correct them. He was in conflict with others, not just in so far as he quarrelled with Newman, but, for example, as a Superior, his energy and enthusiasm at times restricting too much the independence of his fellow Oratorians at Brompton. He was in conflict with God, at least early in his life, through the immediacy with which he preceived the beauty of nature, something which in the event deepened his grasp on the sacramental principle.

It is hard to be both brief and just. Although he was often ill and could become depressed, Faber's conflicts were not ridden with anxiety. He remainer joyful, humorous and ebullient, always capable of lapsing into the florid bad taste for which he is remembered too exclusively. His reputation does him too little justice. Ronald Chapman observed that he is "more attractive as a letter writer than as a writer on spiritual matters"; this book confirms that judgment.

RODERICK STRANGE

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Oxford.

## V. AFRICAN HISTORY

G. S. P. Freeman-Grenville CHRONOLOGY OF AFRICAN HISTORY Oxford University Press 1973 xxii + 312 p £5.00.

Before the Second World War historical writing about Africa was done by a coterie of specialists; in the last twenty years the increase in information and of histories concerning this country or that has been so considerable that an over-all view was becoming imperative. Dr Freeman-Grenville, for the benefit of all students and lovers of Africa, has set his hand to the herculean task: it is a very notable achievement.

The author is admirably qualified to compile such a work, as he has been prominent in African studies these last twenty years. He has specialist knowledge of East African history, particularly with regard to the ancient trading posts on that coast; and most of West Africa where he lectured on African History. He is a Kiswahili expert, and the newly unearthed documents in that language, dating back as far as the sixteenth century, are important for the elucidation of that world of Arab, Indian, perhaps Chinese and of course African traders.

Wisely he is extremely cautious in giving precise dates, as so much depends in African history on oral tradition and on radio carbon analysis—whose margin of error can be a hundred years or so. It must be remembered that south of the Sahara writing came only with the Arabs, and that slowly. Occasionally a flood of light is cast on the scene as with the "Periplus of the Erythraen Sea", written by an anonymous official in Alexandria, describing the trade of the Red Sea, eastern Africa, and South Arabia with India and China (cf c 106 AD, p. 20). By and large, the historian in the early centuries has to depend on oral traditions, coins and beads, iron ware, art and pottery.

The layout—so important in a chronology of this kind—has been skilfully done. From 1000 BC to 599 AD we have four columns to a page: Egypt, the Sudan and East Africa; then North Africa and West Africa together; followed by Western Asia, and finally Europe. One of the merits of the book is that Africa is thus not treated in isolation but always set in world history. After 600 AD, of course, Africa South of the Sahara begins to demand attention, so up to the end of the thirteenth century it has a column to itself with three others: Egypt and the Sudan; Northern Africa; and the fourth, Other Countries. After 1400 the whole coast line of Africa, East and West, enters into history, and wisely the author uses as one facing pages

with six columns in all. Now South Africa and Central Africa also begin to emerge from almost complete obscurity. After 1800 the centre of the stage is no longer North Africa, so West Africa, Central Africa, Eastern Africa and Southern Africa each has a column to itself. The total number of entries is about 12,000. But this is not all: the Index of 39 pages with four columns each—a major work in itself—increases the value of the book enormously.

Last century a chronology of this kind might have confined itself to political dates. Naturally here we have the rise of kingdoms, e.g. of Meroe with a life of a thousand years, of Ethiopia. But there is much besides: the movements of tribes—e.g. the Masai, the Ibos, the Bantu peoples. We can follow the evangelization of Africa from the early Church in North Africa and Frumentius in Ethiopia to the heroic and little known Portuguese missionaries in the fifteenth century (e.g. Congo), culminating in the penetration from East and West by the White Fathers, the Holy Ghost Fathers, the Mill Hill Fathers and others, to say nothing of the vast numbers of Protestant Churches and sects. But parallel with these we can see the slow but persistent thrust of Islam from the North East, almost from the time of Mahomet. The confrontation of these two world religions is right across the centre of Africa from East to West, and the end of the story is yet to come.

For many the main interest will be the very recent emergence of the African States and the development of Apartheid in South Africa and Rhodesia. These events are given month by month, with every shift of the wind.

If the reviewer may be allowed to give his own preferences (after the missionary information), one is the surprisingly frequent contacts for centuries between East Africa and the Far East—India and China—beginning with the sending of two African women to the Chinese court in a Javanese embassy in 614, going on to the huge Chinese fleet that appeared off Malindi in 1417-19 and again in 1421-2 under Cheng Ho. And then, as a salutary lesson in humility, there is the trail of horror that runs through the pages from the fifteenth century till late in the nineteenth when Africans probably by the millions were extracted from their homes to be sold for private profit—and this by our fellow whites.

COLUMBA CARY ELWES, O.S.B.

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Judith Listowel THE OTHER LIVINGSTONE Julian Friedmann Ltd. 1974 292 p 62 illustrations 11 maps £3.50.

Following the popular tradition established by Sir Henry Morton Stanley, H. Daniel-Rops, *Ces Chrétiens nos Frères*, virtually canonizes Livingstone as a Protestant saint. We are now indebted to Lady Listowel for providing the cool re-appraisal of the devil's advocate.

This is not just another biography of Livingstone, of which the century of his death produced a spate in 1973. Lady Listowel's work is a carefully documented study of Livinstone's relations with four men who materially assisted his journeys, either with money or knowledge or both: William Cotton Oswell, soldier, hunter and explorer; László Magyar, a Hungarian explorer in many parts of the world; the Portuguese explorer, Silva Porto; and Candido José da Costa Cardoso, Portuguese civil servant and trader on the Zambezi. A detailed study of each is sustained by very elaborate notes, which one regrets have been placed in the American fashion at the end of the volume. They show the extent to which Lady Listowel has garnered original material, oral as well as documentary, both in her own travels in Africa—which lend the book a special authority—and from Hungarian sources, some of which have not been available to English readers before. It is thus as important a contribution to knowledge as was Sir Reginald Coupland's "Kirk on the Zambesi", a critical account of Livingstone's Zambezi expedition published nearly fifty years ago. In different ways the four men were shabbily treated by Livingstone: he either ignored their contributions to the advancement of his expeditions or deliberately



failed to acknowledge their prior claim to original discovery. Lady Listowel has certainly made out her case that "there appears not a saintly, dedicated missionary-explorer, but a single-minded, courageous man, whose ruthless ambition was to open Africa and be the first to do so. It also emerges that Livingstone was neither a good missionary, nor an effective explorer" (p. 244). His place in history is rather as "a thinker and writer . . . who blazed the trail for the British Empire in Africa" (p. 246).

Lady Listowel writes with verve and elegance, in a tense style that is all her own. Her own maps are helpful, although that on p. 82 misplaces Guinea. By contrast, Livingstone's sketch maps, of which a number are reproduced, are of poor quality, and greatly inferior to those of his contemporary, Richard Burton. The black-and-white illustrations are generally good and well-chosen, albeit some are blurred. There are no lists either of maps or of illustrations, such as one would have expected in a work of this kind. There are a few slips, and some technical advice was needed for the orthography of Arabic and Swahili names, some needlessly wrong. It was a little surprising (p. 78, and index p. 291) to find the Chief Librarian of the Archbishop of Pest described as Cannon (*sic*) Negrita: one presumes he was a big noise in the Church. But these smaller matters do not detract from what is not only a valuable contribution to African historical scholarship, but also a highly readable and interesting book.

G. S. P. FREEMAN-GRENVILLE

North View House,
Sheriff Hutton, Yorks.

## VI. ENGLISH CHURCH HISTORY

E. E. Reynolds THE ROMAN CATHOLIC CHURCH IN ENGLAND AND WALES (A SHORT STORY) Anthony Clark 1973 376 p £3.50.

The substance of this book is well spelt out by its title. Yet, since it has less than 400 pages, it obviously cannot tell the full story. Nor is it a study, in a series of essays, of the deeper providential and psychological reasons for all that has happened concerning the Church of Rome, in England and Wales, from the last years of the Roman Empire to the death of Cardinal Hinsley. Chesterton might have treated the subject in that manner, but Mr Reynolds has not. His intention has been to give us a compendium of facts and events, organised around a number of landmarks, represented by key personalities such as Dunstan or Wiseman, or famous incidents, such as the Gun Powder Plot or the Gordon Riots. Thus does the whole parabola of the destiny of Roman Catholicism in this land emerge from the dark, as if it was drawn in chalk on a blackboard. This image is not a poetical one; but then neither is this book.

Indeed, one regrets that the author should have thought himself obliged, for clarity's sake and conciseness no wonder, to adopt from beginning to end the dry and unsuggestive style of a guide or a manual. This is all the more irritating since Mr Reynolds proves here and there, by some sharp and well coined sentence, that his pen is quite capable of humour and grace.

Perhaps the author presents the reader with this mere skeleton of a tale without flesh because he wished him himself to draw from the facts he lists the thoughts and conclusions they lead to.

Some of these apply to our present times. His reminder, for instance, of the Faith having been sown in Ireland by men from Britanny and in England by men from Italy points out that Catholicism actually is what its name implies, international; and that it requires freedom of circulation from pole to pole. Later the relationship between the bishops of the Celtic British Church and those of the Anglo-Saxon Church reveals that, because of their ethnological background, the people of Great Britain are naturally inclined to a plurality of traditions. And should not all the Irish of this day learn from the English attitude to the Norman conquerors, that the civilized Christian and most radical way of conquering one's conquerors, is to accept and assimilate them, as the Greeks had done with the Romans of old?

Concerning the Reformation, one is left with the impression, according to Mr Reynolds' treatment of the question, that the psychological break between the nation and Rome did not occur under Henry VIII but under Mary Tudor: indeed there were less martyrs under the father than under the daughter. The reforms of the King and Cranmer are presented besides as having been relatively mild; whereas the reactions of the unfortunate wife of Philip of Spain are shown as having horrified her subjects. So we are led to believe that had things remained as they were at the death of Edward VI, bridges might in time have been mended; but after Mary and Pole anything Popish became taboo to the British people—and so till today.

To understand all this story needs a chapter, that does not exist in this book, about the relations of the Court of St James and of Canterbury with Rome, from the moment when after the death of Mary Tudor or after the fall of the Stuarts Roman Catholics became in this country no more than a small sect, which was less and less of a surviving token of the past, and more and more of an alien sample of Irish, Italian or French Christianity.

JOHN CHARLES-ROUX

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C. W. Field THE PROVINCE OF CANTERBURY AND THE ELIZABETHAN SETTLEMENT OF RELIGION (available from the author at 26 High St., Robertsbridge, Sussex, £4).

When Mary Tudor and Cardinal Pole died within hours of each other in November 1558 the Catholic restoration came to an abrupt end. The Elizabethan "settlement" involved a break with the hierarchy of the preceding reign, and nearly all the Marian bishops died either in exile, in prison or at least under house arrest. The attitude of the lower clergy has been the subject of some debate. Recusant writers like Sander and Bridgewater listed some of the *causes célebres*, and Camden echoes these figures. Standard historians, like Fuller and Dixon, tended to regard this as an accurate picture. In 1898 Henry Gee published "The Elizabethan Clergy and the Settlement of Religion" in which he gave a figure of about 200 who were deprived or resigned because of the change. Dom Norbert Birt raised this to 700 deprived before 1565 in his "The Elizabethan Religious Settlement" (1907), but as he did not print his list his reckoning has been criticised. Contemporary historians have estimated about 300 clergy to have been affected.

The subject, at least for the province of Canterbury, has now met with its historian in the person of C. W. Field. He presents years of work in the form of a catalogue, listing 700 clergy (not all of whom are confessors), and as a bonus also 600 recusant members of the laity. As the diocesan archives are incomplete other sources may yet add to this list. Occasionally we are given glimpses of those who chose to stay, but with regrets, like Miles Yare of Stuston (near Diss in Norwich), who was denounced because while he read the Prayerbook in church he also "sayeth masse commonly in his parloure chamber in his owne house"; this in 1584. The year previously the house of Lady Mary West in Winchester was searched to reveal "divers new Mass books, manuels and catechisms" and elsewhere in the house some forty old missals and Latin service books. A note on Shakespeare's marriage is supported by a reference to the State Papers in which Sir Thomas Lucy is denouncing eleven priests, and distinguishing the new seminary priests and "old massing priests" of whom he names four, Hales, Barloe, Humphriey Hawes (alias Mosely) and Sir Robert Whateley "an old massing priest but hardly to be found".

The work is very well indexed and provides a most valuable system of reference to basic source material, as well as a response to the question it is designed to answer. It is therefore much to be regretted that its circulation may be limited.

JOHN P. MARMION

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## VII. GENERAL

ed I. T. Ramsey CHRISTIAN ETHICS AND CONTEMPORARY PHILOSOPHY (STUDY EDITION) S.C.M. Press 1973 400 p £2.00.

This important symposium of twenty essays—half of them specially written for it—was first published in 1966 at the price of £2.50. Its re-issue in a cheaper format is an occasion to draw attention to its continued importance. It begins with a short section on God and Morality and then reprints R. B. Braithwaite's well-known Eddington Lecture "An Empiricist's view of the nature of Religious Belief" and a subsequent discussion of it. The third section has six articles on the general theme of "Duty and God's Will" started off by P. H. Nowell-Smith's attack on Christian Ethics. The fourth section has eight articles on "Moral Decisions", concerned with moral principles, situations and dilemmas. The book ends with the editor writing on "Towards a rehabilitation of Natural Law". The whole is in no way dated and includes a galaxy of talent from atheists, agnostics and Christians. It is work of this kind which has led to an ongoing dialogue between Christians and humanists on the nature and content of a "human" morality, and to a renewal so drastic that it can only be called a reformation of the dominant Christian moral tradition. This volume will bear fruit for a long time yet.

RONALD H. PRESTON

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Manchester University.

John Macquarrie EXISTENTIALISM Pelican 1974 262 p 50 pence.

This book has already been published by Hutchinson in the Theological Resources series at £5; and it was then reviewed by Fr Peter Fennessy S.J. (Spring 1973, 86). That review ended: "Its value is high but so is its price—it is a pity the publishers could not make it available more cheaply." Well, now so they have. A listing of the chapter subjects may usefully stand in place of a second review: the existentialist style of philosophising, existentialism and the history of philosophy, the idea of existence, existence and world, existence and others, knowledge and understanding, thought and language, feeling, action, finitude and guilt, in quest of authentic existence, history and society, existentialist metaphysics, existentialist influence in the arts and sciences, an evaluation of existentialism.

R.E.

Desmond Seward THE MONKS OF WAR Paladin (Granada Publ) 1974 351 p £1.

In its hardback edition, this book has already been noticed in the JOURNAL, Autumn 1972, 79f. It was well reviewed by the literary press at large. *The Economist* said of it: "Mr Seward's scholarship is great, his theme both interesting and largely unexplored and his judgment sound". *The Scotsman* said of it: "Mr Seward makes intelligible the kind of world in which valour and cruelty could co-exist in the same sincere person." The book brings together for the first time the histories of the Knights Templar, the Hospittallers, the Teutonic Knights and other knight orders. There are maps and 24 pages of excellent illustrations.

R.E.

# COMMUNITY NOTES

## CHAIRMAN OF THE HEADMASTERS' CONFERENCE

Our Headmaster, Fr Patrick Barry, has been elected by the committee to be Chairman of the Headmasters' Conference for 1975. It might be well to explain here what this involves and how the HMC operates.

There are 215 schools in the HMC, of which 68 are direct grant (and, should direct grant status be abolished in the near future, most of these will regretfully become independent). These schools educate 113,028 pupils: of these, 8,380 have places paid for them in independent schools, and a further 15,790 in direct grant schools by the Local Education Authorities. In England and Wales 43,332 pupils are given some form of fee remission (through schools bursaries, LEA grants etc.); and in Scotland 2,918—a total of 46,240 or around 40 per cent. In the last year, out of £23 million spent by all independent schools on capital investment (buildings), £14.3 millions have been spent by the 215 HMC schools—which gives some idea of their scale of operation.

The HMC is divided into seven geographical areas: London, East, South-East, Midlands, North-West, North-East and Scotland. Five of these elect two divisional representatives to the central committee, and two (including ours, the North-East) elect only one each because there are few schools involved from that area. There are five further co-opted members and ex officio a Chairman, Vice-Chairman and Treasurer. This makes a total committee of 20 members. There are nine sub-committees: concerning direct grant, membership, academic policy, public relations, politics, overseas membership, the Services (i.e. Armed Forces), community service and finally the joint standing committee with the Incorporated Association of Preparatory Schools. Besides its work under those heads, the HMC committee is in close liaison with the following bodies: the Governing Bodies Association (GBA, which includes all HMC schools and some others); the Incorporated Association of Preparatory Schools (IAPS); and the Headmasters' Association (HMA). It also co-operates with the Society of Headmasters of Independent Schools (SHMIS, those schools not a member of HMC); the Governing Body of the Girls' Schools Association (GBGSA); the Association of Headmasters of Preparatory Schools (AHMPS); and the Independent Schools Joint Committee (ISJC, founded in 1974, composed of representatives of the six above bodies to watch the interests of independent schools); and the Independent Schools Information Service (ISIS). As Chairman of the HMC, Fr Patrick will represent the HMC on the last two bodies: he is already Chairman of the northern branch of ISIS.

Fr Patrick has long been involved in the working of the HMC, which —one should say—is an association of headmasters, not of schools. He



was Chairman of the North-East area during 1968-69. He was an elected representative on the central committee during 1970-71; and a co-opted member during a maximal three years of 1972-73-74. Chairman for 1975, he then becomes Vice-Chairman for 1976. So since 1968 he has been as involved as it was possible for him to be at all levels (except secretary of the North-East area, which usually precedes becoming Chairman), holding every logical appointment in turn up to his present Chairmanship. He has also served on three sub-committees, the joint standing committee with IAPS, the public relations sub-committee, and in 1973 the political sub-committee.

What will Fr Patrick's work involve? It might be well to list the main forseeable meetings to indicate how full it inevitably is to be. There is an Annual General Meeting in September rotating between Oxford, Cambridge and another university—this coming year, Manchester University. The central committee meets twice a year at Gordon Square (near Euston Station), where it has a permanent secretariat serving both the HMC and the Headmasters' Association (HMA, the very much larger number of maintained schools' association composed of 1,890 ordinary members, 23 overseas' and 793 associates, i.e. ex-headmasters). The members of the HMC have automatic membership of the HMA, and as Chairman of the HMC Fr Patrick will attend the termly council meetings of the HMA, and any HMC sub-committee meetings that seem required as frequently as need dictates. He will be present at the North-East area meetings, which take place termly, often here at Ampleforth (involving the headmasters of 22 schools). And moreover, as Chairman of the HMC he will attempt to attend one of the three termly meetings of the other six areas during the course of the year. Not taking into account sub-committee meetings, that amounts to 19 meetings throughout the year—but, of course, all concentrated in term-time. He will also be required to be present at ISJC meetings and other ad hoc meetings during the year, as the political and economic temperature demands. He may also have to go overseas to represent HMC abroad. He remains, of course, Headmaster of Ampleforth with all that this entails from day to day.

To complete this account of Fr Patrick's extra-mural activities as Headmaster, he is Chairman of the Conference of Catholic Schools, which met last at Ampleforth in April (being addressed by Bishop Butler, a headmaster of a Catholic high school, and a university professor). It comprises 100 schools for boys, which all have sixth forms: independent, direct grant, and voluntary aided are all eligible. Fr Patrick's Chairmanship runs from Easter 1972 to Easter 1975. He is also Chairman of the governing body of the Bar Convent (IBVM), York, composed of sisters, a diocesan representative, two York citizen parents and three LEA representatives. On the ecumenical front, he has been for four years a member of the Farmington Trust which exists to promote Christian and moral values. He has been called on to give talks at educational meetings from time to time; and has other such consultative calls made upon his time.

## CHAIRMAN OF HMC: PRESS REACTIONS

On the day that it was announced that our Headmaster, Fr Patrick, had become Chairman-elect of the HMC, a headline appeared in the *Times* sports column: "Chance for Barry to make up some lost ground". It was, of course, Ron Barry the champion jockey; but soon afterwards the *Times Educational Supplement* took up the motif with its headline: "Champion in a black habit". The champion turns out to be headmaster of a rural school set on a bleak Yorkshire hillside, grey stone under a grey sky. Here he has spent nearly all the days of his life. Conscious of the school's isolation, he is prepared to travel to talk to groups of parents anywhere in the country. He believes in dialogue; and apparently also in discipline and austerity. "Certainly you cannot be that austere if you enjoy a good joke, a glass of sherry, rich fruit cake for tea and tell as many good stories as Fr Patrick does" (so the TES).

"When old boys think of him they tend to remember that his lights were always on till three or four in the morning. Some suspected insomnia. The more likely explanation is that he uses these hours to think, read and pray. He keeps in touch with new developments and does not flinch from the assault on belief of psychological and sociological inquiry. As a teacher he takes the world fully into account. 'Schools reflect society, they do not change it. You must make boys aware of what society is like and of how much depends on their deciding what they are like. Independence of character is of the greatest possible importance . . . there is the need to prepare boys for a society which is both pluralist and secular. You cannot educate them in a hothouse.' It is generally agreed by old boys and colleagues alike that Fr Patrick adjusted skillfully to the social winds in his own territory. This augurs well for the future chairman of the HMC."

Fr Patrick's approach to religious education was described as reasonable and open-minded. He was quoted as saying "When doubt sets in, the school must maintain the presence of the values for which it stands in a way that is both clear and sympathetic. It becomes more and more of a personal equation and less and less one of instruction. Our consciences are the only thing, ultimately, that are our own. We must keep it that way." In the event of a threat to the independence of Catholic schools in the HMC, he considers "the religious factor would have to be taken into account, but we are not alone in that. We do not see it as a question of whether we would survive as the last of the dinosaurs. We believe in independence and in religious education. In our case, because of our rural position, either we remain independent or we become a decorative ruin." The threatened withdrawal of direct grant status to many schools is a matter of considerable personal regret to him.

Fr Patrick, during his chairmanship, intends keeping a close eye on the maintained sector and to assess the contribution the HMC can make. HMC schools have already given help in teacher training, examinations, preparation for university entrance, boarding need and vocational guidance. He looks forward to more co-operation in specialist areas like music, maths and languages. He will wait on events.



## DOM DAVID KNOWLES, R.I.P.

It is sad to record the death of one of our regular contributors (whose last article, "Two Monastic Symposia", appeared in the Summer JOURNAL), the great English monastic scholar Fr David—to whom was dedicated a splendid book that he must just have completed reading before his untimely death on 21st November (the *dies memorabilis* of the EBC), "The Monastic World, 1000-1300" by Christopher Brooke, his pupil and subsequent colleague and now his literary executor. Professor Brooke wrote in the dedication: "always the master of those who study monastic history"; and so he was. Some attempt to show how this came to be so is given elsewhere in these pages.

The morning he died, Fr David said Mass as usual but returned to unvest complaining of heart stress, which had occurred before from time to time. During the early afternoon he was taken to Chichester hospital, and he died at 5 p.m. that same day, not lingering long. It was the suddenness of his death that shocked so many who were fond of him, and unready for his going. And yet he seemed in some way ready himself. At the beginning of the year he wrote to this Editor: "Certainly one never knows how or when we shall die . . . tomorrow I lecture at Cambridge on St John of the Cross." In the late spring he wrote: "I gave a paper to the Stubbs [Society at Oxford] a fortnight ago on the pseudo-Denis, and learned a lot while doing so. If I had another life I would spend a bit on Denis and another bit on the Greek Fathers. Gregory of Nyssa is wonderful stuff. Not only a mystical doctrine almost exactly that of St John of the Cross, but a doctrine of the Mass, *very* near transubstantiation." (He had been studying and writing on the sacrifice of the Mass, drawing much on the Fathers, reading them with wonder in the Greek). After his death, Dean Henry Chadwick wrote from Christ Church that "I had a letter from him very shortly before he died, characteristic in making an inquiry about the Augustinian doctrine of the Beatific Vision. The letter brought a lump to my throat, for it reminded me of Bishop George Bell's last letter to me a week before he died, in which he asked what he ought to read about the Communion of Saints. There is something in those old stories of the Fathers of the desert who in their holiness had a presentiment that their end was close."

The funeral was held at the little Sussex village church of Duncton, south of Petworth. Canon Walter Quinlan, Fr David's confessor in his last days, said a Requiem Mass in Latin in a cold and unadorned oratory, the diminutive coffin before the altar. He spoke touchingly of Fr David's simplicity, his punctilious devotion to Mass, the Office and spiritual reading all days of his life; and of his evident and pervasive holiness (which others spoke of too, later around the open grave). Abbot Aelred Sillem of Quarr (once a monk of Downside under Fr David's care) and Dom Wulstan Phillipson of Downside read lessons, and Mgr Alfred Gilbey was present in his purple in the sanctuary. Two other monks were present, the Abbot President's secretary from Worth, and Fr Alberic Stacpoole from Ampleforth. Two Old Gregorians were present, Judge Henry and David Rogers

from the Bodleian; and from Peterhouse, Cambridge there were Herbert Butterfield (who succeeded Fr David as Regius Professor), Brian Wormald, Maurice Cowling and Roger Lovett (who had been supervised by him on the dissemination of *The Imitation of Christ*). Of course Christopher and Rosalind Brooke were there, and of course Dick Southern from St John's, Oxford; from London Christopher Holdsworth, from Reading D. H. Farmer, and then others more distantly fond like Frank Harrison. There were some who knew Fr David locally; but it was only a very small gathering altogether.

The little graveyard is set between the west end of the church and a main road running below the bank beyond: there seemed room only for two lines of graves. In that hallowed stretch of ground beneath the pine trees now rest the bodies of a handful of very ordinary Sussex folk, and among them one of the great Church historians of England. The burial in the chill of a cold November, lit by a dim and reluctant sun through feathery cloud, was very moving to those who knew and cared. One of them wrote afterwards: "It seemed fitting that we should all depart quietly, alone with our thoughts and memories. The beauty of the countryside and the wintriness of the day were their own commentary on what had occurred." So they were; and Fr David now knows what St John of the Cross began to know on earth.

## FR RICHARD MORE SUTHERLAND (B 46)

1st April 1928—10th November 1974

We regret to report the death at an early age (only 46) of Fr Dick Sutherland, a younger son of Dr Edward Halliday Sutherland, the author ("Control of Life", "Laws of Life" etc). He had lost his mother and an elder brother only the year before, the latter with the same lung cancer which caused his own death. Another brother had been killed in the War, buried in the Black Forest. A brother remains with two boys at present in St Aidans House.

At Ampleforth Dick will be remembered for being Head of his House (St Bede's under Fr Paulinus), an Under Officer in the Corps, and an Athletics School Colour—he then being tall and trim and nothing of the broad figure he later became despite his abstemiousness. In those days he was described as essentially an individualist, with plenty of power of leadership and a little intolerance. All that changed with his years in the priesthood—that is, the intolerance; for none gathered more friends around him nor better filled the part of episcopal secretary among other duties that called upon his tact and sympathy.

Rather than provide a formal obituary notice we prefer to quote in full first the letter he sent to his close friends (including some in the Abbey) a month before he died, for it gives the measure of the man;; and with it the panegyric preached by Dick's own bishop, Dom Christopher Butler, at the funeral on 15 November at the FCJ Convent of Poles where he is buried.

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Please forgive this letter being duplicated, but several friends have been expressing very kind concern for my health in recent months that I thought it kindest to write to you at some length with as much information as I am now able to offer. *It was only two days ago* that I was able to learn the results of my treatment in the summer, and only yesterday that there was an opportunity of informing Cardinal Heenan, so that until now I felt it was not really appropriate or courteous to talk about the situation, much as I wanted to with my friends. In that time-honoured phrase, I can assure you "there was no morbid desire for secrecy"!

Shortly after my eldest brother, John, died of lung cancer last year I became aware of a gurgle in my own lungs. Since I was neither drinking nor smoking at the time, I thought it must be caused by something else! After all sorts of tests and a broncoscopy in Stortford Hospital, it became apparent on 13th June this year (the feast of Corpus Christi) that I had six months to live if I did nothing, or I might have a few years if I submitted to X-Ray treatment. On being assured that such treatment was capable of doing something for me, I spent six weeks commuting to the Cobalt Unit of the Royal Free Hospital, and received over four-and-a-half thousand "rays". I know of no experience in my life more totally depressing, and am deeply grateful to all those who had to put up with me during that time, most of whom knew nothing of what was going on. If anyone was offended by me during that time, I hope they will forgive me and now be able to understand. This is offered by way of explanation and not excuse.

Two days ago my Specialist said that the treatment "seemed to have arrested the lung cancer". He told me he could now no longer give me a firm date for my obsequies! May I hasten to add that I do have lung cancer and do have to cut down radically all my work. I am intending just to do the work of being Chaplain and Private Secretary to Bishop Butler, and giving up everything else. I shall be accepting no invitations involving any work. I am not able to entertain in my home, and anyone who comes to stay, I hope will fend for themselves in my home. Should my general condition deteriorate to such an extent as to impair my work, then I shall resign immediately, as I have no illusions of indispensability or importance, such as so easily afflict us vain men! I should then do what I had intended doing at the age of sixty anyway; namely, retire to my home in Scotland (which my dear Mother's generosity enabled me to purchase only last year) and shall offer my services to the Diocese of Aberdeen for weekend supplies. I have no intention of "dying in public"! I am not allowed to drive to London, nor to do long distance driving, and I tend to go to bed shortly after 9 pm, hence my request for no 'phone calls after that hour please.

During these trying months I have been wonderfully comforted and counselled by Bishop Butler and Father Joseph Calnan, who together have enabled me to learn to accept the situation and benefit from it, and whose kindness and personal example from their own sufferings have been the

mainstay of my joy and sanity. *O passi graviora dabit Deus his quoque finem.*

In conclusion, may I ask for your prayers for me to have the grace and humility to accept the future as and when it may express itself. I am very grateful and comforted by the certain knowledge of your kindly concern for me and I am only sorry that I should have had to write to you like this and assure you that this letter requires no answer, but just a little prayer please.

Love and God bless, Yours, Dick.

## EPISCOPAL ADDRESS AT THE FUNERAL OF FR RICHARD SUTHERLAND

I think that most of us here could imagine for ourselves what Dick's reaction would be to the suggestion of a panegyric, and yet I feel that something must be said this morning for the sake of all those who have gathered here, and so many who would wish to be here, drawn by the bonds of that friendship which he gave so lavishly and which he inspired so widely.

So I am in a bit of a dilemma and can only hope that, if asked, he would, in the end, have left it to my judgement. He used to say, sometimes, with the touch of irony that became him so well, that his middle name was "docility"—I think he spelled it with a small "d". But he would certainly have been delighted that we have celebrated this holy Mass as a Festival rather than as a Lamentation. He held steadily and firmly that a Requiem should be, as indeed of course it is, a joyful occasion. I am sure that he would have rejoiced particularly that his own Requiem should take place in the Chapel of this Convent and this school which he loved so much and served so well during the past seven years. It was during that period that I got to know him and to enjoy his friendship with a very special intimacy, something that I couldn't have deserved, but from which I trust I have profited.

Before that, of course, he had worked in various parishes in the diocese with his well-known energy and compassion and unselfish concern. He had, as is obvious from this gathering today, and from more evidence than can be contained in this chapel, a very wide circle of friends—sets of circles of friends, so many, especially priest friends, and it was really inspiring and humbling for a rather average christian looking on, to see his practical friendship and his unfailing patience and help that went out to every individual who needed it, but especially, once again, to anyone who shared with him in the priesthood.

He was a very loyal man, Dick, and that bound him to the English College, Rome, and to St Edmund's, Ware, where he had studied for the priesthood. To go back still earlier in his life, he was always most devoted to his old school and grateful for it, and grateful to the monastic community at Ampleforth, to which he looked for spiritual refreshment (and other kinds of refreshment sometimes I think) and a renewal of strength.



Behind and through all these various linkages were so many others that could be mentioned. There were the particular and the profound ties that united him with his family, especially with his mother, by whose remains we shall shortly be laying his body to rest.

During the later years of his life he dedicated his concern and his efforts and that astonishing organising capacity that he had, more and more to the quest for unity in Christ. We are particularly conscious of that here in this county. It was a quest which, for him, was entirely compatible with the Catholic loyalty that he had grown up with and made more fully his own. That particular point, I would like to say, is not generally known; on the day of his death, a fellow priest was saying the Church's Morning Prayer with him, and afterwards, Dick gratefully received Holy Communion, less than an hour before Our Lord called him. I know that he would be very happy indeed that our Bishop of St Albans and other friends of his not yet, externally at least, fully united with us in complete communion, have been able to be with us today, and I know that he would be grateful for their prayers which I am sure he has received.

Now I want to say a word or two about these last five months. From about the middle of June he knew that he was seriously, in fact very seriously, ill. He shared the secret with only three or possibly four persons, and I still don't know how much of that reticence was due to shyness and how much to a desire to spare his friends unnecessary sadness and anxiety. He was growing spiritually, as was said in a letter which I received this morning; a new dimension seemed, in this last period, to be coming into his life as though he had found God in a new way and found himself in a new way, too. He met the prospect of early death, as all of us who were close to him during these months know, with gallantry, of course with gaiety, and with something that I think I can only call heroism, though he would have laughed at that word.

When it was suggested to him that he should go to Lourdes, he had an objection. He said he didn't want to pray for a miracle. The fact is that he had learnt very thoroughly indeed the doctrine of complete self-surrender to his heavenly Father in the precise and particular circumstances of the working out of a daily life which was an adventure in a growing love for God. Towards the end, his attitude to Lourdes perhaps changed, so that he would have gone if his health by now had not really precluded it. I think this change was brought about to some extent through it being pointed out to him that he wouldn't go to Lourdes to ask for a miracle, but he would go to put himself fully into God's hands and give Our Lady her opportunity. Well, it was not to be.

We are here today because he loved us and because he taught us to love him. We are all united—and this is the profound secret of our holy religion—we are all united in one love of Christ, his Lord and his Master, but we are united again in a special way within that binding unity, in our common friendship with him, which brings us together, ever those of us who perhaps otherwise do not know one another.

He was the son of a Mother with an Irish name and of a Scottish Father. He was devoted to Scotland but he was also, as we well know, devoted to the great English Martyr, Thomas More. He was attracted by the humanness and the no-nonsense holiness of that Saint who is said to have reserved his last jest for the scaffold. Like Thomas More, Dick would undoubtedly have asked for our prayers for the forgiveness of his sins, and we, of course, have given him and do give him that request with a full heart. But if he had been able to send us a last message, it would probably have been in the words of Thomas More, that we placed on his memorial card: "Pray for me and I shall pray for you and all your friends," (he wouldn't have forgotten our friends) "that we may merrily meet in Heaven."

## PERSONALIA

THE Abbot Primate, with Fr Abbot's concurrence, has appointed Fr Dominic Milroy to be the Prior of the Benedictine International College of St Anselmo in Rome. Fr Dominic left for Rome in January after ten years as Housemaster of St Wilfrid's House. Fr Andrew Beck has been appointed to St Wilfrid's in his place. Fr Dominic's address in Rome is as follows: Very Rev Dominic Milroy OSB, Collegio S. Anselmo, Piazza Cavalieri di Malta 5, 1-00153 Roma, Italy. An appreciation of his contribution to Ampleforth will be made in the next issue.

* * *

BROTHERS John Gott and Joseph Kerwin made their Simple Profession on 18th January. On the following day Fr Abbot clothed Frank Livesey, Anton Gabsewicz and Edward Green in the Habit. They took the names of Br William, Br Kentigern and Br Bernard respectively.

## THE APPEAL

PROGRESS of the Appeal has, since the last issue of the JOURNAL, been slowed by the worsening economic situation and this comes as no surprise. There has still been progress, however, and the gross total has now reached £571,000, an increase of £36,500 since the report given in the last JOURNAL. This is highly satisfactory in view of the financial situation generally and it is most encouraging that our many friends should still be supporting the work of the Community and School in this tangible way in spite of their many problems, of which school fees will not be the least.

Work began on the Sports Complex in the first week of November. The site has been cleared and the pool excavated. Foundations and drains are going in and the pool walls are under construction. A large amount of material is on site and the work is up to schedule.

* * *

A remarkable offer has been made by a well-known artist to execute a set of three intaglio etchings with aquatint printed in sepia to be sold in support of the Appeal.



Each print is in a limited edition of up to 150. This and its authenticity are guaranteed by the personal signature and embossed stamp of the artist. Prints are priced at £50 each and will show:—

1. A general view of Ampleforth seen from the playing fields. (Plate size 25″ x 19″)
2. A view of the Abbey and Monastery from the Grange. (Plate size 19″ x 19″)
3. A view of the West (18th C) front of Gilling Castle. (Plate size 27¼″ x 17″)

Proofs of these prints will be on show at the Exhibition.

Printing will be by the London Studio of Hugh Stoneman, currently printing plates for the Tate Gallery. Mr Stoneman was Chief Assistant in the late 1960's to Bill Hayter at his famous Atelier 17 in Paris where many artists, including Picasso, learned the techniques of etching.

The artist, Juliet de Gaye, studied painting and etching at The Slade during the 1950's. She has had work exhibited in Britain, France and America including the Royal Academy and the Paris Salon. Private collections in Britain, France, Denmark, America and South Africa contain examples of her work.

## NEVILL HOUSE WARMING PARTY

The double house begun in July 1972 and christened Nevill House as its character appeared during the building, reached completion last September as the boys returned for the new academic year—it was a near-run thing. To mark its completion—31,000 square feet in all, three storeys high, housing over 60 boys each side, a matron's staff and a medical inspection suite—a luncheon party was held on 5 October in the new building. Guests assembled in one side for a pre-prandial glass and some significant words from Abbot and Headmaster, repairing to the other side for an elaborate fork lunch served by the boys of the two Houses, and returning for coffee to where they began. Afterwards the guests were given a choice between a conducted tour round Ampleforth or a film in the new East Wing geography room of shots taken during the course of the two years of building (it was rather like watching plants grow before your eyes).

The guests were drawn from those who had been responsible both for the design and the construction of Nevill House, some 20 from Arup Associates with their wives and the same number with their wives from John Laing Construction Ltd (from directors to local labourers). Representatives came also from Rosser & Russell, who had done the interior heating and ventilation system, and from several other firms concerned with the furnishing of the new building. Those who came from far away were invited to stay the night in the Grange. Among thost present from Arups we should mention two partners, Philip Dowson and Derek Sugden (the latter of whom was detained by illness), Robert Myers who led the design team, Richard Frewer who was the architect from the feasibility study onwards, Tim Sturgis who co-operated in the original design, and

Rod Johnson the site engineer throughout. Among those present from Laing we should mention P. E. K. Horrell the Area Manager, Harry Bowles the project administrator, and the two site agents in turn, Norman Marshal and Joe Cant (who began as site foreman).

The Abbot at the outset insisted that there was going to be only one speech, but that one had to be shared between two monks if only because it was a double house we were celebrating, built essentially by two firms. He began this one speech by saying how nice the people involved were and Fr Patrick ended this one speech by saying what a nice thing they had done.

## SPORTS CENTRE

Construction of the new Sports Centre began on 18th November (see photograph) and is expected to take one year. The new plan has been proposed by Swainston, Wilson and Shields of Middlesbrough and the contract was won by Simons of York. We have been fortunate in obtaining a fixed-price tender in the sum of £295,000.

The building is situated on Aumit Hill in the orchard which used to lie to the North of Aumit House and immediately to the East of Romanes Cottage. The building is 53m long by 43m wide and will contain a swimming pool 25m by 11m (six lanes), three squash courts and a sports hall 33.7m by 17.5m. There are changing rooms and showers between the swimming pool and sports hall and above them there are observation galleries running the full length of each. The sports hall gallery is wide enough to provide space for minor sports and athletics practice and it connects with a further gallery across the end of the hall which is built over a capacious equipment store and which is stepped in front so that it can be used to accommodate a chorus of 150 when the hall is used for concerts. On these occasions it will hold a full orchestra on the floor of the hall together with an audience of over 600 plus a further 200 in the side gallery. The hall can also serve as an examination hall (180 places) and by use of its galleries will hold up to 1500 people for the prize-giving at Exhibition.

The exterior of the building will be faced in Bradstone with a plastic covered and very well insulated steel roof. The whole of the interior will be fair-faced brick-work apart from the special plaster in the squash courts. The floor of the hall, galleries and surrounding passages will be covered with a very hard-wearing nylon carpet called Nylfloor.

## PARTIR, C'EST MOURIR UN PEU

It is an oft used sentiment, in French or German. Schopenhauer suggested that "every parting gives a foretaste of death", and George Eliot wrote that "in every parting there is an image of death". Fr Abbot spoke his mind in French when on the evening of 22 November in the calefactory he voiced the Community's sentiments before we sang *ad multos annos* and raised our port glasses to the outgoing 92nd Archbishop of York, speeding him southwards to be the incoming 101st Archbishop of Canterbury: he now changes his title from Primate of England (a delightful historical compromise after a long quarrel) to Primate of All England, and begins his travels round the world. We were sorry that his wife, who had been coming, was suffering from a mild chill and had to remain at Bishopthorpe.



In replying with some warmth, Dr Donald Coggan told us two little tales. One concerned "my predecessor, Michael", who, when he was a professor at Durham before his episcopal days, was given to taking fell walks in what the Services refer to as "undress order". He arrived back one night to his digs without a key and rang the door bell: his housekeeper came and, looking at the bedraggled tramp before her eyes, said rather firmly: "I am afraid Dr Ramsey is out". "Oh I am sorry," replied the man under discussion, "then I will call later."

The other tale referred to himself very directly. Before a recent farewell liturgy at the Minster he was shown proofsheets of the order of service. The *Gloria* gloriously began: "Glory be to God on high, and on earth peace to *me* . . ." He approved in principle, and so do we! He joined us afterwards at Compline in the Abbey church. *Ad multos annos vivat.*

## BRENDAN BRACKEN & AMPLEFORTH

Andrew Boyle, who is regarded as one of the best biographers now writing in English, has recently produced what he calls a quest for Brendan Bracken, entitled "Poor Dear Brendan" (Hutchinson £5.25): the words of the title are those of Churchill when he heard of the death by cancer of his long-known fast friend in 1957, tears welling up in the old man's eyes.

Viscount Bracken died as he had lived, an enigma of unexpectancy and self-created mystery. By his instruction his ashes were scattered on Romney Marsh and his papers were burned in the grate of his house in Lord North Street. He left in his will £1,000 to be put to a memorial for Fr Paul Nevill, whom he had known over the years as a governor of Sedbergh School interested in other connected schools. They had met (introduced by Sir Griffiths Williams), recognised each others stature and liked one another; so that from time to time Bracken celebrated in Ampleforth's guestroom, and even the monastery refectory during the reading of Churchill's Second War volumes.

The Governor's connections with Sedbergh are of interest. He was born at Templemore, Tipperary in 1901, son of a prosperous stonemason who was a member of the Irish Republican Brotherhood. He found his way to Australia to be educated by Catholic priests, who gave him to read those books that persuaded him to change his roots from the reality of Irish RC rebel to the fantasy of English country gentleman. So he needed a public school to attach his name to; and in September 1920 he called upon the Headmaster of Sedbergh, pronouncing himself 15 years old and asking to be admitted. To gloss parental difficulties, he claimed that his parents had been killed in a bush fire in Australia, from whence he had just come. Impressed with the "young" man, the Headmaster accepted him—and

legend tells us that he offered a term's fees on the spot, as his own guardian (none other), in the form of a bag of gold dust! The term being completed, the Old Sedberghian tie being earned, he then disappeared as he had come, going on to be Sedbergh's most remarkable Old Boy.

The £1,000 which came to us in 1957 was substantially spent in commissioning the then President of the Royal Academy, Sir Albert Richardson, to execute an altar set of crucifix and two candle sticks in chased gold for the crypt altar of SS Peter & Paul, where they are to this day.

## HANDEL'S "MESSIAH"

On 8th April 1741, George Fredric Händel took leave of his public. In a "farewell" concert, the former celebrity—now a dispirited and broken man, failing in health and ruined in fortune—announced his enforced retirement at the age of only fifty-six, his creative power seeming a force all but spent. During this period of bleak depression, Händel's thoughts turned to memories of halcyon days, particularly those spent with his beloved sister Dorothea, who had died tragically of consumption in 1719. Perhaps he would compose a *Trauerode* in her memory, based on her favourite text: "I know that my Redeemer liveth".

In the summer of that same year, 1741, Charles Jennens, a "wealthy dabbler" in literature, brought him a libretto, culled from Scripture, of an oratorio tracing the great movement of prophecy and fulfilment in the hallowed promise of a Redeemer for the people of Israel. (Although purportedly by Jennens, the libretto was more feasibly the handiwork of his chaplain Pooley, and ultimately revised by the composer himself to suit his own purpose.)

The moment was right. On 22nd August Händel duly set to work. Exactly three weeks later, on 12th September, the oratorio known as "Messiah" stood complete. It was the phoenix of Händel's career. Having had its premiere in Dublin on 13th April 1742 (when in a famous gesture now repeated at most performances, George II slowly rose to his feet in wonder at the Hallelujah Chorus, followed by his obedient subjects), the "Messiah" received its first performance in England the next year at Covent Garden.

The work stands unique not merely as regards its place within Händel's oeuvre as a whole, but more especially in its sui generis character within the tradition of "choral drama" as evolved in the first half of the eighteenth century. Händel's aged successor, Haydn, was able to crown the achievement of an age with his "Creation" oratorio of 1797 precisely because it breathes so kindred a spirit as to betray an influence which by the end of the century must have seemed ineluctable.

It is remarkable that both "Messiah" and "The Creation" are associated with their respective composers' last public appearances. For "Papa" Haydn this was at a performance which took place in March 1808 when he was seen sick and infirm, for the last time. He died the following May, after surviving the French bombardment of Vienna.



Händel's demise is edged with tragedy. (A curious turn of fate links his physical decline with that of his contemporary Bach, both born in 1685.) In 1751, Händel feared the onset of blindness and was operated on by a charlatan oculist named Taylor, only to experience irrevocable blindness as a result. (A year earlier, Bach had suffered a similar fate at the hands of the same man.) At a performance of "Messiah" conducted by the composer on 30th March, 1759, his public saw him for the last time: he died just two weeks later on 14th April.

If we can accept the assessment that "Bach invaded the Himmelsreich: Händel found Lebensraum on earth", is it not because Händel seems a readier spokesman for us "the people of darkness", who may be brought only by timorous and tentative steps to see the "great light" reflected in the brilliance of such a luminary as Bach? Beethoven's assessment of Händel was in fact very different, and before his judgment we have perhaps no choice but silence.

"He was the greatest composer that ever lived. I would cover my head, and kneel before his tomb."

Alexander McCabe, O.S.B.

## "ANOTHER REALM OF THE GIFTS OF THE SPIRIT"

Our discussion on Section 13 of the Canterbury Statement in the last issue (p. 3-16) has, as expected and invited, drawn some comment; and it is gathered up here. First, we should apologise to Fr Michael Richards, whose hand-written script was misinterpreted as it was put to print. Page 10, penultimate line should read "the sacrament of *Order* . . .", i.e. the sacrament that brings disorder into order; and the last word on that page should read "minstry". We should equally apologise to John Halliburton for describing him as "Dr H. R. Halliburton" when his initials are R.J.; it was, incidentally, announced in *The Times* of 6 December that he is to be Principal of Chichester Theological College. The same day that this was announced, he wrote asking to have the following statement published:

> Thank you for printing part of my comments on the Agreed Statement on the Ministry and Ordination in your last issue. In case of possible misunderstanding, I would like to make clear that I do not consider the two commentaries on the Statement to be in any real sense contradictory in their interpretation, though I can well see why this impression could be given. I may also have done the Commission some injustice in suggesting that the Statement attempts "to deduce the reasons for a priestly title from the idea of the priestly ministry of the whole Church". This is not wholly fair, and I duly apologise.

If, in fact, the Statement does not make that deduction, in impression it does come perilously near to doing so. At lectures on the subject, questions from the audience very often indeed focus on this problem and its handling by the commentators, who have rather added to than dispelled the *dubium* surrounding the wording of the Statement. Perhaps this part of the Statement should be revised in the light of wide and constant criticism.

Mr Julian Charley writes that "I feel you have given a very fair presentation of the discussion, though I confess to feeling that it has all been somewhat of a storm in a teacup". Referring to Rev George Tavard's paragraph on "oversight" (p. 13 end) with approval, he says that Tavard "wants to find one neat single argument to explain the role of priesthood whereas I believe that there is no such explanation. Theology is not as tidy as we would sometimes like it to be and is always bigger than our systems." Referring to Fr Michael Richards' quotation of Romans 15.16 (p. 11), which he judges only confuses the issue, he says: "it is essential to remember that Paul is speaking of a priestly service in the context of evangelism and not of that of presiding at the eucharist." Referring to Dr Halliburton's "seeking to interpret me on p. 10 by saying 'What he means is that the Christian priesthood does not fulfill the same function as Christ's priesthood', he has grasped only half the point of my hesitation. There is much more to it than that."

Rev Christopher Hill, who has succeeded Rev Colin Davey as Assistant Chaplain to the Archbishop of Canterbury's Counsellors on Foreign Relations, holds that the two commentators are addressing themselves to two separate issues, each accepting that the ministerial priesthood is different from the common priesthood: "Bishop Clark is addressing himself to the relationship between the common priesthood and the ministerial; Mr Charley is addressing himself to the different problem of the appropriateness of sacerdotal language as applied to the presbyterate."

Bishop B. C. Butler writes: "I wonder what you mean by saying that the priesthood of the baptised is appropriated? Certainly a baptised person shares in the priesthood in virtue of his membership of the Church. But then the ordinary man shares in the ordained ministry in virtue of his membership of the ordained group. And I would have thought that sacramental baptism (as distinct from baptism of desire) imparts permanent character that cannot be lost in this life. I should infer that the priesthood of the baptised is as permanent as that of the ordained. Incidentally, if this were not so, would it not be possible for an apostate presbyter to retain his priesthood as ordained without his priesthood as baptised? This would seem to me very odd since baptism is the foundation of all the other sacraments." Yes, indeed; the Editor stands corrected.

There have been several comments about the diverse worlds of doctrinal interpretation of grace and our co-participation in the work of Christ—which, for instance, inhibits Evangelicals from wanting to call the Mass a sacrifice. Mr Charley himself makes a similar point: "The problem seems to arise through the different thought-worlds. For instance, where Barnabas Ahern speaks of the power to '*offer*' Christ's unique sacrifice (p. 15), this is language that I could never use, even though I recognise that to many Roman Catholics it does not imply what Protestants would fear that it implied. (Otherwise I find his contribution very constructive and helpful)."

Different thought-worlds, that seems in the end to be the main cause of our differences; and to unravel these patiently and sympathetically is the prime task of the ecumenical theologian.



## CATHOLIC MARRIAGE ADVISORY COUNCIL A.G.M.

Last year Dr Dominian invited the Editor to hear his address to the C.M.A.C. A.G.M. at York University on "The Cycle of Affirmation" (subsequently printed in serial in the October 1973 *Tablet*). This year the Leeds branch invited him to accompany them to Lancaster University for the whole A.G.M. during 20th-22nd September. Over two hundred members were present from all parts of the British Isles, including Eire. It was a very Catholic gathering, punctuated by daily liturgy: on the Sunday Bishop Foley of Lancaster led the celebration of over thirty priests. The work of the Conference composed two plenary addresses, three long group sessions and a final report session. These C.M.A.C. people, called to Christian caring, trained to sympathy, practised in kind communication, moved easily in the company of one another with a most unusual candour and swift depth of human relationship. They had learned to love and be loved, and to expect only what was there to be offered by another. Many of them, especially those whose spouse was also a counsellor or close participant of C.M.A.C., quickly admitted that their work, and their efforts to understand the marital stresses of the marriages of others, had immensely affected their own marital relationships for the better. Respectful consideration for others had rubbed off on themselves too. And further than this, to an outsider they spoke a sort of 'in' language among themselves that grew out of their fairly formalised training courses—such phrases as "non-judgmental" and "non-directive counselling" came easily to their vocabulary. They are good listeners. They share the mind of Plato, who, when asked what was the best of all Constitutions, replied: "for whom? and when?". Their motto might well be those words of the Baptist, "He must increase, I must diminish"; for their healing technique is to allow their distressed clients, who must live on together afterwards, to heal themselves. They call on God's grace for others, and some of it stays with them. Theirs is the best response to those Pauline words, "bear the burden of one another", and perhaps the best—because the deepest—apostolic work that a layman can offer to his parish. It is holy loving work.

The opening plenary address came from the retiring Director of C.M.A.C., Canon Maurice O'Leary, who had begun his work in 1956, taking over from the founder, Fr Robert Gorman SJ, after he had built up C.M.A.C. for ten years into ten city centres with two more emerging. The Canon began his swan song in these words: "In the garden of Clitherow House, our Headquarters, there is an old sundial with an inscription: CORRECT THE PAST, DIRECT THE PRESENT, DISCERN THE FUTURE." This he now intended to do. He said that he found at the outset that the strength and whole meaning of the C.M.A.C. was not in its priests, doctors, nurses and lawyers, but in the counsellors to whom all else should be subordinated and from whom all others should learn. From them he learned himself that the old axiom of the lay apostolate that like should help like was not enough, that counsellors did need to be drawn from the educationally more privileged, that something more than 'natural qualities' was needed to enable a person to develop as a counsellor, that

cousellors needed to be carefully selected and trained, often at length, as a formal part of C.M.A.C. work. From this grew up the Tutor system among counsellors, the experienced propagating the neophytes and conducting regular in-service training to encourage the growth of gifts and skills.

By the mid 1960s there was at least one C.M.A.C. centre in every diocese of England and Wales; and, though nine centres wilted and closed, expansion has continued till there are now sixty in the country. One was started in Belfast in 1964, and 27 other Irish centres followed; in Scotland the first of six was opened in 1965—and in some ways these Irish and Scottish are the most successful. When in 1968 the C.M.A.C. was called to weather the controversies of *Humanae Vitae*, it was well able to do it: "There may have been different reactions to the guidance given us by Pope Paul, but there was a recognition that the C.M.A.C. is a service agency commisioned by and responsible to our bishops; and that we do not engage in controversy, which could deter people in need from using our marriage counselling, educational counselling and medical services."

Looking to the future, the outgoing Chairman warned against centres becoming isolated from the rest, growing into elitist clubs concerned for themselves and learning little from others. Learning from others in similar fields is as vital as serving others: and Canon O'Leary cited as a welcome instance of this the pilot scheme provided by the Tavistock Institute of Marital Studies for the further training of six National Marriage Guidance Council (N.M.G.C) and six C.M.A.C. tutors, who were to go out into the centres to train their tutors. He showed how wide that general process should be, touching on legal developments, medical research, sociological projects, and theological growth—"We should all be concerned to relate our own experience of Christ to marriage and family, and vice-versa; this is a very real theology of marriage".

The other plenary address was given by the Director of the Institute of Marital Studies, Mr Douglas Woodhouse, who spoke on "Personal Development and Marital Interaction". The heart of his message was the complaint that, since knowledge of people in relationships derived mainly from breakdown situations and since disturbed relationships were so prevalent, the model of "remedial counselling", of counselling aimed at diagnosis and cure, had very early become entrenched, as though it were all a rescue operation. Man's emotional development continues long after physical decline sets in, its compelling nature overcoming all earlier inhibitions or impediments. In face of this potency to growth, should the focus not shift from family psychiatry to family development, from curative counselling to growth encouragement, from skilled treatment to constructive compassion? Does marital union not complete the incomplete and liberate the captive? Is it not a *folie à deux* for mutual gratification and maturation (as the bow and the lyre in tuned tension are one)? Should counsellors and psycho-analists not cease from retreading the charred path of the past, and push on perceptively with their patients to new emotional uplands? Au fond, let *insight* take the place of *diagnosis*, the organic replacing the medical.



Some indication of the range of C.M.A.C. work may be gained from rehearsing the titles of a few of the group session options. Under Education may be put "planning work with secondary pupils", "moral developments in educational work", "work in approved schools, community homes and borstals", "work with the handicapped", "youth counselling" and "planning engaged couples' courses". Under Counselling may be put "seminar for newly trained counsellors", "model case discussion", "making the relationship and reflective discussion" and "counselling the couple together". Under the Legal aspect may be put "the role and training of the C.M.A.C. legal adviser" and "recent developments in the Church's marriage jurisprudence". Under Medical may be put "the temperature method", "the mucus symptoms method", "psycho-sexual problems" and "helping clients who have been advised abortion or sterilisation" (this last perhaps being more moral than medical). Youth and adult, body and soul are all given due thought—and this always *in Christ*. Prayer for blessing and healing is never far from the work of the Catholic Marriage Advisory Council.

The new Director is to be a Scotsman, Fr Bernard Chalmers, residing at the Headquarters (Clitherow House, 15 Lansdowne Road, London W11: tel. 01.727.0141) The work of the Headquarters includes the publication of such pamphlets as "THE MIDDLE YEARS: Papers presented to the 1971 Conference of Medical Advisers of C.M.A.C." (20 pence); "THE EARLY YEARS OF MARRIAGE: Papers presented to the 1973 Conference..." (12 pence); and "SEX EDUCATION FOR THE PRIMARY SCHOOL CHILD: Notes for Parents and Teachers" (8 pence)—all still available.

* * *

In the context of CMAC mention should be made of the National Marriage Guidance Council (NMGC) under the current presidency of Rt Hon Lord Denning, with its HQ at 3 Gower St, WC1E 6HA (01.935. 2838). Its work is of the same kind as CMAC, and the two organisations do liaise in their work. NMGC's latest publication is a short book by Anthony Mann, a Regional Officer, "The Human Paradox: counselling in the context of human experience", Bk Dept, Little Church St, Rugby, 172p £2.50 paper £1. The author, a German lawyer and 1934 refugee, has been a full time marriage counsellor since 1962. He brings a rich harvest of culture from his birthplace, and is further steeped in our own: all this is apparent in his pages.

Mr Mann begins with an essay on "Belonging & Separateness", for both are implied to a high degree in that most difficult and most rewarding of all human relationships. To emphasise the separateness he takes Celia in Eliot's "The Cocktail Party", Ester in Bergman's film "The Silence" and lines from the poets. Then to illustrate what he calls "Shadows from the Past" (child-competitive and matriarchal inhibiting influences), he draws on Beckett, Proust, Eliot again and some of his own case histories. He next turns to "Phantasy & Reality" i.e. tilting at windmills, being both affirmation and denial illusions: and that takes him to what he calls Pyg-

malion (stamping another) and Lohengrin (urge to withdraw) marriages, here again well pinioned with case histories. Granting that the interplay of phantasy and reality goes on throughout life as an essential function of human development, Mr Mann insists that the bridge between the two must be kept in good repair.

Having established the ground of relationships within the individual, Mr Mann now turns to interrelational situations, beginning with "Triads & Triangles". He makes much of *three*: Trinity, family, Magi, Temptations, petrine denials, persons on the crosses, witches in fables, Graces and so forth—all rather Hegelian. He shows that there are two archetypal triangles in our psychological experience throughout life, Father-Mother-Child and Husband-Wife-Friend, the first often casting an inhibiting shadow upon the second where it has left sears on the adolescent memory. This brings Mr Mann to "The Dynamics of Counselling", where a different triangle emerges, the Friend being a trained marriage counsellor whose whole task is neither to judge nor to take sides but to make clients face themselves and their duties.

Of course, being human—that being both a strength and a weakness of a counsellor—the *tertius gaudens* may well be drawn too deeply into sharing the problems of others: so some words on "Obstacles to Counselling" are provided, an excellent sermon on commitment and over-concern, consciousness and sensitivity to cries for help, self doubts on the part of counsellors, collusion with one party, et alia—all drawn from experience.

"To thine own self be true": Mr Mann ends with a chapter on "Identity & Integration", what he calls the freedom of wholeness and the art of harmony. Drawing on Dostoevsky, Koestler, Orwell, Huxley, Camus, Kafka and many rather beautiful musical analogies, which indicate the range of his mind brought to bear upon particular persons in distress, he ends by insisting upon the mystery of human personality and its ever-recurrent uniqueness, and the need for man to descend to hell as well as rise to heaven if he is to find who he is. Conflict brings self awareness more than peace does; and that brings creativity, and that liberation. And these are found first in deep human relationships: *Through the Thou a man becomes I.*

A.J.S.

## CANONISATION OF BLESSED OLIVER PLUNKETT

It was announced from Rome on 10 December that the Irish martyr and former Archbishop of Armagh, Oliver Plunkett, a Benedictine confrater, is to be canonised.

His link with the Benedictines occurred only in the last months of his life. In April 1681 Dom Maurus Corker, a priest entangled in the Oates Plot and later reprieved, offered him help in spiritual and temporal matters. He had been chaplain to Charles II's wife, Queen Catherine of Braganza, had received John Dryden back into the Church and in his prison cell had been appointed Abbot President of the EBC. So it was that he was able to enroll the Archbishop as a confrater of the EBC.



Meeting only once, on 23rd June, Dom Maurus heard Archbishop Plunkett's confession and brought him the wherewithall to say Mass. A week later, on the day he was martyred (1 July 1681), the Archbishop said Mass in the morning and then wrote granting Dom Maurus's request: "My body & my clothes Etc is at Mr Korkers will & pleasure to be disposed of". His quartered body was not nailed to the City gateposts. The main part, less head and arms (which went elsewhere as relics) was buried in St Giles-in-the-Field near five earlier Jesuit martyrs. Two years later it was removed to the English Benedictine abbey of Lambspring (Hildesheim), where Dom Maurus was to become abbot. Ten years later in 1693 it was reburied in the crypt of the new baroque church there, under the following inscription—

*Reliquiae S memoriae Oliveri Plunket Archiepiscopi Archmachani, totius Hiberniae Primatus, qui in odium Catholicae Fidei laqueo suspensus, extractis visceribus et in ignem projectis celebris Martyr occubuit Londini 1° die Julii an. Salutis 1681.*

The English monks were expelled from Lambspring in 1803. Though Cardinal Gasquet of Downside removed the remains to his own monastery (where they are now) in 1883, Blessed Oliver's memory remains at Lambspring. The old abbey church has now become the parish church, and some of the martyr's relics remain there (as Fr James Forbes and Fr Barnabas Sandeman can testify after a visit in 1958). So it was that the mortal remains of the last of the recusant martyrs and the only bishop to suffer at Tyburn rest among Benedictines.

Oliver Ballinger, O.S.B.

## AG ON CONTEMPLATIVE CHRISTIANITY

A. R. MOWBRAY & CO. have just published Fr Aelred Graham's latest book: *Contemplative Christianity—An Approach to the Realities of Religion* (£2.75). Of interest to Amplefordians is the printed acknowledgment that the jacket design is "based on an original theme by Julian Gaisford St Lawrence of Ampleforth College." The blurb, in part, runs as follows: "Surveying the religious situation today, Dom Aelred Graham, a Benedictine now in his late sixties, is persuaded that Christianity will in the long run only survive if it can be shown that orthodoxy is still compatible with intellectual honesty. His most recent book, an autobiographical inquiry entitled *The End of Religion*, faced this problem in terms of the ultimate meaning of religion and earned hostile criticism from some conservative Roman Catholics, while at the same time winning a national Catholic award 'for the best book on popular theology published in 1971'. Here, in *Contemplative Christianity*, he concentrates his life-long allegiance to Catholicism more directly on his own religious tradition." On 20th February, publication day, a small party to celebrate the occasion was given jointly by the Publishers and Fr James Forbes, Master of Saint Benet's Hall, at Oxford.

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# SCHOOL SECTION




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

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

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

# OLD AMPLEFORDIAN NEWS

## OBITUARY

PRAYERS are asked for the following who have died—Edmund Cawkell (1908) in August, Timothy Robinson (J 70), Major Jeremy Ogilvie, M.B.E. (C. 35), Father Richard Sutherland (B 46) on 9th November, F. H. V. Fowke (JH 31) in November, Gerard Unsworth (B 59) on 29th December, Mark Ryan (A 60) on 31st December, and Nigel Loring (C 66) of the 2nd Light Infantry was killed in action while on loan to the Sultan of Oman's forces.

## JEREMY GINONE

MAJOR JEREMY GINONE, of the Royal Artillery, died at the tragically early age of thirty-three in the Military Hospital at Millbank on 21st September, 1974.

He came to St Dunstan's House in 1955, and made a considerable impression as a boy of ebullient friendliness and imperturbable good humour. Both his frame and his wit were large and versatile, and his gift of genial mimicry made him more often than not a centre of merriment, whether in the classroom, on the playing-fields or on the stage, where he will long be remembered as a cheerfully villainous Demon King in the "flu epidemic pantomime" of 1958.

Having become Head Monitor of his House, he left for Sandhurst in 1959, and was commissioned into the Royal Artillery in 1961. He subsequently served in Germany, Hong Kong, Libya and twice in Northern Ireland. He especially enjoyed training young recruits, and served in this capacity at Oswestry, Woolwich and Nuneaton, where with the Junior Leaders Regiment at Bramcote he was promoted Major.

His undoubted influence in the lives of many will be much missed. In 1971 he married Lyn Guest, who was at the time of his death expecting her first child. To her, and to Jeremy's parents, we extend our deepest sympathy and the assurance that he will always be remembered at Ampleforth, where, at his own request, his ashes were scattered.

D.L.M.

## ANNUAL EASTER RETREAT 1975

THURSDAY, 27TH MARCH—MONDAY, 1ST APRIL

THE Retreat will be given by Fr Aelred Burrows.

Besides the Holy Week liturgy, all guests are welcome to the monastic Office in the Abbey Church. A number of women will be able to stay for the Retreat. Those who wish to attend are asked to contact the Guest Master, FR DUNSTAN ADAMS (please note the change from Fr Denis) *as soon as possible* and certainly not later than Monday, 24th March, stating *at what time* and *on what day* they intend to arrive. As the School does not break up until Wednesday, 26th March, it will be appreciated if guests do not arrive before Thursday after lunch.

## ANNUAL GENERAL MEETING

THE AGM of the Society will take place in the evening of Holy Saturday, 29th March, at the College in the School Library. The Committee will meet previously.

## AGENDA

1. The Chaplain will say prayers.
2. The minutes of the last meeting will be read.
3. Report of the Hon General Treasurer.
4. Report of the Hon. General Secretary.
5. To recommend an increase in the annual subscription as follows:
   Annual Subscription £4 (from £2.10).
   First 5 years membership after leaving School £2 annually (from £1.05).
   No change in Life Membership is proposed.
6. To consider the situation regarding the annual subscription by Standing Order Credit and to review developments in the past year concerning the invitation from the Bankers of the Society to change to the Direct Debiting Service.
7. Elections: Hon General Treasurer.
   Hon General Secretary.
   The Chaplain.
   Three members to the Committee to serve for three years.
8. AOB.
9. The Chaplain will say prayers for the deceased members of the Society.

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

## ANNUAL SUBSCRIPTION

THE last rise in the subscription was voted in 1968. Since that date the Society has been paying **32½p** per copy of the JOURNAL. Increased costs and inflation have made it necessary to increase the cost of a JOURNAL to members of the Society to **50p** immediately. A rise in the annual income of the Society is therefore a necessity.

It will be appreciated by everyone that the task of collecting subscriptions is time-consuming, burdensome and expensive because of the need to remind members and the high cost of postage.

Members are asked to be particularly conscientious in supporting the rise in the subscription if it is passed at the AGM. The financial year of the Society starts on 1st April and letters will be sent to all who pay by annual subscription.

Some 1,400 members pay by *Bankers Order*. These will be paid through to the Society's Bank as usual and the sum asked for from all these members will be the difference between the present subscription (£2.10) and the recommended subscription (£4). The Secretary would appreciate if all members who pay by Bankers Order would send the sum of **£1.90.**

The 500 members who pay by cheque will be circularised in the ordinary way.

Members are reminded that they may opt for life membership for £40 or £25 if they have been paying members for the past 10 years.

It is very much hoped that this forced increase in the subscription will not necessitate resignation from the Society.

The Secretary would ask, however, that if a member feels he must resign, he could inform the Secretary in order to save postage through second reminders and to keep the records of the Society up to date.



## JOURNALS RETURNED TO THE SECRETARY

The number of JOURNALS returned to the Secretary by the post office is rising with each issue. As the cost of postage on JOURNALS has reached £1,000 p.a. it will no longer be possible to re-address and re-direct JOURNALS unless a member requests this. Members who have omitted to notify Change of Address to the Secretary are asked to enclose a postal order for **20p** to the Secretary if they wish a JOURNAL which they have not received to be sent to them.

### MARRIAGES

Christopher Lyon (A 61) to Ruth Bickerdyke on 19th December 1974.

Charles Nicholson (D 59) to Martie Anstruther-Gough-Calthorpe (née Don) at St Mary's Cagogan Street on 20th January 1975.

Captain Jeremy Phipps (T 60) to Susan Crawford at St John's, Princes Street, Edinburgh, on 12th October 1974.

James Squire (A 63) to Dr Janet Katherine Read at the Church of St Bernadette, Rothwell, Northants, on 25th April 1973.

Michael Stacpoole (A 57) to Sarah Bagnall at the Church of St Mary Hermitage, Cerne Abbas, Dorset, on 22nd February 1975.

Hugh Stafford Northcote (W 58) to Hilary Evans at the Church of St John the Baptist, Great Haywood, on 28th December, 1974.

Kenneth Williams (E 67) to Catharine Tomlin at Mill Hill on 21st December 1974.

### ENGAGEMENTS

Lord Binning (C 60) to Prudence Elizabeth Rutherford Hayles.

Charles Cooke-Hurle (B 68) to Joanne Hubbard.

Captain Michael Deacon (H 65) to Selina Frances Trousdell.

Captain Justin Fenwick (W 67) to Marcia Mary Dunn.

Michael Hutton-Black (H 61) to Helen Macnaughton.

David Kerr (C 69) to Julia Bertram.

Philip Adrian Scrope (C 61) to Penelope Anne Williams.

Brendan Skehan (D 71) to Maxine Hill.

Jonathan Strange (C 68) to Erica Wathen.

Peter Fazackerley (E 73) to Marie-Elizabeth Redmond.

### BIRTHS

Patricia and Rory Bland (A 56), a daughter, Julia Gabrielle.

Diana and Peter Feilding (A 61), a son, Basil James.

Janet and John Martin (B 62), a son, Benedict James.

Mrs and Bernard Fogarty (A 63), a daughter, Phillipa Eleanor Phyllis.

## THE GRANGE: O.A. PARENTS RETREAT

During 1974, three Retreats were held at the Grange for Parents of boys at present in the School. In 1975 it is proposed to hold a retreat for Parents who have had boys in the School although other Readers of the Journal are also welcome. The Retreat will be given by Fr Martin Haigh, o.s.b., and will commence on the evening of Friday, 16th May, and will end after lunch on Sunday, 18th May. Those who are interested in applying are requested to please fill in the booking form inserted with the Journal. Applications should be received not later than 30th April.

Richard Cave (O 31) has recently received two honours: in the new year's honours list he was appointed a Companion of the Most Honourable Order of the Bath. A few months earlier the Grand Master of the Sacred Military Order of Constantine of St George appointed him to be President of the newly-formed British Association of the Order. The Grand Master is H.R.H. Don Carlos of Borbon and Borbon, Duke of Calabria, Count of Caserta, Head of the Royal Dynasty and Family of the Two Sicilies.

Hugh Fraser (O 35) contended for the Leadership of the Conservative and Unionist Party in the first ballot against Edward Heath and Margaret Thatcher. A colleague, Julian Amery, has described him as "a man of true panache, loves paradox and holds Disraelian opinions".

Nicholas Lorriman (H 61) has been receiving wide publicity, particularly in *Paris Match*. He is special English Tutor to President Giscard D'Estaing of France. He is also a lecturer in English at the Sorbonne.

Christopher Tugendhat (E 55) was made a spokesman for Employment on the Opposition front bench by Mr Heath after the October General Election.

Hilary Gosling (C 46) and S. B. Thomas (C 49) have been appointed Recorders under the Courts Act.

George Hadcock (O 49) has been elected a Fellow of the Royal Society of Arts.

Lt Col Peter Mitchell (E 50) was awarded the O.B.E. in the new year's honours list for his tour of Northern Ireland commanding the 1st Bn., the Duke of Wellington's Regiment.

David Craig (H 65) has been appointed to Tokyo as Manager of Hambros Bank Far East.

John Dick (O 49) has been appointed to Singapore as Managing Director in the Far East of his Merchant Bank, Arbuthnot Latham.

Hugo Young (B 57), writing in *The Sunday Times* of 24th November on "Ireland and the Catholic Bishops: a Time to Speak", has accused the Catholic hierarchy in Britain of failing to face its duties vis-à-vis Ireland for the last fifty years. If English Catholicism continues in its inertia in face of the IRA campaign, he judges, it will attract "greater anti-Catholic odium than has been witnessed here this century. Equally, it could discover in these hideous times an opportunity to do good which no one else can do." English Catholicism, on both sides of the altar, exists in many areas through the historic and continuing Irish connection; and yet the hierarchy resolutely refuses to speak at all on Irish affairs. In the last five years the Bishops' twice-yearly Conference has given just half an hour to the subject: "it has a dreadful fear of applying its moral authority to controversial political events". Cardinal Heenan pleads that his writ does not run to Belfast—though what happens there (the conduct of the army, the suspension of the laws) is decided only a few hundred yards from his own Westminster front door; and the Irish problem perpetually has over it the shadow of the presence of the English Catholic Church. The bishops of that Church had uniquely the knowledge, the access and the motivation to drive the Westminster Parliament to see and act: "yet their silence at that time (during the Orange supremacy), when earlier reform might have averted today's bloody impasse, was virtually complete."



But now these bishops are caught on the horns of the dilemma of condemning IRA extremism and encouraging the aspirations of Irish republicanism, while the English and Irish elements of their congregations all look to them for a lead—a lead in different directions. Platitude will no longer be accepted as a proper response: if that is invoked, anti-Irishism will slide into anti-Catholicism. Free of political involvement, the English Catholic Church should act as a bridge between a post-Vatican reconstructed Catholicism and the old Irish version, with its falsified history books and its deformed education system. "It could revive and apply the theology of Christian non-violence. It could re-examine its own approach to Christian unity in the light of the Irish experience. Above all, it could—it must—address itself to what it will do in face of any British policy of gradual withdrawal from Northern Ireland." The bishops cannot remain forever trapped in their conviction that abortion, family planning, church schools and Communism are the only safe and necessary issues with which it is suitable to grapple. Ireland, the extreme example of their belief that to speak is to divide the unity of their diminishing flock, is in fact precisely the opposite: the problem which most demands their leadership and could most profit from it.

Further to those mentioned as candidates in the 10th October General Election (Autumn Journal, p. 115) we have news that Christopher Lyon (A 61) stood as a Liberal candidate for Hayes & Harlington, where Neil Balfour (B 63) stood as the Conservative candidate. It proved a safe Labour seat (52 per cent of the vote), Balfour coming second with 10,870 votes (28 per cent) and Lyon third with 6,330 votes (over 16 per cent) with two other contenders. The two Amplefordians together pooled almost 45 per cent of the votes—but divided we fall.

It is fair criticism that those who look out for these things have failed to notice the Ampleforth Liberal drive. Bernard Fogarty (A 63) has rightly pointed out that his father Michael Fogarty (A 34) is a long standing member of the National Executive of the Liberal Party, stood in both the February and October General Elections against Airey Neave and managed to retain some of the large increase he won in February. Bernard is Chairman of the local Liberal organisation, and is a member of the National Liberal Commission into all aspects of land, from agriculture to (non) nationalisation of development land. In his professional capacity, he is at work with the GLC planning 5 square miles of new communities in the East End of London hoping to provide accommodation for a further 250,000.

JOHN WETTERN (B 42) writes of a pilgrimage made in October to the French battlefields of the Great War. The Rector of St Giles-in-the-Fields, London, Mr G. C. Taylor, accompanied the party as chaplain. Afterwards he gave this warm account of his experience:

A week ago I celebrated the Communion in a Roman Catholic church. I wonder how many C of E clergymen have had that experience. It happened before the high altar of the largest church in France, the Cathedral of Notre Dame at Amiens.

In the modern fashion I faced westwards, and I spoke the words of our Series II. For the new spirit the occasion symbolised, the new service alone seemed appropriate, no matter how cherished the old. I wore the alb and chasuble provided for me, and as I spoke into a microphone I could hear the words of the Cathedral's own Mass which was taking place at the same time in a side chapel. Through the immensely tall Gothic windows the morning sunshine was pouring into the choir, where the congregation of thirty members and friends of the Royal Naval Division of 1914-18 occupied chairs between the canopied stalls.

Brigadier Basil Rackham, who led the party, read the Epistle (1 Thessalonians 4, verses 13-18, from the "Jerusalem Bible"), the Intercession included prayers for Pope Paul, the Ecumenical Patriarch, the Archbishop of Canterbury, the Bishop of Amiens, the President of France, the Queen, the Mayor and Municipality of Amiens, and for the dead of the Royal Naval Division. The wine used in the chalice was white, and the Sacrament was received standing.

It was a very great experience for us all, because the religious conflicts of over 400 years became as nothing and "the broken order of our making" was momentarily restored. The Gospel of Christ was true, and we were living up to its requirements. And we felt that inasmuch as we did this thing we "did it unto Him" . . .

VINCENT CRONIN (W 39) in his first letter to *The Times* (15th January), gave eloquent support to "the anger of the middle class". He wrote: "Just because its value cannot easily be measured in quantitative terms, a man's right to build 'a continuous family through generations of time' must be spoken of often and defended with as much fervour as his right to vote. There is too the further aspect of the family, with its traditions, as the only sure 'resistance movement' in a society of pornography, abortion, and perhaps soon euthanasia."

Admiral Gretton writes saying that MICHAEL (B 63) is happily commanding a frigate, HMS Bacchante, and is now the proud father of a daughter. GEORGE (B 71) is in his final year of Physics and Philosophy at Oxford. His own book (reviewed in the last issue, p. 80) is being translated for the German market, so that they can read about the Atlantic Battle from the other side of the wave: the book has caused a lot of interested correspondence.

MICHAEL BRENNAN (H 61) is Associate Professor in the Business School at the University of British Columbia and has been a visiting Lecturer at the University of California.

M. J. A. LESLIE (A 66) is a member of the R.I.B.A.

DOMINIC MCCREANOR (J 72) is manager of a branch of the British Bank of the Middle East in Dubai.



PETER RYAN (D 49) is now working for the export industries section, the Industrial Policies and Programming division, United Nations Development Organisation in Vienna.

ROBERT FERMOR-HESKETH (W 69) is working for Sotheby, Parke Burnett (New York). He has recently catalogued the Stockhausen Collection, sold in New York at a record price. His brother ALEXANDER (W 66) was the subject of the first of four television programmes, "Larger than Life". With his motor car and driver James Hunt—married recently by his uncle, Father Boniface Hunt, O.S.B.—Alexander Hesketh came second in this year's International Grand Prix, the Argentine.

NIGEL BAKER (W 72) is training as a sound engineer with BBC TV.

JAMES STUART DOUGLAS (A 35) is the Deputy Director of the Institute for Fiscal Studies.

NICHOLAS ARMOUR (D 69) has graduated from Exeter University and joined the Foreign & Commonwealth Office in Whitehall where the old Colonial Office and Foreign Office buildings in Downing Street have been combined with the old India Office buildings in King Charles Street for the FCO. MARK (D 71) is still studying engineering at Caius College, Cambridge. Their father BILLY (E 37) has retired as a brigadier and is settled again at Brandsby: he is Colonel of the Prince of Wales' Own Regiment.

LUKE JENNINGS (E 71) is training as a student in the Ballet Rambert.

CHARLES BARKER-BENFIELD (E 72), RICHARD CHAPMAN (T 72), EDWARD POYSER (H 70) and DONAL MCKENNA (H 70) are all in training for chartered accountancy.

PETER FAZACKERLEY (E 73) is studying to be a Quantity Surveyor and is working on part of the M62 Motorway extension.

GERVASE DEES (E 66) has passed M.B. Ch.B. having already graduated B.Sc. He is working in Pietermaritzburg.

ANTHONY DU VIVIER (A 62), Senior Registrar at St Mary's Hospital, is at present on 18 months' leave of absence researching into psoriasis at the Scripps Clinic and Research Foundation, La Jolla, California.

CHRISTOPHER HARRIES (D 71) has graduated from Rhodes University, Grahamstown, and is to settle in Cape Town.

MARK STUDER (D 69) has written to set the record straight. (Autumn JOURNAL, 113). His First in Honour Mods. and Greats was from University College, Oxford; thrice he was awarded travelling scholarships, twice college prizes and he was the Basil Blackett Open Scholar. He is now reading for the Bar.

LT NICHOLAS DE HARTOG, R.N. (A 65) was presented with the Sanderson trophy at the Royal Naval Air Station at Portland. It is presented to the person who makes the biggest contribution to Naval Air Weapons.

## PROVISIONAL LIST OF UNIVERSITY ENTRANTS, OCTOBER 1974

THE list of entrants into Oxford and Cambridge was published in the JOURNAL, Spring 1974, 132. Entrants to other Universities are as follows:

### OTHER UNIVERSITIES

| | | |
|---|---|---|
| B. M. S. Allen | Durham | Engineering |
| J. F. Barber | Manchester | Economics and Social Studies |
| B. J. Caulfield | Hull | Economics |
| K. W. Cobb | Bradford | Electrical Engineering |
| M. R. Cooper | Durham | Arts, General |
| M. B. Gould | London, Bedford | History |
| J. P. Hartley | | Mineral Processing |
| R. G. Killingbeck | Lancaster | |
| S. R. Lovegrove | Aberdeen | Zoology |
| N. Moroney | Liverpool | Dentistry |
| A. P. Oppe | Exeter | Politics |
| N. W. Price | Bristol | Civil Engineering |
| P. F. Quigley | Newcastle | Law |
| D. A. Sellers | York | Mathematics with Statistics |
| F. J. C. Trench | Trinity College, Dublin | General Studies |

### OTHER DEGREE COURSES

| | | |
|---|---|---|
| R. P. Burdell | Hatfield Polytechnic | Business Studies |
| C. P. Molloy | Stockport College of Technology | Advertising and Marketing |
| C. R. Murray-Brown | Oxford Polytechnic | Architecture |
| M. J. M. Petit | Bristol Polytechnic | Estate Management |
| J. Pickin | St Luke's College of Education | |
| N. O. Fresson | Shrivenham | |

* * *

## AMPLEFORTH JOURNAL: MODIFICATION OF PRINTING

*The cost of printing all journals has risen very steeply in the last year, and is predicted to continue to do so. As from the next issue, it has become necessary to reduce the number of pages and to put more words onto each page. The proposed format has been applied to the O.A Notes above: the line is extended across from 4·5 inches to 4·6 inches, and the number of lines per page from 46 to 52. The number of pages of photographs is to be reduced to half (except on special occasions). Other economies may become necessary. [Ed.]*

* * *

## STONYHURST-AMPLEFORTH-BEAUMONT ASSOCIATION BALL

To be held at the Hurlingham Club, London S.W.6, on 28th June 1975 at 8 p.m. (for 8-30 p.m.). *Dress:* black tie. *Tickets:* £5.50 each approx. (to be finalised in April). *Apply to* R. B. C. de Hoghton, 22 St Maur Road, S.W.6. Home: 01.731.0130. Office: 01.623.2494/ext. 384. It is proposed to sell between 350 and 400 tickets.



# SCHOOL NOTES

## SCHOOL STAFF: SEPTEMBER, 1974

Dom Patrick Barry, M.A., Headmaster.
Dom Denis Waddilove, B.A., Second Master.
Dom Brendan Smith, M.A., Housemaster, St Aidan's House.
Dom Martin Haigh, T.D., M.A., Housemaster, St Bede's House.
Dom Walter Maxwell-Stuart, M.A., Housemaster, St Cuthbert's House.
Dom Leo Chamberlain, M.A., Housemaster, St Dunstan's House (Head of History).
Dom Edward Corbould, M.A., Housemaster, St Edward's House (Head of History).
Dom Benedict Webb, M.A., M.R.C.S., L.R.C.P., Housemaster, St Hugh's House.
Dom Benet Perceval, M.A., Housemaster, St John's House.
Dom Adrian Convery, M.A., Housemaster, St Oswald's House.
Dom Henry Wansbrough, M.A., S.T.L., L.S.S., Housemaster, St Thomas's House.
Dom Dominic Milroy, M.A., Housemaster, St Wilfrid's House (Head of Modern Languages).
Dom Cyril Brooks, M.A., Housemaster, Junior House.
Dom Anthony Ainscough, T.D., M.A.
Dom Cuthbert Rabnett, M.A.
Dom Barnabas Sandeman, M.A.
Dom Edmund Hatton, M.A. (Head of Economics).
Dom Julian Rochford, M.A.
Dom Gervase Knowles, B.D.S.
Dom Simon Trafford, T.D., M.A.
Dom Nicholas Walford, M.A.
Dom Charles Macauley.
Dom Michael Phillips, M.A. (Head of Physics).
Dom Dunstan Adams, M.A.
Dom Oliver Ballinger, M.A.
Dom Anselm Cramer, M.A.
Dom Alban Crossley, M.A., S.T.L.
Dom Stephen Wright, M.A.
Dom Placid Spearritt, M.A., PH.D., S.T.L.
Dom Alberic Stacpoole, M.C., M.A.
Dom Andrew Beck, M.A.
Dom Aelred Burrows, M.A. (Head of Religious Studies).
Dom David Morland, M.A., S.T.L.
Dom Jonathan Cotton, M.A.
Dom Felix Stephens, M.A.
Dom Bonaventure Knollys, M.A. S.T.L.
Dom Gilbert Whitfield, M.A.
Dom Matthew Burns, B.A.
Dom Timothy Wright, M.A., B.D.
Dom Richard ffield, B.SC., A.C.G.I.
Dom Justin Arbery Price, B.SC., PH.L.

W. H. Shewring, M.A.
T. Charles-Edwards, M.A.
J. H. MacMillan, B.SC.
B. Richardson, B.A.
J. E. Pickin, M.A.
G. T. Heath, B.A.
P. O'R. Smiley, M.A. (Head of Classics).
E. J. Wright, B.SC.
W. A. Davidson, M.A.
B. Vazquez, B.A.
J. McDonnell, M.A., B.LITT. (Head of Modern Languages).
I. B. MacBean, M.A.
D. K. Criddle, M.A.
C. A. Forsythe, B.SC.
D. M. Griffiths, M.A. (Head of English).
E. G. H. Moreton, M.A.
E. S. R. Dammann, M.A.
E. G. Boulton, M.A. (Head of Geography).
G. J. Sasse, M.A. (Head of General Studies).
J. B. Davies, M.A., B.SC. (Head of Biology).
J. G. Willcox, B.A. (Games Master).
T. L. Newton, M.A.
A. I. D. Stewart, B.SC.
R. F. Gilbert, M.A.
H. R. Finlow, M.A.

C. Briske, B.SC., PH.D., A.R.I.C. (Head of Chemistry).
F. D. Lenton, M.A. (Careers Master).
I. Davie, M.A.
P. A. Hawksworth, B.A.
R. D. Nelson, M.A., F.I.M.A. (Head of Mathematics).
K. R. Elliott, B.SC.
R. D. Rohan, B.A.
J. J. Dean, M.A.
N. Jardine, M.A.
R. W. Musker, B.A.
R. V. Nichols, M.A.
G. Simpson, B.SC.
F. Booth, M.A.
M. J. Robinson, B.A., PH.D., A.R.I.C.
J. M. Davidson, B.SC.
R. V. W. Murphy, B.A., D.PHIL.

*Music:*

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

*Art:*

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

*P.E.:*

M. Henry.

Procurator: Dom Ambrose Griffiths, B.SC., M.A.
Estate Manager: Dom Edgar Miller.
Medical Officer: Dr K. W. Gray, M.B., CH.B.

We welcome Dr Robin Murphy to the Mathematics department. At Oxford he gained two diplomas, a research doctorate and a Blue for pole-vaulting, and has been teaching for the past four years at St Edward's, Oxford. We hope that he and his wife will be very happy here at Ampleforth.

We thank Mrs Albus who very kindly came over nearly every day from Leeds to teach our Russian linguists.

We congratulate Jill Clowes and David Bowman, who were married at the Church of the Holy Cross, Gilling, on 13th December.

## SCHOOL OFFICIALS

THE SCHOOL OFFICIALS WERE:

Head Monitor ... ... ... ... ... ... C. J. Satterthwaite
School Monitors C. J. Holroyd, R. A. Holroyd, D. J. G. Reilly, A. J. Hampson, M. Ainscough, D. P. M. Pearce, M. A. Campbell, M. P. Rigby, K. A. Wilcox, W. S. S. Karwatowski, A. F. B. Ashbrooke, T. N. Clarke, B. P. Hornung, S. H. Davey, E. J. I. Stourton, A. J. Mitchell, A. P. Marsden, Hon D. A. G. Asquith, D. P. Herdon, S. E. Wright, P. D. Macfarlane, N. D. Plummer, N. M. Baker.
Captain of Rugby ... ... ... ... ... ... M. Ainscough
Captain of Swimming ... ... ... ... ... S. G. T. Ashworth
Captain of Athletics ... ... ... ... ... E. J. I. Stourton
Captain of Boxing ... ... ... ... ... ... I. S. Millar
Captain of Judo ... ... ... ... ... ... M. A. Campbell
Captain of Chess ... ... ... ... ... ... D. A. Humprey
Captain of Squash ... ... ... ... ... ... C. J. Holroyd
Captain of Shooting ... ... ... ... ... B. P. Hornung
Master of Hounds ... ... ... ... ... ... S. P. Roberts



| | |
|---|---|
| Office Men | S. Mathews, A. P. Marsden, S. H. Davey, E. J. Stourton, M. F. Hubbard, P. Cullinan, R. M. Plummer, M. J. Hudson, B. Corkery, N. D. Plummer, S. Roberts, M. Roberts. |
| Librarians | C. J. Parker, P. H. Daly, A. N. Cuming, M. E. Shipsey, S. M. Cronin, J. B. Horsley, P. A. Noel, S. M. Allan, D. J. Moir, J. E. Willis, P. M. Magrath, J. S. Pollen, P. M. Fletcher. |
| Bookshop | M. F. Hubbard, P. Hughes, St J. O'Rorke, N. Young, N. Hancock, A. Clarke. |
| Bookroom | M. C. O'Kelly, W. M. O'Kelly, E. T. A. Troughton, E. S. G. Faber, E. S. Alleyn. |

THE following boys joined the School in January, 1975:

B. J. Adams (C), A. J. Allan (A), J. A. Allan (A), J. N. J. Anderson (JH), T. Beardmore-Gray (T), B. H. Fraser (O), J. M. Geraghty (H), S. J. H. Hampshire (H), P. E. Henderson (E), M. P. Hoguet (O), R. J. W. Huston (W), M. C. Jones (O), I. D. W. Lochhead (D), T. F. E. Naylor (C), T. P. H. Naylor (A), P. J. Robertson (W), J. C. Sewell (B), R. C. M. Treneman (J), A. P. Tweedy (J), J. P. Webber (B), R. E. Wise (E).

THE following boys left the School in December, 1974:

*St Aidan's:* J. G. W. Bruce-Jones, C. A. Graves, C. J. A. Holroyd
*St Bede's:* A. J. Craig, J. Murray-Brown, D. G. J. Reilly, C. J. Satterthwaite.
*St Cuthbert's:* M. C. Hay, C. F. J. Maclaren, D. P. M. Pearce, M. P. Rigby.
*St Dunstan's:* W. D. B. Porter.
*St Edward's:* A. F. B. Ashbrooke, T. N. Clarke, R. D. Freeman-Wallace, E. Jennings, H. A. Schlee.
*St Hugh's:* N. J. Crichton Stuart, S. H. Davey, C. E. H. Francis, J. M. Slattery, D. P. Weaver.
*St John's:* A. P. Marsden, J. Mellon, G. C. Rooney.
*St Oswald's:* Hon D. A. G. Asquith, O. A. Gosling, D. P. Herdon, A. B. Rose, Hon J. A. Stourton, J. E. Tomkins, G. L. Vincenti.
*St Thomas's:* M. Beardmore-Gray, Hon E. W. Fitzalan Howard, P. M. F. Langdale, P. D. Macfarlane, N. J. McDonnell, S. H. Mathews, N. D. Plummer, S. E. Wright.
*St Wilfrid's:* N. M. Baker, A. P. D. Berendt, S. J. Berner, S. W. Ellingworth, C. F. McCarthy, A. J. A. Tate, S. A. Robertson.

WE warmly congratulate the following boys who gained Awards and Places at Oxford and Cambridge at the recent examinations. There were 29 of them altogether—a very respectable total out of the 47 boys who left the School in December.

OXFORD AWARDS

| | | |
|---|---|---|
| D. P. M. Pearce | Classics Scholarship (Ella Stephens) | New College |
| A. P. Wright | Music Scholarship | Worcester |
| P. M. F. Langdale | Doncaster Scholarship (Modern Languages) | Magdalen |
| C. J. Satterthwaite | History Exhibition | Lincoln |

PLACES

| | | |
|---|---|---|
| A. P. D. Berendt | History | Worcester |
| C. J. Poyser | History | Merton |
| A. J. A. Tate | History | Exeter |
| Hon D. A. G. Asquith | Classics | Balliol |
| P. D. Macfarlane | History | St Catherine's |
| S. E. Wright | Law | Exeter |
| T. N. Clarke | History | Corpus |
| M. P. Rigby | History | New College |
| J. Mellon | P.P.E. | Oriel |
| A. J. Craig | Classics | St John's |
| Hon E. W. Fitzalan Howard | English and Economics | Lincoln |

CAMBRIDGE
AWARDS

| | | |
|---|---|---|
| J. G. W. Bruce-Jones | Scholarship—Modern Languages | Jesus |
| C. E. H. Francis | Scholarship—Mathematics | Jesus |
| A. B. Rose | Scholarship—Engineering | Selwyn |
| H. A. Schlee | Exhibition—English | Pembroke |
| D. G. J. Reilly | Exhibition—Natural Science | Caius |
| W. D. B. Porter | Exhibition—Natural Science | Queens' |

PLACES

| | | |
|---|---|---|
| A. F. B. Ashbrooke | Economics | St John's |
| M. C. Hay | Classics | Magdalene |
| Hon J. A. Stourton | History and History of Art | Magdalene |
| J. M. Slattery | Mathematics | Christ's |
| S. H. Mathews | Mathematics for Economics | Caius |
| S. H. Davey | History | Queens' |
| J. E. Tomkins | History | Trinity |
| G. L. Vincenti | Economics | Fitzwilliam |

## LECTURES AT AMPLEFORTH

Among the outside lecturers who have come to give us talks this term, two should be singled out for their distinction. The first was the now retiring Headmaster of Downside, Dom Aelred Watkins, who spoke to a large gathering of senior boys in the theatre on the last days of Glastonbury Abbey before its dissolution in 1540. Fr Aelred's approach was detailed and socio-economic rather than literary and romantic, giving us a minute account of the goings on culled from the day sheets, bursar's accounts, customaries and other hard-headed records—a quantified account, brittle with numbered fact. We were told where all the monks ought to have been at all hours, and whom they employed and how. Law rolls and pay rolls, not illuminated manuscripts, were the subject of our attention; and though we skirted liturgical music or architecture, we saw the piper being paid for his tune. It was all very exact, a kind of history (Postan or Power history) kindly handled.

The second talk was to the scholars, with a favoured few joining them. Vincent Cronin (who has just published another book, on "Louis & Antoinette") came to talk to us on "Art as a moral blood test". His aim was to study the non-material semi-conscious judgmental values of the educated—and therefore expressive—classes, so to weigh the moral health of a society. An example of what this means is found in fifteenth century illuminations, where we can trace an unconscious shift from placing the Christian mystery at the centre to placing the owner with his coat-of-arms at the centre and the mystery at the margin, this being a sign of the decreasing spiritual health of that period when society was becoming secularised. Vincent Cronin developed this theme at some length by looking at two periods in detail: Renaissance Florence, and France of the late Ancien Regime. He concluded that artists may be more truly reflectors of the mood of their age than politicians, and more reflectors than prophets.

A.J.S.

## LECTURES IN YORK

Among the lectures that parties of boys have attended in York this term were two of special note. The first was on "Non-Violent Action: a Christian Appraisal", given at the Mount School under the aegis of the Quakers and at the invitation of the Headmistress, Miss Joyce Blake, who gave us supper with the lecturer and some of the girls of her school beforehand (a happy meal it was). The lecturer was John Ferguson, Dean and Director of Studies in Art at the Open University, and *inter alia* Vice-Chairman of the Fellowship of Reconciliation and Chairman of the Human Rights Committee. He had spent ten years at Ibadan University, Nigeria, during the troubles, so spoke from some experience.

He set his theme in a world of increasing violence where £100,000 million is spent annually on armaments—more than is spent on the saving of life; and where over a hundred wars have been fought since 1945. He lamented that violence begets violence in a rising spiral, feeling that it could never become a realistic option. For him, the root of violence is injustice in social orders that can never be reformed by mere evolution. When rights are perpetually infringed, when society is male-dominated and state-ordered, when the tools of violence are continuously in evidence, then the tendency will be towards violence, the ultimate being full revolution.

What he recommended as an alternative is symbolic action such as hunger lunches, vigils, political songs; and direct action such as withdrawal of labour (Gandhi's method), "strikes in reverse" (Danilo Dolci's method), boycotting (once Ireland's method) and civil disobedience (like the breaking of segregation barriers in the USA). He spoke of the need to expect and accept casualties peaceably: and that requires spiritual resources and personal sensitivity, partially born of practice.

Questioned, he admitted that his Report on Non-Violence did not sufficiently distinguish between individual passion and corporate policy or principle.

A.J.S.

* * *

On Monday, 2nd December, a group of monks and boys went in to York University to hear the 1974 Goodrick lecture which was given by Ivan Illich and entitled "The destruction of equity". An immensely lively and attractive lecturer, Illich spoke to a packed central hall on the imbalance in modern tools of production between industrial systems which become their own master and technology which is genuinely made to serve human needs. He covered with remarkable expertise the complexities of schooling, medicine, agriculture and transport, stimulating the listener seriously to consider different styles of work and living, which are urgently needed for the survival as well as the happiness of humanity.

A Viennese in his late forties, Ivan Illich studied theology and philosophy in Rome, then took a doctorate in history at Salzburg. From 1951 he served as assistant pastor in an Irish-Puerto Rican parish in New York. Assigned to be vice-rector of the Catholic University of Puerto Rico during 1956-60, he organised an intensive training centre for American priests in Latin American culture. A co-founder of the Centre for Intercultural Documentation in Cuernavaca, he has since 1964 directed research seminars on "institutional alternatives in a technological society", focusing on Latin America. His books include "Deschooling Society", "Celebration of Awareness: a call for institutional revolution" and "Medical Nemesis: the expropriation of health".

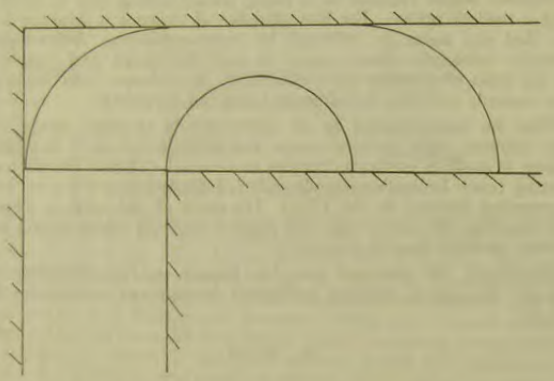
W.D.M.

## THE 1974 MORSE COMPETITION

It was announced in *The Sunday Times* of 22nd December that Charles Francis was the winner of the 1974 MORSE Competition.

The Headmaster has asked me to comment on Francis' achievement.

In Septetmber the Statistics Department at Warwick sent all schools details of a new degree course, called MORSE, and, at the same time, invited entries for a new prize of £25 to be named after the Rev Thomas Bayes, an obscure mathematical divine (d. 1751) who was a pioneer of probability theory. This year's prize was to be for the most creative extensions and developments of Shepherd's Piano, which is thought to be the largest rigid lamina which can be carried around an L-shaped corridor (see figure).



Francis' thirty page thesis was in three parts. First, he analysed Shepherd's Piano and produced pianos for corridors which do not meet at right angles. If the bend is very tight, he found that a rhombus is better than a piano. Next, he invented a shape which could negotiate both left and right hand corners in a corridor. He adapted this shape to take non-rectangular corners. We learnt from Dr Jackson of York that Francis had re-discovered Conway's Car. Thirdly, he stated that if you take a thin slice off the top of Shepherd's Piano, you can join it to the bottom, add a little more, and still negotiate the L-shaped corner (see figure). The improvement is small but the idea is most ingenious.

The judges' decision was unanimous and they especially liked the development of Conway's Car. They were uneasy about the Improved Piano, since Francis had omitted a proof.

This award finishes a lively school career which included two essay prizes won before entering the sixth form, two talks to the Mathematics Society, and a Cambridge Scholarship.



Past members of Group III will perhaps recall Mr Macmillan's elegant result in the same field, quoted by T. J. Fletcher in "Easy Ways of Going Round the Bend", *Mathematical Gazette*, No. 399, 1973.

R.D.N.

As always we are very grateful to our reviewers, who very kindly give a good deal of time and take much trouble to write accounts of our plays and concerts. We should particularly like to thank two newcomers to the panel: Fr Robert, for his account of "Journey's End" (for the production of which Mr Dean was the organising power behind the scenes), and Miss G. R. Blake, Director of Music at Malton School and Music Critic of the *Yorkshire Evening Press*.

## CAREERS

In September we welcomed Mr A. L. Taylor, Senior Tutor in Arts at the University of Newcastle, who addressed boys in the Upper Sixth about University Admission. Mr Taylor spoke first about reasons for going to University, pointing out at the same time that it is in no way disreputable not to go. He then discussed the considerations a boy should have in mind when selecting a subject to study and universities to apply to. We invited Mr Taylor to come early in the term before the agony of UCCA begins; his valuable and entertaining talk should have made the whole process less painful.

At the end of October the O.A. Careers Convention was held. The subject was "Some Financial Careers" and the pattern followed was that of last year—a morning session, a buffet lunch for all and an afternoon session.

The morning was devoted to Banking. Charles Morland (T 57) spoke first about Clearing Banks; he described their general function and then explained the particular organisation of Barclays. He went on to talk about the sort of progress school leavers and graduates could expect to make. He was followed by John Dick (O 49) on Merchant Banks. After contrasting their role with that of the Clearing Banks he described the diversity of Merchant Banking and the qualities needed—especially diplomacy, initiative and, above all, the ability to listen.

After lunch we heard Miles Wright (T 62) speak about Insurance. After pointing out that all of us are at risk to some extent, he spoke about the various parts of the industry, the big companies, broking and underwriting, and Lloyd's. We then watched "The Magic of Averages", a film which shows how a broker negotiates insurance for a construction company. The film had been much praised and was certainly interesting, but most of us thought it rather self-consciously trendy and less effective than "My Word is My Bond", a film about the Stock Exchange which followed it. This distinguishes clearly the roles of jobbers and brokers and emphasises that, because of institutional investment, a very large number of people are affected by the Stock Exchange. We were sorry that David Russell (W 61), who had provided the film for us, was abroad on business and unable to address us. In his place John Dick nobly spoke about the Stock Exchange, drawing on his own experience, and this led into a valuable general discussion about financial careers. We were left with a clear idea of what is involved in these jobs; in particular our speakers emphasised that some drudgery is inevitable at the beginning—a welcome antidote to some careers advertising in the Sunday papers. They also agreed that degrees in Business Studies are valuable.

We are most grateful to our speakers for giving up their weekend so generously to take part in the Convention; their efforts were much appreciated by all who attended.

During the term we welcomed Liaison Officers from all three Services: Captain Canning, R.N., Colonel Gregg and Squadron Leader Young.

One hundred and five boys took the I.S.C.O./Birkbeck Ability and Aptitude Tests in November. These Tests should not be seen in isolation and it is important that boys should follow up any recommendations by their own enquiries, so that by the time they leave school they should at least have some idea of the possibilities that are open to them. This applies to all, including those going to university; there is strong evidence that students with a particular career in mind do appreciably better than those who drift to university with no clear purpose in view. Boys and parents are reminded that the Northern Secretary of the Independent Schools Careers Organisation comes here in the Spring and Summer Terms to give individual careers advice; this service is particularly useful for boys who are not going to university and have no idea about a career.

DAVID LENTON.

## "BLITHE SPIRIT"

NOEL COWARD called *Blithe Spirit* "an Improbable Farce". However improbable its subject, it is even less probable as the choice for a young all-male cast, as three of the four main parts are for women: two vindictive wives (one of whom has been dead for seven years) and one elderly spinster. Nine years out of ten the problems of casting would be insuperable.

This was the tenth year. It was obvious from the Exhibition production of *A Midsummer Night's Dream* that Julian Wadham was versatile enough, and Rupert Everett gifted enough, to tackle anything from Lady Macbeth to Desdemona, and once it had been decided to let the hefty Jonathan Barnes loose as a blatantly pantomime-dame version of Madame Arcati the choice of *Blithe Spirit* was almost obvious. From then on it was mainly a matter of style: Noel Coward's dialogue is flippant rather than farcical, and it is always difficult in school productions to catch the mood of nonchalant and world-weary *joie-de-vivre* which is the between-the-wars equivalent of Wilde's sparkling cynicism. It is perhaps fortunate that it is difficult nowadays to be really blasé ("A dry Martini, I think, don't you?"), but it makes period comedy that much more difficult to establish convincingly.

All the more credit, then, to the Producer, Dominic Pearce, for achieving from the central couple, Charles Condomine (John Bruce-Jones) and his wife Ruth (Julian Wadham) a really relaxed and well-sustained elegance in their handling of the all-important opening scenes. John Bruce-Jones's Charles was plump and voluble—rather more the prosperous bank-manager than the sophisticated roué—but his alternation between smoothness and petulance was wholly convincing, and his sprightliness and good timing gave the play exactly the right mood and tempo. Later on in the action, as Charles moves from mildly bombastic confidence towards a state of flustered and self-pitying irresolution ("The whole experience has unhinged me"), the balance between tension and farce was unerringly held. This was a very funny performance as well as a very intelligent one. Julian Wadham, as Ruth, produced a performance which was as good in the small details as it was in its overall grasp of character and mood. By a series of well-modulated and often minute gestures, he succeeded in building Ruth into an entirely convincing and coherent character, that of a somewhat faded debutante

TWO MEN ON THEIR TRAVELS
Dr Donald Coggan, about to go to Canterbury, talking to Fr Dominic Milroy, about to go to Rome.

DOM DAVID KNOWLES
Downside, c. 1928.

Nevill House Warming Party.



settling resignedly and rather self-consciously into early middle-age, prone to glance elegantly at her finger-nails and to retire frigidly into moments of pique. This was character-acting created from within rather than imposed from without; as a result the comedy was always being freshly improvised rather than done by numbers, to such an extent that some of the dialogue itself underwent a good deal of change without anyone in the audience knowing it. What really proved the quality of Julian Wadham's playing of this part was the skill with which he concealed the element of parody which is inevitable when a boy is playing a female role: the humour he drew from the part came genuinely from Coward's writing rather than from the enforced circumstance of sophisticated transvestism.

Jonathan Barnes's playing of Madame Arcati was a good deal more problematic. It was at once clear that his style was heavily influenced by Margaret Rutherford's memorable playing of the role on film, and this was both a help and a hindrance. It gave him a clear direction in which to go, and a breeziness and variety of gesture which were sufficient to dominate the stage whenever he was on it. On the other hand it tended to stereotype his facial gestures and to present him with insuperable problems of sustained voice-production; it also created a rather distracting element of double parody—this was Jonathan Barnes imitating Margaret Rutherford imitating a fanatical elderly medium. Only he could have pulled it off with the rich and merry unselfconsciousness which he managed to contrive; the success of the production depends on the *tour de force* quality of Madame Arcati's part, and Jonathan Barnes's sheer presence was quite enough to ensure that we were not being presented with a flop. It is also totally unfair, for several obvious reasons, to compare his performance with Margaret Rutherford's; it just so happened that his derivative style made the comparison hard to avoid.

Rupert Everett was very well cast as Elvira, the ghost-wife, and caught extremely well her tone of elfin malice and her calculated expeditions into petulance. Occasionally the element of calculation slipped a bit, and the tantrums tended to be a little overplayed, but this was an Elvira of considerable and waspish authority, marked above all by a fine sense of timing and of dramatic gesture. There was a very interesting contrast of styles here between the two wives, Julian Wadham's playing being more subtle and flexible, Rupert Everett's more expressive and idiosyncratic. Together with John Bruce-Jones, this must be amongst the most effective *ménages a trois* that the Ampleforth stage has seen.

The supporting roles were very well done. Alastair Burtt's Mrs Bradman was pleasantly vacuous and tea-partyish, and Philip Noel took obvious pleasure in doubling Dr Bradman with Edith. His Dr Bradman was urbane but somewhat light-weight, whilst his Edith was played with a really zany sense of high comedy which was almost too sophisticated for some of the audience. It is not easy to portray inanity, but Philip Noel seems to be able to switch it on at will. His very imaginative interpretation of the dénouement rounded off an evening's entertainment which had surprisingly few weaknesses and which succeeded admirably in catching the authentic and characteristically English balance between elegance, wit and farce.

The staging was based closely on Noel Coward's directions, which are voluminous and precise. It was a real pleasure to see such a tasteful and well-designed set, and the lighting and special effects were handled with a smoothness and unobtrusive efficiency which suited the style of production. Dominic Pearce may have conceived this as a minor off-season production, but the outcome was a major success, which thoroughly deserved its very warm reception.

DOMINIC MILROY, O.S.B.

### The Cast

| | |
|---|---|
| Edith | Philip Noel |
| Ruth Condomine | Julian Wadham |
| Charles Condomine | John Bruce Jones |
| Dr Bradman | Philip Noel |
| Mrs Bradman | Alastair Burtt |
| Madame Arcati | Jonathan Barnes |
| Elvira | Rupert Everett |

*House Manager:* Dominic Dobson
*Assistant Producer:* Edward Troughton
*Producer:* Dominic Pearce

The Set was constructed by Hugh Willbourn, assisted by Frank de Zulueta, Oliver Gosling, Jeremy Grotrian, Robert Hamilton-Dalrymple, St John O'Rorke, Matthew Velarde. The Lighting was designed by Michael Price, assisted by Hugo de Ferranti. The Sound was recorded by Stephen Cronin, assisted by Max Sillars. Make up by John Davies assisted by Clare Nelson.

## "JOURNEY'S END"

I have had the good fortune to see two memorable performances of R. C. Sherriff's famous play and to have been invited to play a part in a third. I saw the original London production in 1929 with Colin Clive as Stanhope and Robert Speaight as Hibbert. In 1930 I was invited to take part in the Ampleforth production being planned by Douglas Brown and Cecil Gray but had to forego doing so as I left the School that summer to join the noviciate: so I did not see it either. The performance on Friday, 6th December last was the second of the memorable performances for me.

I was diffident about accepting the invitation to write this notice, thinking that one who remembered as a child the atmosphere of the 1914-18 war might be out of tune with the present generation's understanding of it. But this great play has, like all truly great art, a universality of theme, a simplicity of language, a penetration of characterisation, a mixture of humour and pathos and, I dare to say, that *catharsis* of tragedy which lifts it above the limits of time.

The performance by a relatively young cast, several of them in their first year in the School, was remarkable in the grasp it showed of the dramatic content of the play. A certain youthfulness of gesture and of voice could be overlooked by the audience in their general suspension of disbelief.

If I am here critical of some details this only proves that the production as a whole was good enough to stand up to such criticism. The excellently realistic set, built by Jeremy Grotrian and his helpers, provided a rather spacious dug-out but the small strip of sky seen through the narrow, stepped entrance gave the right underground and claustrophobic atmosphere. Verey lights shone in the night but in a somewhat regular pattern of white, red and yellow. We heard quite a deal of bombardment, both distant and close, but surely the raid which cost Osborne his life must have provoked some small-arms fire as well as a blast or two on an Officer's whistle. The final cave-in of the dug-out was not attempted and understandably so, but it left us with an inconclusive ending to the play. The direct shell-burst on the dug-out roof of the stage directions must surely have meant that Stanhope could not have survived—or did Sherriff deliberately end ambiguously?

The dressing can also be criticised in detail by those old enough to remember. Especially, one missed the highly characteristic British-pattern tin hats; Sam Browne belts and pistol holsters were dubious and I was very surprised to see an Officer trailing a naked respirator!



But all this carping is swept away when I speak of the performance and the performers. While Stephen Lear's casting, within its limitations of age, was very good, suspension of disbelief had to be called into play again when Officers spoke at a higher pitch than would be expected, but Edward Troughton as Stanhope showed a maturity of interpretation which easily overcame his lack of years. It is a plummy part, indeed they are all plummy parts, but this does not take away from the credit due to a sensitive, intelligent, occasionally inspired performance. Adrian Roberts was helped by his height and a slight stoop to give "Uncle" Osborne his seniority of character, if not of rank, and Ian Baharie put the right mix of vulgarity and solid worth into Trotter. It would be easy to overplay Mason, the comic, and spoil the part. Wilfrid Nixon resisted the temptation and his wisecracks were all the more effective foil to the high drama of the rest. Hibbert's is not as easy a part as it looks and William Bruce-Jones handled it well. Guy Salter's Raleigh had all the right verve and naiveté of the part. If we could not quite feel those years of experience which separated him from Stanhope in their confrontation over Osborne's death, it was not the fault of either actor but only of their lack of years. Among the supporting cast, all of whom I would like to single out if space allowed, I must stay one special word in praise of the performance of Christopher Howard as the CSM. He managed to look tall—and not all CSMs have deep, throaty voices!

Hugo de Ferranti and Oliver Nicholson did a very good job with their impressive array of FOH spots. The set needed to seem dark, but we could still see the actors' faces.

Hugh Willbourn's production was of a high standard. There was very little "masking" and if "down centre" got a lot of use, well—it takes a real pro. to know when and how to stay still. One more word to the director: If an actor *has* to smoke a pipe on stage, give him only *one* match. If he strikes it, holds it over the pipe and puffs, the tobacco will not light; but if he goes on puffing the audience will *see the smoke*—I promise—and I can tell two true stories to prove it!

Hugh Willbourn and all his cast and backstage helpers are to be very sincerely congratulated on a highly successful production.

Robert Coverdale, o.s.b.

### CAST IN ORDER OF APPEARANCE

| | |
|---|---|
| Captain Hardy | Mark Dunhill |
| Lieutenant Osborne | Adrian Roberts |
| Private Mason | Wilfred Nixon |
| Lance-Corporal Broughton | Richard Murphy |
| 2nd Lieutenant Raleigh | Guy Salter |
| Captain Stanhope | Edward Troughton |
| 2nd Lieutenant Trotter | Ian Baharie |
| 2nd Lieutenant Hibbert | William Bruce-Jones |
| Company Sergeant-Major | Christopher Howard |
| The Colonel | Jolyon Neely |
| A German Soldier | Paul Mansour |
| A British Soldier | Mark Russell |

*The play produced by* Hugh Willbourn
*Casting by* Stephen Lear
*The set was built by* Jeremy Grotrian, Frank de Zulueta, Robert Hamilton-Dalrymple, St John O'Rorke
*The lighting was designed by* Hugo de Ferranti and Oliver Nicholson
*The sound was recorded by* Max Sillars

*Wardrobe by* Victoria Fabling
*Make-up by* Clare Nelson, Charles Ellingworth, Fr Henry, Philip Marsden, Adam Stapleton
*House Manager:* Dominic Dobson
The Producer would like to thank Mr Ian Davie, Mr John Dean and Fr Justin for their assistance.

## RECITAL

22nd September 1974

Beethoven, Sonata in C Op. 102 No. 1; Debussy, Sonata; Rachmaninov, Sonata in G minor Op. 19.

It was with considerable pleasure that we looked forward to hearing two recent old boys giving one of the now regular Sunday recitals. Patrick Newsom (cello) and William Howard (piano) (both O 70) did not disappoint us. Patrick is now master of his instrument sufficiently to play with fluency and ease, and sensitivity and of course faultless intonation. He allowed the variations in tone colour which are the special glory of the cello to be heard throughout the recital, so that the shape and texture of all three works was put before us with the utmost clarity. The Beethoven sang or struggled as the composer's hand directed: the Debussy revealed the full richness of its mysterious tones, and the Rachmaninov was uncovered to the limits of its treasury.

In such a recital it is right that the pianist should be mentioned second but William Howard was not second in any other respect. Throughout he was the partner or the accompanist according as the music required, but always sensitive to the shape of the phrase and the precision of attack or release. In combination they gave a splendid performance which was truly a pleasure to listen to.

A moderate sized but very appreciative audience gave them several deserved ovations. Perhaps such an audience deserved to have its applause more gracefully received. It did appear that the pianist was not wholly at his ease with the limitations of our piano, but that was hardly sufficient explanation for a certain lack of graciousness in the performers. It is a truth, and perhaps we need a reminder, that while the brilliant are indignant at circumstantial difficulties, the masterly surpass them.

A further sadness is that Philip Dore, who died last March, could not be present to hear these two, who were possibly the best pupils to come under his tutelage during his years at Ampleforth. May others return in similar ways.

Anselm Cramer, o.s.b.

## PIANO RECITAL BY JOHN CLEGG

| | |
|---|---|
| Variations in F minor | *Joseph Haydn* |
| Sonata in C, Op. 2, No. 3 | *Beethoven* |
| Nocturne Op. 37 | |
| Barcarole Op. 70 | *Gabriel Fauré* |
| Impromptu Op. 34 | |
| El Amor y la Muerte | *Enrique Granados* |
| Ondine; Toccata | *Maurice Ravel* |

Mr John Clegg's recital was, in face of material limitations imposed by a sadly deficient instrument, a memorable event and an aesthetical triumph by any standards. Throughout the performance his clear and sensitive melodic treatment, his sense of style, his musical integrity and mastery without mannerisms, were a constant source of joy.



The delicately rendered Haydn variations, surely unique among this composer's keyboard works, were followed by a scintillating presentation of the early Beethoven sonata enfolding between its allegro movements the deeply searching and visionary slow movement played with mature insight. The Fauré group, with the Barcarole as perhaps the outstanding piece, was followed by the sombre Granados, an ideal foil to the glittering cascades of the final Ravel group which brought the recital to a truly arresting culmination.

No doubt I am expressing the feelings of Mr Clegg's audience if I say that Ampleforth is waiting for his next visit with some impatience.

Otto Gruenfeld.

## THE BUILDING APPEAL CONCERT

I think that it may be worth the effort to try to clear up a possible misunderstanding about the Ryedale Orchestra. It has no direct connection with the activities of the College Music Department although it is conducted by Simon Wright and its affairs administered by Teddy Moreton. And they cannot be suppressed! Any normal, well-balanced musician should surely be able to work off all his orchestral frustrations on the four school orchestras. But no: a Chamber Orchestra of 25, a String Orchestra of 35, a Wind Orchestra of 45 and a Symphony Orchestra of 65 don't furnish sufficient stimulation (nor sufficient decibels) for the gargantuan musical appetites of Simon and Teddy—they require another Symphony Orchestra of 85 members!

And so it was that on Sunday, 6th October, a capacity house once again rose to its feet in the tiny Theatre to have their ear-drums assaulted by one of Mr Wright's block-busting arrangements of the National Anthem. That ordeal over we thankfully resumed our seats for Wagner's splendidly festive overture to The Mastersingers. It was immediately apparent that the performing standards had improved since the last Building Appeal Concert a year ago. Ranks of well-disciplined strings produced warm, clearly defined lines supported by sonorous brass with woodwind much better tuned than last year.

Br Alexander, in Max Bruch's popular Violin Concerto in G minor, equalled his remarkably brilliant performance of the Tchaikovsky Violin Concerto last year, and once again one could not fail to notice the rapport between soloist and conductor: the ensemble in rubato passages and at orchestral leads was admirably adjusted to suit the soloist's interpretation which was, as is proper, full-blooded and romantic.

Unlike the Beethoven symphony last year, the performance of Brahm's first symphony this year provided a splendid conclusion to the concert. From the first tempestuous chromatic chords straining upwards over a pedal point to the noble serenity of the famous C major tune in the last movement the whole performance was totally convincing.

Local musicians and those boys fortunate enough to be selected for this orchestra should be very grateful for Mr Moreton's enthusiastic and efficient organisation and Mr Wright's brilliance as a teacher, conductor and musician: we, the appreciative audience, certainly made our gratitude abundantly clear. Only one caveat. It would be better if a hall could be found which would accommodate our many orchestras and choirs without having to refuse admittance to so many who would like to hear our concerts.

David Bowman.

## THE YORKSHIRE BAROQUE ENSEMBLE

WHILE the interests of historical accuracy may be well served by the use of authentic antique instruments in the performance of Baroque music, this is often at the expense of warmth of communication between players and audience. The enfeebled tones of the Baroque violin and the Baroque flute give an admirable idea of how this music must have sounded in its day but it is surely analogous to using a stylus to write a letter when a superior result could be achieved with a fountain pen. Notwithstanding, these musicians played and sang with a fine sense of style and from a rather weary sonata for flute and harpsichord by C. P. E. Bach they progressed through three more works to end with J. S. Bach's beautiful Cantata 209 ("Non sa che sia dolore") in which the soloist, Yvonne Seymour, sang with precision and warmth. Her performance in Purcell's "The Blessed Virgin's Expostulation" was likewise memorable, full of splendid declamation and varying emotion. Why we should have had to sit through Georg Muffat's dreary orchestral suite "Nobilis Juventus", with all its unremarkable movements, was a question we might have asked when we reached the A minor violin concerto of Bach which, despite the imperfections of performance and the anaemic tone of the solo instrument, was still Bach and made the preceding work fall into instant oblivion.

ROGER NICHOLS.

## CHORAL AND ORCHESTRAL CONCERT

28TH NOVEMBER 1974

A VERY high standard was set at this concert given by the College Symphony Orchestra and Choral Society. Any school would be proud to be able, in one concert, to perform two complete concerti with soloists from the school and accompanied by its own orchestra. Such was the ambitious programme of this concert which included the Mozart Horn Concerto No. 2 in Eb K.417 and the Rachmaninov Piano Concerto No. 2 in C minor. In addition to this the Choral Society also performed the Charpentier Messe de Minuit.

Nicholas Gruenfeld, only in his second year of the Upper School, was the soloist in the Horn Concerto, controlling this difficult instrument superbly. The intonation and phrasing throughout were extremely good and the opening of the last movement was particularly delightful. For a first concert performance of a concerto the performance was certainly full of promise and, if the solo line was at times overshadowed by the Chamber Orchestra giving firm support, this is only to be expected. It will be interesting to hear Nicholas in the future when he has gained in experience.

A most mature interpretation of the Rachmaninov Concerto was given by Andrew Wright who, at only 17, proved himself to be a pianist who can play not only with panache and confidence but also with rhythmic security. The opening chords were nicely judged and the work was played with sensitivity and dedication. A great deal of credit must also go to the orchestra of about 60 players including a large number of boys, and it seemed that many of these were younger members of the School. Orchestral playing poses many problems and the participants are to be congratulated on achieving at times a very fine ensemble. Special praise must go to the Double Bass section who, playing with ease, provided a secure foundation. The orchestra was given a lot of help by the clear direction of the Director of Music, David Bowman, who knows his musicians and gives them every assistance in their difficulties.



The orchestral items also included Flor Peeters' Festive Overture arranged from the original organ work by Simon Wright. With its flamboyance and array of percussion this piece gave the orchestra a lot of pleasure and was enjoyed by the audience.

The first impression of the choral singing at Ampleforth is always of impeccable diction and a fine forward tone. The Charpentier, a joyous and attractive work, was an excellent choice for the Choral Society. The characteristic dotted rhythm was admirably adhered to throughout and the blend of tone, although a little light in the bass section, was very good.

Ampleforth College is fortunate in having not only a gifted music department but also a considerable number of musicians in other departments who, by taking part, greatly enhance any performance. It is to the credit of the College that these resources are being so fully used and giving the College an enviable music tradition.

GILLIAN BLAKE.

## MESSIAH

AT a time when authenticity seems to be held in such high esteem by conductors of Baroque music, one begins seriously to wonder whether the composers themselves ever produced authentic performances of their own works. For instance, did Handel, at the first performance of his Messiah, employ the "correct" all-male chorus? Did that performance take place in the proper religious surroundings? And did Handel ensure that all his dots were sufficiently doubled (so to speak)? Two facts are certain: on 13th April 1742, the composer used sopranos and contraltos in his production of the work, and never once in his lifetime was Messiah performed in a church. It is unlikely that Handel insisted on accentuating rhythms by means of "double-dotting" to quite the same extent as some modern conductors, especially where this poses insoluble technical problems. Furthermore, nearly half the recitatives and arias exist in at least two different versions and about thirty soloists (including at least five boys) are known to have sung the solo items in performances directed by the composer: it is plain that Handel was not above using whatever resources were available, a fact which makes it about as futile to search for the "authentic" performance of Messiah as were the fabled wolf's endeavours to dispose of a river by drinking it dry.

The performance of Messiah on 8th December given in a very full Ampleforth Abbey by the Schola Cantorum and Chamber Orchestra of Ampleforth College was more or less faithful to the printed text, even if it was not, as some might have believed, particularly authentic. There were one or two problems: the trebles occasionally found it difficult to sustain the strength of tone needed at the end of several movements; and the whole chorus had to battle perpetually against the appallingly unmanageable acoustic of the Abbey Church, where large audiences serve only to dampen the sound without significantly reducing the difficulty of the echo. Some vicious "double-dotting", as in "Behold the Lamb of God", pressed the technical resources of both choir and orchestra to their limit, and occasionally beyond; yet it is a measure of the quality of the performance that these difficulties paled into insignificance as the music progressed and confidence grew. By the time the choir came to sing "Since by man came death", they had well-nigh conquered the acoustic and interpretative difficulties were washed into irrelevance by the excitement of the moment.

At the time of composing Messiah, Handel, after some bleak years had come to yearn for "comfort", hence the prominent position of "Comfort ye my people" at the beginning of the oratorio. Ian Caley accepted whole-

heartedly the burden which this imposes on the tenor soloist and continued to excel throughout. Paul Esswood exhibited a vocal control which was uncanny: his beautifully shaped phrases and splendid ornaments were highlights of the evening. Honor Sheppard's restrained but fluent rendering of "Rejoice greatly" was almost as memorable. John Tomlinson was sadly indisposed on the night and Peter Knappe kindly elected to substitute, though the unusual ornaments which he inserted at the end of his arias were confusing and superfluous.

The orchestra accompanied well. Particularly remarkable were the strings' quiet entry in "Thy rebuke" and the excellent support to the texture provided by John Tattersdill, the bass player. There was, in addition, some fine viola playing from Fr Adrian and Lady Read. It was a noble gesture to allow two boys to share in the trumpet solo of "The trumpet shall sound", but the wrong notes and dubious tuning were an acute distraction, there and elsewhere.

It is reported that Handel once held a famous prima donna at arm's length out of a high window until she agreed to sing as it pleased him. David Bowman may not be quite as ruthless although it is well-known by now that he expects the highest possible standards of concentration and discipline during rehearsals. The Schola Cantorum is no ordinary choir and the problems experienced by the singers were environmental difficulties and not caused by any carelessness or want of enthusiasm. There were some fine moments, especially in the second part: "Surely He hath borne our griefs" was particularly moving, as might have been the "Hallelujah" were it not for the distressing habit of audiences to stand for the movement's duration. The altos were consistently excellent; the tenors and basses, apart from occasional harshness, negotiated their parts commendably; and the trebles, once they had gained confidence, produced some exhilarating sounds. And lest this review appear over-critical of details, it remains to echo the report of one of Messiah's first critics: "Words are wanting to express the exquisite Delight it afforded to the admiring crowded Audience". Such appeared to be the experience of the Ampleforth audience, and that experience is authentic enough.

SIMON FINLOW.

## AMPLEFORTH COLLEGE KINEMA

SELECTING a programme of films for an age-group ranging from 13½ to 18 plus in the Television age is a challenging task. Clearly one's function is not to duplicate a Saturday evening's viewing, but to try to select from the many films available the ones which will stimulate, intrigue, interest, inform and involve those who choose to forsake the box for that more concentrated analytical and social experience which is cinema. An intelligent film, and there were a number such this term, is never fully exhausted, but its analysis can be too much for a young audience, so there must be a central theme which is penetrable to the less initiated. However, one should always be looking for a depth in situation or character which reveals something of the real world, for without this art, especially cinema art, is mere trinketry for mindless diversion. Outstanding this term were Z and *Brother Sun, Sister Moon*, the former because it was a deft exposé of the pre-Colonel Greece and a detective story in its own right, and the latter because while teetering on the knife-edge of sloppy romanticism, it generated a beauty, a joy, and élan which communicated the central Christian experience in terms of happiness



and acted as an antidote to the grinding rule-play which so often sums up Christian life. The *Day of the Jackal* was dry in its faithful following of the novel, and once the lights had gone up became utterly uninteresting. Two films which gave something to think about as well as retaining a worthwhile story line were *Molly Maguires* and *The Horseman*. Martin Ritt, using Sean Connery in a well-authenticated Pennsylvania coal mine, managed to convey the feel of brutality endemic in nineteenth century mines, but also opening up the themes of loyalty, conscience and betrayal in the close Irish immigrant community. Frankenheimer's *The Horseman*, from Kessel's novel, was a film which somehow failed to let go despite its epic quality and the ferocity of the Afghan Buzkaski. Its themes of barbarism in the jet age, of figures moulded by the landscape, and the inherited death wish of Uraz (Omar Sharif) tended to overload the adventure quality. *Jeremiah Johnston* and *Gunfight* were two unorthodox Westerns, the first pitching into the character of a neophite mountain man, and the second a parable showing the inevitability of war/conflict when two ex-gunfighters happen to converge in a now domestic setting. It was clearly to be seen as an anti-war film, and the actors tended to mouth the arguments which the director and producers (one of the wealthy surviving Indian tribes) had in mind.

*The Raging Moon* again drew out sympathetic response from the audience and it appears to be a vehicle for romance in a setting which a young audience will respond to; this is partly due to the action-packed figure of Malcolm McDowell and the firm handling which Bryan Forbes wielded in the more sob-worthy portions of the film. *Traffic* was French and generally split the audience into those who found it very funny and those who didn't. *The Lavender Hill Mob* was a success and this says much for a film over 20 years old, yet its ingredients had the quality of English humour which will probably never come back to the cinema. Gentle, understated, humane and riddled with an accepted and unspoken class consciousness, it is English and 1940s to its sprocket-holes. Both *The Royal Hunt of the Sun* and *Henry VIII and his Six Wives* had something to say and think about, but were not satisfactory in this context, while *Fear is the Key* and *Bullitt* said nothing but were. Under David Tabor, the Box crew learnt quickly and developed experience, the School, as usual, being unaware of the work and high professionalism demanded by the weekly shows.

STEPHEN WRIGHT, O.S.B.

# SOCIETIES AND CLUBS

## THE SENIOR DEBATING SOCIETY

It is sometimes difficult to make clear to members of the Society that debate succeeds only when participation is active. This is why it is usually the case that during the Christmas Term the general standard of debating is higher: in this term the Oxbridge candidates (who regard themselves as positive) usually take and dominate the floor, while the Easter Term speakers have not the confidence of knowing that A levels are behind them and supposing that such vulgarity is beneath them. It was therefore all the more commendable this term, when scholars speaking were conspicuous by their scarcity, that the Society should have flourished as it did.

This success was very largely due to the efforts of the two bench leaders. Mr Edward Stourton, at the helm of the Government, produced consistently fine and plausible speeches; his wit improved, debate by debate: perhaps the House learnt in time to recognize his jokes. Projecting in Churchillian tones sentiments that were not always entirely original he cut an imposing if conventional figure; alert with ripostes he always knew what to say, if not on every occasion quite how to say it. He is to be congratulated not only on his performance this term, but also on his appointment as Vice-President for the next.

Mr Martin Rigby, as is little realized, was a "poseur": hiding under a superficial layer of conformity and conservatism he in fact produced some strikingly original and even radical arguments. Prepared to oppose anything, whether he agreed with it or not, to shout at anyone if it seemed necessary, to give a speech, whether he had prepared it or not, he was a fine opponent to Mr Stourton. His own opinions were forcefully delivered, backed up always by remarkable lack of concern for those of other people. Full of eloquence, self-confidence and condescension (which infuriated as it was intended to), Mr Rigby contributed very largely to the success of the term's debating.

The Vice-President, Mr John Bruce-Jones, was also a source of delight inside, as outside, the Chambers. Alternating between Italian fervour and British cynicism he appeared frequently: now on a bench, now next to the President, once in a long black dress—what he lacked in efficiency he made up for in style. Never banal, sometimes even exemplary, his performances were always good theatre, and not infrequently good debate.

Mr Julian Gaisford St Lawrence, the Senior Teller, spoke regularly and solidly, often the cause and often the butt of great hilarity. Mr Barnes, imposing physically and forensically, spoke, except on one occasion, without conviction, but with intense plausibility—at the last debate his speech depended on the evidence of an entirely fictitious book by a non-existent celebrity (it convinced many). Mr Hunter-Gordon, well acquainted with Freud and incapable of self-control, and Mr Hay were also frequent speakers. Mr Mostyn, dynamic and never despairing, continued to advocate with irrationality and emotional appeal the advance of science and logic, reserving the arts for coffee after the event.

A host of other speakers, including Mr Parker, the Junior Teller, and various Mr Francises also did their best in very different ways to keep the debate on its feet; sometimes however it took off, reaching the more sublime heights of the ridiculous, as for example when the younger Mr Francis illustrated his speeches (which were not always entirely comprehensible anyway) with edifying tales of Pooh Bear and other dubious animals. Maiden speeches were frequent, Mr Everett, Mr Dore, Mr Railing, and Mr O'Shea being the best: time and space, however, forbid mention of many other speakers whose contributions to the debate have been of great value.

There was, apart from an occasional importation of guest bench speakers, only one full guest debate, a home fixture with the girls of the Mount School, a highly successful evening. Since the Richmond Convent seem foolishly to have forsaken the debate, it was considered justifiable to have instead of a debate with the girls, a final dress debate: this meant a fancy-dress debate at which, sad to relate, the only person not to have indulged in over or under dressing himself was the President, who obviously thought that a monastic habit was ornate enough for the occasion. The seriousness of the subject (torture) and the effervescence of the mood (fin de siecle) produced a most macabre evening of sick jokes and jaundiced non-jokes.

The following motions were debated in the Upper Library:

"This House holds that no man should ever be above the law."
Ayes 14; Noes 25; Abstentions 0.

"This House holds that true religion requires no institutionalised structure."
Ayes 21; Noes 16; Abstentions 0.

"This House holds that everyone may dispose of their bodies as and when they desire."
Ayes 60; Noes 40; Abstentions 12. (Mount School guest debate).



"This House regrets the magnitude of Western Defence expenditure."
Ayes 19; Noes 38; Abstentions 5.

"This House denies that Love is Self-Indulgent." Ayes 38; Noes 10; Abstentions 3.

"This House recognizes the necessity for elitist education."
Ayes 25; Noes 26; Abstentions 6. (Mr Roger Kirk and Mr David Bowman were guest bench speakers).

"This House holds that Art is its own Justification." Ayes 8; Noes 7; Abstentions 6.

"This House approves of torture where it would produce evidence which could save human lives." Ayes 27; Noes 22; Abstentions 11.

The average attendance over eight debates of two hours' duration was 55, counting only the votes at the end of the evening. This accounted for the atmosphere needed for successful forensic performances.

The Society owes thanks to Mr Bowman and Mr Kirk, the Headmaster of Norton School (Comprehensive), Stockton-on-Tees, who came as guests to speak on education at the sixth debate. Gratitude is due also to Fr Justin who chaired the fifth debate in the absence of the President who of course chaired all the rest, and whom finally and most of all the Society thanks.

(*President: Fr Alberic*)

DOMINIC PEARCE, *Hon. Sec.*

## THE COUNTRY HOUSE SET

THIS rarefied little Society rises as a phoenix from the ashes of its own demise from time to time, to sparkle brilliantly like a firework before it returns again to the gloom. It depends upon a keen social secretary, and another has emerged of late—Hon James Stourton. His interest in houses (ruined and inhabited), pictures (historic and aesthetic) and interior adornments have brought him friendship with Dr Roy Strong and several house owners, membership of connoisseur clubs, and a conversational fascination which communicates itself to all civilised men around him. So he proved a natural focus for the revivified body.

It sparkled best on the transposed whole-holiday of All Monks, Monday, 18th November, when a visitation was put on essentially for the benefit of the Stourtons. Besides Lord Mowbray's second son, Edward Stourton and Auberon (Stourton) Ashbrooke were in the party; and the Stourton Yorkshire stronghold of Allerton Park near Tadcaster was visited as a benign ruin between two inhabited houses, its huge grand Gothic hall and staircase still able to strike awe in the impressionable. Before that we spent an hour with Capt and Mrs Malcolm Wombwell being shown round their home, the former Augustinian "Newburgh Priory", acquired by Anthony Bellasis in 1540 and remodelled in the eighteenth century by the fourth Viscount Fauconberg. Our hosts had extensively restored the house during 1965-70, and it has been featured in *Country Life* in three spring issues this year. The day ended with a private tour round Harewood House at the invitation of the Countess of Harewood: set on the crest of a hill with parkland stretching away on both north and south front, the latter to a lake, it is one of the most perfect houses of its kind. Everything is large, and yet not too large so that man is dwarfed; everything is delicate, yet not so much as to forfeit grandeur; everything is superbly restrained. Most of the Turner pictures were away in the Royal Academy for the centenary exhibition. The day ended with tea before the drawingroom fire of the Croft, home of the Moorhouses.

A.J.S.

## THE FILM SOCIETY

ON 24th October the Society was host to a Yorkshire Arts Association tour of the North of England by Sergei Chokmorov and his latest film *Liuti*. They had been invited to England by Nina Hibbin (one time film critic of the *Morning Star*, now film officer for the YAA). Mrs Hibbin introduced the film which was to be shown in November at the London Film Festival to a crowded theatre. Miss Livitina translated the main theme of the story since the film was without sub-titles, but its simplicity needed little explanation. After the film, a small presentation was made to the visitors, and, later, a discussion was held attended by about 20 boys. The visit was much appreciated by all and it was a delight to have such a distinguished Russian actor and his film at Ampleforth. Much of the responsibility rested on Mrs Hibbin, and we hope that it might be possible for her to include us again in any future plans. It was a happy coincidence that the School had recently seen *The Horseman*, Frankenheimer's film set in Turkestan which portrayed something of the current lifestyle of Mr Chokmorov's countrymen.

The Society had a fine programme of films this term beginning with Lindsay Anderson's *O Lucky Man*. This was a complex, much enjoyed film with Malcolm McDowell and Arthur Lowe satirizing the British establishment with undertones of a

Zen-Marxist conflict which was lost on many in the Society. Its sparkle and wit plus the remarkable musical score of Alan Price delighted and charmed all. The *Discreet Charm of the Bourgeoisie* was a bitter, highly entertaining attack upon the Middle Classes showing their corruption and phobias. The film bemused many but delighted those prepared to wrestle with it. Christopher Miles' *The Virgin and the Gypsy* won much praise especially for its theme of conflict between barren convention and true love. The much praised *Last Picture Show* failed to capture wide appeal despite its theme of relationships between teenagers in an American town in the 1950s. It was perhaps a film for those who could look back on the period. Wyler's *The Liberation of L. B. Jones* with Lee J. Cobb was well acted but did not really stir much interest, and one noticed its derivative nature from the more famous examples of the genre of race conflict. *Charley Varrick* gave light relief to the Society because it is one of the best of the killer/thriller type with Walter Matthau in a serious role. *Persona* finished the term and confused most, but its high ranking with the critics suggested that the Society had much to learn.

The Inner Circle of the Society had two meetings this term. About 15 invited members saw and discussed *A Married Couple*, an actuality documentary studying a marriage on the rocks. Also *Pull my Daisy* by Alan Ginsberg and Jack Ferouak—a study in Zen. Our thanks, as ever, are due to David Tabor and the Cinema Box for doing all the work behind the showings.

(*Chairman: Fr Stephen*) JONATHAN BARNES, *Hon. Sec.*

## THE FOOTBALL SOCIETY

THE Society had what could be described as, under the circumstances, a prosperous term, under the auspices of our new President Mr M. Davidson. We very much regret the departure from this position of Fr Jonathan, who has done so much for the Society in past years, and we are most grateful for the advice he still offers.

The wettest winter for many a year meant that the two Lionwood pitches given to us earlier this season were permanently under water, thus making regular Thursday practices hard to arrange. The recent arrival of Football on Monday afternoons however has proved very popular, and successful.

We managed to arrange three fixtures this term, the first against a team from Maricourt High School, Liverpool. We had an impressive 8—1 victory. The next match was not so easy. Easingwold beat us 7—2 in a hard match, which showed up the flaws that arise from lack of practice and facilities.

The highlight of the term, however, was indeed a historic, and we hope now traditional, occasion. On the last Saturday of the term, a team of Old Boys came up, many from as far afield as London, to play us. The game, although a little one-sided, was enjoyed by all, and we must thank the Old Boys for suffering the 8—0 defeat we inflicted. Martin Poole, from Manchester, deserves our thanks for arranging the match, and likewise Peter Kassapian, who provided the sumptuous banquet afterwards. We must especially thank all those at the Manchester "Hot-Pot" who not only initiated the idea, but also provided a splendid trophy for Inter-House Football. It was indeed a magnificent day for the Football Society.

The following played for the 1st XI: J. Ephraums, J. Rowe, C. Satterthwaite, J. Misick, N. Forster, M. Craston, M. Griffiths, J. Read, J. Murray-Brown, J. Dundas, J. Macauley, R. Langley, N. Sutherland, C. Healy, A. Craig.

Top goal scorers: J. Dundas 6, R. Langley 4, S. Bickerstaffe 3, N. Sutherland 3.

(*President:* Mr M. Davidson) J. EPHRAUMS, *Hon Sec.*

## THE FORUM

THE Forum continues to thrive: its twenty-six Sixth Form members heard five excellent lectures in the Summer and Christmas Terms, two by masters, two by monks, and, sadly, only one by a member. He attracted the largest audience of seventeen, although all but one were well attended.

Fr Henry was the only speaker in the Summer Term, reading a paper on the apparently heretical subject "Was Jesus a Sacred Mushroom?": unexpectedly, the lecturer himself gave a negative answer, unlike the somewhat unbalanced Dr Allegro, of Dead Sea Scrolls fame, whose life and times were documented in this entertaining and well-informed paper.

The late Vice-President, Fr Dominic, was the first speaker of the school year with a well-attended, very amusing and penetrating paper on "Laughter" in which he analysed the different kinds and causes of laughter and its purpose, coming to the conclusion that it played a dual role as the deflection of the pressure of circumstances, and as an intellectual delight in the absurdity and incongruity of a situation.

The Head Monitor, Christopher Satterthwaite, was the next to address the Society,



reading his A Level History of Art thesis on "Manet: the Man versus the Artist", which to the surprise of no one who heard him, helped to gain him an A Grade. He illustrated it with slides; including one of Manet's "Folies Bergères", the artist's final testimony round which the talk was centred.

Mr Nicholas Jardine followed with a scholarly and intelligent paper entitled "A Critical View of Some English Christian Poets". The poets examined were T. S. Eliot, G. M. Hopkins whom the speaker considered overrated, and the less well known Richard Rolle and Anon.

The last speaker of the term was Mr Griffiths with his lucid and expertly delivered "Robinson Crusoe—Myth of a Civilization" in which he examined Crusoe and Defoe, his creator, quoting freely and enlighteningly from the text, and placing before his rapt audience some rather unpleasant features in the most famous of all castaways. Typical of this was his designation of the name "Friday" to Man Friday, without any enquiry into his previous name, and Master to himself as the first two English words, learnt by his new servant. This was a great talking-point in the discussion that, as always, followed the paper, together with coffee, chocolate and biscuits.

(*President:* Mr Smiley) JOCK J. HAMILTON-DALRYMPLE, *Hon. Sec.*

## THE HISTORICAL BENCH

THIS was a fairly successful term for the Bench. Attendances reached very high and very low figures, though the standard of the talks remained impressive throughout. Perhaps the "box" may partly be the cause of the fluctuations in the size of the audience: the danger of instant entertainment to the Bench and other societies is a very real one, and may cause a decline in a presently flourishing society.

The term started on a high note. Our revered President, Mr Davidson, gave a highly engaging, witty and pleasurable talk on "John Brown's Body", which was very well received. So also was the next talk, given by that classic public school Senior Master, Mr Smiley. His subject, "The Victorian Public Schools", had the audience of over sixty enthralled from the start, and provided the Society with a most enjoyable evening. Fr Edward was our next speaker: from his scholarly mind we received a deep and tantalising insight into "The Christian Tomb". Illustrated with fascinating slides, his talk gave the rather small audience a clear picture of a complex subject. Two films on Ancient Rome attracted a good audience, but their content was disappointingly superficial. After Half Term the Bench was addressed by two eminent members of the monastery, Fr Leo and Fr Aelred. Fr Leo lectured brilliantly on "Munich, 1938", covering every aspect of the crisis in ample detail, and providing a most interesting glimpse of recent history. Our final talk, "Is the Reformation over?", was given by Fr Aelred. The smallest audience of the term came to hear one of the best lectures, in which the speaker showed the effects of the Reformation in history and demonstrated that it was only just coming to an end.

The Bench would like to thank all those who gave talks, and especially our new Joint-President, Fr Alberic, who gallantly stood in for Mr Davidson. However, may we not forget Mr Davidson himself, whose enthusiasm and advice is an inspiration to the Bench. Lastly, our thanks go to the Treasurer, Richard Bishop, for producing both the funds and the posters.

(*Joint Presidents:* Mr Davidson, Fr Alberic) D. A. HUMPHREY, *Hon. Sec.*

## THE JUNIOR DEBATING SOCIETY

THIS term there were three debates. They were not always well attended because we had to compete with "Planet of the Apes" on TV. As the General Election was approaching three parties were formed to contest for a majority. Mr Nixon and Mr Smith led the Christian Democratic Party, Mr Salter and Mr Nicholson the Imperial and Economic Party and Mr Unwin and Mr Donnelly represented the Egalitarian and Ministerial Party. In that order the parties gained 18, 14 and 3 votes respectively.

The next meeting was more formal, the motion being "This House believes that the world is a better place since the invention of the Atomic Bomb". Sadly the bench speakers only discussed the merits of the bomb rather than considering whether or not life had improved since 1945. The motion was defeated by 10 votes to 7 with 3 abstentions.

The final motion was "This house believes that a man has the right to die as and when he wants." The major themes were euthanasia and whether lunatics should be prevented from destroying themselves. The motion was passed by 8 votes to 7 with 3 abstentions.

Prominent speakers other than those mentioned already were Messrs Durkin, Anderson, Roberts and Baharie.

(*President:* Fr Andrew) P. HAY, *Hon. Sec.*

## THE JUNIOR SOCIETY

It seems, at last, that the name "Junior Society" is beginning again to mean more than just "a room up near the Carpentry Shop". First-year boys are becoming more aware of all that the J.S. has to offer in the way of what are loosely termed "activities". This term Sixth-formers have organised a multitude of very successful activities. They include: Basketball (M. Moir), Water Polo (S. Ashworth), Fly-tying (T. Fawcett), Swimming (S. Reid and M. Morgan), Classical Music (R. Holroyd), Modern Music (C. Vaughan and S. Evans), Calligraphy (J. Gosling), Typing (M. Campbell), Field Sports (C. Lees-Millais), Printing (S. Finlow) and Electronics (S. Cronin).

Each week socials were organised by I. Macfarlane and M. Moir. These were extremely popular with the First-year, who entertained a number of members of staff. The Room has been open every break and evening. Boys were able to buy refreshments at the bar, which has gratifyingly made a profit for nearly the first time in its history. Other Sixth-formers actively involved in the Society were A. Hampson, C. Conrath, T. Odone, T. Fawcett, D. Moir, T. de Souza, M. Webber and G. Rooney. Since the Society is a movement rather than an institution, any account of our organisation omits the heart of the matter and in particular the First Year themselves. To rectify this, they will publish their own magazine at Exhibition.

(*President:* Fr Andrew) N. Mostyn.

## THE MATHEMATICS SOCIETY

The Society had a successful term with four very good and well-attended lectures and our thanks go to the Chairman, Mr Nelson, for the work he put into organising them.

Dr Terence Jackson of York University addressed the first meeting of the term on the game "solitaire". The Society was shown a very interesting and attractive proof using modulo arithmetic of why, if the middle square is left empty at the start, there are only five squares on which it is possible for the last piece to finish. The proof was of further interest in that it could be applied to other situations, so that given any particular starting position all the possible finishing positions could quickly be found.

For the second meeting the Society was pleased to welcome two professional statisticians from I.C.I. to speak on "Statistics in Industry". The first speaker, Mr T. Nosworthy, gave an amusing and useful talk on the need for common sense when dealing with statistics. The second speaker, Mr R. Woodward, showed the Society some of the uses to which statistics are put in industry, and some of the more common statistical methods that are used.

The third meeting of the term was addressed by Dr Richard Crossley of York University on the subject of "Quantum Mechanics". He outlined the basic principles of his subject, discussing the structure of the atom, waves and particles and the nature of energy. Clearly however the topic was too large to be discussed properly in one lecture and many in the audience were unable to understand all the complex mathematics involved.

The last speaker of the term was Mr Charles Francis of Ampleforth. His subject was the problem of finding the largest lamina that is able to move round a corner in a corridor. This problem had been set in a national competition and the organisers of the competition had put forward what they considered to be the largest lamina that would turn a right-angled corner. Mr Francis, however, had discovered a lamina of slightly larger area and in a fascinating lecture he showed the Society how this lamina was made up and went on to investigate the largest lamina that would turn very obtusely angled and very acutely angled corners.

(*President:* Mr Macmillan) C. J. Poyser, *Hon. Sec.*
(*Chairman:* Mr Nelson)
(*Treasurer:* S. H. Mathews)

## THE NATURAL HISTORY SOCIETY

The Society has had quite a successful term with a membership of twenty-seven and six meetings with lectures. The first was given by the Secretary on the Life and Work of Gregor Mendel (1822-1886), the "Father" of genetics. The President spoke on British Coelenterates under the title "Stinging Beauty" and illustrated his talk with a large number of slides on Hydroids, Sea Anemonies and Jellyfish. The videotape provided a "film meeting" with two programmes—"Life in Rivers" and "Life in the Soil". S. D. Peers outlined some of the problems of conservation, choosing the Amazon Basin as his main example of the damage which might be caused by uncontrolled exploitation. S. B. Harrison talked about the rearing and conservation of duck for gaming. As Fr Damian had to cancel his lecture owing to illness at short notice, the President gave a second one on British Echinoderms, illustrated by slides on various species of Starfish, Brittle Stars, Feather Stars, Sea Urchins, and Sea Cucumbers.

(*President:* Fr Julian) B. L. Bunting, *Hon. Sec.*



## YORK ARTS THEATRE

"*Tragedy, comedy, history, pastoral . . .*" runs the proud boast of the Players in *Hamlet*, and the line fittingly sums up the season of plays which we have seen enacted this autumn by our own dearly loved players, the Company of the Theatre Royal, York. If we may include a most delightful production of Offenbach's *La Vie Parisienne* performed by a visiting troupe of artists with a growing reputation, Phoenix Opera, then the term's outings have lacked nothing in variety.

Perhaps "pastoral" is too idyllic a term for the grim landscape, with its single, withered tree, of Beckett's *Waiting for Godot*. This is a play that doesn't fall easily into one of the obvious categories, and the Players, inclusive as their repertoire seems to have been, might well have been puzzled as to whether to list it under comical-pastoral, or tragical-comical-pastoral. At any rate, the production seemed to me an unhappy compromise between the knock-about antics of the circus ring and the more introspective interpretation that this poetic text demands. York audiences like to know where they are, and wherever they were on this occasion it certainly wasn't the Theatre Royal.

Donald Pelmear made an outstanding philosopher-tramp, dominating the stage as he had done the week before as the ill-fated Dadda in Joe Orton's wonderfully amusing and superbly constructed black comedy *Entertaining Mr Sloane*. For a play to stand up to the caricature of a performance as that given by Joy Ring as the predatory landlady is proof enough of its fine quality. She played the part like a pantomime Dame, getting some cheap laughs but allowing not a hint of Orton's bitter cynicism to come through. Had she cast a glance occasionally in Donald Pelmear's direction, she might have remembered the elementary rule that you must play comedy seriously.

The kitchen sinks of Osborne and Orton are a far cry from the courts and palaces of England, whose monarchs have always exerted a peculiar fascination upon our playwrights. But to bring kings and queens on to the stage is to ask for trouble: more often than not, the office usurps the man, pageantry ousts drama and, far from a gain in dramatic propriety, your crowns and coronets stifle and constrict that free-play of personality which is the essence of the theatre, if they do not wholly crush it. To have written a play of such stupefying banality as *A Man for All Seasons* is bad enough; but its author was doubly unfortunate in having his wares exposed for the sham they were alongside the towering walls and pillars of York Minster, which dwarfed this puny play into insignificance. How different it was a few years ago when the same building added an unforgettable dimension of authority to Eliot's *Murder in the Cathedral*, a great masterpiece. If a leaden succession of scenes, plodding on with as much predictability but far less poetry and imagination than the stops on the London underground railway, can be called a play, then *A Man for All Seasons* must be reckoned a model of its kind. But I had no quarrel with the performance: it was most competently done. Among our party of nearly 120, I gained tse impression (and the School is always a most generous audience) that in my dislike of this play I was in a minority of one.

Frank Barrie played Thomas More, as he was to play Hamlet later in the term. These long-suffering, noble-hearted roles suited him less well, I thought, than the evil, "smiling villain" of his Richard III which we saw last year. What above all I missed in this Prince of Denmark was sincerity. Too often I was aware of only "the trappings and the suits of woe"; this, I kept saying to myself, is an actor playing Hamlet: the real thing, the magical transformation, was absent. Perhaps mine was a personal response to a personal interpretation, but the production as a whole (and I saw it twice) gave enormous pleasure. Most importantly, it was clearly and intelligently spoken; there was a very fine Claudius, and a Players' scene of great imaginative power. Over 200 boys from the School added their numbers to the record audiences that came to see this play.

But the major triumph of the term was, of course, Peter Shaffer's *Equus*, and to this I make no apology for offering unqualified praise. Its extraordinary and terrifying investigation of the Dionysiac, elemental forces in our nature, the fantastic juxtaposition of human beings and half-imagined (hence so much the more menacing) horses, provided that rarest of theatrical pleasures: a play that satisfies both dramatic and intellectual demands alike. The production by Peter Watson was magnificent, and the fine performance of the Company was obviously inspired by Eric Deacon's passionate playing as the boy whose soul is possessed by a strange and terrible god. This was theatre at its very best.

And finally, *La Vie Parisienne*. This production came to us preceded by the acclaim of the national press, but shorn of one or two of its original cast. If I had some misgivings as to whether this operetta would prove a worthwhile experience, I need not have worried. The cast could sing *and* act, the costumes and settings were sumptuous, and the infectious *gaieté parisienne* so evident on the stage had soon crossed the footlights and enveloped everyone. *Nous sommes tous enchantés!*

Bernard Vazquez.

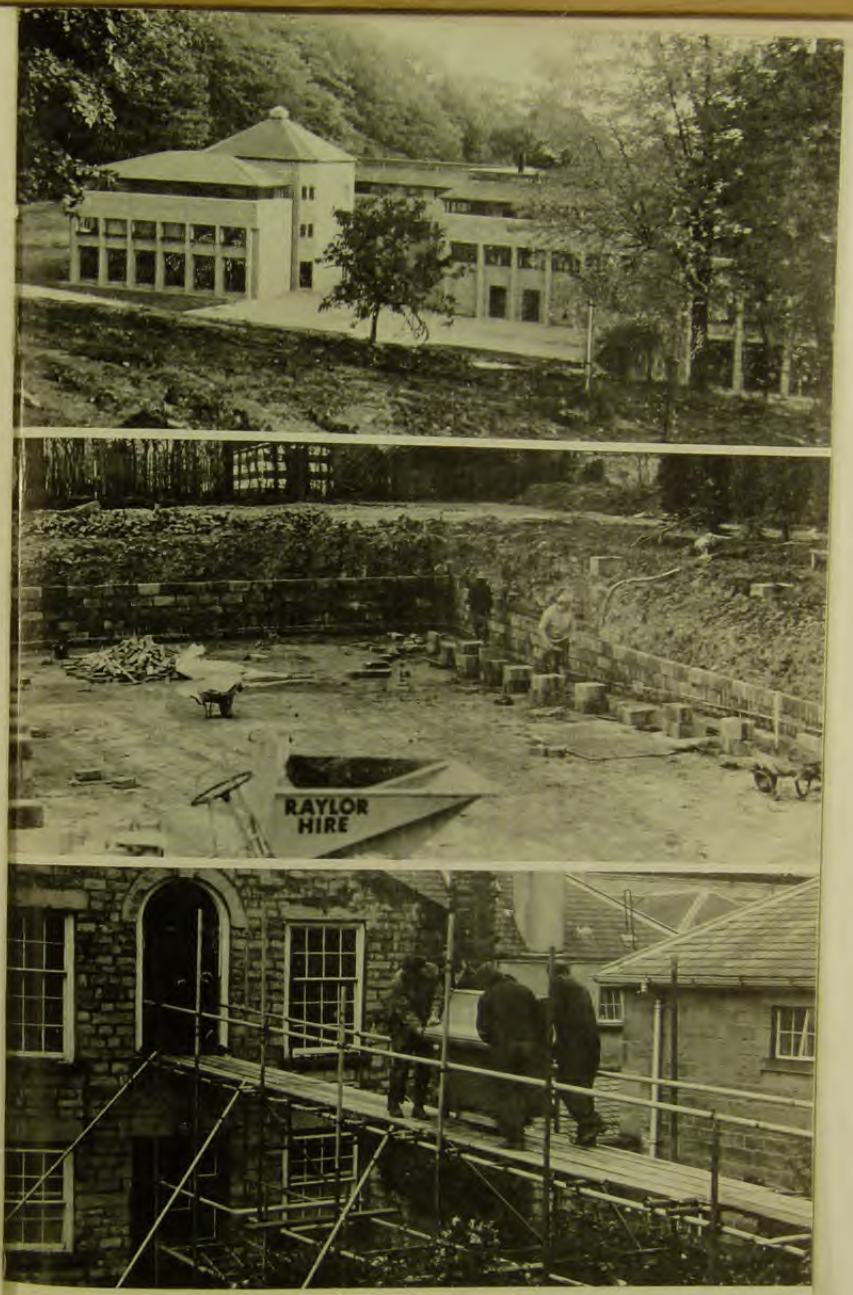
# RUGBY FOOTBALL

## THE FIRST FIFTEEN

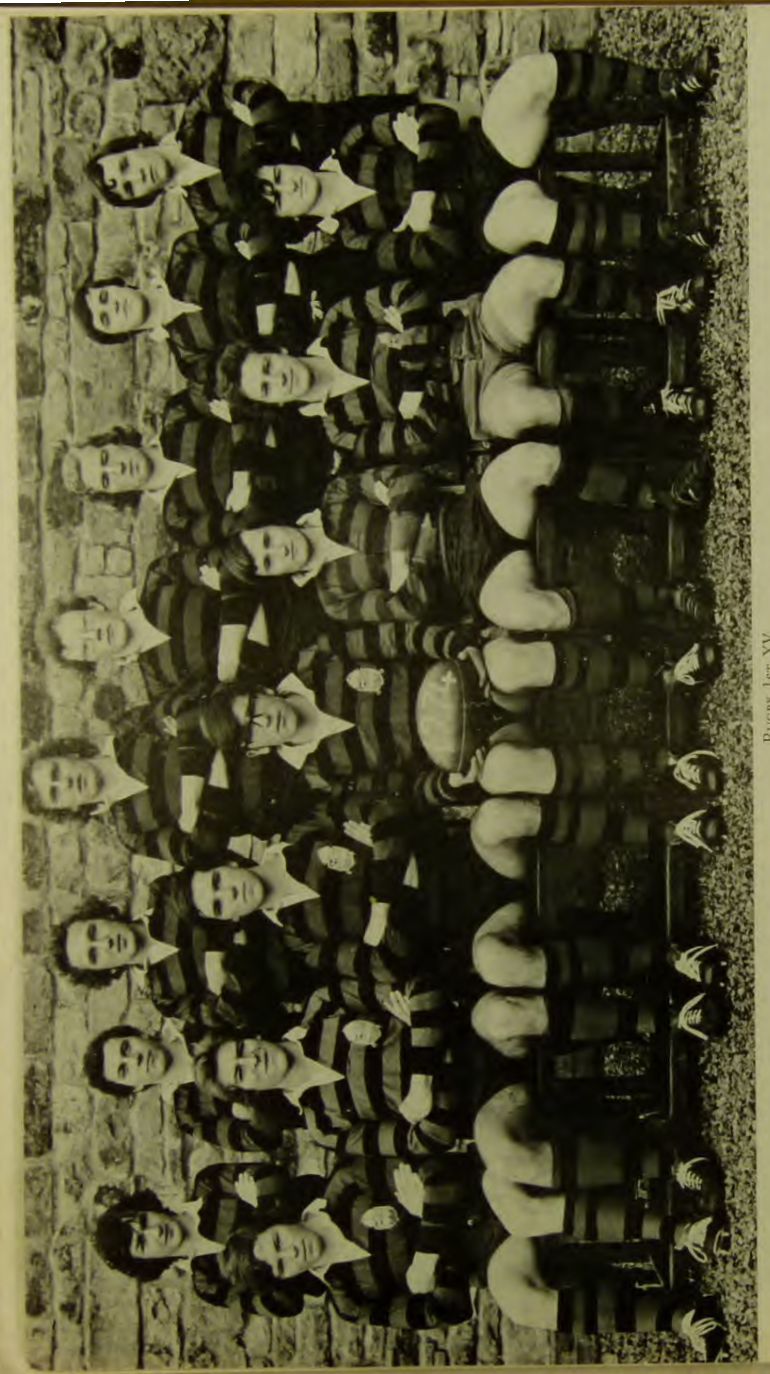
Played 10, Won 7, Lost 3, Drawn 0. Points For 243, Poinst Against 76

This was a very good team, nearly a great one. It had a fast and powerful pack, astute half backs and speedy threequarters with real power and not a little pace on the wings. But it had two weaknesses which stopped it from reaching the heights achieved by its immediate predecessor. Firstly its front row lacked weight and secondly the purity and timing of the passing in the centre was not always what it should have been. The first weakness cost the School the matches against Durham and Stonyhurst, the second cost the match against Whitgift. So well did the side cover these weaknesses that the combined margin by which the XV lost these three matches was 14 points: two of these were lost in the last five minutes, one of them with the penultimate kick of the game. In this sense this team did not have the best of fortune and this was underlined in the match against Stonyhurst when the vice-captain, whose power in the tight and skill in the line-outs was greatly missed, was taken ill on the journey and could not play. This is not to denigrate the performance of a genuinely good Stonyhurst side but the psychological blow to the XV was transparently obvious.

The qualities of the team were many. It speaks volumes for the pack and for the midfield backs that the wings scored 23 tries between them, more or less evenly shared. Its all-round pace and skill may be seen in the tries it scored and its defence was only beaten 6 times in the 10 matches. This ability in defence was typified by the full back, N. Plummer, who was one of the strongest tacklers in the team. One tackle of Harper, the Sedbergh captain and centre, will long live in the memory. But he was inconsistent for such a good player and had too many days when he was curiously off form. J. Hamilton-Dalrymple on the right wing made enormous strides this season. Despite a certain clumsiness in defence and an occasional glimmer of thoughtlessness in attack, he scored twelve tries and added to his speed and power, an impressive change of pace and a competitive determination which gave him the confidence of the whole side. Added to all this was his ability to kick some prodigiously long goals. The left wing, A. Marsden, lost nothing in comparison. Though a one pace player, his long stride made him difficult to tackle and he scored eleven tries in his turn. His wholly admirable determination to solve his own problems of tackling never really succeeded but how he tried! Of the centres S. Lintin was the most gifted timer of a pass but his electric acceleration was never sufficiently used; he was happy to play in a low key and serve the others around him: his loyalty and his help with the other backs was greatly appreciated. S. Bickerstaffe came into the centre for his first game against Sedbergh and gave some good displays. As yet he is not confident enough to use his individual flair and immense ability: he tended to take his eye off the ball when under pressure and his passing is nothing like grooved enough but his tackling improved immeasurably as the term wore on. J. Macaulay and J. Dyson were the half backs and both were gifted players. Macaulay indeed was a good tactician but he, like Lintin, underused his own great ability and it took him until the last match to try a dummy. Dyson tended to serve Macaulay too slavishly and to dive-pass too much but he was a scrum half of high quality, strong in attack and defence with a heart as big as his stature is small. The back row were extremely quick to the loose ball, with P. Macfarlane at open-side in the van. When he was absent in the first three games, the side suffered accordingly. He was wonderfully supported by the No. 8, E. Stourton. His vast stride made him difficult to tackle and if he had a fault it was in his distribution; the impetus of the attack too often died with him. But his line-out work was often brilliant and his intelligent application to his new role gave a breadth of vision to the back row which is often lacking. The third member of the trio, the quiet N. Georgiadis, was probably the most improved player in the team. He worked quietly away at his job and at his fitness and it would be fair to say that nobody earned his colours more than he did: in the last match against Blundell's he was quite superb. N. Baker did a wonderful job as vice-captain: his smooth, tactful and humourous approach to his own lack of punctuality hid a great loyalty to Ainscough, and in every match he gave his all dominating the line-outs from start to finish. He was very fast in the loose, too, and above all helped to knit the team together. It is not insignificant that the team lost by ten points against Stonyhurst when he was absent and it was as much his influence as his physique that was missed. M. Moir was the other lock and when he learned to go forward he became a powerful player. The front row, lacking in weight as it was, was very fast to the rucks: B. Corkery at tight head worried too much about his game but he was desperately keen for the team and turned in many a great-hearted performance, taking any personal disappointments with fine spirit and humour. G. Vincenti was an old hand at hooker. He always did well in the tight and he was




*Top:* Nevill House completed.
*Middle:* Sports Centre begun.
*Bottom:* Old dormitory to new rehearsal room.



RUGBY 1ST XV

*Standing, left to right:* P. R. Macfarlane, N. J. Georgiadis, N. D. Plummer, A. P. Marsden, M. J. Moir, B. R. Corkery, J. J. Hamilton-Dalrymple, S. J. Bickerstaffe.
*Sitting, left to right:* J. H. Macaulay, E. J. Stourton, N. M. Baker, M. Ainscough (Capt.), S. N. Lintin, G. L. Vincenti, J. T. Dyson.



quite outstanding in the loose. His ball-handling rapidly improved this season and his sense of humour along with that of Baker did as much for the team as anything else. Behind everyone stood M. Ainscough, the captain. Asked to go loose head for lack of anyone else, he did his utmost to improve and though patently disliking the position never uttered a word about changing back to lock. Perhaps it was this that earned him the respect of the team: perhaps it was his great ability in the rucks and mauls, and the anticipation he often showed, perhaps it was the fun he brought to training sessions, perhaps the team were inspired by his obvious determination on the field to succeed and to do everything for them. Whatever it was, his is the credit for the great spirit of the team, for the way they played and for the success that they were. They were a side well worthy of following in the footsteps of those of the last two years.

The team was: N. Plummer, J. Hamilton-Dalrymple, S. Bickerstaffe, S. Lintin, A. Marsden, J. Macaulay, J. Dyson, M. Ainscough (Capt.), G. Vincenti, B. Corkery, N. Baker, M. Moir, N. Georgiadis, P. Macfarlane, E. Stourton.

The Captain awarded colours to the following: E. Stourton, N. Georgiadis, P. Macfarlane, M. Moir, J. Dyson, J. Macaulay, A. Marsden.

*v.* O.A.R.U.F.C. (29th September)

THE boys started somewhat hesitantly and spent much of the first half in their own territory. If the power of the Old Boys' front row was too much for them this was certainly not true of the line-out which N. Baker controlled with great skill. The O.A. pressure eventually told and at a five-yard scrum McFarland ran in unopposed under the posts. A rather dismal kick sent M. Cooper off on one of his magic runs and when he was finally halted in the corner, Ahern scored from the ensuing line-out. When P. Macfarlane was helped off with a cut over his eye and half-time arrived with the School 10 points down, nobody could have foreseen the change that was to take place. Raising their pace and enthusiasm the XV first scored a penalty and from the kick-off scored again in the corner. 10—7 and the match was very much alive! Some storming runs from E. Stourton inspired the School and it was the Old Boys' turn to defend. The loss of Thornley-Walker was a crucial blow to the Old Boys and the School pack were now well in the ascendency. Mistakes by the Old Boys were quickly turned to the School's advantage and further tries by N. Plummer, A. Marsden, M. Ainscough and J. Macaulay sealed the issue.

Won 33—16.

*v.* MOUNT ST MARY'S (at Mount, 5th October)

THE School could hardly have had a better start to the new season. They scored a try within a minute in the left-hand corner through A. Marsden and J. Hamilton-Dalrymple rubbed salt in the wound by hitting a monstrous conversion from the edge of touch, equalling that a few minutes later with a massive penalty. This was a flying start and the School continued to exert pressure in the Mount half, enabling Hamilton-Dalrymple to kick two more long penalties and score a fine try in the right corner. Towards the end of the half Mount began to come back into the game and kicked a close range penalty to decrease the margin, but the XV were well satisfied with their lead of 19—3. Mount now had the advantage of the wind and succeeded in worrying the XV with a series of Garryowens from one of which they lessened the difference still more by scoring a try near enough to the posts for an easy conversion. But this was the signal for the School to take charge again and the last five minutes saw the School battering at the Mount line. To their credit the Mount defence held but J. Macaulay was able to add an easy penalty. All in all, a most encouraging performance!

Won 22—9.

*v.* DURHAM (at Durham, 9th October)

AGAIN the XV were away to a great start as Hamilton-Dalrymple kicked a superbly struck penalty in the first minute. He followed this with a try engineered by S. Lintin, converted it himself and then kicked yet another penalty. This was all too easy and the XV failed to notice the ominous amount of possession gained in the tight by the fine Durham pack. When rain began to fall in the second half, Durham adopted the necessary tactics and kicked themselves into good attacking positions. From one of these they scored an astute try and then continued to pressurise the XV into simple mistakes. One gave away the penalty which put them within range and another in the final few minutes gave Durham the match neatly wrapped and sealed. This was a tragedy for Moir who had played superbly throughout and who, in attempting to ground the ball behind his own line only succeeded in throwing it between the posts where a grateful

RUGBY 1ST XV

*Standing, left to right:* P. R. Macfarlane, N. J. Georgiadis, N. D. Plummer, A. P. Marsden, M. J. Moir, B. R. Corkery, J. J. Hamilton-Dalrymple, S. J. Bickerstaffe.
*Sitting, left to right:* J. H. Macaulay, E. J. Stourton, N. M. Baker, M. Ainscough (Capt.), S. N. Lintin, G. L. Vincenti, J. T. Dyson.

Durham took 6 points. There was only time for the XV, to their eternal credit after such a cruel blow, to make one last effort. This they did, and only a knock-on prevented a winning score.

Lost 12—13.

*v.* GIGGLESWICK (at Ampleforth, 12th October)

THE XV were obviously determined to make Giggleswick pay for the Durham debacle, and the forwards set about their opponents with obvious enjoyment, producing such superiority that the backs did not seem to know what to do with the endless supply of good ball. An exchange of penalties was followed by a try on the blind side by Plummer, converted by Macaulay. But the backs did not function as a unit and continued to spurn their chances with incredible prodigality and only one more try was scored before half-time. If Giggleswick were pleased at being only 13—6 down, they could not have welcomed the start of the second half. Within three minutes the School had moved further ahead with two more tries by Marsden. Though the Giggleswick pack struggled manfully, they could not score and the Ampleforth backs were at last beginning to show their mettle. Their sharpness was telling and further fine tries were added by Marsden and Hamilton-Dalrymple. The latter's three tries were superb efforts and a just reward for his determined second-half efforts.

Won 49—6.

*v.* SEDBERGH (at Ampleforth, 19th October)

SEDBERGH started this match in such a way as to suggest that they were far too good for the XV, winning the first rucks, making a classic break in the centre and kicking .. penalty . . . all in the first three minutes. But that galvanised the School into action A long Macauley kick took them immediately into the Sedbergh 25 where they camped long enough for Macauley himself to go over from a winning ruck. A high kick to the posts brought the second try a few minutes later scored by Marsden, and though Sedbergh reduced the leeway to 10—6 with another long penalty, the School were now well in control and a superb piece of play brought Marsden a second try near the posts which Macauley converted. But Sedbergh were by no means finished and at a short penalty they foxed the School and ran in a very good try on the left wing to bring the score to 16—10 at half-time. It was anybody's match and the XV now produced their best piece of football . . . two lightning rucks on either side of the field and swift and sure passing were enough to put Ainscough over on the left, a try promptly reduced in value by a third long penalty goal by Sedbergh. But the School were now controlling the play territorially and sealed the issue with a penalty. Though Sedbergh mounted a series of attacks through their powerful and speedy backs, their desperation was becoming apparent as time and again crushing tackles and brilliant cover defence snuffed them out. It was a splendid match in which both teams had played their hearts out at a very high level of skill and enterprise.

Won 23—13.

*v.* DENSTONE (at Denstone, 23rd October)

DENSTONE were a very young and inexperienced side and were not able to cope with the power and speed of the XV for long. Soon Moir, who had another fine game, had crashed over near the posts after a lovely high catch and run by Plummer. Marsden soon added to this with an admirable try made by Lintin and with Macauley converting one and Hamilton-Dalrymple the other, the School were twelve points up in as many minutes. Dyson then scored his first try of the season under the posts and the School scored again from the kick-off through Hamilton-Dalrymple on the right wing. A short penalty move enabled the School to score a fifth try and finish the half with a 23—0 lead. Denstone fought back well after the interval when the XV made several chances and then threw them away and it was only a penalty by Macauley and a second Dyson try that put the School further ahead. Denstone obtained just reward for their efforts in this second half with a well-judged penalty.

Won 37—3.

*v.* LEEDS G.S. (at Ampleforth, 26th October)

THE School made a slow start in this important match against a Leeds side with a high reputation. After some initial sparring it was Leeds who opened the scoring with a fine try in the left corner engineered by the powerful Staniland. Once again the reaction was instantaneous: stung to the quick, the speedy School forwards won ruck after ruck in their opponents' 25 but poor finishing and splendid defensive work by the Leeds' backs kept the School at bay and the only reward that the XV could obtain before half-time was a penalty kicked by Hamilton-Dalrymple. But no defence could hold out long against such pressure and not long after half-time Marsden put the School in the lead



with a good try in the same place in which Leeds had scored theirs. Five minutes later Dyson put paid to the threat of a Leeds come-back with a try near the posts, and at 13—4 the School could afford to relax. But there was no sign of that and as Leeds wilted under the pressure Macfarlane, who had demonstrated his pace throughout, scored in one corner and Hamilton-Dalrymple added two more in the other from openings beautifully carved out by Lintin. It was a splendid demonstration of powerful and speedy rugby by the XV in which every man played a notable part.

Won 27—4.

*v.* STONYHURST (at Stonyhurst, 9th November)

BAKER taken ill on the bus and unable to play; the pitch a quagmire after heavy morning rain; whatever the reason the School XV were not at their best, and they needed to be against a fine Stonyhurst side. Outweighted and outjumped in the tight phases they could only hope to make up by good rucking but it was Stonyhurst who showed all the fire and ferocity throughout the game. Despite an early penalty by Hamilton-Dalrymple, a fine kick against a strong wind, Stonyhurst controlled the game from the outset and spent long periods in and around the School 25. But the defence held, sometimes more by good luck than by good judgment, and Stonyhurst turned round to face the elements with only three penalties to their credit. It was not a winning score at half-time but the School never used the conditions in the same decisive way as their opponents and squandered some relatively simple chances. As time wore on and the School could make no impression, Stonyhurst got better and better and finally sealed the issue with a try in the final minutes to pull further away to a well-deserved victory. This was a great disappointment to all after their superb play in the matches before half term.

Lost 3—13.

*v.* ST PETER'S (at Ampleforth, 16th November)

FOR the second time in a week the School started slowly and without fire. For fifteen minutes a desultory game produced few sparks of life: the few that did occur fizzled out as the XV made careless errors with the possession they did obtain. Gradually things improved: Hamilton-Dalrymple got a second chance of a try from a Macauley kick, soon afterwards Bickerstaffe dummied his way through to score again and Hamilton-Dalrymple kicked a good penalty. But 11—0 at half-time did not satisfy anyone, least of all the players, and they began the second half with much more urgency. Tries began to come as the handling grew surer and the running more confident and despite a poor patch of ten minutes in the second half, St Peter's were gradually swamped by the pressure. Macauley, Marsden, Hamilton-Dalrymple and Stourton twice added tries during this period and Macauley converted four of them.

Won 42—0.

## THE TOUR

*v.* WHITGIFT (at Whitgift, 14th December)

THE fates did not smile kindly on the XV at Whitgift and as they trooped off sadly at the end of a disappointing match they could be excused for feeling that there is no justice. Within ten minutes of the start they were six points down through two well-struck penalities. Playing up the hill they were superb in the rucks and mauls and put constant pressure on a splendid Whitgift defence. Unfortunately Hamilton-Dalrymple and Macauley were off form with their goal-kicking and all this pressure added up to one penalty and several near misses. But the XV could not have been too worried to be 6—3 down at half-time. Playing down the slope, they dominated play completely but the little bit of luck that could have opened the gates continued to elude them. Marsden should have scored on the left before Hamilton-Dalrymple put over a long penalty to level the scores. Again heavy pressure was put on the Whitgift line, again a stubborn Whitgift defence refused to yield and then on what was Whitgift's second visit to the Ampleforth half and with what was the penultimate kick of the game, Whitgift succeeded with a very long and accurate penalty.

Lost 6—9.

*v.* BLUNDELL'S (at S.M.G. Twickenham, 16th December)

AMPLEFORTH elected to play against the wind in the first half and were soon attacking the Blundell's line. But a mistake forced by the hard-tackling Blundell's centre led to a penalty with which Blundell's made no mistake. Georgiadis, who played superbly throughout, put this right immediately with an unconverted try, but Blundell's regained the lead with another penalty when for the second time an Ampleforth defender lay on the ball too long. Once again the team though not playing well achieved an admirable try after

a fine ruck and a Bickerstaffe break in the centre put Marsden in. This gave the School the lead again, 8—6. A tragic accident then robbed the match of any point. Two players attempting to tackle Dyson from either side clashed their heads together with sickening force and were removed to hospital. The Ampleforth side rather lost interest and the Blundell's thirteen played quite superbly in the second half to hold the School to two more tries and two penalties. It was pleasing to record the spontaneous cheer with which the Ampleforth team greeted their courageous opponents as they came to the tunnel at the end of the game.

Won 22—6.

## THE SECOND FIFTEEN

THE 2nd XV won four matches and lost four. In spite of this average record it was a disappointing season because there was a nucleus of talent here which never developed. On form, this side need hardly have lost a match, but in the event the team lacked energy and the determination to win.

The first three matches showed the latent talent of the side. Against Pocklington, Barnard Castle and Durham the team scored 92 points for with only 14 against. The man of the match on these three occasions was undoubtedly H. P. Swarbrick at full back. Undeniably safe in defence, he swept into the attack with some beautifully timed thrusts and personally scored six tries in these three matches apart from adding conversion points. The threequarter line, under the leadership of S. J. Bickerstaffe, was beginning to run hard and M. T. Wood and F. Beardmore Gray on the wings showed pace and, although there was little guile about their play, they looked likely to score a fistful of points if given room to move. J. A. Dundas, although slow onto the ball at scrum half, threw out a useful pass, and J. Murray Brown at stand off had glue on his fingers and power in his boot.

With such a strong set of backs all that was needed was lots of good clean ball, and the tries were inevitable. Instead of which, in the next four matches against Scarborough, Sedbergh, Leeds and Ripon, the team scored 18 points for and had 83 against. The forwards just did not get the ball. There was no dearth of talent; too many of them failed to give of their best and throw themselves heart and soul into the game. In the tight they were pushed backwards; in the line-outs they allowed themselves to be outjumped; and in the loose they were never first to snap up the ball and feed it back. However, in the front row R. G. Burdell, although slow about the field in the loose, was a tower of strength in the tight. As a lock the Captain, C. M. Woodhead, was an energetic forward who got through a lot of work in all phases of the game. In the back row, the team missed N. Georgiadis when he was promoted to the 1st XV, but welcomed instead M. Tate who worked hard on the blind side. After much reshuffling of the side for the last game against St Peter's it was some consolation for those who had tried so hard throughout the season to end with a win.

The following played in the 2nd XV :

| | |
|---|---|
| Full back : | H. P. Swarbrick. |
| Wings : | F. Beardmore Gray, M. T. Wood. |
| Centres : | S. J. Bickerstaffe, M. C. Webber, M. Lucey, C. Holroyd. |
| Halves : | J. Murray Brown, G. Knight; J. A. Dundas. |
| Front Row : | R. G. Burdell, S. Low, S. Wright, A. Zmyslowski, D. Herdon. |
| Locks : | C. M. Woodhead (Capt.), J. Neely, D. Lonsdale. |
| Back Row : | N. Georgiadis, M. Tate, S. Davey, D. Thomas. |

The Captain awarded colours to : H. P. Swarbrick.

RESULTS

| | | | |
|---|---|---|---|
| *v.* Pocklington | A | Won | 28—4 |
| *v.* Barnard Castle | H | Won | 21—4 |
| *v.* Durham | H | Won | 43—6 |
| *v.* Scarborough 1st XV | H | Lost | 3—4 |
| *v.* Sedbergh | A | Lost | 11—37 |
| *v.* Leeds | H | Lost | 4—13 |
| *v.* Ripon A XV | A | Lost | 0—29 |
| *v.* St. Peter's | H | Won | 14—0 |

## THE THIRD FIFTEEN

THE 3rd XV once again had a good season, and this year was undefeated in seven matches scoring 232 points and conceding only 34 points. The vast majority of the points were scored by the two wings, J. H. D. Misick and M. A. Campbell, who were both decidedly quick. This gives some idea of the type of rugby played : it was fast, open and orthodox, in spite of the often heavy grounds. The forwards on all occasions, except against



Pocklington, dominated the opposition and gave the backs plenty of the ball. The backs moved the ball about freely and handled with great assurance. It was perhaps no coincidence that many of them were established cricketers. The Hon D. A. G. Asquith captained the side intelligently and dictated the open pattern of play. It would be invidious to single out names for special mention in a side which played so much as a team. Suffice it to say that the quality of rugby they played was sufficiently high to elicit the comment from one opponent : "if this is their 3rd XV I dread to think what their first is like" !

The following played :

| | |
|---|---|
| Forwards : | S. E. Wright, C. A. Vaughan, P. M. F. Langdale, N. Longson, D. J. Lonsdale, A. J. Hampson, D. P. Herdon, A. J. A. Tate, R. A. A. Holroyd, A. J. Zmyslowski, J. C. Neely, C. A. Graves, S. P. T. Low. |
| Backs : | A. Stapleton, M. K. Lucey, J. H. D. Misick, C. J. A. Holroyd, Hon D. A. G. Asquith (Capt.), M. A. Campbell, G. J. Knight, N. S. Forster, D. G. J. Reilly, J. P. Pearce, Hon B. J. Smith, T. M. Lubomirski. |

The following were awarded their colours : Hon D. A. G. Asquith, M. A. Campbell, N. S. Forster, A. J. Hampson, G. J. Knight, P. M. F. Langdale, N. Longson, J. H. D. Misick, C. A. Vaughan and S. E. Wright

The results were as follows :

| | | |
|---|---|---|
| *v.* Barnard Castle 3rd XV | Won | 32—4 |
| *v.* Pocklington 3rd XV | Won | 20—4 |
| *v.* Giggleswick 3rd XV | Won | 46—6 |
| *v.* Scarborough College 2nd XV | Won | 74—0 |
| *v.* Leeds 3rd XV | Won | 18—14 |
| *v.* St Peter's 3rd XV | Won | 26—0 |
| *v.* Archbishop Holgate's G.S. 2nd XV | Won | 16—6 |

## UNDER SIXTEEN COLTS

THE season started badly with the loss of the side's key winger Harney with a broken leg in the first full practice game. This was a blow to the boy as well as to the team. Three basic problems had to be solved before the school games began. Firstly the side needed to find a dominant back row combination; it was obvious that the ball could be won from the set pieces, but the early practices showed that there was not much being developed after that. The problem was resolved by moving Reid into the back row to join O'Rorke and Roberts. This trio developed into a fine combination both in attack and defence They were responsible for the setting up of many of the side's tries and the defensive record of the side indicates their influence. With Reid's removal to the back row a second problem was created in the front row. Sandeman took the loose head side and Chambers was eventually brought into the tight head position to add much needed bulk and stability to the pack. Between these two Duckworth hooked extremely well and generally made sure we had a good supply of the ball. It should be added that his ability as a thrower added a great deal to the sides success in the line-out. The second row was occupied by Robertson and Craston. It was pleasing to see how well the former developed his line-out play during the season. The pack was very firmly anchored by Craston both in the set pieces and in the loose; his leadership of the pack was first class and he can be well pleased with the work rate of his eight. The third problem lay on the wing. With Harney's unfortunate departure two large gaps needed to be filled. One of the places was taken by Beck, who made a somewhat meteoric rise from a wing forward position on the set below. What he lacked in skill he made up with fierce determination and a whole-hearted approach. As his technique improves he can look forward to better things. Macfarlane offered speed to the other wing position, but there was a lack of directness about his play when it was most needed and eventually his place was taken by Hadcock. After a hesitant start he showed that he is very capable in this unaccustomed position. It was good to see his confidence growing game by game. Inside these wings Lomax and Corkery worked quite effectively in the centre. The former ran strongly and once he learnt to control the force of his passing the wings prospered. He was still inclined to take a little too much onto his own shoulders, especially when the game was tight. Corkery after some early indecision developed into a key member of the back division. He worked well with Willis and showed that with the subtle use of a dummy he was capable of making a good break. The half backs complemented each other well. Willis played more of a linking game at fly-half; it would have been nice to see him trust himself more on the break, because he has the ability to run well with the ball. His kicking was generally first class and he gained much valuable ground for his pack. His place kicking developed and he kicked several vital penalties. Quirke was a much improved player at scrum half. He started the season as a runner with an uncertain pass. He worked on his service assiduously and by the end of the season he was delivering a long, fast pass. It was a pity that he began to

enjoy passing so much that he tended to neglect his break. Behind them all Day had an excellent season at full back. He caught well and was always ready to counter-attack with flair. His tackling was generally sound and decisive. He must improve his kicking technique if he is going to make the grade higher up. Others on the set who showed enough potential to make the grade further up the School were Foley who had an excellent game against Leeds, Thornley-Walker and Fraser.

The season started with a satisfactory win over Pocklington in a rather ragged game. The side played well in patches, but too many errors prevented a good rhythm being established. The side took some time to establish itself against Durham, but once Day had made the initial break from the back, Lomax's strong running backed up the work of the forwards to produce a good win. In contrast the side started well against Newcastle and soon established what was a winning lead. It was especially pleasing to see the way in which the side could soak up pressure and still finish the game strongly. The Sedbergh result was disappointing. The forwards played well and produced enough ball for the game to be saved. Sedbergh took their chances whereas we did not. The Ashville match is best forgotten. We had enough opportunities in the first twenty minutes to win half a dozen matches, but had to be content with a penalty goal which was enough to win the game. Stonyhurst provided a very exciting game. Playing with a strong wind in the first half a penalty goal did not seem enough of a lead. However, good rucking and some fast handling saw Beck go over for an unconverted try. Stonyhurst replied with a try on the blind side of a ruck. A last minute penalty when one of our centres went off side under the post saw them draw level. Even then we had a chance to snatch the game when an excellent penalty attempt kicked by Willis into the gale saw the ball swing agonisingly round the wrong side of the post for the ball to be touched down and the final whistle to go. The St Peter's match was played under very difficult conditions. Early chances were thrown away with some abandon, but an excellent threequarter movement, following heavy Peter's pressure, saw Hadcock make a determined dive to score. This heralded a prolonged onslaught by the pack to take control of the game against a heavier pack. Some of the rucking in this game both in attack and defence was first class. The game against Barnard Castle started with a bang. Some impressive play brought tries to both wings. Then we sat back and allowed them back into the game. A converted try from an interception just before half-time brought them within reach. But once again the pack took control and we finished the game strongly, pressing for points. The term finished with what was probably the best game of the season. The game at Leeds was played in extremely dry conditions; on the previous day's practice we had been paddling around the bottom of the valley! The game developed into a battle between the Ampleforth forwards and the fast Leeds backs. They went into an eight-point lead with two tries in quick succession. The deficit was cut back by a penalty and the lead changed hands with a converted try. Leeds went ahead again with another try just before half-time. The second half was keenly fought and Ampleforth went ahead with a well conceived try from a line-out peel. Leeds gained the initiative with a converted try by their full back. As the game entered its last seconds a determined Ampleforth attack produced two well-developed rucks and good possession on the left. Quick passing looked likely to produce an Ampleforth score, but an interception saw a breakaway try for Leeds right on the final whistle. An exciting game, excellently refereed.

In conclusion the season can be summed up in three words; enjoyable, frustrating and to some extent successful. The success of the side can be deduced from its results. The frustration lay in the fact that carelessness and lapses in concentration at vital times meant the team did not turn their superiority into points. The enjoyment lay in the vigour and the humour with which they tackled the training and the games. It made the job of the coaches that much more easy and pleasant. The team developed a happy and sound team spirit and full credit must go to Craston as captain for this approach. He had an excellent season as captain and the success of the side does credit to his rugby brain.

Team: Day, Hadcock, Lomax, Corkery, Beck, Willis, Quirke, Sandeman, Duckworth, Chambers, Craston, Robertson, Roberts, O'Rorke, Reid. All these were awarded colours. Also played: Thornily-Walker, Fraser, Foley, Macfarlane.

RESULTS

| | | | |
|---|---|---|---|
| *v.* Pocklington | H | Won | 23—9 |
| *v.* Durham | H | Won | 21—0 |
| *v.* Newcastle R.G.S. | H | Won | 14—6 |
| *v.* Sedbergh | A | Lost | 6—10 |
| *v.* Ashville | A | Won | 3—0 |
| *v.* Stonyhurst | A | Drew | 7—7 |
| *v.* St Peter's | H | Won | 13—3 |
| *v.* Barnard Castle | A | Won | 8—6 |
| *v.* Leeds G.S. | A | Lost | 13—24 |



## UNDER FIFTEEN COLTS

AFTER a disappointing season last year, this side started with an unenviable reputation; it was not expected to win many matches. Suspicions were confirmed and it came as no surprise when we lost heavily to an admittedly very good Pocklington team, largely through not tackling a fast and large back line. Hopes, however, rose when we drew with Giggleswick, having indeed dominated the game and only missing victory by an unlucky try at the final whistle. They rose still further (rather shakily) when Scarborough were actually beaten, in what must have been one of the scrappiest games played at this level for years; each side brought out the worst in the other, and there was little clean ball, rucking or passing. After this there were indeed setbacks: we lost to Leeds, our invaluable scrum-half being concussed in the first five minutes of the game, and conceded a draw to St Peter's, again by a try on the final whistle (though this time one must grant that it was according to the run of play). But in the last three matches, all victories, the team had really come together and matured, playing penetrating, confident, exciting rugby, and in the three games scoring 21 tries. The team now knows its strength and can go forward confidently to complete its season next term.

Throughout the term inspiration has come from the cheerful and lively captain, Moody, who kept up morale in mediocrity and always provided a fine example as a storming No. 8 forward, full of initiative and drive. He was well supported in the forwards by the second row; Healy joined the side as a rather raw and coltish player, but developed into a controlled and vigorous source of power, excellent in line-out and loose; Brennan also learnt a lot, and used his size and enthusiasm to great effect. The wing-forwards were both a joy to watch, though perhaps a little small: Gargan made up in mobility and sureness what he lacked in weight, and Danvers was a solid, hard-working blind-side. Carr's hooking secured us the majority of ball in the tight in almost every game, and he was supported by a pair of promising props, Berton and Ruane.

In the backs perhaps the halves were the most inspiring players. Webber still needs to learn to pass both ways, but his initiative and fearless tackling were a tremendous force; one is surprised that he was not concussed more often! Many sides thought Pope at fly-half too slight to worry about—and then found time and again that he had jinked right through them. Similarly Wakefield at full back looked small enough to be harmless, but, though a bit slow, his fielding was faultless and his tackling unflinching. Alleyn's contribution on the wing can be judged from the fact that he scored 15 tries in nine matches. This also speaks well for the centres, the determined Dunn (who was also the nearest approach to a kicker in the side) and Minford, who arrived late into the set, but soon proved his worth and penetration.

So, after a doubtful start, this team show every sign of welding together into a useful and powerful side.

The following were awarded their colours: R. Wakefield, E. Alleyn, C. Dunn, A. Pope, D. Webber, N. Carr, N. Healy, J. Brennan, M. Gargan, C. Danvers, B. Moody (Captain); the following also represented the School: E. Troughton, S. Hardy, J. McDonald, A. Minford, E. Ruane, P. Berton.

RESULTS

| | | | |
|---|---|---|---|
| *v.* Pocklington | A | Lost | 4—40 |
| *v.* Giggleswick | A | Drew | 10—10 |
| v. Scarborough | A | Won | 10—0 |
| *v.* Leeds G.S. | A | Lost | 14—18 |
| *v.* Ashville | H | Lost | 6—16 |
| *v.* St Peter's | H | Lost | 4—8 |
| *v.* Barnard Castle | A | Won | 28—8 |
| *v.* Coatham | H | Won | 36—4 |
| *v.* Archbishop Holgate's | H | Won | 32—4 |

## UNDER FOURTEEN COLTS

Played 8, Won 5, Lost 3. Points For 109, Points Against 85

THE XV has matches next term when a final judgement can be passed. There were and remain two weaknesses: a failure of six of the forwards to tackle low first time, and a small threequarter line easily dwarfed by all opposing teams. For the rest this XV can be compared with the best of young teams of the past and their record in the years to come will surely prove this point. The statistical record is meaningless at this age-group for a variety of reasons and this XV was unlucky: it outplayed in the end all its opposition and fell only to vast and fast centres. One side actually played its No. 8 forward in the centre because "it was the Ampleforth match"; in a second match the XV won every set scrum of the game but was prevented from turning possession into tries; in a third the XV lost Dundas in scoring a try after five minutes, two others were injured and the team had to try out four scrum halves during the match. This was not a lucky side, but it is a very good one.

All sorts of conditions had to be coped with: only once was there the traditional "dry ball" and the XV ran up 30 points; four times they alternately played on a firm but slippery field and on a pitch more or less under water. The side therefore had to learn to play various types of game and they succeeded. It took a month to sort out the team and get it to play together; thereafter the boys played as a team, encouraged each other, enjoyed themselves as one.

The importance in modern rugby of the tight was shown to good effect in that the front row dominated throughout and, well supported by intelligent and skilled scrum-magers, pushed back all opposing packs by the end of the game despite often being smaller and lighter than their opponents. Schulte is rock-like though not yet as good in the loose. Plowden grew in strength and confidence and Dunhill as hooker, who replaced the more than useful Weld-Blundell, emerged as a most talented all-round player, thick-set, a quick striker, and good in the loose. Roberts had not played rugby before this term; by the end he was the best tackler among the forwards and far and away the most improved in each game. Neely relished the cut and thrust in the loose, jumped well in a line-out formation that at times was very good, at times below par: they did not block well or break through at speed. Behind them was the key to this side, the back row, all from St John's and a gifted trio: Beale used his weight well, Read after a spell on the wing returned to lead the forwards, and at the centre of every breakdown and most attacks close to the scrum was Sankey, an intuitive and intelligent player who only needs to discover an electric change of pace to have every rugby gift. He was the player of the season.

Not much behind Sankey was the tough and quick-thinking Dundas. Much was demanded of him from the base of the scrum because on few occasions was it possible to throw out a series of long passes; more often, he was needed to vary the play, kicking into space or darting up the blind-side. He controlled the tactics well and supplied the kicking accuracy which Duthie, fine player though he will be, lacks—largely through failure to practice. Duthie passed well, ran sensibly and improved his defensive positioning. Hattrell and McKechnie learnt much at centre, the former providing well-timed passes for his wings but lacking bite in defence, the latter thrusting usefully forward, tackling reasonably safely and overcoming limitations in handling and passing. Paviour on the right wing will be a very good player once he overcomes an annoying habit of cutting inside and strengthens his defence—he runs with fine balance. On the left wing Graves, Maxwell Scott, Read, O'Kelly and eventually Burnford were all tried, the last named a potential forward of some drive who ran well, tackled safely and began to look the part. Behind them all and one who inspired the team with confidence was Bianchi, who never dropped a catch, rarely knocked on, attacked at all times by kicking the ball upfield or linking with his wings, and who tackled safely except for opponents twice his size and his speed. Never did he allow failure to upset him and he was one of the first to appreciate the value of team-work.

The XV tried to play good and open rugby. They had to resort to nine-man stuff on occasions and even then there were moments to savour, in particular the way the XV learnt to understand that different days need different tactics. After half-term they learnt quickly and well. Once the team played seven forwards with Sankey doubling the centres and still the forwards dominated, but the moment to remember as always in rugby is the third phase ruck and speed of passing to the wing achieved to perfection by this side early on at Scarborough.

Many in the set did not play in a match but such is the overall strength that half a dozen could find their way to the 1st XV when they grow. The skills are there and the remainder played an important part in making the Under 14's such a good side.

Team: R. Bianchi; M. Paviour, M. Hattrell, M. McSwiney, R. Burnford; M. Duthie, D. Dundas; M. Schulte, M. Dunhill, C. Plowden; J. Neely, A. Roberts; M. Sankey, J. Read; E. Beale.

Also played: G. Weld-Blundell, P. Graves, M. O'Kelly, M. Maxwell Scott.

The Captain of Rugby awarded colours to: J. Dundas, M. Sankey, M. Dunhill and R. Bianchi.

### THE HOUSE MATCHES

The opening round of the House matches took place in very muddy conditions and did not turn out to be as one-sided as was expected. True, the favoured sides won but in the case of St Hugh's they made very hard work of beating a St Dunstan's side largely inspired by Dyson. The big St Hugh's pack was slow and lethargic but in the end they took control and won 13—0. St Bede's, too, found the mud a handicap and though scoring twice in the first few minutes through Misick, they soon realised they were in a match: Thorniley-Walker, Hamilton-Dalrymple, Caulfield and Knight saw to that.

The big battalions made short work of their opponents in the next round. St John's, for whom Marsden was in prime form, beat a courageous St Wilfrid's 32—4. St Thomas's, with their usual enthusiasm, found no difficulty with St Hugh's beating them 34—3 in spite of the stirling efforts of Stourton and Davey: the speed of Plummer, Macfarlane and Beardmore-Gray, the height of Neely (what a forward this boy could be!) and the guile of Wright were too much. St Aidan's demolished St Cuthbert's whose long reign as House champions thus came to an end. Hard though Ainscough and Macaulay tried, St Aidan's carried too many guns and Beck, Sutherland, Duckworth and Elliot all had their moments of glory. The only close contest was that between St Bede's and St Oswald's where the balance of power swayed back and forth for an hour. 7—7 and down to 14 men St Bede's just had the ability to clinch things with a goal ten minutes from time. It was a scrappy match in which Elwes, Vaughan, Webber and Dundas did some great work for St Bede's while Vincenti, Tomkins and Herdon were prominent for the losers.

The match between St Aidan's and St Thomas's in the semi-final was one of the few occasions when a House match rose to a high level. It was played at a cracking pace with every man doing his utmost for his side. Moir and Pearce distinguished themselves on the losers' side while all the St Thomas's backs shone from time to time and were led with ferocity throughout. St Thomas's pleasure in victory was only equalled by the graciousness of their opponents in defeat. The other semi-final provided a stark contrast. The vindictive nature of the support did not help matters on the field where apparently the spirit of the laws was abandoned. None of the 30 players nor the unfortunate referee could have gained much pleasure from the game.

Fortunately the final did not produce a similar sort of performance. The game was a good one with St John's being clearly the better side. Lucey at scrum half had a brilliant match continually probing and switching the point of attack, and the St John's tactics of playing the ball to Marsden paid dividends with two well-taken tries. Nor did Roberts on the other wing let the team down . . . some tackles of Beardmore-Gray were a delight to see. The St Thomas's pack in the second half briefly threatened to take charge but when a relatively simple penalty struck a post, they faded again and St John's went on to a well-earned 16—0 victory.

In the Junior final, St Bede's easily disposed of St Hugh's, winning 30—0. They started at a great pace scoring two quick tries with Healy, Webber and Dunn in the van. But St Hugh's ably led by Moody held them to 12—0 at half-time and it was only in the last quarter that St Bede's ran away with the game.



## SWIMMING

Swimming maintains the momentum of the summer season quite easily till about half term, after which interest reduces and one is left with only the more dedicated swimmers till the revival in the early part of the spring. There is, however, room for some competition, and this term was no exception. We had one swimming match, a "B" team against Scorton Grammar School for the junior age groups. This gave several swimmers a chance to appear in other than their usual strokes, and others an opening into match situations sooner than they expected. It was therefore a Good Thing.

In York District races, C. Moore was 3rd in the Open 100 m. Freestyle and N. Mostyn 8th. S. O'Rorke was placed 4th among the Juniors. C. Healy was 2nd in the Junior 100 m. Breast, P. Ritchie 6th and N. Mostyn 7th. S. Ashworth was 4th in the Open 100 m. Butterfly, and 5th in the 200 m. Medley. As he had to swim heats in both, he succeeded in his object of setting a School record in the latter.

It is very difficult in our area to find any competition for water polo, but we did have an Under 16 match at Scarborough in November, which we won 5—2. This team has some promising players, and when they are a little older we should have some water for them to play in, and they ought to get somewhere. Former swimmers may be interested to know the first foundations of the pool are already laid and work is in progress.

## SQUASH

Barnard Castle were kind enough to provide some good opposition for us in one of the two matches played this term. The team played better than we had dared to hope and only lost 2—3 in a match in which some of the game scores were very close. In the match against the staff the boys won 5—3 and it was of some interest that the enthusiasm and determination of the boys is such that we can expect a good team before very long. In a year in which the building of our courts has started we are again indebted to Major and Mrs Shaw for allowing us the use of their court so frequently . . . we are indeed very grateful. There was not much to choose between M. Railing and C. Holroyd in playing ability and these two were much in advance of anybody else. In the open competition for the Daly Cup, M. Railing defeated C. Holroyd in the semi-final match more easily than was expected and he went on to take the Cup.

# JUDO

A. Gray and T. Fitzherbert, Blue bottom and Green top respectively, left at the end of the Summer Term, leaving the Senior belt—Charles Holroyd—a Top Orange. A second setback was the illness, during the holidays, of Mr Callighan, whom we all missed, and to whom the Club owes so much. We all hope he has a quick recovery.

Not untypically, Mr Callaghan had everything organised, and Mr Leng, a first dan Black belt, very kindly came over every Wednesday night. We would like to thank him for his patient coaching. Despite poor attendance from the senior part of the Club we were able to overcome the two major setbacks with Mr Leng's coaching, and the vastly underrated skill of Holroyd, Fitzpatrick and De Larrinaga, more than offset the loss of Gray and Fitzherbert.

For next term it would be good to see more regular attenders from the second years and above. The future of the Club seems secure if we can get over the next few years, with a lot of skill in the Junior House and in the first year of the Upper School, notably N. Van den Berg (A), Bright, Robinson and Gruenfeld in Junior House. However, there is a notable lack from the second, third, fourth and fifth years, and it is on these people that the Club depends for the next few years. We shall miss C. Holroyd who is leaving and will leave the Senior belt with M. Campbell, a bottom Orange.

Mr Leng graded 21 boys before half term and notable achievements were, C. Holroyd Green top, N. O'C-Fitzpatrick, bottom Orange, C. de Larrinaga top Yellow, and in the Juniors, N. Van den Berg, Robinson and Gruenfeld gained Yellow belts.

M. Campbell. (*Captain*)

# FENCING

This term saw the advent of Mr Miller, an officer from the Army Physical Training Corps, and a senior coach in the Amateur Fencing Association. He is a highly proficient school fencing coach alongside Ampleforth's own, Mr Henry. Mr Miller's method of instruction has met with considerable success especially with respect to the A.F.A. award system. The popularity of fencing in Ampleforth is now gaining momentum, and there are 26 members of the Club in the Senior School, and countless numbers wishing to join in Junior House.

The foil team is made up of three members, selected from a total of 23, and was headed by the very technical and accomplished fencer, T. Clarke. In the match against the Army Apprentice's College, T. Clarke proved himself to be a consistent fencer, although his technical abilites tended to hamper his performance on the piste. J. Nolan certainly distinguished himself in combat, in spite of shortcomings in footwork. J. Boodle also fought well, and is a solid third member of the team.

The Sabreurs were led by the School Captain, M. Hudson. His light touch and firmness of style stood him in good stead, although his fleche attacks lacked form. M. Giedroyc, backed up by his quick reactions and good style, fenced ably, although he lost a few points owing to malparries. A. Cuming displayed a good head for combat and a certain calm while fighting, in spite of various shortcomings in technique.

In the match against Army Apprentices' College, Harrogate, the overall result was a draw after an exciting evening's fencing

Sabre: Won, 5—4.
Foil: Lost, 4—5.

# THE BEAGLES

To make the record complete this account should start with the Puppy Show at the Kennels on Saturday, 27th April. It was an honour to have so distinguished a judge as Captain C. G. Barclay to do the job with Richard Fitzalan-Howard. A fair entry were soon sorted out, Mrs Evans, Mrs A. Teasdale and Mr Hodgson in that order winning the prizes for doghounds with Villager, Viper and Airman respectively. Winners in the bitch class were Violet (Mr J. Mackley), Absolute (Mr B. Preston), and Housemaid (Mr A. Smith). Mr Hodgson won the couples class with his couple, Airman and Huntsman from Mr Smith's Archer and Housemaid. This was, as usual, a happy occasion with a good gathering of friends and supporters.

It was nice to find Robert Campbell, now Master of the Garth and South Berks, one of the judges at the Great Yorkshire Show at Harrogate. In the morning there Rallywood was placed third in the Class for Entered Dogs and went on with Richmond to win the cup for the best couple. After lunch Violet won the unentered bitch class and Duchess was placed first in the brood bitch class and made Reserve Champion. This was a more successful year than we have had for some time.



The Peterborough Show in the following week was as always a most enjoyable occasion, made the more so by the kindness of Lord and Lady Gainsborough, though once more we came back empty-handed. Most of the prizes were collected by the Christ Church.

The new season opened with S. P. Roberts Master and hunting hounds, C. E. Lees-Millais and B. P. Hornung whipping-in and F. R. Plowden Field-master. An exceptionally late harvest delayed the opening meet until 12th October. The day was fine and a good field saw several hares hunted, mostly around the White House. It was sad that today saw the burial of George Todd of Gillamoor, a friend and supporter of many years standing as of all the local Hunts and sporting events. He had been almost a cripple for many years and his courage was an inspiration to all who knew him.

Conditions were good in October and there were some enjoyable days, particularly at East Moors on the 19th and Beadlam Rigg on the 26th. The month then ended with another sad loss in the death of Billy Wilson, perhaps one of the best known figures in the district, particularly during his many years with the Sinnington terriers.

It was a great disappointment that fog prevented hunting at Goathland on 6th November since Philip Burrows of the Bolebroke was out with us. However, conditions were better on the 9th at Grouse Hall when he was able to see hounds and officials at work. There followed a really wild day at Lastingham when for several hours the pack was completely lost—and might still be but for the quick action of Mrs Featherstone in bringing news of them still hunting in the dark near Spaunton Lodge. Then, after several good days and typical hospitality (Ousegill, Levisham and Blansby Park come to mind) again a good day ended—at Low Mill—with several couples missing and the consequent night expedition to try to collect them later. In this case the hounds were collected from both Farndale and Rosedale. In spite of the many bantering suggestions that it is so, this practice of leaving hounds out is not becoming a habit!

# THE VENTURE SCOUTS

In April, *Scouting* magazine challenged Venture Scouts all over the country to walk from side to side of a 1 inch Ordnance Survey map. We planned a route across sheet 90 (Wensleydale) from Ingleton across Ingleborough, Pen-y-ghent and Great Whernside to Lofthouse in Nidderdale. This was a distance of about 32 miles which involved 6,000 feet of climbing. On the first Sunday of term we were up at 4-0 a.m., Fr Richard said Mass for us at 4-30 a.m. and we were on our way. Michael Robinson drove us to Ingleton and at 7-45 the walkers (Mark Willbourn, Ian Millar, Phillip and Tom Francis and Shorty Longson with Gerard Simpson and Paul Hawksworth) began the ascent of Ingleborough. We arrived at Lofthouse at 9-40 p.m., exhausted but content. Our entry for this competition was "Highly Commended" by the judges and won us a £2 book token.

The annual Raven weekend was held in October when about 60 Venture Scouts and Ranger Guides from the County joined us at the lakes for an outdoor activities weekend. One new innovation this year was the opportunity to do some sea canoeing.

Our Pennine weekend was not very well attended—unfortunately it clashed with House matches—but it was very much enjoyed by those who went (Mark, Tom, Peter Blakeney, Michael Hornung and Gerard). On Saturday evening the Kingsdale Master Cave was visited. We made the through trip of Heron Pot on Sunday and on Monday joined the Junior House Scouts at Ingleton to hike over Ingleborough.

The term finished with a small climbing expedition to Peak Scar and a sports afternoon organised by the Rangers at Easingwold.

# THE SEA SCOUTS

To commemorate the 150th anniversary of the Royal National Lifeboat Institution, the Scout Association launched a nationwide operation on 5th/6th October to raise £100,000 to buy the RNLI a new lifeboat. It was decided that our Operation Lifeboat would take the form of a 24-hour sponsored boating operation. The organisers, Simon Durkin assisted by Simon Allan, made preparations with the help of the committee. Shifts and rotas were worked out and unfortunately the maximum possible length of sleep was found to be four hours.

As soon as classes finished at 1245 on the Saturday, a rigging and course-laying party were driven over to the lake and sailing started at 1400 with some of the first crews arriving with seconds to spare. All went smoothly, with a cooked supper, until the first canoe capsized about midnight trying to take a corner too fast. James Hopkins was rescued by the safety boat within seconds and the 24-hour brew of coffee was ready

waiting for him by the camp fire. The second capsize occurred as the monks back at the Abbey were waking up. Breakfast, taken in two sittings, witnessed a tired and weary group although spirits were still high. The Mass at 1000 saw the last of the good weather. At 1400 the tiring ordeal ended with an excellent lunch cooked by John Lennon and Mr Musker who didn't stay to eat his handiwork. Through all this, the Troop raised over £116 for the RNLI.

The next major event was the visit of Lieutenant-Commander Weaver to give us our annual Admiralty Inspection. This began with a formal inspection in the Junior House Scout Room: the turnout was fairly good. While the Inspecting Officer and Scouters had lunch in the Guestroom, the Sea Scouts were transported to the lakes by Fr Alban to prepare. When Cmdr Weaver arrived he sprang a man overboard exercise and a first aid exercise on the gig's pulling crew who had been waiting to transport him. Apart from splinting (very efficiently) the wrong leg of the "casualty" they did very well and then, under Mike Page as Coxswain, proceeded in more sedate fashion with Cmdr Weaver aboard. A red distress flare initiated a Breeches Buoy rescue by a team led by Ben Edwards. All the gear was carried in a boat and erected from shore to shore in a little over an hour. Meanwhile Julian Stourton co-ordinated a variety of training on shore; Simon Durkin organised a most original waterborne obstacle race which involved canoeists paddling through knots tied in a heavy hawser to undo them and sailing dinghies half capsizing so that a baton could be removed from their mastheads by a pulling dinghy. Simon Allan had organised a canoeing display involving formation paddling and rescues. James Hopkins, cutting firewood with an axe, gave himself a very nasty cut right in front of the inspecting party on their way to tea at the Q.M. This turned out to be a plastic imitation wound to demonstrate that John Lennon's party was capable of doing more than just make tea. Cmdr Weaver, in talking to the Troop at tea, pronounced himself well satisfied and congratulated us.

As the Land Rover was out of action for much of the term we only had two windypit expeditions. Instead of our usual Pennine Weekend, several members of the Troop organised their own overnight hikes. There was sailing at the lake every Saturday and Aidan Petrie and Mark Duthie were among several who reached a very creditable standard in just one term.

At half term Mr Musker led an expedition to Ben Lawers in Scotland and in the space of five days most boys climbed eight Munroes, Patrick Mann achieving his twenty-first. They were very lucky with the weather and one day climbed above the clouds and saw the neighbouring summits piercing the cotton wool into the sunlight. Ptarmigan were seen in mid change from brown to white.

At the end of the term, Mike Page (who has been selected as a member of the North Yorkshire Troop going to the International Jamboree in Norway) and Ben Edwards and Simon Allan ended their terms of service on the Committee and their places were taken by Richard Burnford, Maurice Hall and Peter van den Berg.

SIMON ALLAN, SIMON DURKIN.



# THE JUNIOR HOUSE

WE became a three-year-house for the first time in our history when we opened the School in September. So we changed our form names. The first form is for ten-year-olds, the second for eleven-year-olds, the third for twelve-year-olds. The three forms are meant to match the three dormitories but life is never as neat and tidy as all that so the match is not exact. Our ten-year-olds settled in and made themselves at home straight away. It was good to welcome Mrs Nelson and Mrs Bunting who came to help teach them, Mrs Nelson in the English department and Mrs Bunting in the pottery shop.

## DIARY LANDMARKS

THE term started on 10th September and everything began with a rush: there were music tests on the 11th; the Schola performed for the first time on the 15th and the first concert took place on the same day; the first judo lessons, the first lecture, the first meeting of the Choral Society and the first scout camp all took place between 18th and 21st September. The cold weather came on the 25th and some kind person put the heating on for us. October saw four rugby matches on the 9th, 16th, 22nd and 26th. There was an excellent Ryedale orchestral concert on the 6th. The long holiday weekend, 11th to 13th October, brought plenty of sun with it. Most of us had flu injections on the 18th. John Clegg played the piano for us on the 20th. The Retreat took place on 28th and 29th October and the half term holiday started on the 30th.

There were five rugby matches in November on the 6th, 13th, 20th, 26th and 30th. The Yorkshire Baroque Ensemble came on the 10th and there was another long holiday weekend, again with good weather, between 16th and 18th November. James Raynar went home on the 24th, fell off his horse and broke an arm. The big Choral Society concert took place on the 28th. The last match of the term happened on 3rd December. There was a bread strike so there were no packed lunches on the 7th. The Schola performed the Messiah on the 8th, the exams. started on the 9th and everyone was away on the 13th.

## FIRE PRECAUTIONS

THERE was relief when the last of our fire improvements, the doors, were installed during the term. Fire sirens, smoke detectors, heat detectors are all in as well and all these bits of equipment were tested privately at half term and publicly for the first time on 12th November. The fire doors had two immediate and unforeseen effects: the place is much warmer, which is nice; and although there is much less noise, nobody can hear the House bells, which is not so nice.

## CONCERTS, LECTURES, FILMS

THE opening concert of the term took place on 15th September, Imogen Cooper and David Bowman playing Mozart, Fauré, Schumann and Dvorak on two pianos. Half the House went to the theatre to listen to Major Chapman's talk on the Mount Roraima expedition in South America. There was a concert on the 22nd by Old Boys Patrick Newsom (cello) and William Howard (piano) who played Beethoven, Debussy, Rachmaninov. On 6th October there was a first class concert by the Ryedale Orchestra which played a Wagner prelude, Bruch's violin concerto in G minor and Brahms' 1st symphony. John Clegg played Haydn, Beethoven, Fauré, Granados, Ravel, Debussy for us on 20th October. The Yorkshire Baroque concert on 10th November was particularly interesting and was the last of the term.

We thank Fr Geoffrey for arranging fifteen films during the term. They were all good but the most popular seem to have been *How to Steal a Diamond in Four Uneasy Lessons*, *On Her Majesty's Secret Service*, *The Magnificent Seven*, and amazingly enough, *The Further Perils of Laurel and Hardy*.

## SCHOLA AND CHORAL SOCIETY

THE speed at which the Schola gets down to work is impressive. New trebles arrived on 10th September, were tested on 11th September and the reformed choir was good enough to perform at Mass on the 15th. Rehearsal times are now built into the timetable and this makes a chorister's lot much easier. Liturgical duties in the Abbey church apart, the Schola's main aim during the term was a performance of the Messiah which seems to be becoming an annual event. It was well done on 8th December in a packed church. There are seventeen Junior House boys in the Schola.

The Choral Society rehearsed once a week for a concert which took place on 28th November. Charpentier's Messe de Minuit was performed and we produced 44 of the 63 trebles at work that night.

## ARTS AND CRAFTS

THERE were about 20 members of the House attending Mr Bunting's art classes during the term. The main class of the week took place every Sunday and an extra class on Friday was also available. As many as 76 took carpentry lessons from Fr Charles, Fr Matthew and Br Christopher. The shop was open every Monday and Friday afternoon and on three evenings a week. Clay modelling in the pottery shop was available for the first form on Tuesday and Wednesday mornings

and these classes were taken by Mrs Bunting.

### SCOUTS

THE Autumn Term's scouting started with a very successful camp at Laskill for third-form members. It was our first visit to that site but not, we hope, our last.

In October there was a long weekend training camp for Patrol Leaders and their assistants and some of them also undertook the weekend hike-camp required for the Advanced Scout Standard. The Senior Patrol Leader is Simon Hare. Andrew Morrissey is his deputy and the remaining six Patrol Leaders are Peter Scotson, Edward Gaynor, Richard Millar, Timothy Copping, Giles Waterton and Richard Robinson.

Members of the second form were invited to try out scouting and were gradually absorbed into the troop in the course of the term. Their first chance of a major expedition came in November when 36 of the troop spent a very enjoyable weekend in the Pennines, based on the Ingleton Youth Hostel. The weather was perfect and we enjoyed two splendid days in the fascinating limestone country with impressive waterfalls, caves and strange rock formations. Our first hike took us past the Ingleton waterfalls to Rowten Cave and Yordas Cave, both of which can be investigated with safety by ordinary mortals. We also saw a man hauled on a stretcher out of the 350 feet deep nearby Rowten Pot, where a cave rescue practice was in progress. We were grateful for the help of the Venture Scouts who joined us for our second hike over Ingleborough and down past Gaping Gill to Clapham.

The last Sunday of the term was devoted to our annual compass competition. The prize, a compass, was won this year by Giles Waterton.

We welcome five new members of our team of Instructors from the sixth form: Robin Duncan, Gervase Scott, Brendan Finlow, Tom Francis and Michael Lawrence.

### SPORT

THE 1st XV was quite skilful but it was too light to be very successful. It took a long time to select the right team and in fact the side never really settled down. In the event it got off to a good start, winning its first three matches easily. Then rather unexpectedly the Ashville game was lost, the return Howsham game was drawn and the St Martin's game lost. Three of the next four matches were won so the final figures were not bad: played 10, won 6, drawn 1, lost 3, 163 points for, 58 against. The junior team had rather a disappointing time. They lost heavily to St Olave's and Pocklington and were just beaten by St Martin's. The forwards were not sufficiently aware of the need to get the ball out while the backs rarely got their line going. Yet in spite of lack of success the side played with spirit and when they have more experience they will do much better.

It was good to have help from the Upper School during the term. Christopher Satterthwaite, Martin Rigby and Auberon Ashbrooke all did much to keep our regular rugby games going. Judo continued to prosper on Wednesday evenings and fencing began to appear on the menu on Friday afternoons, thanks to Mr Henry.

### FACTS AND FIGURES

HOUSE monitors during the term were: P T C Arkwright, H J Young, A P Morrissey, P Ainscough, S C Bright, R A Robinson, R Q C Lovegrove, S C C Hare, A M Forsythe, G F Hume, G. A. Codrington, T M C Copping.

The sacristans were R. J. Micklethwait, W M Gladstone and S D Lawson. The postmen were A C Fraser and D H D McGonigal. The Upper School postman was J B Blackledge. In charge of the book-room were M N R Pratt and A J Bean. The librarians were I P MacDonald and J F T Scott. Chapel cleaning was organised by V D S Schofield and G J Ellis.

The Schola trebles were: A J Bean, J B Blackledge, W J Dore, H V D Elwes, S T T Geddes, I L Henderson, R P im Thurn, A J Kennedy, R Q C Lovegrove, M D W Mangham, D H D McGonigal, A J Mullen, R J Nolan, M N R Pratt, J A Raynar, S D A Tate, M A van den Berg.

Junior House boys who sang in the Choral Society were, in addition to the Schola boys listed above: G L Anderson, A P B Budgen, A M Burns, P A Dwyer, G J Ellis, C S Fattorini, G T. B. Fattorini, P A B R Fitzalan Howard, W M Gladstone, C D Goodman, J A Graham, D W Grant, A W Hawkswell, M A Hogarth, J T Kevill, S D Lawson, E C H Lowe, A F MacDonald, R J B Noel, E S C Nowill, D H M Porter, C B L Roberts, M J R Rothwell, J R Q N Smith, C A J Southwell, A T Steven, A C Walker.

The following played for the 1st XV: T W Nelson (full back); A M Forsythe, S C C Hare, J G Waterton, C B L Roberts (threequarters); R Q C Lovegrove and J G Gruenfeld (half backs); A J Bean, G T B Fattorini, R A Robinson, S C Bright, V D S Schofield, M T B Fattorini, H J Young, P Ainscough (forwards). Lovegrove was captain.

The junior XV: R B Leonard, E C H Lowe, T M Tarleton, M W Bean, C R N Procter, C B Richardson, A C G Day (captain), A T Steven, D H M Porter, M J Ford, L St J J David, P A Dwyer, J H I Fraser, P F Hogarth, M D W Mangham.

Judo belts: S C Bright and R A Robinson (yellow 2), J G Gruenfeld (yellow 1), G L Forbes (white 3), D G Forbes (white 3), T W Nelson (white 2).



# THE PREPARATORY SCHOOL

THE Officials for the term were as follows:

*Head Captain:* A H St J Murray.
*Captain of Rugby:* A J Stackhouse.
*Captains:* F W B Bingham, J C W Brodie, S M Myers, P A J Leech, T F G Williams.
*Secretaries:* J P Campbell, J A Mauchope, J G Jamieson, G L Bates, J M Barton.
*Librarians:* J H J de G Killick, A J Westmore, N R L Duffield, T W G Fraser.
*Ante-Room:* H P C Maxwell, E L Thomas.
*Secretaries:* J P Campbell, J A Wauchope, A S Ellis, S B Ambury.
*Dispensarians:* M B Barton, N S Corbally-Stourton, P E Fawcett, D J Smith Dodsworth.
*Orchestral Managers:* A C Dewey, T J Howard, P T Scanlan.
*Art Room:* S F Evans, E W Cunningham.
*Chapel:* R J Beatty.
*Woodwork:* G A P Gladstone, S-J Kassapian.
*Office Men:* A R Fitzalan Howard, R H Tempest.

THE following boys joined the School in September 1974:

M J Ainscough, J M Bunting, D P C Chambers, C P Crossley, J F Daly, J S Duckworth, N R Elliot, A M Evans, W A Gilbey, S J Hume, J D Hunter, P D Johnson-Ferguson, D A King, P S Leonard, A K Macdonald, C H E Moreton, C R D O'Brien, S J R Pickles, J E Schulte, W F A Sparling, J J Tigar.

The term began with the sad news that Fr Justin had been taken ill, and would spend the term convalescing. In fact, he returned to Gilling for the second part of the term and has clearly made a perfect recovery. We shall be glad to have him back to normal at the beginning of next term. We welcome Fr Gregory Carroll, who came to look after the First Form, and also Mrs Bunting and Mr Henry, who helped us out in the Art and P.E. departments respectively. Mr Callighan was also away for most of the term, but we hope that his successful heart operation will enable him to rejoin us later next year.

This term brought several new features; for the first time there was a Fourth Form of 18 boys, all approaching their twelfth birthday. Then, the swimming bath was in use for the second part of the term. Next came the Inspection, the first for many years; two Government Inspectors came in mid-October and made many friends during their short stay. We would like to thank them for all their help. The School had its first mid-term break and greatly enjoyed it. Mrs Hogarth, whom we welcome to our Teaching Staff, produced some French plays in the Gallery, admirably performed by the Senior boys. Two whole-holidays enabled a minibus-load of ornithologists to visit Ferrybridge and Filey, and the same vehicle carried us over to several concerts in the Theatre. The term ended traditionally with the Captains' and Officials' teas, with the Colour Cake, won by Barnes House, and finally, despite breadstrikes and sugar shortages, with a truly magnificent Christmas Feast. We would like to thank most sincerely Miss Hyde, who overcame all obstacles; Mrs O'Riordan, who so successfully watched over our health, though ill-rewarded at the end by our first appendicitis for years; and Tommy and Trevor, who dealt with all emergencies with their customary calm and devoted efficiency. We also thank Mrs Blackden, on whom the absence of the Headmaster fell the most heavily. We are also most grateful to Mr Bunyan, our new chef; he replaced Miss Mannion, who carries our good wishes and thanks for her years of very hard and successful work. We all hope and pray that Paddy Maidley's sight will be restored to him. And finally, we offer our congratulations to Miss Jill Clowes, who married David Bowman on 13th December.

### ART

PART of the summer holidays was spent devising an ingenious system of initials dividing the oldest boys into two groups for Extra Art. The division gave smaller if unequal sized classes; but it also gave opportunity to vary set weekly subjects—ranging from Captain Cook in the South Seas to the RAC motor car rally (which passed through the village) and the duo-centenary of the Lifeboat Institution among other subjects—by some still-life drawing—a chair, a pair of boots, the Benin Head. C L Macdonald and S F Evans made some careful and accurate drawings in one group and S A Medlicott and J H J de G Killick in the other. J. D. Massey, P T Scanlan and E W Cunningham showed promise. They also showed that a high standard of accurate and careful drawing is not an impossible aim for this age-group.

The Second Form artists had some useful lessons from Mrs Bunting, who taught modelling and paper cutting with great success. Good work was done by A W G Green, E A Craston, W. A. Gilbey, R. D. Twomey, M W Bradley, J. B. W. Steel, O J J Wynne and E M G Soden-Bird.

In the First Form painting with the finger instead of a brush proved to be a most successful experiment, especially for trees and skies. Some of the best work was done by A K Macdonald, W F A Sparling and D C A Green.

In the Art Competition the most popular pictures were done by S A Medlicott, A W G Green, F H Nicoll and D C C Drabble.

## MUSIC

THE Autumn Term in the music department tends to be more exploratory than the other two as it is important that new boys are introduced to a suitable instrument and the progress of those already learning is carefully assessed. Consequently there has only been one concert, given with considerable success, and reviewed below. Over half the boys in the School now learn an instrument and it is particularly gratifying to see the mature way the Fourth Form musicians have organised their practising. Special thanks must go to Mrs Wright who came to teach the piano for one term, and we are very pleased to have Mrs Kershaw to teach the flautists.

The end of term concert was as enterprising and impressive as those of us who have known Gilling in the last two or three years have come to expect. One is constantly amazed at the scope and variety on these occasions, so that one can glimpse the whole perspective of Gilling music. For a school the size of Gilling to be able to produce two separate orchestras, and solos for flute, violin, cornets, recorders, clarinets, cellos, horns, not to mention a separate wind orchestra with a complete complement of woodwind and brass would, a few years ago, have seemed unthinkable. Most striking of all is the evident enjoyment of everyone involved, performers, listeners and teachers, and it augurs well for the future of music at Ampleforth that there is such a wealth of budding talent to be developed and tapped. Of the soloists, Nicholas Corbally-Stourton on the horn deserves special mention, and he won an encore. He played with splendid verve and assurance. Tom Williams on the violin played Dvorak's "Humoresque" with excellent attack, good tone and intonation and a firm sense of rhythm, and Adrian Dewey is clearly going to be a very good musician: we heard him as a highly competent pianist and violinist. The Second Orchestra, which opened the concert, was impressive in size and highly creditable in the two pieces it played, and the wind Orchestra, too, was quite a *tour de force*. But as at Cana, the best wine was left till the last, when the First Orchestra played an enterprising Allegro from a Symphony in G by Hertel. It was splendid to see all the bows, full and straight, to hear excellent intonation and good warm tone. It made a fitting climax to a stimulating afternoon for which full credit must go to the performers who had clearly done a great deal of hard work, but above all to Miss Clowes and her assistants for the inspiration and enthusiasm which they so clearly communicate.

## WOODWORK AND MODELLING

THE carpentry shop was so utilised in break time that the boys used up almost as much wood as is normally used in a whole year. The work completed for Christmas included picture frames, book troughs, boot jacks, mallets, book stands, bowls, ash trays, book shelves, spoons and forks, and coats of arms. Some of the best work was done by A H St J Murray, S F Evans, S A Medlicott, D J Smith Dodsworth and P J F Brodie. In the model room there were made with varying degrees of success 12 gliders, nine boats, and one hovercraft by J H J de G Killick. The most enthusiastic modellers were A F Reynolds and J. B. Ainscough.

## RUGBY

THE Under Twelve team played four matche and lost three of them. The season opened with our biggest defeat against a well-coached Malsis team 34—nil. F W B Bingham, G L Bates, S-J Kassapian, J A Wauchope and D M Seeiso scored good tries against Howsham Hall at home, which brought the score to 22—8, after R J Beatty had scored a good goal from Bates' try. Against St Martin's at home we lost the match 24—4, but were the only team to score in the second half; in the return match away J C W Brodie and C L Macdonald both played a fine game, but we were heavily defeated 26—nil. Others who played in the team were: P T Scanlan, N S Corbally-Stourton, A H St J Murray, T J Howard, S F Evans, M A Bond, I S Wauchope, J G C Jackson, E W Cunningham, J M Barton, J G Beveridge, and the captain, A J Stackhouse, who led the team by the force of his example.

The Under Eleven team was more successful, winning against St Olave's away 4—nil and St Martin's at home 24—4. After two good victories we had hoped to do better than to lose against Malsis away 26—nil. A hard fought game against St Olave's at home finished up a 12—12 draw. The team was well-captained by C L Macdonald; others who played were E M G Soden Bird, J J Tigar, O J J Wynne, R J J Stokes-Rees, W B Hamilton-Dalrymple, W J Micklethwait, E. N. Gilmartin, M W Bradley, P J F Brodie, P J Evans, P E Fawcett, S B Ambury, J E F Trainor and A C Bean.

The Under ten team played three matches and lost them all; against St Olave's 40—nil and 17—4, and Howsham Hall 26—4. M W Bradley, E N Gilmartin and P J Evans were chosen to captain the teams. Boys picked for every match were: A C Bean, N R Elliot, A W G Green, J B W Steel and M W Bradley

Stapleton, captained by J C W Brodie, won the House Matches. Tackling colours were awarded to Stackhouse, Seeiso, Wynne, Gilmartin, Elliot and J J Tigar, P S Leonard, J E Schulte, W A Gilbey and C P Crossley.

# THE AMPLEFORTH JOURNAL


SUMMER NUMBER 1975

VOLUME LXXX PART II



AMPLEFORTH ABBEY, YORK

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Revd A. J. Stacpoole, O.S.B., M.C., M.A.

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

APPEAL

Consultation at the Deanery between the Earl of Scarbrough, K.G., P.C., G.C.S.I., G.C.I.E., G.C.V.O., High Steward of the Minster, Dr Donald Coggan, P.C., M.A., D.D., then Archbishop of York, and the Dean of York.

RECONSTRUCTION

Consultation between Jesse Green, M.B.E., then Clerk of the Works to the Minster, Dean Alan Richardson, K.B.E., M.A., D.D., and Dr Bernard Fielden, O.B.E., F.S.A., F.R.S.A.A.A., R.I.B.A., Surveyor of the Fabric.


# THE AMPLEFORTH JOURNAL

Volume LXXX Summer 1975 Part II


## EDITORIAL: £ £ £

WE live in lean times. The *Observer's* researchers last month discovered that the average taxpayer was paying out an annual £420 to bolster up ten enterprises which had become "incinerators" of Government money; and this quite apart from paying the normal bills for Defence, Health, Education, Roads, etc. The pound is falling to a new record low in relation to other currencies, and tourists are recommended not to bring sterling abroad as their hoteliers may not want to exchange it. The Chancellor of the Exchequer is committed to massive borrowing from overseas, as inflation rises to twenty-five per cent. Investment in industry is lower now than it has been for very many years, partly because of the threat of Labour selective nationalisation. Thirty per cent pay rises have come to be considered not abnormal, and forty per cent almost possible—and this despite the fact that gross domestic production has grown by 2·2 per cent in Britain compared with 6 per cent in France, and productivity per head remains two-thirds of what it is in France and Germany (strikes being in an inverse ratio). This is the general picture over the last year.

It would be churlish then, to complain that the production of journals—affected by labour costs, paper costs, photo and printing costs, postal costs—has become enormously more expensive in the same period. When a society like ours comes upon lean times, it is not the skeleton and sinews of daily life that must bear the severest strain, but the flesh of privileged living; and into that area falls the general pursuit of culture and the luxuries of more personal communication. Art and intellection tend to be squeezed out as "uneconomic", unable to fend easily for themselves in that they are insufficiently seen as "useful enterprises". Sad it may be, but it is always so. Thus it is that learned books are now costed at between £5 and £15 for less than 300 pages, and all the journals of circulations below 5,000 are being forced gradually to price themselves out of their markets.

This shadow has been over our JOURNAL for the last two years. Some other school magazines (and ours is partly that, for in the full edition almost a third of it is devoted to the School and Old Amplefordians) have either closed, or become an annual issue, or radically diminished their format, or appealed for considerable subsidy; but until now we have not. All journals of Catholic discussion, indeed, are at this moment having to raise their prices or appeal for help, even *The Month* which has swallowed up the former *Dublin Review* and *Herder Correspondence* and sells so far at 35p for 30 pages. The *Tablet* has just gone up by 5p to 30p per week for 24 pages: its paper costs have risen by 244 per cent, its distribution costs by 167 per cent, and its overall production costs by 131 per cent.

Our production and distribution costs have similarly risen. During the period Autumn 1971—Summer 1975 they have risen by 130 per cent (the same as the *Tablet*, which in the period has had to make an appeal for survival and considerably raise its selling price): during last year alone our costs have risen by 70 per cent. Until of late, the JOURNAL has never been subsidised but has floated on a wide circulation (about 3,500 in all), successful advertising (now perforce threatened with curtailment), and a favourable relationship with our printer (who has given us terms *below* cost). The Old Amplefordians composed about half of the distribution and they paid, through their Membership subscription, a third of the normal price asked of boys and parents, who in turn pay less than outside subscribers. It now

becomes necessary to face the annual deficit balance that has increased progressively during the last two or three years. Three courses are open, or a combination of them: to subsidise significantly, to increase selling prices realistically, to cut the size and quality of the JOURNAL to meet current revenue. Fr Abbot, after consulting the Headmaster, has decided against the first. The Hon General Secretary of the Society has raised the selling price accordingly (see "Annual Subscriptions", Spring issue, p. 128). And the Editor has been instructed to cut back the present issue, and possibly all subsequent issues, so that it will not exceed revenue.

At present Old Amplefordians are being asked to pay 50p per issue. A comparison with other school journals offering a much simpler magazine in every way, and particularly in size, shows that in the current inflationary climate this new figure is not wholly economic. For instance, another Catholic school magazine with a circulation a little over 1,500 copies receives a printers' bill for about £1,300 for 88 pages and four photo illustrations: this is paid for by a flat charge of £1 per copy to all boys and old boys. And smaller schools with journals less well endowed or guaranteed in circulation are perforce offering far less favourable prices to their old boys.

As it stands, and particularly with only a third of the bankers' orders sanctioning the new charge of 50p returned to the Hon General Secretary duly signed up, it has become necessary to cut the JOURNAL rather drastically: the number of pages by something approaching a half, and all illustrations.† The page is packed with more type by lengthening the lines and adding to the 46 lines a further six to make 52. Cuts of this order inevitably leave the record element of the JOURNAL's contents relatively unaffected (because records, like the skeleton of a body, cannot be easily diminished), while the opinion forming element, the culturally educative element, is made to carry the burden of the shortfall. This is indeed a pity, for that is very often the more rewarding part, the part most worth printing and preserving. It has, moreover, of late represented an important part of the serious apostolic preaching of the monks of Ampleforth and their friends, a contribution to the Church at large—Ampleforth's gift, indeed, to the Catholic community of Great Britain. This gift, it seems, must now diminish.

This issue is not to be taken as a good example of what will be required of a radically reduced JOURNAL. Two long articles from the Editor's pen were planned before the decision was made to cut the number of pages: a half of one was already in print and the other was signalled, both being tied to the recent deaths of their subjects. Articles of such length cannot appear in future if balance and variety is to be maintained in so few available pages. Two articles scheduled for this issue have had to be held over, one being a report on the Third International Ecumenical Marian Conference held at Selly Oak, Birmingham, during 1st-5th April and attended by the Editor (cf the equivalent report covering the Second Conference, JOURNAL, Summer 1973, 64-73); and the other being a follow-on article by Rev Roderick Strange concerning Newman's thought as it is relevant today.

Two courses are open to us. Either the JOURNAL may revert to what it was during and after the War, a college magazine carrying a few articles of more general interest, but for a localised readership; or, with the concerted co-operation of all those who have given us so much support so far, it may return to its full standing, able to carry variety and depth and amplitude. Alas, the indications are that it will be the former: the response to the request for raised subscriptions is unencouraging. It would be a great sadness were we to lose readers altogether, both Amplefordian and outside. But it does seem that, in these lean times, man is having to manage to live by bread alone.

†The frontispiece has been donated by Walter Smith, Esq. (Herald Printers) as a tribute to the memory of Alan Richardson.



# ALAN RICHARDSON

K.B.E., M.A., D.D.

1905-1975

AN APPRECIATION

by

THE EDITOR

*I have glorified Thee upon the earth;*
*I have finished the work Thou gavest me to do.*

John 17.4.

THERE is a necessary poignancy in all life; it burgeons or blights in God's good time, not ours; and it is not for us to know the time of its going. On Saturday, 22nd February, this year I assisted at the marriage of my brother in Dorset: it was a wonderful ecumenical occasion where in the bride's church an Anglican Franciscan conducted the marriage service and a Benedictine then said the nuptial Mass for bride and groom. It was a time of fizz and family rejoicing. On the evening of Sunday, 23rd February, on the way back to Yorkshire by car, we listened to the news of the death of the Dean of York; and on the Monday I went to brush away some of Phyllis Richardson's tears at their home, the Deanery. I was far from unmoved myself, for Alan was not the first man of the Church to whom I had been closely attached over the years and who had died quite suddenly that winter. Both had inspired my affection, one more through letters and the other more directly because I saw him more constantly in York at meetings, at his dinner table occasionally and at York Minster Lectures regularly (and afterwards over a glass of Canon Reggie Cant's chilled white wine). His being formally of another denomination almost escaped my notice, for he had a mind in all senses catholic.

His last letter to this Editor gives the measure of the man so well that I should like to print it as it came. It was dated 15th January, and it dealt with three matters: first, some writing he was doing for us on the German theologian who had given the Heslington Lectures (University of York) in 1973 and was pioneering a theology of Hope at his own university, Tübingen: Alan was especially interested in modern trends of German theology and indeed twice lectured on it at Minster Lectures during that last winter—once as a last-minute stand-in for a Regius professor who got his train times wrong! We both knew Jurgen Moltmann from the week he stayed in York, and had struck up a shared friendship with him. Secondly, the letter dealt with the York Enthronement on the Tuesday following his death, as it turned out. Initially it looked as though this would be postponed; but Phyllis Richardson was adamant, despite her sorrow and shock, that it should go on just as planned; and so it did, just as Alan would have wished. Thirdly the letter touched on an act of charity that the Richardsons had organised for the Archbishop of Canterbury's daughter, which like many such acts in his time at York was effortlessly successful—for York and Yorkshire knew he was a good man, so always responded accordingly.

The letter is written in his usual beautifully clear, serenely drafted, flowing hand, which always seemed so studiedly unhurried. It read—

"My dear Alberic,

This envelope should have contained the review of Moltmann's "Crucified God", but alas! it does not. I am sorry to have overrun the dateline, which was 1st Jan. How urgent was it from your point of view for your forthcoming issue? If it is already too late, I can relax and promise that you will have it in good time for the next issue. But if it is not too late and if you really want it now, I would do my best.

The Christmas season is always a very busy one at the Minster, but this year it has been specially complicated because of all the immense amount of work in connexion with the forthcoming Enthronement of Stuart Blanch (who is staying with us this week while his chattels are being moved into Bishopthorpe). The Archbishop of Liverpool and the Bishops of Leeds and Middlesbro' are coming to the service (25th Feb.). The Minster should have been five times larger than it is, if it were to accommodate all the folk who want to come!

Among our extra activities over Christmas this year was the provision of an electricity generator for Dr Ruth Coggan's remote hospital in NW Pakistan: it looked splendid standing beside the Christmas crib in the [Minster] N. Transept. The cost (about £1,800) has been raised now. It was wonderful to see the Manchester United fans (whom we feared!) pushing coins into the carboys beside it on 19th Dec.

Yours ever, ALAN

P.S. Isn't Walter's type-setting superb? (cf. enclosure).

Alan Richardson was born at Wigan, in the parish of Highfield, on 17th October, 1905. In the years I knew him I would not have hurried to describe him as clever in the sense of "sharp" or "learned"; he seemed something more, wise with the wisdom of mental range and long maturing. But—as I discovered—he had been "sharp" in his time. When he was at the University of Liverpool during 1923-27, he achieved 1st Class Honours in Philosophy and in 1927 won the Edward Rathbone Prize for Philosophy. When he was at Ridley Hall, Cambridge, during 1927-28, he was outstanding as a student. When he was at Exeter College, Oxford, during 1931-33, he achieved 1st Class Honours in Theology, going on to an Oxford B.D. and then a D.D. Between Cambridge and Oxford he became Intercollegiate Secretary of the Student Christian Movement (SCM) in Liverpool University. His early life thereafter took him into academic waters at Oxford, first as chaplain of Ripon Hall for three years, then in 1934 as a Tutor of Jesus College (and one always recalls the joke about the Anglican Church—"from the Broad past Jesus to the High").

WRITINGS:

From that moment onwards Alan Richardson's endless flow of *haute vulgarisation* began, bridge-work between academic and religious cloisters, between study and pulpit, between particular expert and general reader. His first book was entitled "Creeds in the Making". Published by the SCM Press in 1935, it went into a second edition in 1941 and into an eighth printing in 1968, which tells something of its durability of judgment. That same year he published "The Redemption of Modernism" (Skeffington), the second of his nineteen books. These books ranged from "History and the Kingdom of God" (1939) to "The Political Christ" (1973) across a simple spread of thought: two books were on scripture in general, one on the Old Testament, four on the New Testament, seven on Church History and the meeting place



between scripture and history (notably his 1962 Bampton Lectures at Oxford, published as "History Sacred and Profane" in 1964), and five were on the meeting ground of science and Christian apologetics. For the most part they were extremely influential over a long period: "The Miracle Stories of the Gospels" (1941)—his B.D. thesis, written during air raids in London—went into its tenth impression in 1972, "Genesis I-XI" (1953) into its ninth impression in 1974, "Preface to Bible Study" (1943) into its eighth impression in 1972, "Christian Apologetics" (1947) into its eighth in 1970, and two other scriptural introductions into their sixth impression in 1974. All his books but two were published by SCM Press, of which he was a consultant and onetime Board chairman for many years. Because of this, and because he had been such a success as a client author, he was sent over the years a steady stream of all SCM books for his own bookshelf; and these he read with care both for his own education and to watch the quality of SCM's new publications, this concerning him to the end as an indirect part of his priestly preaching. It should be recorded here how much he did for the welfare of the SCM Press as both director and author: with the Editor he built up a coterie of contributors, administrators, editors and writers, welding them into a good going show.

Besides writing his own books, Alan contributed to others and acted as editor to others. In 1950 he edited "A Theological Word Book of the Bible" which went into its eleventh impression in 1972; and he followed this with "A Dictionary of Christian Theology" in 1969 (drawing, incidentally, on the resources of Ampleforth Abbey for the bulk of the section on medieval theology and theologians and for the planning of that section). His contribution to other men's flowers amounted to a list of seventeen books, beginning with an essay written in 1939 in collaboration with Professor C. H. Dodd (who has written for this JOURNAL) on "Marriage and the Family in the New Testament". Perhaps his most important contributions were to the Cambridge History of the Bible (1963), Chap. VIII on "The Rise of Modern Biblical Scholarship and Recent Discussion of the Authority of the Bible" (p. 294-338); and to a University of Alabama collection entitled "Our Secular Cathedrals: Change and Continuity in the Universities" (1973), where his Franklin Lectures in the Sciences and Humanities appeared as "History, Humanity and University". This last reinvigorated a theme he had made lively a decade earlier in John Coulson's collection on Theology and the University, where he had written on "The Place of a Department of Theology in a Modern University". His contributions found their way into French, German, Finnish, Swedish, American, Chinese, Japanese—nine language texts in all.

As we should expect, Alan Richardson's articles and reviews were legion. They and his other writings are to be listed at the end of a forthcoming *Festschrift* that, like Billy Pantin's at Oxford, must now be a memorial and not a celebration: it was intended to mark the occasion of Alan's seventieth birthday next 17th October. The gathering of essays in appreciation has been made by Canon Ronald H. Preston, Professor of Social and Pastoral Theology at the University of Manchester, and incidentally a contributor to this JOURNAL†; it is of course being printed by SCM Press, for no other would be fitting. There are eleven essays provided by friends and colleagues of Alan who have been associated with his life at various stages: for instance, Archbishop Michael Ramsey was a colleague first as curates in the Liverpool

† To Canon Preston, as also to Phyllis Richardson and Canon Reginald Cant, I am grateful for assistance over many details in this Appreciation.

diocese, thereafter in their Durham days (he then being Canon-Professor and afterwards Bishop of Durham) and finally from time to time at Nottingham; the brothers Professor Anthony and Professor Richard Hanson were theological colleagues in SCM and the latter a colleague and successor at Nottingham University, and Professor Arnold Nash of the University of North Carolina a lifelong friend since undergraduate days at Liverpool.

Alan's first article for *The Liverpool Review* for Lent 1932, "Good Friday falls on Lady Day: a Meditation", turned out to be a subject relevant again to him in his last Lent, and he resurrected the ideas from it. Such was the wholeness of his work. He came to write most for *Theology*, beginning in 1935 with an article on Reinhold Niebuhr as "An American Prophet of Social Righteousness", an interest which was taken up again in 1956 in his contribution to "Reinhold Niebuhr: his Religious, Social and Political Thought" (Macmillan, New York), examining him as an apologist. Alan's 1935 article had borne fruit in a lasting friendship, and whenever from the late 1930s onwards he and Phyllis were in America—or the Niebuhrs vice versa in London—the two families stayed with one another, exchanging not only renewed friendship but their respective seminal ideas about religion and social change at that moment. When Niebuhr was at Union Theological Seminary, New York, Alan was wont to go and give visiting-lecturer courses there. John Bennett, who became President of that seminary, was another of Alan's close American friends, for they shared an interest in Anglo-American public affairs with an eye to social justice.

Alan Richardson reviewed a good deal, especially for two periodicals, *Theology* (eleven reviews between 1940 and 1972) and *The Journal of Theological Studies* (fourteen reviews between 1948 and 1972). But latterly he turned in his interests to this JOURNAL: his last article was an appreciation of Bishop Ian Ramsey of Durham in the summer of 1974 (just after he had died as Alan was to), and his last review was of the Christological *festschift* for Professor Moule of Cambridge that same Autumn. (See list of his writings for the JOURNAL, below.) As the letter quoted at the outset suggests, he had other things in stock for us too.

It would be tedious to speak at further length of the Dean's writings, unless one were to delve deeply into them and fill a book. But we should at least try swiftly to extract his pattern of thought over the years, asking what interests he was pursuing. A formal study of that kind has already been made as a Roman Gregorian University thesis by Fr John Navone, S.J., "History and Faith in the Thought of Alan Richardson" (1966). It has been judged moderately useful; but its subsidiary concern—to show the consistency of the subject's thought with a fairly conservative view of Roman Catholic theology—rather gets in the way. And while the Jesuit deals with modern German Protestant theologians on history, he does not deal with the important work of T. A. Roberts and van A. Harvey in that area. Nor is his picture of Richardson's intellectual roots wholly satisfactory: he omits all discussion of Richardson's second book, "The Redemption of Modernism" (1935), for a start. However it does show quite well how the Anglican theological tradition from "Lux Mundi" (1899) through to the radical destruction of the 1960s has been steadily recapitulated in the nineteen books of Alan Richardson. Taking up that point, Professor Arnold Nash, in a letter to the Dean's wife after his death, called for a biography to show "how Alan was the embodiment in his thinking and scholarship of the Anglican position on so many topics in a fashion which no one has better exemplified since Temple: (to mention his peers: neither Demant nor Quick had Alan's intellectual catholicity, for example in biblical studies as



well as theology, while Raven was too much of a maverick). That was not all: I think of the following features—

1. Alan's books were known the world over, but so was Alan. Few Anglican scholars knew first hand, as Alan did, Australasia, Europe, America, Africa, etc. He was taken seriously as one who could be regarded as defending a theological position independent of American liberalism and Continental neo-orthodoxy—yet he appreciated and utilised the insights of both.

2. Alan's wide range of scholarship, as well as the nature of his specific theology made me realise so often the truth of Demant's comment: "We miss the essential point of the Anglican position if we do not see that Anglicanism is what it is as much because it sought to synthesise the Renaissance with the Catholic tradition as because it sought to bring together the Reformation and the Catholic tradition."

3. It is necessary to look at the source of Alan's rich contribution. There was, of course, the initial equipment of native talent in a first class mind working upon data supplied by a remarkable memory. I do not know of anyone who was so obviously "well educated"; he was able to touch at so many points in the intellectual spectrum. The titles of his books illustrate what I mean: history, science, the Bible, politics, etc. In all these fields he moved like a master as he digested and then went well beyond his teachers in the three institutions of higher learning where he had studied—

   a. At Liverpool he was introduced by a remarkable Scot, Alexander Mair, to the riches of Greek thought at the level of Oxford Greats. But Mair did something else for Alan: unlike so many products of Oxford Greats, Alan received an introduction to the modern philosophical tradition of English empiricism, German idealism and on to twentieth century American philosophy of William James, etc.

   b. At Cambridge he soaked himself in the intellectual waters of the first five centuries of Christian thought.

   c. At Oxford under Major, he first began to establish his own intellectual position in a self-conscious style. Major's challenge Alan really faced in a way in which Major, with all his gifts, failed. Alan set out to relate the classical Christian intellectual position to modern thought. But he did it by utilising with equal skill the insight of the Bibilical theology of OT and NT scholars and of Niebuhr's analysis of the ills of our modern society—and he did it with all the precision and sense of coherence which his rigorous training in philosophy had given him.

4. Here again, one should mention his native talent with open voice. He was equally at home with a Lancashire open-air meeting as in an Oxford or Harvard University pulpit or lecture theatre. Incidentally, I think that I am right in saying that Alan preached in the same academic year at Oxford, Cambridge, Harvard and Yale—he must be the only person to achieve that distinction!

5. But there was something else. Thanks to his ready use of modern means of transportation from motor-cycle to jet plane, and thanks to his energy of body and mind, Alan was able to develop his thought not only in the study but in terms also of his contribution in person. The deliberation of the World Council of Churches study and research groups, Chairman of the Board of SCM Press and his many visits to colleges of education as well as faculties of theology all over the U.K. and far beyond, all bear this out. And then to crown it all—the Minster!"

Alan Richardson's two poles of interest—and they are excellent ones for a dedicated preacher—were essentially Revelation and the modern world: God's Word to us here now. It is Eliot's intersection of time and the timeless. It is Christ incarnate in living men, the mystery in vibrant human nature. His articles often carried titles in that vein: "The Kingdom of God and the World", "Biblical Theology and the Modern Mood", "Religious Truth in an Age of Science", "When is a Word an Event". He wrote books the same way: "The Message of the Bible in Wartime" (1940), "The Gospel and the Modern Mind" (1950) and of course "The Political Christ" (1973). His interest in Death-of-God theology, in the theologies of Resurrection, Reconstruction and Reconciliation, in the place of theology in a modern university or religion in the contemporary debate (in fact, the title of his 1966 Queen's College, Dundee, Lecture), in the Biblical authority for the Church's social and political message today (subject of a WCC symposium he shared with Wolfgang Schweitzer in 1951), in religious thought and the idea of revolution (subject of an Open University course), in Pannenberg's 1970 "Revelation as History" or Pieper's 1971 "Hope and History" (both reviewed earlier in these pages); all these underwrite the presence of this main axis in the processes of his mind: Word and World, incarnational theology. He wanted to insist that the nineteenth century scientific revolution had not stampeded religion into panic, but had elucidated real faith (cf. his Cadbury and Burns lectures, printed in 1961). A theological revolution, rooted in a return to Scripture, had emerged and creatively responded to the seemingly overwhelming scientific revolution; and this he saw. An Oxford don wrote of him after his death that "Alan showed me how strong the Christian faith was, and how far it was from being intellectually outmoded. His example and implicit courage made it much easier for me to join the battle of arguments against the forces of Midian."

That he had a constant interest in scriptural exegesis and simple exposition, and in biblical theology goes without saying: it was there year after year. Beyond his two interests, Word and World, only one other is so evident —the sacredness of all history; and that was in fact for him the buckle connecting the other two. He did however relax in his interests in his later years: perhaps the best testament to that is the series of articles and reviews he wrote for this JOURNAL, or the contribution he made to a book I had a hand in editing, "The Noble City of York" (1972), his being the opening chapter on York against its background covering nineteen hundred years. His reviews of books over the years show him also touching on Church unity, Barth and Brunner, Butler and Hume, Thomism and modern ethics, Hort and Pannenberg, the priesthood and the doctrines of the Trinity, the Atonement and the Eucharist. Yet all this can well be fitted into the context of our scheme, viz. Word-World-Buckle of history; nor did he forget the Second Coming or the proper end of man. His scheme had a due totality about it.

PASTORAL CURE:

There were three essential phases in Alan Richardson's adult life after he had qualified. The first was his pastoral cure, the second his professorial work, the third his diaconal ministry at York. His care of souls took him initially to be curate at St Saviour's, Liverpool (1928-30, at exactly the time and place where Michael Ramsey was doing his first curacy after ordination); and then to be an assistant chaplain at the Cathedral (1930-31). While Chaplain at Ripon Hall, Oxford (1931-33), he met and married Phyllis Mary Parkhouse, and the following year in 1934 be brought her off—after a year as an Oxford Tutor—to Northumberland where he spent four happy years



as vicar of Cambo, a county parish. After returning awhile to be Study Secretary of the SCM he became for a decade Sixth Canon of Durham Cathedral (1943-53), ending as the Sub-Dean. It was there that he deepened his friendship with Michael Ramsey, at first a fellow Canon until 1950 and later Bishop of Durham, who appreciated Alan's theological capacities so much. Though he was chaplain and lecturer at St Hild's the women's teacher training college, no professorship was annexed to his Canonry (as it was to Dr Ramsey's, in Durham University), so he took his cue from this freedom and satisfied his pastoral urge: he and his wife plunged into an active life among the clergy and the young of county Durham, becoming inter alia chairman of the Bishop's youth council. As the *Times* obituary notice remarked, "a deep and informed concern for the Anglican Communion and for the Church in the world as a whole was strengthened and enlarged; he was always ready to give his best mind in conference and discussion, and was much in demand both within and without the diocese." A letter tells of the kind of work he did in Durham: "What a splendid thing it was when Alan started the Club in your house, Phyllis. This meant a great deal to the clergy from Durham and Northumberland. And then those lectures that he gave all over the diocese, and especially the ones in Sunderland on the growth of Existentialism, just at the time when the clergy most needed them."

This was the time when Dr Richardson's interest was fostered in the work of the World Council of Churches. He was at Uppsala in 1947. The following year found him at Zelten in Holland as a delegate to the preliminary study conference and a reporter of the conference; and in that capacity he attended some meetings of the WCC Assembly, which was formally constituted at Amsterdam on 23rd August as a "fellowship of Churches which accept Jesus Christ as God and Saviour". It had arisen from two earlier movements, "Life & Work" (Oxford) and "Faith & Order" (Edinburgh). The next two Assemblies were held at Evanston, Illinois, in 1954 and New Delhi in 1961, and the then Professor Richardson was present at them both. Of the several administrative units founded under WCC, the one which fired his interest most was the Division of Inter-Church Aid, Refugee and World Service, which as its name implied carried out an extensive service to refugees and migrants and victims of such disasters as famines. In 1951 his work with the Study Department of WCC took him in August to Rolle, Switzerland (followed by a holiday in Austria). The following year the same work took him back to Holland. He was an admirer of Bishop George Bell of Chichester, who in 1954 wrote the story of WCC under the title, "The Kingdom of Christ".

The first practical steps to found the World Council of Churches had been taken in 1938 as a result of the two conferences at Oxford an Edinburgh in 1937. The Oxford one was on "Church, Community and state", and to this Alan Richardson had gone as a delegate. Already at that time the crisis in the German Church had become painfully acute, and the ecumenical movement had thrown its weight, light as it then was, behind the German "Confessing Church" which was struggling to oppose Hitler and his Nazi pressure being brought upon the German Evangelical Church, and which had issued the 1934 Barmen Declaration against attempts to turn the Evangelical Churches into instruments of Nazi policy. It was not possible for delegates to be present at Oxford in 1937, but in 1945 leaders of the Confessing Churches met a delegation of the Provisional WCC, led by Bishop Bell, at Stuttgart to make a "declaration of guilt" which proved the bridge between the German Churches and the WCC, which in turn was to give considerable assistance to the Confessing Church.

During 1938 and 1939 German pastors like Dietrich Bonhöffer and Franz Hildebrand, and German laymen like Justus Perels (the legal adviser of the Confessing Church) had stayed in the Richardsons' London home while visiting Bishop Bell of Chichester and other church leaders in the world Church. In the War years the evidence of the Christian nobility of such men as these, culminating in the death of Bonhöffer and Perels in the savage purge that resulted from the 1944 attempt on Hitler's life, deepened for Alan Richardson his awareness of the seriousness of the ecumenical movement. He saw it in terms of people, the children of God for whom Christ himself had died. Justice for the oppressed, compassion for the suffering and underprivileged, these were profound elements in Christ's Gospel which for Alan were further deepened after these experiences by his later visits to Africa and India, and were often embodied in his subsequent prayers and sermons in the Minster. The *Una Sancta* was no sentimental dream for him. As Dr Kenneth Slack, for ten years secretary of the British Council of Churches, wrote of him, "How deep the gratitude of so many of us is that in Alan there was a theologian who served the OIKUMENE without ceasing to fight vehemently against 'ecumenese'."

It should be counted among his pastoral duties that Dr Richardson became an examining chaplain to the Bishop of Sheffield in 1939 and remained so until 1962. He fulfilled the same task for the Archbishops of York —Cyril Garbett and Michael Ramsey—from 1948 to 1961; and for the Bishop of Southwell, Bishop F. R. Barry who now writes so regularly and well for the *Times*, from 1953 (the year of his return to academia) till 1964 on coming to York. He was made an honorary Canon of Derby Cathedral during 1954-64.

PROFESSORIAL WORK:

Alan Richardson's professorial work began at Oxford in the early 1930s. It was furthered during 1938-43 when he became Study Secretary of the Student Christian Movement (SCM) of Great Britain and Ireland, and it reached its fruition when he became Professor of Christian Theology at the University of Nottingham from 1953 until 1964, and the last two years also Dean of the Faculty of Art. Such was his scholarly eminence that in 1952, while still at Durham, he was made an Honorary D.D. by the University of Glasgow; and in 1973 he was made an Honorary D.Univ. by the University of York.

When John Marsh resigned his Nottingham professorship, Alan was asked to replace him as Head of the Department of Theology. As the *Times* recorded, his influence was incalculable: he increased the Department's staff numbers, its reputation and scope. He himself lectured widely in such subjects as the philosophy of science and encouraged others to do likewise. He had a wide and varied circle of friends among the staff, many of them students or former students and many of these from other disciplines than his own. This made continuous demands on his time, for they knew his accessibility, his complete absence of pomp and the soundness of the advice he could give. Former students have written after his death: "He was an ever-open door in the Department—and how much we valued his care and advice." His advice included the choice of students' theological colleges for them, often his old college, Ridley Hall, Cambridge; or perhaps the details of an overland pilgrimage to the Holy Land. "I shall always remember his continued interest afterwards. A live scholar, he was yet a deeply human person, with the gift of forging truly human relationships." "He did not only teach us theology, but he showed us Christ. We all knew that he was concerned about us as



people. . . That the whole Department was such a caring community was surely a reflection of his own caring. When I look at how few around me have any faith and how many have fallen away from the Church, I realise that those years at Nottingham must have influenced me more deeply than I ever knew. . . We students simply took as our right all the care and love and hospitality that were given us, just as children do in a family." "He always created a sense of serenity wherever he was," wrote the Bishop of Peterborough, "the Faculty at Nottingham would have collapsed had he not founded it so securely and so sanely."

That is one side, his caring. The other was the rigour of his standards. He set forth theology as a discipline in its own right able to level peg with the sciences by which men would earn their livings, or the humanities from which men and women would draw their inspiration. He lifted it from being merely a denominational training for the Anglican ministry, to being a discipline worthy of study as a formal higher educational course. And he went on to convince academics that this is what he had done, making them acknowledge that theology was not an accretion from the Middle Ages but a respectable discipline in its own right. Proof of that is his being asked to advise on the possibility of founding similar faculties the other side of the world, at Christ Church, New Zealand; and at Perth, W. Australia. As one academic wrote, "Alan taught us that Christianity was intellectually respectable. For the intelligent and highly educated, that is extremely important to them. And by his gentle manner he taught us to listen to the argument."

The opening of a chapel for the use of all denominations and the establishment of a whole-time Anglican chaplain for the University in 1956 could not have happened without his patient backing. In all this activity he was unremittingly supported by his wife Phyllis, their home being a centre of hospitality for both University and diocese as well as for those innumerable visitors who "dropped in" from all over the world.

TRAVELS:

In the latter part of his life during 1946-71 Alan Richardson travelled a good deal in the interests of his priestly work. In 1947 he was commissioned by Archbishop Fisher to go to Helsinki to strengthen relations between the Church of England and the Finnish Church, after a long break caused by the War. He was invited to return to Finland in 1967 in connexion with his writings, to Helsinki's Lutheran Faculty of Theology, the largest in Europe, to lecture for his friend Professor Aimo Nikolainen. He found by then that his youthful lecturer colleagues of 1947 now occupied all the episcopal and professorial seats. During his visit he preached in the cathedral (presumably in Finnish) and addressed the Finnish Christian Cultural Convention.

1948 took him to the First Assembly of the World Council of Churches, and we have already seen his travels in this regard. The Second Assembly in late summer of 1954 coincided with a tour he was making in the USA: he spent the summer lecturing at Union Theological College, New York, preaching for five Sundays consecutively at St John's Cathedral and conducting a "Forum" later those same days. The Assembly being over, he spent a week with the "Faith & Order" Commission of WCC, going on to a diocesan conference in South Carolina and returning to North Carolina and then Columbia Theological Seminary, Georgia to lecture on philosophy and sociology in a religious context. For the Third Assembly he flew to New Delhi in 1961 as a member of the "Witness" section, whose final report he himself drafted.

In 1949 Dr Richardson became Visiting English Lecturer at the Berkeley Divinity School, New Haven, Connecticut. This was not his first visit to the USA for he had been there before the War: in all he made about a dozen visits on various occasions, most often to lecture at the Union Theological Seminary, New York. His last visit was undertaken in 1971, when in April he flew to North Carolina, to join discussions at the University with a commission appointed by President Nixon to consider "Science and the Humanities" in university teaching: he addressed the Commission in plenary session as well as leading one of its seminar groups. He went to the University at Auburn, Alabama to give the Franklin Lectures later published by the university press in "Our Secular Cathedrals". These were not his only formal Lectures in the USA, for in 1968 he had delivered the Keeler Lectures in the University of Minnesota, at Minneapolis. Taking his wife with him, he found that they were travelling on the last voyage of the Queen Elizabeth before it was sold for scrap.

In 1953, just before taking on his professional duties at Nottingham, Alan Richardson went to Norway as the Anglican representative at the celebrations of the eighth centenary of Nicholas Brakespeare, who, immediately before becoming the first and only English Pope in 1154, had been sent on a mission as a papal legate to Scandinavia, where he reorganised the Churches of Sweden and Norway, made Trondheim an independent archbishopric and reformed a mass of abuses. The main ceremonies were held at the Cathedral of Linkoping. This was followed by visits to America and Germany. Then in 1960 he took his wife on a world tour of preaching and lecturing. It took them across America (with clergy schools in San Francisco for the diocese of California); and on to New Zealand for the Burns Memorial Lectures, which Alan gave in the University of Otago, Dunedin. This was followed by visits to most dioceses and universities in New Zealand before they went on to Australia, Singapore (both cathedral and college) and then on home by sea through the Canal.

Alan Richardson went to Africa twice, first to West Africa and then to South Africa. The first in 1962 was as the guest of Bishop Roseveare S.S.M. of Accra, to lecture at Legon University and then take clergy schools up country in Ghana. By the time he returned to the capital, he found that his episcopal host had been deported by President Nkruma and the ground of his presence had been swept from under him. The South African visit in 1971 was of the same political order. He flew out to Pretoria to assist at clergy school, and found himself present at part of the trial of the Dean of Johannesburg, Gonville Ffrench-Beytagh. Going on to Johannesburg, he visited the sisters of OHP and fathers of the Community of the Resurrection, finding much of the achievement of Trevor Huddlestone swept away by new education and the "pass" law. At Witwatersrand University to lecture, he talked at length to a pastor of the Dutch Reformed Church who had been "unfrocked" for his stand against Apartheid. And so his tour went: he found seminary buildings annexed for secular education, groups standing out against political arrests, and churchmen too preoccupied with political issues to attend to their theology. He and his wife both saw as much of the parish life in town and countryside as they could, often working with members of the South African Children's Feeding Scheme. They found that Archbishop Ramsey's visit of the previous year had left its mark wherever they went, a strong and lasting impression. The same was so of Alan Richardson's visit, which was remembered with appreciation in Capetown and Pretoria at the same time of his death, Archbishop Robert Selby-Taylor of Capetown taking the pains to write.



Diaconal Ministry:

In 1964 Dean Milner-White died, and Professor Richardson was offered what seemed a quiet job for a man turning 59 and in perfect health, the Deanery of York. He was encouraged to it by his wife. They felt both the capacity and the call to respond to the opportunity to bring a theological presence to the Minster, the church of Yorkshire. It was close to Durham where they had formed roots, it was adjacent to a new university (albeit one without theological faculty or orientation to Christian religion at all). It was the *cathedra* of the Primate of England in the north, with all the Convocational and other currents that this implied. It was a new diaconia, allowing the continuance of a teaching ministry through both pulpit and lecture to men grappling with daily problems. It offered peace and security for the further writing of books—Durham during the ten years of 1943-53 coming back to his mind as a quiet home and time of sacred scholarship. (He told his friends, such as Canon David Edwards at Westminster, that the Minster was in apple-pie order!) And lastly, this was his kind of country: for he and his wife enjoyed long-distance fell walking with their golden retrievers in the Lake District, or on the North Yorkshire Moors where at Lastingham they procured a cottage the better to get out on to the moors away from the pressures of York.

York offered peace: it proved otherwise. First, the new Dean's health all but collapsed soon after his coming north; and then the Minster collapsed —well, nearly. Phyllis was almost left to hold up both. Alan's health (a minor coronary) recovered, but never absolutely; and then he became prone to various frailties of age, not least fracturing his jaw once on falling, which kept his resources of patience taxed. Unwell as he often was, he had a heavy public task put upon him quite apart from the Minster appeal, the engineering of the great church, the continuity of the daily choral liturgy and the continuation of his studies (both taken and given). He was the religious host of the capital of the North for the Church of England. Not only was his Deanery home constantly open to royal and other dignitary visitors, but he was prominent in all the ceremonies that they came to grace. When the Crown Courts of Law and many other official bodies held their annual inaugural or thanksgiving services in the Minster, it was he who was required to address and bless them. When the great annual ceremonies (the liturgical ones apart) occurred, Battle of Britain services, Yorkshire harvest festivals and a continuous stream of others that may not have repeated each year, he was there to preside and bless. When concerts, oratorio, mystery plays, son et lumière or civic functions occurred in the great nave he was usually there to act as host or guide or guardian. What I have touched on is the tip of the iceberg. The Minster became indeed, in Alan's own phrase, "the mother church of the North".

Hardly had he reached York than Dean Richardson had to put down his pen and reach for his plumb-line. He found himself a master-builder, responsible *inter alia* for some of the most exciting archaeological finds that York has ever witnessed. He brought glamour to the operation and excitement to the business of restoration. He described what was opened up to him and put upon him in an article on the Structural Crisis of York Minster (JOURNAL, Spring 1968, 25-31), an article full of awareness of the processes of time. He began: "In these days, when a magnificent new cathedral can be built in a matter of 250 weeks rather than 250 years, it is hardly possible for us to relive the experience of the men who spent 250 years in building York Minster. Archbishop de Gray in 1220 began the building which we see above ground-level today, and the completed edifice was consecrated when the Western

Towers were finished in May 1472. We look forward to a wonderful 500th anniversary, when we dare to hope that the main work of restoration will have been completed, in May 1972. That date will bring us near to the period of seven years which it was expected it would be required for the great task of saving York Minster. But of course to begin at ground-level and at 1220 is to leave out half the story. . ."

Like all cathedrals, like all buildings, like all man-made artefacts or even nature itself, the Minster has a natural lifespan, and has been aging. It is the largest church north of the Alps and is proportionately liable to fatigue. But this fatiguing has accelerated in the last thirty years, possibly because of a lowering of the York water table. It was judged by the Surveyor of the Fabric in 1966 that left to its own the central tower (20,000 tons deadweight) would have another fifteen years of life, collapsing perhaps in 1980. With his great ally, Lord Scarbrough, the Dean called teams of experts together, to raise over £2 millions by appeal (four-fifths of which was ultimately raised from Yorkshire alone), to save the central tower area by modern technology and to preserve all that might be discovered during the course of necessary excavation. He called or presided over committees of gentlemen and industrialists of Yorkshire, of farmers and administrators, of architects and engineers, of archaeologists and liturgists. Of all this Lord Kilmaine wrote: "He had great statesmanship and the gift of handling people and getting them to do what he wanted. He was also quite unflappable and radiated calm. He must have taken the 'heat' out of countless awkward situations simply by compelling other people to be calm."

All were absorbed in the great enterprise, which attracted an unusual amount of voluntary lay support apart from grants. The money came, the engineering began and the prayers of the Church went on. The four piers of the central tower and choir piers were strapped, then consolidated by means of grouting and stainless steel reinforcement. The tower was girdled in steel (two miles of Sheffield's best, at £1 per foot, ten times stronger than ordinary steel and virtually non-corrosive). The East End, containing the largest medieval window in the world, was found to be nearly three feet out of plumb and had to be stabilised by hydraulic ram-buttresses as concrete was poured into its foundations. The western towers were given new foundations at the same time. The whole fabric was cleaned, redecorated and largely refurnished. The area underground, once only a mass of crumbling masonry, was carved out into a display gallery of unusual historical and architectural interest, set between massive concrete supports. A well equipped shop was opened to fund the Minster activities (and this became the particular purview of Phyllis Richardson). The York Glaziers' Trust was constituted with Pilgrim Trust grants to look after the Minster and other medieval York glass. The floodlighting of the great cathedral and erection (upside down?) of the Roman column as a symbol of York's foundation in 71 AD were at the Dean's initiative. And, not least, the conditions of employment of the large Minster staff were made altogether more humane. As all this went on, so did Evensong ("the four o'clock miracle"), and so did the Appeal, watched over by the Earl of Scarbrough, whom the Dean had inducted into th newly named office of High Steward of the Minster (a title found otherwise also at Westminster Abbey and Norwich Cathedral)—and when he succeeded with his target and later died, a memorial stone was set to his memory under the central tower.

The saving of the Minster turned out to be a wonderfully unifying operation. It involved all Yorkshire and all denominations. It had already been the Dean's policy from the day he came that the Minster should not



merely be the Anglican archbishop's *cathedra*, but more broadly the archiecclesia of Christ in Yorkshire, the Temple at Jerusalem, so to say. That he achieved his aim is borne out by a letter from an architect after his death: "You [his wife] have no idea how quickly the whole atmosphere of the Minster and its services became different under his leadership." His policy and that of the Chancellor, Canon Reginald Cant, has been to open it to the oecumene of Christendom—and with gifts from private donors they had created St William's chapel as a place to which all denominations might come as pilgrims and as a chapel of unity with a modern stone altar.† So it was a delight to him when gifts flowed in from church leaders and congregations of all Christian Churches, and even from many individuals who would not claim to call themselves more than humanists. One of the first donations, before the Appeal was launched, came from the Apostolic Delegate, H. E. Archbishop Igino Cardinale. Equally the Yorkshire Catholic hierarchy gave generously.

The sense of oecumene did not stop at gifts to shore up the fabric. The Dean wrote in 1968: "There never has been a time, since the fragmentation of Western Christendom at the Reformation, in which so many people of all denominations have taken part in ecumenical services in the Minster. It would seem that a vigorous awareness is being born that York Minster is historically the mother of all Christian people in the North, not only Anglicans. For the first nine centuries of the Minster's life, all Christian people worshipped there in undivided unity; it is our hope and prayer that the Minster will survive to be once more the centre and symbol of the united Great Church of the future."

For his contribution to the resuscitation of the Minster during 1967-72, Dean Richardson was made a KBE, but of course without being dubbed a knight since he was a churchman. In all his work he was ably and constantly supported by a wife so entirely dedicated to their shared tasks that their activities were hardly separable. These are not just words, for, not having children, they were long used to sharing their mornings as well as their evenings. It is a pity that no formal recognition has come to her, not even the title 'Lady' that normally falls due to a knight's wife. As part of her task, she kept the Dean protected from worries and worrying and watched after his health, knowing he was latterly living on borrowed time. He admired her tremendously and said so outwardly, telling his guests of the countless things she did so well for him or with him. It was a lovely partnership for all to see.

Meanwhile Alan Richardson's teaching ministry progressed unabated. Books and articles continued to appear, and though his books diminished in number his flow of articles increased. He presided unassumingly as Chairman of Governors at all meetings (when well) of St Peter's School, attached by name and tradition to the Minster, St Peter's church. Presiding, he remained broadminded though quick to recall speakers to essentials in a way sympathetic but never interfering. His advice, when offered, always came in a Christian perspective.

He delivered sermons and lectures over much of the north of England, seizing the opportunities opened up in the wake of the Vatican Council: one

† There are legal difficulties about denominations other than Anglicans using this altar to celebrate the Eucharist according to their own tradition. Church of England law demands that cathedrals are to be used as such only by those who acknowledge the jurisdiction of the bishop concerned. A possible way round may be to put chapels of unity (such as the one at Coventry Cathedral) outside the formal area of episcopal jurisdiction.

of the fruits of this labour has been the warm friendship sprung up between the Minster and Ampleforth. He allowed himself to become a member of the Archbishop's Commission reporting on women in Holy Orders, writing "A Third View" and "Suggestions for a Lay Ministry" in the Report; and in 1967 becoming a representative in the discussion in the Anglican Communion as to whether women should be ordained to the ministry. In his last days the vote of the diocesan Synod opted in favour (though it was rigorously protested by Rev Gordon Thompson, not blind to the implications of too rapid religious change).

At home he made his Deanery, as a friend put it, "a radiant centre of hospitality". It became the ecclesiastical hotel of the north for all visiting Minster VIPs, collared or tied. Often it was visiting royalty—the Queen for the Maundy ceremony, the Prince of Wales to see the restoration work, princesses for charitable occasions, the Duke of Kent to mark a multi-centenary. Sometimes it was London architects, overnight speakers for the York Minster Lectures, officers of the Pilgrim Trust or experts on stained glass. All of them, whether on business or as friends, received the same warm welcome and a simple hospitality that left guests neither wanting nor sated: for the Deanery was a civilised home of a priest-scholar with his wife enthusiastically at his side.

CONCLUSION:

At last the question must be asked: was it unfortunate that a man of such teaching gifts, who till 1964 had deliberately eschewed the episcopal bench with its burden of daily administration, should have been persuaded to spend so much of his ebbing energy in raising money and reconstruction teams at York? Were his gifts peculiarly required for the public life a Dean's regime called him to? His remarkable resourcefulness was not put to bad use, but was it put to the best? He did not foresee his task, nor did he ask for it, nor indeed did he stumble before it. Unhesitatingly he turned his mind to reflections upon the role of cathedrals in our age, reiterating the value of public present worship in cities and endeavouring to extend the influence of the one in his charge. He accepted the incarnational event, seeing the cathedrals as in the front line in propagating the things of God.

That is half an answer. The other half lies in the words of St John at the outset, used by Archbishop Donald Coggan as his text at the memorial service for the Dean on 11 March. He spoke of the obedience of Christ, "a full, perfect, sufficient sacrifice", which in his way and his own time was mirrored by the Dean. The Archbishop invoked a phrase of Augustine's, "always at work, always at rest" to tell the quality of Alan Richardson's obedience. And with all that, often under pressure and often sick as well, he remained gentle, patient, unhurried and caring—and, withal, full of wit and humour. As Dean Henry Chadwick remarked, "He was a great man who never knew he was great!"

Alan had intended to retire after the Enthronement, and he saw a vista of peace before him to be filled with writing, fell walks and talk to his wife about a lifetime of thought half talked out. They had been offered a home in Durham, and it had been earmarked. On his last Friday he gave a final Minster Lecture on "Harnack to Pannenberg: German Theology in the twentieth century". So it was to be: man proposes . . .



He died quickly on a Lenten Sunday after himself giving the Evensong blessing in his own cathedral church, "Let us depart in peace". What more could such a priest ask of his going—except that he did have one more book that he wanted to write (but then, so did St Anselm)?

*Nunc dimittis servum tuum, Domine . .*

ALAN RICHARDSON'S WRITINGS FOR *THE AMPLEFORTH JOURNAL*

ARTICLES:

"Man, the Universe and the Second Coming", a paper delivered at the Maynooth Union Summer School, August 1967. Aut 1967.

"To Save What was Lost: the structural crisis of York Minster". Spr 1968.

"The Early Hymn of Christ: a review article", reviewing R. P. Martin, *Carmen Christi*: Phil 2.5-11 in Recent Interpretation: CUP. Spr 1968.

"Ian Ramsey of Durham", an appreciation and review. Sum 1974.

REVIEWS:

"A New Catholic Commentary on Holy Scripture"; OT ed Leonard Johnston, NT ed Conleth Kearns, Nelson 1969. Spr 1970.

"Revelation as History"; ed Wolfhart Pannenberg, Shead & Ward 1967. Aut 1970.

"Hort and the Cambridge Tradition" by E. G. Rupp, CUP 1970. Sum 1971.

"Hope and History" by Josef Pieper, Burns & Oates 1969. Aut 1971.

"The New Testament Christological Hymns: their historical religious background" by Jack T. Sanders, CUP 1971. Spr 1972.

"Christ and Spirit in the New Testament: Studies in honour of C. F. D. Moule"; ed Barnabas Linders SSF and Stephen S. Smalley, CUP 1973. Aut 1974.

"The Crucified God" by Jurgen Moltmann, SCM 1974—not completed.

* * *

*It was announced from Downing Street on 10th June that the new Dean of York is to be Canon Ronald Jasper, D.D., Archdeacon of Westminster, who takes up his appointment on 10th October. Educated at Leeds University and the College of the Resurrection (Mirfield), he was Vicar of Stillington—between York and Ampleforth—during 1948-55, spending in all fifteen years of his ministry in the North. He is a leading expert on liturgical reform ("a modern Cranmer"), Chairman of the C. of E. Liturgical Commission, and biographer of Bishop George Bell of Chichester.*

APPENDIX: ACTA & SCRIPTA

| | 1 Location | 2 Book Writ. | 3 Art Writ. | 4 Review Writ. | 5 Travel | 6 Task |
|---|---|---|---|---|---|---|
| 1935 | Cambo, N'umberland | 2 | 1 | | | |
| 1936 | C | | | | USA | ABC, Reading Party |
| 1937 | C | | 1 | | | |
| 1938 | SCM, London | 1 | | | | |
| 1939 | SCM | 1 | 3 | | Austria | Holiday |
| 1940 | SCM | 1 | 2 | 1 | Ireland | Universities and Colleges |
| 1941 | SCM | 1 | | | | |
| 1942 | SCM | | | 1 | | |
| 1943 | Durham Cath. | 1 | | 1 | | |
| 1944 | D | | | | | |
| 1945 | D | | 1 | 1 | | |
| 1946 | D | | 1 | 2 | | |
| 1947 | D | 1 | | | Denmark/ Helsinki | Anglo-Scandinavian Conf. in Denmark: then Helsinki: then Uppsala Univ. |
| 1948 | D | | 4 | 3 | Zelten, Holland | WCC Study Dept., Amsterdam |
| 1949 | D | | 1 | | USA | Union Theol. Sem., Yale: Berkeley Div. Sch., General Theol. Sem. |
| 1950 | D | 2 | 3 | 1 | Treysa | Consultations on forms of ecumenical study |
| 1951 | D | 1 | 4 | | Norway, Rolle, Switzerland | Anglo-Scandinavian Conf., Oslo: Rolle Study Dept. Conf., WCC |
| 1952 | D | 1 | 1 | 1 | Zelten, Holland | WCC Study Dept. Conference |
| 1953 | Nottingham Univ. | 1 | | | Norway | Sept. Anglican Rep. at Celebrations at Linkoping |
| 1954 | NU | | 1 | 2 | USA | Summer School Union Theol. Coll., N.Y.: Second Assbly, WCC, Evanston |
| 1955 | NU | 1 | 2 | 1 | | |
| 1956 | NU | | 2 | | Germany | July |
| 1957 | NU | 1 | | 1 | USA | Princeton: Yale: Wisconsin: Chicago: Gen. Sem. N.Y. |
| 1958 | NU | 1 | 1 | 1 | Holland | Utrecht Conference |
| 1959 | NU | 1 | | 1 | Germany, Italy | The "Lordship Communion" WCC at Arnoldsheim & (Oct.) Meetings with RCs at Assisi |
| 1960 | NU | | | 1 | World tour | NY: Chicago: Grand Canyon: San Frisco: Fiji: NZ: Australia: Singapore: Colombo |
| 1961 | NU | 1 | | 2 | New Delhi | Third Assembly WCC |
| 1962 | NU | | | | Ghana | Accra Clergy School: Legon Univ: Kumasi |
| 1963 | NU | 1 | 2 | | Canada | Pan Anglican Congress, Toronto: "The Challenge of the Frontiers" |
| 1964 | Dean York | 2 | 2 | | | |
| 1965 | DY | | 2 | 1 | | |
| 1966 | DY | 1 | 1 | 3 | USA | University of N. Carolina Symposium–"The Humanities in Modern Culture" |
| 1967 | DY | | 3 | 3 | Finland | Univ. of Helsinki lectures and Finnish Cultural Convention (Lecture: "Faith andReason") |
| 1968 | DY | | 2 | 5 | USA | Univ. of Minnesota. Also York Minster Fund Raising in York, Pennsyl. |
| 1969 | DY | 1 | | 2 | | |
| 1970 | DY | | 1 | 5 | | |
| 1971 | DY | | 1 | 5 | USA, S. Africa | May Franklin lecture in Univ. of Alabama & Symp. in Univ. of N. Carolina Aug. S. African tour: Pretoria: Johannesburg Witwatersrand, Alice: Grahamstown, Cape Town |
| 1972 | DY | | 1 | 4 | | |
| 1973 | DY | 1 | 2 | 3 | | |
| 1974 | DY | | 2 | 1 | | |

Column 2 covers books written (19), books edited and contributed to (5).
Column 3 covers books contributed to (17), articles written (30).



# THE MAKING OF A MONASTIC HISTORIAN—II

## DOM DAVID KNOWLES, 1896-1940

*"I was born in the age of horse and steam—my grandfather (b. 1823), whom I knew well, was born in the age of stage-coaches, candle-light, no police or effective post, and lived to see the Channel flown by Blériot and Crippen caught by wireless. Yet the essentials have not changed, and I have been greatly blessed by love from nursery till now. Unam petii et hanc requiram, ut inhabitem in domo Domini omnibus diebus." (MDK to AJS, 27th Oct. 71).*

*"I caught Cambridge when the lovely weather was still on, but all the trees were surprisingly green—the vast elms in the Backs and the College gardens are usually an incredible shimmer of pale gold for St Luke's summer." (MDK to AJS, 8th Nov. 69).*

*"Next week I go to Oxford to examine a B.Litt. on Acton and Döllinger. This is one extreme of Modern History—the other is Plotinus on whom two of my research students did theses. (Which bears out the comment of one of our old fathers at Downside on someone who had achieved what he called a 'fiddle-dee-dee' at Rome)." (MDK to AJS, 22nd May 71).*

## PART II: THE MAKING OF A HISTORIAN OF MONASTICISM AND MYSTICISM, 1930-1940

Dom David had two particularly interesting things to say about teaching and its relation to his historical work. The first concerned his subsequent life, the second his life at Downside. In a letter, he wrote: "Vivian Galbraith once said to me long ago that a teaching life inevitably changes one's work—and very many of my writings were called for, not chosen. Left to myself I would have finished "The Religious Orders" several years earlier and would have continued with monastic history, either modern Benedictine or Anglo-Saxon. But I felt that, having arrived most unexpectedly in a chair, and being a Catholic priest, it was right to appeal to as wide an audience as possible, not with apologetics but with history in which Christianity was taken for granted as true. Hence breadth rather than depth. . . I have felt all my life—and it was corroborated by no less a person than Pius XI—that scholarship is a real apostolate. As I quoted in my Inaugural: *le vrai Dieu, le Dieu seul, c'est le Dieu des idées*. I am sure in our condition in England a scholar (whether historical, biblical or theological) has a penetration and real influence above a dozen TV apologists." (MDK to JHCA, 14th Apr. 64). As to the second, he was fond of saying that he never had to work so hard at London or Cambridge as he did when he was teaching full time in the School at Downside.

But from Michaelmas 1929 (his 33rd birthday) those hard days were over, and for the next number of years Fr David gave himself to the study of spirituality, the spiritual leadership of the Juniors in his care and to the studies that began the process which culminated in "The Monastic Order". For nine years (1925-33) he said his daily Mass at the altar of Blessed Richard Whiting, the last Abbot of Glastonbury, in the Downside abbey church: "When I was Junior Master I used to gather there the juniors who were not serving other Masses. The floor was of red tiles, slippery and noisy, and the chairs were of that low-seated high-backed type. One morning as I was finishing the Offertory anthem I heard behind me 'Lordy, Lordy!' (the familiar exclamation of Rudesind Brookes) followed by a crash, and I turned to see Rudie spreadeagled over his chair on the floor. All I said was *Dominus vobiscum*." (MDK to AJS, 23rd Nov. 69). Such a profound influence did

Fr David have upon the juniors in his care, and so characteristically contemplative was his teaching on monasticism, to the detriment of the apostolic aspect—these two ever being in tension, if not in balance, in a monk's life—that he was sent to the Downside dependent priory of St Benedict's, Ealing, in 1933 to protect the juniorate from the force of his argument when they were not yet able to weigh it. (He ceased also to be an Abbot's Councillor, which he had become in 1929). It was a momentous decision, of which Fr David has since made comment that had he not been sent to Ealing he would never have left Downside.

To that comment, one would want to reply in his own words used at his Regius Professorship Inaugural Lecture: "A man's character, above all when the man is one of no common mould, cannot be analysed by picking up an action or a characteristic here and there and tying them in a bunch. No one passes through time and its accidents and remains unchanged. A man has free will and he can, indeed he must, exercise it. His nature with its characteristics remains recognisable, as do his features; but his aims, his ideals, his sense of values and his directive strength of will may have changed entirely. A life is not a bundle of acts; it is a stream or a landscape; it is the manifestation of a single mind and personality that may grow more deformed or more beautiful to the end." What is important is not to judge the beauty or the deformity but to note the shift of values in those important years. As he said in the same lecture, "The change is greatest when a moral or spiritual issue predominates in a man's life . . . but the development is always there, even if gradual and unseen. No one remains the same in virtue or in love; not to go forward is to go back."[1]

The spiritual issue that caused the most substantial change in Dom David's life, affecting its course and all of his writings afterwards, was a discovery in the summer of 1930 of a theory of mystical prayer which reversed the teaching of his former Abbot, Cuthbert Butler, and rendered the work at Downside for him a threat to the true calling of a monk. Commenting on the Abbot's "Western Mysticism" (1922) in the year of Butler's death and within a short time of making his own momentous change of mind, Dom David wrote in 1934 that the book cannot be considered an entirely satisfactory piece of work for the thesis of it tacitly assumed that "mysticism" is in some way fluid or changing, unlike the deposit of the Faith. Butler supposedly distinguished a type of mystical experience in the "benedictine centuries" up to St Bernard which was different from others, and particularly from those of the Pseudo-Denis, Teresa or St John of the Cross (as he saw them). Not content with making this distinction, the Abbot passed on to discuss the reality and the apologetic value of the mystical experience, and to compare Christian with "natural" mysticism. As Knowles observed, "He was venturing upon very deep waters. He was, in fact, attempting to deal *ab extra*, by an eclectic, almost empirical method, with subjects that demand great theological and spiritual precision. He even would appear to have been unaware that these and kindred subjects had been for many years debated by some of the ablest theologians and psychologists in Europe. During the very months in which 'Western Mysticism' was going through the press, Père Garrigou-Lagrange was preparing the epoch-making lectures on mystical theology which have given an orientation to so much subsequent work." Critics expressed their dissatisfaction with Butler's book publicly and privately, and in the second edition with Afterthoughts in 1926 the Abbot admitted

[1] "The Historian & Character" (1963), 7, 10.



that there was "a serious structural flaw" in the original work.[2] Writing later, Knowles said in Butler's defence: "Actually all Catholics in England were abysmally ignorant on the topic, and took their ideas from non-Catholics such as [William] James and [Evelyn] Underhill. Even von Hügel was without any *theological* knowledge of the mystical life. It was treated empirically (and therefore fundamentally superficially). ECB had the bad luck to come at the worst moment, though no one in England realised this at the time (and his *presentation* of Aug, Greg and Bern were alpha quality). What he had less excuse for was his practical contempt or dislike for St John of the Cross, whom he considered to be anti-Benedictine in spirit.[3] After reading him before giving a retreat at Stanbrook (in the nineties?) he never read him again before or during his writing of West. Myst." (MDK to AJS, 29th Apr. 71).

What was lacking in England at the time was a close familiarity with the traditional mystical theology, or with the relations between mystical experience and the theology of grace and the Christian virtues which were even then receiving the careful attention of Père A. Gardeil, O.P. (d. 1931), author of "La Structure de l'Ame et l'Expérience Mystique" (1927). And more so, they were receiving the attentions of Gardeil's most influential pupil Père R. Garrigou-Lagrange, O.P. (d. 1964) in a celebrated course of lectures at the Angelico College, Rome, which he published as "Perfection Chrétienne et Contemplation" (1923): its principal theme was the unity of the spiritual life—which directly contradicted the "other types of mysticism" approach of Abbot Butler. The Dominican went on to a study of the problem of pure love as it was understood and misunderstood in earlier centuries, in "L'Amour de Dieu et la Croix de Jésus"; and his further writings gave a full and satisfying account of the spiritual life from the beginning of the purgative way to the final stages of the life of union. It was a whole central theology, which connected up all true mystical experience, bringing it into harmony with formal theology and with the more general expressions of the life of grace and the gifts of the Holy Spirit.[4]

Dom David was accustomed to spend some part of his summer holidays at one of the contemplative monasteries in the company of Downside friends. In 1930 he went to Quarr for some days with Dom Hubert van Zeller (who is happily still with us and has just published another book, "Considerations"); and the following two summers they were joined at the Cistercian monastery

[2] Second Edition with Afterthoughts, 1926. Third Edition with Afterthoughts and new Foreword by Professor David Knowles, 1967. Knowles was fond of referring to it as "Mendip Mysticism": he gives his reason with devastating succinctness: Abbot Butler "lacked indeed three of the essential qualifications—personal experience, wide and intimate knowledge of the experience of others, and a sound and deep theological formation. But he had candour and a robust mind, and he stimulated even when he did not succeed in comprehending". Foreword, p. xvi.

[3] Perhaps not without cause. In his "Counsels to religious on how to reach perfection", St John of the Cross wrote: "In order to practise the first counsel concerning resignation, you should live in the monastery as though no one else were in it." This is a far cry from St Benedict's conception of a community all going to heaven together, *omnes pariter;* and an interesting contradiction of the classic Cistercian warning, *vae soli!* It also contradicts the early Church, *cor unum et anima una in Domino*. Not surprisingly, his writings never gained a firm foothold in houses of deep benedictine tradition.

[4] The first book was translated from 2 volumes of French into a truncated English by Sister M. T. Doyle, O.P., "Christian Perfection and Contemplation According to St Thomas Aquinas and St John of the Cross" (1937) and it was well summarised by Père F. Cayré, A.A., "Patrologie et Histoire de la Théologie" III.429-30 (1944). Sr Doyle translated Père Garrigou-Lagrange's third book of 1938 as "The Three Ages of the Spiritual Life" (1951).

of Mount St Bernard by Dom Alban Brooks (latterly of Worth Abbey, died this year on 15th April). At Quarr they came upon Garrigou-Lagrange's great book in the monastic library, that being a French house founded from Solesmes. At once it changed their whole view. They came to see that "the life of supernatural contemplation, the 'mystical' life, was a normal if in fact rare prolongation of the common Christian life of sanctifying grace; all Christians being called to it, at least remotely, by the very fact of the call to Christian perfection, and consequently they had fallen in some sense short of their vocation if, in a normal span of life, they had failed to reach their goal. This judgment would apply *a fortiori* to religious, who by definition are vowed to tend towards the perfection suitable to their state." The old view that mystical graces were abnormally infused as special gifts to a few souls, without any intrinsic connection with sanctifying grace, became unacceptable.[5] All monks, so Knowles came in a short stay at Quarr to believe, were destined for the highest life the apex of which was the mystical state. And so monks at Downside should be given time from their tasks of teaching to pursue the life of grace by study and prayer. The calling of the Carthusians was by definition higher and more glorious to God than the way of the great black monk abbeys that had formed the spine of English medieval life. Mount Grace and the London Charterhouse were in the spiritual order greater than St Albans and Westminster.[6] Downside must at once take account of that; for having led the movement back from the missions to the monastery in the late nineteenth century, it was in danger of falling at the next ditch, by not leading the movement out of the classroom into the cloister again. Dom David and his chosen friends were willing to change both themselves and their work—and if necessary their stability.

The effect this had on immediate relationships among the Community can be gathered from a letter of the following winter to one of the brethren abroad studying at Munich: "*Si oportet gloriari* I would admit that I have changed since 1926—we all have—but my change, tel quel, has not been a volte face, but rather trying to practise what I would always have preached. . . It is that the way of renunciation, of the Cross, is the only one—and that the renunciation must be of ourselves—affections, hopes, activities. It is also that there is no place at all in the scheme for development of private interests, of 'self-realisation'. I have no defence to offer, e.g., for my tour in Greece. It just should not have been done. That it was pleasant, and amassed a store of pleasant memories, is nothing. God just did not want it and who knows what I missed—not only in Masses not said but in what I might have done

[5] The arguments are well set out in three of Knowles' writings: "The English Mystical Tradition" (1961), esp. opening chapters on Christian Mysticism, and on the Evolution of Catholic Mystical Theology; "What is Mysticism?" (1967); and the 1967 Foreword (see note 2 above).

[6] Reviewing RO II in 1957, R. W. Southern remarked that the institutional aspect of the subject appeared to interest the author far less than the historical, which in turn attracted most interest in the personal, the intellectual and the devotional aspect—and so the heart of his book lay across fine personal portraits of monks and friars, descriptions of theological controversy, and analyses of the spiritual life of the age. Though the great abbeys had made their choice between being great social institutions and being schools of spiritual leadership and innovation, Knowles preferred the reverse choice: the human splendour and complexity of the great houses are reflected only fitfully. "At bottom," Southern concluded, "it is as institutions that their history must be written." *Journal of Theol Stud.* NS VIII.190-4. It may however be otherwise argued, *salva reverentia tanti viri*, that monasteries exist as "Schools of the Lord's Service", their institutional aspect being subordinate and subservient. So in assessing the history of monasteries it is the historian's task to ask first in what measure they achieved their role as *dominici Scholae Servitii*. This Knowles surely did.



for other people had I not gone. Do you say again here that 1926 was better? I *know* it is not so. I *know* that I have a peace now which I had not then. . . Superficial, peripheral happiness is never a test of anything once the edge of the supernatural has been passed. The test is unselfishness and detachment. . . It is always easier to be certain of a motive when the act hurts than when it pleases. I would never have believed that I could bear to leave the school—I could never have left it of myself, I am so weak—you have no idea how I loved it. It was done for me, and I am far happier. God never fails to bless the least sacrifice, even if it is merely making a virtue out of necessity. . . Until we have so been through fire and water that we can be in this world *tamquam nihil habentes et omnia possidentes*, loss is better than gain." (MDK to AM, 8th Feb. 31). The idealism, the search for the *unum necessarium* which lay at the root of this letter, was to attract an elite (or at least intense) band round Knowles, and then scatter it again, some to the Parkminster Charterhouse, to Quarr on the Isle of Wight, to Cistercian Caldey island off Tenby, to Mount St Bernards, to Worth and Ealing, some back into Downside but changed, and some to the secular clergy. In fact only a few settled permanently outside the cloister of Downside. For our purposes, it left a lasting indelible mark on all Dom David's monastic and mystical writings, giving him the final impetus to scorn delight and live laborious days in the silent pursuit of profound ecclesiastical scholarship. The lightness of touch and subject only returned to his pen in the blessed Indian summer of his retirement after 1963.

So moved was Dom David by his discovery of a rigorous theology of the highest spiritual life that he went back to study. He found four different interpretations, two of which were not of crucial importance to him then. The term "perfect contemplation", used by several Spanish mystical writers, particularly St Teresa, was not of general significance. The term "acquired contemplation", inferring an acquired normal development in the life of grace in the soul, was for him strictly a contradiction of terms arising at a time and in a region when the ambiguities of the word "contemplation" had not been fully explored—for, as St John of the Cross insisted, "contemplation is to receive". Knowles accused Butler of this contradiction together with its corollary that mysticism was in the reach of all. Later he was to write of the matter: "After a fairly long life and much reading and reflection—and some experience of souls—I am certain that both the 'mysticism for all' school, and the official Jesuit doctrine that the mystical way is para or meta the normal way of perfection, are wrong. I have tried to set this down quite simply [in "What is Mysticism?", Burns & Oates 1967], but as Pindar said of his Odes, all this has a meaning only for the wise—wise in the sense that they have faith in God and set no limits to what he may work in souls called to know him, even in this life, through his own Gift." (MDK to AJS, 5th Mar. 67). The third term, "infused contemplation", he regarded as tautological in that contemplation is by definition freely infused knowledge and love, a pure and unmerited gift from God. It was the fourth which interested him most at this time, and it rests on the principle of Louis Pasteur that fortune favours the prepared mind: infused unmerited rare grace was, as he saw it with sudden shock and delight, more liable to be given by God (who is the soul of reasonableness!) to the detached and lovingly attentive spirit than randomly to anyone at prayer. His realisation that the pure gift tended to fall upon the prepared soul made him ask about the absolute paramountcy of preparing the soul of every Christian, and *a fortiori* every religious. What he had found on summer days in the pages of Père Garrigou-Lagrange he discovered also realised in the lives of the Good Shepherd nuns, and notably

two in particular with whom he discoursed and corresponded at length. The fruit of this was a set of three anonymous articles in the *Clergy Review* for March-April-May 1932, written without his name attached because he wanted to produce, as "field evidence" so to say, valuable parts of the letters from his nuns.[7] This is not the place to rehearse his arguments at length; suffice it to say that they turn upon two quotations he provides at the end of his piece from the finest work of St John of the Cross, "The Living Flame of Love". Of these the latter (given here in desiccated form) touches the neuralgic point:

> This [renunciation] is what the soul has to do on its part. . . When the soul reaches freedom and disappropriation, which is what it has in its power to do . . . then it is impossible that God should fail to do his part in communicating himself to the soul, at least in secret and in silence. It is more impossible than that the sun should fail to shine.

The next year Dom David followed this with a long study of contemplative prayer in St Teresa, designed to uncover the discrepancies or even contradictions said to exist between her teaching and that of St John of the Cross.[8] The year after he wrote a shorter study of contemplation in St Thomas Aquinas,[9] where he asked whether contemplation in the *Summa Theologiae* is merely natural theological speculation ("certainly not"), whether it is common to all Christians ("Yes, radically; for it springs from principles which all Christians possess"), and whether the contemplation of St Thomas is that of St John of the Cross ("Yes . . . the fundamental resemblance between the two stands out"). This last was important, for it refuted the "many mysticisms" of the Mendip Abbot, Butler.

Knowles wrote in his article of 1932: "Another frequent experience is a strong desire for some outwardly stricter, more 'perfect' form of life—for religion, for Carmel, for the Charterhouse. This is not to be confused with a real first vocation, nor with the temptation common to the noviciate, which seeks perfection anywhere rather than at home. The desire of which we are speaking comes (at least in full force) after the first decision has been made. It is partially, no doubt, the outcome of that conviction, of which St John speaks, that the soul is in the wrong way and is ruined; it seeks refuge in the choice of some form of life which the natural reason says is hard." (p. 290, IV b). He and some of those who followed him evolved from all this some views on monasticism which took them a long way from Butler's empiricism, Chapman's spirituality and English benedictinism.

Theory of prayer inevitably changes theory of action, and Dom David's view about the conduct of monasticism was bound to change under these new realisations. Suffice it to say that he preached a high idealism loosely enforced, rather than a taut rigorism closely coerced. He became for some at Downside "a most inspiring friend who broadened one's horizons". A group formed which was shrewdly labelled "The Spirituals" (with their Franciscan connotation), tending to embark on a fully contemplative endeavour within the context of the English Benedictine Congregation, probably within Downside's cloisters. They began to extol the superiority of small

[7] *Clergy Review* 1932, March, 177-88: "Contemplative Prayer".
April, 278-91: "The Passive Night of Sense".
May, 366-82: "In Lumine Tuo Videbimus Lumen" (Ps 35).

[8] DR 201-30, 406-33, 611-33.

[9] *Clergy Review* VIII.1-20, 85-103. The same year, 1934, he put a long essay into DR on "The Excellence of the *Cloud*" (*of Unknowing*), demonstrating its essential harmony with the teaching of St Thomas and St John of the Cross.



spiritual houses, living a life active only in earning a livelihood and feeding *fides quaerens intellectum*, rather than the life of the big missionary monasteries with their schools and parishes. In 1932 Milton Abbey, former Benedictine monastery and recent home of the Hambro family,[10] in mid Dorset near enough to Downside, came up for sale, and this seemed the moment—for multifarious reasons—for further Gregorian expansion (as a prep. school? as a missionary endeavour? as a new form of Gregorian monasticism, largely contemplative?). The details of what followed are not to be told here, but the point was that Milton wonderfully concentrated the minds of "the Spirituals" upon a shift of ballast at Downside in favour of a small contemplative foundation, "a pure monastery" as they called it. Dom David submitted a project to Abbot John Chapman in 1933 for a foundation embracing those "called to a life of prayer, recollection and real hardship in God's service . . . a life in which all the peculiar exercises, duties, aids and consolations of the monastic state are actually and permanently present, not only during the years of formation, but through life; not only as a background, but as the very breath of life". It was to be for those "called by God to the contemplative life, that is to say, a way of life whose chief occupation is the love and adoration of God in prayer, public and private." He went on, "Such a life ordinarily both requires and desires a real measure of separation from the world; it also demands and wishes for simplicity, roughness. Love without austerity would never be strong; and love will wish to follow Our Lord in poverty, however imperfectly."

It was proposed to buy a house in a rural area, preferably not too Catholic so that it did not attract interest and then pastoral involvements. A life of prayer and work was mapped out which entailed slower and simpler Office, mostly chanted; more silence and personal prayer than at Downside; a full hour of spiritual reading daily; conferences and chapter-of-faults weekly; and a modicum of work. "The contemplative life . . . is the whole raison d'etre of the foundation. No one therefore who cannot live without the distractions of activity should be accepted for such a house." Nevertheless these neo-Spirituals were keen to "carry on the precious Gregorian tradition of scholarship and culture; and there are some in our group who could study, write and teach theology . . . giving Retreats to guests and groups." All who were fit for it would do house and field work. Recreation would be an hour per day, but without smoking, games or wireless. A single newspaper and a few learned periodicals would suffice. There would be a weekly walk outside enclosure; but no holidays away nor even one-day excursions, no meals with relations or attending family weddings. Though a spirit of silence was to prevail, it was not to be of an eremitical or Trappist kind: "It is of the genius of Benedictinism that the members of a family know each other and learn from each other. And equally it is benedictine that guests and visitors acquire a real personal knowledge of some at least of the monks."

This noble scheme did not eventually mature, not for want of resolution. It took Dom David to Rome on appeal, for instance, at Christmastide of 1933-4, when he met the great scholar and Prefect of the Vatican Library, Cardinal Franz Ehrle, S.J. "In his last years he lived quietly in the Jesuit

[10] Cf Richeldis Wansbrough, "The Tale of Milton Abbas", Dorset Publ. Co., Milborne Port, Sherborne, Dorset. 1975. 107 p. illustr. + maps. £2.95. This traces the story of Middleton in Domesday times to Milton refashioned by Capability Brown in c. 1780 and beyond. As an abbey Milton began in 963 when Edgar ordered its conversion from a minster: forty monks came over from Glastonbury under Abbot Cyneward, bringing prosperity to the district. After the Dissolution it went to the Tregonwell family. The great abbey church was never completed; what was built stands today finely preserved. With its flying buttresses, it is a distinguished sight.

Generalate at Rome, and there in December 1933, on a visit to an English friend that I was daring enough to make, I passed him, an old man of 89, in the corridor. He died on Holy Saturday 1934."[11] Stillborn as it may have been, the scheme left a permanent mark on Knowles' whole historical judgment. How could it not?

While his spiritual self grappled with mystical principles and monastic politics, Dom David's intellectual self set the ground base of "The Monastic Order" in the early thirties. The evidence is set out in the volumes of DR for 1930-34: after then, he never wrote another article for DR, and after 1936 no reviews, until he reviewed Dom Chaussy on English refugee benedictines in 1968. The programme began with "The Mappa Mundi of Gervase of Canterbury" (Rolls Series II.414-49), a misnamed description of England, an ecclesiastical survey of each county with a list of religious houses in each—a first attempt at what Knowles & Hadcock would later do exhaustively. In this the young monk took Bishop Stubbs to task for warning scholars off what was in fact first grade evidence, properly handled. He showed Stubbs' conjectures about a *terminus ad quem* to be wrong, bringing very convincing arguments to show that "from a comparison of those dates and omissions it seems clear that the Mappa Mundi was completed fairly soon after January 1201." He went on to use his conclusion to redate the foundation of several abbeys previously thought to be of thirteenth century provenance without sufficient evidence. It was a clever piece of work and a good start.

Then came the magisterial DR Essays in Monastic History, 1066-1215, the fruit of combing the Rolls Series as its volumes lay completed and largely uncut. The dates are to be noted for they were the limits of MO as originally planned, until further study forced Knowles back into the Anglo-Saxon period with the limits 940-1216, i.e. from St Dunstan's abbacy at Glastonbury to the conclusion of the Fourth Lateran Council, when friars and congregations emerged to change the monastic centuries. These are the eight Essays—

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| 1931 | I. | Abbatial Elections | 27p |
| | II. | The Norman Plantation | 16p |
| 1932 | III. | The Norman Monasticism | 16p |
| | IV. | The Growth of Exemption | 31p + 41p |
| 1933 | V. | The Cathedral Monasteries | 24p |
| | VI. | Parish Organisation | 22p |
| | — | The Monastic Horarium | 20p |
| 1934 | VIII. | The Diet of Black Monks | 16p total = 213p |

Before we examine these, let us remark on Dom David's good fortune in being Editor of DR from 1929 to 1933: the volumes swell to almost double size in his years. In 1931 he took up 60 pages of article space (never mind nine reviews), in 1932 some 88 pages, in 1933 some 145 pages, and in 1934 a record 181 pages: that is, in those four years, besides review space for 23 reviews, he took article space to the tune of 474 pages, which in quantity is a very substantial book and in quality covered mysticism, monasticism and the study

[11] "Denifle and Ehrle", *History* LIV, Feb. 1969, 1-12. Knowles' interest in railways, begun in his nursery with Basset-Lowke models, appears (as so often) again here: "They enjoyed indeed two gifts of fortune which those before them had lacked: the virgin archives of the Vatican Library, to which they held all keys; and the newly completed network of European railways, with Alpine tunnels and international expresses, which made travel in search of manuscripts a very different undertaking from the *voyages littéraires* of the Maurists".



of Abbot Butler (reprinted in "The Historian and Character", 264-362). In that same time he had written a 27-page introduction and edited a 221-page book, had done a 25-page introduction to a new translation of de Caussade, had written a hundred pages on contemplative theology, and had written two articles on St Wulfstan of Worcester and the great monks of Bec. In all, he exceeded seven hundred pages during those vastly industrious years of 1931-4, while writing many letters and engaging in many heart searchings. It may not have been bliss for him, but he was still young and very much alive.

Of the eight Essays, undoubtedly the fourth on Exemption is the most important. In the first Knowles showed systematically, by combing the Rolls volumes, that each English Norman house had its own method of election, "either direct or *per compromissum*, usually the latter". In the second he showed how in 21 years under the Conqueror and Lanfranc the vast majority of English abbeys passed into Norman hands without the suppression of a single Saxon house or introduction of a single foreign community to a Saxon house or the shortfall of English vocations. In the third he showed that the success or failure of Norman monasticism did not depend on the Cluniac reforming programme, nor particularly on the Bec-Evroul-Jumiège tradition: the English abbeys at the turn of the century appear to have displayed every degree of religious and intellectual activity and sloth, and this—where it was commendable—not because of a Norman code but because of some great Norman abbots.

The best way to approach the fourth Essay is by way of Dom David's little study of St Wulfstan (1008-95), written for Maisie Ward's collection, "The English Way" (1933). This ends with a picture of old England impervious, in the person of the bishop of Worcester, to the new Gregorianism or the Renaissance of the twelfth century. Later Knowles was to recall his excitement at discovering the process at this time: "The documents showed two completely different situations, separated sometimes by more than a century: the earlier group of charters were grants by Anglo-Saxon kings or the Conqueror of fiscal and other immunities, together with a prohibition addressed to all bishops forbidding their interference with the monks; the later group were papal bulls of the twelfth century, giving, with increasing definition and amplitude, exemption from episcopal jurisdiction and immediate subjection to the Apostolic See. Suddenly I saw a whole climate of ideas changing before my eyes, the purely secular, quasi-feudal protection of the king, standing wholly outside any Roman or canonical tradition, was suddenly replaced by the hand of the centralising Gregorian papacy and the machinery of canon law. The monks of Chertsey or Battle cared nothing for this; they were concerned solely in making sure of what the kings had given them. The popes, without a thought of the past, were concerned solely in defining the categories of their client churches. Yet one world had slipped into another; the *Eigenkloster* had become an abbey subject to the Apostolic See *nullo mediante*. . . One great province of an historian's task is to isolate and comprehend such changes, economic, administrative and intellectual, in which, as in substantial changes of Aristotelian metaphysics, a form has changed upon a base that remains unseen."[12] Again we can see why Knowles was driven back beyond the year 1066 to begin his *magnum opus* at its natural date, 940—a date which was to have special significance by 1940.

The Essay on "The Growth of Exemptions" covered ground never before investigated in detail: it allowed Knowles to record tendencies which could

[12] "Academic History", *History* XLVII (1962), 230-1.

scarcely be guessed at by any who looked at the record of only individual houses. It showed the stages in the growth of papal power, and at the moral level it afforded one more illustration of that aspiration to *libertas* secured by legal safeguard which pervaded society and religious history alike in the England of 1150-1250.[13] Knowles came up against the barrier of his own lack of expertise in dealing with pre-Conquest charters, knowing full well that almost all of them were spurious at least in part, but containing a kernel of truth that only the highly trained scholar familiar with both Saxon and papal documents could sift as gold from mud. He traced the Norman scene with deftness, taking soundings in a series of major monasteries—Battle twice, Canterbury at length. His conclusion was that no grave spiritual principle was at stake on either side: "in some cases, especially at St Augustine's and Evesham, we cannot help feeling that the expense of time, wealth and even life for something so unessential presents a somewhat melancholy spectacle." The struggle was not a moral one, but a sign of adjustments of equilibrium effected during the shift in the Church from local custom to the uniformity of a single legal system. It was a fight between local heritage and evolving canon law. Individuals may diminish that Christ may increase, but corporations may not—and monasteries by the standards of those days were great corporations.

It might be noticed in passing that Dom David, who of course read his Thucydides in Greek and quoted his chronicles in their Latin, who referred to the tongue of the Spanish mystics in his studies of contemplation and the French of St Francois de Sales, was at this time going to the German of G. Schreiber's *Kurie und Kloster* and of H. von Schubert's *Geschichte der Christlichen Kirche*. He had learned his German in the early 1920s from reading German literature and from his daily life at St Anselmo's in Rome, where that was the main language under the pervading influence of Beuron (the Abbot Primate during that period being Dom Fidelis de Stotzingen from Beuron). Doubtless when in Rome he had a little Italian too. His range of language is not so abnormal in these days of intercontinental studentship, but in those it was remarkable; and moreover it indicated the scholar's determination to seek his sources in their purest form. Over the years he has always had a charming facility for using the odd Greek or Latin, and latterly French, phrase to colour up a paragraph and give it "style": for instance in MO he referred to Wilmart as "ce Mauriste de nos jours" and to St Bernard as an "écrivain de race". His letters were the same and more so, a young scholar, for example, being called "your bas bleu aux lunettes". Where foreign words did not grace the page, lines of literature did instead, mostly from the poets.

The fifth Essay dealt with another tendency arising, that a diocesan bishop should himself become the immediate superior of a community of monks and in turn be elected by a monastic chapter. This custom was unique to England except for Monreale in Norman Sicily and Downpatrick in Ireland. There were in all nine such cathedral monasteries, to which Augustinian Carlisle should be added as a tenth.[14] As in all things

[13] *Zelans libertatem sicut legem Phinees, sciens quod libertas res est inaestimabilis;* so Abbot Thomas of Maleberge, *Chron. Evesham* RS 112.

[14] Sherborne had had monks in the Saxon period, introduced by Bishop Wulstan in the time of Archbishop Aelfric. As a bishopric it was moved to Old Sarum and thence to Salisbury in 1078. Cf MO Appx IV, Appx XII. Cf also Professor Braunfels, "Monasteries of Western Europe", reviewed elsewhere in these pages. When the English edition appeared in 1972, a further chapter was added entitled "The English Cathedral Monasteries".



benedictine in England, spontaneity rather than doctrinaire decision produced the final growth of this phenomenon in three or more separate ways. It began with a golden age of patriarchal rule; but the best was over at Canterbury after Anselm's death in 1109, at Rochester after 1124, and at Norwich after 1119. After that the cathedral priories slipped into the hands of priors, who with their monks claimed the right to elect their bishops—and that began a major chapter in English Church history. For all that the cathedral monasteries remained among the most alive houses in England and "some—Durham is a conspicuous case—retained the monastic life as well as any to the end."

The sixth Essay covered parish organisation, where Knowles showed that apostolic or pastoral work was non-existent among the Anglo-Norman monks: the monasteries "lay as a kind of enclosure within the parish and diocese" But there were marked exceptions to this, Prior Wulstan of Worcester, Odo of Battle, Samson of Bury and Fulchred of Shrewsbury all being men of the pulpit. Where abbeys controlled parishes materially, with their own vicar as incumbent, it was not the abbot but the local bishop who had jurisdiction *in spiritualibus*, with two exceptions, one being St Albans: "Lastly we come to the case of Evesham . . . the origin of the exemption churches of the Vale: . . . there can be little doubt that from 1163-1204 Evesham enjoyed complete jurisdiction *in spiritualibus* in the Vale." So the matter stood till the Dissolution, when the patronage passed to Christchurch, Oxford. A harking back to Dom David's fondest abbey after Downside.

What followed was not grouped among the Essays, though it was so in fact. Encouraged by a chapter in Butler's "Benedictine Monachism" and by Dom Thomas Symons' article, "The Monastic Observance of the *Regularis Concordia*" (DR July 1926), Knowles went to work on the monastic horarium for the years 970-1120. After a sweeping survey full of charm and expectancy, he took for comparison the Rule from Montecassino, the provencal *Ordo Qualiter* of c. 770, the English *Regularis Concordia* of c. 970, the Cluny Customs of c. 980, the Lanfranc *Statutes* of c. 1075 (which he was later to edit for Nelson Medieval Texts), the Ulrich *Consuetudines* (Cluniac again) of c. 1080, the Cistercian *Consuetudines* of 1119, the Premonstratensian Usage of c. 1127 and for completeness' sake the *Horarium* of the Black Augustinian Canons of c. 1114. As we should guess, all of these were tolerably flexible, leaving room for the pity and the poetry of life—except Cluny—and later Knowles was to have much to say about its *districtio ordinis*.

The last of the Essays, the eighth (though labelled VII), discussed the monastic diet: "A religious house or order may without unfairness be judged, as by rule of thumb, by its food." Brave words indeed! *Mens sana in corpore sano*. The paper, not at all the best of them, settled down to the vexed question: what abbeys broke the Rule and took to flesh meat, and when? Today we forget how hard perpetual abstinence must have been in northern climates in a medieval winter—and in writing his Rule, St Benedict never envisaged or expected it, for he wrote only with the mild hills of mid-Italy in mind. In this last Essay, the judgment on the closing page is of special interest, for the character of it leaves its mark right through the four great volumes of the coming years. Dr Pantin, in his *curriculum vitae* to the 1963 Festschrift, was to write on the point: "All through the four volumes . . . participation in and contribution to the spiritual life is the underlying test, applied to all men, all movements and all periods; it is the existence of this unfailing, rigorous standard which gives a unique character to these volumes. All will agree with him in admiring the best and in censuring the worst; some may feel that Father David is sometimes a little hard on the mediocre,

the smoking flax. But if he is severe, this, I think, like his interest in character study, is because Father David cares deeply for the people and the things he is writing about. This is an attractive trait, and one not universal among scholars." It is an observation I have heard many times in many contexts: present in his history so constantly, it is even present in his spiritual counselling, where he may set a standard too bleak and too unattainable for those he most wants to help. It comes out in his letters at the time: "You should have realised too, shouldn't you, that my indiscretion or stupidity in regard to you was not the result of disapproval, but of affection. I can't ever drift away from people. If they have ever been a great part of my life, they remain so long after they have forgotten me. I wanted you—and I still want you—to be something out of the ordinary, not in achievement external, but in reality. I want you to be holy, no less, and because I can see where I have failed in the past, I have been too ready to suppose that you are likely to fail there too." The same letters have come down the years to young religious with whom Fr David became engagé on intellectual and then spiritual grounds: the same high idealism, the same concern for ultimate holiness.[15] But we must ask ourselves what constitutes ultimate holiness. Monks are not made for perpetual abstinence nor for any other form of "observance": they are made for the perfect love of God, *quaerere Deum*. Is Knowles the historian (at least that in him) not too quick to apply narrower criteria, to judge love by "observance"?

The same severe search for perfection is present in Dom David's criticism of the mystical writers (as we would expect, though he can be too hard on Dom Augustine Baker and the garrulous Margery Kempe). Dr Pantin once described the process as akin to an examination board in session. Miss Beryl Smalley, in an amusing review of "The English Mystical Tradition" for *The Oxford Magazine* (30th Nov. 1961) took this picture a stage further: after reassessment since the 1927 book on the English Mystics, "Rolle stands where he did before; he gets a distinction in prelim., which he mistook for Schools. The author of 'The Cloud of Unknowing' might still get a first if he could be viva-ed. Hilton and Dame Julian are still high seconds. Margery Kempe, the new examinee, fails university entrance. Baker drops below his former place; he now has a teacher's certificate." This critical perfection is there also in Dom David's handling of literature, where he allows room only for the most excellent: and here I would cite his writing on *Othello*, entitled "Honest Iago" (DR 1931), the play of Shakespeare's which he selects as the one irrefutable demonstration of superb controlled intelligence. But to return to Knowles' judgment on the black monk diets: this is how he dismissed them—

> "From the fourth decade of the twelfth century the Cistercians, Premonstratensians and others were in the van of fervour, and the black monk houses were passing, or had passed from fervour to respectability—not to say, in some cases, mediocrity—and doubtless with their large numbers, contained many who were physically unfit for anything like a severe life. And so gradually meat was introduced."

[15] It is abundantly evident in the final judgmental pages of RO III, where Knowles gives his opinion that at the time of the Dissolution there was a top cream of the highest quality (Charterhouses, Syon, Observant Franciscans, larger nunneries, two cathedral priories). But there was a lowest category: "Within no foreseeable future and by no practical scheme of reform could they have been rehabilitated spiritually". And there was a middle bloc: "A tolerant man of the world would have allowed them to continue, a severe spiritual reformer would have found them wanting". The overall judgment is this: "On the spiritual level the dissolution of the monasteries was not of itself a great catastrophe. By and large the whole body ecclesiastic was lukewarm, and the monasteries had little warmth to spare for others". One is drawn to ask what is the subject of such refined idealism, spirituality or men? Was man made for the Sabbath?



1934 was a year of turmoil for Fr David, as for his band of "Spirituals". The hope stirred in 1932 for them all by Milton Abbey had sunk beneath the surface first when it was discovered (despite the owner's delight at the monks wanting to return to their place) that there was an unalterable trust giving the use of the church to the Church of England—so that now it is safely engrafted into the possessions of the Ecclesiastical Commissioners; and secondly when Abbot Chapman, after searching through the spring of 1933, found Lord Cowdray's Paddockhurst with its gates initialled WP (William Pearson/Worth Priory) and went ahead with a scheme to found a Downside prep. school there, which would inevitably take the building and manpower resources of the mother abbey for the next decade, as it did. On the eve of Michaelmas 1933 first Vespers were sung in the Priory, and the next day Fr David ruefully celebrated his 37th birthday, by then at Ealing.[16]

His letters give some picture of Ealing at the time, where old Abbot Cuthbert Butler was living out his last days after working at "the Ullathorne" and the two volumes on the Vatican Council, based on Ullathorne's letters. The 1934 Memoir, drawn from first hand witness, records that "no one who saw him [Butler] in the daily life of the small community of his new home could fail to be deeply—overwhelmingly—impressed by the simplicity with which he took part in the recurring duties, reading lessons in choir, saying or singing the parish masses, preaching short discourses at an early mass and hearing the confessions of the people." A letter from Ealing, dated merely "Sunday" reads: "The brethren here are very edifying, as you have always remarked. The sight of Abbot Butler reading nocturn-lessons is poignant in the extreme, and Dom Dunstan, Pontifex maximus natus though he be, is exemplary in his attendance at choir, in spite of his parish. Abbot Butler is in exuberant form. He brought out with shouts of laughter and crumbs flying in all directions his (very good) account of his reception by the theological faculty of Tübingen—Funk and Co.—dressed in seedy black with no collar. . . A ritual takes place every morning at the end of breakfast: 'I always have haff a banana at breakfast, father, haff a banana; will you have haff a banana, father?' (The banana is cut up, not halved but in proportions 2:1 and the small part handed over very trembling) 'Now, father'. But is Ealing a place for monachism? Is it possible? Could a dozen or more live here anything like the monastic life? At present there is plenty of edification, but if there were twelve?" (MDK to AM).

When Abbot Butler died, Fr David embarked upon his long and remarkable Memoir which caused much delight and some *admiratio*, not to say consternation among the more naturally reticent fathers. It rested principally on two documents which in the pages of the 1934 DR were termed MS A and MS B. I had fondly thought that in the old Abbot's last months with his brilliant protegé there had been a valedictory exchange of confidences and papers, but in fact that was surprisingly not so, for each was wrapped up in his own world of problems, and their views on mysticism had irrevocably separated them: "During my time with Abbot Butler at Ealing I had no talk with him on monastic theory or spirituality. His autobiographical notes came into my hands quite by chance. Fr Roger Hudleston, sent to clear up his remains, came across the sheets among his papers and handed them to me sooner than tear them up. Their biographical value was at once apparent."

[16] I am principally following Abbot Cuthbert Butler's account given in his obituary notice of Abbot John Chapman in DR January 1934.

(MDK to AJS, 30th Jul. 69). The result, a very long sustained piece in DR covering pp. 347-472, was the last major writing ever to appear from the pen of Knowles in those pages and coincided with the resignation of the Editor, who found his task at long range up in London impracticable. The only article that was written in 1935, "The Revolt of the Lay Brothers of Sempringham", was sent not to DR but to *The English Historical Review*—a sign that the scholar was moving out from the close waters of Downside into the mainstream of national scholarship. He began to frequent the British Museum.

It would be wrong to imagine that Fr David was happy in his heart away from Downside, however hard he was driven from it by his ideals. He never lost his warm affection for his mother house or for nearly everybody in it, however they differed with him and however entrenched they remained in judging his actions. Even in old age his fondness for it held: "Downside has been to me rather like the Anglican Church to Newman—greatly loved with a sense of eternal gratitude, left perforce and unwillingly, and then recollected in tranquillity." (MDK to AM, 27th Oct. 72). When he was away in Rome during Christmas 1933-4 in pursuit of his appeal, he wrote most warmly as his mind went back to his home: "It is almost impossible as I write to imagine that at Downside the Christmas holidays are running their wonted course—with crib, long-drawn-out teas in the half light of the fire, whole days out on the Mendips, evenings in the refectory. Impossible—and yet all too possible to imagine.

Ich schau dich an, und Wehmut
Schleicht mir ins Herz hinein."

At the end of 1934, Knowles had become sadly disillusioned with Downside as "the land of lost content" (Housman); had met a doctor who was to be a future influence in his life, a professional haven harbouring him in illness, what he called "God's external gift"; had enlisted a number of communities of nuns, notably at Cambridge, to pray for the cause of "Spirituals"; had confronted the bitterly disappointing Rome rescript of 11th July refusing him and his group their hopes other than *in suo presenti monasterio;* had watched his band break up, invoking Newman's poignant phrase about "the parting of friends" and ceasing to sign his letters "yours affectionately" in favour of the bleaker "yours to Him"; and had resolved upon a further appeal to Rome on the grounds that his side had a vision of perfection which Downside simply could not contain, and which, did the Pope but see it, would be granted assent. By then he was virtually alone, turning beyond his brethren for the advice to which he most listened. He was in fact in the throes of a crisis of obedience.

It is important to understand the nature of Dom David's theology of monastic obedience. The Rule of course ranks it as one of the vows, the first: "The first degree of humility is obedience without delay. . ." I have a letter from him, which places this in his own perspective very well: "Rule and Abbot are correlatives, and this is what makes the Rule different from private spiritual reading, necessary as this is. . . Hence the absolute need for a firm, but spiritual, obedience to the Rule by an Abbot and community as such; for whereas the Rule establishes a way of life which guarantees spiritual safety to those who follow it, once observance of the Rule in its spiritual essentials flags, then there is no visible, practical (or spiritual) guarantee or standard for the individual monk. He may, with God's grace, become a true and holy monk, but he owes nothing—or little—to his Abbot and monastery, which are failing in God's purpose." (MDK to AJS, 10th Aug. 69). To this must be coupled another remark from the same time, that fully



complements the first: "The mystical way, strictly and truly defined, is sheerly a gift of God, though in its truly mystical form it presupposes a life as nearly perfect as a good religious must be striving to attain *vi voti*. My only practical thesis is that *vi voti* and by reason of his free gift of himself to God, a religious (and *a fortiori* a monk) must always be aiming at a total gift and eliminating all that for him is not-God—and that that (in a monastic context) demands a setting in which that growth in holiness (asserted often in the Rule) can flourish. Incidentally RB 27 surely deals with *delinquent* brothers. St Benedict (or the Master, or both) certainly expect weakness and faults, but they call them such and expect the Rule and the Abbot to eliminate them with charity. The faults of the Cassinese were perhaps cruder than ours, but sophistication (that blessed word) does not make worldliness of mind or choosing activity rather than community prayer a lesser fault than those specified in the Rule."

There are two arguments here, and they are both very germane alike to Fr David's personal life and the central judgment of his historical writing. First, there is a rigorous condemnation of worldly preoccupation and excessive activity; and I would want to return again to letters of his later life. To me he wrote on the Feast of our holy father St Benedict: "I feel sad at the vast amount of activity you have to accomplish in the day. *Porro unum est necessarium.* A la tarde te examinarar en amore. Activity, not least because it may be good in itself, at least in appearance, can so easily be a flight from God, a denial of part of the heart of Our Lord. I know it so well myself. True spirituality is the choice of the unseen, the essentially supernatural, God, in place of what is merely natural, the created. . . I offered the Holy Sacrifice *pro ordine nostro* this morning. It has not been all that faithful to the Rule of the patron of Europe." (MDK to AJS, 11th Jul. 68). Almost a year earlier, Fr David had written in similar vein: "If a monk is faithful to the Office, to *mental prayer*, to spiritual reading and to the avoidance of all *over-occupation* in what is not directly the service of God—if he is thus faithful God will not abandon his vocation. Forgive me warning you—it is the privilege of age which I do not claim in other ways—never let yourself be swamped by activities. It *may* be inevitable for a businessman or a politician or a soldier in war-time—but it is *never* right for a monk (or a priest) to allow his spiritual duties (his real direct union with Our Lord) to be shortened or blunted by *over-absorbtion.* I cannot imagine an abbot commanding such a thing or even allowing it, if fully informed—it is we ourselves who are at fault. The old misquotation *laborare est orare* is terribly false in the common sense of the words. Any good work may be God's will for us, and a holy soul can do all things in God's love, but work is never a substitute for prayer and overwork is (in the monastic, spiritual context) always self-love." (MDK to AJS, 10th Sep. 67). Incidentally he concluded his admonition in 1967 with the same lines of Wordsworth that he had used in a similar circumstance in 1931, ending—

What wonder if a Poet now and then
Among the many movements of his mind
Felt for thee as a lover or a child.

His own steady stream of writing, advising and examining as the years unfolded he regarded as the day's task, not to be hurried nor stinted. He took care not to become over-absorbed. But he accused Downside of that, with its large pastoral commitment; and more specifically Abbot Butler for allowing it. In his 1934 Memoir of him, Knowles wrote: "He never, if the truth be told, seized or grappled with the problems soon to be created by a school

which within a few years trebled its numbers and changed its character entirely."

The second argument follows on, concerning the nature of a monk's obedience. Dom David turned to St Bernard for the ideal. The saintly abbot had written that a man in vows may neither be forced beyond his profession by the law of obedience, "nor can he be kept from realising what he has vowed . . . still less can he be compelled to act against it." Knowles quoted the Bernardine rule, *perfecta obedientia legem nescit*, before asking for himself, "is there not a level of observance beneath which observance of the evangelical counsels is not possible?" He produced Bernard's letter to the founder monks of Fountains Abbey (a famous source in its context), speaking of "the danger, for those who have professed the Rule, of halting one's advance short of purity"; and to the monks' former abbot at St Mary's York, "it is wholly wrong to try to extinguish the spirit." Where a monk found himself in the dilemma of choosing between the precepts of the Rule and the practices of a house incompatible with it, Bernard's solution was that a monk should follow his carefully formed conscience, even against common opinion—and he went on to witness to the essential role of monastery and abbot as "existing primarily for the profit of the soul of the individual monk, not for any external work or purpose."[17]

By temperament, by schooling and monastic training, by subsequent recreational and working circumstances in monastery and school, Dom David had acquired an elitist view of monastic life, to which these twin judgments were closely attuned and in harmony with which his mystical and historical experience (at least from libraries) entirely rested. Knowles came to see monasticism as the ordinary calling for superior men, whereas it is surely a superior calling for very ordinary men. Men are frail; and so the life they undertake must have room for frailty, anomaly, eccentricity and what Eliot called "the rhythms of blood and the day and the night and the seasons". Many a monk has been sanctified by mundane monastic business, actively pursued, who might otherwise never have climbed through the eye of a needle. But Knowles had been brought up in the tradition of Bishop and Gasquet, and with men like Ramsay, Chapman, Horne and Connolly[18] ahead of him. He came to set spiritual and intellectual norms which were abnormal; and elitism can be a terribly perilous path in spiritual matters.

Great as his Gregorian predecessors may have been, even they did not wholly measure up to Dom David's ever refining standards. Thus Cardinal Gasquet was to be described as "good humoured, moderate, patriotic, [with] more than a dash of both sentimentality and philistinism"; and again, "His mind was not naturally clear enough to compensate for his lack of training. He felt no inclination to get at the root and difficulties of a problem: he never shook it out." Thus then of Abbot Butler: "He was in truth no theologian, and was not disinclined to emphasise the fact . . . till the very

[17] Cf Knowles, "From Pachomius to Ignatius", Sarum Lectures 1964-5 at Oxford, IX. The Evolution of the Doctrine of Obedience, 69-94, esp. 77-80. I first came to know him when we walked in Port Meadow before each of these weekly lectures, sometimes after Fr David had come to lunch at St Benet's Hall.

[18] When Dom Hugh Connolly died in 1948, Knowles wrote a short but charmingly perceptive obituary notice of him in the *Journal of Theological Studies*, XLIX.129. "His achievement, remarkable as it was, was limited by his health, and a lack of any reserve of physical or psychological strength debarred him from attaining the positions of authority for which his moral and intellectual qualities might have seemed to fit him; his was the *umbratica vita* of study and religious duty. . . The hidden quality of his mind and character shone out—his deeply affectionate nature, his quiet humour, his loyalty even beyond reason." One can see here Fr David's values.



end his excursions into the realm of pure theology were tinged with a certain diffidence and agnosticism regarding any conclusion for which a definition of the Church could not be quoted."[19] By degrees the force of Dom David's ideals, the precision and rigour of his judgment of his fellows, and the tendency of his historical studies all took him into a terrible isolation from his friends, from his superiors and ultimately from the monastery of his profession. That old *Infallibilità* which seemed to emerge at the time of the Midsomer Norton car crash kept reappearing.[20] It was not helped by the fact that his mother Cary, to whom as an only son he had been devoted especially in her late invalid years, had died in March 1930 and his father had gone to live under the shadow of Downside, to whose views he tended to be more sympathetic than to those of his son.

So in 1935 Fr David Knowles settled down to a deeply lonely life at Ealing Priory, where he would see few people in or out of the community. He never spoke unless spoken to. When friends of past years, perhaps some whom he had taught and dazzled in the School at Downside, came to visit and showed delight at seeing him there, he merely shook hands with more than due formality and excused himself. He kept Office hours punctiliously and spent as much time as he could at the British Museum and other London libraries, researching the great book he had at last, in his fortieth year, settled down to tackle. There is little to record: there never is much when a scholar or an artist immerses himself in his major work. Though Ealing was a Downside daughter house, filled with Gregorian monks, he never became wholly integrated into it. He took some classes in classics and fewer in English, which he asked the headmaster to have removed from him. Despite his unhid aloofness, he was greatly respected by his boys. He took his share of local pastoral duties, which included hearing the confessions of those Londoners who came to the monastery door for the sacrament. His article on the revolt of the Sempringham laybrothers was symptomatic of his mood at the time. It cannot have been easy for the Ealing community, most of whom did not understand but were prepared to respect his wishes and his conscience: tribute should be paid to their charity towards him.

He worked on through 1936. In that year he published, as spin-off of his book, a notable study of an archiepiscopal quarrel in the mid-twelfth century, "The Case of St William of York", designed to solve a problem that needed a swifter record in the pages of MO. This was typical of a kind of scholarship that Knowles became characteristically good at—shaking out the problem to its roots: he is seen at his best at it in his Becket writings or on RB/RM and the early Cistercian documents or simplifying to limpid generalities the highly technical censured opinions of Uthred of Boldon. I have in my file an equally illustrative paper he was still worrying at like a terrier, trying to pin down the anomalies in St Augustine's movements between Rome and Canterbury after 596. In 1937 his published works dropped literally to nothing, for that was the year in which the final script of the book was put together before being handed over in October to the Syndics

[19] "The Historian and Character", 250, 253, 260, 270f.

[20] St Aelred used to say, *Amicitia aequales aut invenit aut facit*. Fr David had the gift of friendship to abundance in later years, but seems to have forfeited it for a while at this time. Significantly he wrote of Abbot Butler in 1934, "In many ways affectionate and emotional by nature, it may be doubted whether he had that capacity of giving which is the essence of deep friendship, or the correlative capacity of receiving the impress of another's personality." Ibid, 328. Cf his judgment on Butler's shortfall as poet or abstract thinker, 326f: "I never heard him quote or allude to a single passage of lyrical poetry in any language."

of the Cambridge University Press. To gauge how hard a task it must have been to guide that script through its many prunings and polishings, we should note that only two small studies came from Dom David's pen in 1938, one on the Canterbury election of 1205-6, needed for the book; and one on the early community at Christ Church, Canterbury. Again in 1939, the year that he handed in the final proofs with their appendices, bibliographies and amendments, there were no other published writings. He signed his Preface on 25th March 1939. *The Monastic Order* was published in 1940, a millennium after its proper *terminus a quo*: but no one at the time knew that, till some years later it was discovered in a charter that St Dunstan had entered his abbacy at Glastonbury not in 943 (first edition) but in 940 (second edition)!

In his review article of "Rashdall's Medieval Universities" published in the summer of 1936, Dom David had written: "Although it was a pioneer work, it was also a work so long overdue that it could be done in great part once and for all. The materials essential for a final synthesis had been long accumulated." Knowles might have been referring to his own book then on the stocks; for the same is largely true of it. He well knew (and told his readers in his Preface) that since the days of Camden, if not since those of Leland, English monastic history had received an attention from scholars given to few other branches of national history. Men like Bodley, Cotton, Baker, Reyner, Twysden, Dodsworth, Dugdale, Tanner, Gale, Hearne, Wanley and Sparke had all lived laborious days recovering and printing the principal sources. Other scholars had worked over them with their studies, notably at that time Dr Rose Graham (she of the Gilbertines). However, despite these detailed monographs, no scholar had as yet attempted a synthetic general study. Particular houses or congregations had received particular attention over isolated periods, but the broad review of the generality of monastic life over the five crucial centuries culminating in the Reformation remained, as Dr Coulton observed, still to be done. Knowles filled that need for the first half of the period with a single uninterrupted scan, direct from the sources and needing little subsequent revision (Cf. 1962 Preface to 2nd Edition). "The Monastic Order" covered the specifically monastic centuries and a period in which, more than any other in English history, "the monastic life met and satisfied the deepest spiritual needs of the age, and discharged a function most essential to the higher life of society and to the well-being and development of the nation."

The reviewers saw how much of himself had been poured into this volume, and so commented.[21] Both Eileen Power on *The New Statesman* and Professor A. Hamilton Thompson in *The English Historical Review* remarked on how enormously the book gained from "the fact that the author knows monasticism from the inside and brings to his work a depth and delicacy of understanding that only such knowledge can give". R. A. L. Smith spoke of "the exquisite sense of balance", and he was taken up by Thompson and Beck. All of the reviewers remarked on the beauty and firmness of style, its incisiveness and gracefulness; and many remarked on the warmth of sentiment which inspired such chapters as those on the growth of the new Orders, particularly white monks, and particularly among these St Aelred of Rievaulx (of whom Sir Maurice Powicke wrote that "the sections

[21] A. Hamilton Thompson, *English Historical Review* 1941, 647-51; F. M. Powicke, *History*, March 1941, 358-62; W. A. Pantin, *Journal of Theological Studies* 1941, 220-3; ibid. *Dublin Review* 1941, 98-112; R. A. L. Smith, *The Month*, Sep. 1940, 149-54; Andrew Beck, *Clergy Review*, Dec. 1940, 536-9; etc.



on Aelred are the most beautiful part of the book"). One of the best comments came from Dr Billy Pantin, shortly in print and at greater length in a letter: "MDK had a great gift for turning controversy into something positive and creative. English monastic history had become a very dreary controversy—Gasquet v. Coulton—for thirty or forty years, until MDK arrived on the scene; and he made the controversy just irrelevant, simply by doing the whole thing *de novo* so much better, so sympathetically and so candidly and so objectively; rather like Mabillon creating the science of diplomatic in answer to Papebroek or monastic studies in answer to de Rancé." (WAP to AJS, 12th Apr. 69).

Not a profoundly original mind, Dom David nevertheless had the great gift of being able to transmute the work of others, and with marvellous diligence. Had he been a lesser man, he might only have been a maker of compendiums—but any reviewer (for instance, Powicke) who suggested that he had written an encyclopaedia rather than a book at once denied it. His range of taste, his constancy of reading, his penchant for disentangling, his feeling for the work of others all enabled him to turn what others had mined into gold. Changing the metaphor, others grew the flowers, he arranged the garden. Wide and deep as his reading was, it was seldom among the manuscript sources; and yet as a compiler who made use of such sources he made a considerable contribution, beginning indeed with his 1940 book issued along with MO and for the most part reviewed in tandem, "The Religious Houses of Medieval England". That process reached its climax in the 1970s with the publication of "Medieval Religious Houses" (2nd edition) and "The Heads of Houses", of which much has been said in our earlier pages.[22] He was, then, both compiler and writer.

Not all of the great book got through the editorial hands of the Cambridge Syndics. Strange to say, the main casualty was a chapter on the only English monastic founder, St Gilbert of Sempringham, who was reduced to a businesslike four pages tacked on to the end of the chapter on "The New Orders" (p. 204-7). The original chapter had contained all the warmth that Fr David had put into his passages on Aelred; and, though it remained still unpublished, he has given me his account of Gilbert's death to include here in my account of the making of the book that should have carried it—

> At last, when he had reached his hundredth year, he felt his end approaching and received the last sacraments on Christmas night, 1188. He was at Newgate in Lindsey, and his chaplains, fearing that powerful clients might detain the dying saint on the road in order to bury him in some private church or the monastery of another order, decided to carry him with all speed and by devious routes to Sempringham. Arrived there, he took farewell of all; then he lay alone, with only Roger, prior of Malton, who was to be his successor, sitting by his bed. The biographer, Roger or another, tells of his last moments in words that attain a high degree of solemn beauty:
>
> > After he had for long been silent, as one about to draw his last breath, and no one for long had spoken to him, nor could he himself either hear or see anyone, realising in spirit (so we think) the presence of the one who sat by him, he repeated in a low voice, but slowly, distinctly and intelligibly, the verse of the psalm: "he hath distributed, he hath given to the poor", and going back upon it, as if explaining it,

[22] "MRH (2nd ed., 1971) and HRH (1st ed., 1972): Two Catalogues of Medieval English and Welsh Religious Houses—a Review Article", JOURNAL, Spring 1973, 32-50. The early pages give some biographical detail.

he said: "he distributed to many; he gave, he did not sell; to the poor, not to the rich", and he added, "on thee now lies this duty" . . . Even so . . . David, the saintly king of Scots, when death stood at his door, repeated seven times the verse of the psalm in which he put his hope: "I have done justice and judgment, deliver me not to those that traduce me".

On the next day the sabbath dawned; the time for him to rest from his labours. The night had passed and the day was at hand, for he could truly say: "the darkness shall not possess me nor tread me down". It was the hour of morning Lauds, the hour of the outgoings of the morning, nor were there wanting stars of the morning to praise the Lord . . . On that Sabbath, the day before the nones of February, in the year of Our Lord's nativity 1189, when night was changing to day and Lauds were being sung by the community, he passed from the darkness of this world and earthly toil to true light and to enter eternal rest, an old man past a hundred and full of days, to dwell in the house of the Lord and to praise God unto eternity.

In the Autumn of 1939, his historical work being completed and his visionary scheme brought to nought, Dom David Knowles underwent a nervous breakdown at the Priory of Ealing. He left the jurisdiction of the Abbots of Downside and came into the hands of his doctor. As he had then developed, so he essentially remained with extraordinary consistency for the rest of his life (so his letters and conversation suggested, so his friends aver and so he admitted himself). How much, in the difficult decade of the 1930s, he had wholly escaped the spells of that old enchantress elitism (or possibly perfectionism), with her siren voice and her power to scatter the golden mist of the unreal over his calling, it is hard to judge and perhaps in the end it is not for us to judge. But the reader of these pages, in making any judgment he may make, would do well if, while abating not a whit of the ideal of Christ, he remember also the warning of the ancient liturgy, and be mindful of his own proper state and condition.

25th April 1975. ALBERIC STACPOOLE, O.S.B.

*It is hoped to publish a Bibliography of the Writings of Dom David Knowles, 1963-1974 (bringing the one published in his* Festschrift, *"The Historian and Character", up to the time of his death) in the next issue.*

*His literary executor, Professor Christopher Brooke of Westfield College, University of London, is to write the obituary notice in the Proceedings of the British Academy. Incidentally, one of the last things Knowles ever wrote was the equivalent notice for Dr W. A. Pantin.*

*Erratum: Note 8 on p. 81 of the last issue, Part I of the above article, contains an error of fact casting a shadow on the reputation of Dom Anselm Stolz, who, far from spending the War years as a German spy at St Anselmo's, lived quite otherwise and died on 19th Oct. 1942, half way through the War. The author wishes to apologise for this unfortunate mistake to Dom Stolz's friends still alive, and particularly Dom Jean-Pierre Muller of St Anselmo's, who during 1935-42 was a professor with him, living next door. Anyway the principle* nihil de mortuis nisi bonum *coupled with its irrelevance to the main theme should have precluded that observation being printed. A.J.S.*



# MARY QUEEN OF SCOTS IN FACT AND FICTION

by

ANTONIA FRASER

A book appeared in 1969 by the daughter and sister of the prolific Pakenhams, entitled "Mary Queen of Scots": it won the James Tait Black Memorial Prize. The same writer has gone on to "King James VI of Scotland, I of England" (Weidenfeld & Nicolson, 1975, 224 p., £3.25). Both books bear on what follows, which has a particular parochial interest to those who saw the Exhibition play.

WHEN I was working for many years on the life of Mary Queen of Scots, I used to have one frequent reaction in the hermetic life of Mary and me into which I tried to shut myself: if I was a novelist and had invented this story and put it before the public, every single reviewer would castigate me for invention—a melodramatic story which could never possibly have happened in real life. For let us take for a moment the main elements in the story of Mary Queen of Scots—a baby girl who becomes queen at five days old, marriage to the Dauphin of France at fifteen, Queen of France at sixteen, and then tragically widowed, all before her eighteenth birthday.

Mary's brief six-year personal rule in Scotland included battles with her cousin Queen Elizabeth which in themselves would constitute enough drama for one play, then marriage for love to the handsome but alas vicious Lord Darnley, then the butchery of her secretary Riccio in front of her eyes when she was seven months pregnant. Under a year later Darnley first has his house blown up and there dies by strangling in one of the most celebrated murder mysteries of history, that of Kirk o'Field. A few weeks later Mary marries the chief suspect, Bothwell, a few weeks after that, enforced abdication, and imprisonment on the lonely island of Lochleven including probably the miscarriage of twins by Bothwell. A wonderfully romantic escape to temporary liberty through the agency of one young man of her jailer's family who fell in love with her and an orphan boy to whom she had been kind is followed by defeat, then flight to England and then—at last—a sort of dreadful rest period, her captivity of nearly nineteen years in a series of English prisons. Last of all, there is the execution scene, surely the most poignant single scene in British history!

And all this, let me remind you, is *fact*—these events which actually happened to one woman. When it comes to fiction, one might say with justice, follow that! But the fascinating thing about the topic of Mary Queen of Scots, is that one might almost say it is an industry. In the Collection Bliss in the Bibliotheque in Paris, there are about 20,000 books listed in the catalogue on the subject of Mary, collected by an American lady who had a passion for the subject. They range from the historical attacks of George Buchanan to the poetic play of Swinburne, from the diatribes of John Knox to the highly coloured popular historical novels of Jean Plaidy. In short, the history of the histories of Mary Queen of Scots is another subject in itself.

There are, roughly speaking, three main bodies of *historical* judgment about Mary's character and actions, ever since her execution in 1587. The first group see her as a Scarlet Woman, often *the* Scarlet Woman, an adulteress with Bothwell, worse still a murderess of her husband Darnley. The second group feel with equal vehemence that Mary was innocent of these

crimes, and in her final superb ending a Martyr Queen or at any rate a Catholic Martyr. The third group of historians see the real importance of her life as the Dynastic issue, the struggle with her cousin Elizabeth, in terms of European power politics, England, Scotland, France and Spain at the time. All these schools of thought have been present in historical studies from Mary's death down to the present day. The Mary of the novels, plays, etc., is a far more unanimous creation. Universally, this Mary is a *femme fatale*. Now there is nothing wrong with being a *femme fatale*, but it has occurred to me in studying the many fictional forms of her life, that simply to concentrate on that element in Mary's character is to miss a great deal of interest. The successful fictional forms, the outstanding ones, have always managed to go beyond this. Pre-eminent among these is Schiller's play, on which the libretto of Donizetti's opera is founded. Schiller, like many writers, begins by being fascinated by the contrast of Mary with Elizabeth her cousin, where one is represented as being a woman all heart, and one all head. It is a contrast which also absorbed Robert Bolt in our own day in his highly successful play "Vivat Vivat Regina". The rather unoriginal and unexciting recent Hollywood film starring Vanessa Redgrave and Glenda Jackson also picked on the same point: Mary is emotional, romantic, ruled by passion, whereas Elizabeth is masterful, loves, but never ever lets her love get totally out of control.

But Schiller goes beyond this. Therefore by implication Donizetti's opera does too. It is true the most famous scene of all, the crisis of the action, is the confrontation of the two Queens in the forest. Is it, I wonder, necessary even now to stress that this confrontation never took place? That Elizabeth and Mary never actually met in real life? Yes, I fear it is—for one thing every new film keeps the legend going, and I remember after the aforesaid film first appeared, shortly after my own book, several people commented to me wisely: "You see, you were wrong. They did meet. The film says so". Now I love this scene of Schiller's, and I love it also in Donizetti's version, in Tom Hammond's English translation. But I think it is the regality of Mary which succeeds in the character study, not the Bolt-like contrast of femininity and cool. It is the brilliance and triumph of Schiller in realising that a woman trained to be a queen from birth would never have tolerated Elizabeth's insulting treatment of her captive for very long. When Mary's veneer of self-abasement finally gives way she slaps Elizabeth with her glove crying out—in Italian *vil bastarda*, here "Shameful daughter of a harlot". Now the point of this is not that the confrontation was historically accurate but that Schiller had understood the exact historical contrast between the two ladies.

If you had been alive in their age, you would not have indulged yourself in murmuring such platitudes as "one is all heart and the other is all head". But you would have been extremely aware that whereas Mary Queen of Scots was the daughter of a Scottish king, the great-grand-daughter of an English king—Henry VII, with the rest of her blood French and equally grand, the situation over the ancestry of Elizabeth was markedly different. Was it not Henry's desire to marry Elizabeth's mother Anne which had provoked the Reformation crisis? Since Henry's first wife Katherine of Aragon was still alive at the time of Elizabeth's birth, by strict Catholic standards Elizabeth was a *vil bastarda*, the harlot whose shameful daughter she was being of course Anne Boleyn. Now this emphasis on Elizabeth's birth wasn't mere muck-raking: it was the supposed bastardy of Elizabeth which gave Mary her claim to the English throne, not only to be Elizabeth's heiress, but actually to supplant her.



Nothing in the relationship between Elizabeth and Mary ever caused so much what we should now call "aggravation" as this claim made on Mary's behalf by her father-in-law, the king of France, when she was merely fifteen years old. Because it truly struck at Elizabeth's international position. In this sense I find Schiller, and therefore Donizetti by implication, express a truth about Mary's historical character, not only in the dignity of her bearing and the sympathy expressed for her plight, but also in this famous fictional confrontation, which is not possessed by some other simpler fictional forms.

The very first play about Mary incidentally was written as long ago as 1589, and by a Jesuit priest. I don't expect the last play will ever be written or the last film will ever be made. To be honest, when one is considering the whole range of fiction woven round her character and story I myself have a great weakness for the absurder versions, where there are no concessions made at all. The thirties Hollywood film, "Mary of Scotland", starring the young—very young Katherine Hepburn with Robert Taylor, and incidentally directed by the young, very young John Ford, is something not to be missed by connoisseurs. Of course you can't take it seriously on any level at all, but Katherine Hepburn does look very beautiful indeed and so does Robert Taylor for that matter. There is, of course, a confrontation when the two queens lunge at one another in slightly slow motion, rather like royal Tweedledum and royal Tweedledee, and Mary goes to the scaffold, my favourite touch, hearing the noise of the bagpipes, which in this film where Bothwell figures heavily as the hero might be fairly described as "his tune". It's based on Maxwell Anderson's play of the same name, a play actually written in blank verse which contains some spirited lines as well as some highly pathetic ones, where Elizabeth addresses Mary as "my dear" in the great row: "Your letters, my dear. Your letters to Bothwell prove it . . . ." Which is anachronistic in the wrong way.

What about Bothwell? Naturally he doesn't figure in the Schiller based versions, which is why he doesn't come into the opera. Although the action has been brought back into 1571 at the beginning of this new English version, instead of 1586 where Schiller had it, keeping the classical unity, even 1571 is four years after Mary's last parting from Bothwell. So the romantic lead is played by Elizabeth's lover Leicester. In one sense historically it's quite wrong—that love affair never took place. But it has a certain piquancy in that Elizabeth, many years before the captivity, did offer Leicester as Mary's bridegroom, her own nominee, at the time when Mary actually selected Darnley. However, far from taking the line of the opera—far from the world only Leicester's love can solace her in her woe—Mary in fact furiously rejected Leicester. Her grounds were that he was of tainted birth because his father had been executed, and he was Elizabeth's own lover anyway!

Returning to Bothwell, he has always made up in the historical novels and films what he has sometimes lost in the plays. Margaret Irwin's "The Gay Galliard" was probably a seminal book for many of us, with its judicious mixture of rich historical description, and sex. I say sex, because it is almost certainly historically true that Bothwell ravished Mary after having abducted her, in order to make quite sure that she would marry him for political reasons. The only doubt being whether Mary pretended to be ravished also for political reasons. In Margaret Irwin's skilful hands, the ravishing loses nothing of either point of view: Mary is ravished, but she does enjoy it, rather like another great survivor Cunigonde in Voltaire's "Candide". Margaret Irwin's picture of the rough, manly, extremely passionate Bothwell, who takes what he wants, whether it be Border Castles or women, is probably nearer

the truth than the conventional picture of Mary as a pure Victorian heroine. Mary, as I have said, was predominantly a queen first, a woman second. Bothwell, on the other hand, probably was a pretty rough character, and he was certainly attractive to women as we know from contemporary accounts and hints. What I think might surprise some readers of heavily romantic fiction on the subject is that when the Scots were rough in those days, they were rough indeed, and it would have been no courtly gallant with a Scots accent that Mary found, but someone more equipped to either play in or watch a Scottish football match.

But there is another genre of fiction about Mary which also intrigues me, and is in a way more inventive—those who have tried to add to history instead of slightly twisting it. In the nineteenth century Charlotte M. Yonge wrote a novel I much admire called "Unknown History" which supposes that Mary instead of miscarrying twins on Lochleven, actually gave birth to a daughter who was spirited away to France and brought up there. There were rumours to that effect in seventeenth century memoirs, which although without foundation in my view, Charlotte M. Yonge developed. I think if I *was* going to write a historical novel or play about Mary, I would prefer to tread a newer path of invention than the same old round of the invented confrontation between the two Queens. The relationship or rather non-relationship between Mary and her son James VI and I has never as far as I know been fictionally explored. Yet it presents fascinating possibilities as well as the eternal theme of mother and son.

Consider the facts: Mary never saw her son after he was eleven months old, but continued to write to him. While he forgot her—or rather never knew her—she thought of him as her dear son, still perhaps in her mind, the little baby she had last known. Then you come to the 1580's, Mary, a prisoner, really imagines James will help to free her and restore her to Scotland, and at the very last can never accept that James has no loyalty to her, because he has been brought up to have none. Her letters, when she discovers he has betrayed her are both angry and heart-rending, as she begins to discover she has been living in a dream world. In the end James even tacitly accepts her execution, yet he could have probably saved her by objecting to Elizabeth and making it clear the Anglo-Scottish alliance would be broken. For my money a novel or play based on secret confrontations between mother and son, James smuggled into England, Mary smuggled into Scotland or Border country—it doesn't matter, that's what fiction's for, invention—contrast between the old regime and the mother, the son and the hard new ideas, would be very dramatic.

As in fact I am not going to write it, as I said at the beginning, finding the real history of Mary Queen of Scots sufficiently dramatic in itself, I can only make a present of this idea to any writer who still prefers, unlike me, Mary Queen of Scots in fiction rather than fact.



# BOOK REVIEWS

In this issue, reviews have been arranged under headings in the following order: Order and Method; Monastic History; the Suffering Church.

## I. ORDER AND METHOD

Hamish F. G. Swanston IDEAS OF ORDER: THE MID-NINETEENTH CENTURY RENEWAL OF ANGLICAN THEOLOGICAL METHOD Van Gorcum, Assen 1974 244 p n.p.

Hamish Swanston's latest book, on the mid-nineteenth century renewal of Anglican theological method, is a welcome contribution to a neglected area of scholarship. He has examined the work of four writers, R. D. Hampden, H. L. Mansel, F. D. Maurice and Benjamin Jowett; in particular he has studied the debt which each of them owed in different ways to Joseph Butler. Butler's influence was at its height in the 1830s, but was always ambivalent. Newman, who was never reluctant to acknowledge his own debt to Butler, once admitted that Butler stopped the evil of scepticism 'only by lowering by many pegs the pretensions of Christianity— . . . the practical effect of his work was to make faith a mere *practical certainty*'. But to return. While a great deal has, of course, been written about the nineteenth century itself, unfortunately very little has been said about the connection between the theology of a hundred years or more ago and the renewal that is taking place today. By concentrating on method, Swanston's work provides useful stimulus in this direction. To give just one example, his description of Hampden's wish to formulate a fresh apologetic by propounding a theology patient of examination by the theologian-scientist must seem familiar to anyone who is aware of current trends in Anglican theology.

Finally, it should be confessed that printer's errors abound in this book. However, as Max Beerbohm once observed, these can brighten up a serious work. How splendid to find so many under the title, *Ideas of Order*.

English Martyrs' Presbytery, RODERICK STRANGE.
Wallasey.

Bernard Lonergan, SJ A SECOND COLLECTION Edited by William F. J. Ryan, and Bernard J. Tyrrell, SJ Darton, Longman and Todd 1974 300 p £6.

The papers and articles (and an interview) here assembled date from the period 1966-1973. Together with *Method in Theology* they provide important material for understanding the progress of Fr Lonergan's thought since 1964 or thereabouts, to which time the editors attribute "a shift, a watershed, in Lonergan's thinking". I slightly deprecate the use of the word "shift", which might suggest that Lonergan has in some way changed the basis of his thinking, and that his new work is in some substantial way in contradiction with that represented especially in *Insight* (1957). There are indeed differences, partly verbal, between *Insight* and *Method*, and some of these are mentioned in *Insight Revisited*, the final paper in the present volume. But it appears to me that what has been happening is what *Insight* itself would have led us to anticipate: not so much a rejection of the earlier work as a "sublation' (*Urhebung*), an ascent to a higher viewpoint from which the earlier positions are still seen, substantially as they were seen before, but within a new horizon and in the light thrown by further developments that are authentically in the spirit of the earlier achievements.

To put the matter shortly: the core of *Insight* was a study of cognition; though this study led on to excursions into metaphysics, ethics and the question of God's existence. Lonergan maintained that human cognition involved three hierarchically co-ordinated levels: sense data, understanding, and judgment. You move up from, without deserting, the level of data in your efforts to understand; and you move up from the level of understanding, though without relinquishing what it has given you, in the process of reflection leading to judgment. The three levels are interrelated not logically but dynamically.

Since 1964 Lonergan has been affirming that there is yet another level of human spiritual activity: the level of responsible decision leading to action. Already in *Insight* he had spoken of "the extension of intellectual activity that we name deliberation and decision, choice and will" (p. 596). It is from a fuller attention to this level of the spirit and its implications that what at first seems novel in the work of the later Lonergan derives its content and motivation. But it is not a level that is unconnected with the three levels of experience, understanding and judgment. On the contrary, it presupposes and builds upon them. He is concerned with the authentic "subject", the study of which he sharply distinguishes from that of the human soul (present volume, p. 73). But you become an authentic subject not by disregard of data, by omitting to understand, by being destitute

of judgment. To become an authentic subject you are required to be attentive (to data), intelligent (in trying to understand the data), reasonable (in your judgments upon the explanations suggested by intelligence)—and then also to be responsible (in your practical decisions) and, Lonergan would add, religious (in your being-in-love with God).

The objective of responsibility is the good (or real value). But in the concrete the good is particular and (for us in this life) historically conditioned. A concern with history is thus much in evidence in the work of the later Lonergan, and the first paper here reprinted is on the transition from a classicist world-view to historical-mindedness, a transition that has had enormous repercussions in the field of theology. This paper has to be balanced by the second, on the dehellenization of dogma, in which the author takes his stand with reference to the contentions of Leslie Dewart in *The Future of Belief*. This paper should convince the reader that Lonergan's transition from classicism is not a move towards irrationalism or to unthinking rejection of our cultural and religious tradition. Dewart, Lonergan says, "fails to discern the elements of Hellenism that still survive in the cultural vanguard, and so he plumps for vigour. Let's liquidate Hellenism"—and this Lonergan is not prepared to do.

In a short review it would not be appropriate to go through all the diverse papers of this volume separately. Anyone who wants to "place" Lonergan in comparison with Aristotle is advised to read the paper on *The Subject*. Anyone who wants to place the later Lonergan with reference to his earlier role as philosopher should read *Insight Revisited*, the last paper in this collection. If you wonder what Lonergan's position is about the natural knowledge of God intended by Vatican I, which affirmed that a certain knowledge of God can be attained by the natural light of human reason, you should read *Natural Knowledge of God* (this volume, pp. 117 ff.); I specially recommend here the distinction between two meanings of the word "object". And no one should be deterred from reading the paper on *The Response of the Jesuit* etc. on the ground that it must be a specialised matter. On the contrary, I can imagine a Jesuit saying that its message is too general to suit the Society's particular needs. Jesuits, the author suggests, "exist to meet crises" and he infers that they "have to accept the gains of modernity in natural science, in philosophy, in theology, while working out strategies for dealing with secularist views on religion and with concomitant distortions in man's notion of human knowledge, in his apprehension of human reality, in his organization of human affairs". In fact, like the rest of us in this exciting stage of the Church's history, they had better read, mark, learn and inwardly digest the *opera omnia* of Bernard Lonergan.

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## II. MONASTIC HISTORY

Wolfgang Braunfels MONASTERIES OF WESTERN EUROPE: THE ARCHITECTURE OF THE ORDERS Thames & Hudson 1972 263 p 286 black/white illustr + plans £9.50.

Professor Braunfels has studied his subject for over thirty years. His book grew out of a lecture in 1964 at Aachen technical college and papers read at Munich University in 1966. It appeared in German in 1969, and in an English edition with added material (e.g. Ch 8: 'The English Cathedral Monasteries') in 1972. Well reviewed as it then was, it has come up for further examination in the light of Professor C. N. L. Brooke's similar book, reviewed below (and in the *Tablet* by this reviewer). Not all English readers will recall that Professor Braunfels was president of the working committee for the great Charlemagne Exhibition at Aachen in 1965 (under the auspices of the Council of Europe) where he contributed three papers on Charlemagne himself and his court culture.

The problem of selection always confronts such a writer, for between 480-1789 there were in the West some 40,000 monasteries, at least 5,000 of which can still be visually reconstructed. The criterion of selection is not the novel, nor the familiar, but the most illustrative of the correlation of Order and organisation. The *zeitgeist* of an Order is ideally expressed in the ordering of its stones. Discipline of mind issued in external planning, and likewise style of intellect and worship. New spirituality was reflected in new art and architecture, symbols of an evolving ideal. The ideal for the monks was the *Civitas Dei in terra;* the monasteries were works of art in expression of that—"one of humanity's truly imposing designs for living". To understand western monastic architecture it is necessary to know the Rule by which communities lived and why they so organised their lives. It is the connexion between Order and ordering that forms the thesis of this learned and lovely book.

The centre of a monastic complex is its church, just as the centre of its work is worship. There the most earnest effort was poured out, as the pinnacle of the *vita communis*. (Only stand on the sands surrounding Mont-Saint-Michel and look up). But that is a beginning: some monasteries became little villages of ramified life, some veritable city-states, where every soul had his or her place and a sequence of rooms in which to act it out (Cf Ch 9: 'Monastic Republics, Cities, and Citadels'). Here were the gates to the



Kingdom, here the Church writ small, the pearl without price. And yet, curiously, much as they loved their symbolic abode, monks wrote nothing of its structure, but only of the life lived therein. Neither architectural beauty nor the flush of new projects were meant Bernard to attend to their basic wants; or Document X, where that Abbot inveighs against to distract the monk from his high calling (Cf Document XII, where Clairvaux begs St *immensas altitudines oratoriorium*). But the calling drew out the best: "the supreme [architectural] achievements were those, like Odilo's Cluny, Bernard's Clairvaux or Guido's Chartreuse, that were only undertaken as a means to a vocational end."

What stipulations govern monastic structural layout? First RB 66: "everything essential—water, mills, garden and craft workshop—should be found within the monastic walls." Self-sufficiency and silence, interior communality and exterior exclusion: shared oratory, refectory and dormitory. Secondly, liturgical elaboration—and notably so in processional routes around ambulatories, down lengthy nave-aisles and along the four sides of cloisters. As litanies proliferated, processional paths grew longer or more obtuse. Thirdly, liturgical focus—notably so in the one edifice where nothing of beauty or grandeur was spared, be it *sumptuosa depolitiones* or *curiosas depictiones* (to use Bernard's scornful words). As the sacred mysteries and the Work of God became more grandiose, so choirs grew higher, longer, wider and more glorious—that is, till the Cistercians came with their simpler ideals, and the friars with their play on poverty. Such factors, then, determined the functional task of the master masons, who had to marry Rule to Psalter and Gospel book in sound harmony of stone.

Professor Braunfels, with real intelligence and expected Germanic formalism, traces the success of the builders in their task. He gives his attention to Qual'at Sim'an (Syria), Fulda, Centula, Montecassino; and then at length to 'the St Gall Utopia', Cluny under Odilo and Peter the Venerable, Citeaux and her daughter houses moving away from severe simplicity, the sparse charterhouses with their huge cloister-walks, the Mendicants with their delicate fresco tradition; and then on to princely abbeys of the Baroque, and modern abbeys like Ludwig's St Boniface and Corbusier's La Tourette. His last chapter is a tale of destruction, under the euphemism 'secularisation'.

The book is especially valuable to the English reader for its German provenance and its emphasis on continental monasteries and source books. It is packed with ground plans and telling illustrations. Few are its mistakes, but one concerns a document dear to the heart of English monks: the author calls the ms St Gall 914, copied at Aachen in 816, the oldest extant copy of the Rule of St Benedict; whereas Hatton 48 in the Bodleian library, dated c700 and possibly from the scriptorium of St Wilfred, is the oldest. He cites Linderbauer 1928 as the best critical edition of RB, whereas by common consent it has been overtaken by Hanslik 1960 and the recent edition of de Vogüé. In sum, this is a fine companion to Professor Brooke's book, with a more deeply intellectual approach.

Alberic Stacpoole, o.s.b.

Christopher Brooke & Wim Swaan THE MONASTIC WORLD 1000-1300 Elek 1974 272 p 44 colour plates 380 monochrome plates 31 maps & plans £15.

This is a beautiful book: a literary and pictorial history of western medieval monasticism. *The Times Guide to books for Christmas* selected it as *the* coffee table book of the year and justly described it as a superb achievement. It is a book for everyone. The general reader will enjoy it. The specialist will learn from it. The religious will find here food for thought. It is a "must" for every novitiate: so painless and good a way into monastic history will not be easily found. Expensive though the book may seem, it is in fact very good value.

Wim Swaan is a practising architect and an art historian, besides being a skilled, artistic photographer. This combination results in work of exceptional quality and intelligence. It is, too, extraordinarily vivid. If you look long enough at the Durham sanctuary knocker you will want to lift the handle. You will not look long at Canterbury Cathedral central tower ceiling before your neck aches. You will find yourself in the friars' cemetery at Assisi listening for a bird singing. Whether for detail or for setting (Poblet, Assisi, La Grande Chartreuse, and St-Martin-de-Canigou are particularly fine in this respect), these photographs repay being lingered over.

Christopher Brooke, a historian of the front rank, provides a substantial and scholarly script, disarming in its fluency and simplicity. This is much more than a conventional history of the origins and development of monasticism. Nothing jejune here. If anything, the narrative gathers momentum. There are unexpected emphases. The medieval hermits, including those of Cluny, come into their own. So do the nuns, in a refreshingly good chapter. Judicious quotations from a host of original sources abound and there is much knowledgeable insight and wise reflection, with wit and shrewdness, too. "What was the difference between a monk and a canon regular?" he asks after a highly competent analysis of that very difference, only to conclude: "The final answer we should give, if we are honest with ourselves and with the evidence, is: 'I do not know.'" Of the Templars he

writes: "It passes the wit of man to decide where in the Templar movement treasure on earth ended and treasure in heaven began." And, after a section on the Waldensian challenge: "Thus was Christendom making ready for St Francis; or rather, one is bound to say, staving off the time when he should come."

The question of the integration of text and picture is central to the task the authors set themselves, as the book was conceived neither as an illustrated history nor as a photograph album with explanatory commentary but as an intimate dialogue between architecture and literature. Reference is made at the outset to the gap that usually exists between the literary and visual approaches. Inevitably, therefore, the reviewer is asked to judge the authors' success. The essential prerequisite of unity is there: verbal and visual excellence. In many chapters script and picture are marvellously interwoven and each illuminates the other. Sometimes, however, word or photograph are less complementary, especially in the opening and closing parts, where some people may be misled or inconvenienced. Nevertheless, the virtual novelty of integration on this scale must be remembered. Dom Jacques Hourlier of Solesmes has remarked that historians of monasticism have tended to attach too little importance to the physical evidence as a means of understanding their subject. He added that the English are the best at interesting themselves in the problem of placing the monastic life in its setting. (Surprisingly he refrained from noting their attendant inclination to romanticise!) Despite occasional disjointedness, this book unquestionably scales new heights.

The last chapter, "Epilogue", which surveys the scene since 1300 was possibly an imprudent undertaking. The section covering the last four hundred years lacks the soundness of the rest of the book. I was once told that Dom David Knowles (the "Father David" to whom this book is dedicated) said that if he had his time over again he would like to write the history of the religious orders from the sixteenth century onwards. Perhaps this anecdote tells us better than anything else that the modern period cannot be treated in the mode of postlude to the middle ages. "All that lies beyond 1300 must be for us an epilogue, a coda", writes Professor Brooke. In its context this sentence could refer to the monastic architectural achievement or to the period in which monasticism dominated society or merely to the book itself. It is far from clear that such interpretations are intended: the *Times Guide* reviewer homed like a Whig pigeon into this welcome hole, and the author's own give away line is: "It comes as a surprise, therefore, to learn that there are a million Catholic religious in the world today. . ." Surprising, surely, only if one underestimates the notable nineteenth and early twentieth century developments. As to the current scene: Professor Brooke brings to it the historian's eyes and Geoffrey Moorhouse's spectacles: plenty of crisis and challenge but strong memories of the resilience of the religious life. I think he exaggerates the questioning of the celibacy ideal by ignoring the distinction between monastic virginity and priestly celibacy Morover there is no hint of those contemporary signs which tell the historian that the forms of a new age are already with us: the Secular Institutes, the Little Brothers of Jesus, and some of the monastic goings-on in Asia. It looks as if the authors, in paying their superb tribute to those "most beautiful and evocative buildings" and recognising in them "monuments to an intense spiritual experience", have been carried away, forgetting that architecture, however powerful, is but one expression of that experience and the waning of this particular expression is no indication that the experience itself has lost its dynamism or its capacity to express itself equally potently in other ways. Merton, Monchanin, Le Saux, Bede Griffiths, Déchanet, Loew, Voillaume and Carretto are all witnesses to a spiritual movement as profound and influential as any in the past though very much more subtle.

There are two areas in which "The Monastic World" might be said to be incomplete. Although the text takes us back to the origins of monasticism, the photographs are kept more strictly within the bounds of the subtitle, 1000-1300. Is this why we are given not a single Celtic illustration? More's the pity when the British historical consciousness has been prepared for all things Celtic and ecclesiastical by seeing Kenneth Clark open on Skellig Michael his saga of *Civilisation*. A beehive hut or Celtic Cross might have bridged the gap which tends to occur between text and photograph in the opening part. The Gallarus Oratory of Dingle, which some scholars say was tooled within the authors' period, is another possible choice. And secondly, what has happened to Byzantine monasticism? I missed this immediately by mistaking for a Greek monastery the picture of St-Martin-de-Canigou, France, on the front of the jacket (a reminder, all the same, that East-West differences are sometimes less striking than those of the North-South divide). Initially I was amazed at the omission of the Byzantine half (the authors do not state their intention to confine the study to the West). This is, after all, the time when Athos flowered, Russian monasticism started and cultural impact on the West, especially through Monte Cassino, was strong: a debt which is acknowledged in passing. My amazement gradually gave way to admiration at the skill taken over the omission. A most rigorous scrutiny reveals not the slightest tendency to equate Christendom or Europe with the West.

Neville's Cross College,
Durham.

NOREEN HUNT

*Dr Hunt has written two books on Cluny in the Middle Ages.*



A. J. Krailsheimer ARMAND-JEAN DE RANCE, ABBOT OF LA TRAPPE: HIS INFLUENCE IN THE CLOISTER AND THE WORLD Clarendon Press: OUP 1974 xvi + 376 p 8 plates £7.75.

French scholarship at Oxford has particularly distinguished itself in the field of biography: representatives of the rational, the raffish and the right-wing in France's life and culture have, in Taylor and Bodley, attracted students and commentators whose French readers have respectfully acknowledged their mastery. Catholicism has often enough been present as a major factor in the lives being investigated. Now it is the turn of a religious of the seventeenth century, around whose name and monastery romantic images of *Sturm und Drang* world-fleeing austerity have gathered; if the Michelin-man figure of Friar Tuck still stands as Monk Number One in the English popular mind, he is at any rate run a close second by the more skeletal and awe-inspiring samples of Rancé-inspired monastic life that a Robert Louis Stevenson, for instance, also regarded as representative.

Dr Krailsheimer acknowledges his debt to two communities: Christ Church and La Trappe. One wonders how Rancé, even the Rancé whose restored portrait we are given here, would react if he came up against either the urbane unbelief and anti-Catholicism that, alongside godliness, inform the good learning of the first, or the centrally heated, learned-article-producing, twentieth-century Cistercian observance of the second. For it is Dr Krailsheimer's achievement that while he has set out to correct a distorted biographical tradition (Chateaubriand, Bremond), he has raised many more questions of the kind that occur to the mind of the interested non-expert than he has attempted to answer. Now that we are shown the human being and the monastic reformer more clearly, he does not necessarily appear any more sympathetic or more authentic as a representative of the Christian tradition than he did before. He has been rescued from the romantics and from polemical *parti-pris* within the Christian fold, but we have not been given a new thesis, to provoke antagonism and to be counter-attacked in its turn. For that reason, the book will disappoint anyone in search of suitable biographical reading for a gentle week's retreat. It has indeed already been read in at least one monastic refectory; but that is not at all the same thing. Only by being opened and *chambré* in such leisurely surroundings will the book eventually yield to trained, experienced and discerning palates its spiritual bouquet.

The reason for this is that while it was indeed originally planned as a fresh interpretation of Rancé, it changed itself *en route* into a systematic presentation of the great mass of new manuscript evidence that came to light as the chase went on. Dr Krailsheimer has thus made possible not only an eventual new understanding of the man, but a re-drawing of the map of seventeenth-century religious life, bringing new areas into the light and revising the proportions accorded to the old ones. His book is an *instrument de travail*. So many researchers set up "No Trespassing" notices on their chosen terrain; Dr Krailsheimer has thrown his open and given us a guide.

The new evidence is presented in a series of concentric circles, starting with Rancé himself, his life in three phases, his character and personality, and then moving to his influence on those who undertook the religious life and on those who followed their vocations in the world. There are two chapters of "conclusions", dealing with his relations with the Jansenists and with his spiritual teaching. His abiding influence in the strong tradition of the Reformed Cistercians is emphasised in an Epilogue. His place in the history of seventeenth-century France and the numerical importance of his spiritual legacy are set out with great thoroughness and precision. What now remains to be clarified for the historian and practitioner of Christian spirituality is the quality and direction of his influence: and that Dr Krailsheimer, reluctantly, has not attempted.

It may therefore be worth while asking some of the questions that arise after a first reading of his book. When Rancé abandoned the life of fashionable *abbé de cour* at the age of twenty-one to withdraw from worldly affairs, he took a further six years to decide to enter La Trappe as a novice; after a year's rather patchy novitiate in 1664, he became abbot.

His upper-class habits of command therefore went through no more than a fleeting period of mortification. The spirit in which, at twenty-eight, he entered upon his reforming career he expressed as follows in a letter of 30 July 1664:

> Je me suis vu comme un homme condamné à l'Enfer par le nombre et la grandeur de ses péchés, et j'ai cru en même temps que l'unique moyen pour apaiser la colère de Dieu était celui de m'engager dans une pénitence qui ne finit qu'avec ma vie (p. 19).

A passage of this kind needs investigation; it represents the possible pre-beginnings of a Christian life, not one which has begun.

In assessing the nature of Rancé's influence, more thought also needs to be given to what Dr Krailsheimer has to say about the motivation of vocations to La Trappe: "*une observance plus exacte*" (p. 112); "one thing is certain: men came to le Trappe, as they did not come to other monasteries, with the firm intention of sacrificing their lives there, and preferably soon" (p. 92; cf p. 83). The mortality rate shows that they had their wish. This sounds too much like scrupulosity, along with the unhealthy enthusiasm for martyrdom which bishops as well as emperors tried to discourage in the early Church; this impression

is corrected by some quotations from Rancé's letters (pp. 331-2), but the theme does not here receive the full critical study it requires.

What Dr Krailsheimer has to say about Rancé's spiritual advice to his correspondents is, however, reassuring:

> la mortification secrète et intérieure est incomparablement plus grande au jugement de Dieu que non pas celle qui est extérieure, qui frappe les yeux et qui tombe sous la connaissance des hommes (p 297).

The variety of those who wrote to Rancé and the adaptability of his teaching is a clear indication of the degree of spiritual understanding and freedom that he in due course attained. But over and over again one is left wondering whether in this most Christian century of France's history, the spiritual life was not damaged by the amount of leisure and by the lack of creative and missionary outlet that appears to have been available. There is something too confined about it all: about a spiritual life lived in terms of the antithesis "between love of self and love of God, between this world and the next, time and eternity, conflict and peace" (p. 329), because perhaps, it was not clearly enough seen by enough people that a Christian vocation and mission involves coping with the world as well as detachment from it.

For guidance in the Christian life, its snares as well as it demands, there is something to be said for rating Molière above Rancé or even Pascal. With patience and tolerance, Dr Krailsheimer has at any rate made it possible for us to see where the truth lies. Religious rivalries, even now, make inroads into that freedom in Christ which should render us capable of learning from all men and of putting our absolute trust only in God. The strictest observance I know is practised by a group separated from the Church and believing above all in the rightness of their Père Abbé. Read as a chapter in the history of the Church's undying attempt to understand and practice the teaching of its Head, this study of Rancé has, where all party and personal loyalties are concerned, a liberating power.

Heythrop College, MICHAEL RICHARDS
University of London.

## III. THE SUFFERING CHURCH

Trevor Beeson DISCRETION AND VALOUR: RELIGIOUS CONDITIONS IN RUSSIA AND EASTERN EUROPE Fontana Original 1974 348pp 60 pence.

"Behold, I send you out as sheep in the midst of wolves; so be wise as serpents and innocent as doves". Probably never before in the Church's history have Christians needed to heed and follow this precept of Our Lord more urgently than have the Christian Churches of Russia since 1917 and those of Eastern Europe since 1945. This present work is an interesting, well-written, informed and up-to-date account of the history and the present condition of those Soviet bloc churches. The detailed information, culled from a wide variety of sources, and much of it otherwise not easily available in English, carries the guarantee of the expertise of the British Council of Churches' Working Party on Eastern Europe. The whole has been interestingly written-up by the journalistically gifted Trevor Beeson, the story being told up to 1st January 1974. It is a book which should be read by all Christians interested in the adult and mature implications of their faith.

For any serious minded person, this story of heroism and discretion, of struggle and compromise, of courage and failure, gives much food for thought, meditation, and prayer. Wherein does true Wisdom lie? Does it lie with a Patriarch Alexii or a Cardinal Mindszenty? What is the right Christian response in the face of the pragmatic Communist policies and the seemingly inconsistent bouts of atheistic persecution? It must surely lie in the above quoted words of our Saviour. There is a time for divine subtlety and a time for the simplicity of martyrdom; a time for cooperation and a time for resistance.

All in all, after reading through this book, one wonders just where true religion is stronger—in the western world (eg. Gt Britain), or behind the Iron Curtain (eg. Eastern Germany). It does seem that the deepest aspirations of the religious soul are given more opportunity for the exercise of self-sacrificing love, endurance and courage in the latter countries than in the permissive, mammon-centred,and superficially Christianized societies of the "free" world. Perhaps, after all, Christians can be more truly free under the Soviet umbrella. But how many of us can take the fire of the Spirit's freedom?

AELRED BURROWS, O.S.B.



# CORRESPONDENCE

24 April 1975

Dear Sir,

I have just read with great interest the editorial in your Spring edition, and although sharing your concern at the consequences of "throwing away the rule book", I wonder whether the case is not somewhat overstated. Maybe the editorial is deliberately provocative, but in its ritual upper-class wringing of hands over the 'decline' of modern society it seems to me to paint an unreasonably gloomy picture, and at times to confuse fundamental values with the traditional conventions of the Establishment.

Decline of religion little doubt there is, certainly a decline of its outward observance, and let us lament this for religious reasons; but to place the blame for society's current ills on a decline in religious belief is quite another matter. This implies, (and the editorial emphasises) that our modern society is less admirable than in the past. I believe the reverse is the case, and would also suggest that a decline in religious values does not necessarily lead to an increasingly evil society but rather to one which is motivated more strongly by human values. Humanism is not surely a wicked philosophy, but simply an incomplete one which shares moreover a good deal of the Christian ethic.

Turning to more specific points, the editorial advances a number of tenets of the Christian tradition from whose loss, it is suggested, we now suffer—for instance the sacredness of human life and liberty of conscience. One thinks of religious wars, human slavery, justification of torture and the long cruel history of religious persecution, and one wonders a bit. It remarks disapprovingly on the radical change in values concerning personal private property and one wonders what the Founder of Christianity would say. And would He have wept for long over "the destruction of the country houses of the upper classes"? Then we have "the aggressive greed of the working classes". Remembering Dickens and just a little of English social history I feel this censorious remark would sit better with the Pharisees. All human beings are inclined to be greedy, and it is hard to believe the writer would seriously suggest that the upper and middle classes are less guilty than others.

The editorial goes on to lament the modern prevalence of crime, violence and war. Perhaps the immediate awareness of daily horror provided by the media can cloud historical perspective. Was war less horrible in "Christian" 1916 or 1816, and how much then did we know of crime and violence in the East End or Glasgow slums, or cruelty to wives, children and servants in Victorian times? And is our own non-religious Western Europe not now enjoying the longest period of peace for more than a century? We might also remember that the applause for the massacre at Amritsar came primarily from members of the so-called Christian establishment.

As for business morality and the corruption of public life, these are matters of judgement even more difficult to assess. That Poulson and his ilk were found out, proves nothing. (When the Security Services catch spies, the papers and MP's with perverse illogicality usually raise an outcry about lax security). It could be, who knows, that there is more morality in public life now than at any time since Camelot. And on the "fair day's work for a fair day's wage" theme, one might observe that if our Christian forebears had been more conscientious about the reverse proposition and less selfish in grinding poverty's face, we might now suffer less from the righteous indignation that fosters communism. Dare I also suggest while on the subject of

poverty, that this is only a virtue when freely chosen; when imposed it is surely an evil which denies freedom as much as any prison.

Skipping some of the paragraphs on marriage, abortion and euthanasia, much of which it would be difficult to disagree with, may I just comment on the obedience/authority question that appears briefly towards the editorial's end. I would simply suggest that human betterment and the advance of learning, art, medicine, science, music, politics and perhaps religion also, has generally rested on a disinclination to accept human authority. Human degradation has rested often enough on the reverse. Thus a decline in obedience to authority is not necessarily all bad, despite some of its tiresome manifestations.

I have written too long already and certainly don't presume to answer the central and important question your editorial poses. I would only submit that it will not be answered well if the canvas is clouded by pessimistic assumptions based, in my view, on a superficial use of statistics, and on an inclination to believe that the news media present a fair picture of the social scene. In fact, almost by definition, they chronicle the exceptions rather than the rule. Personally I find that to meet people from all sorts of backgrounds at work, to travel on the tubes and buses, or indeed to visit Ampleforth, serves only to convince me that ordinary people are still generally good and kind and honest, and that society is more fair, compassionate and less cruel than ever before. Christianity gave us two essential commandments, love of God and love of our neighbour. In Britain we may not be doing too well at the former but perhaps we may return that way again—since for all our aberrations and selfishness I am sure we are doing better at the latter.

Yours faithfully,
Michael O'Kelly (C 45).

The Orchard, South Harting,
Petersfield, Hants.

*The Editor writes:* It is bad form for Editors to want to have the last word. I thank Captain O'Kelly for his penetrating commentary on the previous Editorial. Space allowing it here, may I take up a single issue.

On p.3 I wrote: "The signs are all there: the destruction of the country houses of the upper class" etc. I should like to defend the owners of these houses as not merely 'upper class' privileged proprietors, but in fact as guardians of our national heritage. Britain has the finest standing collection of richly furnished houses in the world. The French château and German Schloss have both been stripped by war or capital gains tax so that they now stand bare. The same is soon to happen to our houses which were visited last year with pleasure by 48 million people, most of our populace. These houses should not be regarded as symbols of one-class privilege, but of all-class aesthetic inheritance. When an owner retains, for example, a picture 'worth' £100,000 on his wall, he is offering as a gift to his society the annual loss of 12 per cent interest on its 'worth' and the annual cost of insuring the picture. Only a greedy society puts value tags on its aesthetic treasures, and then tries to tear up the seamless robe to share it out piecemeal.



# COMMUNITY NOTES

## THE EASTER RETREAT

Last year was ideal for launching a wider programme for the Triduum of Holy Week, with a greater diversity of guests, both in age and sex and connexion with Ampleforth. The mixture proved good and we virtually repeated it again this year on a slightly smaller scale (not over 150 guests, but just under 130). The reason why we tended to "come in on the slipstream of last year" was that then Easter occurred in the Middle of April, and this year it fell on the Sunday immediately following the end of term. The boys left on the Wednesday, and the Easter retreatants arrived on the Thursday—with a great weight of exam correcting and School reports to be fitted in betwixt. So far forward was Easter this year in the Western rite (even Easter Monday falling in March), that the Eastern rite "missed the moon" and found itself celebrating its Maundy Thursday on the May month day, when the juniorate was free to participate in the long liturgy at St Symeon's House before preparing for Ascension at the Abbey.

The Grange, proving a boon to the guest masters when not in use by formal groups, housed *inter alia* 17 of our parents and relations, and the monastery a few more. There were five Wrights besides two in the Community, four Shepherds and several sets of three. When the Old Music Gallery and the Upper Building were filled up, they spread to the new Nevill House, to the Bolton Houses, to St Cuthbert's and St Hugh's, widely dispersed over our campus. There were a dozen Misses in St Wilfrid's and half a dozen Sisters in St Cuthbert's. Several families came over for ceremonies and discourses from as far afield as York, or stayed locally (presumably preferring independence to convenience).

The Triduum was conducted as a retreat with options. In his letter of welcome in all the guest rooms, Fr Abbot wrote: "The timetable has been arranged so that you may be able to share in the Divine Office. Some of this will be in choir, some in the nave of the church. Join us in our monastic prayer, if you wish. There will be reading at lunch in the Upper Building refectory, and, as was done last year, prayer groups and discussion groups have also been arranged. It is for you to decide which of these events will best help you. You don't have to take the whole menu; you can choose *à la carte*". Fr Abbot went on to hope that Easter at Ampleforth would be enjoyable, encouraging and busy!

The formal retreat was given by Fr Aelred Burrows, a series of four conferences of which the most appreciated one concerned the human life of Jesus on earth, particularly the traits of character and emotional responses that showed how deeply a man he was. Beside this, a series of "teach-in" discussions were arranged (as last year) on topics of religious interest, lasting about an hour, each led by a monk, and designed for everyone up for Holy Week to be able to share their views and provide a local *sensus fidelium* for one another. Six subjects were offered in such a way that all could be present for any three of them—they were grouped in pairs, suggesting three choices. They were as follows—

I. ON RELATIONS WITH GOD

A. Fr Andrew Beck—"The Christian Journey: a literary look at the search for God."

B. Fr Stephen Wright—"Charismatic Renewal: is it important? Is it for all? Is it Pope John's New Pentecost?"

II. JESUS & PENANCE

C. Fr Henry Wansbrough—"Rabbi Jeshua of Galilee: how did Jesus compare with other rabbis, and how did he think of himself?"

D. Fr Timothy Wright—"The New Rite of Penance: a (w)right explanation."

III. MORTALITY

E. Fr Alberic Stacpoole—"Life Mortality: the current debate about Abortion and Euthanasia."

F. Fr Leo Chamberlain—"Natural Mortality: is it possible to find a basis of morality without religion in a pluralist society?"

As well as these discussions, various loosely organised prayer groups were arranged. Fr Stephen Wright conducted three late evening ones under the title: "Charismatic Dimension". He has for some time been closely linked with the pentecostal movement in Yorkshire, and so brought his experience to bear. Fr Felix again offered two meditations with music, using Haydn's quartet music to accompany the sermons upon "The Seven Last Words from the Cross"; Antonio Vivaldi's "Five Compositions on Christ's Passion" (*Stabat Mater, Al Santo Sepolcro*, etc; and other Crucifixion music.

Of course the main weight of the timetable was taken up with the Divine Office and central liturgy. Maundy Thursday was marked by a Pontifical Mass, with the washing of feet after the homily, and the procession to the altar of repose after the post-communion prayer, the altars then being stripped. Good Friday was marked by a long Liturgy of the Word, including the reading of the John Passion; by general intercessions and biddings; by the veneration of the Cross; and—this one day in the year—no Mass but a distribution of communion, suggesting hope restored after the experience of the Cross. One is reminded of the difference between Vivaldi and Bach in this regard: Bach describes the scene of the sepulchre (in his Matthew Passion) with the calm certainty of an established faith, all things being fulfilled in accordance with the loving advice of God. Vivaldi saw it as a human tragedy: in his music he led straight to the crucial point of the tragedy, ignoring its significance in view of salvation. The death of Christ is portrayed as the end of all hopes, as the absurdity of a fate the disciples had till then considered divine, but which in lonely despair manifests itself as the void of human destiny. For Vivaldi, a priest, what primarily emerges is the terrible humanity of the Priest-Victim: on Calvary Vivaldi reached Christ only by way of shadows of belief, and in his Passion music he never went beyond Calvary. However the liturgy quickly does so, moving on the night of Holy Saturday to the Service of Light, the blessing of the new fire being moved this year from the beginning to the middle of the ceremony after the Liturgy of the Word—and that gave it much more significance. We were prepared by readings, prayers, chants, alleluias and the proclamation of the gospel for the light ceremony (new fire, new candle light, Exsultet), the renewal of our baptismal vows (the Easter of our personal lives) and then the Eucharist that we had been deprived of till the Lord had risen. We ended with Lauds of the Resurrection.

It was not all *ora et labora*. As the Abbot wrote in his letter, "the Community is available to you and we want to share whatever we have with you; and we shall receive from you." On each evening a third of the brethren went up to join the guests for supper in the Upper Building, reading being



dispensed with for that meal. The quiet glass of sherry appeared from luggage from time to time; and on Easter Day after lunch unquiet glasses of port appeared in the theatre from under the Procurator's scapular. We call it a "Ferculum" or mini-feast: for most it was a good send off. And there was, too, some useful work done in the longest Ampleforth Society Committee Meeting on record on Good Friday night (appropriately) before the AGM the next night. A major subject was the length of the JOURN. . . .

## THE ORDINATION OF FR SIMEON

FR SIMEON who came to St Symeon's House as a deacon to act as Assistant Warden was ordained to the priesthood in the Serbian Orthodox Church in Paris on 9th March. He was previously in the Greek Church and served for a while in Glasgow and Birmingham after leaving Uganda in 1973. The ordination service which took place during the Pontifical Liturgy served by His Grace Bishop Lawrence, Bishop of the Serbian Diocese of Western Europe, was a memorable and colourful occasion during which Fr Simeon was led around the altar during his ordination (part of the Eastern Rite) by Fr Lubimir, a former student of St Symeon's House. After the service there was a very substantial "agape" meal attended by the Bishop, the five priests and the three deacons who participated in the Pontifical Liturgy as well as the Parish Committee of the host church. The ordination took place on the same day as Fr Simeon becomes the official Warden of St Symeons.

## THE GRANGE

THE Grange is now in its second year of full use and is being used by a wide variety of groups of all denominations. The variety of groups can be seen from some that are listed:

Transcendental Meditation Courses, Diocesan Clergy Retreat, Lancaster and York University Chaplaincy, Knights of Malta, Parents Retreat, Salvation Army Scouter/Guide Conference, Hull Church Union Retreat, VI Formers from Cardinal Allen School Liverpool and Young Christian Students, Sheffield.

In addition to these and other groups, we are now able through the Grange to accommodate the parents of the Community, and many came on a return visit in Holy Week and enjoyed sharing Easter with their sons and members of the Community once again.

Many individuals come to the Grange for very various reasons. Some, such as students come to work for exams; others come to seek peace and quiet and reflect. Others come specifically to make a private retreat.

There is no doubt but that the Grange is serving a useful purpose. It adds a new dimension to our work at Ampleforth as many of the Community help in giving Retreats or Days of Recollection.

Both groups and individuals value and appreciate greatly being allowed to share in the prayer life of the Community. All are also loud in their praise of the way in which they are looked after materially: much gratitude is due in this respect to Mrs McPherson, our cook and housekeeper.

## KNIGHTS IN FULL RETREAT

ON A mid-March weekend more than twenty of the Knights of Malta came to make their annual retreat at the Grange, the discourses being given by Fr Abbot. They were integrated into the Community's liturgy for much of the weekend, attending offices, Friday Benediction, Saturday evening Conventual

Mass and High Mass on Sunday, always taking their places in the choir stalls with the brethren and the schola. At the High Mass Robert Grant-Ferris, now Lord Harvington, drew on his experience in the chair at Westminster and read the Epistle in a commanding voice.

The full title of the Knights is "The British Association of the Sovereign Military Order of the Hospital of St John of Jerusalem, of Rhodes and of Malta" (three places of significant defeat, incidentally). The members on retreat were led by the President of the Order's British Association, Major General Gilbert Walter Viscount Monckton of Brenchley (who was by no means the highest ranking soldier present); and they brought their senior conventual chaplain, Mgr Alfred Gilbey. They came for silence and kept it: at meals Sir Giles Isham, Bt, a former actor, read to them from the history of Campeggio Cardinal Protector of England in the time of Henry VIII. They wore their mantels, which signal their various ranks in the Order, for much of the time and always in church. Prayer and spiritual reading was clearly familiar to their daily lives.

These Knights are members of the oldest extant order of chivalry, founded in the eleventh century to care for the wounded on the Crusades. It now has its headquarters in the Piazza Cavalieri di Malta close by the Benedictine Collegio Sant Anselmo in Rome overlooking the Tiber; and from there it issues its own passports, coinage and postage stamps and raises funds for world-wide medical aid. *Nova et vetera*: it is a curious but fruitful marriage of pageant, philanthropy and personal spirituality.

## THE APPEAL

It is always satisfying to be able to give good news—the gross total for the Appeal is now £692,000. Twelve months ago it was £470,000, and the increase of £222,000 in that period is most remarkable in view of the financial conditions obtaining during this last year. Two very large gifts have been received but the remainder has been in fairly small covenants—no gift is too small—relatively small amounts very quickly reach a large total.

There is still a considerable amount required to reach the target figure of £900,000—£208,000 to be exact: but the wonderful generosity of our friends so far gives us good hope of reaching it. There are still a good many people who have promised contributions but have not yet made them and a small number of people who have not yet been approached. These will be hearing about the Appeal very shortly now.

The Appeal Campaign has been running since the beginning of 1973 and must soon be concluded. It has been decided that the 31st December of this year should be the closing date.

A reference must be made to the etching mentioned in the last JOURNAL note on the Appeal. Proofs have now been received of these three views of Ampleforth and Gilling. Their superb quality will be seen when they go on view during the Exhibition and many people, we are sure, will find them of great intrinsic as well as nostalgic value. The limited edition of such a very high technical standard must make these prints very special in their own right. Our heartfelt thanks go to the artist (and to the printer) for this



## THE NEW BUILDINGS AT AMPLEFORTH: A NOTE FROM OUR ARCHITECTS, ARUP ASSOCIATES

As soon as we met the Community, our first picture of a monastery as being a rather closed and sheltered place was abruptly changed. We found open and responsive attitudes and a great energy to find the right answers to Ampleforth's needs. It was abundantly clear that the Community loves its home.

A wall of stone buildings follows the contours of the hillside at Ampleforth. It is a Yorkshire hillside, that demands of any new additions the use of a rough, tough material which will not only weather well, but will also merge with the monastery in its fine setting in the landscape. A pattern of buildings had to be developed that would blend with the old whilst not attempting to reproduce those which were a result of the craft tradition of another age. A material had to be found which would fulfil these aims and which could be used not only for the immediate development, but also for any future work. We had to search for materials and a way of building which would not split Ampleforth into pieces, but rather would reinforce its present identity. To achieve this within a budget that would not permit the use of stone was a taxing problem, and one which has perhaps most affected the appearence of the buildings that we have designed.

The Benedictine Community first moved to the country house at Ampleforth in 1802. As the Community grew, so did its buildings. The largest part of this work was executed by Sir George Gilbert Scott (1811-1878) and his grandson, Sir Giles Gilbert Scott (1880-1960). Sir Giles was responsible for the design of the Abbey and planned further extensions which were never executed. We saw evidence of two of the projects; one for an extension including a clock tower on the south east corner of the main school buildings, and another for a gate house which was to have been built to the west of the school refectory building. In all these central buildings, a wide walkway passage ties the pieces together and is an idea which clearly had to be followed in any future building.

Arup Associates were appointed in 1968 to consider the design of a small bathroom extension for two of the inner houses. During this study it became clear that this was a very expensive way of only partly providing the extra space needed. So we were asked to look at the long term needs of the Community in terms of the condition of the present buildings, the effect of changing education patterns on existing and future buildings, and the problems of servicing the buildings (lighting, heating and so forth) in a way which was economic. All these studies were presented as a Feasibility Study in March 1970.

In writing this report, it became clear that the planning and timing of changes in existing buildings and the erection of new buildings would be extremely complicated, requiring careful dovetailing.

The work on this report, however, helped us to get a feeling for Ampleforth as a place, and the forms that might be developed for the new buildings. The main ideas were clear from the beginning. These can be defined rather simply as:—

(a) The cliff-like formation of the building must be retained and emphasised.
(b) The design of the roof is very important, as all buildings will be seen from above.
(c) All materials used should appear weighty.
(d) The wide walkways should extend outwards.

(e) The east-west line of buildings, if added to, and the central buildings which are part of the line, should form a consistent strong spine, to which all other buildings should be attached.

(f) The preservation of old trees and the planting of new ones is of great importance.

Over and above all these points, however, any scheme had to allow for a staged growth and development. This implied an informal arrangement as at any stage of the plan had to appear finished. The "set piece" that awaits a final symmetry that in the event may never be realised, would not be satisfactory. The completion of any stage had to stand on its own as well as being a part of an evolving scheme.

The phase first commissioned was Nevill House and some classroom accommodation (with the consequent conversions). The idea was to clear the central buildings of essentials, as it was known that these, without major renovation work or rebuilding would have a short life. In the happier optimistic days of five years ago, it was assumed that following on this, we would provide a new house for senior boys, central dining facilities related to a new refectory for the monastery, and numerous lecture rooms to form a new centre piece of the school.

From anywhere on the Ampleforth site, the view over the valley is dominant; the valley changes hourly and has an enormously powerful influence on the school. The windows look south over the view, and the building, with its great weight and sculptural strength, provides a wall along the side of the valley. This is extremely important to Ampleforth's architecture.

In developing the ideas from the Feasibility Study in buildings, this aspect, in conjunction with the choice of facing materials, strongly influenced the final forms. Stone seemed the right answer but was an economic impossibility. However, as we have already stated, a material with visual strength was essential. We have developed a concrete block, first used in the Sports Hall at Surrey University in Guildford. This is indeed a rough, tough material, having a certain resemblance to rusticated stone and, like stone, has good weathering properties. So experiments were done with different stone aggregates to get as near as possible to the colour of Ampleforth. This sort of match is an extremely difficult one to make, and although samples were erected and tested on site, only in the final building would we know how well it would look. Now they are complete, we can see that the colour blends, and that the apparent weight and scale of the block is as close as we could have wished to the stone.

The scale of the new buildings had also to be very carefully considered for they had to be able to stand side by side with the fairly large scale of those which already exist, and on the other hand, enclose domestic activities which must not be overpowered. The forms, therefore, had to be able to continue the "wall" along the hillside, and also embody both cells of a small scale and common rooms, etc. of a larger scale.

The siting extends the circulation pattern of the school, and also tends to reinforce the "wall" along the contours. Nevill House which extends to the east, follows the line of the main south facade of the school, but is also set forward to enclose the main terrace and to sit into the hill side reflecting the way in which Aumit Hill juts out south towards the valley.

The two new buildings have a similar structure. Both construction and service methods are repeated, although the width of the bays which govern the planning differs. In each case the slate roof, light in weight, is supported above and free of the heavy blockwork. This has the effect of stressing the strength of the load bearing walls and adds to the lightness of the roof. The blockwork piers which make up a constructed wall, march regularly around the building and are given considerable depth. This means that although the surface area of the solid wall is small, it appears in perspective to be solid. The deeply recessed windows give additional weight. In places windows are also brought forward to the surface to give reflectivity and a liveliness to the buildings' personality.



The interiors at Ampleforth are rich in Thompson oak furniture and panelling. This oak furniture gives the school a most unusual added quality. We could not afford quality hardwood, but were concerned to reduce the number of materials used to a minimum, as the consistent use of materials helps towards clarity. All woodwork was stained dark, and was treated as a rough element in the buildings. Against this background the furniture, much of which is in Thompson's hand, looks elegant but substantial enough to match the quality of the interiors.

It is rare to work for an organisation with a formally defined philosophy. This gives a rich social framework within which an architect can design. Architecture is always the servant of society and must reflect the values of those for whom it is built. We hope that in our new buildings we have reflected something of the Community's nature.

## AMPLEFORTH PARISH SCHOOLS 1975

It is very easy to think of the work of the Community as educational and pastoral—the school at Ampleforth and the parishes dotted up and down the country from Carlisle to Cardiff with a solid block spread over south Lancashire (or what they used to call South Lancashire, but now unwillingly call Cheshire) up to the Ribble Valley which has provided so many members of the Ampleforth Community in years past. There are nineteen such Ampleforth parishes with resident priests, forty seven in all, without taking into account those parishes served from the Abbey. Practically all of these parishes have their own Junior and Infant schools, all have their own or share secondary or comprehensive schools and none, and this may surprise many, has its own grammar school.

The decision of the present Government to do away with selection at 11+ and "Go Comprehensive" will involve many of the parishes in an educational reorganisation that will change the whole picture of education in our parishes for years to come. It seems an apt moment to record the educational scene in 1975 as well as bringing to the notice of those who only read the School Notes of the Journal that a large section of the Ampleforth Community is engaged in organising education for many young people for whom Ampleforth is only a name.

Some of our parishes have separate schools for infants (5-7 yrs) and for juniors (7-11 yrs); others have a primary school taking in the whole age range of five to eleven year olds. Whatever the pattern followed the total number of children of primary age educated in our schools is the same—5130. The staff employed to teach them is 178 or one teacher to twenty-eight children. These teachers are selected and employed by the School Managers, though paid by the Local Authority.

When we try to calculate the value of the buildings in the primary sector it is best to do so by the cost of replacing such schools, and in these days of escalation it is difficult to know what yardstick to go by. Taking all things into consideration, £1,300 per place would seem reasonable. This

makes replacement value of our primary schools at £6,669,000. It makes one grateful that they don't all have to be replaced at once!

It is much more difficult to get accurate figures for the distribution of these five thousand primary children when they move into the secondary sector—be it grammar, comprehensive or secondary modern. As was noted above, we have no grammar schools for which our parishes have responsibility and those who are selected for that type of education will often have to travel some distance to a Catholic grammar school or opt for a County one. For those not so selected they will join a multi-parish comprehensive or secondary modern school. Parish returns account for 2931 pupils in comprehensive or secondary modern schools, though I fear these figures are incomplete, for I find it hard to believe that the balance of 2199 have found places in grammar schools... This is one of the problems of the secondary sector—it is too easy to lose track of pupils in out of town schools or in multi-parish schools. This perhaps emphasises the need for wholeharted school chaplains working in close liaison with the contributory parishes.

Each parish has had and still has to find its share for the building of secondary schools and, if one assumes that there are only 2199 pupils in them, the replacement value for these pupils would be, in round figures, a minimum of £2,800,000. Thus the total value of our educational plant is estimated at, round figures, £9¼ millions.

True, to replace this plant would carry an 85% government grant, but the financial burden on each parish is still great. There may be some who doubt whether it is worth it, particularly in the secondary sector. Personally I cannot agree with this view for there is something indefinable about a Catholic education, something quite apart from the teaching of the Faith, that can be felt in our Catholic schools. The cost calls for sacrifices, it creates headaches, but it is worth it to provide a Christian education for those who are unable to pay fees for the education of their choice.

St Benedict's, Warrington. Kentigern Devlin, O.S.B.

## ELEVENTH ANNUAL CONFERENCE: RYEDALE CHRISTIAN COUNCIL

This year's annual conference, held as usual at Ampleforth on Saturday, 12th April, wondered "Are the Churches really necessary?" and gave as subtitle to the question "Christianity versus Churchianity."

It was a well chosen topic. Outward-looking, it dealt with a common problem and set the Churches in relation to the world—or at least to Britain —in the 1970's. Unfortunately, in a gathering of committed churchmen there was naturally little representation of the point of view: "Christ and a life of prayer mean a lot to me, but I don't see why I have to belong to a Church". But all the same there was a sense of urgency of dealing with a relevant issue, and it is perhaps not fanciful to say that it was dealt with by the conference as a whole, with less concern for the different Churches' approaches than in the past.

It is interesting to note the changing tone of the conferences over the years; it is increasingly difficult, for a start, to recognise someone as *obviously* R.C., Anglican or Methodist. The borders of that indefinable something that clearly marked people off seem to have shifted or melted. Secondly the focal point of interest is less the contrast between one denomination and another, with the efforts to understand, to be polite and not too defensive, but is much more now a common search of Christians into one problem. (There is of course some inter-denominational discussion—argument even, but this more as a by-product). This, it would seem, is all natural and as it should be.



It was a bright day, with a fresh wind from which the School Theatre, where the 2 morning talks and the afternoon forum took place, only just sheltered us. People arrived around 10 a.m. in considerable cheerfulness and fairly large numbers; 160 is somewhat down on the last three or four years, but still a good sized conference. Transport, cost of petrol etc. may have been a deterrent, but a large number of people came from Middlesbrough and further afield.

The Rt Rev R. R. Williams D.D., Bishop of Leicester and a senior bishop of the Anglican Church, who chairs the Church's Board for Social Responsibility and is the Anglican Leader of the Official Conversations with the Lutheran Church and author of several books on the Faith spoke first. He felt very strongly that the Churches ("It should be Church, but let us not get neurotic about it"), whilst not necessary for working out the G.N.P. or the problem of arms to Libya and of the Referendum (though they may assist in these) are very necessary for the fulfilling of God's purpose on earth, the salvation of souls, the maturity of every Christian.

Starting with "Upon this rock I will build my Church", and working through St Cyprian—"He cannot have God for his father who has not the Church for his mother"—St Augustine, Peter Abelard, the Reformers etc, and on to the Oxford Movement and a hymn of that time—"The Church's one Foundation is Jesus Christ Our Lord", the Bishop traced the traditional idea of Church. He enumerated all that the Church has given—beautiful buildings, biblical literature without which we would know next to nothing about Jesus, liturgy of services and prayers that lead one to Christ, Doctrine and ethics. "The Church is a school of faith, a home of love, a base for service, a preparation for Heaven".

The Bishop thought there was only some truth in the saying "There are many today who have little time for the Church, but plenty for Jesus." There are still many young people committing themseves to the sacramental life of the Church. There is a problem: the Church is so old, it tends to get lumped with other outdated institutions, it is hard to make it seem interesting, thrilling, relevant, particularly to 14-40 year olds. One answer, the Bishop thought, is to make services more like the "gathering of the friends of Jesus", whilst too often prayers, psalms etc. are over monotheistic. The Bishop communicated much of his obvious love and knowledge of the Church, more by way of a vision of his own experience, than by rational argument.

If the Bishop's talk was a comprehensive and masterly resumé of the traditional value of the Church, that of the Deputy Speaker of the House of Commons was something of a challenge. Thirty years as a Labour M.P., the Vice Presidency of the Methodist Conference 1960-61, posts including Secretary at the Commonwealth Office and Secretary of State for Wales, coupled with early years of hardship in a mining community have made the Rt Hon George Thomas a compelling personality.

He was not speaking for Christianity as opposed to Churchianity so to speak, but set the problem out clearly. The questioning mind is a grace given by God—history owes an enormous debt to it, as a cause of all human progress. But today everything is held in question, and authority is on the defensive. Old disciplines are universally rejected—indeed to many people any discipline is suspect: "my life is my own; it is not up to others to tell me how to use it." This is true in Parliament, in industry (a manager recently com-

plained: 'I dont know what's happened to my men, they speak to me as I used to speak to them'!), indeed in all walks of life; and the Church is not exempt. She is challenged on her teaching, her authority, her place in society; and she tends, because of her age, to represent the establishment.

The Church's role is to proclaim Christ crucified and resurrected, to reconcile people to God, to provide an "umbrella" of fellowship which is the strength of every believer meeting others who share his belief. But if the world turns its back on the Church's message, then the fault probably lies with the messenger. Man's basic needs would seem to be unchanging; the love of God certainly is—and His power to meet the needs of man. Why then do so many reject the Church—the venue for the meeting of the two? Why does this generation not see the relevance of Christianity?

To answer this George Thomas analysed our society: the national pastime seems to be a new militancy that says "look after No 1 and communal interests will follow". Even only ten years ago the opposite was at least the professed norm. People in every walk of life, from doctors to dustmen use blackmail tactics, and authority is frightened. Secondly, old privileges no longer hold good; there is an overall better standard of living; affluence and privileges are for all, no longer just for the few. Thirdly, and strangely, society is also more caring, there is a new social conscience, concern for the unfortunate at home or abroad. At the same time, finally, it is a slipshod society. The liberalization in human relationships and public life (which if compassionate can be a good and Christian thing) has meant that moral signposts have gone down by the score, paying the price of saying "Thou shalt not" for too long.

The Church, God's witness, has to improve its technique of reaching this generation that is militant, affluent, moraly slipshod but caring. There are 5,000,000 committed Christians in these Isles (not counting those who are half-committed). If we were as careful and cautious in planning as the communists, who choose people with care to fill key positions, and thus do gain extraordinary power, we could have enormous effect. There is in fact no other organisation approaching the Church with such strength, loyalty etc, and yet we fight shy of aiming at key posts, of training laymen as much as we train the clergy so that in important jobs they can stand out and speak out as Christians. If the Church through her laymen does not do this then she is giving the leadership on a plate to those who are opposed to her policy. It should be as much a duty to take a full part in the national life as to go to Communion.

After an excellent light lunch, the conference met in groups of about ten to discuss what had been said and to draw up questions for the Forum. In fact the groups are often more a means of getting to know a set of committed Christians and, as such, are often extremely rewarding.

The Forum was unusually entertaining this year. The two speakers were joined on the panel by Captain Gilbert Ellis of the Salvation Army in York and Fr Barnabas of St Elias monastery near Powys in Wales, a small Greek Orthodox monastery of three hermits. He is a convert from Anglicanism, and shares nationality with George Thomas, who proceded to congratulate the Orthodox on their melodious accent. These two colourful personalities, together with the lively sense of dedication of Captain Ellis and the urbane knowledgeability of the Bishop, combined to make a very varied panel.

After a prayer service in the Abbey Church, finishing in time for the monastic Vespers and Mass—for which several stayed on—the conference dispersed. The day was immensely appreciated and any thoughts the Committee may have had of not continuing next year, seem to have been ousted by a very strong reaction. Whilst the demand is there, the Conference will continue.

MATTHEW BURNS, O.S.B.



## THEOLOGY AND THE ABBOTS: WORTH ABBEY, 13-16th APRIL, 1975

IT was an uncommon privilege for me to be invited to attend what turned out to be a joint meeting of the EBC Theology Commission, with the Abbots of not just the EBC, but the English and Scottish houses of other congregations, held recently at Worth Abbey. Besides sundry privy business of high abbatial affairs, such as the choice of a new Magister Scholarum (aptly, Dom Daniel Rees), the main business of the Worth Conference was a kind of theological teach-in on the subjects of "Eucharist and the Monastic Life" and "Priesthood and the Monastic Life". Four papers delivered by Dom Burckhard Neunheuser from Rome, and Dom Placid Murray from Glenstal constituted the formal framework of the conference.

Dom Neunheuser, of international fame in the realm of sacramental theology, gave two talks on Eucharistic theology and practice in monastic houses. These covered a wide field, dealing with the history of the Eucharist in monasticism; the theological situation today, with the attendant call to change ourselves according to the Church's mind, and return to certain more wholesome attitudes to the Eucharist than have been prevalent in the more recent past; certain difficult points were then covered, including the question of daily or less frequent celebration, concelebration, the number and role of priests in monasteries, and Eucharist piety. Dom Placid Murray, besides giving us a somewhat light-hearted, though revealing look at the image of the EBC as seen from across the Irish Sea, gave two papers on various aspects of "Priesthood in Monastic Living". He looked at the problems of priesthood from the viewpoint both of the busy abbot in a rapidly changing theological situation, and of the individual bewildered priest who feels his "priesthood" being whittled down by all the liturgical changes, the stress on lay participation, and the renewal of collegiality.

Between these talks occurred discussions of varying interest and fruitfulness. Especially useful were the discussion sessions of the Theological Commission with the two *periti*, while simultaneously the abbots were thinking up questions to fire at the former in the plenary sessions. It was most informative to experience the different wisdoms of "prophets" and "guardians"; to hear from the lips of abbots from both sides of the Atlantic, and from inside and outside the EBC, that sane practicality which seems to be the special charism of our monastic "guardians".

A very delightful four days, in which the kindness of our hosts, the Worth Community, and our joint prayer in their new Abbey Church, were such outstanding features, was marred somewhat for your special correspondent by his being deputed to draft the paper on the Eucharist for the EBC Theological Statement. Never mind, I tell my self, there are no unmixed blessings this side of eternity!

AELRED BURROWS, O.S.B.

## CHAIRMAN OF THE UNIVERSITY CHAPLAINS' CONFERENCE

FR FABIAN Cowper, who has completed five years as Catholic Chaplain at York University in July, is the Chairman-elect of the Conference of University Chaplains. After teaching history and politics to A level for eight years

at Ampleforth, he spent the year of 1966 at Corpus Christi College, London where he attained a diploma in catechetics. From 1967-69 he spent three years as full time chaplain at London University with Mgr Bruce Kent, before coming to York to run his own chaplaincy alone, at More House (bought and opened by Fr Bernard Boyan when the University began).

University work is always difficult, since it falls along the hairline between two worlds, the world of the bishop trying to uphold his local Church by concepts and conventions long employed sometimes with diminishing effect, and the world of students in a secular society wanting a firm basis for their beliefs. Chaplains come under fire both from the young, unconcerned with old institutional loyalties or "objective law" but searching for real relationships (as they put it); and from the official Church, caught in "its obsession with particular sins and its unconcern with the prevailing sinfulness in the community and the world around it" (as the Jesuit chaplain at Glasgow University put it). They are liable to be dismissed by untrusting superiors or written off by equally untrusting students. They are invariably put to the test by the practices of intercommunion in the liturgy, contraception or extra-marital relationships in morality (not to say single-sex relationships), and by racialism or poverty or other fundamental social issues. Their task in the midst of such tensions is to create a living Christian nucleus of a community, from which their students in their turn will go out to join and foster many other such communities as a flowering of their experience.

Fr Fabian's chaplaincy work has taken him into many commitments with Counselling committees over recent years, most of them to do with the psycho-sexual field. For instance, he has been on the Standing Committee for the Advancement of Counselling (attached to the National Council of Social Service); and has served on a working party for the Albany Trust which produced a valuable group report; and he has been involved with groups and activities connected with the Association of Humanistic Psychology, and other counselling bodies specialising in both single-sex and cross-sex emotional problems. All this besides the *pondus diei et aestus* of daily term-time chaplaincy work. We wish him well in his chairmanship.

## CATHOLIC-METHODIST TALKS

Fr Mark and Fr Henry are both members of the Sub-Commission for theology in the talks between Catholics and Methodists. So far they have been asked to produce a statement on the Eucharist and on the Ministry. The former was finally approved by the Sub-Commission in September, and the latter in April. The meetings of the Sub-Commission have been most rewarding, producing a great deal of frank statement and the sort of outspoken discussion which is possible only in an atmosphere of great warmth and friendliness. Both sides have found the talks an impetus to thinking out and deepening their own views on the topics discussed, and have been surprised to find how much is shared by the other side. The statements aim to express the points of difference as well as the points of agreement with a clarity which has not always been achieved by such joint statements. Fr Mark and Fr Henry are also members of the National Commission for Conversations between Catholics and Methodists.

## AMPLFORTH PILGRIMAGE TO ROME

The idea came to us on a bus returning from an October evening of son et lumière at Fountains Abbey: "Why not be ambitious and respond to the coming Holy Year by going to Rome?" The last was in 1950 and the next will



be at the turn of the millennium, so to spend Easter of 1975 at the centre of Christendom seemed worth all our efforts. Fr Jonathan Cotton, as curate in the village, arranged our pilgrimage for 6-10th April (Low Sunday to Thursday) with Cosmos Tours, via Luton airport. Our party grew from a village one to include some from our Lancashire/Cheshire parishes, some from Yorkshire, some from London, and four more monks—Fr John Macauley, Fr Julian Rochford, Fr Alberic Stacpoole and Fr Aelred Burrows. We were a party of forty in all.

Nothing is ever perfect: three things went badly for us. After motoring through the very early morning to Luton from Ampleforth, we found snow on the ground there and were diverted to Birmingham for an afternoon take-off. Our "Air Hotel Palace" at Ostia proved less than ideal: it was near the sea about twenty miles west of Rome, which meant long daily journeys and an inflexible programme; and its shortfall in amenities got it into the *Daily Mail* the very week we were there, Cosmos Tours striking it off their list. Last and most seriously, papal audiences became so oversubscribed over the Easter period, that most of us failed to get into the new Audience Hall and had to be content to see the Holy Father arriving in his Mercedes in the courtyard. The following week it was announced in the press that the Pope had taken to appearing in St Peter's Square "on board a pale blue Japanese jeep before about 80,000 pilgrims. It was the first time the audience had been held in the Square. It had become clear that the influx of Holy Year pilgrims was so great that arrangements for separate audiences in the Vatican audience hall, St Peter's and a courtyard were inadequate." (*Times*, 26th April).

First, we made our pilgrimage. We concelebrated Mass our first day at the altar of St Gregory the Great at St Peter's, many other pilgrims there coming to communion with us. We visited the four great basilicas—St Peter's, St Paul's without the Walls, St John Lateran (St Saviour, cathedral of Rome) and St Mary Major—going through their special doors unsealed only for Holy Years, and being led in the litany of appropriate prayers. We climbed the *Scala Sancta*, the stairs Our Lord reputedly trod on his way to be condemned, on our knees as a penitential act. We sang Mass in the church of St Sebastian above the catacombs, before visiting the warren of tombs that witness to the early persecuted Church. And we went in our best hats to see the Pope at the Vatican. Most of us have our souvenir medals to mark the fact that we made our pilgrimage—and our own private memories. One common memory is of the Anglican pilgrimage at the hotel who joined us for our catacomb Mass, at a place where the Church's embattled unity once seemed indestructible.

Secondly, we saw Rome, the eternal city, with the evidence of all its vicissitudes (ROMA = *Radix Omnium Malorum Avaritia*). We saw it by night on arrival, the Capitoline Hill with its Michelangelo facades and its huge statues lit up, the Trevi Fountain surrounded by revellers singing and horse-drawn carriages. Some of us lunched high on the Janiculum hill overlooking the city, or in little trattoria on minestrone and carafes of Chianti. We wandered down desolate streets with washing waving overhead to find the Venerabile (the English College, visible witness to the long tradition of recusant martyrdom); or up hills vista-ed by cypress trees to find the Collegio Anselmo, where Fr Dominic is Prior and enjoying the experience of presiding over the meeting of many religious cultures. On the Aventine Hill we looked over the several Romaneskue chiesa on the route, most remarkable of which is surely the fifth century St Sabina, where at the time French Dominicans were exhorting a massive French pilgrimage whose buses stretched down to the Campagna. We explored cool cloisters with fountains bubbling in the middle and formal gardens an array of colour through the myriad of twisted pillars.

We took ourselves to the Vatican museum, library and art gallery and saw as well the awe-inspiring Sistine chapel, scene of papal conclaves. We went further afield, some to explore Ostia Antiqua or the shoreline; some as far as the Villa d'Este out at Tivoli. We bought souvenirs from pavement barrows ("This is the last one I have, Mister"), narthex stores or the painted corridors of the Vatican (beautiful miniatures of the great paintings, done by hand). We tried public transport, bus and metro, in morning light and evening light. The rain had stopped the day we arrived, piazzas being washed clean for our coming.

Thirdly, and most importantly for many of us, we were present (not all, alas, in the Audience Hall) for the Holy Father's public audience. It was for us a dress occasion, suits and ties, gloves and hats. Till we reached Bernini's colonnades, we picture ourselves going to Royal Ascot; but the wilful pushing of 20,000 pilgrims from all over the Continent dispelled that. Sheer physical pressure broke up our pilgrimage into little parties fending for themselves, as a tide of humanity was swept through colonnades and on to crush barriers, surging forward with no vestige of piety. At eleven o'clock the Holy Father drove into the portico, and was taken in shoulder high on his state chair (his *sedia gestatoria)* impressing everyone by his strong healthy face and the depth and kindliness of his expression. As he passed by he was clapped, and rosaries were held up for blessing. He ascended the dais to a position under a superb tapestry of the Resurrestion that came from a set hanging in the Vatican museum corridors (we had noticed it missing from the set earlier). A priest then introduced eight bishops present, who in turn stood up to be recognised. Then the names of each major pilgrimage party were proclaimed according to their language, English, German and Spanish (The French and Portuguese speaking groups had been diverted to St Peter's for a midday audience). Groups from New Jersey and Texas, Birmingham and Dublin, Singapore and Tokyo, Sydney and South Africa were present, some of them Baptists or Presbyterians; as they were proclaimed, so they clapped. The introductions over, the Pope spoke for about ten minutes in English, thanking us for coming (!) and touching on the Easter season we were celebrating with the freedom of the new risen life in Christ. He then wished us that peace which Christ wished for his disciples after the Resurrection. The same procedure occurred for the German/Austrian groups in German; and for the Spanish, South American and Phillipines groups in Spanish. The same message of joy and renewal came from this frail voice in the tongue of the hearers; giving himself to the utmost, he was evidently strained at the age of 78, when emotions are not dimmed but resilience is. Mrs Bishop of our party commented: "One left having felt the impact of a Christ-like personality rather than of a majestic administrator." He went on to conduct more audiences, public and private. Meanwhile some of us returned to examine the new Hall designed by the engineer-architect Nervi, and wondered why so reverend an occasion had to be so undignified in its organisation. A few of us wept at being excluded from the event we had most wanted to be at, for some the whole point of the pilgrimage.

The last night we spent celebrating in a simple restaurant all to ourselves, the principal (avuncular) speech being made inevitably by Richard Adams. At our last Mass next morning Fr Julian reminded us that a pilgrimage was a beginning: thus we marked the Holy Year, starting in old St Peter's and the catacombs, and ending in a modern concrete church where Rome comes to pray before it goes to swim. The sun continued to shine till we reached Luton.

A. J. S.



## A NOTE ON THE ENGLISH IN ROME BEFORE AND AFTER THE FIRST HOLY YEAR

THE first Holy Year was decreed by Boniface VIII (1294-1303) in 1300 with the aim of inspiring the faithful to come to Rome to renew themselves spiritually at the tombs of St Peter and Paul, the martyred founders of Christianity in Europe. A painting of this Pope, possibly by Giotto, possibly part of a fresco commemorating the event, can be seen above one of the columns of the nave of St John Lateran. Yet Boniface, when declaring the purpose of the Holy Year, was only crystallising a long-existing tradition. Each "nation" in Europe, from the time of its conversion, had tried to establish itself in one form or another as near as possible to the tomb of St Peter, who was treated with a special reverence (although St Paul was certainly not neglected). Thus, within a century of Pope Gregory the Great despatching Augustine to convert the English from the spot where the church of S. Gregorio Magno now stands on the Coelian Hill opposite FAO, the English established themselves in Rome through the agency of King Ine (688-726). This Anglo-Saxon king founded what is known as the church of S. Spirito *in Sassia,* i.e. of the "Saxons", just off the Borgo Santo Spirito near to the presumed site of the burial place of St Peter, consciously establishing an English tradition (not to be confined to the English, however) of having a spiritual focal point as near as possible to the tomb of the Apostle. (The "German" church of S. Michele e Magno is situated even nearer to St Peter's than King Ine's church). S. Spirito in Sassio has now only one reminder of its English origin—a seventeenth century "Madonna of King Ine" in the sacristy —and not many English pilgrims, who pass so near to the church as they go up to St Peter's by the Via Conciliazone, realise that the church was founded specifically for them by a predecessor of King Alfred.

The church of S. Gregorio Magno has also retained very few marks of its original connection with England. In the same complex, however, in the adjacent chapel of St Barbara, are frescos by Antonio Viviani (1560-1620) of the launching of the mission by St Gregory; and of St Augustine meeting with Edelbert, King of Mercia. There is an exceptional historical irony, however, in that two tombs in the courtyard of S. Gregorio Magno mark England's break from Europe nearly a thousand years after Augustine's departure from the same place to unite England to Europe. In the atrium of S. Gregorio Magno two of Henry VIII's courtiers are buried: Robert Peckham and Edward Carne, the last of whom, who died in 1561, was sent to Rome by Henry unsuccessfully to negotiate his divorce from Queen Katherine.

There are two other churches connected with the English which bridge the gap between the foundation of S. Maria in Sassia by the warrior King Ine and England's rejection of Rome's authority in the sixteenth century, symbolised in S. Gregorio Magno. The first is the church of SS. Giovanni e Paolo, overlooking S. Gregorio; and the second is the church of S. Tomaso di Canterbury, now incorporated as part of the English College in Via Monserrato.

SS. Giovanni e Paolo has a special architectural interest in that its portico was erected by England's only Pope, Adrian IV (1154-1159)—a portico replacing an atrium or narthex at a church entrance was the most characteristic architectural addition to Roman churches in the eleventh-thirteenth centuries. The English had only one Pope compared to three for the Spaniards, six for the Germans and thirteen for the Greeks and French. Although a pious and popular tradition of English affection for Rome was certainly very strong, the Channel put a decisive gap between England and

Rome at administrative level, which reduced English political interest in the Papacy to the minimum. Yet the church of SS. Giovanni e Paolo has two links with England more significant than its elegant portico. First, in the sixteenth century the church housed the last English Bishop of Queen Mary's reign, Thomas Goldwell, who retired there when Elizabeth came to power. In the eighteenth century, however, the same church became a base for renewal: St Paul of the Cross founded the Passionist congregation in the adjacent monastery from which a century later Bl Dominic Berberi was to be so instrumental in converting Newman to Roman Catholicism. Dominic thus stimulated in England a second Rome-orientated religious revival (after St Augustine's) which was to result in the return of the English to a "national" church in Rome late in the nineteenth century.

King Ine's church of S. Maria in Sassia was neglected by the English over the centuries and subsequently taken over by the Order of Hospitallers. But more—not less—provision was required for the ever-increasing numbers of English pilgrims coming to Rome to venerate the tombs of the Apostles—an increase which can be attributed in part to the formal proclamation of the Holy Year in 1300, and of subsequent Holy Years. Accordingly to re-establish a spiritual focal point for them the English were given in 1362 the church of S. Tomaso di Canterbury in Via Monserrato, wth its dedication to the English saint whose murder two centuries before in the place where Augustine had landed, had dramatically emphasised the Church/State conflict in the Middle Ages. (There are some indications that at one time it may under another name have been the "national" church of the Scots). S. Tomaso has two funerary monuments of interest. It houses the tomb of one of the few English cardinals to be buried in Rome, Christopher Bainbridge, (d 1514) Archbishop of York; and in the eighteenth century the church acquired a perfect example of English church epitaphs of the time, as the legend of Martha Swinburne's tomb shows.

The adjacent English College in which the church is incorporated and which was originally a hospice for English pilgrims was, after 1575, instrumental in sending priests to England rather than in receiving pilgrims from it. King Henry VIII's spoliation of St Thomas's grave—his bones were burnt in public—at the place where Augustine established his first See, was seemingly weighted with the darkest of symbolism. The subsequent attempt to turn the English College into a springboard for reconversion was the natural reaction.

The re-establishment of Roman Catholicism in England in the nineteenth century meant that more English Catholics began to live in Rome as a result of conversions than for centuries past. It seems they had a church just outside Piazza del Popolo, which was pulled down in 1888. It was at this juncture that the Pallotine Fathers, an Italian missionary Order working among the poor in Rome and abroad, felt that England as a great nation should have a "national" church set aside exclusively for the spiritual needs of Englishmen.

Accordingly in 1889 they offered the church of S. Silvestro in Capite for the use of English-speaking Catholics and the offer was accepted. Few English people can now be expected to realise this church is specifically for English-speaking Catholics: like King Ine's church, it bears few marks of its Englishness. Yet as the titular church of the Cardinal Archbishop of Westminster, it attracts hundreds of pilgrims every year for the Easter ceremonies now celebrated in English. Whilst St Gregory would doubtless have found the change of site of the English "national" church an inscrutable act of God which had perforce to be accepted, he would surely have welcomed the Angles back to Rome at whatever site was acceptable to them. He would also have rejoiced to see, near S. Silvestro, halfway up the slope leading from Piazza di Spagna to the Villa Medici (and to one of the French "national" churches) the church of St George and the English Martyrs, because it is now the chapel of the first order of English nuns to be founded since the Reformation. The mission Gregory entrusted to Augustine in 596, whose development was frustrated by the Reformation rupture with Rome, can be seen to be bearing new fruit.

PAUL WEAVER.



## FLORENTINE STUDY CENTRE

FR BRENDAN SMITH writes: I was fortunate to be able to spend ten days around Easter time at the Badia Fiesolana near San Domenico, on the way up to Fiesole from Florence. Originally a Benedictine monastery, it came under the patronage of Cosimo de' Medici, was a meeting place of the Platonic Academy in Lorenzo's time; and, after many vicissitudes through the centuries, came finally, towards the end of the nineteenth century, into the hands of the Padri Scolopi of the Congregation founded by St Joseph Calasanctius. Until two years ago they ran a private boarding school. This they have now closed; and, in its place, they run a Study Centre. Very diverse groups come to make use of the facilities: groups of all ages for retreats or "periods of renewal"; professional and ecclesiastical groups for conferences, both residential and non-residential. In fact, its purposes are similar to those of our Grange, but on a much larger scale.

There is now a community of eight. The majority go down to Florence each morning to teach at their state school in via Cavour. It seemed familiar to hear that one teaches in the school, has at present in the press a scholarly work on Darwinism in late nineteenth century Tuscany, and travels the fifty miles to a parish in Siena to do pastoral work all weekend.

The superior is Ernesto Balducci, well known—some would say, notorious—as a writer and speaker. He has written about a dozen books, including a life of Pope John which has been translated into English. He founded in 1958 and is still editor of the radical monthly review, *Testimonianze*. This has many of the same objectives as had *Slant* here in England in the mid-sixties; but it preserves a better balance between zeal for the Kingdom of God in this world and in the world to come. Advance copies of Balducci's most recent book, "From Faith to Faith," (cf Rom I 17), came out while I was there. The book grew out of a meeting of priests at the Badia, come together to reflect on their ministerial identity in the contemporary world; but it ranges more widely than that. The author believes that the fruitful renewal of the Church must involve a much greater breakdown of inessential structures than has yet occurred; and he pleads for freedom within the Church, especially for its prophetic element. Our faith must grow from faith by returning constantly to its source in the Word, and should not be fettered by static elements belonging to a particular culture.

The majority of the community are clearly of one mind with their superior. No ungraciousness is intended towards such friendly and warmly welcoming hosts if I say that some of the judgments I heard seemed to reflect a certain lack of discrimination in their assumption that Left is always right; but I found myself in agreement with a great deal, especially in its Italian context. Many of those for whom "la religione" is, perhaps often unconsciously, a comforting support for a particular social order, look askance at the work and views of this lively community. I can imagine that Padre

Balducci could sometimes be abrasive and dismissive in speech; but his writings are balanced, and provoke a healthy discomfort. He always recognises that any criticisms of the actions or attitudes of others may well be applicable to similar faults within ourselves.

Certainly Ernesto Balducci has the gift of drawing others. He preached on both Sundays that I was there. In the beautiful church (Brunelleschian, but not by Brunelleschi) there was each time a congregation of about 300. It is not a parish church, and the majority had come out from Florence. I noticed two men recording the sermons on tape and another taking notes.

The future of the Study Centre is in jeopardy, because higher authorities are considering handing over most of the buildings to the projected European University, leaving only very reduced facilities for the Study Centre. The community feel anxious and sad about this, as their new work seems to be prospering and they have done much of the conversion of the buildings with their own hands. Having spent ten stimulating days at the Badia, I can only hope that the work may be allowed to continue. It says much for the Centre that regular visitors should include men of the moral stature of Giorgio La Pira, the somewhat quixotic ex-mayor of Florence; and Roger Garaudy, who was expelled from the French Communist party and who, in the epilogue of his challenging book "L'Alternative", wrote movingly of the *bouleversement redoutable* in a man's life "when, having professed atheism for so many years, he discovers the Christian whom he carries within him and whom perhaps he had never ceased to carry. And to accept the responsibility of that hope."

## RELIGIOUS COMMUNITY, FRASCATI

In the past fifteen years, each section of mankind has been examining its human structures; factories, government departments, schools, families etc. So too have religious orders, and this in response to the crisis which they, in common with the whole world, have experienced. On an external and superficial level, this has appeared as a lessening in numbers at seminaries, and the disappearance of religious from the Orders. But at the same time, in many different places, there has been a deepening of understanding of the religious life, and a growing desire to live it authentically, which has produced and is producing great fruits.

Many individual religious, and entire religious communities have been led to this re-awakening by means of the spirituality of the Focolare Movement. This movement began 32 years ago among a group of young girls in Trent, who together rediscovered the gospel for themselves, and decided to live what they had understood in a way that corresponded to our own time. Despite themselves this grew into a large international movement, and from the begining of it men and women in religious orders have been in contact with it.

I was fortunate to be able to spend ten days after the Ampleforth Rome pilgrimage this April, sharing the life of a male community every member of which lives this spirituality, among the Oblates of Mary Immaculate at their scholastic house in Frascati outside Rome. As a Benedictine those few days threw much light on to my monastic way of life, for the life of the gospel is common to all religious institutes, and yet is manifested in different ways according to the charism of each, as it has come from each founder. Each part complements another, and makes a whole, and I was able to experience what was written down in the second Vatican Council of religious; ". . .the marvellous variety of religious communities, formed by the impulse of the



Holy Spirit and approved by the Church, is for the good and support of the Body of Christ, and for manifesting the multiform wisdom of God."

What impressed me was how much I felt at home in those far away surroundings; how concerned the superiors and juniors were for my Englishness—making endless cups of tea and enquiring if I'd had enough breakfast—and for my Benedictine vocation. They drove me with great joy to Subiaco where as Oblates and a Benedictine we concelebrated at the Sacro Specco, and prayed that the Spirit of Benedict may infuse again in a new way through the religious Orders. Their evident zeal to be true followers of their founders, Bishop Eugene de Mazenod (to be beatified in the autumn 1975), and the quiet confidence they have in God's love and guidance for them, was also very striking.

There was nothing unusual or "way out" about them; it seemed a normal family home, with much to rejoice and relax about; and above all a very strong sense of friendship and love among themselves.

This situation did not arise without some suffering and crisis—their novitiate was closed entirely for a year. But now they are one of the few institutes to be without a vocation problem in Italy. This has been one of the many fruits that has arisen from this renewal among religious.

JONATHAN COTTON, O.S.B.

## WITH THE JESUITS IN ALASKA

Most people are aware of the severe climate in Alaska and the difficulties posed by it for those who live and work there: few, even of the Americans living in the "lower forty eight states", have any idea of the added difficulties due to the enormous distances involved, and the lack of communications across the wild mountainous country which comprises most of Alaska. In an area greater than half a million square miles the only paved roads are the strategic Alaska Highway from the Yukon border through Tok to Fairbanks, a road from Fairbanks to Anchorage, and a road from Anchorage to Tok completing a rough triangle of about one thousand miles of road suitable for normal motoring. The only railway runs from Anchorage to Fairbanks with one train a day in each direction. During the Winter (nine months long) short distances are covered by dog sleigh, or more frequently nowadays by snowmobile; in the Summer the many rivers become important highways for boats driven by outboard motors.

For the most part therefore travelling has to be done by air. Small jets, Boeing 737's, link the major towns, Anchorage, Fairbanks, Nome, Kotzebue, and Bethel, and from these towns the traveller entrusts himself to the brave and skilful "bush pilots" who fly every type of small plane around rugged mountain ranges, frequently in marginal weather conditions, and during the Winter months in nearly perpetual darkness.

The Northern diocese of Fairbanks covers over 400,000 square miles and is served by only 38 priests, nearly all Jesuits, 15 working in and around Fairbanks, leaving 23 others to work "in the bush". Five of these are qualified pilots, flying the mission planes. There are about 13,000 Catholics about half of whom are natives, Eskimos near the sea, Athabascan Indians inland. Fortunately there are parts of Alaska like Nelson Island on the Bering Sea where practically the whole population is Catholic so that by a strategic distribution of missions in these areas the priests can care for the majority of the Catholic natives fairly regularly.

The effectiveness of the missionary work is increased enormously with the help of two auxiliary forces, the Jesuit Volunteers and the native deacons. The former are laypeople recruited all over the U.S., mostly from the Jesuit universities and colleges, who volunteer to serve on the Alaskan mission for one year, and who often extend this to a second and even a third year. They may work in a mission as a housekeeper, maintenance man, radio station manager or teacher, or they may nurse in a hospital or teach in a public school and donate their salary to the mission and work there in their off-time. St Mary's School near the mouth of the Yukon River, a boarding school for 300 Eskimo boys and girls, is entirely staffed by Jesuit volunteers.

The native diaconate was started by the Bishop of Fairbanks several years ago. The priests selected from each village an elder to be trained as a deacon. These elders attended courses together and were trained by the Bishop and priests to conduct Gospel services, to baptise, give Holy Communion, bury the dead, and catechise the children. When the priests is at a mission the deacon assists him by reading part of the Liturgy in the local Eskimo tongue for the benefit of the older natives who do not understand English. The priest leaves the Blessed Sacrament in the church when he moves on to the next mission and the deacon holds a service each Sunday at which he gives Holy Communion to the people. He also instructs the children and takes care of the sick. While the writer was in Bethel about forty of these native deacons gathered to go to a disused gold mine about eighty miles away for one of their periodic training sessions. They were accompanied by the Bishop and two of the Jesuit priests who like the Eskimos carried their sleeping bags as they were to share their primitive way of life during the conference.

Readers of the JOURNAL may wonder how an Ampleforth monk came to be working in Alaska. It all started when Fr Anderson Bakewell S.J. came home to St Louis on a short vacation from his parish in Delta, Alaska and asked whether any of the St Louis monks would care to help him in his parish during the school vacation. He needed help as his parish covered about the same area as Belgium! At the time the practical difficulties seemed insuperable, but as time went on they seemed to evaporate, and eventually Fr Bakewell had his helper not only during two Summer vacations, but more surprisingly, during two Christmas vacations as well.

The Delta parish is an inland one adjoining the Yukon border with great extremes of temperature. Just before Christmas the temperature went down to 55 degrees below zero, which is cold even by Alaskan standards. In spite of its great extent the parish is made more workable by the fact that it straddles the Alaskan Highway. The two main churches at Delta and Tok are 110 miles apart, but the journey can be done by car in about two hours, so that its not too difficult to commute between them. Nevertheless enormous distances have to be covered, and on one occasion a round trip of 650 miles was needed to bury an Indian child in a remote village in the Alaska range of mountains. Father Bakewell is a remarkable man, a skilled mountaineer who has climbed on Mount Everest, and who has a strange link with Ampleforth. He was previously a missionary in India where he sought and succeeded in finding the grave of the brother of Fr Maurus Green who had crashed in the jungle during a flying mission in the War.

The Bethel parish, where the writer spent his six-month sabbatical leave before returning to England, is surprisingly different from Delta. Bethel is 500 miles West of Anchorage and can only be reached by air. It is about 70 miles up the Kuskokwim River from the Bering Sea. There are about 3,000 people in the town about a quarter of them Catholics, most of whom are Eskimos. The town is the administrative centre for the Kuskokwim delta area



of Alaska so that it houses the regional government offices, hospital, high school (boarding), and communication services. Its airport is the hub of the bush plane services to all the villages on the coast, thus linking them to Anchorage and "the outside" through the daily (weather permitting) jet service. Consequently there is a brisk ebb and flow of people through the town and since most of them are Catholics the mission functions also as a busy hotel for priests, nuns and deacons, and a social centre for the native lay-people. During the writer's six-month stay it is probable that the parish gave hospitality to all the missionaries working in Western Alaska and a large proportion of the Catholic population as well.

From the Bethel parish two missions on the Yukon River about 100 miles to the North are served once a month. Marshall is a village with an Eskimo community of about 200, the majority Catholics and the remainder Russian Orthodox. Russian Mission, as the name suggests, is an Eskimo village mostly Russian Orthodox but with four or five Catholic families. The only access to these missions is by the mail plane which flies in if weather permits twice a week. It is unwise to presume that one will be able to fly out on the appointed day after a visit to these missions, though the mail plane does fly in conditions which would ground most air services. On one occasion the whole flight, lasting about three quarters of an hour, was made at a height of only 100 feet under heavy overcast—a hair-raising experience even if one is aware that the delta is perfectly flat and there are no trees or other obstacles to be avoided.

Priestly work among the Eskimos is a very rewarding and consoling experience. Living a hazardous life as they do,—sudden death is no rare experience to a people who have to hunt and fish in sub-zero conditions, whose homes may easily be set on fire by primitive heating apparatus, to mention only two common hazards,—they have a lively awareness of the presence of God and His Providence. In few communities will you get almost one hundred percent attendance at *every* church service as you do in Marshall for instance. Also they are very much a people who live not for themselves but for one another. The race would not have survived if they had not always freely shared the proceeds of their hunting and fishing. Among them there is none of the competition between individuals as there is among more sophisticated "civilised" peoples. In short, the natural virtues are there in such abundance that grace can readily yield a spiritual harvest approching the Gospel "hundredfold".

Add to the spiritual rewards the experience of contemplating an unspoiled wilderness of mountain, river and lake, of marvelling at the adaptability of animals and men to live in the two utterly contrasting worlds of the Alaskan Summer and Winter—a Summer of continuous daylight so that the time span from sowing to the harvest is only six or seven weeks, a sub-zero Winter of unending darkness though relieved occasionally by the eery ethereal Northern Lights,—and one begins to understand why the Jesuits are happy to spend their lives working in an environment which most people assume to be practically uninhabitable. And why one English Benedictine counts himself very lucky to have had some small share in that life and work during the last few years.

THOMAS LOUGHLIN, O.S.B.

## IMPROVISED DRAMA IN EDUCATION

FR JUSTIN Arbery Price has just returned from a course in Cambridge entitled "The Experience of Language through Drama" and outlines some aspects of the place of drama in current educational practice.

For most of us, drama in school means the school play: a carefully prepared theatrical presentation, based on a script and destined for public performance. Such endeavours have a proven educational value, especially for the small group directly involved, but in recent years "drama" in school has taken on a meaning distinct from theatre, and has won its own place in the curriculum as a timetabled subject for all. At Ampleforth, it is integrated with English Studies, each set from the First Form in Junior House to the Lower Fifth in the Upper School having one forty minute period per week. A boy arriving at the age of ten has about five years of drama to look forward to. What might he hope to gain? Probably not an O level in drama (though that is not an impossibility) but something perhaps of more lasting importance.

One of the primary aims of drama is to provoke and sustain a growing awareness of the nuances and intricacies of human experience through the concerted exercise of intellect, imagination, mind and body in development of unscripted (but not unplanned) group improvisations. The quality of an improvisation depends on the pupils' understanding of the motivation and likely responses of the characters they portray, for they must continually create them from their inner resources as the dramatic situation develops. Close, thoughtful and "feelingful" attention to the subject under study is thus demanded, and provides a powerful stimulus to research into the roles played, whether they be historical or literary, real or imaginary. The pupil must get inside the skin of the character, be it Washington, Shakespeare's Caesar, an irate housemaster or a fantastic pirate, and react as he would react. He must learn, too, how his characterisation affects others concerned in the improvised drama as it develops and how their moves in turn affect him. In this way, drama nurtures a growing awareness of self and others.

A further important step is taken when this experience is given fixed, polished expression in prose, poetry, a scripted play, or any of the arts. This in turn leads to a new kind of appreciation of the work of the great masters in these fields: an appreciation set up between great master and pupil by their similar experience of the attempt to express themselves with clarity, originality and control.

## DOM DAVID KNOWLES: WESTMINSTER CATHEDRAL REQUIEM

Fr James Forbes represented the Vice-Chancellor of Oxford, and Rev Owen Chadwick the Vice-Chancellor of Cambridge at the Requiem Mass concelebrated at Westminster Cathedral on the morning of Saturday, 26th April, the principal celebrant being Mgr Francis Bartlett, Administrator of the Cathedral. The two lessons were read by Professor Jack Scarisbrick of Warwick University and Professor Hugh Lawrence of London University, the latter afterwards giving a short address.

That such should have happened, though late enough, is salutary: the initiative came from Catholic dons at London, who felt that the memorial service at Peterhouse, Cambridge had not been sufficient and that the Catholic intelligentia, owing so much to Dom David, should make its own public prayer for him. How much is owed to him has been well judged by a Cambridge scholar and monk of Ampleforth, at the time of his formal retirement. "(Professor Knowles) has been a mediator on two fronts; a mediator between Catholic learning and professional secular academic historians; a mediator also between research historians and the general educated reading public; a mediator with a message to all, expressed briefly and repeatedly in many ways



...He found, in post-war Cambridge, no one there in a position to interpret the religious life of medieval society out of an adequate knowledge of theology and the realities of Catholic life. He rose to this challenge and plunged into a new and very difficult environment, came to occupy a unique position of authority—in some ways like that of the Victorines in the twelfth century Paris schools, if not quite that of St Bernard. By his lectures and articles and books he set standards of style and synthesis unknown for many decades among University historians. He insisted, by his whole personality, work and words that if history is to be really fruitful, there must be in it a marriage between modern textual and research critiques on the one hand, and, on the other, *character*—that is consecration to finding the truth alone, a kind of historian's self-criticism and mortification, a thorough sympathy with and close knowledge of, the ideas and ideals of one's period. All the time he was mediating—first between the academic teachers and their undergraduates and the educated public; secondly between Catholic learning and secular academic history. To the dons, he urged the folly of avoiding interpretation; to Catholic teachers, the folly of closed-circle 'apologetic history' and neglect of modern technique." (JHCA, *Blackfriars* Apr 1964, 179-80).

## REGULAE BENEDICTI STUDIA

An international association has been formed for the study of the Rule of St Benedict, with its own *Annuarium Internationale* under the management editorship of Dr Bernd Jaspert. Under its auspices congresses are called from time to time. The following have been coopted as national bloc representatives: Professor Rudolf Hanslik of Vienna, A. L. Conde of Salamanca, François Masai of Brussels, Fr Armand Veilleux ocr of Mistassini in Canada, and Sister Frideswide Sandeman, Prioress of Stanbrook.

The first International Congress on the Rule of St Benedict was held in Rome in 1971, where it was agreed that there were many problems concerning pre-Carolingian monasticism not yet sufficiently examined in the light of the Rule. Nor had the literary and theological interdependence of the several extant early Rules been clarified, or their history mapped out.

Dr Jaspert is convening a second International Congress at Maria Laach Abbey (West Germany) in mid September under the presidency of Professor Hanslik. The task of the Congress is to continue the investigations of the first Congress, and to examine the effect of the Rule, operative at so many levels, in present day monasticism. As before, the proceedings are to be published. This is benedictine study of a seriousness no longer undertaken in England since the days of Gasquet and Cuthbert Butler at Downside.

## ABBEYS AS TOP ATTRACTIONS

The Department of the Environment has announced its figures for 1974 of visitors to monuments in its charge. In the north Fountains Abbey was well in the lead, attracting 235,400 visitors (almost a quarter of a million): its location just outside Ripon, with its cathedral and amenities, may partially account for this. Second, again with a town in the environs, was Clifford's Tower, York, with 183,500 visitors; and the same is so with Scarborough Castle, visited by 155,700, and with Richmond Castle, visited by 121,200.

Rievaulx Abbey, out in the wilds, had 133,800 visitors; and Whitby Abbey on the cliffs had 125,400. These two abbeys and the two castles of Scarborough and Richmond were more popular last year than ever before.

# OLD AMPLEFORDIAN NEWS

## CENTENARY CELEBRATIONS

Proposed Timetable: 7-9th September, 1975

Fri 7 Sep 2.15 Committee Meeting of the Ampleforth Society. 7.00 Supper

Sat 8 Sep 11.00 Extraordinary General Meeting of the Ampleforth Society 1.00 Lunch, 4.00 Tea, 4.45 Old Films of Ampleforth Life, 6.00 Vespers, 7.00 Centenary Dinner, 9-10 Entertainment

Sun 9 Sep 10.00 Pontifical High Mass, 12.30 Sherry, 1.30 Lunch, Depart

Abbot Herbert Byrne will be present at the Celebrations and will be speaking together with His Grace the Duke of Norfolk.

Fr Abbot has writen to all members of the Society inviting them to attend the Centenary Celebrations and requesting that the Guestmaster is informed by 10 July as to how many will be present. By that date it will be possible to give the staff and caterer an indication of the likely numbers before people disperse on their summer holiday. It is recognised, however, that many will not be able to give a firm answer until much nearer the first week in September and such members are asked to contact the Hon General Secretary *not later than Friday 22 August;* but the earliest possible indication of your intention would be appreciated. Those staying overnight are asked to bring their own towel.

Father Abbot writes: —On 5th March, 1973 the London Committee of the Ampleforth Society set up a sub-committee "to take a fresh look at the Society and the object for which it exists" and to make recommendations. This work had my full support. The outcome was what we now call the "Goodall Report" published in the summer issue of the Journal 1974 (p 139). A full discussion on matters raised in that report and on others discussed subsequently was held at the committee meeting on Good Friday 1975.

Briefly the issues are these:

(a) What is the Ampleforth Society? This was admirably expressed in the Goodall Report (para 3) and it is worth quoting again in full:

> "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 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".

(b) What should that "special relationship" entail "which does not lapse when a boy leaves school"? Should the Society do more for its members? If so what is to be recommended? A number of suggestions have been made. These are listed in the Goodall Report, and will be discussed at the Extraordinary General Meeting of the Society on Saturday, 6th September.

(c) What does the Ampleforth Society do at the present? It provides each member with a copy of the *Ampleforth Journal;* surplus from the income from subscriptions is put at the disposal of the Headmaster to help in the education of the boys in need. Other activities are sponsored by the Society, some are spiritual (Ampleforth Sunday, occasional days of recolection elsewhere); some are social (either dinners, hot-pot or in the realm of sport, OACC, golf etc).

(d) If the Society as such is to be more active or is to sponsor more activities a number of further questions may be asked: should there be changes in both the central and local organisation of the Society? Should the "areas" be broken down into smaller units? Should membership be extended to more persons than is the case at present, including women?

This is no more than a brief note, but it gives some indication of the thinking that is going on in the minds of several members. There have been some valuable discussions. What we are really seeking are ways whereby the Community can be of assistance to the members of the Society and how it can be of help to us. Our coming together for the weekend of 6th and 7th September to celebrate the Centenary will enable us not only to look back over 100 years, but forward to a new era in the life of the Society. There are, let it be said, bonds which do not find their way into memoranda, can not be discussed in committees, nor be the subject of organisation; I mean that intangible "thing" which makes a monastic community and those associated with it into a "family" of mutual concern and support.

G. B. HUME, O.S.B.

## AGENDA FOR THE EXTRAORDINARY GENERAL MEETING OF THE AMPLEFORTH SOCIETY AT 11.00 a.m. ON SATURDAY, 6th SEPTEMBER, 1975

1. Father Abbot to set in context the present thinking on the aims, functions, and organisation of the Society.
2. To review the present position of the *Ampleforth Journal* and to discuss the nature and scope of the JOURNAL as it affects the Society.
3. To receive an interim report from a working party set up to consider the reorganisation of the Society at local level.
4. To discuss the financial future of the Society and in particular to hear current views on the Direct Debiting Service.

### OBITUARY

PRAYERS are asked for the following who have died:—Dr A. M. Porter (E 46), G. Y. I. Miller on 25 December, G. A. Vetch on 24 December, E. P. Connolly (1918) on 14 February, J. J. Drummond (J 64) on 12 April, Dr L. Schmidt on 22 April and R. B. M. Francis (H 71) on 17 May.

We should regretfully record the death of Bernard, sixteenth Duke of Norfolk on Friday 31 January. His connexions with Ampleforth were not close, but through his family they were many. Though he was not here but at the Oratory School, his heir, Miles Fitzalan-Howard (who succeeded to the titles of Lord Beaumont and Lord Howard of Glossop on the death of his mother and father respectively), was. Two of his three sisters, Lady Rachel Davidson and Lady Katherine Phillips both sent their sons to Ampleforth. He visited us in 1946 in connexion with a scheme to revive Fountains Abbey as a memorial after the Second War; and he later agreed to be guest speaker



at an Ampleforth Dinner in the Dorchester Hotel, making a most amusing speech. When on 6 February he was buried at Arundel, separate Requiem Masses were said for him at the Brompton Oratory, in Dumfries and at St Everilda's church, Everingham Park near York: to the last the Abbot and several of the Community went, providing the music and singing—a latin plainsong Mass with English hymns added. The Mass was concelebrated by Bishop Wheeler, who spoke warmly of the Duke and his wife, having known them for many years.

## NIGEL LORING

NIGEL LORING (C 66) who was killed in action while on loan to the Sultan of Oman's forces on 6 January was granted a posthumous award of the Bravery Medal by His Majesty the Sultan of Oman. This award is rarely given and only for courage of the very highest order. Part of the citation read: "Captain Loring's company came under fire while crossing an area of open ground... During the contact... many were either killed or wounded. Captain Loring despite being wounded himself reorganised those who were still alive and within a few minutes was personally leading the advance to known enemy positions. As the party reached high ground... they came under heavy fire from a hidden enemy group. Captain Loring was killed instantly at point blank range. He had on many occasions shown complete disregard for his personal safety. The action of getting the point platoon on their feet whilst under fire and advancing across open country was a most gallant action, and he showed leadership and bravery of the highest order."

### MARRIAGES

Peter Anthony (O 68) to Catherine Anne at St Robert's Church, Fenham on 17 May.

Lord Binning (C 60) to Prudence Elizabeth Rutherford-Hayles at St Mary's Kelso on 19 April.

Neil Boulton (A 68) to Valerie Fox at Sherborne Abbey on 12 April.

Patrick Chrimes (O 65) to Susan Fisher at St Joseph's Church, Blundellsands on 12 October 1974.

Patrick Brocklehurst (B 58) to Frances Horgan at St Michael's Church, Blackrock, Cork on 2 April.

Nicholas Fellowes (A 55) to Denise Hameau in Paris on 21 December 1974.

Christopher Harrison (D 70) to Gillian Smith at St Mary's Church, Haxby, York on 8 February.

David Lovegrove (J 70) to Noreen Langford at the Church of the Holy Spirit, West Bridgford, Nottingham on 28 December.

Philip Scrope (C 61) to Penelope Williams at the Church of Our Lady of the Assumption and St Gregory on 2 April.

Mark Shepherd (B 63) to Alice Nguyen Thi Thao at St Augustine's Church, Datchet on 21 December.

Neville Symington (B 55) to Dr Joan Cornwell in Melbourne on 21 December.

### ENGAGEMENTS

Earl of Ancram (W 62) to Lady Jane Fitzalan Howard; Martin Bowen Wright (H 64) to Anne Richmond; Richard Carey (C 61) to Michelle Munsoor; John de Trafford (H 67) to Anne Faure de Pebeyre; Martin Davies (H 62)

to Caroline Ann Scarlett; Michael Fattorini (A 68) to Heather McLusky; Henry Guly (T 69) to Maeve McGuinness; Michael Hallinan (C 69) to Rowena Emmet; Simon Lamb (A 65) to Lynn Brie; Andrew Lukas (E 66) to Sarah Falkner; Michael Rambaut (D 66) to Juliet Clare Paterson-Morgan; Andrew Rogerson (H 66) to Julia Peckham.

### Births

Barbara and Edmund Barton (B 54) a son Nicholas, by adoption; Lyn and Jeremy (deceased) Ginone (D 59) a daughter Katherine; Caroline and David Lentaigne (H 61) a son, John Charles; Patricia and Martin Ryan (J 72) a daughter, Charlotte Anne; Irene and Peter Serbrock (D 53) a son, Anton Theo Mark; Janet and James Squire (A 63) a daughter, Sarah Bridget; Mrs and Michael Vosser (J 63) a daughter, Sarah.

David Windlesham (E 49), who held government posts in the 1970-74 Heath administration, has published a collection of his writings reflecting his responsibilities during the period, entitled "Politics in Practice" (Cape, £5). He was concerned with the attempt to put relations between government and voluntary social organisations on a new footing, and two chapters describe what happened. Two others arise from his experience as Minister of State in the Northern Ireland Office. At the end he was briefly coordinator of government information services, and a chapter is entitled "Government and the media." *The Times* reviewer describes him as informative, attentive to the subject and sparing in comment. His two best essays here are on the characteristics and influence of the House of Lords, of which he was Leader for a while; and "Ulster beyond the breaking point"—as clearsighted a description of the social psychology of the province as is found anywhere in small compass.

King Moshoeshoe II of Lesotho (O 58) has left his palace in Maseru and returned to Oxford to continue his studies in PPE.

Fr John Dalrymple (O 46) described as Scotsman and Priest and author of "The Christian Affirmation", has writen another book. It is "Costing not less than everything" (DLT 128p £1.10), the title taken from Eliot's *Little Gidding*. There are three parts on Father, Son and Spirit. A chapter in Part I is entitled "The divine presence is personal"; and Part II, "The standards of Jesus"; and in Part III, "And gash gold-vermilion". He is in the Edinburgh archdiocese as a parish priest, remaining in demand as broadcaster, retreat giver and writer.

Sebastian de Ferranti (C 45) and his brother Basil remain as chairman and deputy chairman after the Minister for Industry has injected £15 millions into their electronics firm as a rescue operation (*Times*, 15 May, p. 1,29): the Government is thereby taking 62½ percent of the equity (50 percent of the voting capital) and appointing a new chief executive and a new finance director. It will nominate two further directors, putting the Ferranti brothers into a subsidiary role. The firm has been victim of the 3-day-week stop-go policy and tightening of bank loans in face of inflation. A high technology company run by a single family through three generations it employs 16,000 with an asset base of only £24 millions.

Dominic Cooper (W 61) has writen "The Dead of Winter" (Chatto and Windus 1975). *The Sunday Times* describes it as an "outstanding first novel... the action increasing in pace and intensity... attracts to itself depths of inexpressible meaning that are rooted in the book's quiet brooding foundations and in passages of descriptive writing so vividly evocative that they have an almost physical effect on one. It's a formidable debut". The action of the book is set in the Hebrides and concerns man in confrontation with his environment.



Gerald Cubitt (W 57) a freelance photographer and features writer now living in Cape Town has published "Splendours of Southern Africa" (Struick, Cape Town), 170 photographs and 60 pages of text illuminating the natural beauties of southern Africa. Reviewers and local experts have described the photographs as amongst the best ever taken of southern Africa. Gerald who has visited over 60 countries has worked in Africa for the last 8 years and is soon to publish a second book on South Africa and "Islands of the Indian Ocean" (Madagascar, Reunion, Comoro, Mauritius, Seychelles).

Fr David G. Wilson (E 57) has edited an introduction to religious education of the mentally handicapped. Entitled "I Am With You", it was produced at the request of the Conference of Bishops of England and Wales by a working party of priests, religious and lay people. (St Paul Book Centre, £1.25).

John Reid (D 41) is behind a new organisation: OBE, Organisation of British Executives with the aim of mobilising Britain's under-used talents. Taking a quote from the *Financial Times*—"Britain's problems never get nearer solution because those who dominate the problem scene are perpetually proposing the wrong answers"—OBE aims to "raise a clear, objective voice" and to analyse the long-term aspects of the country's economy and its commercial activities. It is independent of party politics and stands on the principles of honesty, fairness and integrity with concern for the community as a whole and for the maintenance of long-term objectives. Those who wish to join OBE and are in positions of executive responsibility are asked to write to: The Secretary, 8A Symons Street, Sloane Square, SW3 2TJ.

Martin Morland (T 51) an economic cousellor on loan from the British Embassy in Rome, was called back to head the Government's information unit on the EEC referendum, providing information on the Government's policy to remain in the Common Market. It was essentially a phone-in service, and the unit received over 160 phone calls on the first day covering the effects of continued membership on food prices, social services, trade balance and national sovereignty.

Christopher Jardine (E 63) who was awarded MSc degree in Management and Business Studies at the University of Warwick is currently working in financial planning for an American Multinational Company.

P. C. Caldwell (D 44) has been elected a Fellow of the Royal Society.

Brian McGing (A 69) was awarded first class honours in Classics at Trinity College Dublin in October 1974.

Jan Poloniecki (H 66) was awarded a Ph.D. at the University of Sussex for work in Natural Sciences. He is now in Roussel Laboratories as a statistician evaluating the results of clinical tests on new drugs. His brother Piotr (H 66) is head of research at Morgan Grenfell.

ANDREW MAFIELD (O 68) is working in research and development at the Procter and Gamble European technical centre in Brussels after graduating in Chemical Engineering from Imperial College.

PAUL BURNS (W 51) has started his own company, Process Workshop Ltd, offering a complete office planning, design, and finishing service.

PETER THOMASSON (J 69) was awarded B.D.S. at Sheffield University.

## OAs IN THE HOUSEHOLD DIVISION

*The Guards Magazine* seems to be becoming an extension of these OA Notes, the Spring Issue particularly so. Turning the pages consecutively gives us this yield: Officers' Appointments—Major A. J. Hartigan (W 54), Life Guards, to the National Defence College, September; Major T. C. Morris (D 54), Blues & Royals, to command the Household Cavalry Mounted Regiment, October; Major A. H. Parker-Bowles (E 58), Blues & Royals, to be GSO 2 OR17a Ministry of Defence, June; Captain R. L. Nairac (E 66), Grenadier Guards, to be Adjutant of his 1st Battalion, November. The photos include Captain H. A. Bailie (C 63), Grenadier Guards, winning at Newcastle over the sticks on "Half-a-Sixpence". The notes on the Irish Guards record that the Regimental Lieutenant-Colonel is Colonel J. N. Ghika (O 46), the 1st Battalion Commanding Officer is Lt-Col R. T. P. Hume (T 52), and a young officer photographed skiing on Ex. "Snow Queen" is 2nd Lt L. H. Robertson (C 68). There are several other less direct connexions too: for instance, the Commandant of the Guards Depot is Lt-Col I. A. Ferguson, Scots Guards, whose brother-in-law and son were/are both Amplefordians.

## MOTOR RACING

ALEXANDER HESKETH (W 66) hogs the limelight with his formula 1 car driven by James Hunt (a nephew of Fr Boniface). There are in fact other OAs also in the game.

COLIN CRABBE (C 59) used to do a lot of international sports car endurance racing in a Ford GT 40, turning to grand prix racing with a Cooper Maserati and a Maclaren, till he crashed it. Since then he has taken to vintage racing, driving a pre-War Mercedes and a 1960 Le Mans winning Testa Rossa Ferrari. He now runs a thriving vintage restoration business.

ANTONY BAMFORD (D 63) began with an MG team car but took to collecting and driving historic cars: he now has one of the finest private collections in the world, ranging from a grand prix Delage through a Le Mans winning D Jag to a 1970 formula 1 Ferrari. He has successfully sponsored a championship for such cars.

MARTIN RYAN (J 72) started with a Mini Cooper and then an E Jag, before turning to historic sports cars. He has now retired from quite a lot of racing to become race secretary of the Historic Sports Car Club.

LORD CAMDEN (C 70) has become President of the RAC Motor Sports Council.

## SCHOOL MUSIC

THE building of the new hall on Aumit Hill will enlarge the scope of concert programmes. To complete it we are trying to acquire an additional concert piano, for it is not easy, nor good for the piano, to move it about between buildings. It is hoped to raise sufficient money by various means, such as sale cassettes of the Schola, Choral Society and Orchestra. Meanwhile we would be very glad to hear from any old boy or other reader who can give us information of a possible second-hand or redundant concert piano of which he has knowledge. Please write to Mr David Bowman or Fr Anselm.



## REPORT OF THE PROCEEDINGS OF THE 93rd ANNUAL GENERAL MEETING OF THE AMPLEFORTH SOCIETY

THE 93rd Annual General Meeting of the Society was held at Ampleforth in the evening of Holy Saturday, 29th March 1975. Fr Abbot, the President, was in the chair and 45 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 £900 compared with £1461 the previous year. Increase in members JOURNALS and cost of postage accounted for the increased expenditure of the Society.

The Report of the Hon General Secretary was adopted. Meetings which had taken place to discuss the aims and reorganization of the government of the Society were reported. Action had been taken in two directions: first, the price which members paid for the JOURNAL was to be increased from 32½p per copy to 50p to off-set the losses on the JOURNAL which amounted to £3,000 for the past year, a loss sustained by the Abbey which could no longer continue this subsidy. The annual subscription would have to rise once again in 1976 as well as for the current year. The next issue of the JOURNAL would be reduced from 170 pages to 96. Secondly, a small working party was to re-examine the Area structure of the Society.

There were 2709 members in the Society. 66 had joined, 11 had resigned, 40 removed from the lists for non-payment of the subscription, 16 had died. 149 were in arrears of subscription, the sum totalling £577. Dinners had taken place in Dublin, and Liverpool, and the Manchester hot-pots had continued as usual. The Ampleforth Sunday took place in London in December.

It was unanimously agreed to raise the annual subscription as follows:—Annual subscription £4 (from £2.10). First five years after leaving school £2 p.a. (from £1.05). It was agreed that the subscription should be raised annually if necessary.

General agreement was expressed that the *Ampleforth Journal* should be a commercial proposition containing articles which were readable by the average layman. The discussion on the JOURNAL was wide-ranging and covering every facet of opinion.

It was agreed without dissent to proceed further with the invitation of the Bankers of the Society to operate the Direct Debiting Service for the annual subscription. The secretary said that the system would come into use gradually and only for those who are willing to join. No new Bankers Orders would be issued for signature because of the uncertain nature of the annual level of subscription.

With the AGM taking place in most years after the beginning of the financial year ways and means were discussed of enabling the Society to raise the annual subscription.

Elections: Hon General Treasurer W. B. Atkinson (C 31), Hon General Secretary Rev J. Felix Stephens O.S.B. (H 61), Chaplain Rev Benet Perceval O.S.B. (W 34) and Committee for three years: Rev Ambrose Griffiths O.S.B. (A 46), A. J. C. Lodge (J 62) and P. J. Williams (T 69).

In AOB the view was strongly expressed that the reasons given for the Abbey being unable to hold the Centenary Celebrations in September 1975 should be reconsidered. Fr Abbot agreed to do this and announced on Easter Monday that the Celebrations would take place as originally decided.

## THE AMPLEFORTH SOCIETY

### BALANCE SHEET — 31st MARCH, 1975

| | 1975 | | 1974 | |
|---|---|---|---|---|
| *Employment of Funds* | £ | £ | £ | £ |
| Investments at cost per schedule | 17,195 | | 16,265 | |
| Loan to local authority | 3,000 | | 4,000 | |
| | | 20,195 | | 20,265 |
| *Current Assets* | £ | | £ | |
| Income tax refund 1974/75 | 424 | | 394 | |
| Bank deposit account | 2,609 | | 2,178 | |
| Bank current account | 455 | | 643 | |
| | 3,488 | | 3,215 | |
| *Less: Current Liabilities* | | | | |
| Address book provision | 300 | | 500 | |
| Subscriptions paid in advance | 271 | | 405 | |
| Sundry creditors | 1,205 | | 966 | |
| | 1,776 | | 1,871 | |
| | | 1,712 | | 1,344 |
| | | £21,907 | | £21,609 |
| *Funds* | | | | |
| General fund | | 19,780 | | 19,310 |
| Bursary & special reserve fund | | 1,275 | | 838 |
| | | 21,055 | | 20,148 |
| Revenue account | | 852 | | 1,461 |
| | | £21,907 | | £21,609 |

W. B. Atkinson, *Hon Treasurer*

### REPORT OF THE AUDITORS TO THE MEMBERS OF THE AMPLEFORTH SOCIETY

We have examined the above balance sheet at 31st March, 1975 and the annexed revenue account, bursary and special reserve fund, and general fund for the year ended on that date. In our opinion together they give a true and fair view of the state of affairs of the Society as at 31st March, 1975 and of the financial activities for the year ended on that date.

Buzzacott, Vincent, Watson, Kilner & Co,
Chartered Accountants,
99 St Paul's Churchyard,

London, EC4M 8AH

2nd May, 1975



## THE AMPLEFORTH SOCIETY

### BURSARY & SPECIAL RESERVE FUND
### FOR THE YEAR ENDED 31st MARH, 1975

| | 1975 | | 1974 | |
|---|---|---|---|---|
| | £ | £ | £ | £ |
| Balance brought forward 1st April 1974 | 838 | | 814 | |
| Amount transferred from: | | | | |
| Revenue account | 1,461 | | 847 | |
| Refund of grant | — | | 180 | |
| | | | | 1,027 |
| | 2,299 | | 1,841 | |
| Educational grants | 1,024 | | 1,003 | |
| Balance carried forward 31st March, 1975 | £1,275 | | £838 | |

### GENERAL FUND
### FOR THE YEAR ENDED 31st MARCH, 1975

| | 1975 | | 1974 | |
|---|---|---|---|---|
| | £ | £ | £ | £ |
| Balance brought forward 1st April, 1974 | 19,310 | | 18,303 | |
| Subscriptions from new life members | 470 | | 725 | |
| Ex gratia from existing life members | — | | 10 | |
| | | | | 735 |
| | 19,780 | | 19,038 | |
| Profit on sale of investments | — | | 272 | |
| Balance carried forward 31st March, 1975 | £19,780 | | £19,310 | |

## THE AMPLEFORTH SOCIETY
### REVENUE ACCOUNT
### FOR THE YEAR ENDED 31st MARCH, 1975

| | 1975 | | 1974 | |
|---|---|---|---|---|
| *Revenue:* | £ | £ | £ | £ |
| Members' subscriptions: | | | | |
| for the current year | 3,514 | | 3,466 | |
| In arrears | 99 | | 132 | |
| | | 3,613 | | 3,598 |
| Income from investments—gross | | 1,569 | | 1,457 |
| | | 5,182 | | 5,055 |
| *Expenses:* | | | | |
| Members' journals | 3,593 | | 2,947 | |
| Chaplain's honorarium | 20 | | 20 | |
| Address book | 365 | | 300 | |
| Gilling prize | 5 | | 4 | |
| Printing, stationery & incidentals:— | | | | |
| General & area printing & stationery | 48 | | 41 | |
| Secretarial assistance | 59 | | 75 | |
| Postages | 70 | | 60 | |
| Travelling | 28 | | — | |
| Treasurer's expenses | 42 | | 47 | |
| Grant to Lourdes Pilgrimage | 100 | | 100 | |
| | | 4,330 | | 3,594 |
| | | 852 | | 1,461 |
| *Net income for the year* | | | | |
| Balance brought forward | 1,461 | | 847 | |
| Disposal—Rule 32:— | | | | |
| Bursary & special reserve fund | 1,461 | | 847 | |
| | | — | | — |
| | | £852 | | £1,461 |

# SCHOOL NOTES

## SCHOOL OFFICIALS, SPRING 1975

Head Monitor ... E. J. I. Stourton

School Monitors: R. A. Holroyd, N. A. J. G. Mostyn, J. P. Pearce, A. J. Hampson, M. Ainscough, M. A. Campbell, K. A. Wilcox, W. S. S. Karwatowski, R. J. Bishop, J. R. H. Sykes, B. P. Hornung, N. D. Pitel, J. J. Hamilton-Dalrymple, A. J. Mitchell, J. P. Orrel, S. J. Bickerstaffe, M. F. B. Hubbard, A. P. Wright, C. J. Poyser, Hon. B. J. Smith, C. M. A. Woodhead, H. P. Swarbrick, M. J. F. Hudson, R. M. F. Plummer.

Captain of Cross-Country ... R. M. F. Plummer

Captain of Boxing ... I. S. Millar

Captain of Shooting ... B. P. Hornung

Captain of Swimming ... S. G. Ashworth

Master of Hounds ... S. P. Roberts

Captain of Squash ... M. J. Railing

Captain of Athletics ... E. J. I. Stourton

Captain of Judo ... M. A. Campbell

Captain of Chess ... D. A. Humphrey

Captain of Rugby ... M. Ainscough

Librarians: C. J. F. Parker, A. N. Cuming, M. E. N. Shipsey, S. M. Cronin, J. P. Horsley, P. A. N. Noel, S. M. Allan, D. J. K. Moir, J. E. H. Willis, P. M. Magrath, J. S. H. Pollen, P. M. Fletcher, N. J. P. L. Young.

Bookroom: W. M. O'Kelly, E. Troughton, E. Faker, E. Alleyn, M. O'Kelly.

Bookshop: R. Grant, N. Hadcock, R. Hubbard, P. Hughes, St J. O'Rourke, B. Moody.

Office Men: M. Hubbard, H. Swarbrick, S. J. Bickerstaffe, B. Corkery, T. P. Cullinan, P. Rosenvinge, C. J. F. Parker, R. Plummer, S. Roberts, A. Mitchell, H. M. L. Roberts, M. Alen-Buckley.

## CAREERS

We welcomed Mr Richard Dunn (W 47) to talk about the work of a Solicitor. After outlining the academic requirements he spoke about the selection of a principal and went on to describe the different types of work with which a Solicitor in private practice has to deal. He made clear the complexity of the work, forever increased by the spate of legislation, and the consequent tendency of Solicitors to specialise. The qualities he saw as most valuable were a sense of humour to deal with the unexpected, the ability to get on with people and—most important—the willingness to work hard. It was very clear to us that Mr Dunn enjoys his work and he communicated his enthusiasm to us. We had hoped that this talk would be followed on a talk on the Bar by Mr Hilary Gosling (C 46). This was unfortunately impossible, since Mr Gosling was delayed in Court. However Mr Dunn went on to say something of the work of a barrister and contrast it with his own profession; he warned us however that the Bar was becoming overcrowded. We are most grateful to Mr Dunn for giving us a most interesting evening.

Three lectures on Engineering were arranged for boys doing science in the Sixth Form: Mr A. Mafeld (O 68) spoke about life at University and about Chemical Engineering; Mr K. M. Smith of Huddersfield Polytechnic explained the sort of courses a Polytechnic can offer, with special reference to Electrical Engineering; Mr P. J. R. d'Authreau described the different branches of Engineering and went on to speak about a new course which he is introducing in the University of Surrey. To these speakers we are most grateful, and also to the various firms and organisations which received parties on Careers Day.

David Lenton

## AMPLEFORTH CHAMBER ENSEMBLE CONCERT: 25th JANUARY

In many ways it is a less daring achievement to mount a full-scale symphony concert than to present a programme of chamber music where every detail is so clearly exposed and where any technical imperfections are immediately seized upon. All credit, therefore, to the members of the Ampleforth College Chamber Ensemble for their performance on 25th January in a programme comprising Mozart's string quartet in Bb, K.458 ("The Hunt") and Schubert's Octet, Op.166.

In the Mozart quartet there was an overall lack of integration and one had the impression at times that one was listening to four individuals instead of one single body of musicians. There were, however, fine moments—especially in the lovely slow movement



—when the players appeared to forget their differences and cast the music into smooth, highly polished mould, and by the time they came to the last movement they were playing with ever increasing confidence. After an interval, four wind players joined the quartet of strings and launched into Schubert's Octet, a work of symphonic proportions but not always symphonic content. From the outset the players seemed to sense in which direction the music was heading and all worked with intense concentration to guide it to its ultimate goal. Shades of emotion varying from threatening doom to the cream-cake frivolity of Hapsburg Vienna were admirably contrasted and the "allegro vivace" movement in particular was dispatched with tremendous verve.

It was an enjoyable treat to be able to listen to two classics of the chamber music repertoire in one concert and I, for one, earnestly hope that those responsible for organising the performances will continue to regale audiences at Ampleforth with more music of this kind.

Roger Nichols

## CHORAL AND ORCHESTRAL CONCERT: 6th MARCH

A model concert in every way: just the right length, with no interval, the two English choral works providing a nice balance to the Mozart concerto in the middle.

Handel's Coronation Anthem *My Heart Is Inditing* (what *does* it mean?) and Purcell's Birthday Ode for Queen Mary *Come Ye Sons of Art* were sung with great precision and vigour by the Schola Cantorum and Choral Society respectively. I failed to distinguish many of the words in the Handel, and for that reason gained rather more pleasure from the clearer diction of the full Choral Society in the Birthday Ode. They are fine works, and no one could fail to be impressed with the fiery attack which David Bowman obtained from his singers. It was nice to see them joining in the applause for their conductor.

Accompanying all three works was the so-called Ampleforth College Chamber Orchestra. Personally I find this title rather misleading since (on a very rough guess) somewhat less than half the ensemble comes from the School. And why *Chamber* Orchestra? I could see little difference between the instruments of this band and the one that is on other occasions satisfied simply to be called the Ampleforth College Orchestra. In practical terms, I fear, this rather precious title could well put boys off coming.

Call it what you will, it is essential, surely, to name the players—and the leader—on the programme. All were omitted, although a complete list of the chorus was given. A pity especially that we were deprived of the name of the outstanding oboist who accompanied Andrew Mullen's treble solo in the Purcell work. I hope we shall before long hear this player again, and learn her name. Andrew Mullen himself sang his solo with fair assurance, but I was much less happy with the two guest artists, Matthew Bright and Simon Evans (counter-tenors): a comparative lack of tone in the one, and of finesse in the other made their duet *Sound the Trumpet* less attractive than it should have been. Throughout this work, Simon Wright provided the harpsichord continuo, with nicely judged ornamentation.

Under him, too, the orchestra had the more exposed role of accompanying the soloist in the Mozart concerto, which they did in a more than adequate fashion. One could wish to see a few more boys able to join the Senior Orchestra (a better name?) on these occasions, but for the handful who were in evidence the experience of playing under Simon Wright's expert direction must have been invaluable.

It is a pleasure to add the name of Rupert Fraser to the list of those musicians from the School who have distinguished themselves recently by the performance of a full-length concerto. We are beginning perhaps to take these extraordinary achievements for granted, so it is worth mentioning that, accompanying tonight's soloist, there was in the orchestra a boy who has already performed both a Mozart Violin Concerto and a Rachmaninoff Piano Concerto, another who has played a Mozart Horn Concerto, while the soloist had the pages of his score turned by a boy who has himself performed the Poulenc Organ Concerto. The audience sees only the end product of the dedication, stamina and real hard work that goes into the performance of a full scale work such as these. If you take into account the fact that increasing numbers of these boys now sit their A-levels in Music, the range and variety of their musical training can be appreciated.

May I voice one note of criticism about music at Ampleforth now? Fine as all these achievements are, I wish we could have, just now and again, one of the old Music Society Thursday evening concerts, where the boy without pretensions to the near-professional standards we look for nowadays at Shack could obtain the occasional chance of 'playing his piece' before a friendly and not too demanding audience. There are, and always will be, musicians whom the god Talent never favoured, but need as much as anyone the chance to express themselves. Should they, and do they, have the same apportunities?

But I must return to our soloist. Rupert Fraser was accorded an ovation for his performance. Though his piano had simply not the qualities to do justice to the famous slow movement, the outer sections were played with clean and lively fingerwork. The vigilance

and care with which Simon Wright guided the entries of his soloist and orchestra were exemplary, and provided a secure framework within which the pianist, whose tempi were nervously hurried at times, never went seriously astray. In short, a performance by this modest young man that was a credit to his teacher, Otto Gruenfeld, and gave obvious pleasure to the audience.

BERNARD VAZQUEZ.

## THREE ONE-ACT PLAYS

ON February 29th the Theatre presented three short plays which drew a moderately sized audience, mainly from the lower part of the school. The first of these, Edward Albee's short satire, "The Sandbox", was without doubt the best produced of the three. To a background of the rippling muscles of St John O'Rorke, the swimmer, "Mommy" (Christopher Howard) and "Daddy" (Philip Noel) provided a highly comic portrayal of the faded American beach "types", who look on, governed wholly by the proper social conventions, while their "Grandma" dies. Steve Unwin, as the decrepit, childish Grandma, giggled and petulantly moaned out the best performance of the evening. N. F. Simpson's "A Resounding Tinkle", though certainly an exceptionally funny play, in which the banalities of suburban domestic conversation are absurdly inverted, came off with less success than one might have hoped for. The mutterings of Dennis Gilbey as "Bro Paradock" were continually drowned by the restlessness of the audience, which also managed to submerge his cultivated ability to forget his lines. Thomas Beardmore-Gray also seemed uncertain in his part as "Uncle Ted", the transvestite, but he spoke clearly and moved gracefully. The best performance was unquestionably Mark Plummer's: he played his part as the Paradock sister with great verve, thus saving what was left of a comedy that would otherwise have been trodden out of hearing by those much-mentioned "gum-boots". The third play, David Campton's "Then . . ." seemed equally uncertain in its presentation, though in fairness it ought to be said that its plot was weaker than the others and its dialogues impossibly stilted. After some "Final War", two characters, male and female, encounter each other, wearing protective paper-bags on their heads; being the only survivors, they wonder whether they are brave enough to remove their paper bags and get down to the business of propagating their kind. Adrian Roberts presented a "Mr Phytick" who was less sure of himself than the text demanded, and was accompanied in the same strain by Nicholas Parker, a strangly padded "Miss Europe". Commendations, nonetheless, to Robert Hamilton-Dalrymple and Jeremy Grotrian for their design and construction of the sets, and to Father Justin, Jonathan Barnes and Hugh Willbourn, the producers, for a fine display of courage in adversity.

M.J.

The Film Society showed *The Servant*, *If* (much enjoyed), *Savages* (very popular), *The Lady Sings the Blues* (depressing, but often moving and startling), *To Kill a Clown*, and the problematic *Images*. The Inner Circle also saw two films of Luis Buñuel—*Viridiana* and *Simon of the Desert*—and discussed them afterwards.

The society owes its thanks to its President, Fr Stephen, and to David Tabor and the film crew for all their hard work.

JONATHAN BARNES.

## VENTURE SCOUTS

THIS term's 12 new members were accepted by the unit and our numbers increased to 22. The executive committee consisted of Nicholas Longson, Peter Blakeney, Philip Francis and Martin Morgan.

Four major events took place during the term, among them two visits to the Lake District. The first party included Robert Ward (H), Andrew Linn (H) and Charles Morton (A), all of whom were supervised by Mr Simpson, the Venture Scout leader. They climbed Fairfield Horseshoe on the Saturday, and on the following day they climbed Pavey Ark, Harrison Stickle and Pike o' Stickle. The trip, everyone agreed after, was a tremendous success that was only slightly spoiled by poor weather on the first day. The second outing to the Lake District was also extremely successful; Brenden Finlow, Thomas Francis, Philip Francis, Robert Grant, Andrew Linn, Ian Millar and Mr Simpson all enjoyed two strenuous days of excellent climbing. On the first day they climbed Coniston Old Man and Swirl How, and on the second day they climbed, in hot sunshine, Crinkle Crags and Bowfell.

Two climbing trips took place as well. After being trained in the elementary skills of rock climbing by Ian Millar, eight members of the unit and Mr Simpson climbed at Peak Scar. A few weeks after this outing the unit went to Arncliffe, and it is encouraging to note that the quality of rock-climbing increased considerably and there is every sign that the interest of the unit in rock-climbing will develop.

Conditions in the Venture Scout loft improved throughout the term; new furniture was installed and an equipment store was built. In addition strip lighting was put up and



coffee was made available during break. For all this and the time that he has devoted to running the unit we are very grateful to Mr Simpson.

New members this term were: Simon Allan (A), Stephen Lear (H), Andrew Linn (B), Patrick Mann (D), Charles Morton (A), Peter Martin (A), Harold Railing (H), Philip Rapp (A) and Robert Ward (H).

NICHOLAS LONGSON.

## SEA SCOUT NOTES

THE main event of the Easter term was the visit to the Lake District over the Saturday whole holiday weekend. After a wet journey in the Land-Rover, we arrived at the Achille Ratti mountain hut at Dunmail Raise at 3 o'clock on Saturday morning. Later that morning we climbed Langdale Pikes with Mr Musker. On Sunday we climbed Fairfield with John O'Connell, Wilf Nixon and Fr Richard. We celebrated Mass above the cloud line in glorious sunshine.

On another weekend we took over Redcar Farm for an activities weekend. Several completed Scout Standard hikes and the evening's training included a most realistic rescue exercise from a smoke-filled upper room of the barn. Simon Durkin and Peter van den Berg endured the thick smoke as victims for three successive rescues and everybody learnt the truth of Fr Charles' dictum "You've always got 4 in. of air by the floor". We are very grateful to Fr Alban and the JH scouters who ran the evening and the very successful night exercise afterwards. Sunday was devoted to cooking a magnificent lunch, mine hunting (a navigation exercise on the lake) and building a Roman ballista capable of projecting burning brands into the lake. After the weekend, a load of sawn logs to which everybody had contributed was delivered to a local retired couple.

The committee decided to have this year's Easter camp at Lochgoilhead, the Scottish Scouts Activity Centre. We are most grateful to the Warden, Mr Watson, for allowing us to use this well equipped centre and have it to ourselves out of season. Because of the abundance of the Centre's sailing boats and the generosity of Mr Hamilton and Captain Pound in manning the safety boats, the whole camp could be sailing at once. We were unfortunate in that the fine weather broke towards the end of the camp and thus the sailing expedition seemed doomed. However, using outboard motors, the expedition continued and despite waking up to find the tents covered in snow, was enjoyed by all.

One of the most successful things of the ten days at Lochgoilhead was the abseiling. Starting with a small cliff, some of the more advanced abseilers graduated on to a 200 ft. cliff with 60 ft. overhang.

The mountain expeditions led by Mr Musker, usually accompanied by Cmdr Wright and Mr Simpson (and Simon Wright for the first few days) proved, as always, very popular. On the first day, the whole camp climbed Ben Narnain, 3,036 ft. For the overnight expedition, Simon Durkin, Patrick Berton, Edward Charlton, Antony Baring and Nick Gay, with Mr Musker, set up base camp at 2,000 ft. and climbed Ben Oss, 3,374 ft. Waking to the frightening sound of a Force 8 gale burying the tents in snow, they were forced to abandon further climbing and return to the Centre where Mr Simpson had, as usual, a good hot meal awaiting them.

The camp, which had been led by Simon Durkin, Ben Edwards, Mike Harrison and Mike Page, was brought to a fitting end by Commander Weaver, who had introduced us to Lochgoilhead, visiting us for the last few days and awarding many well earned badges. Cmdr Wright successfully returned everyone to their homes, all over the country, including Norwich.

At the end of the term, Simon Durkin, Julian Stourton and John Lennon completed their time on the committee, leaving Richard Burnford, Peter van den Berg and the Quartermaster, Maurice Hill, to continue to serve.

SIMON DURKIN and MICHAEL PAGE.

THE concert given by the Ampleforth Chamber Orchestra on 9th February consisted of two twentieth century pieces with a Serenade by Dvorak, and was thus an interesting if unusual programme for Ampleforth. Perhaps as a result the attendance was rather poor; it was a pity that the boys at any rate were not attracted by the music of Stravinsky. It is difficult music to play, too, with its exposed writing for wind. But "Pulcinella" received a more than competent performance with notable flute and clarinet playing (the latter also in the Dvorak). The orchestra was clearly directed by Simon Wright and contributed some stylish playing, especially in the première performance of Roger Nichols' *Sinfonia*—an event in the musical life of Ampleforth. It is difficult music—both to play and to listen to—and it really needs to be heard again. The first movement contained much interesting writing, though I felt that the last movement—a theme with variations for different soloists in the orchestra (an interesting example of a composer writing for individual musicians that he knows)—did not quite work in with the rest of the composition.

GILLIAN BLAKE.

# SOCIETIES AND CLUBS

## THE SENIOR DEBATING SOCIETY

*The President writes:* May on the Embankment is a habit we have got out of lately—and anyway the venue has shifted to the Barbican, where the City of London School *for Girls* (in these gallant egalitarian days) has recently become our hosts for the finals of the *Observer Mace* Competition. Instead of looking out between chestnuts at the Thames as it runs sweetly, we now look out between slab-stone towers at St Paul's and other Wren churches floodlit by night. But to get there we had to negotiate our Yorkshire Regional Round and then the North of England Round. This we did on the thirteenth of February and of March, not unlucky for us. The Regional Round was held at Harrogate G.S., and we found ourselves improbably defending the motion that "the sooner the educational system is unified the better". Forgetting the Catholic Conservative Mr Stevas, we found ourselves warmly embracing the genial Laborite Mr Prentice, who is furthering his Party's professed programme by beginning to cut the turf from under the feet of schools like ours, starting with the more vulnerable direct grant schools. Our two elected speakers convinced the judges; but we failed to convince ourselves.

The speakers were Edward Stourton and Nicholas Mostyn, who have been leading benches in the Society all this academic year. By winning the North, they went to London representing 25 other schools: it is a steep, swift pyramid of knock-out competition. The Area Round was held at York University, and incidentally organised by this President (who gets a lunch out of Kenneth Harris at the *Observer* offices for his pains). Thanks are due to the University staff for providing Vanbrugh College for us, for volunteering to judge the Round (Dr Bernice Hamilton, Provost of Alcuin College and Professor of Politics, led the judges, who in this gallant age composed more women than men) and for staffing the competition—the student Chairman of the York University Debate chairing the afternoon. Of six teams in pairs, we were drawn second to confront the *Observer Mace* holders, Tynemouth College: we proposed that "the youth cult has been created almost entirely by the media". We argued a new era of world-wide communications; a collapse of tradition-orientated values, and so parent respect, and so a rise of peer-group orientation; and finally a surfeit of cash among the young, who are thereby the cause of the pop-group industry. E.S. spoke earnestly and charmingly, N.M. amusingly and choreographically, both delighting a mass of girls from the Mount School and the Bar Convent come to see them. Our main rivals proved a Convent of the Nativity from Manchester, who brought 54 supporters (more girls for E.S. to charm) and won over the chief judge. In these gallant days we were nearly replaced for London by two Misses.

Near miss as it nearly was, it brought us face to face with the City of London School on 9th May at the Barbican (a lot of college boys for N.M. to convince and college girls for E.S. to charm again). They proposed that "This House disapproves of the Referendum" and we disapproved of that. We had no advantage since Christopher Tugendhat, one of the judges and now M.P. for the City, had been to Ampleforth but was sending his boys to the City of London School. Whatever happened, though, Marlborough and Whitgift in the second debate approving of the Social Contract started and finished as also-rans. It was North v. East again—and indeed these same schools had faced one another in 1972 when another great national crisis was debated, the Industrial Relations Bill. Before that we had been in a final in 1969, three times in the last seven years in the time of this President.

The City's opening speaker took his full nine minutes, with a three-minute sum-up to follow, knowing that his support was only moderate. Perhaps our battle-winning factor was that our support speaker took more than half the time available and came up to opening speaker level. The City's speakers spoke with insufficient conviction, imprisoned behind their table, but with wit and audience rapport. Stourton opened for us like a Grand National commentator, and then relaxed after his first joke succeeded, speaking slower and more flexibly—leaving his notes to attack the City. When our Patron, Lord Hailsham, after presenting us with the Mace, advised speakers to avoid Latin these days, and French and English (almost), he was aiming at Stourton's ". . . *ab omnibus approbandum est*" and "bouleversement" and Burkean prosody. He chided him for perambulating while uttering; for employing clichés "which don't cut much ice"; for suggesting to his audience, upon whose goodwill he presumably rested, that it was incompetent; and for arguing on Conservative premises where the Labour Government were surely the main supporters. Indeed so voluble was the former Lord Chancellor against the Ampleforth leader that at the dinner afterwards Lord Wigoder, chairman of the judges, proclaimed himself perturbed that "our decision appeared overruled by the judicial committee of the House of Lords".



Mostyn in his turn began histrionically, outlining the line of fracture between the mixed-market social democrats and the controlled-market socialists that compose the Labour Party, "the Mikardo charade needing to be purged from Benn to Foot". Referring to the Minister for Industry currently being hauled across the coals of the press, he said that his method of propagating his brand of socialism, working from the inside, "has been down the ages the prerogative of the maggot" and a picture of rotting Britain was painted, which the Referendum was to revivify by the decision it would bring to politics. He, too, ended by quoting English (Shaksper): "There is a tide in the affairs of men . . . on such an E.E.C. are we now afloat and we must take the current when it serves, or lose our ventures."

A floor debate ensued awhile, then Stourton, in summing up, attacked the floor with its own ammunition, then each opponent, then the present Labour Ministry, then his subject, ending with some Bernard Levin wit just inside time. The judges commended the cut and thrust, the sincerity of the City speakers and the panache of Ampleforth, who "made people want to listen to them", who "complemented one another admirably", and who introduced Latin tags for the sake of Lord Hailsham (that one boomeranged!). Our Patron ended his vivisection of our winning team with a comment from Churchill at the Oxford Union: "If you can *speak* in this country, you can do *anything*." Well, we can now do anything! Indeed the next day Stourton hurried north to Wakefield to win the hurdles and get a School shot record.

*The Secretary writes:* It is usual in the Spring Term for the debate to operate in a lower key than in the Autumn when so many speakers and regular attenders are Oxbridge candidates. This term was no exception and attendances were down by about forty per cent. Nonetheless, Mr Edward Stourton and Mr Nicholas Mostyn kept up a very high standard of debating throughout the term, backed up by a number of fine speeches by other members.

With almost monotonous regularity Mr Stourton arose each week with that characteristic stroke of his hair to make another solid and plausible speech for the Opposition. Although his speeches were not without their moments he spoke for the most part like the pillar of the establishment he pretends to be, and aided his polished performances by quoting in Chinese and scattering them with French words and phrases to confuse the Secretary and impress the House.

Mr Mostyn provided a considerable contrast. As he put it in the second debate he chose "to appeal to the wilder and less controlled emotions" of the House. His speeches made up for what they lacked of the substance of Mr Stourton's by the amusement they provided. Their most striking feature is the way that Mr Mostyn does not merely speak with words but also with his hands which he waves around in a very expressive, if not very illuminating manner. It can, however, be truthfully said that he did a great deal to make this a successful debating term.

Mr Edward Cumming-Bruce spoke well during the term and led the Opposition bench for the third debate. Despite the combined attack of both Mr Mostyn and Mr Stourton, who were to debate the same motion in the *Observer Mace* Regional round, he acquitted himself well—indeed the Opposition won the debate. Mr Barnes was among those who spoke frequently on the bench. His condemnation of Mr Mostyn's language as suitable only for Government Reports and Mr Stourton's speeches as "longwinded ejaculations" delighted the House.

Of those who chose to amuse rather than instruct Mr Gosling was the most successful and his speech in the third debate was a frivolous masterpiece of theatrical rather than debating skill. He demanded the abolition of the state system. This he supported with statistics which were both spurious and outrageous.

Both the Senior and Junior tellers, Mr Ellingworth and Mr Everett, contributed to the debate. Mr Ellingworth spoke seriously and backed up his arguments with facts (an admirable practice not guaranteed to hold the attention of the House), while Mr Everett tried to make up for what he lacked in solidity by making serious allegations, unfounded on any facts, about Pakistanis.

Among the speakers of note to emerge were Mr Moir, Mr Hornung and Mr Bishop, all of whom had never spoken until the beginning of the term but were soon appearing on benches. Mr Humphrey, too, put his talents at the disposal of the Society.

Unfortunately most of the regular speakers are due to leave either in the Summer or at Christmas. If the Society is to continue to flourish younger members must give it their active and regular support. There is already a small group doing this—Mr O'Shea, Mr Campbell and Mr Hide are beginning to gain in confidence, but more young members must speak.

Without doubt the best home debate of the term was the last. Its success was largely due to the presence on the bench of members of staff to debate a matter (dictatorship) on which they both had strong views which they were determined should prevail. The

debate with the Mount School, York, was also a success—mainly due to Mr Mostyn who, liberated by Fr Alberic's absence, made an excellent well-illustrated speech. He is fortunate that the President, being a man of God, forgives others even if they knew perfectly well what they were doing.

The following motions were debated during the term:

"This House holds that it is not the fertility of the poorer nations but the greed of the richer nations that is responsible for the world population problem." Ayes 16; Noes 8.

"This House is convinced that the flower-power people, the marijuana mystics, the Indiacraft joss-stickers, the bell tinkling transcendentalists, the Zen-men and the semi-doped seekers of Shangri-La in fact have the secret of life." Ayes 15; Noes 15; Abstentions 6.

"This House believes that the sooner the education system is unified the better." Ayes 13; Noes 14; Abstentions 2.

"This House believes that the State of Britain cries out for a Dictatorship." Ayes 16; Noes 24; Abstentions 1.

The motion "This House maintains that whoever bases his conduct on what he is rather than what he ought to be must reject Christianity" was debated away at the Mount School.

The Secretary, on behalf of the Society, would like to thank Commander Wright and Fr Stephen for debating with us and Fr Alberic for chairing all the Society's meetings.

(*President:* Fr Alberic) JULIAN GAISFORD ST LAWRENCE, *Hon. Sec.*

## THE FORUM

THE Forum met three times this term in the Housemaster's room in St Aidan's, by kind permission of Fr David. In the first lecture, our bald-pated, curly-necked President scintillated before his large audience, discoursing in general on Modern Poetry and in particular on the "mild, bespectacled, sallow 53-year-old salmon" Philip Larkin—his life, poetry, and fear of death. Mr G. J. Sasse, whose lecture was as compact as his appearance, addressed the Society next, speaking very entertainingly and controversially on "The Danger of Ideas", contending that ideas tend to be dangerous because of the reaction they produce, and spiritedly defending his thesis against all attack. The final speaker was the portly and high-powered Mr I. Davie on "Tiresias", whose course in literature he traced from "Oedipus" to "The Wasteland". A good attendance listened in awe to his scholarly arguments which few understood fully, though many kept up the necessary appearance.

The Society would like to thank all three speakers for producing three highly successful and enjoyable evenings, and Mr Smiley in particular, a financial pillar and invaluable support throughout.

(*President:* Mr Smiley) JOCK HAMILTON-DALRYMPLE, *Hon. Sec.*

## THE HISTORICAL BENCH

THE Bench has had a very successful term. Attendances were consistently high, as was the standard of four of the talks: the fifth talk, given by the Secretary himself on Ludwig II of Bavaria, was well received. He hopes it satisfied the forty masochists who came to listen.

There were two outside speakers. Dr Freeman-Grenville clarified the complexities of "African Nationalism" with the expertise of an eye-witness. "The Impact of the Robin Hood legend on the Later Middle Ages" was examined with outstanding scholarship by Dr Barrie Dobson of York University. From our own rich team of historians came Fr Felix, who kept to home ground with an incisive and committed lecture on "Has Ireland always changed the question?" And another great Irishman, Mr Rohan, deserted the Junior House for an evening to conduct us, with keen wit and excellent illustrations, on a medieval pilgrimage to Compostella.

Our thanks go to our speakers for their eloquence, to Mr Davidson for his behind-the-scenes organisation, to Fr Alberic for his charming chairmanship, and to Richard Bishop who kept the money well and produced admirable posters.

(*Joint Presidents:* Mr Davidson and Fr Alberic) D. HUMPHREY, *Hon. Sec.*

## THE COUNTRY HOUSE EXPEDITIONARY FORCE

PHOENIX from the flames flies higher. Our rarefied little Society became a band of beleaguered brothers under the rains of Leicestershire and Northamptonshire this term. We accepted the invitation of Bill and Shirley Ellingworth to go south for a weekend, taking in houses on three consecutive days. Using the Monday assigned to C.C.F./Careers, ten of us hired a mini-bus. It involved a bit of "camping" at Laughton, two splendid dinner parties where we sat down to the table 14 strong, and a community Mass on two mornings



in the playroom. No visited house came near to this in the natural comforts of life—port, for instance.

It rained to flooding, and between houses the C.H.E.F. found ourselves negotiating nearly two feet of water in the valley of the burst Welland river, well and good until the distributor of one vehicle got swamped and we had to play "trials" in Okeham castle courtroom (with its revered horseshoes on the walls) while the garage refloated the mini-bus.

But to the houses, the main aim. En route down we took in Quenby Hall, the Jacobean manor (completed in 1621) that had once belonged to the Nutting family and is now owned by Gerard de Listle and his Peruvian wife. They farm 10,000 acres around Mount St Bernard Abbey, and indeed it was his family who gave the Cistercians their lands to start their monastery. Quenby is being recovered to modern habitation, with tiles and fabrics flown in from Italy, woodwork renovated from floor to ceiling, and modern heating and lighting provided from the resources of the Lichtenstein Navy.

Sunday was spent seeing Drayton and Stanford Hall. The first, owned by Lionel Stopford-Sackville, had been marvellously modernised with facades in the early 1700s by William Talman, the creator of Chatsworth. Of many periods, it was best improved in the eighteenth century, with Adam-style rooms plastered by English craftsmen copying the Italian character. Stanford is owned by Lord Braye, whose brother Andrew Verney-Cave was at Ampleforth after the Great War; and Lady Braye, who comes from Philadelphia and sits light to aunciente wayes. Their best treasures were a mass of Stuart pictures and relics bought up on the death of Henry IX, the Cardinal Duke of York in Rome.

Monday took us to one of the finest standing ruins, the most mysterious of the Elizabethan Renaissance, a hauntingly beautiful place shrouded in silence. We briefly visited Dingley Hall en route there to see the 1558 porch by the same architect (who? possibly Thomas Thorpe); and then we saw the inner court at Kirby Hall (begun in 1570) with its fantastically carved porch and giant pilasters running through two storeys, inspired by Michelangelo's Capitol palaces in Rome. Of Kirby, Sir John Summerson wrote: "Among the houses of England and the colleges of the old Universities there is no courtyard so powerfully evocative as this. It is both serene and frantic."

And so we went home via Burleigh-on-the-Hill, after seeing houses at all stages of habitation, being refurbished, being lived in, and now ruined and weathered.

CHARLES ELLINGWORTH/FR ALBERIC.

## THE JUNIOR SOCIETY

AT the beginning of this term Mr Nichols took over the running of this Society from Fr Andrew who had been elevated to the Housemastership of St Wilfrid's. Under his direction the Society has continued to flourish, offering to its members a variety of activities which, although slightly erratic in occurrence, managed to keep a large proportion of first-year boys away from the quasi-narcotic lure of the various television sets dotted about the School. As well as regular socials the Junior Society Room has offered every break and evening facilities for the Society's members to buy refreshments. Sixth formers organising activities were: J. Ephraums (Fly-tying), S. Evans and C. Vaughan (Modern Music), R. Holroyd (Classical Music), M. Moir (Basketball), S. Finlow (Printing), S. Reid and M. Morgan (Swimming), S. Ashworth (Water Polo) and J. Gosling (Calligraphy). Boys presiding over the J.S. Room and Bar were: T. Odone, N. Sutherland, B. Hooke, P. Ritchie, I. Macfarlane, D. Moir and T. de Souza.

Finally, our appreciative thanks to Fr Andrew for all that he has done for the Society for the last two years.

N. MOSTYN.

## THE MATHEMATICS SOCIETY

IT was feared that the Society might have been somewhat inactive this term, as Mr Nelson, the Chairman, was in Oxford. However, this was not the case, owing to the hard work of Mr Macmillan, Mr Redding and Mr Simpson (Chairman while Mr Nelson was away).

Mr Macmillan, the President of the Society, firstly demonstrated, most remarkably, that every triangle is isosceles! This was done by bisecting one angle, A, of ABC, so that the bisector met BC at D, and producing this line to P so that AD DP = BD DC. Then he showed that triangle ADC and BDP are similar and hence that triangle ABC is isosceles. He demonstrated the fallacy in the drawing of the diagram, and then went on to talk about a remarkable method, used by navigators, for trisecting an angle.

The next fallacy was on trapezia inscribed in circles, and he concluded his fascinating talk, which had been well attended, with a nine-point circle.

Mr Redding showed some films, produced by the Film Board of Canada, to the Society. The first night he showed "Dance Squares"; "Notes on a Triangle"; "Rhythmetic" and "Four-Line Conics". These films are some of the first mathematical films produced, when it was not really known what sort of film was needed. The first three are somewhat simple, but "Four-Line Conics" is more complex, involving circles, ellipses, parabolae, and hyperbolae, and needed a certain amount of explanation. However, the point that should be made about all these films is the intrinsic beauty of the mathematics demonstrated in them. On the second occasion, six days later, Mr Redding showed some of the above films again—they need seeing twice to appreciate them—and he especially went into "Four-Line Conics" in greater depth, for it is a film that must be seen often to appreciate its content. He also showed some films called "Maths in a Village".

It is pleasant to note that many boys from the lower half of the School attended, for they often find mathematics above their heads, but this was not the case on this occasion.

(*President:* Mr Macmillan) P. G. H. Francis *Hon. Sec.*
(*Chairman:* Mr Simpson)

## NATURAL HISTORY SOCIETY

There were, unfortunately, only four meetings this term due to late cancellations. However, those meetings that were held, were unusually good. We were lucky to have John Campbell (C 44) over for a short visit. He is at the present one of the leading authorities on falconry. He showed two films about the peregrine falcon, which he and his son made at their home in Calgary, Alberta, Canada. He is the first man to breed the peregrine in captivity and the films concerned this work, all carried out within the confines of a specially built breeding room. Fr Edward addressed the Society on the art of bird watching, placing particular emphasis on the valley and its surroundings. Fr Damian Webb gave an illustrated talk on the Azores recounting his experiences of a four-month holiday spent amongst this volcanic group of islands in the Atlantic. His adventures included a whaling expedition in an open boat with some most gory pictures of the blubber factory. The term ended with two video-tape recordings on animal behaviour. These included experiments being carried out at Birmingham University on dominance of mice and intelligence of chimpanzees.

(*President:* Fr Julian) B. L. Bunting, *Hon. Sec.*

## THE SYMPOSIUM

The end of the Autumn Term saw the departure of many Society members but the new arrivals were well able to match their numbers. The opening lecture of the term was given by Fr Alberic who again did one of his film-to-book presentations. In 1973 following the showing of the film at Ampleforth, he presented "L. P. Hartley and the 'Go-Between'"; similarly in 1974 he presented Thomas Mann's "Death in Venice: Book, Film and Opera"; and now he presented D. H. Lawrence's literary philosophy illustrated from "The Virgin and the Gipsy", after a showing of Dimitri de Grunwald's film. Fr Alberic discussed the autobiographical aspects of Lawrence's work in general and of "The Virgin and the Gipsy" in particular. He went on to discuss some of the subtle forces which run through the book.

The second lecture of the term was delivered by Mr Jardine entitled "Words and Music". This was thoroughly enjoyed by those present. In a selection of musical pieces ranging from sixteenth century Elizabethan to today's pop music he commented on four aspects of the relationship between words and music and concluded by playing Britten's "Spring Symphony" as a superb example of the genuinely creative relationship between words and music.

Mr Smiley agreed to give the closing lecture entitled "Before Babel". What were man's first words? Mr Smiley investigated a wide and entertaining collection of theories ranging from Herodotus and Genesis to Professor Diamond's "History and Origin of Language", all of which he showed to be plausible only if applied to a very narrow section of language.

All the meetings of the term were of an extremely high standard. Unfortunately of the last eight lectures delivered to the Society only two have been from members. Gratitude must be expressed to the speakers and also to the President, Mr Griffiths, and his wife who kindly continue to let us hold our meetings in their house.

(*President:* Mr Griffiths) M. F. B. Hubbard, *Hon. Sec.*



# RUGBY FOOTBALL

## THE A XV

The A XV made a promising start to their year, winning the six matches they played. The forwards hunted well together in the loose and some of the younger players like Sandeman and Craston excelled themselves at times. All the backs had the opportunity to show their paces and it was pleasing to note the challenge mounted by Corkery for one of the centre positions. Tate, too, had a good term playing outstandingly in five of the six matches and forming a strong back row with Moir and Lucey.

*v.* YORK UNIVERSITY 2nd XV (at York, 29th January)

The new team was anxious to acquit itself well and on a pitch in remarkably good condition were soon carrying the battle to their opponents. It soon became apparent that they were too fast and too skilful for the opposition and Bickerstaffe was allowed to run a long way through three or four would-be tacklers for the first try. This prompted an avalanche of tries as the pack gained complete mastery, and as York allowed all the scorers to go round under the posts, Macaulay was able to garner 27 points himself. 38 points to the good at half-time, the team's urgency rather evaporated and the second half did not reproduce the speed and precision of the first. Although the opposition was relatively weak, it was heartening to see so many fine individual performances; Macaulay, Dyson, Moir, Georgiadis, Bickerstaffe and Stourton having fine games.

Won 58—6.

*v.* HEADINGLEY COLTS (at Ampleforth, 1st February)

Though the conditions were this time very much against running rugby the XV showed in the first few minutes that it meant business, rucking swiftly and cleanly and producing any amount of good ball for the backs. But Headingley were out to spoil and contain and the tenacity of their tackling meant that they limited the School to 9—0 at half-time, a long penalty by Hamilton-Dalrymple and a fine try on the blind side by Beardmore-Gray which Macaulay converted. When they played down the slope in the second half the XV began to piece their attacks together. Moir scored two fine tries, Dyson another and Hamilton-Dalrymple crashed through for a splendid one near the end. To these and to a conversion by Hamilton-Dalrymple, Macaulay added three conversions and a penalty to give the School their second convincing victory of the term.

Won 36—0.

*v.* POCKLINGTON (at Pocklington, 4th February)

As in the previous week against York University the XV were surprised and delighted to find the pitch in admirable condition and revelled in the game, running and handling with gay abandon. Pocklington had no answer to the School's overall speed and the ability of the forwards to be first to the loose ball meant a constant stream of possession for the backs. None did better in the pack than Georgiadis and Tate while Macaulay and Dyson were as good as we now expect them to be. The threequarters looked fast while Dundas is growing in confidence with every game he plays. For the record Macaulay opened the scoring with a penalty and then there were nine tries, four conversions and one other penalty, in a delightfully-handled game which produced a feast of running rugby.

Won 50—3.

*v.* MIDDLESBROUGH COLTS (at Ampleforth, 9th February)

Middlesbrough were welcomed to the School for the first time and they soon showed that they were going to bring the best out of the School XV. They pulverised the School in the tight and when an awful defensive muddle gave them a five-yard scrum they simply trundled the School backwards and scored a pushover try. This seemed to alert the School to the danger. They won their first clean ruck of the game for Dyson and Macaulay to send Hamilton-Dalrymple away on a long run to score near the posts and to show that the Ampleforth backs were faster than their opponents. The XV began to pile into the rucks with much more enthusiasm and soon kicked a penalty to gain a lead which they kept until half-time, putting considerable pressure on their opponents in the process. Immediately after half-time the School put the issue beyond doubt. Craston won a ruck, Corkery made an admirable break, the ball went through the hands of five forwards and two backs for Beardmore-Gray to score a brilliant try. Three minutes later Hamilton-Dalrymple scored an even better try than his first and when Beardmore-Gray after an admirably controlled dribble also got a second, the XV could afford to relax, reject ten minutes of Middlesbrough forward pressure and walk off convincing victors.

Won 21—6.

*v.* NEWCASTLE (at Newcastle, 9th February)

In dreadful conditions the team showed Newcastle that they meant business, Macaulay kicking a penalty and scoring a try in the first five minutes. Although Newcastle replied with a penalty and were unlucky not to be awarded a try themselves under the posts, the XV were dominating nearly all phases of the game and were able to move further ahead through a try by Bickerstaffe, another by Lucey when Newcastle made a haphazard error at a line-out and two more penalties by Macaulay. This gave the School a handsome lead at half-time but on the re-start Newcastle showed that they had certainly not given up the struggle. For ten minutes they attacked incessantly and only fine defence by the back row and half-backs kept them out. Gradually the team re-asserted their superiority and in the final fifteen minutes played the best rugby of the game, rucking skilfully and quickly and enabling Macaulay to add another penalty and Beardmore-Gray to score the fourth try, an effort matched by a superb kick from the edge of touch by Hamilton-Dalrymple.

Won 31—3.

*v.* ROUNDHAY COLTS (at Ampleforth, 15th February)

This was not a distinguished match. Roundhay were seemingly bent on destruction and did not mount an attack of their own throughout the game. The match was played in any case on a lengthened but muddy Junior House match pitch and the narrow width helped the defence rather than the attack. The School started with a will and Beardmore-Gray scored the first of his three tries on the blind side within ten minutes of the kick-off. His second followed when Georgiadis heeled off the head and Dyson cunningly served him. Just before half-time Burdell scored his first try for the School after some admirable play involving Moir and Stourton and when Hamilton-Dalrymple converted this with a long kick from the touchline the School could be happy in the circumstances with their 16—0 lead. They continued to attack in the second half and could find no way through a resolute defence until Beardmore-Gray was put away by Dundas who was having his finest game for the School. Hamilton-Dalrymple himself, not to be outdone, scored a superb try in the closing minutes, an effort which he underlined with another mighty conversion from touch.

Won 26—0.

THE AMPLEFORTH SEVENS (at Ampleforth, 9th March, 1975)

The same eight school teams were welcomed to Ampleforth on a fine but cold day which gave firm conditions underfoot. It was soon apparent that the general standard was higher than usual and there were some exciting moments. The draw of 10—10 between Ampleforth second team and Mount St Mary's in Group A was echoed by the draw of Ashville and Q.E.G.S. Wakefield in Group B. Archbishop Holgate's, Leeds and Mount were all contenders for the title of Group A champions but Ampleforth 2 fell away after their fine draw with Mount, and thereafter grew rather demoralised. In the other division, Newcastle, Q.E.G.S. and Ashville were all capable of good things but Ampleforth 1, belying their form of the previous week showed that they were capable of fine possession sevens and after some hard matches emerged as the champions of that group. They had exhausted themselves by their efforts however and though leading 6—4 at half-time in the final they succumbed 14—6 to Mount, the winners of the Newark sevens the previous week. But it was a promising start and Hamilton-Dalrymple and Moir were not the only ones to show their potential at this game.

RESULTS OF DIVISION A

| | | | |
|---|---|---|---|
| Leeds G.S. | 10 | Archbishop Holgate's | 11 |
| Ampleforth 2 | 6 | Sir William Turner's | 10 |
| Ampleforth 2 | 10 | Mount St Mary's | 10 |
| Leeds G.S. | 18 | Sir William Turner's | 4 |
| Sir William Turner's | 10 | Mount St Mary's | 22 |
| Archbishop Holgate's | 26 | Ampleforth 2 | 0 |
| Leeds G.S. | 24 | Ampleforth 2 | 0 |
| Archbishop Holgate's | 0 | Mount St Mary's | 22 |
| Archbishop Holgate's | 14 | Sir William Turner's | 10 |
| Leeds G.S. | 6 | Mount St Mary's | 12 |

WINNER OF DIVISION A : Mount St Mary's



RESULTS OF DIVISION B

| | | | |
|---|---|---|---|
| Newcastle R.G.S. | 24 | Silcoates | 0 |
| Q.E.G.S. Wakefield | 10 | Ashville | 10 |
| Q.E.G.S. Wakefield | 28 | Silcoates | 0 |
| Newcastle R.G.S. | 6 | Ampleforth 1 | 16 |
| Ashville | 14 | Newcastle R.G.S. | 12 |
| Silcoates | 0 | Ampleforth 1 | 42 |
| Ashville | 12 | Ampleforth 1 | 24 |
| Q.E.G.S. Wakefield | 40 | Newcastle R.G.S. | 0 |
| Q.E.G.S. Wakefield | 6 | Ampleforth 1 | 16 |
| Ashville | 32 | Silcoates | 0 |

WINNER OF DIVISION B : Ampleforth 1

FINAL Mount St Mary's 14, Ampleforth 1 6

WINNER OF TOURNAMENT : Mount St Mary's

THE MANCHESTER SEVENS (15th March)

The School were drawn against King William's, Isle of Man, and did not perform with much freedom on a tight and narrow pitch. They had little difficulty in winning but several chances were thrown away, the handling not being all it should have been. Whitehaven G.S. were the opponents in the next round and a fiercely contested and exciting match saw Whitehaven win by a whisker 18—12. The School led 12—6 but some weak tackling had resulted in one boy running the length of the field to level the scores. The School were attacking hard at the end and Bickerstaffe was thought to have scored but he had put his foot on the touchline. It was that close but the School were out.

*Result:*

*v.* King William's, Isle of Man Won 10—0.
*v.* Whitehaven G.S. Lost 12—18.

THE MOUNT ST MARY'S SEVENS (16th March)

Because of the rule that only three tournaments may be played before the Festival Tournament at Rosslyn Park, a 2nd VII went to Mount St Mary's and nobly held its own against King's Macclesfield and Stonyhurst though seeing nothing of the ball against the fine Mount team themselves. M. Day played hard in all three matches, and M. Tate and M. Craston did many good things. But the tackling generally was weak particularly in the game against Mount and the boys found it hard to win any ball against the bigger and stronger opponents. For all that they were a trifle unlucky to lose all three of their matches.

*Results:*

*v.* The King's School, Macclesfield Lost 4—10.
*v.* Mount St Mary's Lost 0—30.
*v.* Stonyhurst Lost 0—12.

THE WELBECK SEVENS (18th March)

The 1st seven took up where they had left off at Manchester the previous Saturday and they had little difficulty in the first round, beating Oakham comprehensively. Leeds struggled manfully in the next round and were perhaps unlucky to have such a large margin against them at the end but the seven were really too knowledgeable in most departments and ran out worthy victors 18—4. Battle was joined for the second time in a final against the outstanding Mount seven. Mount scored first, pressurising the team into making a mistake on their own line, but Moir scored a remarkable try straight from the kick-off. 6—4 at half-time and the School were beginning to win more ball but once again possession was given to Mount for them to score a good try in the corner, beautifully converted. The seven were by no means finished, attacked hard again and Hamilton-Dalrymple went over for a try which he could not convert. Again the seven won possession and a telling thrust down the flank by Lintin was only just halted as the whistle went for time.

*Results:*

*v.* Oakham Won 22—0.
*v.* Leeds G.S. Won 18—4.
*v.* Mount St Mary's Lost 8—12.

### THE ROSSLYN PARK SEVENS (24th-27th March)

### THE FESTIVAL

For the third consecutive year the School reached the last eight which in a larger competition than before was a measure of the success of this very good team. But in their group games they played at an inconsistent level, in adequate form against Plymouth College, utterly destroying Truro with a fine display and then becoming totally unconvincing against University College School. These victories put them through the following day to play Oakham and though they started slowly the Seven soon realised they were too quick for their opponents and finished with some ease. But against Ashville, the team took things too easily, never settled down, and were always in trouble. Three overlap passes were spurned and from one of these mistakes Ashville scored. Hamilton-Dalrymple made amends with a brilliant run to level the scores and extra time had to be played. A gap was left in the middle and though the covering Ainscough tried valiantly to get back, it was all over.

*Results:*

Group
- *v.* Plymouth College Won 22—10
- *v.* Truro Won 30—4
- *v.* U.C.S. Won 9—6
- *v.* Cavendish Did not arrive

*v.* Oakham Won 24—4

*v.* Ashville Lost 8—4 (in extra time)

### THE OPEN

The team had the benefit of a fairly easy victory against Tiffins which obviously put them in some heart for Merchant Taylor's, Crosby later. Here the School played quite their best sevens. Dyson engineered the first try by Georgiadis, Moir, brilliant throughout, kicked and chased for the second, and Hamilton-Dalrymple, putting behind him his nightmare of the previous day against Ashville, scored the third with admirable control. This put out one very good side only for the School to have to meet the favourites for the tournament, the speedy St Edward's, Liverpool. The conditions for this match were appalling but St Edward's to their credit insisted on playing their skilful sevens and were too good for a jaded School seven. They went on to take the title.

*Results:*

*v.* Tiffins Won 16—0

*v.* Merchant Taylor's, Crosby Won 18—4

*v.* St Edward's, Liverpool Lost 0—12

The team was: J. Hamilton-Dalrymple, S. Lintin, J. Macaulay, J. Dyson, M. Moir, N. Georgiadis, M. Ainscough (Capt.).

Reserves: F. Beardmore-Gray, S. Bickerstaffe, M. Tate.

### THE HOUSE SEVENS

The House Sevens made for an entertaining afternoon on a pleasantly warm afternoon. Although none of the teams really knew how to play sevens, there were some very exciting matches and it was soon seen that St Cuthbert's, St John's or St Aidan's were going to be the likely winners. Although St Aidan's looked the most polished side, they were beaten on a conversion by St Cuthbert's who in the final were themselves beaten by St John's on the rule of the last score in a draw. Macaulay and Ainscough for St Cuthbert's, Bickerstaffe, Corkery, Day and Lucey for St John's and Moir, Lintin and Georgiadis for St Aidan's were the cornerstones of their teams and were at times most impressive.



# CROSS COUNTRY

Both 1st and 2nd VIIIs had a very successful season. The 1st VIII won all but one of eight matches and came second out of thirteen schools in the Midland Public Schools' meeting held this year at Denstone. The 2nd VIII won all but one of seven matches. There was plenty of talent around and also plenty of injuries, with the result that on no occasion did the 1st VIII run at full strength, and on no two occasions did the same team run. Significant of the depth of talent was the fact that nine people had their School colours and two or three others could easily have held regular first team places.

R. M. F. Plummer, who captained the side cheerfully and efficiently, and E. F. Caulfield were the only two regular first team runners of last year: both found the competition rather hot. B. H. Finlow, a fine runner, performed outstandingly well all season, winning six of the races and coming narrowly second in the other two. H. P. Swarbrick, R. D. Grant, M. T. R. A. Wood and J. J. Hamilton-Dalrymple (once free of rugby commitments) then formed a solid pack; and D. A. McKechnie and T. P. Cullinan, when they were fit, were up with them. D. A. Humphrey, C. J. Poyser, B. L. Bunting, I. S. Miller and B. C. Byrne all at times ran for the first team and were unlucky not to have a more regular place. Having said this it is not surprising that the 2nd VIII at full strength was perhaps the strongest second team we have had during the last ten years.

Of the matches perhaps three call for some comment. At Barnard Castle the runners had to fight it out all down the order and we were pleased to scrape home by three points. At Sedbergh a weakened team did not do itself justice, and right from the start we did not look like breaking the decisive knot of Sedbergh runners at three, four and five. It was consoling, therefore, that a week later we should run so well in the Midland Public Schools' meeting at Denstone. In a field of 104 runners we had 9, 10, 11, 16, 25, 40 (Finlow, Hamilton-Dalrymple, Swarbrick, Wood, Grant, Plummer) as counters, and were within reach of Queen Elizabeth's G.S., Wakefield, who won the competition for the third year in succession. It was our best performance in this meeting to date.

R. M. F. Plummer awarded 1st VIII colours to B. H. Finlow, H. P. Swarbrick, R. D. Grant, M. T. R. A. Wood, J. J. Hamilton-Dalrymple, D. A. McKechnie and T. P. Cullinan. E. F. Caulfield was an old colour.

2nd VIII colours were awarded to D. A. Humphrey, C. J. Poyser, B. L. Bunting, I. S. Miller, B. C. Byrne and the Hon B. J. Smith.

The following ran for the 1st VIII: R. M. F. Plummer (Capt.), B. L. Bunting, B. C. Byrne, E. F. Caulfield, T. P. Cullinan, B .H. Finlow, R. D. Grant, J. J. Hamilton-Dalrymple, D. A. Humphrey, D. A. McKechnie, I. S. Miller, C. J. Poyser, H. P. Swarbrick and M. T. R. A. Wood.

The following ran for the 2nd VIII: B. L. Bunting, W. J. Blackledge, B. C. Byrne, T. A. H. Francis, N. J. Gaynor, D. A. Humphrey, T. M. Lubomirski, I. S. Miller, N. D. Pitel, C. J. Poyser and Hon B. J. Smith.

Results

1st VIII: *v.* Pocklington, Won 26—62; *v.* Stonyhurst and Denstone, 1st Ampleforth 29, 2nd Stonyhurst 63, 3rd Denstone 87; *v.* Barnard Castle and Durham, 1st Ampleforth 45, 2nd Barnard Castle 48, 3rd Durham 92; *v* Leeds G.S., Won 33—48; *v.* Sedbergh, Lost 50—29; *v.* Welbeck, Won 25—37; Placed 2nd out of thirteen in the Midland Public Schools' meeting.

2nd VIII: *v.* York Youth Harriers, Won 21—58; *v.* Stonyhurst, Won 28—56; *v.* Barnard Castle and Durham, 1st Barnard Castle 32½, 2nd Ampleforth 45½, 3rd Durham 117; *v.* Leeds G.S., Won 38—42; *v.* Scarborough College 1st VIII, Won 32—49; *v.* Welbeck, Won 28—52.

### THE ATHLETICS COMPETITION

Once more the weather was relatively kind for the last month of the term and the meeting as usual caused an enormous amount of enthusiasm and some splendid results. Lack of space will prevent the inclusion of all the results this year but it is interesting to note that six records were broken and one equalled. M. Wood's 53.5 secs. for the Set 2 400 metres and his victory in the challenge for the Set 1 title was a remarkable achievement by a courageous and unassuming boy who has already done much for the School in Cross Country and Rugby. If he failed to win the Set 2 cup, this was only because A. Fraser became the best High Jumper in the School, equalled the Set 2 record and won the Javelin into the bargain. Further contention for the same cup came inevitably from B. Finlow who won the 800 and 1,500 metres (and challenge to Set 1 in the latter). These three were outstanding but no more so than N. Healy in Set 4, who broke the Discus and Weight records and achieved firsts in all his five events . . . a feat not often performed. The other records to fall were the Discus team to St Bede's, the Set 2 Triple Jump to

C. Hunter Gordon and the Set 4 Hurdles to H. Dunn. Meanwhile the Captain of Athletics, E. J. Stourton, was setting a great example winning the Weight event and then the Hurdles with consummate ease in the very fast time of 16.5 secs. In Set 3 it was difficult to judge between B. Moody and C. Brown for the title of champion. Both achieved three firsts and a second, but Moody gained his over a variety of events requiring more technique, and in his fifth event scored a fourth place as opposed to Brown's fifth. What a runner the latter is! From these results and from the fierceness of the House competition, both at Senior and Junior levels, Athletics would appear to be in a happy state this year.

*Results:* Senior House Competition: St Bedes.
Junior House Competition: St John's.
Best Athlete: Set 1, E. J. Stourton; Set 2, A. H. Fraser; Set 3, B. S. Moody; Set 4, N. J. Healy; Set 5, E. J. Beale.

## SWIMMING

Swimming has continued to flourish under the competent guidance of the captain, S. G. Ashworth, who with the unflagging support of his committee has not only persevered in developing swimming as a whole but also in guiding the Club through the transition period previous to the introduction of our new pool. It is not, therefore, surprising that we lost both our swimming matches this term, but they were both close affairs. Water Polo has occasionally been played, including what we hope will be an annual fixture against Spenborough, drawn 4—4. The Juniors also lost to Scarborough 7—1. These matches were against club juniors. The captain awarded colours to C. B. Moore.

The home competition was commenced this term with the 200 metres races. It is in these events that the hard training and individuality of various members show up. C. B. Moore has shown us the relation between work, growth and speed, and broken several records. S. P. Reid has shown himself as possibly the best all round swimmer in the School, and the future has great hopes for him. S. P. Evans has turned in some good performances, and among the Juniors M. Mostyn and P. Hay have distinguished themselves. It appears that St Aidan's, adding quantity to quality, mean to recapture the House Cup this year, perhaps as a leaving present to their long-established captain.

*Results:*
*v.* Barnard Castle. Seniors lost 29—47. Under 16 lost 37—39. Under 15 lost 26—50.
*v.* Newcastle R.G.S. Seniors lost 36—40. Under 15 lost 33—43.
Polo: Seniors *v.* Spenborough A.S.C. Drew 4—4.
Under 16 *v.* Scarborough A.S.C. Lost 1—7.
House competition (Part 1): 1st St Aidan's 136, 2nd St Bede's 83, 3rd St John's 43.
York & District: M. Mostyn was 3rd in the Under 16 100 metres Breast (which was nice as Fr Anselm was presenting the prizes on this occasion), and 7th in the Freestyle. S. O'Rorke was 5th.

S.N.G.

## BOXING

We travelled to Newcastle through fog for our annual fixture, but on reaching Tyneside we were welcomed by lovely summer weather, and of course warm hospitality born of long association and keen rivalry over the years. It was again a close match, Ampleforth being ahead in the earlier bouts, but R.G.S. taking over and nosing in front at the end—when it matters most.

The first bout found Dege conceding too much weight and unfortunately for him boxing a very useful opponent—wisely the bout was terminated early after we were able to assess the skills of both contestants. Wise boxed confidently and won convincingly, and in the following bout, Ferguson did enough to take the decision, though I have seen him produce better form—he must calm down and use his considerable talent. Lambert again took on Aitchison and by honest endeavour and keeping things simple, won a very interesting and close match. At this point we were 3—1 up and looking set for victory, but R.G.S. then asserted themselves. Waugh boxing Millar for the third year, and so far honours even, in a fascinating confrontation just earned the decision. Paul Day displayed determination and skill but was narrowly defeated by a more experienced opponent, so this brought the score level again. New, undoubtedly very talented, never took command, being nervous and apprehensive, and thus lost a bout he should so easily have won. Mark Day gave a tremendous performance against their captain and only lost on a split decision—he richly deserved the award of his colours. The standard of boxing was good, the match was conducted in a very sporting atmosphere, and we look forward to our meeting here at Ampleforth in 1976.

There was splendid support for Ian Millar from members throughout the season, and it was a source of regret after all the conscientious training that some were unable to represent us in the match. Half colours were awarded to P. Day and M. Lambert.



## FENCING

Easter 1975

Considerable technical advances have been made this term, and currently 24 Bronze and 2 Silver A.F.A. awards have been won to prove it. We are indeed fortunate in Mr Millar who provides invaluable tuition on Friday evenings, coming in from York, undaunted by the treacherous road bends which one evening he unfortunately failed to negotiate. Mr Henry also continues to provide the careful guidance which is so necessary for any fencer who wishes to compete successfully and to develop his own style from a secure foundation.

A group of six entered the Yorkshire Schoolboy Championships in foil earlier this term. In the Under 16s J. Nolan, C. Lambert, T. Keyes and R. Moon were all knocked out in the first round. In the Under 18s M. Hudson and M. Hubbard narrowly succeeded in passing from the first round into the final pool of six, failing though to get into the first four qualifying places. Nevertheless valuable fighting experience was gained by all.

The only match of the term was away, against the Army Apprentices at Harrogate, and was surprisingly disappointing. In the Sabre team M. Hudson (the Captain) fenced ably but was harassed by successful "prises de fer" from his opponents; M. Giedroyc used his well-developed style and penetrating fleches, although occasionally losing the initiative, and even breaking his blade once, and A. Cuming fought with an appreciable speed and with originality of attack. In the Foil team J. Nolan fought with good blade-work, but was severely hampered by his clumsy footwork. J. Boodle fenced solidly, and T. Keyes fought moderately. Eventually the match was heavily lost, mainly because of a lack of experience and of concentration. The results were: Sabre: lost 6—3; Foil: lost 7—2.

In the Easter holidays M. Giedroyc and M. Cuming both entered for the Public Schools Fencing Tournament.

## SQUASH

It is clear that squash is becoming increasingly popular throughout the School, and many of the younger members are becoming more proficient. The term saw a great increase in the team's standard of play. The team of M. Railing, M. Badeni, G. Knight, A. Holroyd, J. Levack and J. Pearce (reserve) played two matches, losing one against Pocklington: the other match against Hymers College was won. We would like to thank Major Shaw once again for his kindness in allowing us to use his court at Welburn Hall, and we are delighted that we shall soon be using our own courts. N. Knight won the Sutherland Racket for the best Junior player (U.16).

*Results: v.* Pocklington, Lost 1—4; *v.* Hymers College, Won 4—1.

M. J. Railing.

## THE BEAGLES

The Master and First Whip came back during the holidays to take hounds out on the 4th and 6th January. Harland on the 4th was good, but high wind on the 6th made conditions virtually impossible.

Lastingham started the term off with an excellent day, before gales and blizzards spoilt Fair Head and caused Beadlam Rigg to be abandoned. February brought improved but colder conditions, starting with a very good but hard day at Levisham where all had their fill and more of crossing the very steep ghylls. Fangdale Beck, East Moors, and Monket House were all enjoyable days hunting with scent on the whole quite good.

There was a bigger turnout than ever at the locally popular meet of Grouse Hall; the first real scent of the season was enjoyed; the day was only marred by too numerous hares and the Master's unintentional dip in the river.

Sickness reduced the entries for the early Point-to-Point, and unfortunately some necessary changes in the course caused some confusion. R. D. Grant won the senior race from B. L. Bunting and S. P. Roberts, while J. P. Ferguson, E. S. G. Faber, and T. M. May were the first three home in the Junior.

Some good days hunting in March brought the season to a close. A fine hunt of an hour before scent failed at Rudland. An outstandingly good day and much hospitality from Long Causeway by kind invitation of Mr Teasdale, and a good hunt at Harland.

The final three days were bitterly cold. Fair Head where hounds were unlucky after hunting all day on the moor. East Moors where hares were too numerous around the bottom of Birk Nab. Then Goathland, a truly memorable day starting with a two-mile point over Simon Howe before a heather fire intervened. There followed a first-class hunt of an hour, mostly in view of the followers, hounds working really well, finishing on the fields between the wood and the village. A perfect ending to an enjoyable season.

# COMBINED CADET FORCE

ARMY SECTION COURSES

*Royal Artillery Section.* At the beginning of the Christmas term an RA Section was started. Lt John Dean is in command assisted by Bdrs AHJ Fraser and MGD Giedroyc. Sgt Todhunter (12 CTT) provided professional support. A 25 pounder gun arrived in time for the beginning of the Easter term. There are 12 cadets in the section. *Night Patrols* (Christmas Term). Instructors : U/O MA Campbell, Csgt F Plowden, Sgts TAJ Carroll, OJ Windsor Clive, J. White, MTRA Wood. 28 cadets passed the APC test. *Battlecraft* (Easter Term). Instructors : Csgt F Plowden, Sgts TAJ Carroll, OJ Windsor Clive, J White, Cpls CA Bennett, CMG Campbell, MR May, WM O'Kelly, HN Railing. 29 cadets passed the APC test. *Advanced Infantry.* A course was run in the Christmas term and the following obtained the Advanced Infantry qualification : Sgt AN Cuming, Cpls MFW Baxter, MR May, WM O'Kelly, HN Railing, GR Salter. *Signals.* Csgt JF Anderson and Cpl SP Finlow ran a course for 10 cadets in the Christmas term and another at Easter. 22 cadets obtained Signals Classification (8 grade 'A's); Cdt BSA Moody obtained 100%. *Basic Section.* 102 cadets were instructed by U/O BP Hornung, U/O Hon BJ Smith and U/O MP Rigby; Csgts HJCM Bailey, GC Rooney, Sgts JR Bidie, AN Cuming, MTRA Wood, Cpls CA Bennett, MFW Baxter, MJ Hornung. 12 CTT instructed the cadets in Weapon Handling and Safety, and tested them in it. The cadets also passed the Drill and Orienteering tests. *REME.* Flt Lt SP Wright (Fr Stephen) ran a course to prepare instructors for an enlarged course which is envisaged for the future. *Easter Term New Boys.* 20 new cadets were instructed by U/O Campbell and Cpl Salter.

VISITS

*Royal Artillery.* Colonel Guy Hatch brought a team of officers and NCOs of the Royal Artillery to the school on 7 October and gave a presentation to about 200 cadets in the theatre. *4th (Volunteer) Bn The Parachute Regiment.* An inter-company patrol competition was carried out in the Gilling woods by the Parachute Regiment on 15 & 16 February. A patrol from the contingent was invited to take part (non-competitively) and gave a good account of themselves under U/O Hon BJ Smith. *Captain WR Canning, Royal Navy.* The Liaison Officer twice visited the Royal Navy Section and interviewed candidates for the Service. *Sub Lt J Rapp (A 70).* As a former U/O of the Royal Navy Section and Nulli Secundus winner, it was particularly nice to welcome Sub Lt James Rapp, who gave up a day of his leave to describe the clearance of the Suez Canal by HMS Abdiel in which he has been serving. *Sqn Ldr PJ Farrow RAF.* The Liaison Officer visited the RAF Section on 11 November. This was his final visit and we are grateful to him for his help; we welcome his successor Flt Lt Dunn. *Regular Assistance.* We continue to be most generously assisted by 12 Cadet Training Team (Captain Charles Mott, RSM Fenton, Sgt Leach and Sgt Todhunter); CPO Martin, Royal Navy, who has moved from RAF Church Fenton to RAF Leeming; Flt Sgt J Cooke, RAF, who has achieved the difficult goal of dressing the RAF Section in smart battle dress which fits. To all these we wish to express our sincere thanks.

*Royal Navy Section.* In addition to normal training some members of the Section attended the CCF Regatta at Chatham at the end of September. They were 4th in the Gig class and 6th in the Bosun class and this gave them 2nd place overall out of 48 competing schools. 4 of the cadets are potential Naval Officers and will be available for next year's regatta. *Royal Air Force Section.* U/O GP Lardner, U/O TS Mann and Sgt RP Hubbard obtained Distinctions, WO PP O'Neil Donnellon a Credit, and Sgt AL Nelson, Cpls MR Coreth and JSH Pollen got passes in the Advanced Practical Navigation test in March. 9 cadets passed Part III of the RAF Proficiency (Sgt Hubbard and Cpl Pollen got Credits); 7 cadets passed Part II. *Adventure Training Section.* 28 cadets joined the Section and by half term all had completed their first hike; many of them passed the Self-Reliance Test in October. An army medical team taught them 1st Aid and 22 passed the St John Ambulance Junior Certificate. The climax of the Easter Term was the Field Day weekend when they did a two night hike from Bilsdale to Saltersgate. They were supported by an efficient HQ consisting of : P Sandeman, EA Beck, R Duckworth, J Willis, and D Simpson.

COURSES AND QUALIFICATIONS

*Guards Depot.* U/O BP Hornung, U/O Hon BJ Smith, Csgt HJCM Bailey, Sgt OJ Warwick, Gren. Gds., to instruct the drill, laid on : SLR, GPMG, SMG, & Pistol instruction holidays. It was arranged by 2Lt MDA Birtwistle (W 70) who in addition to getting Sgt Warwick, Gren. Gds., to instruct the drill, laid on : SLR, GPMG, SMG & Pistol instruction and firing: Cine Target Training on the Miniature Range; Assault Course; Night Patrol; and the entire Corps of Drums to march the 6 cadets round the camp. He deserves a medal. *UKLF Cadet Leadership Course.* Cpls CA Bennett and HN Railing attended the course on the Sanford Training Area in the Easter holidays. It included live firing with SLR, GPMG and SMG, helicopter and motor cycle training, watermanship, tactical exercises, radio, escape and evasion exercises. 240 cadets attended the course. *Signals.* Cpl SP Finlow attended the course at Catterick in the Easter holidays and obtained Certificate 'T'. *RN Flying Scholarship.* Csgt JF Anderson did his flying training at Christmas and Easter and now holds a Private Pilot's Licence. *Physical Training.* U/O MP Rigby attended a PT Course at Bordon in the Summer holidays. *Adventurous Training Camp.* During the half term break at the beginning of November some members of the Royal Navy Section camped at 1500 ft near Ben Lawers and climbed in the area. They qualified for the Adventurous Training Certificate for Advanced Naval Proficiency. *RAF Flying Scholarship.* U/O N Baker did his flying training during the Summer holidays. *Gliding Solo Proficiency.* WO O'Neill Donnellon obtained the qualification in the Summer holidays, and U/O Mann in the Easter holidays.



FIELD DAY

*RA & Signals.* Trained at Catterick. *Band.* Instruction was given at Strensall by Drum Major of King's Division Depot. *REME.* Instruction was given at 41 Command Workshops, Strensall. *Tactics Course.* APC Battlecraft testing, and a tactical exercise involving the abducting of Harold Wilson and the original text of the Social Contract from the Scilly Isles (at Duncombe Park). *HMS Royal Arthur.* A party of cadets from the RN Section visited the Navy Leadership School. A team led by LS P Rapp put up a very fast time on the very difficult assault course. CPO Martin (who is a graduate of the school) very kindly accompanied the party and gave great assistance with the tasks set. *HMS Belfast.* Another Naval party visited the museum ship and other places of Naval interest. *RAF Leeming.* The RAF Section visited the Station.

*Departures.* Among those who have left the contingent and the school, four especially deserve mention : U/O MP Rigby, who must have attended more camps and courses than any Ampleforth cadet ever before; he is now doing a Short Service Limited Engagement with the RAF prior to his University Cadetship at Oxford; U/O CMG Scott, who has been a tower of strength in the Army section, and is now doing an 'S' Type Engagement with the Inniskilling Dragoon Guards before going to the RCB in the summer; U/O SE Wright, who has continued the outstanding Wright contribution to the Royal Navy Section and is going up to Oxford in October; U/O CF Maclaren, who has acted as Quartermaster for two years. We wish them success in their careers. *Ex-Cadets.* Commissioned at Sandhurst : CV Clarke on 8 Nov 74; HG Buckmaster, CA Campbell, JMM Ponsonby on 3 Mar 75. ND Plummer is doing a Short Service Limited Commission. Lt NP Wright, Royal Navy (T69), is Flag Lieutenant to C in C Chatham. Lt MP Gretton, Royal Navy (B63), is not commanding HMS Bacchante as reported elsewhere (he will have to wait 10 years for that honour) but is Principal Warfare Officer.

# SHOOTING

THE coaching and organisation of the Club under the direction of Mr Baxter and Bernard Hornung have seldom, if ever, been in better hands. Both have been indefatigable and their results praiseworthy. Several matches were won and the results of the *Country Life* Competition were favourable. If only adequate practice and experience on a full-bore range were possible it would seem that the many good marksmen in the School would also shine with the heavier rifle.

INTER SCHOOL RESULTS

Inter-House Classification Cup. Won by St Edward's. Average 66/100.
Runners-up : St Cuthbert's 63.
Inter-House Competition (Hardy Cup). Won by St Edward's 577/600.
Runners-up : St Cuthbert's 572.
Country Life (Stewart Cup) : Won by M. May, 100/100.
2nd S. Lintin, 98/100; F. Plowden, 98/100; M. Alen-Buckley, 98/100.

COUNTRY LIFE

1st VIII : came 4th of 113 schools, the first four schools reaching 800 points.
2nd VIII : came 13th and 1st of the second teams, winning medals.

OLD BOYS

THE Veterans match will be shot at 4.45 p.m. on Thursday, 17th July, on the Bisley Ranges. Please apply to Michael Pitel, 32 Queen's Grove, London N.W.8 (01 722 9004) and save him the heavy burdens of postage and phone.

# THE JUNIOR HOUSE

THERE is much to be said for having short Easter terms. Take the weather. It was wet, foggy, slushy and Spring never came. Two rugby matches, for example, were cancelled in York at the end of January because the Ouse flooded the pitches, while at the end of February the holiday for St Benedict occurred in thick fog. There was a moment when Spring seemed to have arrived and we had some hikers sunbathing on the East coast on 1 February, but that was ridiculous.

Then take the plague. German measles started on 17 February, chickenpox ten days later. Both were still at it at the end of the term. True, we only had 25 boys affected but it involved a lot of bed-changing and meal-carrying and it put paid to a number of matches. So, all things considered, ten weeks were quite sufficient.

## DIARY EXTRACTS

ON 16 January the Choral Society started work on Purcell's "Come Ye Sons of Art", aiming at a concert early in March. 1 February was a holiday and a Saturday and so provided a long free weekend early in the term; this was the occasion when we had 34 hikers tramping along the East coast with nothing on and we thought Spring had come. On the 11th we lost two rugby matches with Pocklington, the last of the season. Next day was Ash Wednesday and the start of an early Lent. On 14 February Colonel Langley lectured on escape and evasion in the 2nd World War and soon afterwards his book "Fight Another Day" appeared in the library. It was good to see some of our parents at the retreat in the Grange on 15 February. The first of our informal concerts took place on the 19th and there was another a month later. On the 23rd there was the Slava at St Symeon's. On the 28th our musicians joined Gilling boys and Duncombe Park girls for an orchestral afternoon at Gilling.

Congratulations to our three Anglicans who were confirmed by the Bishop of Whitby on 3 March. The 6th March saw the main concert of the term with both the Schola and the Choral Society in action. On the 10th the whole house was at Billingham for a day of sport which seems to have become traditional Field Day fare. Next day our cross country runners were in good form in a race at York. We had a fire film and fire practice on the 12th. The Philip Jones Brass Ensemble was unforgettable and thrilling on the 16th. We ran our cross country championship on the 19th. We waved laurel leaves in our Palm Sunday procession on 23rd March; and we packed on that day too. The shooting final took place on the 24th. On the 25th we got down to some Spring cleaning on a sunny day and took 500 blankets outside. Next day we were all home.

## MUSIC MAKING

FIFTY-FOUR members of the house took music lessons during the term and ten of these studied two instruments. So there was much variety on show when we had our two informal concerts. The second was the longer and better prepared, and we had four girls from Duncombe Park to play too. These concerts are now monthly affairs. The Choral Society made short work of its Purcell in rehearsal and sang well in the concert on 6 March. In the same concert the Schola sang Handel's coronation anthem "My Heart is Inditing". The Schola was as impressive as ever in its liturgical duties during the term and was well thanked and congratulated by Fr Abbot at a party he gave for them on St Benidict's Day, 21 March. The Schola has a strenuous Rhineland tour ahead of it in July (nine concerts in ten days) and we wish them luck.

## CARPENTRY AND ART

WITH three-quarters of the house taking carpentry lessons, the shop had to be reorganised in an attempt to keep the place even moderately tidy. There just was not enough room to accommodate all intending carpenters and the shop was a very busy place indeed.

Twenty artists supported the Sunday art classes and over half of them managed to get to Friday classes as well. There ought to be a colourful display at Exhibition next term. Rumour has it that the first form is going to exhibit its pottery.

## CONCERTS AND FILMS

CONCERT-GOERS went to three concerts during the term but were frightened off a fourth because it was too high brow (French Renaissance music not being our cup of tea). We did attend, however, the Ampleforth Chamber Ensemble, Mozart and Schubert concert on 26 January. Then the larger Chamber Orchestra played Nichols, Dvorak, and Stravinsky for us on 9 February. Easily the most popular was the brass concert given by the Philip Jones Brass Ensemble on 16 March. This was a wonderful occasion and it was a joy to listen to the best brass playing in the world.

Fr Geoffrey produced some excellent Saturday films for us and we are most grateful to him. Included were Kidnapped, Battle of the River Plate, Live and Let Die, Shoes of the Fisherman, the Ski Raiders. For the James Bond film we were joined by about a hundred visitors from the Upper School.



## SCOUTS

ON the first Saturday of the term a group of scouts built and demonstrated an aerial runway for a Training Course being held for Scouters in the District. This also provided an entertaining facility for the rest of the troop on the Sunday.

The major expedition of the term took place in unexpectedly Spring-like weather on the 1st and 2nd February when 34 of the troop hiked across Fylingdales Moor to the Boggle Hole Youth Hostel, spent the night there and continued along the coast to Whitby and an interesting visit to the Whitby Coastguard Station.

The routine week-by-week scouting of the term consisted of a rota of activities including cooking, pioneering and patrol hikes. On one Sunday of the term Mr Thompson, of the Northallerton Red Cross, kindly instructed and tested the whole troop in artificial respiration and most of the third form were tested in the use of axes and saws. The first form were allowed to take some part in the activities of the troop in preparation for full membership of it in the Summer term.

Three small week-end camps were held at the Mole Catcher's Cottage, and these gave 30 scouts an opportunity.

During the Easter holiday the troop collected nearly £100, mostly earned during Scout Job Week. The competition for the best patrol effort in Job Week was won by the Leopards, led by Peter Scotson, who himself won the competition for individual effort.

A small group accompanied Fr Alban to the Scottish border at the end of the holidays to do some prospecting for the Summer camp.

## SPORT

THE rugby season was cut short either by bad weather or by German measles and chickenpox. The 1st XV played one match, and lost it heavily 7-28, at Pocklington and so brought an undistinguished season to a close with the following figures: played 11, won 6, drawn 1, lost 4, 170 points for, 86 against. The junior team lost at Pocklington too. Much work was put into training a 7-a-side team for Red House's annual tournament but disease ruled us out at the last minute and we never even travelled. So rugby just petered out on a note of anticlimax and we turned our attention to cross country running.

There were several races during the term in which the whole house competed. Richard Lovegrove was never beaten in any race and was our most successful runner. He was not available to run in a practice match with St Edward's which we narrowly lost 39-43 on 23 February. He was, however, first home in a match with St Olave's and Ashville at York on 11 March and he was well backed up by the rest of the team which occupied eight of the first ten places. In a junior race on the same day we were not so successful, even though we got the first three places, and our team was placed second. In our championship run on 19 March in which there were 98 runners it was good to see those three juniors in the first seven home.

The indoor shooting aroused much interest in the third form. Mr Baxter trained the marksmen as usual and there was much discussion throughout the term as to who was and who was not the best shot. In the end there was no doubt. Tom Nelson romped home with 97, nine points ahead of the runner-up. He apart, it was generally admitted that the house was not really up to the high standard of previous years.

There was a certain amount of soccer in the second form. Their team kept drawing over at Gilling (usually 1-1) until in the end they got defeated 4-1.

A squad of 14 attended judo lessons after supper on Wednesdays and a party of 15 attended fencing lessons on Friday afternoons.

## FACTS AND FIGURES

THE house monitors were the same as those listed last term. The other officials all changed. The sacristans were GB Fitzalan Howard, CAJ Southwell and PJM Allen. The postmen were JG Waterton and AW Hawkswell. CHB Geoghegan was the Upper School postman. In the bookroom were AC Walker and MTB Fattorini. The librarians were AJ Fawcett and ES Gaynor. In the chapel were DG Forbes and JR Treherne. The captain of cross country was AM Forsythe and the vice-captain was GL Forbes.

The most popular Christian names in the house at the moment are Andrew (8), Simon (7), John (6), Richard (6), Paul (5). Christopher, Alexander, Mark and Timothy come next on 4.

The ten shooting finalists with their scores were: TW Nelson (97), CBL Roberts (88), VDS Schofield (88), PJH Scotson (81), JFT Scott (81), TA Hardwick (80), RA Robinson (73), HJ Young (72), AJ Bean (71), P Ainscough (65).

The following played in both of the informal concerts: PJM Allen, APB Budgen, WI Dore, CD Goodman, JG Gruenfeld, AW Hawkswell, IP MacDonald, DHD McGonigal, AJ Mullen, DGG Williams.

The senior cross country team: ROC Lovegrove, SAC Griffiths, GL Forbes, RJ Micklethwait, TW Nelson, HJ Young, AM Forsythe, SCC Hare.

The junior cross country team: TM Tarleton, PF Hogarth, ECH Lowe, PA Dwyer, CRN Procter, MW Bean, RFJ Nelson, JG Gutai.

# THE PREPARATORY SCHOOL

THE Officials for the term were as follows:

*Head Captain:* JCW Brodie.

*Second Captain:* AHStJ Murray.

*Captain of Football:* FWB Bingham.

*Captains:* GL Bates, AJ Stackhouse, SM Myers, AJ Westmore, AC Dewey, PAJ Leech, TFG Williams, HPC Maxwell, MA Bond.

*Secretaries:* EL Thomas, DJ Smith Dodsworth, JA Wauchope, NS Corbally-Stourton.

*Librarians:* JHJdeG Killick, AR Fitzalan Howard, NRL Duffield, AS Ellis.

*Sacristans:* JM Barton, PE Fawcett, EW Cunningham.

*Ante Room:* S-J Kassapian, JH Johnson-Ferguson.

*Dispensarians:* GAP Gladstone, CCE Jackson, JG Jamieson.

*Orchestral Managers:* PT Scanlan, ALP Heath.

*Art Room:* JP Campbell, IS Wauchope.

*Woodwork:* RJ Beatty, SF Evans.

*Office Men:* TJ Howard, RH Tempest.

We were glad to see Fr Justin back again in such good form that he proceeded to inaugurate a number of changes. He persuaded Mr Simon Wright to join the staff and look after the PE and games during Mr Callighan's convalescence. The forms were re-divided up so that Fr Gerald looked after the First Form, Fr Gregory most of the Second, Fr Piers the intermediate group and Fr Bede the top end of the school. In the Chapel we began having voluntary evening Masses so that the boys would have the opportunity of attending Mass as often as they liked. These Masses were modelled on the new Directory on Children's Masses and proved to be very popular. We also acquired a new set of paten-like ciboria, which have proved a successful innovation. In the classroom we managed to introduce even more sets into the curriculum, science was extended lower down the school, and the overhead projector proved a useful teaching aid. Workmen were also busy preparing other changes. After a fortnight the library was able to move into its new, more commodious and better-sited premises, next to the masters' common room. The science room was also being extended and by next term will be larger and even better equipped. The swimming bath was being re-plastered and painted, and the drive in front of the house partially drained and re-surfaced. Even the playing fields were getting a face-lift with the new spiking machine.

Energy was also the keynote out of class. We had two orchestral fixtures with Duncombe Park, more and more time was spent in the woodwork shop, shooting was done by both the fourth and third forms (AHStJ Murray and PT Scanlan coming first respectively), the Upper School were able to go hunting every Saturday, and we went further afield on whole holidays. Of course we still enjoyed our toast and cubbing, but Fr Bede's form were able to go hiking and the fourth form spent a couple of nights out roughing it at Redcar Farm. We also enjoyed the usual feast of films so well chosen by Fr Geoffrey and ably projected by AR Fitzalan Howard.

We did quite well in the Prep School Spelling Competition, coming tenth in the Senior and sixth in the Junior.

That all this could go on against a background of inflation and scarcity of staff speaks volumes for the devotion of our Matron and her staff, who continue against such odds to produce magnificent food and feasts, and to keep the house fresh and beautiful.

In the last week of term we were saddened to hear that Mr Lorigan was having to undergo an operation on both eyes. As we go to press we are delighted to say that all has gone well so far and that the prognosis is good.

## MUSIC

IT happened on 22 March and it was called the Gilling Spring concert. By the time the Winter comes along Gilling will be worth tuning in to because, make no mistake about it, this concert was full of good things. There were 21 items. Seven of these were performed by groups (two orchestras if you please, a piano trio, two string quartets and a wind band). Five bold fiddlers went it alone (Jeremy Wynne, Edmund Craston, Paul Moss, Richard Weld-Blundell, Benedict Bingham). Two cellists (Dominic Moreland and Anthony Heath) were on their own as well; and there were two flute soloists on show (Richard Robinson and Harry Crossley) along with three clarinettists (Matthew Procter, and the duettists Simon Myers and Edward Thomas) and three pianists (Simon Hume, Nigel Finlow, Matthew Fattorini).

The first orchestra was in fine form and at the end played some of Handel's Water Music. Tom Williams was its leader, playing it very cool (and he also led the senior string quartet). It was an orchestra of over 20 consisting of strings, woodwind, brass and percussion and Handel must have thrilled to hear it. The concert opened with the second orchestra. This was a string band of about a dozen fine young men who found it difficult to keep in tune but who were determined to stick together doing it. Indeed, one of the refreshing things about this concert as a whole was the panache with which players would make some really breath-taking mistakes. They knew to a man that he who hesitates is lost.

The piano trio (Edward Gilmartin, Barnabas Richardson, Adrian Dewey) got off to a super false start, backfired a bit en route, and was loved by all. The junior string quartet (William Morland, Edmund Craston, Philip Evans, Dominic Moreland) were all from the First Form and had some wonderful adventures before finally getting home in triumph. The senior string quartet (Tom Williams, Adrian Dewey, Benedict Bingham, Anthony Heath) performed beautifully and will be very good indeed before long. The wind group of four cornets and two clarinets (Andrew Ellis, Edward Cunningham, James Killick, Greville Worthington, Simon Myers, Edward Thomas) brought the house down with Santa Lucia.

All the soloists did well. Particularly outstanding on the day were Paul Moss, who is to be congratulated on his fine intonation and rhythm, and Anthony Heath, who is already a competent cellist.

So it was a real orchestral occasion, and Mrs Bowman must be pleased not only with her pupils' skill but also with their enthusiasm and enjoyment. A large audience was in good form and there was much noisy applause; all very right and proper one felt.

## ART

IN a term which can be counted on to provide scenes of snowbound subjects matter this one proved an exception which was not unwelcome. CL Macdonald continued to make some good careful drawings which were coloured effectively. SF Evans undertook to provide the new library walls with a prematurely sanctified portrait of PT Scanlan—a state of virtue (as far as the art class was concerned) Scanlan managed to maintain all term. JP Campbell also produced a large and satisfactory composition. The encouragement of seeing the work in position will, it is hoped, make others vie for the honour of being "hung" and form the basis for a permanent collection of Gilling Art.

Fr Edgar very kindly gave us some blockboard off-cuts from the college joiners shop; these were used by the boys for doing paintings for the new school library. The most successful ones were done by JP Campbell, S-J Kassapian, JHJdeG Killick, FH Nicoll, and SF Evans.

In the second form good pictures were done by BL Bates, EA Craston, RD Twomey, AD Anderson, AWG Green, PJF Brodie and SJR Pickles. In form one AK Macdonold, AC Bean and MJ Gladstone were the most successful artists.



## CHESS

TWENTY-ONE entered the Championship Tournament, run as usual on the Swiss System. After six rounds FWB Bingham won the cup with 5 points, and the next best in the fourth form was GL Bates. In the third form Moss and Nicoll tied for first place with 4½ points and CL Macdonald came next. The best of the second form was JA Howard, a full point ahead of Gilmartin, D Moreland and W Morland. Even more competed in the ladder competition, based on ranking numbers. Moss and Bingham were over 900, and Gilmartin, GL Bates and Nicoll in the 800s.

## WOODWORK AND MODELLING

SOME good planks of Parana Pine kindly provided by Fr Edgar enabled the senior boys in the school to start making pieces of furniture which included benches, stools, tables, and chests. Some of the best work was done by SF Evans, SA Medlicott, JCM Brodie, AJ Stackhouse, AJ Westmore, AC Dewey, GAP Gladstone, TFC Williams, and JHdeG Killick who always gives his work very careful attention. Others who have done well include JM Barton, TJ Howard, RH Tempest, PG Moss, JEF Trainor, SB Ambury, CMG Procter, PR Horn, and JD Massey who made an excellent butt-jointed small box with a hinged lid. About half the second form managed to complete a boot jack for the woodwork exhibition. The best jobs were done by AF Reynolds, BJ Richardson, JD Hunter, AD Anderson, RJ Kerr-Smiley, DFR Mitchell, and RC Weld-Blundell.

In the modelling room 11 motorised yachts and five gliders reached completion. PR Horn and AF Reynolds did very well to make their Super 60 gliders large enough to be controlled by radio with very little help from the master. The best boats were made by JB Ainscough, CCE Jackson, AS Ellis, and JG Beveridge.

## GAMES

THIS was rather a wet season, but the boys did well in their nine matches by allowing no more than 13 goals to be scored against them; our own goal total of 21 was very satisfactory. The Gilling teams won four matches, lost three, and drew the other two.

The senior team lost their first match against St Martin's at home 2 nil, and then lost again against the same team away 5 nil: we never collapsed, but St Martin's kicked harder and were faster on to the ball. In their three matches against Junior House the senior team had most of the ball, but it was not until we had drawn twice in succession, one all, that we discovered how to complete a good movement by scoring a goal. At 4-1, the final game was a good win for Gilling on the feast day of the captain. Benedict Bingham, who scored two of the goals; the other two were kicked by AJ

Stackhouse and DM Seesio. JCW Brodie was always very fast on to the ball and scored a good goal in one of the drawn matches against junior House. JG Beveridge, the goalkeeper, played with courage, skill and success, and IS Wauchope seldom missed a tackle. RJ Beatty and S-J Kassapian were both useful players. Others picked for the senior team were: CL Macdonald; AHStJ Murray; PJ Evans, TJ Howard, JA Wauchope; MA Bond; PT Scanlan; SF Evans; EW Cunningham.

The junior team under eleven won their first game 8 nil against the combined team of Ampleforth village R.C. and C. of E. Primary Schools. The match was away and with snow on the field it was a slippery game. The two sides appeared to be very evenly matched until JGC Jackson scored our first goal; the others were kicked by the captain CL Macdonald (3); OJJ Wynne (2); EMG Soden-Bird (2). After losing against Bramcote 2 nil confidence was restored again in an excellent return match against Ampleforth village at home which was won 2 nil; our goals were scored by OJJ Wynne and HM Crossley. Others who played for the team were EN Gilmartin; AK Macdonald; PJF Brodie; SA Medlicott; JJ Tigar; WA Gilbey; FR van den Berg; CP Crossley; JBW Steel; EA Craston.

The Junior team under ten played and won the first match in our history against Nawton County Primary School. With Nawton in a winning position after scoring the first goal, JJ Tigar came suddenly into the limelight by scoring five goals in succession. Final result 5-1. The captain, PJ Evans, played a good game as did PJF Brodie. Others in the team not mentioned above were: DJ Cunningham; DCA Green.

Under eleven football colours were awarded to CL Macdonald, SF Evans, JG Beveridge; EW Cunningham; PJ Evans; OJJ Wynne.

Barnes House, captained by Stackhouse, won the Senior House Matches for the second year running; the same house won the Junior, taking the title from Fairfax, who came second.

The arrival of Mr Wright at Gilling was very much appreciated by the boys on the playing fields because he worked so hard and successfully.

## LOCAL HOTELS AND INNS

**The Feversham Arms Hotel, Helmsley** (Helmsley 346).

Small, comfortable hotel with central heating throughout. All bedrooms with radio and most with private bathroom. Traditional English fare. Spanish specialities to order. Bookings preferred for Lunch and Dinner.

**Forest and Vale Hotel, Pickering** (Pickering 2722).

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

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

Sixteenth century house in extensive grounds. Riding, squash available. Fully licensed. First class cuisine. Open to non-residents. Private bathrooms available.

**The Malt Shovel Inn, Oswaldkirk** (Ampleforth 461).

Seventeenth century inn, near to the College and Yorkshire Moors. Bed and breakfast. Bar snacks. Fully licensed.

**Ryedale Lodge** (Nunnington 246).

On the road to Nunnington. A licensed restaurant (G.F.G. rec.) with accommodation, three double rooms with bathroom en suite. Dinner and breakfast served in traditional comfortable surroundings. Bookings only. Closed on Mondays for dinner.

**White Swan Hotel, Ampleforth** (Ampleforth 239)

Evening grills from 7-30 p.m., Wednesday to Sunday. Full à la carte menu. Snacks always available during licensed hours.

## LOCAL TAXIS, CAR HIRE, Etc.

**David Gray, Ampleforth**

(Ampleforth 350). Taxis and driving lessons. Self-drive car hire.

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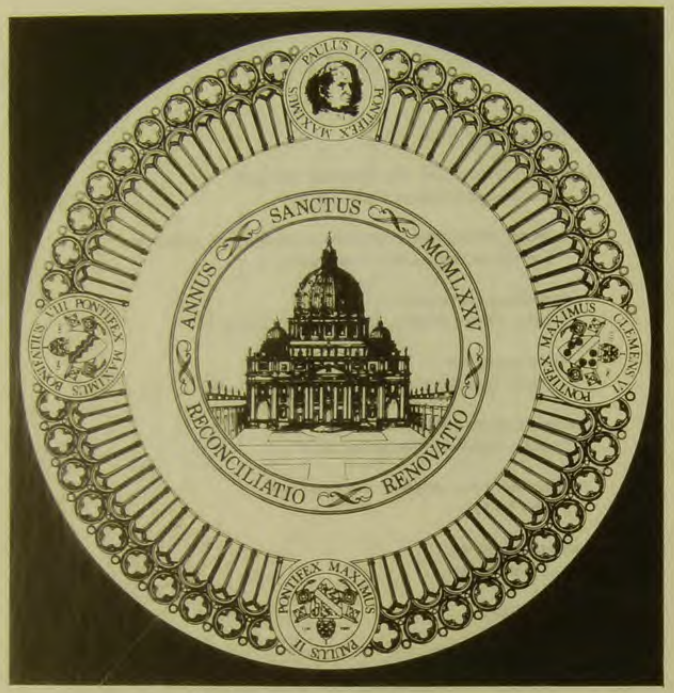


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# THE AMPLEFORTH JOURNAL

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# EDITORIAL: TRIDENTINE MASS

THE Church of Pius XII has been gathering in the last months to reassert itself against the Church of Paul VI, in England and on the Continent. The chosen battle ground is the Tridentine Rite of the Mass (in Latin), what *The Times* in a correspondence through September and into October has labelled "The Traditional Mass". Throughout southern England, and especially in the south-west where there are many retired from among the articulate classes, small cells have grown up of Catholics adamant upon hearing—a well chosen word—the Mass of 1570, rather than participating in the *Missa Normativa* of 1970. They often speak with passion of the martyrs who died for the Pope and the Tridentine Mass, accusing priests who use the new and prescribed rite of disbelieving in Transubstantiation, of evacuating the element of sacrifice and conducting neo-Protestant services; dismissing that rite as "a new liturgy devised not grown, bearing about it the marks of the study not the saint, and already leaking the truths of the Faith at its seams" (*Times*, 13th Sep.); and denigrating its propagators as "the 'ecumenism at all cost' league, to whom most of the truths of the Catholic faith are anyway indispensable when they obstruct the quest for Christian unity" (*Times*, 17th Sep.), and as those for whom "Renewal might be a cover-up for Reformation". They are willing to attack the hierarchy—even the worthiest of veterans in the west country—as neo-Modernists or as silent authority "whose passion must be spent in hunting down the followers of the pre-Conciliar ways" (*Times*, 22nd Sep.). Battle lines are starkly drawn by sentiments such as the following: "The Traditional Mass must be suppressed (and what better time than this Holy Year of 'Reconciliation'?) because it is the Mass of the Traditional Catholic religion; whereas the new Mass is the Mass of the new ecumenical religion that has taken its place. That is the issue; and that is why feelings, on both sides, run high" (*Times*, 26th Sep.).

This new movement to defend a superseded rite of the Church (permitted on occasions, but phased out as a daily norm) has been progressively institutionalised by 70 year old Archbishop Marcel Lefebvre, former Superior General of the Holy Ghost fathers and Archbishop of Dakar, who was a staunch conservative at the Vatican Council and has since accused the Pope of neo-Protestantism, and of surrounding himself with Cardinals who are card-carrying Communists. (The Cardinals' handling of the case at Rome has, in turn, not been without fault.) His anti-aggiornamento campaign forced his fellow French bishops to call for his resignation from the bishopric of Tulle in 1971. He then started his movement, founding Ecône in Switzerland, "un séminaire integriste que l'épiscopat français qualifie aussitôt de 'séminaire sauvage' ", where he has gathered up the young of Europe (mostly in fact French) to train as priests of a former age. Over a hundred students, many with degrees, are studying on a six year course under all the old rigours, at a cost to themselves of £700 per annum, to be . . . what? Priests, not of the Catholic Church (for Ecône is a living act of disobedience to the Pope) but of the Church of Pius XII, or Pius V perhaps. They are, strictly speaking, *extra ecclesiam* in offering a vow of obedience to a resigned bishop starting up

a sect, out of communion with the College of Bishops and with the Pope at the head of it as Bishop of Rome: (as yet, they have not been formally pronounced schismatic). How do they express their priesthood? By clinging to Latin for study and liturgy and the soutane for dress, by making much of rosary recitation, by studying neo-Scholastic theology and notably Aquinas in all winds, and by denying the living progress of the People of God (the Church). Cardinal Marty of Paris has said of them: "On ne forme pas des prêtres pour l'an 2000 avec des méthodes du XVIIIe siècle. Ce n'est pas sérieux . . . les jeunes qui sont à Ecône courrent le risque de s'enfermer dans un secte." How are they trained? Not by study shared with the secular society they will hope to evangelise, but in utter isolation, in long silence and fear of close friendships, by abstract study and severe austerities. Where will they work? Already they are spreading in western Europe, some setting up community cells in England, whose members desert their parishes to hear the old rite daily and weekly in converted barns and village halls, weaving a web of ecclesial infrastructure that competes with the endeavours of the parishes. What it may lead to, if it continues to prosper, is an ecclesial civil war and a revival of all the emotions of recusancy (which split whole families down the middle in their loyalties), at a time when English Catholicism has never been freer nor had more to do in giving an example to a morally degenerating society. How, if the trumpet give such an uncertain sound, shall English Catholicism ever offer anything of real worth to a post-Christian United Kingdom?

The Tridentine Mass is not a cause of the trouble, but a symptom and a shibboleth waved as a rallying banner. There are many such shibboleths waved when confidence wavers and passions run out of hand: in a recent TV interview (*Anno Domini*, BBC 1, 5th/6th Oct.) the aged parish priest of Downham Market uttered some of them when he catalogued the 50 signs of the cross and 25 genuflections in the old rite that have been reduced to half that number; and in referring to that unsettling word "Transubstantiation", the complexity of which most Catholics have never understood. Others have suggested, by the same token, that priests now see themselves acting, not *in loco Christi* at the consecration, but as narrators, so to say; and so forth. The point is not in these details but in the state of mind that wants to give them such unforseeable significance—as though they were evidence of a diplomatic plot between the Secretariat for Christian Unity and the World Council of Churches that the theology of sacrifice should be drained away and that of the Real Presence corrupted. This state of mind has far-reaching roots, resting in some measure in the social and psychological strains imposed by all societies in recent years; resting in an improper understanding of the philosophy of being and the theology of Eucharist; resting in the ignorance of the processes of Church history; resting also in faulty and indelicate (or at least tactless) communication of new conceptualisations by insufficiently responsible men (both thinkers and rulers)—for all of which, perhaps, those who govern the Church in our time must take some blame.

It would in effect take a book, not just a page, to substantiate and illuminate all of this: uncertainty is at the root of it together with fear, fear of change, fear of self-committal, fear of new social demands, fear of what adaptation may call out of older souls now set on course. Suffice it, then, to establish a series of principles which are at issue in what we may call "The Traditional Mass Debate":

1. The Reformation in England brought the bishops (save one, Fisher) out against Pope and Council, whereas the so called "neo-Reformation" is in full support of the Pope and the 21st General Council of the Church. At the Reformation it was the bishops who claimed the right of free conscience and private interpretation, whereas now they are champions of obedience as against private taste, while respecting properly exercised conscience. Cf JOURNAL, Spr 1970, 11f, "the Emergence of Conscience"; Aut 1972, 5-7, "Conscience & Authority".
2. To settle upon the 19th General Council (viz Trent) to the exclusion of the 20th and 21st (Vatican I & II) as finally determinant of the life-thought and custom of the Church, is to fall into the fault of the Reformers who accepted only the first seven Councils. By whose authority and what reason does one draw a line at Trent, the culmination of medieval thought, neither earlier nor later in the Church's developing consciousness; and at a Council not particularly representative of the universal if it is compared with Vatican II, by far the most representative of all Councils so far both locally and categorically? Cf JOURNAL, Spr 1972, 59-68, "What is happening to the Catholic Church?".
3. The recusant martyrs are purported to have given their blood for the Pope and the Tridentine Mass. It is the Pope by whose authority the Tridentine Mass has been replaced for normal use in the Church; and that rite was promulgated in 1570 after the whole of the first generation of martyrs (Fisher, More, the London Carthusians, etc.) had been put to death and the Northern Rising suppressed. Moreover many of the seminary priests themselves mourned the loss of the Sarum Rite after 1570. The martyrs died for no specific rite, but for the reality of the Mass. Cr JOURNAL, Spr 1971, 96f; Sum 1968, 233-40, "The Meaning and Future Development of the Canon of the Mass".
4. The bishop of the diocese is properly the leader of the local Church, in Apostolic succession, and should control its liturgy—and *a fortiori* the celebration of the Eucharist—to whom all priests are answerable in obedience, called as they were from the start to propagate the bishop's work in the local Church when it grew beyond his capacity to do it all himself. If, for instance, Ampleforth (as occasionally happens) wants to have a Tridentine Mass said in public, the Abbot will always first ask the permission of the Bishop of Middlesbrough. Cf JOURNAL, Spr 1970, 13-22, "The Roots of Church Power & Authority"; Aut 1972, 7-10, "The Priesthood"; Raymond E. Brown, "Priest & Bishop" (1971).
5. The Tridentine Mass does not descend in that form from "St Gregory the Great, indeed the time of the Apostles" (pace Fr Peter Morgan from Ecône, *Anno Domini* programme). Prayer forms of the Eucharist were not at first committed to writing at all: the celebrant improvised on a central theme, though it seems probable that certain formulae soon became traditional. The witness of Justin Martyr in 150 (*Apology* I.65f; JOURNAL, Sum 1968, 240) shows how informal early Eucharists were. For a long time there was no complete book containing the whole text of the Mass. Various liturgical rites emerged; and several are still in living use in the Church, for example the Ambrosian Rite from Milan. The oldest known rite, the *Eucharistia Hippolyti* of c215, which scholars judge to be a development of the prayer used in the communities founded by St Paul, is the model for the *Normativa* Canon II.
6. Latin is not an unchangeable sacred language. The tongue of the age of the Apostles, Fathers and first martyrs (of the ten persecutions) was Greek. In c380 St Ambrose, Bishop of Milan, conscious that he was doing what St Paul had instructed, changed the Milanese liturgy into the current vernacular, viz Latin. So a Mediterranean vernacular became the universal in the liturgy, as also in law and administration. It was a matter of common convenience. Cf Christine Mohrmann, "Liturgical Latin: its Origins & Character".

7. The liturgy is not formally static. It is part of the living tradition of the Church, undergoing periodic revision to its contents and to its practice. The years 1570-1965 have been described by a student of western liturgy "the Epoch of Changelessness and Rubricism", when, thanks to the vigilance of the Sacred Congregation of Rites (founded 1588), codified liturgical law was performed with exact uniformity in every corner of the Church. The same is being rekindled now by the spirit of Ecône. Cf JOURNAL, Sum 1970, 45-63, "Increasingly Active Participation: the liturgical movement in this century" (1903-70).
8. The psychological roots of the Tridentine style of liturgy were embedded in the reaction to Arianism, when the Godhead of Christ was overstressed at the expense of his brotherhood ("You are not servants but friends") and his high-priestly mediatorial office. Gradually this stress became more rooted, change was made to the silent recitation of the sacrificial prayer by the priest alone (the bond being severed at the central moment of the Mass between priest and people, who became spectators); altars, which had stood unadorned facing the congregation, were set against the end-wall with reredos or retable to adorn them, with tabernacles, flowers and ornaments upon them distractingly, and with priest interposed between sacred species and people. This was in about 1100, with candles and crucifixes added, the people sinking into awe and ceasing to go regularly to communion, later resorting to a simpliste *devotia moderna* for their piety. Simple faith gave place to simple superstition, as it is in danger of doing again today.
9. *Transubstantiation* has become a shibboleth to cling to in an age when science has given to substance and species many new meanings. The term emerged from twelfth century scholastic use of Aristotelian categories, was employed at the Fourth Lateran Council (1215) and subsequently by Aquinas, and was found to be "apt" as an expression of the Real Presence of Christ in the sacred species (the truth to be affirmed) in a Tridentine declaration. Why it is so strongly defended is that the Anglican Test Act of 1673 demanded a declaration: "I believe that there is not any transubstantiation in the Sacrament of the Lord's Supper, or in the elements of bread and wine, at or after the consecration"—so the word became a banner of martyr-witness. It has returned to apparent dispute in the Windsor Statement on the Eucharist (Cf discussion of the point by Bishop Alan Clark, JOURNAL, Aut 1972, 29f), where the word—though not at all its meaning—was felt to be unuseful in view of its rather battered and bloody history between the Churches. The point is that we are interested, not in changing substance, but in the fact of (not the *how* of) the presence of the person of Christ on the altar under sacramental signs. This is the newer and better focus, person rather than substance: it is a matter of emphasis, not of denial of truths. Cf JOURNAL, Aut 1972, 10-14; esp quotation from the Holy Father's Encyclical *Mysterium Fidei* (1965), sec 46. Also Spr 1969, 4-18, "Transubstantiation & the Real Presence".
10. *Mystery* in sacred practice, prayer and presence, refers not to atmosphere or aesthetics, nor empathy or emotion, nor symbolism in action (not to smoke or whispered words or dim religious light); but precisely to theological reality, what is reserved to initiates and not revealed to the profane (Ma 11.25ff, 13.11, Paul passim). It is highest understanding (*epignosis*) not propagated by theatrical effect, however well intentioned. Cf JOURNAL, Sum 1968, 149-51, "On Mystery".

*Continued on p.30*



# LIBERAL THEOLOGY AND THE DOGMATIC PRINCIPLE

by

REV RODERICK STRANGE, S.T.L., D.PHIL.

The classical notion was that there is but one culture, universal and permanent, to whose norms the semi-educated might aspire. The modern notion is empirical; that changing values inform a way of life in a process of slow development and rapid dissolution (cf Dr Arnold Toynbee). Where the classical notion prevails, as the Jesuit theologian Fr Bernard Lonergan has observed, theology is conceived as a permanent achievement—and then one can only discourse upon its nature. Where the empirical notion prevails, theology is regarded as an ongoing process—and one writes on its method. The dogmatic principle falls into the first view of life, the liberal principle into the second: one wants to settle to creeds and formulas, the other wants to provide a framework for collaborative creativity.

The two essays which follow, the latter a review article, are grouped together because they both revolve around the distinction between the dogmatic principle (which supposes a settled mind in peaceful possession) and the need for ongoing theological enquiry (which supposes the questing mind, searching further, wider and deeper). Taken to excess, the first descends into antiquarianism and shaking of shibboleths culled from another generation, the second to latitudinarianism and remaking of doctrine for each successive generation. The two principles are indispensable one to the other, as controls in their operations and as the life force of the other—as bones unto flesh, or muscles to blood-flow. To overplay one is to endanger the other, and then the whole.

The author is known to us from his article in the last Spring JOURNAL entitled "Newman on Infallibility: 1870 and 1970", which stands in direct relationship to the problem here discussed. Fr Strange has recently completed a doctoral thesis at Oxford on "Newman's understanding of Christ and his personal presence in the believer": he is now assistant priest on Merseyside.

## I. NEWMAN AND LIBERALISM

MOST people recognise that the Roman Catholic teaching on papal infallibility is a major obstacle to the reunion of Christians; an earlier article expounded Newman's position as an interpretation of the doctrine which could perhaps recommend itself to Catholics and non-Catholics alike.[1] However, it would be wrong to suppose that infallibility is the only major difficulty which needs to be overcome. There is another: the Anglican teaching of comprehensiveness. One of the best recent accounts of this teaching is to be found in the "Lambeth Conference 1968 Resolutions and Reports", which stated:

> In the face of God's majesty and love we often feel called to pursue a middle way, not as compromise but as a positive grasp of many-sided truth. We have come to value reason and tolerance and to be comprehensive even at the expense of strict logic. We are prepared to live, both in fellowship and in tension, with those who in some points differ from us.[2]

The recognition of mystery, the emphasis on freedom of thought, the stress on a wide range of opinion, the courageous acceptance of tension and, underlying these, the concern with persons expressed in terms of fellowship are obviously all admirable qualities. Their value and importance will become apparent later. Moreover, true comprehensiveness is not the excuse for obscurity that

[1] See Roderick Strange, "Newman on Infallibility: 1870 and 1970", THE AMPLEFORTH JOURNAL LXXX (Spring, 1975), pp. 61-70.

[2] "Lambets Conference 1968 Resolutions and Reports" (London, 1968, p. 141. For a fuller account of comprehensiveness see A. M. Allchin, "Comprehensiveness and the Mission of the Church", *Theology* LXXV (1972), pp. 618-631.

its critics sometimes suppose. The Lambeth Quadrilateral of 1888, one of the most influential statements of comprehensiveness, dwelt upon "The Holy Scriptures of the Old and New Testaments, . . . The Apostles' Creed, . . . The Nicene Creed, . . . The two Sacraments . . . The Historic Episcopate . . ."[3] In other words, comprehensiveness is established firmly on the twin foundations of Scripture and the primitive agreed Christian tradition, with the understanding always that the tradition must conform to the teaching of Scripture. And whatever Roman Catholics may wish to add to this account of Christianity, there is nothing in it which requires their dissent.

All the same, what may make Catholics anxious is the fear that the tension which is appropriate in matters of opinion will spread to dogma as well.[4] They will be worried that, just as infallibility may creep and paralyse opinion as dogma, so comprehensiveness, creeping in the opposite direction, may treat dogma as opinion. Naturally such an exercise of comprehensiveness would be as offensive to most Anglicans as the corresponding use of infallibility is repellent to most Catholics. But fears can easily be aroused, whether justified or not. For example, Catholics may notice the claim of Dr Maurice Wiles that for anyone convinced of the conclusions of modern scholarship, "it is no longer possible to regard even the formal pronouncements of the undivided Church as normative in any strong or binding sense".[5] Such a view, it may be said, paves the way for a re-appraisal of dogma as theological opinion. And more recently Wiles has referred to the way "Roman Catholic theologians have distinguished between dogma where absolute acceptance is called for and theology where a wide degree of variety is allowable". Then he has asked: "But is such an approach any longer either possible or desirable?"[6] And Catholics will be apprehensive, because in their view once dogma can be treated as opinion, judgments about its truth or falsehood will be out of place: Athanasius might be preferred to Arius, but no-one will be able to say that Arius was in error. Thus Catholics may suspect that by a process of creeping comprehensiveness there could be introduced into the Church's faith elements which would undermine and destroy it. Of course, comprehensiveness, properly speaking, should not creep any more than infallibility. But were it to do so, as Catholics sometimes fear, it would touch on dogma. And then it would resemble nineteenth century Liberalism which, according to Newman, was "inconsistent with any recognition of any religion, as *true*".[7] Anglicans themselves are aware of this danger. Canon A. M. Allchin has noted that if Anglicans fail to affirm "the necessity of unity in faith", their "doctrinal comprehensiveness could too easily

[3] "Lambeth Quadrilateral" (1888). For the full text see F. L. Cross and E. A. Livingston (eds.), "The Oxford Dictionary of the Christian Church", 2nd edition (Oxford, 1974), p. 795.

[4] In dogma too, of course, there are occasions when a certain tension is not only fitting, but necessary. The Nicene Creed and the Chalcedonian Formulation, for example, are statements made "at the expense of strict logic", and as such are referred to as illustrations of comprehensiveness. This acceptable comprehensiveness in dogma, however, really amounts to respect for the mystery and the rejection of rationalism. Despite first appearances, it is distinct from the tendency to introduce into the dogmatic sphere the kind of conflicting opinions which are appropriate once pluralism in theology is taken seriously.

[5] Maurice Wiles, "The Study of Christian Doctrine", in F. G. Healey (ed.), "Preface to Christian Studies" (London, 1971), p. 159.

[6] Maurice Wiles, "Theology and Unity", *Theology* LXXVII (1974), p 5.

[7] Quoted in Wilfrid Ward, "The Life of John Henry Cardinal Newman" II (London, 1912), p. 460.



appear as a mere tolerance of divergent opinions, a pragmatic indifference to questions of truth".[8]

Few words lend themselves to misunderstanding so readily as Liberalism. And few people have suffered from that misunderstanding so much as Newman. He has been attacked for his protests against it and attacked again for giving it support. The purpose of this article is to uncover what his attitude towards Liberalism really was. In the process it may also be possible to see comprehensiveness in its true perspective and quieten the fears which it may arouse among Catholics.

## I

When Newman went to Rome in 1879 to become a cardinal, he took the opportunity, while accepting the honour, to state his lifelong hostility to Liberalism. This was his famous *biglietto* speech. He declared: "I rejoice to say, to one great mischief I have from the first opposed myself. For thirty, forty, fifty years I have resisted to the best of my powers the spirit of Liberalism in religion." He described it as "an error overspreading, as a snare, the whole earth", and hoped it would not be considered out of place if he renewed "the protest against it which I have made so often".[9]

This self-portrait matches the one given in the *Apologia*. There he had written: "From the age of fifteen, dogma has been the fundamental principle of my religion: I know no other religion; I cannot enter into the idea of any other sort of religion; religion, as a mere sentiment, is to me a dream and a mockery."[10] And the corollary of this adherence to dogmatic Christianity was anti-Liberalism. He was explicit on the point: "my battle was with liberalism; by liberalism I mean the anti-dogmatic principle and its developments".[11] For Newman it was characterized chiefly in two ways. The first was the tendency of freedom of thought, which he welcomed as good, to become licence of opinion when it was exercised on subjects beyond its scope. Thus he called Liberalism "the mistake of subjecting to human judgment those revealed doctrines which are in their nature beyond and independent of it, and of claiming to determine on intrinsic ground the truth and value of propositions which rest for their reception simply on the external authority of the Divine Word".[12] This tendency he described as the pride of reason, a phrase he associated particularly with his former mentor and friend, Richard Whately. The second characteristic was the position which looked upon all dogmas as nothing more than human authorities. Consequently they were seen not as properly religious truths, but rather, as trinitarian controversy suggests, as the "mists of human speculation".[13] Such an attitude to dogma according to Newman implied indifferentism. He commented on it in his *biglietto* speech: "Liberalism in religion is the doctrine that there is no

[8] See Allchin, "Comprehensiveness and the Mission of the Church", p. 625. Allchin continued: "Every Anglican who has taken part in ecumenical discussions will be aware that this is how our tradition looks at times to even friendly observers from other traditions. And we should surely be less than honest with ourselves if we did not acknowledge that there is a real danger in our tradition at this point, the danger that our comprehensiveness should become static and complacent."

[9] Quoted in Ward, *op. cit.*, p. 460.

[10] J. H. Newman, *Apologia pro Vita Sua* (London, 1895), p. 49.

[11] *Ibid.*, p. 48.

[12] *Ibid.*, p. 288.

[13] See R. D. Hampden, "The Scholastic Philosophy considered in its relation to Christian Theology", Bampton Lectures, 1832 (Oxford, 1833), p. 146.

positive truth in religion, but that one creed is as good as another, . . ."[14] He connected these ideas especially with R. D. Hampden, who was perhaps his principal theological opponent in Oxford in the 1830s.

Of course, the account he gave of Liberalism, particularly in the *Apologia*, was mainly historical.[15] All the same, there is definite evidence that his essential position remained unaltered, his opposition never wavered. The evidence is to be found in the correspondences in which he became involved when biographies of both Whately and Hampden were produced by their daughters.

Jane Whately wrote to Newman in 1865 about the one exchange of letters between her father and himself after her father had left Oxford for Dublin. She said she had two letters of Whately's, but only one from Newman. Newman sent her his second letter with the request that she should publish either her father's side of the correspondence alone, or both his letters as well.[16] In the event she went abroad, left the finishing of the work to others and only the first three letters were printed. Newman described his own as "like a wild elephant between two tame ones".[17] However, he tried to guard against the assumption that he had not replied the second time by publishing all four letters as an appendix in later editions of the *Apologia*.[18] There it is possible to read the frank discussion of their differences between Whately and himself. More particularly, Newman's letters contained protests against the Liberalism which he felt Whately had encouraged. And he used the phrase "pride of reason", which he was to use again in the *Apologia* itself.[19] The care he took to vindicate his position demonstrates the importance he attached to it still.

The second case was even more explicit. When Henrietta Hampden produced a memoir of her father in 1871, her references to Newman were kind and considerate, and Newman wrote to thank her. At the same time, he took the opportunity to confess that, "till your work appeared, I was in some anxiety as to the duties to which I might be called in the defence of great and sacred principles, held by me now as firmly as ever".[20] And later the same year when he republished his essay, "Apostolical Tradition", from July 1836, in which he had opposed Hampden's views, he remarked that the teaching of the essay was, "on the whole, so consonant with what I should write upon its subject now".[21] Here too, therefore, is evidence that his opposition to Liberalism did not change. What he stated in Rome in 1879, he had laboured for in Oxford in the 1830s; and between those dates he

[14] Quoted in Ward, *op. cit.*, p. 460.

[15] See Newman, *Apologia*, p. 297.

[16] See Newman, Letter to E. Jane Whately, 24th September, 1865, in C. S. Dessain (ed.), "The Letters and Diaries of John Henry Newman" XXII (London, 1972), pp. 58-59. Volumes cited hereafter as *L.D.*

[17] Newman, Letter to Sir Frederic Rogers, 12th February, 1869, *L.D.* XXIV, pp. 214-215.

[18] See Newman, *Apologia*, pp. 380-387. His plan did not work perfectly. Both Geoffrey Faber and R. D. Middleton have supposed there was no answer to Whately's second letter. See Faber, "Oxford Apostles" (London, 1933), p. 326, and Middleton, "Newman at Oxford" (London, 1950), p. 47.

[19] See Newman, *Apologia*, pp. 382, 287.

[20] Newman, Letter to Miss Hampden, 26th March, 1871, *L.D.* XXV, p. 306.

[21] J. H. Newman, "Essays Critical and Historical" I (London, 1897), p. 137.



championed faithfully the dogmatic principle and resisted the religious liberalism that would undermine it.[22]

## II

It is a common fear that such strict adherence to the dogmatic principle will degenerate into dogmatism. Whatever may cause that fear where other people are concerned, it is unfounded in Newman's case. As an Anglican he was firm because he saw the need to uphold dogma as a struggle for its survival. But he was not extravagant. Indeed, one of his university sermons, "Wisdom, as contrasted with Faith and with Bigotry", is proof that he recognised the dangers of dogmatism, its narrowness and its blindness to its own ignorance.[23] And once he had become a Catholic, where he felt the place of dogma was assured, he opposed extremism as strongly as he had opposed Liberalism before. His attitude during the controversy over the Pope's infallibility is an obvious, but not an isolated, example. The final section of the *Apologia* was composed partially to counter-balance Catholic extremism. Acton had written asking him to throw light "on the difficulty which many seem to feel in the practice of proscribing truth and positively encouraging falsehood in the Church".[24] And Newman replied: "you may be sure I shall go as far as ever I can."[25] Similarly, in 1865, he tried to set in train a course of events that would trim W. G. Ward's excesses on the Syllabus of Errors and the encyclical, *Quanta cura*. He proposed to write to *The Weekly Register*, which had published a letter from Ward containing the sentence, "Now the recent Encyclical and Syllabus are beyond question, the Church's infallible utterance." He was going to comment, "I beg leave to say that I do not subscribe to this proposition."[26] In the event he was advised against this action as likely to do more harm than good in the circumstances of the time.[27] He set the record straight in his "Letter to the Duke of Norfolk" nine years later.[28] And again, the argument of his "Letter to Pusey" revolved largely around the need to distinguish between the traditional attitude to Mary, common among the early Fathers and expounded by the great theologians, and the extravagances of some later devotional writers.[29] Time after time the same pattern was being repeated: established dogma was upheld strictly, but always in a gentle, minimizing way.

However, minimalism is one thing and Liberalism another. Newman's opposition to extravagance never became carelessness about dogma itself. And were the modern spirit of comprehensiveness to embrace dogma as well as theology, he would no doubt warn against it as a revival of the old Liberalism.

[22] There is not space to discuss the accuracy of Newman's judgment on Whately's and Hampden's views. Here it may be sufficient to remember that his opposition to Whately was never personal. As to Hampden, at the time his interpretation was said to be garbled, and more recently Dr Owen Chadwick has called it one-sided. (See "The Victorian Church" I, 3rd edition (London, 1971), p. 116). The most fascinating reply to these charges can be found in Dr Maurice Wiles's latest book, "The Remaking of Christian Doctrine" (London, 1974), where the principles Hampden expounded are followed through to the conclusions Newman foretold. See below.

[23] See J. H. Newman, "Oxford University Sermons" (London, 1872), pp. 294-311.

[24] See John Acton, Letter to J. H. Newman, 10th April 1864, *L.D.* XXI, p. 94.

[25] Newman, Letter to John Acton, 15th April 1864, *L.D.* XXI, p. 94.

[26] Newman, Letter to Henry Bittleston, 29th July 1865, *L.D.* XXII, p. 19.

[27] Newman, Letter to Henry Bittleston, 4th August 1865, *L.D.* XXII, pp. 22-23.

[28] See J. H. Newman, "Certain Difficulties felt by Anglicans" II (London, 1876), pp. 262-298.

[29] See Newman, Letter to E. B. Pusey, 31st October 1865, *L.D.* XXII, pp. 89-91.

## III

All the same, Newman recognised that Liberalism was not evil in itself. When it became the "pride of reason", he saw that it could do great damage, but in its proper place, as freedom of thought in matters of opinion, he saw it as good and said so.[30] Even in his *biglietto* speech he dwelt on its better qualities as well.[31] And he noted in his appendix on Liberalism in the *Apologia* that both Montalembert and Lacordaire, with whom he felt in sympathy, regarded themselves as Liberals; but he hesitated to describe himself in the same way. Others have not been so reluctant. Bernard Reardon has called him a Liberal "in a relative sense",[32] and elsewhere the description has been an accusation.

In 1971 Harold Weatherby published an article called "Newman and Victorian Liberalism", and gave it the sub-title, "A study in the failure of influence".[33] He argued that Newman had failed to influence modern Christian literature as he might have done, and found the reason for this in Newman's "Liberal philosophical presuppositions" which isolated him "from the later poets who might be said to have learned his doctrine but, at the same time, to have embraced a medieval rather than a Victorian approach to that doctrine". He instanced among others Hopkins and Eliot, and concluded: "Indeed, we are left with the inescapable conclusion that Newman's philosophical positions have been more easily assimilated by sceptics like Arnold and Pater and by liberal theologians of the present century (nor should we forget the Modernists) than by orthodox Christians like Hopkins and Eliot."[34]

That at least is the accusation. But when the criticism on which it is based is examined, it proves to be unsatisfactory. Positively, Weatherby complains that Newman was not a metaphysician, which is true but irrelevant, like regretting that *Middlemarch* was not written as an epic poem. Negatively, he feels that Newman pandered to the Victorian Liberalism which has been shown up as sterile and fragmentary. The evidence supplied for this view, however, is centred on Newman's use of the economy, which is far more complex than Weatherby has realized,[35] on his Platonism, which he has simplified, without noticing his Aristotelianism,[36] and on his concern for the invisible world, in which he has ignored Newman's sacramentalism and so missed the fact that for Newman nature is not just the veil of the unseen world, but that both worlds, visible and invisible, are parts of the one, whole reality.[37] Nevertheless, Weatherby was right in saying that Newman used the

[30] See Newman, *Apologia*, p. 288.

[31] See Ward, *op. cit.*, p. 462.

[32] Bernard M. G. Reardon, "Richard Simpson and English Liberal Catholicism", THE AMPLEFORTH JOURNAL LXXIX (Spring, 1974), p. 13.

[33] See Harold L. Weatherby, "Newman and Victorian Liberalism: a study in the failure of influence", *Critical Quarterly* XIII (Autumn, 1971), pp. 205-213. Since writing this article Weatherby has expounded his views at length in his book, "Cardinal Newman in his Age" (Vanderbilt U.P., 1973), but the stimulus of his criticism is perhaps evident more in the article than in the book.

[34] *Ibid.*, pp. 206-207.

[35] See R. C. Selby, "The Principle of Reserve in the writings of John Henry Cardinal Newman", unpublished B.Litt. thesis (Oxford, 1973), pp. 70-80. [Since published 1975, OUP 110 p. £5: see review at end of this article.]

[36] See David Newsome, "Two Classes of Men: Platonism and English Romantic Thought", (London, 1974), pp. 71-72.

[37] J. H. Newman, "The Invisible World", *Parochial and Plain Sermons* IV (London, 1868), pp. 200-213. See also A. M. Allchin, "The Theological Vision of the Oxford Movement", in John Coulson & A. M. Allchin (eds.), "The Rediscovery of Newman" (London, 1967), pp. 52-55.



characteristic modes of thought common to his liberal and secular contemporaries. Furthermore, while it is true that Newman opposed Liberalism when it meant a licence of opinion which explored matters beyond its competence, he welcomed it when it meant the freedom to investigate open questions in theology and to uncover the limits of dogmatic definitions. The key distinction was not so much between dogma and philosophy as between dogma and theology.

In 1867 Newman wrote a letter to an unknown correspondent who may have been Henry William Weltch, a young man whom he had taken in at Littlemore and coached in the Classics. He had been asked to account for "the vagueness and obscurity of dogmatic language". His reply led him to contrast dogma and theology. He observed: "I think you confuse theology with dogma." Dogmas, he pointed out, are stated in simple propositions, for example, "there is One God", "Jesus Christ is God", "Jesus Christ is man"; these can be understood, in some degree at least, even by those without proper education. Theology, on the other hand, "is for the learned and is scientific and difficult". It takes place when the dogmatic propositions are compared together and examined. It is "the answer or the correlative to the inquiring mind".[38] Theology is the business of rigorous investigation. Nor should it be imagined that Newman adopted this viewpoint only after he had received some rough handling from the Roman authorities. The same ideas are included in his 1836 Tract against rationalism in religion. He described this rationalism as the treatment of a divinely revealed truth as though it had come from man rather than God. But he still permitted the enquiring mind great scope: the revelation could be rejected if the proofs in its favour were judged to be insufficient; even when recognized as divine, its meaning could be investigated, its language interpreted and its doctrines used to enquire into its divinity; it could be linked and compared with previous knowledge, its parts could be brought into dependence on each other, its mutual relations traced and pursued to their legitimate conclusions.[39] Strict adherence to dogma should not be allowed to shackle theology.

Moreover, for Newman, theology was not merely important or significant; it was also a natural activity for the Christian. He explained the point to W. G. Ward. Ward had written to thank Newman for the kind, personal remarks he had made about him in his "Letter to Pusey". And then he had added: "I need not say how keen a grief it is to me that we are thrown more and more into the position of opponents."[40] Newman replied the next day and, after thanking Ward in his turn, continued: "I do not feel our differences to be such a trouble, as you do; for such differences always have been, always will be, in the Church, and Christians would have ceased to have spiritual and intellectual life, if such differences did not exist."[41] In other words, he felt that theology and its conflicts were not something the Christian could safely be without. And his own work is studded with questioning. Three examples may illustrate his involvement.

There was the occasion in 1860 when he discussed with a correspondent, E. A. Wilson, whether the divine Person of the Son had suffered. He came to the conclusion that while the divine Person as such did not suffer, he was affected by virtue of his intimate union with his humanity.[42] More significant

[38] Newman, Letter to an unknown correspondent, 4th February 1867, *L.D.* XXIII, p. 51.

[39] See Newman, "Essays Critical and Historical" I, p. 32.

[40] W. G. Ward, Letter to J. H. Newman, 17th February 1866, *L.D.* XXII, p. 157, n.1.

[41] Newman, Letter to W. G. Ward, 18th February 1866, *L.D.* XXII, p. 157.

[42] See Newman, Letters to E. A. Wilson, 4th June and 5th July 1860, *L.D.* XIX, pp. 355-357, 381-382. See also the discussion in Roderick Strange, "Newman's Understanding of Christ and his Personal Presence in the Believer", unpublished D.Phil. thesis (Oxford, 1974), pp. 168-172.

here, however, is the note Newman made when copying out the correspondence seventeen years later: "Did the Divine Person suffer pain? (N.B. I can't answer this question to this day, and have always dreaded it, even before this letter [Wilson's] came to me. I asked Dr Russell once and he answered at once 'Yes certainly, the acts of His two natures are referred to His Person—' There it is, 'referred—' and so Petavius 'are to be *accounted*' etc. I want an answer, yes or no.)"[43] The blunt note exemplifies Newman's unwillingness to accept conventional answers which failed to measure up to the question asked. When he was not satisfied, he preferred to leave the matter open. In passing, it might be added that Dr John Robinson's comment about Newman retaining "the static doctrine of the two natures with its presupposition of divine immutability and impassibility", stands in need of qualification.[44]

Another feature of Newman's theological involvement was his concern for the *schola theologorum*, which he regarded as crucial for the intellectual health of the Church.[45] Consequently he examined different viewpoints and it is noteworthy that, when considering the incarnation, he showed a distinct preference for Scotism. Thus, in one of his "Discourses to Mixed Congregations", he taught: "He [the Son] purposed even in man's first state of innocence a higher mercy, which in the fulness of time was to be accomplished in his behalf."[46] And when Faber questioned him about it by letter, he replied plainly: "Certainly I wish to take the Scotist view on that point . . . as I understand the Scotist view it simply is, that He would have been incarnate, even had man not sinned—but when man sinned it was *for* our redemption . . ."[47] This preference for Scotism is the more interesting in the light of Weatherby's remarks about his influence on Hopkins. After acknowledging Hopkins' debt to Newman as the one who received him into the Roman Catholic Church and later encouraged him to become a Jesuit, he continued: "However, Hopkins learned his theology from Scotus, not from Newman; both as theologian and as poet Hopkins embraced the Scholastic metaphysics of which Newman remained sceptical and surprisingly ignorant."[48] Certainly Newman did not teach Hopkins his theology, but perhaps he was not so sceptical nor so ignorant as Weatherby has supposed.

The last example can be treated quite briefly, Newman's enquiry into the doctrine of papal infallibility. Here too he felt no inhibition about testing its limits and interpreting its significance. The question has been studied already separately,[49] yet it deserves mention again on account of an instructive coincidence. At the very time Newman was reassuring people about the conciliar Decree and proposing a minimalist interpretation, he was also writing to Henrietta Hampden about the "great and sacred principles, held by me now as firmly as ever".[50] No contradiction was involved. In the first place, he was exercising theology's legitimate freedom to investigate; in the second, he was championing the principle of dogma. But the coincidence

[43] Quoted in *L.D.* XIX, p. 355, n.5.

[44] See John A. T. Robinson, "The Human Face of God" (London, 1973), p. 207.

[45] See Strange, "Newman on Infallibility", pp. 67-69.

[46] J. H. Newman, "Discourses to Mixed Congregations (London, 1871), p. 298; see also pp. 321-322.

[47] Newman, Letter to F. W. Faber, 9th December 1849, *L.D.* XIII, p. 335.

[48] Weatherby, "Newman and Victorian Liberalism", p. 206.

[49] See above, n.1.

[50] Newman, Letter to Miss Hampden, 26th March 1871, *L.D.* XXV, p. 306.



implies more than that, for the chance introduction of Hampden's name at this juncture is a sure guarantee that for Newman commitment to rigorous theological enquiry was fully compatible with adherence to the dogmatic principle.

At this point, too, comprehensiveness can be seen to advantage and Catholics reassured. Its value is apparent in various ways. In the first place, its real acceptance as a principle in theology could counteract any undue weight being given to a single system and so safeguard the *schola theologorum*. But it can do more than that. Nowadays theologians are beginning to recognise that the pluralism which faces them amounts to far more than the old diversity of the Schools. So many different factors are involved, such as new starting-points, fresh presuppositions, strange material and the new pluralism in philosophy, not to mention the need to keep in touch with modern branches of science and the liberal arts. Reflections on all these makes plain the truth of Karl Rahner's remark that "The quantitative increase in theological pluralism over the centuries has produced, as it were, a qualitative mutation. The present pluralism is quite different from the old pluralism".[51] True comprehensiveness, faithfully observed, with its insistence on freedom of thought and ready acceptance of tension, provides a framework for coming to grips with this new situation and encourages in fact something which has been welcomed among Catholics more in theory than in practice. And besides, comprehensiveness can be an asset in another way, owing to its concern with persons, for it could act as a useful antidote to the *odium theologicum* which is aroused all too easily when theologians debate with one another.

Before concluding, one final point should be considered. It may be argued that Newman's position of resisting Liberalism when it touched on dogmatic faith and welcoming it in theology, presupposed a clear-cut distinction which does not always obtain. That is true. Nor should the complexity of the relationship between theology and dogma be underestimated. To do it justice, however, the question requires separate treatment. Here, in view of the new pluralism, it may be enough to observe that adherence to dogma, which follows the discovery of some truth, implies no greater restraint upon scholarship than, in a different context, commitment to a wisely judged choice implies loss of freedom. The freedom retained by forever suspending judgment cannot be compared with the freedom won by faithfully upholding a sound decision. Similarly, scholarship is not handicapped by grasping truths, however limited; on the contrary, deeper levels of understanding become accessible.

## IV

Not long ago Fr Anthony Meredith summed up Newman's "perennial fascination" when he spoke, amongst other things, of his "successful attempt to combine in one person a reverence for dogmatic formulae with a belief in discussion".[52] This study of Newman's view on Liberalism has been found to endorse that judgment. His adherence to the dogmatic principle never slackened, yet he combined it with an abiding commitment to theological enquiry. It is a rare combination. Most people prefer the relative simplicity of rigid dogmatism (whether to left or right) or radical openness. At the same

[51] Karl Rahner, "Pluralism in Theology and the Unity of the Church's Profession of Faith", *Concilium* VI, no. 5 (June, 1969), p. 49; see also pp. 50-51. [This article was summarised in the Editorial of this JOURNAL, Spring 1970, pp. 6-8.]

[52] A. Meredith, review of "Newman's Journey" by Meriol Trevor, in *The Month*, vol. CCXXXV, no. 1285 (September 1974), p. 715.

time, men pride themselves today on living in a world come of age. Perhaps Christian maturity is to be found at least in part by joining dogmatic faith and free discussion together. Certainly that is what Newman's example suggests. It would not be easy, but it would favour ecumenism. With Newman, the difficulties and anxieties commonly associated with infallibility and comprehensiveness are smoothed away, as each finds its proper place in his outlook. If more people could share that outlook, the way ahead to unity might well be a good deal clearer.

## II. THE REMAKING OF CHRISTIAN DOCTRINE: A PRECEDENT

### I

THE publication of Dr Maurice Wiles's Hulsean Lectures under the title, "The Remaking of Christian Doctrine", drew from the *Church Times* an article which enquired, "Doctrine remade—or destroyed?"[1] It is not a query about which Dr Wiles appears to have any qualms. He himself acknowledges that some may wonder "whether the kind of changes advocated constitute a *remaking* rather than an unmaking" of Christian doctrine.[2] And no doubt that is the question on which theologians will take issue. Their studies will have to assess the criticisms of orthodox belief which have been presented here and then they will have to examine the position which has been offered as an alternative. But this article is not concerned with these matters as such; still less will it attempt to decide whether the judgment to be passed on the book should be favourable or not; rather it will try to place what Dr Wiles has written into a historical setting which may prove to be illuminating when the time for judgment comes. Moreover, to achieve this, it will be necessary to consider not only this recent book, but his earlier work as well, for example, "The Making of Christian Doctrine", and the various articles on central dogmas, the Trinity, christology and soteriology, which he has been writing for some years.

### II

One of the main conclusions reached by Dr Wiles in his book, "The Making of Christian Doctrine", was that "objectification is proving itself today to be an unworkable concept".[3] And on another occasion he has argued that, in so far as theology moves away from the idea of revealed religion as its subject matter and regards the tradition as furnishing it with clues rather than sources, it finds its essential subject matter in the contemporary world.[4] Furthermore, speaking generally, it seems fair to say that his articles have been designed to show two things. First, they show how the doctrine under review was formulated. They are examples of what he has described himself: "Historical study not only attempts to understand the early doctrinal affirmations in terms of their own cultural and religious settings; it also enquires how they were arrived at, by what processes (political and intellectual) some particular statements came to be accepted and others rejected."[5] Secondly, they demonstrate how the method employed in the formulation of dogma was one which would often be questioned today, and is no longer available to modern scholarship. Wiles has commented: "This investigation [that is, the historical study of Christian dogmas] has led some Christians at least to the view that the methods used in the determination of those doctrines are not at every point methods with which we can identify ourselves today, and also that, even within the terms of their own avowed intentions and methods, not every decision was such as would seem to be wholly justified." And at once he went on: "For anyone convinced of such conclusions, it is no longer possible to regard even the formal pronouncements of the undivided Church as normative in any strong or binding sense." And he concluded that if such is, "in varying degrees, the judgment of a wide range of Christian scholars, then it is clear that it is the understanding of Christian doctrine as being constituted by the affirmations of the creeds and the general councils which will have to be abandoned".[6]

This general position provides the foundation for the view built up and expounded in the Lectures. There Wiles has stressed that certainty derived from scripture or the tradition is unavailable today. He has also concluded that there are no reliable tests for determining whether a contemporary belief has developed legitimately or not, and he has discounted even the guidance of the Spirit. In his view, by itself the Spirit can be used to legitimate anything or nothing, and as the Spirit of Jesus it can mean only a return to the hermeneutical task surrounding the scriptural witness to Jesus. Consequently, the Christian must seek to respond to God through Christ "in prayer and worship", "and if we take seriously our own limitations and our own fallibility, we must then affirm what seems to us to be true. We have to take our stand there; we can do no other".[7] There are, therefore, no tests, no rules for discovering the truth; nothing is certain; there is just man, limited and fallible, groping with inadequate sources; in the circumstances he can only affirm what seems to him to be true at the time.

Such a position will probably startle many Christians. David Edwards has observed: "In most men's theology there is one blessed plot sheltered from scepticism. Not so here! . . . Dr Wiles is determined to stay exposed to the icy winds."[8] But what may startle students of nineteenth century theology is not so much the novelty of the view presented as its familiarity. The noting of logical flaws in the formulation of dogmas, the rejection of their objective status and the denial to them of normative value amounts to a position strikingly similar to that held by Renn Dickson Hampden, who was himself appointed as Regius Professor of Divinity at Oxford almost a hundred and forty years ago. The resemblance is apparent, though unspecified, in Hamish Swanston's recent book, "Ideas of Order", which deals, as its sub-title states, with the mid-nineteenth century renewal of Anglican theological method. In the section devoted to Hampden, Swanston has described the context of his work as the desire to formulate a fresh apologetic, and the fundamental characteristic of his theology as its patience of examination by the theologian-

[1] David L. Edwards, "Doctrine Remade—or Destroyed?", in the *Church Times*, 19th July 1974, p. 11. Dr Wiles's book is published by SCM Press, 150 p., £2.50.
[2] Maurice Wiles, "The Remaking of Christian Doctrine" (London, 1974), p. 103.
[3] Maurice Wiles, "The Making of Christian Doctrine" (Cambridge, 1967), p. 175.
[4] Maurice Wiles, "Jerusalem Athens and Oxford", An Inaugural Lecture (Oxford, 1971), p. 20.
[5] Maurice Wiles, "The Study of Christian Doctrine", in F. G. Healey (ed.), "Preface to Christian Studies" (London, 1971), p. 158.
[6] Wiles, "The Study of Christian Doctrine", pp. 158-159.
[7] Wiles, "The Remaking of Christian Doctrine", p. 13-14.
[8] Edwards, "Doctrine—Remade or Destroyed?", p. 11.

scientist.[9] From what has been said already, it seems likely that both of these would engage Dr Wiles's sympathy. And closer inspection of Hampden's Bampton Lectures of 1832 reveals the link between their approaches in more detail.

Entitled "The Scholastic Philosophy considered in its relation to Christian Theology", these lectures became the focal point for one of the chief battles of the Oxford Movement. The story is well known and need not be told again here.[10] Their theme was the influence which has been exerted by Scholasticism on Christian theology, an influence which Hampden believed to be wholly evil.[11] Indeed he stated that Scholasticism embodied "the evil of a Logical Theology".[12]

In the central lectures he reviewed the doctrines of the Trinity and the incarnation, predestination and grace, justification, the moral philosophy of the schools, and the sacraments. He concluded that the difficulties which arose were mainly logical. Thus he wrote: ". . . the principal, if not *the only, difficulties* on the doctrine of the Trinity, arise from metaphysical considerations—from abstractions of our own mind, quite distinct from the proper, intrinsic, mystery of the holy truth in itself."[13] And at the end of the fourth lecture he concluded: "With respect then to the doctrines expressive of Divine Agency, I would observe, as I did of those concerning the Trinity, the difficulties belonging to them arise from metaphysical speculations."[14]

The results of these deliberations convinced Hampden that all dogma should be classed as theologian opinion, and nothing more. The trinitarian controversies were for him the "mists of human speculation".[15] He recognized that "Orthodoxy was forced to speak the divine truth in the terms of heretical speculation; if it were only to guard itself against the novelties which the heretic had introduced",[16] but none the less, "Dogmas of Theology . . . *as such*, are human authorities".[17] Only the scripture truth is assured, "the bold, naked land, on which an atmosphere of fog has for a while rested".[18] And he summed up: "The facts of Scripture remain the same through all ages, under all variations of opinions among men. Not so the theories raised upon them. They have floated on the stream of speculation."[19]

[9] See Hamish F. G. Swanston, "Ideas of Order: the mid-nineteenth century renewal of Anglican theological method" (Assen, 1974), pp. 17-53. In this book, Swanston studies the work of H. L. Mansel, F. D. Maurice and Benjamin Jowett as well as that of Hampden, paying particular attention to the debt which each of them owed in different ways to Bishop Joseph Butler. By concentrating on method he may encourage others to work on the connection between the theology of a hundred years ago and the renewal that is taking place today. It is noteworthy that he thanks Dr Wiles for reassuring him "when some questioned the interest of Hampden's work".

[10] See Maisie Ward, "Young Mr Newman" (London, 1948), pp. 287-297; also Owen Chadwick, "The Victorian Church" I (London, 1971), pp. 112-126.

[11] See R. D. Hampden, "The Scholastic Philosophy considered in its relation to Christian Theology" (Oxford, 1833), p. 54: "It will be the object of the whole of the present course of Lectures, to point out this mischief", i.e., the mischief arising from the purely *logical* character of the speculation adopted into the system of Christian theology.

[12] *Ibid.*, p. 54.

[13] Hampden, *op. cit.*, p. 145.

[14] *Ibid.*, p. 202. Compare p. 137 on the incarnation, and p. 221 on the theory of evil.

[15] *Ibid.*, p. 146.

[16] *Ibid.*, p. 376.

[17] *Ibid.*, p. 375.

[18] *Ibid.*, p. 146.

[19] *Ibid.*, p. 376.



If there are similarities in the positions held by Hampden and Wiles, there is also one important difference. Hampden's position rested on a sweeping indictment of speculative theology in general, not just its abuses. Wiles would not be party to that. Without forgetting the weaknesses of Greek theology, he has declared: "It may be that it was primarily historical reasons that determined that the world of Hellenistic ideas rather than that of Jewish apocalyptic should be the cradle of early Christian doctrine. If so, it is a historical fact about which we need have no regrets."[20] Nevertheless, both men are agreed that the texture of dogma is logical and may be handled accordingly.

A further difference may be found in their attitude to scripture. For Hampden, scripture is the rock which can never be shaken, the foundation upon which everything else may rest with confidence. For Wiles, on the other hand, the authority of scripture must be tested empirically, and an empirical approach "rules out decisively any question of its infallibility".[21] But this difference may not be as great as it seems, particularly if Maisie Ward was right when she maintained that Hampden held his view of scriptural authority only because he was "a man born out of due time".[22] And as well as the similarity of their general positions, there are more particular links.

The Tractarians complained that Hampden quoted indiscriminately from orthodox and heterodox alike, a fact Dr Wiles noted in his Inaugural Lecture at Oxford.[23] And his own account of early Christian doctrine was prefaced with these words: "I have made no attempt to say which writers deserve the honour of the name 'Father' and which the obloquy of the name 'heretic' ".[24] In the circumstances, it seems likely that this practice owed as much to personal preference as to the demands of methodology.

Again, Hampden, it was seen, placed great emphasis on the logical character of early Christian theology, and it is the logic of the formulation which has often caught Wiles's attention as well, although with the qualification that he is not hostile to that character as such, only to what he regards as its aberrations. Thus his article on the origins of trinitarian doctrine discussed the logical flaw embedded in those origins,[25] his note on the Son's eternal generation pointed to the logical conflict in the way the doctrine was used, first by Origen and then by Athanasius,[26] and in a number of places he has argued that the Athanasian case for affirming the full divinity of the Son when man's salvation is conceived as divinization, does not hold good, because it is not required logically.[27]

Another link with Hampden is the assessment of doctrine in terms of its role in a particular controversy. Hampden, for instance, had argued that, in order to secure their position against the Pelagians, the orthodox had clung to their notion of sin as a quality of man's nature and not just an accident of

[20] Wiles, "The Making of Christian Doctrine", p. 115.

[21] *Ibid.*, p. 12.

[22] Ward, *op. cit.*, p. 294.

[23] See Anne Mozley (ed.), "The Letters of the Rev J. B. Mozley (London, 1885), p. 190. See also Wiles, "Jerusalem Athens and Oxford", p. 9.

[24] Maurice Wiles, "The Christian Fathers" (London, 1966), p. 9.

[25] See Maurice Wiles, "Some Reflections on the Origins of the Doctrine of the Trinity" *Journal of Theological Studies* n.s. VIII (1957), pp. 92-106.

[26] See Maurice Wiles, "Eternal Generation", *Journal of Theological Studies* n.s. XIII (1961), pp. 284-291.

[27] See Maurice Wiles, "In Defence of Arius", *Journal of Theological Studies* n.s. XIII (1962), p. 346; id., "Soteriological Arguments in the Fathers", *Studia Patristica* IX (1966), p. 325; id., "The Making of Christian Doctrine", pp. 106-108; id., "The Unassumed is the Unhealed", *Religious Studies* IV (1969), p. 55.

persons.[28] Similarly, Wiles has suggested that it was the pressure of the Arian controversy which forced Athanasius to uphold a fully divine saviour, thereby turning the debate in his favour.[29] To say that controversy influenced the Church's understanding of her teaching is, of course, true, but the implication here is that controversy conditioned the dogmatic formulation illegitimately, or at least too absolutely.

In his article on the Trinity, Wiles came down most fully in favour of the view that "our Trinity of revelation is an arbitrary analysis of the activity of God, which though of value in Christian thought and devotion is not of essential significance".[30] This view chimes in exactly with Hampden's opinion that no trinitarian doctrine has special status beyond the scriptural fact. "To me it matters little," he wrote, "what opinion on the subject has been prior, has been advocated by the shrewdest wit or deepest learning, has been most popular, most extensive in its reception. All differences of this kind belong to the history of the human mind, as much as to theology, and affect not the broad basement of fact on which manifold forms of speculation have taken their rise."[31] Newman's comment on this passage in his famous—or notorious—"Elucidations" anticipated Wiles's statement almost more closely than it summed up Hampden's: "It will be seen . . . that Dr Hampden considers the doctrine of the Trinity as held by himself, to be but one out of the infinite theories which might be formed from the facts of the Scripture revelation."[32]

The result of these studies, for Wiles as for Hampden, has been to weaken the normative status commonly attributed to Christian dogma. Wiles concluded his article on the Trinity by observing that if the view he had championed were accepted, "it would represent a signal warning of the need for caution in the making of dogmatic statements about the inner life of God".[33] And in an article on patristic christology he declared that, in his judgment, Nicaea had "imposed a greater restriction of manoeuvring room upon theologians than they ought to have been required to accept".[34] Of course, it is true that caution is necessary in statements about God and that theologians need freedom to speculate; but the drift of these arguments is rather to undermine the dogmatic principle. Such an action by Hampden was what Newman and the Tractarians opposed most deeply. And indeed, it is noteworthy that Dr Wiles showed some acquaintance with Hampden's thought when he delivered his Inaugural Lecture at Oxford. He took the opportunity to comment on the "dynamite" in his method.[35]

## III

Another person who was conscious of the dynamite in Hampden's method was Newman. From the early days of the Tractarian Movement, and not just—as has sometimes been claimed—from the time of his election as Regius Professor, Newman opposed his views.[36] Moreover, there is a sermon of

[28] See Hampden, *op. cit.*, pp. 232-233.
[29] See Wiles, "The Making of Christian Doctrine", p. 96.
[30] Wiles, "Some Reflections on the Origins of the Doctrine of the Trinity", p. 104.
[31] Hampden, *op. cit.*, p. 149.
[32] J. H. Newman, "Elucidations of Dr Hampden's Theological Statements" (Oxford, 1836), p. 17.
[33] Wiles, "Some Reflections on the Origins of the Doctrine of the Trinity", p. 106.
[34] Maurice Wiles, "The Doctrine of Christ in the Patristic Age", in W. N. Pittenger (ed.), "Christ for us Today" (London, 1968), p. 90.
[35] Wiles, "Jerusalem, Athens and Oxford", p. 11.
[36] See J. H. Newman, *Apologia pro Vita Sua* (London, 1895), pp. 57-58; see also H. Wilberforce, "Dr Hampden and Anglicanism", *Dublin Review* n.s. XXXIII (1871), pp. 66-108.



Newman's which is significant here. It is dated as preached first at the end of 1834, and was presumably written after he had received from Hampden, in the November of that year, a copy of Hampden's pamphlet, "Observations on Religious Dissent".[37] At one point in the sermon, Newman sketched what he regarded as the "erroneous opinions" of the day.[38] Clearly he had Hampden in mind. He began: "It is a fashion of the day, then, to suppose that all insisting upon precise Articles of Faith is injurious to the cause of spiritual religion, and inconsistent with an enlightened view of it; . . ."[39] He listed other reasons for the prevailing fashion, but they are not relevant here. It is enough to realize that this fashion attacked insistence "upon precise Articles of Faith"; in other words, it attacked the dogmatic principle. But the consequences of this viewpoint are more significant still. Newman continued:

> Accordingly, instead of accepting reverently the doctrinal Truths which have come down to us, an attempt is made by the reasoners of this age to compare them together, to weigh and measure them, to analyse, simplify, refashion them; to reduce them to system, to arrange them into primary and secondary, to harmonize them into an intelligible dependence upon each other.[40]

For Newman, therefore, abandonment of the dogmatic principle ends up as rationalism. Does "The Remaking of Christian Doctrine" fulfil his prediction?

Dr Wiles expressed his aim for the lectures in terms of coherence and economy. However, he certainly does not wish to be called a rationalist and has qualified the notion of coherence carefully. "A concern for 'coherence'", he remarks, "only becomes objectionable and deserving of the opprobious title of 'rationalism' if the criteria of consistency are regarded as fixed in advance and rigidly applied without adequate sensitivity to the particular nature of the subject matter involved . . . there are occasions on which an imaginative expansiveness is the most appropriate path to follow in seeking to give expression to religious realities."[41] The point is well made. All the same, it raises the practical question of where he finds the legitimate incoherence. Only, it would seem, in the concept of God. The principle of economy beckons him to dispense even with that, but he resists, convinced that to give in "would be to leave a whole dimension of human experience even more opaque and inexplicable than it already is".[42] And in a long, fascinating passage, he argues that for both East and West, "the antinomy, the point of ultimate incoherence, is thrown back into the being of God himself".[43] Here, therefore, he locates the point of ultimate incoherence; indeed, it is the only point of incoherence he seems prepared to allow. There is no need to affirm a unique incarnation, a once-for-all objective atonement; nor has there been of necessity any specific action upon or dwelling within mankind by the Holy Spirit. The one defiant exception apart, everything can be explained without positing any particular divine intervention, and ought to be. Obviously, critical studies of this position will have to assess the arguments upon which it is based. But that is a further question. Here it is enough to notice again the resemblance to Hampden. For Hampden, of course, the facts of Scripture, as he called the divinity of Christ, his consubstantiality with the Father and the Spirit, the atonement, and other doctrines, were plainly true from his reading of the Bible, and as

[37] See Newman, *Apologia pro Vita Sua*, p. 57.
[38] J. H. Newman, "Parochial and Plain Sermons" II, uniform edition (London, 1898), p. 259.
[39] *Ibid.*, p. 259. [40] *Ibid.*, pp. 259-260.
[41] Wiles, "The Remaking of Christian Doctrine", pp. 17-18
[42] *Ibid.*, p. 108. [43] *Ibid.*, p. 110.

such sacrosanct.[44] But these alone were unassailable. The revelation itself was not to be treated as a mystery, shrouded in blinding light. Instead, he combined his reading of Butler's "Analogy" and Bacon's inductive method, and concluded: "by the discernment of their connexion with the facts of experience, revealed truths are, in a manner, reduced to a scale to which we are accustomed, and on which we can steadily look without confusion of vision".[45] According to Hampden, therefore, there were more "points of incoherence", but, apart from these, everything must be "patient of examination by the theologian-scientist",[46] a rationalist position which Dr Wiles appears to share.

Nor does the matter stop there. This point of view prompts one other question. If, as Dr Wiles has proposed, the incarnation, the atonement and the sending of the Spirit are not to be taken in an absolute, objective sense, how are they to be understood? The answer seems to be that they retain their significance on account of their effects. Thus, the scriptural witness and the tradition of the early Church being unreliable, "We know Jesus, as we experience God, only in his effect upon the world, upon the church, and upon ourselves".[47] Again, his account of the passion sees it first as "in some way a demonstration of what is true of God's eternal nature". It "exemplifies his love". In other words, it might be called an effect of God.[48] And secondly, he affirms explicitly that "the passion of Christ has been remarkably effective as a historical phenomenon in the transformation of human lives".[49] And he goes on to suggest that this kind of effectiveness may well supply what previously has been felt as lacking in traditional subjective theories of atonement. Finally, he concludes his chapter on "Grace and the Holy Spirit" with the words: "language about the Holy Spirit is language designed to describe the occasions in which the divine purpose finds effective realization in human life".[50] In every case, therefore, the effect is underlined rather than the reality which is its sources; even God, the one point of incoherence, must not be spoken of in himself, but only in terms of his effects as experienced.[51] And while he declares that "There is a reality other than the human experiencing", he is also emphatic that "we are only able to speak of it indirectly by speaking of those experiences within which we are aware of its effective presence".[52] Is it a case of "by their fruits ye shall know them"? Apparently not, for although the effects indicate the existence of the underlying reality, they can never be said to reveal it.

Once again, this insistence on effects has a familiar ring for the student of nineteenth century theology. Newman, in his sermon, after describing the aim of the theologian he opposes, turned to ask what he actually does. "He asks himself," Newman observed, "what is the *use* of the message which has come down to him? what the comparative value of this or that part of it?"[53] Such questions have to be interpreted first of all in the context of the anti-dogmatic tendency, common to Evangelical and Liberal alike a hundred years ago, in which the usefulness of a doctrine was emphasized and its intrinsic worth neglected.[54] At the same time, it is hard to avoid the impression that this standpoint too bears a marked resemblance to Dr Wiles's position. After attacking the dogmatic principle, the one begins with a certain rationalism, goes on to discard knowledge of doctrines in themselves, and ends by asking

[44] Hampden, *op. cit.*, p. xl. [45] *Ibid.*, p. 101.
[46] See Swanston, "Ideas of Order", p. 51.
[47] Wiles, "The Remaking of Christian Doctrine", p. 49. [48] *Ibid.*, p. 79.
[49] *Ibid.*, p. 80. [50] *Ibid.*, p. 102. [51] See *ibid.*, p. 25. [52] *Ibid.*, p. 27.
[53] Newman, "Parochial and Plain Sermons" II, p. 260.
[54] See Alf Härdelin, "The Tractarian Understanding of the Eucharist" (Uppsala, 1965), pp. 28-31.



about their use or practical purpose. The other, after a similar rejection of the dogmatic principle, stresses coherence and economy, abandons talk about the Christian mysteries in themselves, and concentrates on the effects of the underlying reality on the Christian, rather than on the reality itself. The two positions may not be identical, but they are not entirely distinct either. And while it would be obviously oversimple to say that Maurice Wiles is Renn Dickson Hampden *redivivus*, the points of contact and the continuity between their views seem to place Wiles squarely in the Hampden tradition.

## IV

The purpose of this article has been stated already. There is no question of passing judgment here on the value and validity of what Dr Wiles has written. His challenging viewpoint invites critical study and ought to receive it. Hopefully that study will be more fruitful once it is recognized that his position, although radical, is not without precedent, but on the contrary is implied by the principles contained in Hampden's work. The conservative Hampden, it is true, would probably be shocked to discover the dynamite in his method being detonated. Not so Newman. From the beginning he foresaw the consequences of latitudinarianism. His opponents accused him of bigotry and of garbling Hampden's position. At least "The Remaking of Christian Doctrine" has answered that charge.

* * *

*The review which follows is appended, as it relates to the preceding article.*

Robin C. Selby THE PRINCIPLES OF RESERVE IN THE WRITINGS OF JOHN HENRY NEWMAN OUP 1975 110p £5

Newman was innately shy all his life: "You must make allowances for me . . . I am a shy person, and what that is, only shy persons know." He was also a permanently lonely person by temperament: "God intends me to be lonely; he has so framed my mind that I am in a great measure beyond the sympathies of other people and thrown upon Himself." He was also congenitally cool in his affections: "(I am) in a way incapable, as if physically, of enthusiasm, however legitimate and guarded . . . in the movement of my affections my strength cannot go beyond certain limits." He had a mind that came slowly to the full consciousness of truths in the round: "What seems indecision or obscurity in me is but the expression of a habit of *gradualness* . . . Excuse me if, from an habitual reluctance to give my opinion, I seemed to be reserved." As a consequence, Newman was all his life (it is evident at a very early age) intensely self-conscious and self-analytical; and his self-analysis often drove him back into himself at his recollections of what he judged solecisms in his social conduct. His Letters & Diaries are full of such self-preoccupation. This left him by habit a reserved person, slow to give himself either to others or to ideas. He was inordinately reverent before the rights of truth, preferring not to utter it than to present it imprecisely; and inordinately sensitive to the needs of people who came to him or for whom he wrote or to whom he preached. He believed fondly in *libertas in dubiis*, moderating all his own proposals and studiedly refraining from excesses. So reverent was he with men, and with ideas and with his God, that he hesitated to penetrate the mystery or grasp the core of truth for fear it would evaporate in the moment of final possession; and so it was with the commitment of his heart. Permeated with a lifetime of apprehensions of the unseen, he neverthe-

less stood short before that leap in the dark which is the essence of bone-to-bone friendship, or, more importantly, the mystical experience. By temperament and by the depth of his reverence for all life, Newman remained essentially an outsider rather than one who knows with his whole self.

Reserve, in practice and then as a conscious theory of conduct, would come easily to such a character. In this eighth Oxford Theological Monograph, supervised by Dr Geoffrey Rowell (a Newman scholar who has written for the JOURNAL), R. C. Selby searches for such a theology of conduct in the works of Newman with moderate success, if not always with the exactitude of expression which his subject was himself capable of and would have found felicitous. The two words "reserve" and "economy" are at the centre of discussion, the first meaning to withhold the whole truth (as in Cardinal Heenan's autobiography, title to part I), and the second meaning to set out the truth to best advantage—"Hints versus Preachments". Newman took the term *economia* to mean inexact approximates, the best practical communication of greater truths untold which our minds in their present, fallen, sin-infected state will admit. He took all things beyond their face value, investing them with hidden possibility, half revealed at most and never wholly expressible in language. So poetry, fables, mathematical formulae are all economies reaching beyond themselves; and indeed all creation is an economy of greater reality. The signs are ever present: and cumulative probabilities refine the approximate to greater certainty as life goes on.

"Reserve" is the reverse of that coin, belief that in religion truth is given only to him who is prepared for it by purity and progression, for "He is a hidden Saviour, and may be approached (unless we are careful) without due reverence and fear . . . fear must go before love." We must learn first of Christ his power and holiness, and our demerits; only then can we hope to receive his mercies. God, then, acts as the principle of reserve: we must little by little grow into an understanding of the rich meaning of his Revelation, which in his kindness he has given as a simplification of the real truth. Newman was always conscious of how much remained hidden, and wondered only at how much has been graciously revealed for those who can perceive it; knowing that man cannot bear too much reality, except by degrees. Man's proper station is reverence "and Godly fear and awe". Measured and discriminating, the principle of reserve withholds knowledge till it perceives both the need and the desire for its unfolding.

A.J.S.

*Newman's original 1845 version of "An Essay on the Development of Christian Doctrine" has been reissued as a Pelican Classic, edited with an introduction by Prof J. M. Cameron. The book was a proximate cause of Newman's conversion. As an account of the evolution of Christian belief, it has been called "as decisive as Darwin's* Origin". *Structurally the 1845 and 1878 versions are different books, as the new editor makes clear. Further, he recreates very vividly the world of the Tractarians, i.e. Oxford after the Reform Bill when winds of change were blowing widely. He touches on the principle of "reserve", the so-called* disciplina arcani, *so aptly contrasted with non-conformist enthusiasms. (cost 70.)*



# THE THIRD INTERNATIONAL ECUMENICAL CONFERENCE: ECUMENICAL SOCIETY OF THE BLESSED VIRGIN MARY

MARIAN studies at an ecumenical level have borne much fruit in recent times, and never so much as in the work of the Society that in Easter week held its third international conference. The first was held at Coloma College in April 1971 under the title: "The Blessed Virgin in the Church Today"; the second at Newman College, Birmingham during Easter week 1973, under the title: "Mary in the Bible"; and now the third at Westhill College,[1] Selly Oak, in Easter week 1975 under the title: "God and Mary". As to creating a praying community within the week, it was less successful than the last; but as to the quality of lectures, it was if anything even more successful.[2] An account of the Society and its works was given in the JOURNAL (Summer 1973, 64-73), this report being an addendum to bring the work of the Society up to date.[3]

The theme of the conference was the study of the place of the Mother of the Saviour in God's plan of salvation. The conference was very heavily supported by the presence of hierarchy from many Churches: the patrons included both Catholic and Anglican bishops of Birmingham, Archbishop Athenagoras (Metropolitan in Britain of the Greek Orthodox Church), Rev George Caird (Moderator-Elect of the United Reformed Church), Rev Kenneth Greet (Secretary of the Methodist Conference of England & Wales) and other prelates. Among the Presidents should be singled out the Carmelite Fr Eamon Carroll (Professor of Sacred Theology in the University of America, President of the Mariological Society of America), Canon Eric Mascall (London University, an adviser on the programme with Fr Edward Yarnold SJ), Archimandrite Kallistos Ware (Spalding Lecturer in Eastern Orthodox Theology, Oxford) and the Executive Chairman, Bishop Langton Fox of Menevia.

The Conference was held in Easter Week, from Tuesday 1st April to Friday 4th April, with a long solemn liturgy of the Holy Orthodox Church on the Saturday morning (Archbishop Athenagoras celebrating) to culminate the exchange of Eucharistic celebrations throughout the week. Each day in turn, one denomination was put into the public place and part of the programme at midday, the others celebrating privately before breakfast. When the Catholic turn came, Archbishop George Patrick Dwyer of Birmingham led the concelebration of over 60 priests, flanked by Bishop Alan Clark and Bishop Langton Fox. Most unfamiliar to us was the Easter

[1] It was especially pleasing to the Society to receive such an invitation as to stage its Third Conference in Westhill College, Selly Oak (Birmingham). This is the only Free Churches College of Education, a constituent of Birmingham University's School of Education; and to have a conference on the Blessed Virgin Mary under its roof is surely a significant ecumenical advance.

[2] The College was too widely scattered, so that people broke up into groups living far apart too easily. Moreover there was no single large chapel available able to take the whole Conference in prayer at once, nor any Catholic chapel with the reserved Presence.

[3] The Society's headquarters is at 237 Fulham Palace Road, Fulham, London SW6 6UB. It has formed thriving branches in the London Area, Oxford, Glastonbury and Birmingham.

Communion in the Reformed Tradition, which is in three parts. *The Preparation* is composed of a Call to Worship, a hymn, a Prayer of Confession, then the Declaration of Pardon. *The Ministry of the Word* is composed of Epistle & Gospel, Sermon, a hymn, a Confession of Faith ending with the words "Jesus, remember me when you come to your throne". *The Ministry of the Table* is composed of an Invitation, the Words of Institution, Sursum Corda, a Eucharistic Prayer, the Fraction and Communion, the Lord's Prayer, a hymn and then the Blessing. Austere as it is, it is recognisably rooted in the form of the Mass, as are the other eucharistic forms we encountered.

The Conference began by receiving a series of messages of goodwill from first His Holiness the Pope (signed by his Secretary of State)—

THE HOLY FATHER RECALLS ENGLAND'S GLORIOUS TITLE OF DOWRY OF MARY AND GLADLY PRAYS THAT THROUGH HER INTERCESSION THE HOLY YEAR OF RENEWAL AND RECONCILIATION MAY UNITE PARTICIPANTS EVER MORE CLOSELY IN COMMON PRAISE AND LOVE OF HER DIVINE SON ✱ CARDINAL VILLOT.

The Cardinal of Westminster sent this message to the Conference:

". . . One of the greatest achievements of the ecumenical movement on the theological level is the growing understanding among Christians of the place the Virgin Mary holds in the scheme of salvation. It is no longer alleged that Mary has been allowed to displace God as the centre of Catholic worship . . ."

The Archbishop of Canterbury sent this message via his Assistant Chaplain for Foreign Relations, who was attending in person and able to read it out:

". . . May he who was 'born of the Virgin Mary' impart to you a deeper understanding of her obedience and unique place in God's plan of salvation . . ."

Cardinal Suenens of Malines, who had played a significant part in the first Conference at Coloma College, sent a message via his personal Secretary who was attending at Selly Oak. He recalled that, during the celebrations held at Malines in memory of Cardinal Mercier, Mr Martin Gillett had first outlined his plan for the work of the Society to which he had been dedicated as General Secretary ever since: "We can only hope that this movement will extend outside England, for it is full of promise for the future."

These messages were listened to by participants from Austria, Belgium, France, Italy, Spain, Ireland, Australia, America—even so far as California, whence came two colourful representatives of "Christian Womanity". Participants included the bishops of Ghent, Haarlem and Rotterdam, and Mgr John Murphy of the Notre Dame National Shrine basilica, Washington DC.

Birmingham took the Conference to heart, not only sending its mayor and other civic dignitaries to the more ceremonial occasions, but, for instance, putting on an attendant exhibition in the City Art Gallery, "The Virgin Mary in Tradition & Art". The exhibition notes pointed out that were we to subtract Mary, we would lose the best part of the world's art. And again, that because her face and mystery are both unfathomable, no portrait is satisfying, and hence Matisse left her face a featureless oval. Among the books displayed were: H. M. Gillett, "Shrines of Our Lady in England & Wales" and Vincent Cronin, "Mary Portrayed"; and also, from a Birmingham provenance, Cardinal Newman's "The Mystical Rose" and "The New Eve".

The librarian of the Selly Oak College Library, Miss Frances Williams staged a remarkable display of Coptic and Syriac early Christian papyri and manuscripts from the Mingana Collection in her care. Dr Alphonse Mingana (1881-1937), supported financially by Dr Edward Cadbury, had made several journeys back to the Near East from whence he originally came, in the 1920's



to collect Christian and Islamic documents, chiefly Syriac and Arabic, spending his last years compiling a catalogue and preparing texts for publication. One exhibit at the Library was the seventeenth century *Qirsat Miriam*, reminding us that Mary is the subject of Islamic devotion and popular instruction, especially in the literature of the Sufi mystical writers. The exhibits included some really old pieces, such as a vellum leaf containing part of the Peshhitta version of the Book of Job dating c550, and some extracts from the Fathers favouring monophysite Christology dating c650. One ms contained binding material on which was written the Mt 13.32 text ("seed to shrub") dating c330, the oldest extant vellum ms containing that verse. Another ms, containing extensive parts of the oldest extant portion of the Act of St Thomas, was dated c880. Such treasures as these were shown to the Apostolic Delegate, HE Archbishop Bruno Heim, when he came to spend a day with the Conference. Many of the treasures were related to Mary, from both Christian and Islamic provenence.

Passing over other activities, meditations and prayer groups, and signal hospitality, we must give an account of the eight papers delivered morning and evening.[4]

* * *

The speakers were well chosen to give an ecclesially balanced interpretation. For the Protestants Dr Alasdair Heron (Presbyterian) opened, and Rev Marie Isaacs (Baptist and "token woman" as she called herself amusingly) continued. For the Anglicans Professors Macquarrie of England and Mackenzie of America, both from Presbyterian backgrounds, spoke later. And for the Catholics Bishop Alan Clark, Fr Edward Yarnold SJ and Fr John McHugh spoke later still—having the last word! The laity was represented by the psychiatrist, Dr Jack Dominian. Le us take these in their order of delivery, not of publication.

Dr Heron[5] began demandingly and controversially with a paper on "Predestination & Mary"—these two subjects having their enthusiasts in inverse proportion, one to the other. Predestination stands for deist initiative, Mary for human free response. Where are these ever united in one? Only in Christ, and "only from that centre can the special place of Mary, and of Mary in relation to predestination, be discerned." Calvin called predestination "the eternal decree of God, by which he determined with himself whatever he wished to happen with regard to every man." (*Institutes* III.21.5): it is a doctrine as stark as *sola gratia* in relation to salvation. We come from nothing, are directed by God and saved by his grace—all is from Him. What then of the problem of evil in relation to God's goodness? What of final condemnation, is a reality? Calvinism speaks of some men as "foreordained to everlasting death" suggesting a divine schizophrenia, substituting the inscrutability of the eternal decree for that mystery. What has gone wrong, then? So sparse a dogma has lost sight of God as overcoming all that may seem to negate his redemptive grace; and has lost sight of the true focus of the conflict of good and evil, which is not in God but in Christology and particularly the Cross. The problem of man's free will in face of God's fiat is solved by saying not that grace replaces his nature, nor perfects it, but that it restores it to its proper desire for right response. Luther's "bondage of the will" and

[4] These have been published in THE WAY, Supplement no. 25, 95 pages, the collection being edited by Fr Edward Yarnold SJ. Price £1 from 39 Fitzjohn's Avenue, London NW3 5JT. This is the first time such papers have been published.

[5] Rev Alasdair Heron holds degrees from Cambridge, Edinburgh and Tübingen. Until recently he was Research Lecturer in the Irish School of Ecumenics, Dublin. He is now Lecturer in the Department of Christian Dogmatics, Edinburgh University.

Calvin's "total depravity" refer to fallen nature's incapacity to contribute to its own salvation till given grace brings faith that justifies—a response to what is offered, by the power of the offering, the unearned acceptance of acceptance bringing restoration. So God's predestining work, evident in human choice and decision, is in fact returning man to his freedom and responsibility: predestination is the ground of freedom, and freedom is the reflection of divine election; freedom without grace is a prison of the soul. Christ, as Augustine remarked, is the mirror of free election in that he did not earn his status as Son of God but was freely given it. In Christ divine initiative and creaturely response coincide without domination or divergence. In Christ's life the conflicts stemming from God's claim upon a world which rejects Him are accepted by God himself and overcome. Free rejection is overcome and harmony is restored, though evil attempts to negate that harmony.

If Christ is the paradigm for understanding the work of God in history, there will be other examples of its applicability; and it is not difficult at once to recognise Mary as a special instance of predestination leaving creaturely freedom fully affirmed. Her dialogue with the angel Gabriel, her freely offered *fiat*, her hymn to God who overturned wealth and authority (in the *Magnificat*), show her at once free and yet wholly caught up in the action of God, freely choosing to be chosen and used, her choice itself grounded in God's choice of her. And the action is directed not towards her, but towards the one to be born of her: God works out the Incarnation in man's history through the *Theotokos*, the God-bearing woman. Her choice is unique because of her Son's unique choice, her response anticipates his predestined response to God: she is the point of initial contact between man in history and the humanity of God. Mary is archetypal being-as-created (as in the *sophia creata* of Proverbs 8) and being-as-redeemd, restored as Israel and the Church by the calling and acting of God: she is both of these in her words, "Behold the handmaid of the Lord". Because of this, and because of her hinge place in salvation history, she is then properly called *Mater Ecclesiae*.

Dr Jack Dominian[6] followed with a paper entitled "The impact of family structure on personality, with particular reference to Our Lady on Christ". He has long meditated upon what we may posit of the man Christ in the light of what we know about men in the human family predicament: here he took a part of his wider thesis for examination, what we may say of the man Jesus in relation to his Mother. "I am not a scholar", he said, "only a person fascinated by Christ. I have no reputation to lose; I have only my own interpretation to offer." This, of course, is the psychological, coloured by our own cultural milieu. All men are the product of two prominent sources: genetic and constitutional inheritance, and environmental influence. They may be analysed by three main thories of psychology: dynamic, cognitive and behaviourist. The Freudian dynamic theory sees personality as the unfolding of instinctual forces such as aggression and sexuality. Importance is given to the early years of life in shaping personality, to the emotional and interpersonal bonds between parent and child; and the patterns established are not afterwards effaced, but largely determine subsequent intimate relationships. Importance is further given to the personality's capacity to learn and form new bonds—what was called "stimulus/response bonds": this might be called

[6] Dr Jack Dominian's latest book is "Cycles of Affirmation. Psychological essays in Christian living" (DLT 1975 175p £2.50). His publications include "Christian Marriage", "Marital Breakdown", "The Church & the Sexual Revolution". He qualified as a doctor in 1955 and as a psychiatrist in 1961. After seven years at the Maudsley Hospital he was appointed Head of the Department of Psychological Medicine at the Central Middlesex Hospital. His writings integrate his Christianity with his psychiatry, blending the revealed with the natural: it is marvellous to see a working psychiatrist using Scripture so tellingly.



generally man's evolutionary response to environment (the behaviourist theory). The last, the cognitive theory studies the growth of perception, psychological, intellectual and moral. Now we know of Christ that his impact in his time was so powerful that his contemporaries were compelled to judge it as divine. What may we then deduce about him from the above schools of psychology applied to Revelation? Certain factors are especially interesting: the first is the virgin birth, so the question of Christ's origin—there being no male contribution in his genetic make-up. Joseph filled the role of foster father from the outset, not step father introduced later. Granted a process of parthenogenesis, was Jesus an only child—for, presuming this, that was an abnormal state in those days? Granted a one-child family structure, what were the characteristics of the Mother? Acceptance of what she did not wholly grasp, capacity for introverted experience (in contrast to cousin Elizabeth), sensitivity and empathy towards others (as at Cana). Jesus inherited her personal and social sensitivity without being wholly introverted—shunning ostentation, he emphasised the inner world in his teaching. In this his disciples discerned the presence of the divine, of the consummation of love; and it is to love we should turn. Love being *availability*, self-possession coupled with capacity to receive from others and give back to them, it rests on self acceptance, on affirmation of self as good in part and partially in need of salvation. Christ came to possess a total affirmative self-acceptance, the whole of himself accepted as good and available for others; and reciprocally there was no part of the humanity of others that could not be transformed by his accepting love. What part did Mary his Mother play in such affirmative growth? It was all pervasive; a dogma such as the Immaculate Conception is a necessary postulate, not in giving her full comprehension of her Son's identity but in ensuring that her presence did nothing to inhibit his growth.

Affirmation in Christ, which lacked any component of badness, required a separation from parents unto his heavenly Father. First acknowledging his earthly relationship lovingly, he had to shift the pivot of his interior world to a more key relationship without entering an identity crisis or a severance from his earthly parents. It was not delusion or dissatisfaction which drove him to it, since his love for his own family was unimpeachable: it was awareness of God as his Father. Already at twelve he knew that (Lk 2.46-52): there we see Mary suffering the inner separation of her Son, acquiescing in his judgment and reorientation, and continuing unconditionally to trust him (as she would do again at Cana and at the Cross). What she accepted is the Christ of the Fourth Gospel, notably of these words: "My testimony is valid, for I know where I came from and where I am going" (Jn 8.12-14). Trust is at the root of mutual closeness or love: it is denied to the recluse, to the anxious, to the fearful of intimacy, to the insecure, to the insensitive or oversensitive, but not to the holy, the wholly self-possessed. The Christ of the gospels and Jesus of the Eucharist wholly trusted with a continuity of relationship which ends not even with time. What then of his sexual identity, and Mary's place in its development? Because Christ did not marry it has been variously said of him that he did not feel at home with the male role, he lacked sexual drive, he could not tolerate intimacy with women, he was attracted by men. Any sustained examination of the evidence shows him in fact to be wholly normal, as surely was his Mother; for neither shied away from confronting sexual issues, and Christ in both word and behaviour did not need to over-react against sexual impulse but had relaxed and close relationships with women of all walks of life. The woman taken in adultery, the anointing in Simon's house, the meeting of the Magdalen with Christ risen, all suggest that he was at ease with physical closeness. The image of womanhood offered to Jesus by his Mother gave him a universal availability which transcended

marriage, and a mission to initiate the Kingdom that is beyond marriage. At the beginning and at the end of his life there is between Mother and Son a unity of mutual acceptance and purpose, which suggests that she played a crucial role in the period between, nurturing and shaping the ultimate source of love.

Professor MacQuarrie[7] spoke on "The Divine and Feminine", beginning with the new liberation of women to greater freedom and dignity of place in society. The Church has seemingly been hostile to this hitherto: Eve, subordinate to Adam, was made the proximate cause of the Fall; God is firmly masculine and generator of a Son; and St Paul seems to rank women second in mankind. In fact, Christianity was instrumental in raising the status of women in society: while sociologically it may have reflected the *mores* of the secular state, theologically it became revolutionary. Even then, cultural habit dies hard, and the weight of Hebrew monotheism, reacting against ancient fertility cults, remained doggedly masculine: the one amelioration has been the exalted role assigned to Mary in NT. Gender and sexuality enter deeply into the psychology and personality of man, physical differences being so fundamental as to give rise to deep mental, personal and spiritual differences. Admittedly some of the differences come from centuries of cultural conditioning; and when a war occurs, women are found to have the resources to take on men's work. But no new fashion can disguise the fact that intellectual and emotional differences remain—Colette's women do not bridge the gap! Not that the gap indicates superiority/inferiority, despite the Freudian account of "penis-envy" in women, leading to latent masochism. Ann Ulanov is more correct in seeing the sexes as complementary, completing humanity: men tend to be analytical, critical, specialised, discursive; while women intuitively aim at embracing things and persons in their wholeness. Erik Erikson, observing childen at work and play, found girls expressing "a productive inner-bodily space" and boys expressing exteriority and thrust. In matters of morality each has a distinctive approach: boys seek exterior rules and principles, girls personal ideals that become practical and positive in situations. But it is not so simple: C. J. Jung's all-important insight that masculine/feminine expressions of personality are not confined to the gender, but intermingle in every person, complexifies the issue. Man is not always wholly dominant, nor woman wholly respondent; neither has a prerogative to *animus* or to *anima*.

What of Our Lady? She responds to God's initiative; she has inward depth: she has patient endurance. But, as Paul VI has shown in *Marialis Cultus*, she has less submissive virtues: she chose virginity "by a courageous choice"; and she proclaimed "that God vindicates the humble and oppressed, removing the powerful of this world from their privileges". What then of the feminine in God, who is reflected in his creatures? The creation stories in Genesis tell us of mankind that sociality is essential to personality (that there is no *I* without a *Thou*), and that it is sexuality which "is the basic form of all association and fellowship which is the essence of humanity" (Karl Barth): this is so both because individuals possess only one half of a genital system and because the act of coupling is the most intimate act of self-giving and communion experienced. In the other Genesis story the equal co-essentiality of man/woman is recognised, the whole being in the image of God, who requires both masculinity and feminity to reflect Himself. In creating, God says "Let *us* make . . .": if association and fellowship are essential to personal being, and if God is supreme person, then there must be

[7] Rev John MacQuarrie, a former lecturer in the University of Glasgow and Professor at Union Theological Seminary (New York), is presently Lady Margaret Professor of Divinity at Oxford. A much honoured scholar, he has written on existentialism and on Heidegger; on demythologising and on Bultmann; on ethics, theology and spirituality.



diversity or distinction within God, there must be sociality in God. Indeed Christian marriage is perhaps our best clue to the understanding of *circumincessio* of the divine persons in the Trinity, i.e. their mutual interpeneration and reciprocity, which implies the feminine. And as the union of God opens into a wider union, so does that of marriage, where man and woman under God become procreator and then solemn and joyful creators of community. God loves what he creates; and since love brings vulnerability there must be some reciprocity in God's relations with his world—like the feminine, he must be open to suffering in and with his creatures. This we will understand more deeply by pondering on the handmaid of the Lord, the Blessed Virgin.

Rev Marie Isaacs[8] examined "Mary in the Lucan Infancy Narrative" in a carefully footnoted paper. Luke's account is quite unique, even incomparable with Matthew's Infancy narrative: as Raymond Brown has judged, "despite ingenious attempts at harmonisation, the basic stories are irreconcilable". What of the literary *genre*? Luke is certainly different from the apochryphal accounts, which tell a good tale: he is more restrained, more focussed on the central figure, more precisely theological, more in tune with OT. For instance, the canticles in the mouth of Mary and Zachariah are a pastiche of phrases from Jewish scripture, and the rest of Luke I-II likewise though less intensely. Further, he perceives Mary less as a person than as a symbol, whose meaning unfolds in the light of OT. (In the rest of the Third Gospel, Mary has no part to play—even, significantly, at the crucifixion; she is at most a symbol of old Israel. She failed, when Jesus was twelve, to understand his messianic significance, and remained as much as the Apostles in need of the outpouring of the Spirit till Pentecost, where we know she was present: only then did the old Israel become the new Church). Mary is not at the centre of the Infancy narrative, but after Jesus she is the most prominent in just these two chapters. In them she is one part of a literary diptych, of annunciation to Zachariah/Mary, of birth to the barren Elizabeth/virgin Mary, of a boy promised with a mission and predestined name John/Jesus, of joy at the birth and presentation of both sons after circumcision, and so forth. Mary is depicted as one with Elizabeth and Zachariah, Simeon and Anna, the faithful of Israel, the poor in spirit awake to the coming of God through humility, forerunners who prepare the way. But her faith puts her above them, and her self-surrender, so that she is "full of grace". And further, her son will be not just "filled with the Holy Spirit" but "conceived by the Holy Spirit": her *Magnificat* precedes the *Benedictus* breaking the reflective pattern so far, for the Messiah has pre-eminence over the Precursor (and indeed the one receives more attention in the *Benedictus* than the other).

Luke has used a mass of OT allusions to show Mary to be one of the *anawim*, the faithful remnant. He shows her too as Hanna "the handmaid" and mother of the last and greatest of the Judges, but more than Hanna; uttering Hanna's *Magnificat* at the birth of her dedicated son, but more so. She is the faithful mother bringing forth swiftly and painlessly the new Israel —and as the sword of judgment passed through old Israel, so shall the sword of grief pass through her heart. How far exegetes may pile up comparisons is matter for conjecture: did Luke's "in your womb" deliberately echo Zephaniah's "in your midst"? Does OT promise that a virgin shall conceive? Is the *Shekinah*, the cloud symbolising the presence of God on mount Sinai and in the Temple, inferred by Luke when he reports, "the power of the Most High will overshadow (*episkiasei*) you"? When king David said, "How

[8] Rev Dr Marie E. Isaacs is a lecturer in biblical studies at Heythrop College, University of London. Born a Jew, she came by way of Catholicism to be a Baptist Minister. She took her doctorate at Oxford, and was given the place at Heythrop that Fr Hubert Richards had also applied for.

can the ark of the Lord come to me?", did Luke have this in mind in reporting Elizabeth as saying, "Why is it granted to me that the mother of my Lord should come to me?"—and should David's dance before the ark be a prefiguring of John leaping in the womb? Is Mary the ark of the covenant, then? Perhaps the real allusion of Luke was to Rebecca's twins leaping in her womb before the birth of Israel (Gen 25.22); and perhaps the ark/Temple allusions were never in Luke's mind. But certainly Mary was for him the daughter of Zion, the *anawim*, the servant, the mother; and as such she is a powerful and evocative symbol of faithful Israel whose yearning paved the way.

A.J.S.

*To be concluded in the next issue*[9]

[9] An account of the second four papers will be given in the next issue, together with Dr Dominian's review of Fr John McHugh's important book, which appeared on the eve of the Conference and was constantly referred to there: "The Mother of Jesus in the New Testament" (DLT xlviii + 510p £10). The four papers are: Bishop Alan Clark, "Born of the Virgin Mary"; Rev Edward Yarnold SJ, "The Grace of Christ in Mary"; Rev Ross Mackenzie, "The Theme of Eve & Mary in Early Christian Thought"; Rev John McHugh, "On True Devotion to the Blessed Virgin".

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*Continued from p4*

All that is said above does not bear upon another issue, that perhaps such fundamental, revolutionary and far-reaching liturgical change as the decade of the Council has engendered needed to be put into effect more gradually, with more sensitivity and compassion, with more lenience and consideration for particular circumstances, with greater consultation at local level. It may not have been so very unfairly said of the changes that "everything is prohibited until it becomes obligatory". If the bishops now find that they have a retrogressive counter-movement on their hands, they should not wash their hands of all of the blame for it. But here the point is that this is altogether another issue: it is a matter of social psychology.

*ADDENDUM:* The Guardian (*11 Oct, 6*) *reported that "Rebel Priests Get New Support". B. Hickman wrote: "Six itinerant RC priests who continue to celebrate the forbidden Tridentine Mass in defiance of the English hierarchy have now established a northern 'congregation' in Lancashire. . .These forbidden celebrations, which have been taking place almost in an atmosphere of secrecy" became widely known with the Downham Market confrontation. "Officially, Catholic sources point out that the dissident priests (led by Fr Peter Morgan) are now acting in breach of a number of ecclesiastical regulations. Visiting priests require permission both to celebrate and to preach in another priest's parish." The first penetration into the north occurs "in an isolated converted house in Leyland", where Ampleforth has a parish.*

*St Ignatius of Antioch (c35-c117), Epistle to the Philadelphians:*
*". . . Make certain, therefore, that you all observe one common eucharist; for there is but one body of Our Lord Jesus Christ, and but one cup of union with his blood, and one single altar of sacrifice—even as also there is but one bishop, with his clergy and my own fellow-servitors the deacons. This will ensure that all your doings are in full accord with the will of God. . ."*



# THE DOUGLAS DICTIONARY

## An Apologia for the New International Dictionary of the Christian Church

by

James Dixon Douglas, M.A., B.D., S.T.M., PH.D.

In the Autumn of 1974 we invited Elizabeth Livingstone, revision editor of the Cross "Oxford Dictionary of the Christian Church", to review her own work under the title "Livingstone Cross". After the toil of prolonged editorship, no reviewer is better able to explain the process of rethinking or thinking anew the structure of a comprehensive dictionary incorporating the whirl of twenty years of Church politics and development than the General Editor him/herself. So we have asked Dr Douglas to do the same with his monumental work of over a thousand pages. He has chosen principally to dwell on how he gathered his book together.

It is an entirely fresh and original work undertaken by 180 contributors (80 from the British Isles), some with an international reputation. Over a million words covering twenty centuries of Church history, it brings its entries down to the present moment with such titles as "Death of God" and "Space Exploration". There is a total of some 5,000 articles covering subjects from the Synod of Aachen to Ulrich Zwingli.

The author studied at Glasgow and St Andrews Universities, and at Hartford Theological Seminary, Connecticut. After lecturing in Church History at St Andrews, he became librarian at Tyndale House, Cambridge, where he edited "The New Bible Dictionary" (1962). He is an ordained minister of the Church of Scotland and a frequent contributor to Christian journals throughout the world. Until 1969 he was Editor of *The Christian*.

Ed. J. D. Douglas THE NEW INTERNATIONAL DICTIONARY OF THE CHRISTIAN CHURCH Zondervan Corporation (Michigan)/Paternoster Press (Exeter) 1974 xiv + 1074 p £10.

"It's just like meeting the man who built the Pyramids," said an elderly colonel to whom I was introduced some years ago, shortly after I had finished editorial work on a Bible dictionary. It had been an exhausting four years, during which I had become appreciably grayer and somewhat less trusting (no editor can have serious doubts about original sin).

Then came an invitation to compile what was in effect a sequel to that earlier volume, one that would bring the story from New Testament times to the present. One of those appalling utterances unjustly laid at Dr Johnson's door came to mind: "The man who marries for the second time does not deserve to have lost his first wife". But of course I accepted. They gave me a million words and *carte blanche*.

And now the book has been published, the Editor of this Journal has most kindly given me the chance to say something about it here, and I gladly do so. Let me state at once that when I embarked on the project five years ago we knew nothing of Miss Livingstone's work on the new edition of the "Oxford Dictionary of the Christian Church". The first edition of this monumental publication listed ninety-four scholars, most of them Anglicans of the "High Church" tradition, and all but four of them domiciled in these islands.

It seemed to us that there was a place for a work which, though it would inevitably parallel the other in reflecting our common ecclesiastical heritage, might offer rather different and equally legitimate emphases over the period of modern Church history, with more space given to Protestantism. The ODCC, for example, gave seven full columns to the Church of England, but offered no entry for the Church of Scotland (this was, of course, in unenlightened times when there were no Scottish Nationalist parliamentarians to raise the question in the House). We felt, too, that more could be said on

missions, music and the arts; and of course in the years since the ODCC was published many new entries were called for, others needed updating: Pius XII was no longer pope, Geoffrey Fisher had left Canterbury, Billy Graham could no longer be dismissed in a few lines, and there was Vatican II. . . .

That sounds as though it was all a matter of transferring bones from one graveyard to another up to the sixteenth century and then, as it were, majoring in Protestantism. But it wasn't like that; I was going to *use* that *carte blanche*. My publisher, having commissioned the work, did in fact leave it in my hands, never once interfered, and communicated only to encourage. This, in my experience, is not a common feature of "evangelical" publishing houses.

How do you set about beginning such a project? A B.B.C. interviewer asked me that last week, but I couldn't find a convincing answer. You start with a wild urge to jump on your horse and rush madly off in all directions, but Stephen Leacock is soon superseded by Amiel: "It is the lack of order that makes us slaves". There are no short cuts; you are dragged inexorably into the morass of minutiae. Always there are decisions. You are not producing a theological word-book, but what record of Christian history could exclude references to such subjects as Atonement or Resurrection? The major non-Christian religions might be considered excluded, but how can you, for example, ignore Islam with its perennial challenge to Christian missions down the centuries? While it is not a Bible dictionary, what dictionary of Church history could leave out the Acts of the Apostles or the Pauline Epistles? That one cannot treat a subject comprehensively is no valid reason for omitting it.

You find that what you are seeking to do is to give information not easily available elsewhere in such convenient form, and so encourage the reader to marvel at the richness, diversity, and wholeness of the Christian tradition—"the democracy of the dead," as Chesterton put it, that "refuses to submit to the small and arrogant oligarchy of those who merely happen to be walking about." It's not as simplistic as that, of course. Church history lends itself to very different interpretations, and an editor must strive to be factual rather than apologetic, and to fall over himself to avoid presenting a partisan manifesto where it has no right to be. This is a counsel of perfection; few historians do much worshipping at the high altar of impartiality: even an attempt to present the facts may, through selectivity and omission, reflect the interests and prejudices of the author or editor.

The editorial responsibility is daunting. There is a colossal arrogance about sitting down and cold-bloodedly assessing at 150 words the lifetime labours of some bygone saint who knew incredible hardship in taking the Gospel to desolate places—and even more about excluding one of his colleagues altogether. Moreover, no two editors will think alike on how space should be apportioned, and any enterprising reviewer will find what are to his mind glaring anomalies. Why Ronald Knox but not the afore-mentioned Chesterton? Why Abortion but not Capital Punishment?

In certain areas where hard facts have been lost in the mists of history, and only legend or speculation remains, only the merest mention is given of them, or they are excluded altogether. In other areas where history has thrown up a significant question mark, Bishop Gilbert Burnet's policy has been followed: "Where things appear doubtful . . . deliver them with the same uncertainty to the world." As for cross-references, they are an editorial nightmare. If skilfully employed they can serve to lose a controversial entry, but one can be altogether too clever: my juggling with one subject in the current dictionary has resulted in a certain minor figure's being given double treatment (no one has yet spotted it; reviewers are not what they used to be).



It can be seen from the foregoing that much of the work is done before contributors appear on the scene. Until that point, the editor suffers only from his own incompetence; thereafter he is at the mercy of fifteen dozen assorted scholars, each (like King John) with "his little ways". The initial communication with them I took in my stride. Circular letters are an abomination, so each writer got a personal epistle. Carefully worded, though: from last time I recalled the frigid reaction when one man was told that he had been selected because of intimate knowledge to write the entries on Malice, Lying, Tale-Bearing and Evil Speaking. Even the addition of kind regards didn't convince him I wasn't trying to tell him something.

The project rolled on: word list done (but continually added to); lengths allocated (you have to be ruthless about this); contributors enlisted (and given deadlines three months earlier than necessary). There follows a period of comparative calm wherein the conscientious boys send completed work within six weeks; others have second thoughts and withdraw; and some send incredibly complicated questions about their assignments, which stretch the editorial capacity for bluff. Then there are the jokers, bless them, who intervene when sanity begins to topple. One writes: "My 120 words on this subject is sure to split the evangelical world from top to bottom". Another protests:

*"I cannot see why you should choose/A chap so little in the news.*
*I think that I've been sold a pup,/For who on earth would look him up?"*

You remember Sisyphus and press on. In the process you jot down some thoughts for the benefit of posterity and all others interested. . .

1. No man is a hero to his editor; indeed, many a scholar's reputation depends upon the editorial silence. The preacher-scribe particularly falls prey to the double-think. Will Rogers used to say that no nation should go to war until it had paid for the last one; he might have agreed that no clergyman should hold forth on moral turpitude until he has fulfilled ethical commitments to others. You remember hearing in Thailand a radio station broadcasting the names of public delinquents, and marvel at how much better they do things in the Orient.

2. Theological conservatives are the worst offenders; there is a bizarre affinity between piety and procrastination. Thus in order to keep the statistics favourable you regularly sneak into the ranks a platoon of those whose heterodoxy involves learning from that theological masterpiece "Measure for Measure": "He was ever precise in promise-keeping". We shall not soon see his like again.

3. You discover that the ideal editor, like the ideal headmaster, ought to be slightly unpopular. Certain it is that no editor is ever likely to fall heir to those woes destined for those of whom all men speak well. Coping with a couple of hundred scholars, including the normal quota of the idiosyncratic, you are constantly grateful for the classical education that introduced you to the immortal Father O'Flynn who saw his task in terms of

*"Checkin' the crazy ones/Coaxin' onaisy ones*
*Liftin' the lazy ones/ On wid the stick."*

4. When sweet reasonableness fails, you try firmness, but the mailed fist tends to be ignored, or brings back reproachful tales of obscure ailments, unprecedented domestic calamities ("my bookcase fell on me"), bizarre emergencies ("I had to go to Jerusalem"), or faculty-in-fighting of gory and diverting dimensions. One brash young tutor says didn't you know that no writer takes an editor seriously unless subjected to merciless harassment?

5. So we come to sneaky and unscrupulous tactics, nonetheless valuable for their limited relevance to readers of this JOURNAL. (At this point I revert to

the first person.) I found that the best way to get a long overdue article out of a laggard was to WRITE TO HIS WIFE. And make it poignant. "But that's fiendish!" exclaimed an Episcopalian on whom I tried it. Maybe so, but it shows a gratifying success rate. In the case of one wifeless scholar I addressed a plain postcard in capital letters to his dog with whom I was on name terms. His tail will forever wag in my heart, for I had the material within a week. Let me add that I have never had trouble with female contributors. Perhaps their conscience is more highly developed, but to pursue that line would lead to unthinkable theological implications.

But even after he get all the material in, a dictionary editor is confronted with a whole new set of problems. There are reputable scholars who simply cannot communicate, or communicate concisely; others who try to slip across man's speculation as God's truth; others who seem convinced that words are for conveying a vague impression, or for filling a space. But on this too I must not embark lest I lose any more friends. Furthermore, in dealing with several thousand entries covering twenty centuries, no gift short of infallibility would prevent occasional editorial slips. I hope that readers will not only forgive such, but point them out so that a future edition may benefit.

What is distinctive about the new dictionary? One reviewer protests at length that the names of the contributors "read like a roll-call of Conservative Evangelical leaders and teachers on both sides of the Atlantic and beyond," but inherent in that is an attitude invalid in a reviewer: "Never mind what they have written; look who they are!" But even his basic assumption is at fault, for we have one Orthodox and two Catholic scholars who wouldn't like it, as well as sundry others who would be appalled at being so labelled, and others including an archbishop and several Plymouth Brethren who would proudly accept the designation of Conservative Evangelical. Among our contributors from twenty countries, indeed, are some whose denominational affiliation I neither know nor am I concerned to ask. All of them have taught me a great deal, not least about true ecumenicity which has no necessary connection with the World Council of Churches and allied industries. All of them, despite my mutterings earlier in this article, have enriched my life.

The dictionary is thoroughly up to date, and evens runs to a brief article on Space Exploration. Racism and Anti-Semitism are treated, as are Scientology and the more professedly Christian deviations. The dictionary is strong on North American entries, including American Indians, the anti-slavery movement, and a lengthy piece on the U.S. Supreme Court decisions concerning religious liberty. Explained also are Episcopi Vagantes, Rastafarians and Orangemen. In addition to poets and artists, extensive space has been given to composers who have made contributions to Christian worship: Byrd, Dufay, Dunstable, Fux, Gabrieli, Isaac, Lassus, Palestrina, Tallis and many others. Bibliographies are appended to most entries over 200 words.

Perhaps the most notable single feature of the dictionary is its emphasis on missions. There is a 3,000-word general article, and numerous biographical entries which honour not only modern missionary endeavour, but those whom David Livingstone called "the watchmen of the night . . . who worked when all was gloom".

It is our prayer that this volume will give readers not only useful information, but a renewed sense of history; an identification and feeling of fellowship with those who have worked and witnessed before our own time; and, most of all, an appreciation of the priceless heritage that is ours in Jesus Christ, and in the Father who planned it all "in the beginning".



# A BAKER CENTENARY

by

PLACID SPEARRITT, O.S.B.

Augustine Baker was born in Abergavenny on 9th December, 1575, and died in London in 1641. The tercentenary of his death was the occasion of an article in the JOURNAL, "Father Baker on Libraries" (Vol 46, 1941, pp 177-184), in which Dom Justin McCann remarked that rather than re-traverse the familiar ground of his life and spiritual teaching, he would leave the beaten track for a byway, presenting in the original spelling an extract from a Colwich MS, "Concerning the Librarie of this Howse" (Cambrai). McCann's example has been followed here. Baker's *curriculum vitae* was printed at the end of Frances Meredith's article, "Forced Acts", in the JOURNAL of Spring 1971 (Vol 76, pp 62-69). A brief biography, with references to most of the fuller treatments of his life, may be found in the present writer's article, "The Survival of Mediaeval Spirituality among the exiled English Black Monks", *American Benedictine Review*, Vol 25, 1974, pp 287-316.

THERE are enough declared disciples of Father Baker about to make it appropriate that a small present be offered them on the occasion of his four hundredth birthday, which falls on 9th December this year. The gift is a hitherto unpublished section of his *Book D*, the first of four treatises collectively entitled *Instructions for a contemplatiue estate as is theirs who professe y^e^ Rule of S^t^ Benet, especially the inclosed women.*

The extract is interesting in that it reveals what we would expect, that Baker had an eye for a very celebrated passage of St John of the Cross in the *Ascent of Mount Carmel* (Book I, ch. 13, sec. 11). From his earliest Cambrai writings, Baker refers the nuns frequently to St John's works, and in *Doubts* (Downside MS 8, pt 2, p 88) he mentions "*Mont Carmel*, w^ch^ I wish such of you as understand y^e^ French tongue to read ouer," promising to translate the sections indicated himself if he has time. So the Cambrai house possessed a copy of the French translation which appeared in Paris in 1621.

Without access to that now rare edition, I cannot say whether it was Father Baker who prematurely beatified the Saint, to whom he habitually refers as B(lessed) John de Cruce, or whether, as is probable enough, the French title-page already had him as B(ienheureux). In any case, the magisterium eventually caught up with the faithful: St John was beatified in 1675 and canonised in 1726. Again, the very limited selection of the "sentences" as compared with the text given in Allison Peers' translation (*The Complete Works of Saint John of the Cross*, 2nd ed, London, 1953, vol I, pp 59f) may be due to Baker or to the French editor; but the Spanish MSS differ among themselves, and the diagram that Allison Peers reproduces as his frontispiece illustrates further how much more interested the writer was in the content than in the form of his expression.

The passage is something of a locus classicus for the debate as to whether St John's mysticism is truly Christian. That debate seems to me rather futile. In advocating abandonment of desire for any and all particular things, the Saint is clearly at one with a basic tenet of Buddhism; and it is equally clear that this position, together with the agnosticism here expressed, is fundamental to his own mysticism. Yet he is not a Buddhist: any other page of his writings would suffice to show how thoroughly Christian he is. Rather than discuss endlessly the question of influences on his writing, or the mechanics of how he could reconcile his Christianity with this commendation of strictly apathetic agnosticism, we would do better to ask whether both are not true accounts of reality and of the psychological response we should adopt to it.

The little excursus on mortification that follows this quotation is, at first reading, a good example of Baker's flattest style, almost as bad as his commentary on many of the most sublime passages of the *Cloud of Unknowing*. Moreover, it opens with a surprisingly strong statement of the principle *agere contra*, which we would associate with a quite different school of spirituality. I include it here as a reminder that mortification is a cardinal element in Baker's doctrine. The counter-reform was unanimous on the point: St Teresa expresses her gratitude to the Jesuit who enabled her to develop her gift of prayer by demanding real mortification from her (*Life*, chs 23,24).

It seems to me that Father Baker is explicitating here what is implicit in the programme of St John of the Cross. I don't think the programme needs defending: if anyone wishes to challenge it, he has to contend with the rather higher authority who first said, "If anyone wishes to follow me, let him renounce himself."

Finally, in selecting this passage, I have in mind two or three young men who I think might respond to the gentle firmness with which Father Baker deals with beginners: "from y^e^ verie first y^e^ soule is to giue to God all y^t^ it knowes." If some young ladies recognise and rise to the challenge too, so much the better.

The text is printed from the British Library Add. MS 11510, by kind permission of the Trustees. This is the earliest known MS, copied by an unidentified scribe between 1629 and 1634. (The treatise was written about 1627.) Comparison with three other early MSS (Downside MS 2, D. Barbara Constable, 1645; Teignmouth MS 1, D. Mechtilde Tempest, 1683; Ampleforth MS 49, D. Benedict Preston, 1638) reveals differences in spelling and punctuation, but no significant variations in wording—except that the novice Benedict Preston tries to change the pronouns for the soul from masculine to feminine, but is defeated by their frequency.

CERTAINE MISTICK SENTENCES FRAMED BY B: JOHN DE CRUCE:

p 222

To come to y^t^ y^t^ you knowe not, goe by y^e^ waie y^t^ you know not.
To come to know all, tarie not at all in any thing y^t^ you know.
To come to tast all, take no tast in any thing.
To become all, be nothing at all.
To come to possesse all, possesse nothing at all.
And when you haue gotten all, keepe it as if you had nothing, y^t^ is to saie w^th^out affection to any particular thing, for if you haue part in all y^r^ treasure is not in God alone.
By this pouertie & nakednes of spirit y^e^ soule findes quietnes & repose;
223 for/coueting nothing, nothing is there y^t^ can heaue her vp, or push her downe; for y^t^ y^t^ she is in y^e^ verie Center (or lowest bottome)[1] of her humilitie.
For when one desires any thing, y^t^ is it y^t^ causeth him trouble or paine; & so desiring nothing, nothing can trouble him. thus farre B: John de Cruce.
Whereas I haue in some other place[2] said, y^t^ nothing we do doth aduance o^r^ soules but so farre as y^e^ thing done is against o^r^ nature, I saie

1 The bracketed insertion is Father Baker's contribution, not St John's. Baker was a fervent advocate of the ancient mystical doctrine of the *apex mentis*, the centre of the soul, or the "bottome of the soule"—his translation of John Tauler's preferred formula, *fundus animae*.

2 I have not yet found so unequivocal a statement as this elsewhere in his extant treatises.



so still (hauing beene asked some questions about it) & y^t^ such of o^r^ acts are of two sorts; y^e^ first is an act of mortification directlie & immediatlie exercised on o^r^ selues be it an internall act as in praier when we resigne or humble o^r^ selues in some other sort, or when out of praier wee deuise & suppose a matter of mortification as y^e^ spirituall conflict[3]
224 aduis-/eth, or be it an externall act on o^r^ selues as when we mortifie o^r^ tongue for speaking or restreigne o^r^ senses in their functions. The second sort of acts are such as are not directlie exercised on o^r^ selues but indirectlie or virtuallie, as when a soule doth produce an interior act of loue towards God, or doth an exterior act though it be not hard nor vngratefull to nature, & y^e^ partie doth this act for God; now in both these acts there is a virtuall mortification to nature, in y^t^ y^t^ y^e^ soule doth by it passe (as it were) out of it selfe treading nature vnder foote & entring into God, & y^e^ greater feruour was in y^e^ act (were it externall or internall) y^e^ more was nature mortified by it.
It is not necessarie y^t^ a soule do at y^e^ first giue vp all to God but y^t^
225 he intend & resolue to serue God y^e^ best he/can; & when particulars do occurre & as they do occurre, then is y^e^ soule in each of them (at least in his praier as for his affection to things) to renounce himselfe. ffor if he will not so (at least for affection) renounce himselfe, he cannot goe forward in a spirituall life & therefore must goe backward, at least he is for y^t^ time at a staie.
Manie do not know their impediments but it is because they do not take y^e^ course for it (& therefore they are not excused) w^ch^ is prosecution of praier, abstraction from things y^t^ concerne them not, & other mortifications w^ch^ if they did diligentlie prosecute they could not but discouer y^e^ impediments & obtaine y^e^ grace to remoue them.
It maie be perillous to acquaint beginners w^th^ great difficulties at y^e^
226 first/& therefore discretion is to be vsed in this point, w^ch^ is to consider y^e^ spirit & courage of y^e^ partie & accordinglie to proceed w^th^ him as shall be for his good. the stronger he growes in spirit, y^e^ greater difficulties is he y^e^ readier for. yet from the verie first y^e^ soule is to giue to God all y^t^ it knowes, & as he getts light to know more, more still he doth giue to God, y^t^ is to saie doth y^e^ more resigne himselfe to God.

3 Lorenzo Scupoli, *The Spiritual Conflict*, chs 7, 9, 14. Dom Jerome Vaughan's Preface to his 2nd edition (London, 1903) of *The Spiritual Conflict and Conquest* (falsely attributed to Dom J. Castanza), tells how influential the English monks of the Spanish Congregation were in spreading this work in the years around 1600.

# LAURENCE SHEPHERD, 1825-85

APOSTLE OF GUERANGER

by

DAME FRIDESWIDE SANDEMAN, O.S.B.

Prosper Louis Pascal Guéranger, first Abbot of Solesmes and great liturgical revivalist, died a century ago in 1875. His centenary should not go unmarked in our pages for, through his writings and through the influence he had upon a monk of Ampleforth who became chaplain to the nuns of Stanbrook, he made a significant contribution to the English monastic revival of the late nineteenth century. What follows is an account of the lifework of his principal disciple in England.

The author took a First at Oxford in German. In 1935 she entered Stanbrook Abbey, where she became novice mistress and then Prioress. As English-speaking member of the editorial group responsible for *Regulae Benedicti Studia*, she attended the international congress at Maria Laach, and the Free Association of Benedictine Nuns have also elected her to represent them at the meeting of German abbesses in October.

THE way in which James Shepherd first came to Ampleforth was as astonishing as it was disedifying. On a summer day in 1836 the ten-year-old boy was waiting in Liverpool at the Grecian Hotel (owned by his father) for Dr Appleton, Prior of Douai, who was to escort him overseas to be educated at St Edmund's, where his brother Thomas was already a pupil. Suddenly an Ampleforth monk from Seel Street arrived on the scene, and exclaiming "Why boy, you are in a high fever!", seized him, carried him upstairs and put him to bed. The monk then came downstairs and explained to Mrs Shepherd that the boy was unfit to travel. Dr Appleton could not delay his journey, so a few days later the Shepherds were persuaded to let James set out for Ampleforth with the monk from Seel Street and a group of three other boys. Considering all that his association with Ampleforth was to mean for James himself and for Benedictines in England, one is tempted to excuse the craftiness of the kidnapper and echo St Augustine's "*Non est mendacium sed mysterium*". At the same time it is interesting to note that James inherited his parents' guilelessness, and incidentally also that, owing to genuine ill health in later life, he was not infrequently to fall into the ministering hands of anxious well-wishers.

In many ways James Shepherd was well prepared for school life. He was one of a family of ten and used to discipline, as his father, who had served under Wellington, ruled the household with military precision. Both parents were exemplary Catholics. James had already been at two other schools. At one he had endured the grim experience of spending a night locked into the dormitory along with the corpse of the deceased headmaster!

Once arrived at Ampleforth he remained there for seven years without even going home for the holidays during the first five. He made his First Communion at school and was confirmed not long afterwards. He is said to have worked hard, especially at Latin, and he proved to have an exceptional gift for music. Singing was a delight to him and he played the cello. He was also fond of games and seems to have over-exerted himself physically. Being a particularly agile climber, he was once released from the "penance walk" to swarm up a tree, about to be felled, to attach a rope to it. His brother Ambrose, who followed him to school at Ampleforth, bore witness years later to James's unfailing kindness and patience during the four years they were together.

James's vocation grew naturally and almost imperceptibly out of his school life. Looking back later, he was convinced that, if he had spent more time at home during those early years, his love for music would have carried



him away and his vocation would have been lost. As it was, he entered the noviciate, receiving the name of Brother Laurence. He was clothed on 14th August, 1843, and solemnly professed on 28th August of the following year, at the age of nineteen. On the day after his solemn profession he was appointed sacristan.

Fr Anselm Cockshoot, then prior of Ampleforth, being anxious to raise the standard of the training given to the young monks of the house, decided to send Brothers Austin Bury and Laurence Shepherd to the monastery of San Giovanni at Parma. Brother Austin was to study philosophy and theology while Brother Laurence concentrated on liturgy, ceremonies and chant. It seems not unlikely that Prior Cockshoot's plan set the course of Brother Laurence's whole life. He had been marked out as an instrument for the renewal of monastic observance: to that cause he would devote himself. He did in fact pursue this aim with the directness of an arrow making for the bull's-eye. Brother Austin had the more outstanding intellect and was to play a prominent part in the life of the congregation. Actually, as things turned out, they were to champion opposing camps.

The Abbot of San Giovanni, Dom Odoardo Bianchi, welcomed the two young Englishmen with the utmost kindness on their arrival at Parma in September 1845. Designated "*clerici abbatiales*", they were lodged in the abbatial suite, and much of their instruction was given by the abbot himself. In later life Fr Laurence especially recalled how the abbot would take him out for walks, book in hand; undeterred even by rain, they would walk arm in arm, one holding an umbrella and the other the book. At first Brother Laurence dutifully studied ceremonies, but within a few months the abbot wrote to Prior Cockshoot suggesting that he should be allowed to do the course of philosophy and theology along with Brother Austin, to which the prior willingly agreed. Throughout his whole life Fr Laurence preserved the notes he had made from books by Sordi, Dom Carea, Piccolomini and Taparelli. A side effect of his stay at Parma was that it gave him a life-long prejudice against the system of temporary abbots. There were about half a dozen ex-abbots in that community, and he noticed the complications to which this gave rise.

This educational idyll was brought to an abrupt end by the outbreak of revolution in 1848. Brother Laurence actually witnessed the escape of the Duchess and her family as their carriages dashed through the city gates. When news of the situation reached England, the two English monks were recalled. After a brief visit to Rome they accordingly arrived back at Ampleforth in August 1848.

In December of the same year Brother Laurence was ordained deacon, and his ordination to the priesthood took place on 2nd December of the following year, 1849.

Prior Ambrose Prest shared the ideas of his predecessor with regard to the role that this young monk was marked out for. He was first given experience as prefect in the school and then, in October 1850, appointed novice master. Four years later he was to be made subprior as well; he also held the office of M.C. and had charge of the lay-brothers. He thus had immense scope for influencing the community.

Fr Laurence threw himself into his work as novice master with a great sense of responsibility; his first two novices were already nearing the end of their noviciate when he took over, but they were followed by five new candidates, with whom he could start from scratch. There seems to have been no adequate tradition in the house at that time regarding the spiritual formation of the novices, and Fr Laurence looked around rather desperately for books on which to base his instructions, feeling that something more was

required than Rodriguez and St Francis de Sales. He got hold of several commentaries on the Rule and epitomised Fr Baker's "Holy Wisdom" for the novices. One day an advertisement arrived for the first five volumes of Dom Guéranger's "L'Année Liturgique". Though he had seen and rejected the first volume at Parma, it occurred to him now that these books might turn out to be exactly what he was looking for. As librarian—for he was that as well—he got leave to order them. Their success was immediate; the novices were delighted with the extracts he shared with them, so were the lay-brothers. A new vision of the incalculable dimensions of the Church began to open up before them. Another decisive moment had been reached in the life of Fr Laurence: it was to Dom Guéranger that he would in future look for inspiration in his efforts for monastic reform.

A little knowledge of human nature and experience of community life would be enough to enable one to forecast the next stage in Fr Laurence's career. Harbouring in its midst a "*sagitta electa*" may be uncomfortable for a community. Already as prefect Fr Laurence had been suspected of wanting to substitute patristic readings for the Latin classics, a thing he had no intention of doing. Later he was criticised for introducing Fr Baker's teaching into the noviciate. Growing resentment of his reforming zeal and of the aspirations of his young disciples culminated in a toast being proposed "Down with the Reformers!" Fr Wilfrid Cooper, who became prior in 1854, was apparently less inclined to support his subprior than his predecessor would have been. Fr Laurence felt unable to face the situation and asked to be sent on the mission. Fr Clement Worsley, then stationed at Bath, begged to be allowed to have him as an assistant.

It was at this critical moment that Fr Laurence paid his first visit to Solesmes. He was to return practically every year until the end of his life. This first visit fulfilled his expectations, and his friendship with Dom Guéranger became something unique in the life of both. The younger monk would sit every evening, pencil in hand, jotting down notes of the abbot's answers to his endless questions about monastic life, theology, history, liturgy or the patrology. The friendship strikes one nowadays as exaggeratedly one-sided, and one would wish that Fr Laurence had been more confidently aware of all that he had to offer Dom Guéranger, but in those days it seemed an ideal relationship. The other special friends he made at Solesmes included Dom—later Cardinal—Pitra, Dom Couturier and Dom Bérangier.

Fr Laurence took up his new duties at Bath in July 1855. Life on the mission was not at all to his liking, but he devoted himself generously to the parish, and soon became known for his outstanding gifts as a spiritual director. He did all he could to stimulate appreciation of the liturgy, and for this purpose he had weekly leaflets printed, giving liturgical and historical notes. He distributed them himself at the church door as the people filed out.

Negotiations for the foundation of the new monastery of Belmont and the establishment of a common EBC noviciate were already under way when Fr Laurence went to Bath. When the plan finally materialised in 1859, he was appointed to be one of the members of the resident community. He did not accept the office of novice master, for which he had been designated, but he ranked as a canon and acted as sacristan. He had been full of hopes for all that the common noviciate might mean for the future of the EBC, but full of forebodings too as to what would happen when he found himself back in a monastic context; small wonder that a breakdown occurred. Within nine months his health had completely given way, and he had to accept the invitation of some of his friends at Bath, who arranged for him to have a rest at Weston-super-Mare.



The consecration of Belmont Priory church, at that time Cathedral of the diocese of Newport and Menevia, had been fixed for 4th September 1860, with Dom Guéranger invited to attend the ceremony. Fr Laurence was well enough to act as escort throughout his stay in England. The details of their shared experiences deserve to be recorded. Fr Laurence went to Gloucester to meet the abbot but could scarcely recognise him. Dom Guéranger had been informed at Douai that he could not possibly land in England in a habit. A secular suit and top hat had been rapidly purchased for him, but the suit was so tight that he could only lower his arms with difficulty. All the way to Hereford he discoursed happily to Fr Laurence on the significance of the dedication ceremony, only shouting more loudly when the train entered a tunnel. On their arrival at Belmont they found that first Vespers of the Dedication was about to be sung. "There can be no Vespers for what does not exist" said Abbot Guéranger with a smile, and the arrangement was hastily changed. Dom Guéranger was given the honour of singing the Mass next day and he hoped that there would be a sermon on the dedication before the celebrations were over. Both Manning and Ullathorne preached on the 5th but, as Dom Guéranger was disconcerted to learn, the former spoke about unity between secular and regular clergy and the latter on humility.

A few days later Fr Laurence and Dom Guéranger set out on their tour, beginning with Gloucester, Bath, Prior Park and Downside. The abbot was prevailed upon to have his photograph taken in Bath. When he was already posed, the photographers suggested that he should fix his eyes on a rose, suspended possibly for that purpose. He began to expatiate with such enthusiasm on the flower and its symbolism that Fr Laurence had to remind him that the photographers were waiting.

They also visited Cheltenham and afterwards proceeded via Worcester and Stanbrook to Birmingham where, after an excursion to Oscott, they called on Newman. Dom Guéranger greeted him warmly but Newman only responded in monosyllabic fashion, being unable or unwilling to converse in French, Italian or Latin. Fr Laurence accordingly had to act as interpreter. "Are you engaged on any work at present?" enquired Dom Guéranger. "No" was the answer. "But I thought you were thinking of writing a work on the relations between reason and faith?". Again came a relentless "No". After that, however, Newman seems to have thawed a little, for he presented the abbot with one of his books and took him to the library where they both felt more at ease. In spite of this, it is clear that the meeting between the two great men was a non-event. The exuberant enthusiasm of the one must have grated on the sensitive reserve of the other. One can imagine what the unfortunate interpreter must have gone through, attuned as he was to both temperaments.

After visiting Colwich the two of them went on via Derby to York and Ampleforth. Bishop Ullathorne had missed them in Birmingham, having been called away to his dying mother, but they found him now at Ampleforth breaking his return journey. Though Ullathorne's French was notoriously bad, this did not deter him from recounting Irish anecdotes in French to Dom Guéranger. The latter laughed heartily but not, so it is believed, at the incomprehensible stories.

After Ampleforth there followed visits to Peterborough, Croyland and Oxford. The tour ended in London where they were guests of Manning. Their visit to Faber proved a happy one. Their conducted tour around Westminster Abbey must have been embarrassing in the extreme to Fr Laurence, as Abbot Guéranger expressed his feelings by kicking the tomb of Elizabeth I, praying at Mary Stuart's, running up to the shrine of Edward the Confessor, and there falling on his knees to pour out his soul in prayer.

Fr Laurence had to interpret to him the guide's angry remonstrance to the effect that, since it was a public place of worship, no one was allowed to pray in it in the way that he was doing.

If Fr Laurence was already a sick man before Dom Guéranger's arrival in England, he was very much worse after his departure. Friends in Bath did their best for him but there seemed little hope of recovery. It was thought that a visit to Solesmes might revive him, so in May 1861 he was persuaded to accept Dom Guéranger's warm invitation. There it was suggested to him that he might be cured by the "Holy Man of Tours", M. Dupont, renowned for the miracles which took place in his house before a picture of the Holy Face. Fr Laurence accordingly travelled to Tours with a friend from Bath and provided with a letter of introduction from the abbot. M. Dupont welcomed him warmly and listened to details of his malady—chest trouble, with loss of voice and appetite. M. Dupont simply told him to dip his finger in the oil of the lamp in front of the picture and rub his chest with it; then he asked, "Are you cured? Can you sing?" Fr Laurence tried but no voice came. Three times the ritual was repeated, M. Dupont himself applying the oil the third time. Still no voice came. M. Dupont was perplexed and disappointed but he invited Fr Laurence and his friend to stay to lunch. Fr Laurence declined but his host insisted. It was an excellent lunch and the conversation was so enjoyable that Fr Laurence had eaten everything on his plate before he realised what he was doing; he laughed and felt ready for more. He had certainly turned the corner towards recovery, though he was only gradually to regain strength.

On his return to England Fr Laurence first had a month's holiday at Clevedon, and after that an arrangement was made for him which strikes one now as decidedly odd. He was allowed to reside, as formerly, at the Benedictine house in Bath but, as he was no longer one of the mission fathers, his board and lodging were paid for by one of his devoted secular friends, a Miss Plowden, who later in her advanced old age entered at Stanbrook as a regular oblate. In those days the monastic rule of strict personal poverty did not apply in the same way to priests on the mission. Actually Fr Laurence worked hard for the parish during the next two years. If there was anything he cared still more about than monastic observance, it was the direct worship of God in the liturgy—hence his zeal for the erection of adequate new churches. At Ampleforth he had been the instigator of the plan to build the new church, openetd in 1857; at Belmont he had already begun to prepare the newly built cathedral for the day of its dedication, and now at Bath he worked in every way he could to further the building of St John's church and arrange the details of its consecration in October 1863.

Later that same month after much hesitation, self-scrutiny and consultation, Fr Laurence agreed to accept the office to which the rest of his life was to be devoted—that of Vicarius Monialium—a chapter appointment which included the duties of chaplain at Stanbrook, and also carried with it the right to attend general chapter. The previous holder of the office, Fr Bernard Short, had been failing in health, and Fr Laurence had come over to Stanbrook a number of times to supply for him. As a result the community had suggested his name to general chapter in 1862, but no change was made until the following year. Fr Laurence took up residence at Stanbrook in December 1863.

In the preface to his book on Benedictine nuns, Hilpisch draws attention to the fact that it has been men who have had the clearest vision of the monastic ideal, but women who have put that ideal into practice most wholeheartedly. The effects of Fr Laurence's influence at Stanbrook would seem to support this. If his youthful zeal had been too much for Ampleforth, and early



days at Belmont had been too much for an as yet unintegrated Fr Laurence, the more mature man who came to Stanbrook found a community, certainly in great need of his assistance, but ready to respond wholeheartedly to his inspiration. The monastic observance of Cambrai had been rudely shattered by the French Revolution and eighteen months of imprisonment at Compiègne. Seventy years spent successively at Woolton, Abbots Salford and Stanbrook had witnessed valiant endeavour but as yet no adequate restoration of monastic life. Fr Laurence showed great discretion in the way he set to work; he saw to it that abbatial authority, previously undermined when Dr Barber had held the office of President as well as that of Vicarius Monialium, should be restored. He himself would act only with and through the abbess.

With the needs of the community of Stanbrook very much in mind, Fr Laurence undertook the formidable task of translating Dom Guéranger's "L'Année Liturgique". Few could have guessed what this labour cost him physically. Owing to the weakness of his chest, he had for a time to write standing up. A high desk was made for him, and there he would stand working at the translation for six hours a day or more. The cost of publication also weighed on his mind, but with the help of loans, donations and, as the work continued, with the proceeds from earlier volumes, he managed to publish eleven volumes between 1867 and 1883. Each time a new volume appeared, he would present a copy of it to every member of the community at Stanbrook, and in 1883 he made over to the community the translation itself with all the royalties that would ever accrue from it.

As President Burchall wished to have plainchant introduced at Stanbrook, he appointed Fr Laurence to teach it. The latter himself provided every nun with a Gradual and Vesperal, and spared himself no pains in training the choir, copying and adapting music, and even presiding himself in choir on festive occasions.

For some time a need had been felt at Stanbrook for new Constitutions to replace the old Cambrai ones and give shape to resurgent monastic life. Fr Laurence accordingly translated Dom Guéranger's Declarations, drawn up for the Ste Cécile, Solesmes, and read them to the community. With a few exceptions, the nuns were eager to adopt them. A petition was sent to the President and Regimen, and leave to experiment with the new observance was granted for one year. This was later extended to five. It may be questioned whether it was wise to introduce French constitutions into an English community, since Benedictines thrive from a cultural point of view for the most part on their native soil. There could be little danger in the case of a community so incurably English that in the course of over a hundred and fifty years on the continent it had only recruited one foreign member. These new constitutions were the fruit of Dom Guéranger's painstaking research. It is interesting to note too that the influence of Solesmes was to affect the constitutions of the EBC monks also, though at a later date by a roundabout route via Beuron.

According to these new constitutions at Stanbrook a daily conference had to be given, so Fr Laurence undertook this duty himself. He also conducted an annual retreat from 1870 onwards. Since a competent knowledge of Latin was also expected, he provided each nun with a grammar, a dictionary and a copy of the *Enchiridion Benedictinum*, and set about teaching them himself.

The need for an adequate monastic church at Stanbrook had become increasingly obvious, so in 1868 Edward Welby Pugin was engaged as architect and building commenced in the following year. Fr Laurence cooperated in every possible way, assisting Pugin with the plans, collecting donations from his friends and actually overseeing the work. He delighted in watching the stone-carvers at work. His old agility as a climber reasserted

itself and at an age when ill health had rendered him none too steady on *terra firma* he would fearlessly scale the scaffolding to any height; indeed it is said that he placed the cross on top of the pinnacle of the tower in position with his own hand. He himself presented organ, bells and clock. On 6th September 1871 the church was consecrated by Bishop Ullathorne. Characteristically, Fr Laurence kept in the background during the ceremony, and on the following day, when a special sermon was preached mentioning those who had been prominent in helping to erect the church and prepare for its dedication, his name was forgotten.

In the following month on his return from a visit to Solesmes, Fr Laurence narrowly escaped being killed in Pugin's house, when part of a ceiling collapsed, and a large piece of plaster just missed his head but hit his arm and tore the skin.

In 1872 Abbess Scholastica Gregson resigned, feeling that a younger superior could more effectively carry out the reforms called for by the new Declarations. The gifted young French nun, Dame Gertrude d'Aurillac Dubois, who was elected to succeed her, had been directed by Fr Laurence even before she actually entered Stanbrook, and she saw eye to eye with him in all that concerned the welfare of the community. Co-operation between Vicarius and abbess was therefore particularly easy, and it says much for Fr Laurence that, realising her competence and energy, he withdrew into the background, leaving as much as possible to her.

In 1874 general chapter appointed a commission to meet at Stanbrook and consider the new Declarations. The commission itself was fully satisfied, but copies of the Declaration were needed for approbation at the next general chapter. This led to one of Fr Laurence's most outstanding and enterprising gifts to the monastery, namely that of a printing press. He insisted that the nuns who worked it should be properly instructed and professional standards maintained. At general chapter in 1878 there was at first some opposition to Stanbrook's new Declarations, but at a judicious moment Fr Laurence drew the attention of the fathers to the printed copies, which were duly admired. Then a new edition of the general Constitutions was needed, and Fr Laurence lost no time in offering to have it printed at Stanbrook. The day was won!

Early in 1875 Fr Laurence was saddened by news of Dom Guéranger's death. He went out to Solesmes for the solemn Requiem on 4th March, the 30th day. His annual visits continued as before. In 1876 he was reluctantly persuaded to sit for his portrait in Paris. The artist, Lavergne, took a great interest in Fr Laurence as a person, and found that the best way to ensure getting a characteristic expression on his face was to ask his own wife to read to him during the sittings. The portrait was to be a gift to Stanbrook from Sister Marcella Plowden, by this time an oblate member of the community.

Cuthbert Pugin was engaged in 1876 to plan a new monastic building at Stanbrook. The following extract from a letter to the abbess and council shows how Fr Laurence combined a spirit of faith with sound business instincts: ". . . Twelve thousand pounds! Entrust the sum to the Twelve Apostles, (very foolish according to the world's ideas) believing that each of the twelve will get you a thousand to begin with. . . As to my namesake, James the brother of John, you may put him down for a thousand on my security: I mean to say that I hereby undertake to provide £50 a year as long as I am your chaplain, and that 50 will pay the interest on the 1,000 which you will have to borrow, to make up part of the twelve". A letter to the president in somewhat the same vein won the consent of the Regimen. The foundation stone was laid in 1878, and when the first block of the new building was finished two years later, the community was able to live in an adequately enclosed monastery.



This achievement marks the culmination of Fr Laurence's work for Stanbrook. In the following year he was to enter upon his Via Crucis. The account of the last four years of his life makes sad reading, for he had the misfortune to live in an age not of dialogue but of diatribe, and he was too sensitive to take opposition lightly. At a time when disputes between secular and regular clergy marred Catholic endeavour in England, communities of the EBC were split up between adherents to the status quo, with its emphasis on the missions, and zealots for monastic observance. The former saw parochial work as the *raison d'être* of the Congregation and tended to regard the monasteries as seminaries for training subjects; the latter valued monastic life for its own sake and longed to develop its liturgical and contemplative aspects. This division of opinion was fully accounted for by historical circumstances. When the Congregation was revived in the early seventeenth century, conventual life was still prohibited in England, and EBC monks came over from the continent to labour as individuals and in some cases to die as martyrs. The nineteenth century status quo party drew inspiration from such memories; the monastic party looked forward to developments now possible in the England of their own day.

In the summer of 1881 Dom Boniface Krug, claustral prior of Monte Cassino, was sent to England as Apostolic Visitor to enquire into the true state of the Congregation. Stanbrook was not actually subject to this visitation but Prior Krug paid a courtesy visit there. Finding Fr Laurence on the premises, he questioned him about the Congregation in general. Impressed by his sincerity and clear grasp of facts, Prior Krug ordered him to draw up a written statement of the case as it appeared to him. This Fr Laurence reluctantly did, submitting two documents, one in November 1881 and a second in February 1882. He believed that drastic structural changes were needed in the Congregation. He hoped that existing priories would be erected into abbeys, with abbots elected for life and given full jurisdiction over monks working on the mission. He thought that the larger parishes should be staffed by small communities of monks living a conventual monastic life. He also looked forward to new Constitutions based on the Rule.

How right for the most part Fr Laurence's judgment was as to what would best promote Benedictine life in England has been proved by developments in this century. He could not conceivably have foreseen the shift of emphasis in our own day from the apostolic effort of individuals to united community witness, but he paved the way for this unerringly though unknowingly. The provincial system was by then an outdated relic of penal times, and it was time that the authority of the conventual superiors was given constitutional support. On one point, however, Fr Laurence's prophetic insight misled him: it seems unlikely that EBC monks will ever take kindly to the idea of life abbots. In his day the age pattern of the communities was astonishingly young since the older men were out on the mission. Fr Laurence would therefore have had little idea of the disadvantages of incapacitated superiors. Nor, on the other hand, would he have witnessed the example, seen in our own day, of abbots who have retired in very deed and not just in theory like those he had encountered at Parma.

No immediate results followed after Fr Laurence had submitted his statements. Like Rome, Prior Krug acted slowly. His report was not handed in to the Holy See until midsummer 1882. Meanwhile Fr Laurence had been invited to give a retreat at Downside in March 1882. His enthusiastic exposition of the ideals of monastic life impressed not only Prior Gasquet but also other members of the community, such as Dom Cuthbert Butler, Dom Edmund Ford and Dom Gilbert Dolan. It would be hard to overestimate the long-term effects of this retreat, for it was Dom Edmund, later Prior,

who was to lead a small group, fired with desire for the restoration of monastic observance, through to final victory in 1900. Dom Aidan Gasquet was to head the commission which drew up the new Constitutions; Dom Cuthbert Butler would prove to be outstanding in his zeal for reform and Dom Gilbert Dolan would also be a prominent member of the group. While giving the retreat, Fr Laurence was a prey to spiritual depression and had the feeling that his conferences were a failure.

In the following year it was Dom Gilbert Dolan who broke the news of the approaching storm in a letter to Fr Laurence dated 6th February, 1883: ". . . During the last two days certain information has come to us that F. Krug's report has, by fair means or foul, been shown to Prior O'Gorman". The "fair means or foul" eventually turned out to have been the intervention of Dom Bernard Smith, EBC Procurator in Curia, who was first allowed to see the report himself and later given permission to show the notes he had made to Prior O'Gorman and Fr Norbert Sweeney. As a result, Fr Laurence was not unnaturally branded as a traitor by upholders of the status quo, who for the time being seemed to have got their own way. In July Prior O'Gorman reported by telegram from Rome that everything was settled: the missions were not to be touched; a few unimportant changes had been suggested. When communicating the news to Stanbrook, President Burchall gave orders that a Mass should be offered in thanksgiving. This Fr Laurence obediently did on the following day.

The next blow which fell was Fr Laurence's exclusion from the deferred general chapter, finally held at Downside in November and early December 1883. The rescript *"Cliftoniensis"*, promulgated in October 1883, excluded all save "titolari" from chapter, hence the Vicarius Monialium no longer had a seat. The president's letter breaking this news sounded another warning note: ". . . I am sorry you wrote your long report to hand to Prior Krug. . . . It seems to have led to inquiries as to how long you have been at Stanbrook. . ." Fr Laurence was advised to send a protest to chapter since (1) it was doubtful whether *"cliftoniensis"* applied immediately, and (2) the President had refused to allow him to deputise for Fr Worsley. In spite of forebodings and protest Fr Laurence was re-elected by chapter as Vicarius Monialium.

In the following year his health deteriorated in an alarming way, and he complained of pain in the throat. A friend took him to Scotland in June in the hope of reviving him. While he was there news reached him from the new President, Prior O'Gorman, that his faculties for hearing confessions at Stanbrook could not be renewed, as Cardinal Simeoni had insisted that the rule regarding tenure of office by nuns' confessors should be kept. The Abbess of Stanbrook had also been informed, and she passed on the news to Cardinal Pitra, Cardinal Protector of Stanbrook since 1878, who obtained papal confirmation of Fr Laurence's appointment for the quadriennium. At the beginning of July he returned to Stanbrook, slightly better, but with his throat still bothering him. He was careful not to hear the nuns' confessions until President O'Gorman had acknowledged receipt of the indult. In September Fr Laurence paid his last visit to Solesmes and was spiritually strengthened by Père Rabussier, S.J., whom he met there. On his return to Stanbrook progressive illness forced him gradually to relinquish his duties as chaplain, and his last Mass in church was said on 21st November. After that he made use of a private upstairs oratory, in which his very last Mass was celebrated soon after midnight on 1st January 1885.

Strangely enough, although he underwent medical examination in France as well as in England, cancer of the throat was not diagnosed until practically the last moment of his life. He himself attributed his condition to recent events within the EBC: "I am convinced that it is this chapter affair that has killed me" he stated. He was a saddened man but by no means an embittered one, for he was most genuinely a man of prayer. Like a true Benedictine *"in his omnibus superavit propter eum qui dilexit nos"*. Contemporary devotional emphasis especially fostered a sense of being a victim, and it is known that he had in fact offered his life for the Congregation.



A fortnight before his death he insisted on a hazardous expedition to Bath, where he was anointed by Fr Worsley. A week later he was brought back to Stanbrook and devotedly nursed by the abbess and cellarer, a thing still possible, as papal enclosure had not yet been fully established. His last clear words were a loud *"Floreat Ordo!"* repeated three times, after which nothing more was audible but a murmur of the Holy Name. He died lying, at his own request, on sackcloth and ashes, on the evening of 30th January 1885.

The funeral was on 4th February. Bishop Ilsley sang the Requiem and Bishop Hedley, one of Fr Laurence's former novices, preached the panegyric. One of the characteristics he singled out for mention was the consistency of his whole life: "There never was a man who changed less in body or in spirit than Fr Laurence". The bishop then went on to analyse this changelessness. he thought it was accounted for by a natural unworldliness and simplicity, perfected by knowledge of God and by a spirit of worship. Dom Couturier, Dom Guéranger's successor as Abbot of Solesmes, attended the funeral with Dom l'Huillier. Twenty monks came over from Belmont and Prior Gasquet brought some of the Downside community as well. Fr Laurence's body was buried in a vault in the cemetery, close to the wall of the church. A side-chapel was later built over the spot, so that his tomb is actually inside the church. On it are inscribed the words *"Ego dormio et cor meum vigilat"*.

The grain of wheat had not long to wait for its harvest. By 1900, only fifteen years after the death of Fr Laurence, most of what he strove and suffered for was already achieved. Rome awoke to the fact that reforms, long recommended, had been steadily evaded, and consequently the Holy See intervened to enforce them with the Bulls *Religiosus Ordo* (1890) and *Diu Quidem* (1899). The new Constitutions of 1900 provided a structure to support the development of the priories, now erected into abbeys. The opposing parties settled down in a way which did them credit and the rift within the Congregation was healed.

During those final years of contest, Stanbrook helped to encourage the group striving for reform, thus in a small way giving back to EBC monks something of what the community had received from Fr Laurence. The mutual inspiration between the monks and nuns of those days foreshadowed closer co-operation made possible by Vatican II. Fr Laurence stood in a line of Laurentians noted for unsparing service of their monastic sisters. His work at Stanbrook recalled the initial influence of Fr Augustine Baker and anticipated service on a larger scale, but equally devoted, rendered to Benedictine nuns in England at the present day. Perhaps such men have glimpsed the full potential of a united congregation.

# THE MAKING OF A MONASTIC HISTORIAN—III

DOM DAVID KNOWLES

## A BIBLIOGRAPHY OF HIS WRITINGS, FROM 1963 (RETIREMENT) TO 1974 (DEATH)

A bibliography covering the initial years of Dom David Knowles' writing, from Downside juniorate days to near completion of his Regius Professorship at Cambridge, 1910-1962, has been published in his *Festschrift*, "The Historian and Character & Other Essays", pp. 367-73. It was compiled by Dr Giles Constable (now at Harvard), designed to include all published writings "with the exception of book reviews, etcetera, of less than one page in length". What follows is a list of his writings done in his dozen years between the ages of 67 and 78: they are a remarkable testimony to his unusual energy, erudition and range of thought in the last decade of his life. This is especially remarkable when we consider that the list up to 1962 (with additions) totals 180 items of which 17 were books written or edited. The list below totals 160 items of which 10 were books and over 50 were articles. The graph of published writings rose swiftly from the day that the Regius Professor of Modern History was relieved of his responsibilities at Cambridge.

Moreover the nature of Dom David's writings changes abit, becoming more relaxed in its style, more colloquial, and letting in more shafts of autobiography and personality, deserting in some measure the style of the cool professional which had indeed never fully kept at bay the eloquence of the poet in him. More time was given to living and recently deceased historian friends, and their books—because they were their books. The great debate of the Second Vatican Council and the ripples round the pond subsequent to it occupied his mind in print a good deal, he being a traditionalist of the Aquinas school who, for all his experience of the lessons of history, held to the belief that there were absolute truths finally defined, absolute norms that constitute a *philosophia perennis*, absolute sources of authority enshrined in the Leonine dictum "*Roma locuta est, causa finita est*". He argued well, but he argued with his left hand as a historian, with his right as a theologian: the two experiences did not seem quite to coalesce. The one area of his constant interest where this did not matter too much was in his studies of the mystics, where (perhaps rightly) he maintained that amid the varieties of religious experience there really is a single universal and perennial theology: if he took it too far, he did so down a sound path.

One is astonished by the size of Dom David's achievement in those last years. Let us only make comment upon two of his ten books from the period. He wrote at Christmas 1971 about his "Heads of Religious Houses" (reviewed in these pages, Spring 1973, 32-50) as follows: "That is a co-operative effort implying 42 (mine), 29 (Christopher's) and 9 (full time by Vera London) = 80 years' work on and off; and when you see the thirty pages of MSS and printed sources that have been combed I think you will appreciate the time spent. It doubtless still is very incomplete and has its quota of errors, but I do not think that it will at any time be necessary to do the work again *ab ovo*. I have indeed been fortunate in both books (the other a revision of "Medieval Religious Houses") to have had as collaborators . . .two scholars of the industry, unselfishness and accuracy that Hadcock and Christopher possess. *Ego plantavi, illi rigaverunt.*" The other work that bears special comment is the volume of The Christian Centuries that he published with Prof Obolensky in 1969 "II. The Middle Ages", which he wrote, cost him more time and blood than any other except his great book of 1940. He said of it: "I refused to do it for some time, and then Rogier, Weiler, Brandt, Michael Longman and John Todd all arrived (at the Garden House!) to convert me, and I gave way. It was, if I remember, in 1958, long before the Flood and even before the distant golden age of John. One important reason (to me) was that it would force me to stop three or four disgraceful gaps in my outline knowledge of the history of the Church, and for that reason (alone) I am still glad that I did it. I had to read Hauck, Caspar, Amann, the 7 vols of *Studi Gregoriani*, several of those Spoleto, Todi and Milan symposia, &c., Ec., and I have never regretted having to do so. From the beginning I aimed at providing, for the Church student and anyone else, as inclusive an account as I could manage within the page limits, giving if I could a potted version of the consensus of historians with enough personal knowledge added as might lighten the burden, but not trying to be progressive or to use conciliar hindsight." (MDK to AJS, 20 Nov 70). What came to us was a book of 550 pages with 86 photo illustrations, the great bulk of it from Fr David's pen.



Writing by no means filled the Knowles days after retirement, though the demands upon his pen were steady and unremitting. When Dr Beryl Smalley's Ford lectures on the Becket era came out in book form, he wrote refusing to review them for this JOURNAL: "Just to let you know that The New Statesman got in first. Tablet, TLS, Am Hist Rev and AJ (in that order) too late. . .Did you recognise the hand behind Henry II in TLS of 21 Sept?" (MDK to AJS, 8 Oct 73). One Summer he wrote of his activities: "Many thanks for your letter—which I answer at once, now or never, as I am deep in London University scripts . . . (he then spoke of a lecture in York University and a review of his of Chadwick's "John Cassian") . . . Actually I have an absolute broadside near to explosion: (i) Vol 2 of Hist of Church (in page proofs); (ii) paperback on monasticism (galleys—but probably quite *antiquiert* by the time it comes out); (iii) 2 ed of Med Rel Houses (with Hadcock—being typed); (iv) *Fasti abbatum necnon priorum monachorum nigrorum in Anglia, 940-1216* with Christopher Brooke, now nearly complete in typescript." (MDK to AJS 10 Jun 68). His letters were always full of work in progress, and that was usually a long paragraph among several on his or the recipient's other interests. One more example must suffice: "I am absurdly full up for the moment (and last fortnight), largely because I received an SOS to stop a gap in the Patristic Conference at Oxford in mid September (on the Regula Magistri!) and assembling *disjecta membra* of a memoir of Christopher Dawson from the Br. Acad + reading six or eight heavy books chosen by the other members of the committee for the Collins £1000 prize for a religious book + the absence of Mrs Gale on holiday which entails housework (*tunc vere monachi sunt*) + all the rest." (MDK to AJS, 29 Aug 71). Mention in this paragraph of London, York and Oxford Universities is a sufficient indication of Fr David's continued presence among the Dons, lecturing, giving papers to learned and undergraduate societies and sitting on second degree examination panels. Indeed this writer first came to know him when he was delivering the Sarum Lectures (a set of six on Church history) at Oxford in 1965.

Much time was devoted also to the reading of scripts for publishers, Burns & Oates till they were liquidated, then Collins or CUP or other publishers seeking to use his expertise and his judgement. "Some weeks ago Priscilla Collins, that great Lady, sent me a PhD on F.von Hügel's spiritual teaching which had the high approval of E. L. Mascall and on which she wanted an

imprimatur (as publisher, not theologian). The author is Fr Whelan, an American Jesuit. I began it with apprehension and read it with growing enthusiasm. It was long since I had drunk deep of the Baron (whom I had always admired) and his wisdom and depth now impressed me enormously. The Baron is really one of the sources of all that was best in Vatican II." (MDK to AJS, 25 Jan 70). Texts were read and pronounced upon for Oxford and Cambridge examining boards, for societies and publishing houses, and for scholars themselves: "I had several requests from ex-pupils and friends to read their typescripts (one running to many pages—to say nothing of an American Professor of note who wanted me to read a short encyclopedia of 1000 pages and recommend it to a publisher—he got a dusty answer!). . . Now I have just received a dissertation for a Prize Fellowship at Peterhouse which I have to report on within three weeks. Retirement has brought me no leisure—save that I can at least make certain of the times for Office and prayer." Time was taken writing just and not unctuous references for his former pupils, supervising the occasional student still (one of them a monk of Downside, as a favour to Abbot Wilfrid Passmore), keeping up with his favoured students. One of them wrote recently: "Fr David kept in touch with me throughout my first three years at Cambridge. I always felt rather overwhelmed that he, with his extremely busy life and far from perfect health, should invite me to see him on so many of his visits to Cambridge or Wimbledon. He was wonderfully kind to me, particularly during some bad patches with my work and my health. I am sure that you will understand how he guided me, gently but firmly, to medieval history, firing my first enthusiasm from that first visit. He encouraged my hopes of going on to research, and the last time I saw him, last October in Cambridge, he was asking about my subject, and seemed very enthusiastic about the fields which I have chosen—the memory of that enthusiasm is very cheering on the days when I do not seem to be making any progress." There are many students from the recent past who would say the same.

In his Christmas letter of 1971, Fr David ended by giving a warning as much to himself as to me from his own experience: "I hope very deeply that you will be able to keep your life in God secure, and your scholarly work intact, during the coming year. Overwork never helps mind or soul, and I know you are pressed on all sides. But prayer will surely bring Our Lord's help." He worried alot about overtaxing the mind and blocking out the soul's breathing, with over industry, whatever its purpose and whoever it purported to serve. Some years ago, when he was supervising an Ursuline sister through her doctoral thesis on Cluny, he wrote her, on the feast of the four abbots of Cluny, this admonition: "Haste, rush, the accumulation of work never in the long run does spiritual good. It may be necessary now and then, and *solid work* has a great spiritual value—but once it becomes absorbing, or an escape from oneself or from God, then it is a mere sounding of brass and does not do any spiritual good; and any talk of 'charity' or 'merit' is just hot air. *Unum est necessarium*, the mind and heart wholly free for God." (MDK to NH, 29 Apr 58). For himself, he examined his conscience and remained free of too close an attachment to his work. All his toil and his tasks were to him, to his last days, "just what they are—the day's stint of work—not the Opus Dei, the *unum necessarium*." The Opus Dei, the Divine Office that he recited daily as a monk-priest, included a devotion to the Rule, whose parts are daily read in the monastic liturgy. At Coventry Cathedral Exhibition in 1967, the theme of which was St Benedict as Patron of Europe, he said in an Address: "For myself, after more than fifty years' close acquaintance with the Rule of St Benedict and a life-long interest in monastic history in all ages, I can never re-read the Rule without a fresh sense of admiration." The Rule too was an integral part of his life-study.



When he retired from Peterhouse, Cambridge, Dom David chose to live in Wimbledon (in a modern house off Church Road near the courts). There, he said, everyone he ever met either came to stay or live or visit a relation some time in their lives. He shared also a home on the Sussex/Hampshire borders, an old cottage in the village of Linch, near Liphook, where he had his Garden House full of books and an electric heater, a sort of insulated summer house. His Mass, his Office and his large mail took up much of his day without fail, and his stint of work that led to his long list of publications took up much of the rest. Much of his mail was filled with hints and helps to young students encouraged to write to him. One of them wrote: "I would testify to his immense kindness to the utterly undistinguished among young scholars quite unknown to him. No appeal for help went unanswered in that beautiful clear hand and the neat blue ink, and the humbler the request academically, the kinder he was. Looking back on the letters I received, I am astonished at his humility and his capacity for infinite trouble." Such letters always carried their meed of wit and wisdom, of warmth and charm, to whomsoever they were written. Here is an example, dated *Die Pentecostes, 1974*: "As you see, I have recently fixed a new ribbon which is peculiarly generous in distributing superfluous ink—*nihil quod tetigit non ornavit*, including my hands."

There, then, is the priest-scholar at work in his Indian summer, toiling through his seventies without remittance. His mind remained sharp to the last, his spirit eager and generous. Judgment of the quality of his work will come later when the perspectives are better. Evidence of its quantity is here below for all to see.

ABBREVIATIONS:

In the lists that follow, abbreviations have been used as follows—

AJ = Ampleforth Journal
DR = Downside Review
CTS = Catholic Truth Society pamplet (with code mark attached)
EHR = English Historical Review
JEH = Journal of Ecclesiastical History
JTS = Journal of Theological Studies
Tab = The Tablet
TLS = Times Literary Supplement
TRHS = Transactions of the Royal Historical Society

The list of writings in "The Historian and Character" covering the period 1919-62 has the following to be added to it, the first three having been written anonymously:

1932-1962

Articles:

"Contemplative prayer" in the Clergy Review, Mar 177-88. (1932).
"The passive night of sense" in The Clergy Review, Apr 278-91. (1932).
"*In lumine tuo videbimus lumen*" in The Clergy Review, May 366-82. (1932).
"The medieval archbishops of York", the 2nd Oliver Sheldon Memorial Lec, 2 Oct 1951.
"The first Franciscan century", a review art., The Month NS 27 (1962), 148-55.

Reviews:

ed. Dom F. S. Schmitt, "*S. Anselmi Opera Omnia*" Vols I-III in TLS, 13 Nov 1948.
Owen Chadwick, "John Cassian" in JTS IV (1951), 106.
M. Hurley, "*Scriptura Sola*. Wyclif and his critics" in JTS XIII (1960), 194f.
Christopher Brooke, "From Alfred to Henry III" in *The Listener*, 5 Oct 1961, 528f.

1963

Books:

"Great historical enterprises & problems in early monastic history" (Nelson), 230p.
"The historian and character & other essays" (CUP), xxix + 388p.
"The monastic order in England, 940-1216 (CUP), xxi + 780p. 2nd ed with new Preface, additional bibliography and notes.

Reviews :
D. J. A. Matthew, "The Norman monasteries and their English possessions" in J.E.H., XIV (Apr), 93f.
G. A. Williams, "Medieval London : from commune to capital" in Tab 1 June, 595f.
A. Caiger-Smith, "English medieval mural paintings" in Tab 27 June, 817f.
Dom Anselm Hoste, "Bibliotheca Aelrediana" in J.E.H., XIV (Oct), 227f.
ed. D. L. Douie & H. Farmer, "Magna vita sancti Hugonis" in J.E.H., XIV (Oct), 228f.
Frank Barlow, "The English Church, 1000-1066" in Tab., 19 Oct, 1119.
Arthur Bryant, "The age of chivalry" in *The Spectator* 19 Dec.

1964

Articles :
"Notes on a bible of Evesham Abbey" in E.H.R. LXXIX (Oct), 775-7.
ed. C. W. Dugmore and Charles Duggan, "Studies in Church History, I", chapter 3, "Some recent work in early benedictine history", 35-46.
"Henry Outram Evennett, 1901-1964" in Cambr Univ Assoc Annual Report, 9-12.

Reviews :
V. H. Galbraith, "An introduction to the study of history" in Tab., 7 Mar, 268.
Canon R. V. H. Burne, "The monks of Chester" in E.H.R., LXXIX (Apr), 396f.
ed. A. Ripberger, "Der Pseudo-Hieronymus-Brief IX, *Cogitisme*" in J.T.S., XV (Apr), 183f.
E. S. Duckett, "Carolingian portraits, a study in the ninth century" in J.T.S., ib, 184f.
Paul E. Sigmund, "Nicholas of Cusa & medieval political thought" in Tab., 25 Apr, 463f.
Christopher Brooke, "Europe in the Central Middle Ages 962-1154" in *The Spectator*, 19 Jun.
ed. Thomas Gilbey OP, "St Thomas Aquinas : *Summa Theologiae*" Vols I, II, XII in Tab., 25 Jul, 834.
"La vita commune del clero nei secoli XI e XII" in E.H.R. (Oct), 821f.
R. W. Emery, "Friars in medieval France" in E.H.R., ib, 826f.
ed. Jeremiah F. O'Sullivan, "The register of Eudes of Rouen" in Tab., 31 Oct, 1227f.

1965

Articles :
"Fr Daniel Callus OP, 1888-1965" in New Blackfriars (Aug), 609-12.
ed. C. H. Lawrence, "The English Church and the Papacy in the middle ages", Foreword.

Reviews :
ed. Christopher Hollis, "The Papacy : an illustrated history" in New Blackfriars (Feb), 304f.
Donald Nicholl, "Thurstan, Archbishop of York, 1114-1140" in J.E.H. XVI (Apr), 92f.
H. R. Loyn, "The Norman Conquest" in Tab., 3 Apr, 374f.
ed. Kassius Hallinger OSB et al., *"Initia consuetudinis benedictinae"*;
ed. Antonia Gransden, "The customary of the benedictine abbey of Eynsham in Oxfordshire"; vols. I & II of *Corpus Consuetudinum Monasticarum* in E.H.R. LXXX (Jul), 556-8.
ed. M. J. Cappuyns, "Lexique de la *Regula Magistri*" in J.T.S., XVI (Oct), 520f.
ed. John Hale et al., "Europe in the late middle ages" in Tab., 9 Oct, 1120f.

1966

Books :
"From Pachomius to Ignatius : a study in the constitutional history of the religious orders" (Clarendon, O.U.P.), 98p. The Sarum Lectures, Oxford 1964-5.

Articles :
"The monks of Westminster" in *The Listener*, 20 Jan, 92-4.

Reviews :
M-H. Vicaire OP, "St Dominic and his times" in E.H.R., LXXXI (Apr), 373f.
A. G. Dickens, "The English Reformation" in E.H.R., ib, 384f.
ed. Adalbert de Vogüé OSB, "La Règle du Maître" in J.T.S., XVII (Apr), 188-90.
Dorothy Whitelock et al., "The Norman Conquest"; Alan Lloyd, "The year of the Conquest"; Brig C. N. Barclay, "Battle 1966" in Tab., 2 Apr, 388f.
ed. J. M. Hussey, "The Cambridge medieval history", Vol. IV : Part I, "The Byzantine empire" in *The Spectator*, 17 June, 763.
J. B. Russell, "Dissent and reform in the early middle ages" in Tab., 25 June, 729f.
K. L. Wood-Legh, "Perpetual chantries in Britain" in J.E.H. XXVII (Oct), 263f.
V. and H. Heil, "The great pilgrimage of the middle ages" in Tab., 29 Oct, 1212f.
F. R. H. du Boulay, "The lordship of Canterbury" in Tab., 10 Dec, 1382f.

1967

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"What is mysticism?" (Burns & Oates), 140p.
*Decreta Lanfranci monachis Cantuariensibus*, revised edition : *Corpus Consuetudinum Monasticarum III.*



Articles :
"The doctor of Carmel : a new translation of St John of the Cross" in Tab., 20 May, 552-4.
L. S. Snell, "The suppression of the religious foundations of Devon and Cornwall", Foreword.
The New Catholic Encyclopedia : articles on St Thomas Becket, Benedictine Rule, E. C. Butler, History of the Church II (Medieval), Constitutions of Clarendon, England 597-1485, Gilbert Foliot.

Reviews :
"L'Eremitismo in Occidente nei secoli XI e XII" in E.H.R., LXXXII (Jan), 107f.
ed. Joel Hurstfield, "The Reformation Crisis" in E.H.R., (Apr), 382.
Frederick Rahlves, "Cathedrals and monasteries in Spain" in J.E.H., XVIII (Apr), 130f.
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ALBERIC STACPOOLE, O.S.B.

# SPIRITUAL READING

## THE CENTENARY SERMON BY ABBOT HERBERT

At Fr Abbot's recommendation, it has been decided henceforth to carry in our pages a short article or sermon or ferverino under the above heading, especially for those who find some of the theological articles too taxing to be spiritually rewarding. In effect, such articles on spiritual matters have been appearing from time to time, though not so labelled. In the Spring of 1973, the Abbot Primate wrote on "Creativity and the Spirit"; that Summer Fr Thomas Corbishley S.J. wrote on "The Experience of God"; and that Autumn the Provost of Newcastle wrote on "Julian of Norwich", the mystic. In the two succeeding years similar pieces have appeared either as articles or embedded in Community Notes. But from now on they will take a more precise form. It is proposed that either a member of the Community or a spiritual writer of note is commissioned to write a short piece of 2 to 3 pages for every future issue, for awhile.

We begin with the sermon that Abbot Herbert Byrne preached in the Abbey church that he had himself done so much to cause to be *feliciter perfecta anno salutis nostrae MCMLXI*, and he would want added *ut in omnibus glorificaretur Deus* (words adapted from St Benedict's Rule). We were celebrating both the Centenary of the Ampleforth Society's foundation, and the anniversary of the dedication of the Abbey church, it being Sunday, 7th September and the preacher's 91st birthday.

RECENTLY we celebrated the consecration or dedication of our Abbey church, recalling the day when we solemnly devoted it—the whole building, stones, glass, metal, the design, the shape of it, its beauty—to use for one purpose, the glory of God and the salvation of souls. As you know, a church so dedicated is praised in the liturgy as a type of Heaven, a New Jerusalem, and Heaven in turn is spoken of as if it were a living building composed of living stones, its inhabitants. The Catholic Church could be called a New Jerusalem, and so could each component part. Ampleforth, namely all who belong to it, clerical, monastic and (mainly) lay, is a New Jerusalem devoted to the service of God and the saving of souls; that is what Ampleforth is for. We are living stones in its structure. A material stone in a wall has a simple function—to support what is above it, and that function it of neccessity performs. But we, living stones, animated and intelligent, can perform many functions and, indeed, many duties; and it is the problem of our lives to order what we do so that God comes first. We have families perhaps to care for, to love and enjoy; we have a career to occupy much of our time; and we have laudable pleasures of society. And God must come first. Does He envelop and absorb the three secular functions I have mentioned? Each one of us must ask himself that question. None of us would deny that 'in theory' He should, but does He in practice? It is not easy to fulfil what He called the 'first commandment', namely to put God first, nor, indeed, the second commandment, which is to make the welfare of our fellowmen a good second. How can we hope to do it?

Well, one means is to pray perseveringly, which means to try to pray. It does not matter whether we are conscious of success. If we go to confession often and regularly we may expect to be rewarded with a feeling of openness towards Our Lord and (perhaps surprisingly) we may become less self-regarding. Another, not really separate, is: not to think too much about the Church, the Roman Catholic Church. The Catholic Church is an institution. It rightly and necessarily has a structure, a code of laws, a hierarchy of authority. These are right and proper, but they are not endearing. Think less of the Church and think more of the person of Jesus Christ; and let us remember that the practice of religion is not the keeping of a body of rules; it is the cultivation of a personal relationship with Christ, our dear Lord. Somebody (I forget who) recently pointed out that our Lord did not say: "Go to church", but "Come to me". That is not to belittle the value and importance



of Mass, but it may remind us what we should look for in the Mass. Maybe we of Ampleforth have more than average help in the matter of personal relationship with Christ our Lord. We have many examples among our predecessors and contemporaries who have indeed been absorbed in Christ our Lord and at the same time have been busy men.

Each will think of his own heroes; two are well-known to different generations. Abbot Oswald Smith, patently absorbed in God and of a later, though over-lapping, generation, Fr Stephen Marwood; how he, a busy man, a hideously over-worked man, was absorbed in Jesus Christ. It shows it can be done. Dear brethren, you can recall more names, but there is another help, not an agent for our help, but an instrument. Many of you dear brethren remember the old church and remember the Lady chapel and the statue of Our Lady in the south wall, and what a magnet that statue was, how it drew people to go on their knees before it and to pray through it to Our Lady to honour and adore and love her Son; her Son—a personal matter, person to person.

But we shall not love her Son, not love our Lord Jesus, as we should unless we do as He did and as He told us; love our neighbour. And it is a sign, a proof, a natural outcome of the true love of the Lord Jesus if we love our neighbours. And again we can easily think of instances of a notable love of our fellow men. Quite briefly I recall a surgeon who was a most devout man, and he died and at his funeral Mass there were his colleagues who worked at the hospital with him, the surgeons and doctors, and the important people like Ward Sisters and Matrons, and so on, but most of all the humble cleaners and sweepers; in tears they said that "he had always treated us as ladies". And a very similar thing; a great industrial magnate, an associate of people like McAlpine, Fairclough, died and part of his epitaph was uttered by his telephonist, an orphan. She said "I lost a dear father and I lost a kind stepfather, and now I feel that I have lost another father". He was a great busy man who would naturally take little notice of the human needs of an insignificant employee. I recall too an Old Boy of ours who was striking—to use the word which was used in the Bible—in his integrity, for his open radiant honour, for his cheerfulness and gentleness. He worked hard with moderate success; he was the best boy footballer with whom I ever played with or against. He got a post in the colonial government and rose to be governor of a slice of Africa and the natives loved and respected him because they knew that he loved and respected them. Perhaps he had an exceptional advantage because in his veins there was the blood of St Cuthbert Mayne.

We must cultivate that personal view of religion, preserve a one-to-one relation to Our Lord and cultivate too the love of our brethren. This day when so many of us are together, banded in a lovely unity, we should take the opportunity of this Mass when Jesus Christ Our Lord Himself will come upon the altar, present himself before us in the most intense moment of his love for us, that love which kept Him on the Cross, to renew our personal allegiance, adoration, obedience to Him. May He bless us in the name of the Father and of the Holy Spirit, Amen.

*In her last years, Simone Weil wrote to her confessor, Fr Joseph Perrin OP, "the children of God should not have any other country here below but the universe itself, with the totality of all the reasoning creatures it ever has contained, contains or ever will contain. That is the native city to which we owe our love. We have to be catholic, that is to say not bound by so much as a thread to any created thing, unless it be creation itself in its totality." She applied this doctrine to the Catholic Church; and in admitting that the Church has to be a social structure because otherwise it would not exist, she wrote, "but insofar as she is a social structure she belongs to the Prince of this World." For her, the Church must be identified with the bride of Christ, transcending itself and refusing to remain here below.*

# BOOK REVIEWS

In this issue, reviews have been arranged under headings in the following order: Modern Churchmen; Portraits and Profiles; Wallace Stevens, poet.

## I. MODERN CHURCHMEN

Cardinal John C. Heenan A CROWN OF THORNS Hodder & Stoughton 1974 412p £3.95.

This second volume of Cardinal Heenan's autobiography will have an especial interest for northern readers many of whom will not forget the impact of his episcopate in Leeds and Liverpool. For there is much to remember.

The diocese of Leeds was vacant for over a year when John Carmel Heenan was given to it and he suspects that the appointment was due to lack of local and suitable candidates. Those of us who knew the diocese at the time cannot accept this assumption. There were candidates within the confines of Leeds (and its large diocese) who possessed the qualities which were required and who enjoyed the support of their brethren. A more likely reason is to be sought in his own earlier career which had made him a national figure and his elevation certainly put Leeds on the episcopal map. Whatever be the real reason it was soon clear that it was going to be an exciting experience for all concerned.

His personal attributes were many but there were two which Leeds came to know from the outset. One was an innate personal charm coupled with decided histrionic ability and such a combination can be quite devastating as we were then to learn.

A game of diocesan musical chairs ensued and it says much for the calibre of the clergy that in spite of good natured grumbles and caustic, sardonic humour, they accepted this swift-moving regime with immense loyalty.

The Cardinal now recognises that although changes were necessary they might have been achieved with greater prudence. He had difficulty that he was not a Yorkshireman. His two immediate predecessors were and his assessment of them point to his failure to grasp the fact that, contrary to accepted belief, Yorkshiremen have a native shyness which seeks to conceal itself by apparent reserve and even brusqueness. Both Bishop Cowgill and Bishop Poskitt suffered from this shyness and this may explain much that transpired.

There is no doubt but that his episcopate in Leeds was marked from the outset by a strong ecumenical drive. He left the reception following his consecration to broadcast to his diocese and this was the first of many real achievements in building bridges between his own flock and the wider communities of the West Riding. The many lessons of his days in Leeds were valuable and stood him in good stead when he was translated to Liverpool.

Although one may question the advisability of a reigning bishop indulging in autobiographical reminiscence (be it in one or two volumes) there can be no doubt that this is an interesting account of episcopal progress.

Fawcett House,
Lower Wortley, Leeds 12. JOHN F. POWER

Michael Ramsey: CANTERBURY PILGRIM, S.P.C.K., 1974, x and 188 pages, £3.25.

When a young clergyman from the colonies was interviewed by the then Archbishop of Canterbury, Randall Davidson, he felt, in meeting him, he was meeting the Church of England, because for so many years he had been in the centre of those who made decisions, moderated extremes and resolved tensions in the Anglican Communion. Somewhat the same impression is gained from reading this collection of recent addresses and sermons by Archbishop Ramsey. At Durham, York and at Canterbury, he was near the centre of that hard-to-define thing called Anglicanism. Before that he had been a university don, and his sound scholarship (an Anglican trait) is apparent in much of his writing. In the Gore lecture on "The Historical Jesus and the Christian Faith", he recalls how much he owed to Gore's "Belief in God" read at Cambridge as an undergraduate. Then he moved on to grapple with later developments of Christological thought—the startling Bampton lectures of 1934 of R. H. Lightfoot, which introduced English readers to "Form-criticism" of the Gospels; and the movement away from seeking the facts of the "historical Jesus" to the position which regards both facts and interpretation as indissolubly joined.

The range of subjects and occasions represented in this book is extensive—Christ and Humanism, Europe and Faith (given at Lyons in 1973), Apartheid (given at Johannesberg after a tour of South Africa also in 1973), Abortion, the Death Penalty, the Family and the Third World. In all he speaks from considerable reserves of reading and thought, with evident authority. The man himself comes through each section in the way he honestly discusses difficulties. This is notable in his address to the Synod on the proposal for Anglican-Methodist unity in 1972, when he failed to carry the measure. He shows a genuine concern for people, respects other points of view, and generously loves Christ and the Church. His brief homilies for Easter and Christmas and Whitsun appear alongside a warm



appreciation of the contemplative life—as in his sermon to the nuns at West Malling. "Here . . is an abbey where the work is not prayer plus this, plus that, and plus the other, but where the work is prayer, plus prayer, plus prayer, plus prayer." He gave memorial addresses in honour of such diverse characters as Father Benson of Cowley, Bishop Frank Weston of Zanzibar, Bishop Ian Ramsey, and Gandhi. For one who had so much administration, it is a cause for thanksgiving that he also found time to have a rich inner life, and then to make known in lucid terms its fruits—aliis contemplata tradere.

GILBERT WHITFIELD, O.S.B.

F. W. Dillistone CHARLES RAVEN, NATURALIST, HISTORIAN AND THEOLOGIAN Hodder and Stoughton 1975 448p £5.25.

Unlike some "official biographies", Dr. Dillistone's life of Dr Raven presents an account of his widespread pursuits and the varied aspects of his personality which is both appreciative and critical. Charles Raven, sometime Regius Professor of Divinity at Cambridge, and Master of Christ's College, Cambridge, was a tremendously alive person. He was ordained to be Dean of Emmanuel College, Cambridge, but not just as a formality, as he always sought opportunities to exercise his ministry among people, particularly as a teacher and a preacher. He served for a time on the staff of the new Liverpool Cathedral when it was attempting new experimental services for many occasions. While theology was his main work, he was from his youth a keen naturalist, became very knowledgeable about birds and flowers and butterflies, and wrote some works on the history of science. His Gifford lectures in 1953 were on "Natural Religion and Christian Theology". He could write on science and religion because he was learned in both.

In theology he called himself an "unrepentant liberal", which made him unsympathetic with German theological thought especially associated with Karl Barth. He sought a unified outlook on the world, in which evolution found its highest achievement in Christ, and he refused to differentiate between nature and supernature. The part of the New Testament he kept returning to was Romans chapter eight, especially verse 22 "We know that the whole creation has been groaning in travail together until now". In much of this he found a comrade in thought (although they never met) in the writings of Teilhard de Chardin. His liberalism was hard to defend in the dark days of the Hitler war, and failed to convince the younger generation. One comment about him was that "He did not become the leader he might have been because of his utter inability to absorb or relate himself to a contrary idea". So he seemed unable to accept that there could be two or more models of world history. He was unmoved by the dialectical model presented by Tillich and Niebuhr, which suggested a continuous interplay in which each partner in the dialetic can grasp and be grasped by the contrary and thereby move forward to some new creative possibility.

He was ever ready to espouse unpopular causes. These included pacifism, which caused the BBC in 1939-45 to exclude him from all programmes—a deprivation which caused him great sorrow. Another was the ordination of women. He was a man who found much in common in spiritual questing with women, and treated the spiritual help he had from them as an argument for their being given a regular ministry.

As a speaker, he was able in lucid well-formed sentences to hold audiences and impart his own convictions persuasively. The reviewer heard him speak in Melbourne University in 1950 on "Science and Religion" for an hour and receive absorbed attention and an ovation at the end. (This occasion is mentioned on p 360.)

Someone wrote: Charles Raven
has no haven,
But he has a perch
In the Anglican Church.

His position at Cambridge was independent of any Anglican bishop and this may have been one of the reasons that he was not regarded as suitable to be a bishop in the Church of England. He at times hankered after such, because, as his career at Cambridge drew to a close, he felt the lack of a pulpit and an altar of his own. But his success as Master of Christ's did not guarantee that he could have fitted comfortably into the governing machinery of Anglicanism.

GILBERT WHITFIELD, O.S.B.

## II. PORTRAITS AND PROFILES

Kenneth Clark ANOTHER PART OF THE WOOD: A SELF PORTRAIT John Murray 1974 287p £4.75.

This, the first part of Lord Clark's autobiography, is an account of the growth of an aesthete. The dominant theme is the single-minded pursuit of art. While at Winchester the subject became confirmed in his belief that "nothing could destroy me as long as I could enjoy works of art. From this hedonist, or at best epicurean position I have never departed."

Born rich into "the vulgar, disgraceful, overfed social order that we call Edwardian" as grandson of a Paisley thread manufacturer, Clark was son of an eccentric father who

divided his time between shooting in Scotland, yachting in France and gambling at Monte Carlo; and of a mother whose lethargic mission— in which she failed—was to stop her husband from drinking. Like the young Ruskin he was an only child and led a solitary childhood, his first companion being the unlikely Empress Eugenie. Winchester for him was a disaster, his housemaster being a Philistine. His sole consolation seems to have been the art master's superb collection of Japanese prints. Fired by his love of art, Clark's first ambition was to become a painter, till he realised his limitations in paint and his gift for words. This, consolidated by a scholarship to Oxford, entirely changed his direction of life.

At Oxford, after a period of loneliness, he managed to make some friends the most brilliant of which was Cyril Connolly and the most useful C. F. Bell at the Ashmolean. Recognising Clark as a prodigy, Bell gave him an exacting training in comparing Old Master drawings. Going down with a second in History, Clark then went off to Italy and fell in love with the country. In a moving episode he tells of his first visit to the Uffizi gallery in Florence, where he fell on his knees before Piero della Francesca's portrait of the Duke and Duchess of Urbino. Thereafter he spent a rich couple of years working in Berenson's household; his view of this complex household is here viewed with cool detachment and not without generosity of mind.

Returning to England, Clark married and then produced his only work of scholarship, his catalogue of the Leonardos at Windsor. The end of his scholarly ambition soon came when he replaced Bell at the Ashmolean: "it was a turning point in my life and I am certain I took the wrong turning." However this did lead to his appointment to the Directorship of the National Gallery at the astonishingly young age of thirty, the beginning of his "boom years". Suddenly the book begins to read like the DNB of the 1930s, the Clarks being launched into elevated circles, both learned and social. (His description of the social whirl is blessedly that of an outsider, the aesthete remaining untouched).

Clark's real affinity was with the artists, "who accepted me as one of them who has recognised his inability." Henry More, John Piper, Graham Sutherland were his closest friends among them. He says little of the living but feels freer to speak of the dead. The power of friendship he feels deeply—and indeed at times these pages degenerate into a memorial to past friendships.

His greatest joys besides friendship are those moments in his writings when he was "lifted off my feet", and indeed the intoxication comes through to his readers and now his viewers. He was so good a lecturer because he so evidently enjoyed sharing his intoxication and feeling the feed-back from his audience. Like Ruskin (possibly the greatest influence in his life) he wanted most to awaken in his contemporaries his own interest in art. Ruskin and he abundantly shared the desire to impart delight in works of art. So it is too with this beautifully written little memoir, of which there is more to come.

Marcus,
by Forfar, Angus. JAMES STOURTON

Susan Barnes BEHIND THE IMAGE: PROFILES Cape 1974 291p £3.95.

What is offered here is the distillation of recent years, fourteen *Sunday Times* Profiles written at comfortable three month intervals, luxurious sets of 5,000 words each, now gathered into a book. They are of peers and promising would-be peers, peeresses and uncommon people. The peers are the Lords Boothby, Butler, Eccles, Hailsham, Longford and Melchett; the would-bes Dick Crossman and Jeremy Thorpe; the peeress Lady Dartmouth; the distant hopefuls John Betjman and Kenneth Tynan; the unexpecting David Irving; and the embarrassed-to-be Gore Vidal and Jack Jones.

Who, behind the image, is Susan Barnes? Well, her father was Mark S. Watson, one of the original thirty recipients of the Presidential Medal of Freedom as a Pulitzer Prize winning American defence correspondent. She is from a family closely linked with the *Baltimore Sun;* and she first married a reporter from the *Sun*, an Englishman called Patrick Catling. Her first work before she went to England was with the Baltimore Museum of Art. She is now married to a Labour Cabinet Minister, Anthony Crosland (so we have four names to choose from for her surname). Coming late into journalism, she has found herself an objectivity stemming from her transatlantic embrace, which has freed her from the impassioned hypnotism of ancient group loyalties. Her *written* intention—which she certainly achieves in her writings—is to be impartial and exact, and that she is. Her picture of Baltimore tells of her struggle so to be: "Baltimoreans are quite unconscious that their civilised way of life is coupled with an excess of emotion and violence. Virtually every year that I return, another childhood friend or acquaintance has committed suicide or met with some form of violent death. Yet their manners are the most beautiful I have ever encountered." That comment shows class.

As to class in another sense, Susan take-your-pick is unclassifiable. Being an American Woman who has written over here for both political presses, a Labourite among peers, she skates demurely across social strata. Amplefordians would be glad of her chosen illustration



of this characteristic. "Some years ago when I wrote for the *Sunday Express*, the Premier Baron of England invoked his peer's privilege of immunity to defy a rash tipstaff who tried to arrest him. At my editor's request I rang the twenty-fifth Lord Mowbray and asked if I could interview him. He said I could. When I had eventually made my way through the wilds of Yorkshire and arrived at the vast pile where the Premier Baron lived in derelict solitude (Allerton Hall, now unoccupied) he said "I agreed to this interview because I liked the sound of your voice on the phone. Just before you rang, I'd said no to some fella from the *Daily Mail*. Couldn't stand his accent." My own accent was outside his range of class prejudices."

A good bedside book for VIP visitors. R.E.

Christopher Hollis THE SEVEN AGES: THEIR EXITS AND THEIR ENTRANCES Heinemann 1974 241p £3.60.

Anyone may be excused for writing an autobiography, but to write two of them—as Lady Bracknell might have said—looks like carelessness. The encore is all the more curious in that *The Seven Ages* covers almost exactly the same ground as *Along the Road to Frome*, and is just as entertaining. It is, however, a little surprising, since it would be an abuse of language to describe Mr Hollis as in love with life. When I invited him to dinner not so very long ago, he replied—rather tersely—that "my dining days are over." In reveiwing my own memoirs he observed, truly enough, that "Mr Speaight is still glad to be a guest"; I thought that he might have added, under the circumstances, that "Mr Speaight is still glad to be a host". To say that Christopher Hollis is in love with death would give a misleading impression of morbidity, but death is the subject that principally interests him. Where another man is curious to go to Greece, Mr Hollis is curious to go to God.

There is no trace of presumption in this curiosity, for Christopher Hollis is the humblest of men. He has always scattered the pearls of his industry and achievement as if they had been bought at Woolworths, and has written so many books—none of them less than well worth reading—that he troubles to mention only two of them. He has also been chairman of a publishing firm, and allows the fact to go unrecorded. Indeed he is not very interested in himself, but this does not make him less interesting to other people. Much of this book is an essay in the development of Christian belief and here his spiritual itinerary runs parallel to my own. I was neither the son of a bishop, nor a scholar of Eton and Balliol, and I doubt if I even put my nose inside the Oxford Union. My eyes were fixed on a different arena. But I had a bishop for my godfather, and my Anglican upbringing was very much the same as Mr Hollis'. My parents were determined that I should be a clergyman, and it was some time before I said them nay. Like Mr Hollis, I did not react against Anglicanism; it was rather that I reacted beyond it. I took it with me when I became a Catholic.

The same could be said of Christopher Hollis. He has never in any of his writings, controversial as most of them have been, shown anything but respect and even affection for the Church into which he was baptised. Nor does he now regard the Catholic Church in quite the same way as he did when he joined it. Then he believed in Christ because the Church told him to; now he believes in the Church because Christ tells him to. In Oxford, after the first World War, Catholicism was fashionable. Father Martindale was round the corner, and Monsignor Barnes was the wise and tolerant Chaplain in St Aldate's. I remember being told by my History Tutor at Haileybury that Father Martindale had only to pass the time of day with you, and you found yourself itching to join the Roman Church. I was aware of this temptation, although I waited a few years before succumbing to it—when Father d'Arcy was around the corner, and Ronald Knox at the Chaplaincy. Belloc and Chesterton spoke loudly and confidently for the Faith, and Christopher Hollis joined tunefully in the chorus. He will forgive me if I suggest that "tunefully" is here used in a strictly metaphorical sense.

The whirligig of time has brought its changes of mood and method. The mood of Christopher Hollis' conversion, as also in a slightly lesser degree of my own, was unashamedly triumphalist. His very stimulating *American Heresy* put me on to de Maistre, and his *Monstrous Regiment* left me with no second thought about the reign of "Good Queen Bess". What convinces me today, as it convinces him, is the two-way working of the argument. It is true that I accept certain beliefs on the authority of the Church, but is is also true that I accept that authority because it endorses those beliefs. As an ecumenist Mr Hollis would even go a little further than I would myself. He observes, rightly enough, that Anglicans who kneel at many Anglican altars have different views about what it is that they receive there, and suggests that there is no great harm in this. He would, it appears set no limits to intercommunion. I confess that I should find it intolerable to participate in a Eucharist where there was not a valid consecration—and here I have an open mind about validity—or a fellowship of Eucharistic belief, if not of ecclesial allegiance. On the other hand, while I fully accept that Christ's Church can only be One, I could wish that the degrees of its visibility were less sharply defined.

I well remember the days of Anglo-Catholic triumphalism, when the saintly Father Kilburn—later a Father of the Oratory—said a Latin Mass in Hoxton, and the costermongers took it on the chin. But this too has changed, in the sense that the Church of England as a whole is more deeply, and less self-consciously, permeated by Catholicism—just as the Church of Rome has become more evangelical. Like Christopher Hollis, I cannot help but see the boundaries a little blurred. It is not possible, in a short review, to touch upon other points of intersection between his life and mine, or upon the many places where they do not intersect at all. We have both lectured widely in the United States, and here his judgments are always to the point. Nothing in this world has changed more radically than the University of Notre Dame, where the "Religious Bulletin" shoved under one's door every morning reminded one of mortal sin, and the victories of the football team, aptly described as the "Fighting Irish", exhibited the virtues of muscular Catholicism. When the author of *The Seven Ages* reviewed, most kindly, my own memoirs, he was accused by some people of writing almost exclusively about himself. I do not, therefore, apologise too profusely for repaying him, to some extent, in his own coin.

ROBERT SPEAIGHT

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Benenden, Kent.

## III. WALLACE STEVENS, POET

Adelaide Kirby Morris WALLACE STEVENS: IMAGINATION AND FAITH Princeton University Press 1974 205p £5.10.

"I am not an atheist," wrote Wallace Stevens in 1951 to a nun acquaintance, one of his regular correspondents, "although I do not believe in the same God in whom I believed when I was a boy." And the following year: "My object is to write esthetically valid poetry. I am not so much concerned with philosophic validity. . . .Recently I have been fitted into too many philosophic frames." In the former letter Stevens was being polite and considerate; in the latter he was expressing very clearly one of his favourite principles.

The weakness of this new book on Stevens is precisely its philosophic frame. The central chapter actually contends that "implicit in his mystical theology is a poetic trinity which, though never thrust upon us fully formulated, can be deduced from his elaborations on the statement that 'God and the imagination are one' ". The hunt for triads eventually flounders in such absurdities as the frequency of the three-line stanza. Yet the chase is by no means fruitless. Miss Morris argues that "as the Supreme Fiction overthrew the Supreme Being, it assumed many of the accoutrements of traditional religion," and in her effort to assemble these she sheds a good deal of light on the poetry. At times no doubt she places too much weight on the importance of a single symbol (such as the chapel of breath in the late poem, "St Armorer's Church from the Outside"). But she does *attend* to the poems and her readings are often convincing.

What is more, for all his dislike of philosophic systems Stevens really was obsessed with what he called the "blessed rage for order" and throughout his life sought to discover, with the aid of the imagination, a significance that brute reality alone could not offer. It is not unreasonable to see his search in religious terms. However, the religious parallels are here so tightly drawn that there is a danger of losing sight of the coruscating brilliance of the poetry. The virtue of this book is that, like Wittgenstein's ladder, it provides a way up into some of the more ethereal regions of the human spirit. But having used it to clamber up we must have the courage to abandon it. Is not this true of all the best works of interpretation?

JOHN ASHTON, S.J.

Heythrop College,
University of London.

Lucy Beckett WALLACE STEVENS CUP 1974 222p £3.50.

In its search for lost credentials the poetry of Wallace Stevens catches belief in the act of admiring its own reflection in the polished mirror of rhetoric, and at the same time it communicates an awareness of the mind suspended, as it were, in the act of seeking "what will suffice"—viz the utimate satisfaction of belief, "the supreme fiction", as Stevens came to call it. By "fiction" he meant, not something opposed to reality, but rather an extension or transformation of it (e.g. "Heaven", he writes, "is an extension of reality") and he called it "supreme", because its origin and end, its base and apex, were found to be one and the same—the divine source of human creativity. For Stevens poetry was primarily a mode of meditation—

> in which the mind
> Acquired transparence and beheld itself
> And beheld the source from which transparence came—

and just as in Zen Buddhism a musical instrument may be used as the vehicle of meditation, so with this kind of poetry; to read it with the right quality of attention is to practice meditation through the instrumentality of words—of words mediating (as Louis Martz has argued) between projected self, or speaker of the poem, and the total self, or listener,—and in the case of Stevens it is also to acquire mastery of a particular instrument; not, as with Hopkins, a "cello vibrating to the swing of the bow", but rather a clavichord, equably played without benefit of pedal. It is a high art of syllabic tone and colour that aspires, as Mallarmé believed all art should, to that condition of aesthetic purity which is music.

The distinctive aestheic experience is one of imminent revelation: it can takes us no further than that. However, Wallace Stevens believed that it could, and despite Lucy Beckett's disclaimers, he did speak as though poetry and religion were interchangeable terms. But when the credal premises of his poetry are translated into "philosophy", the result is very much less than "what will suffice". Thus we read this saddest of *summas* in *Opus Posthumous*: "The final belief is to believe in a fiction which you know to be a fiction, there being nothing else. The exquisite truth is to know that it is a fiction and that you believe it wittingly." There is something depressingly self-regarding about that dictum, and so far from enriching our understanding of his poetry, it leads one to wonder whether the subtle and poignant beauty of the poetry is not after all a kind of linguistic narcissism. However that may be if the fecundity of Stevens' imagination is not matched by his powers of excogitation, any advocacy of his poetry which relies, as does Lucy Beckett's on appealing to the force of his "philosophy" is foredoomed to failure.

Whatever the relationship between poetry and philosophy may be, there is a radical difference between "the thoughts a man has" and "a man having thoughts", and it is this difference which the exactness of Eliot's mind respects, as against the tradition of Arnold and Santayana, within which Lucy Beckett wants to place the work of Wallace Stevens. In his introduction to *The Use of Poetry*, Eliot wrote: "If poetry is a form of 'communication', yet that which is to be communicated is the poem itself, and only incidentally the experience and the thought that have gone into it." And Stevens himself endorses this view when he writes:

> The poem is the cry of its occasion,
> Part of the *res* itself and not about it.

In Lucy Beckett's book, the loose coupling of "poetry and religion" (or "poetry and belief") seems to serve no critical or epistemological purpose except to point the difference between a mind with a cutting edge (Eliot's) and a mind like a *blanc mange* (Santayana's). There can be no doubt that Santayana influenced Stevens deeply, but Lucy Beckett assumes that Santayana's influence is beneficient, and she quotes, with apparent approval, sentences like this:

> Poetry is called religion when it intervenes in life, and religion, when it merely supervenes upon life, is seen to be nothing but poetry.

Eliot's gloss on Butler—"Nothing in this world or the next is a substitute for anything else"—provides a salutory corrective to Santayana's blurring of distinctions; but Lucy Beckett would have us believe that Arnold and Santayana are dedicated to the high task of reconciling poetry and religion, as against Eliot, the separatist—as though there could not be differences in kind without opposition between them—and it is within the context of this dubious overall argument that she discusses the poetry of Wallace Stevens.

Eliot's remark, that when a poet "philosophizes upon his own *poetic* insight. . .he is apt to go wrong", is said to contradict his earlier statement—"I cannot see that poetry can ever be separated from something which I should call belief." But it doesn't. Eliot's approval of Keats is turned inside out. "Keats has no theory", we are told, not because "to have formed one was irrelevant to his interests and alien to his mind" (Eliot), but because his illness did not give him time to form one" (Beckett). So much for the negative capability! "Had he lived", Lucy Beckett continues, "he would almost certainly have arrived at a view of poetry and its relation to belief of which Eliot would have disapproved as much as he disapproved of the views of Wordsworth and Shelley." This is to raise *non-sequitur* to the level of dogma.

Lucy Beckett is on much firmer ground when she is considering the qualities that Eliot and Stevens have in common. Her comparison of Eliot's *La Figlia Che Piange* with Stevens' exquisite *To the One of Fictive Music* is illuminating, and her exposition of individual poems is admirably clear, but the writing moves between cloudbanks of abstractions, and sometimes very clumsily at that—e.g. "However various the fortunes and factious the upholders of faith and reason, the feeling that truth evident to all not only should be but could be established never failed." (p. 2) Or—"In this search the dual realisation that exclusive truth was not its object, and that in its course 'things as they are' should never be transcended in the supposition that beyond them lies some ultimate end, was crucial." (p. 126). The prose of Wallace Stevens, we are told, is "dense with integrity": prose like this is merely dense. The ghost of Santayana must be wincing in the shades.

IAN DAVIE

# COMMUNITY NOTES

## OBITUARY
for
MICHAEL SANDEMAN, 1905-75

*Fr Abbot preached the homily at the Requiem Mass at Workington on 7th July:*

I AM very grateful for the presence of all of you gathered here to pray for the repose of the soul of Fr Michael Sandeman. I am especially grateful to the Bishop of the diocese and Bishop Pearson who have come to join us. To my way of thinking it would be more fitting that the Bishop of the diocese should be presiding as principal celebrant of this Mass. It is kind of him to allow the monastic Superior of Fr Michael to take his place. It is good to see many of you from Workington itself because in the past Fr Michael served you on two occasions—in 1943 for three years and again in 1962 for four. And, as you know, the latter part of his priestly life has been spent in this diocese at Warwick Bridge. To complete this part of the record we recall too that for nine years he was parish priest at St Mary's in Warrington.

Fr Michael started out in life, after school at Stonyhurst and Ampleforth, as a member of the Forces. He was at Cranwell in 1926 and served in the Royal Air Force for eight years (in Quetta and Ambala), so he was already a mature man of thirty when he first became a monk, and that experience in the Royal Air Force was inevitably an important influence in his life. He was a disciplined man and a very loyal one; he had a clear head and a mind that thought very logically, but he was no academic. He was commanding in presence and in manner. A certain gruffness could be misunderstood, but there was none who could equal him in obedience. He owed much to the Air Force and, had he remained in it, I suspect that instead of priests assembled at this altar in albs, there would have been high-ranking Air Force officers honouring one superior in rank.

But he chose to follow Christ in the monastic way; its disciplines and its routines he could understand. His training and his temperament fitted him admirably for that kind of life. And he would serve the Church—that too was clear, clear in its teaching and certain in the disciplines that it imposed. Not that it was the externals that were important to him, as they should not be to us. Deep down there was a dedication to the things of God.

But the world of the 'thirties and 'forties, in which he was brought up in young manhood, passed; the world changed and so did the Church, and the Second Vatican Council was both its symbol and its instrument, bringing new ideas and new ways of thinking and acting. Some of our best priests suffered most from this; the most dedicated, the most loyal, the most hard-working suffered silently and loyally. Fr Michael was one of these. The Church was not the Church that he knew as a young man and the monastic life was not the monastic life that he had joined. You stuck to your past, you stuck to your post with that discipline and loyalty which characterizes those that we know in the Forces and should be the characteristic of every Christian.

Dedication to Christ means that sometime or other there will be a heavy cross to carry and new disciplines to learn. At times the pain can be very deep, so hurtful that a man can be overcome by a kind of paralysis in certain situations, a paralysis not sought or desired but one which compounds the pain.



That is a spiritual experience which not everybody knows and is, I suspect, allowed to the chosen ones. It can be said that Fr Michael knew that experience, which of course is to share in the very experience of Christ our Lord Himself. But just as the wounds of Christ gave life, so indeed do ours, and a priest who knows the kind of experience I have described has something to give to the weak, to the sick, to the old. There were few more dedicated to these than Fr Michael.

There will be brother officers, many of them killed in the war, ready to welcome a man who must have been among the outstanding ones of their number. But there will be another guard of honour to welcome him. And it will be composed of old people, of sick people, the little ones beloved of God. They will be there to salute him, a faithful, dedicated, loyal man who learned from the sufferings of Christ that there was something which he could give and which he gave with all his heart, because through that suffering he discovered the heart of others and could get through to them. May he rest in peace.

## PERSONALIA

AT THE Conventual Chapter in August Fr Abbot announced the retirement from office of Fr Anthony Ainscough as Claustral Prior, a post which he has held for the past fourteen years. Fr Brendan Smith has been appointed in his place. Fr Edmund Hatton also retired from the post of Novice Master and in his place Fr Abbot appointed Fr Aidan Gilman, who also becomes Assistant Curate in Ampleforth village. Other appointments which have been made recently are as follows:

Fr Simon Trafford to be Housemaster of St Aidan's House; Fr Jonathan Cotton to be an assistant Housemaster in the Junior House; Fr Mathew Burns to join the staff at Gilling; Fr Aelred Perring to assist Fr Francis Vidal at Warwick Bridge; Fr Piers Grant-Ferris to join the staff at St Mary's, Warrington.

Br Francis Dobson was ordained Deacon by Bishop McClean on 28th August; Br Daniel Thorpe made his Simple Profession on 31st August; William Poole and Timothy Richardson (J 72) were clothed with the Habit by Fr Abbot on 10th September and took the names of Br William and Br Terence respectively.

During September Fr Abbot attended the Synod of Presidents at St Vincent's Archabbey, Latrobe, as the representative of the President. While he was in the United States he paid a visit to St Louis Priory.

## EBC HISTORY COMMITTEE SYMPOSIUM AT STANBROOK

THE Committee that once was graced with the name 'Commission' and continues doggedly to meet to discuss the preparation and writings of the formal History of the English Benedictine Congregation (what some of us fondly call 'RO IV', following on from Dom David Knowles' Tudor volume), came up with a new idea. The first aim of such an exercise is to acquaint the Congregation with its own rich or poverty-stricken past, so that it will know itself—*Scito teipsum, attendite ad petram unde excisi estis.* We are what we have become, we are marked with the sins and the glory of our fathers. We must foster what has proven good and excise what has proven unfruitful; but we must correctly know both first. Granted that an enterprise like RO IV would take immense time and labour, and that we have no free scholarly resources to go hard at it now, in this ultra-busy stage of the Church's life, why not procure some of the fruits of such a labour at once for some of the Congregation at least, by holding a symposium where substantial but unfinished papers

can be read and discussed and the truths behind them disseminated? So a gathering was called at Stanbrook Abbey on 3rd September, the Lady Abbess acting as our hostess within enclosure and encouraging the whole of her Community to attend, two of them contributing papers.

We converged on Stanbrook, four monks from Ampeforth (Fr Gerard, Fr Placid, Fr Alberic and Fr Bonaventure), two from Downside (Fr Daniel Rees, Editor of the *Downside Review;* and Fr Philip Jebb, Congregational Annalist) and others from Belmont and Douai, with Dr David Rogers from Bodleian Library. The Committee's spirited Secretary, Dame Maura Sée, came down from Holme Eden Abbey, Carlisle, and was incardinated into Stanbrook's life, for instance being given the reading to do at Midday Office. Two Lawrentians stayed with Fr Dominic Allen, the chaplain of Stanbrook and himself a Lawrentian; and they twice joined the morning Conventual Mass sung in Latin by the nuns and said in latin by Fr Dominic. This whole concourse joined the Midday Office on 3rd September, the monks on the sanctuary alternating with the nuns in their choir stalls: the effect was good for prayer. Over the day presided the Abbot of Douai, our Committee chairman. We celebrated the feast of our Patron, St Gregory the Great who sent monks to begin what we continue in England.

Fr Gerard began the conference with a paper on the origins of the EBC, looking first at a petition of 1594 made by four men at the English College, Rome to the Cassinese General Chapter. They spoke of the conversion of England in 597 by monks and asked that the same should happen again then, not from paganism but from heresy. "We promise our labour unto blood", filling the gap that was widening between seminary priests and Jesuits as the outcome of the Archpriest controversy. Their petition succeeded by degrees and in 1619 the EBC was formally founded. Two years earlier 9 definitors had drawn up Constitutions under a President: they were rigorous to a degree. Matins was to be at midnight or 3 am, Office being sung slowly with feeling as "real prayer" and Conventual Mass sung in full Gregorian chant if there were four or more present at it. Mental prayer was to take up a full hour in the day (a half and two quarters). Retreats were to be made when ordered. On the five principal benedictine feast days there was to be Exposition of the Blessed Sacrament, watching being done by turn through the day. There were stiff regulations pertaining to meals (which involved total abstinence and frequent fasts), enclosure, recreation and holidays, the penal code and the discipline. "Where games of chance are played, the stakes are to be brief prayers". Those who subscribed to these also subscribed to an extreme royalist view that Parliament had in reality no authority beyond the king, and that the Stuarts were very near Catholicism and would soon come over. They were days of misplaced hope.

Two papers on monastic libraries followed. Dom Daniel Rees began by saying that every library mirrors the minds and interests of its possessors; and a monastic library the mind of the Community, a past generation, a librarian of some energy and possibly of benefactors who have made substantial deposits. He advocated the need to reconstruct the library lists of the continental houses before the French Revolution, so as to judge something of the inner or intellectual lives of their inmates. The catalogues of St Edmund's and St Lawrences are still extant—and that should remind us of the librarian's motto: " in the event of fire, save first the accession book". Dom Mark Dilworth of Fort Augustus is currently reconstructing those of Wurzburg and Ratisbon, abbeys pertaining to Scottish monastic history. Much more of the library of SS Adrian & Denis, Lamspring survives than is realised: it was split into three largish groups—what the Hamburg customs officers sent to the



Lutheran gymnasium at Hildesheim, what went to the Stadtbibliothek at Hildesheim (now to be seen in its bound calf covers), and what went to Sotheby in 1830 for sale (545 items, many of 'Catholick controversy'. There is also the Albani codex of the St Albans psalter, still containing the *ex libris* of Lamspring and now at S. Godehard church in Hildesheim. Because Lamspring did not share its library with other local institutions, as tended to happen, it was very complete and self-contained, so makes a good model for study. Indeed there are enough extant documents concerning Lamspring for its to be ripe for plucking twice over as a Ph D thesis.

Dame Magdalena Stevens spoke of the Stanbrook tradition of lectio divina, which Dom Augustine Baker had done so much to initiate. It was the nuns of the EBC who had preserved his writings and tradition in face of the criticism of the monks, and who had refused to turn over his writings to the President. When Cambrai had come to Stanbrook, they lost their library confiscated in the move; so they had to begin again, and it was Dom Laurence Shepherd who gave them the kind of impetus that Baker had given earlier. He held advanced views on the education of religious women, persuading them to widen their studies to embrace patristic, liturgical and ecclesiastical history studies, Latin and French. He called for two hours of solid reading daily; and the nineteenth century lists of Lent books show that this included reading of scripture in Greek and Hebrew.

The afternoon began with a presentation, under the name of twentieth century spirituality in the Congregation, of the differences that stood between Abbot Cuthbert Butler and Dom David Knowles, given by Fr Alberic. The Abbot's book, "Western Mysticism" (1922) came out at a bad moment when the Dominicans Gardeil and Garrigou-Lagrange were changing the face of mystical theology, and in the second edition of 1926 he had to append 80 pages of "Afterthoughts" which declared his earlier inadequacies. He had written as an outsider, a student of physiological phenomena like William James or Evelyn Underhill, not grasping the difference between the material and the spiritual, between nature and grace, between a human ethic and a supernatural ideal. Moreover he lacked direct contact with mystics, either living or writing on the subject. Refusing to admit the singularity of the mystical state, he spoke of many 'kinds' of mysticism, characterised by a quality of life or spirit of an age: the title of his book suggests that there was an 'eastern mysticism', and in it he suggested that there was an Augustinian platonic kind (focussing on light, fullness, enhanced knowledge) as against a Carmelite kind (focussing on darkness, void, ignorance, self-effacement); a medieval and a Post-Reformation kind of mysticism. Knowles insisted that there is but one 'kind': "the essence and the end of Christian mysticism is one and the same wherever it is found, viz. experienced union of the grace-endowed soul with God". While there may be different expressions and by-products for individuals, the end is constant. There were weaknesses in both approaches, especially a desire to concentrate on individual psychological behaviour of favoured souls rather than on the ecclesiological wholeness, the scriptural and sacramental aspect and the prophetic dynamism of mysticism as a high point in the life of grace. The effect of Abbot Butler's doctrine was to divide up Christians into an elite few and the majority left to live the Christian life as a second best; and the effect of Knowles' approach was to place mysticism at the normal term of the life of grace so that all Christians and a fortiori all monks should strive after it—contemplation being the central purpose of a monastery's life, to the detriment of all apostolic work. Each influenced the life philosophy of the EBC in their time.

Dame Eanswith Edwards of Stanbrook discussed the influence Dom

Guéranger's revival had upon the EBC in the late nineteenth century. When her Community left Cambrai for Stanbrook, the need to earn their living drove them to school work, till the criteria of schooling became the rule and it was said of them that "this is hardly a religious house, but just a pious happy family". For all that they held tenaciously to their love of the Divine Office and private prayer. When Fr Laurence Shepherd came to be their chaplain in 1863, he brought a simple idealism, a love of beauty especially in music and an ardent unworldliness. He was already a close follower of the Abbot of Solesmes, visiting him annually and imbibing his liturgical message. Guéranger encouraged him to raise the intellectual standard of the sisters, to introduce substantial devotional books, to risk building a splendid church and other monastic wings, to write sound Constitutions based on those written by Guéranger himself for Solesmes and the nuns of St Cecile, and to translate his *L'Année Liturgique* and give a copy to every sister in the Community. Fr Shepherd's conferences to the nuns of Stanbrook were all modelled on those of the Abbot of Solesmes, who chided him with being too fond of "modern superficiality" rather than of the Fathers and scripture. Abbot Butler later wrote of Guéranger and Shepherd (cf. DR 1934, 365) that they urged upon the EBC the view that "the celebration of the Office is not only our great and first corporate duty and public act of divine worship as a Benedictine community, but also as individual monks it is our chief means of personal sanctification and of progress in the spiritual life." He recalled too how highly they placed higher ecclesiastical studies in the monastic life: he quoted Fr. Shepherd as saying to Downside, "If I went round your cells and found on the table of one a volume of your own St Gregory, and on another Cassian, on another a volume of the Bollandists, or of Cornelius a Lapide or Thomassinus (sic) and so on, I should say that here is a community which in spite of the busy life it leads, has its heart steadfastly fixed on its Benedictine life." Thus did Abbot Guéranger lift up the life of the EBC, through a monk of Ampleforth working for the nuns of Stanbrook.

The day ended with a report of work in hand from Dr David Rogers of the Bodleian Library at Oxford. He is collecting up the writings of Dom Anthony Batt, a Wiltshireman who became a monk of St Lawrence's in 1615 after a decade as a missionary priest. He eventually became superior and novice master at La Celle, dying in Paris in 1651. Some writings are attributed to him, but should not be so. As we know them now, his canon should compose seven books—"A heavenly treasure of comfortable meditations" (Douai 1621), being a translation of St Augustine's *Meditationes*, etc; "A hive of sacred honeycombs", a collection culled from St Bernard's writings; "A rule of good life " (1633), again taken from Bernard; "A threefold mirror of man's vanities and miseries", which includes "A doleful dialogue, disputation between the soul and body of a damned man"; a translation of St Gregory's *Dialogues II*, the life of St Benedict; a treatise on the Rosary, with meditations on each decade; and a collection *"Thesaurus absconditus in agro Domino inventus"*, meditations on biblical prayers. These works, which seem jejune to us now, were printed and reprinted in their time and served their purpose well. Dr Rogers has arranged for new facsimile editions to be made from those in the codices rooms of EBC libraries, and is at work on a bibliographical study of Dom Batt as a spiritual writer.

## SILVER JUBILEE

Thirty-one of the brethren gathered at Saint Benedict's, Warrington, on 23rd July to celebrate the Silver Jubilee of priesthood of Father Abbot, Father Luke Rigby (Prior of St Louis), Father Edmund Hatton (at present sub-prior at



Ampleforth), Father Julian Rochford and Father Kentigern Devlin, the parish priest at St Benedict's. The night before the "1941 set" got together—this included the five jubilarians plus Father Brendan Smith (the present Prior of Ampleforth) and Father Ian Petit. Come to think of it, 1941 was a good vintage—one abbot, two priors, one sub-prior and one-time novice-master, one parish priest and the leading priest figure in the Charismatic renewal!

The actual day of jubilee saw twenty-five of the brethren concelebrate—a happy but completely unarranged coincidence—in the presence of a large congregation of parishioners. The celebration was continued afterwards with luncheon for all the brethren and a few relatives of the jubilarians. It cannot be common for a comparatively small parish to entertain five jubilarians together and to celebrate the occasion with twenty-six of their brethren.

## BACH'S MASS AT AMPLEFORTH

On Saturday, 14th July, the North Yorkshire Chorus, with the Yorkshire Symphonia orchestra sang the Bach B Minor Mass in the Abbey church in the evening. Hazel Holt took the soprano part, Hazel Hibbert the contralto, Peter Hall the tenor and Philip Ravenscroft the bass. The church nave and transepts were packed by an appreciative audience. Written in pieces during 1733-8 it is a monumental Cantata Mass designed not for liturgical use but for performance. Bach exploited the full range of tonal colour and contrast of voices and instruments, in solo and in concert, to create a deeply emotional work.

## USE OF PLANT: SUMMER VACATION

When the School closes in mid July and the teaching staff go away for a summer holiday, both monks and masters, the considerable plant does not then lie idle. It might be worth making this point by listing its use during this summer. The Junior House was used for meals and baths by what remained of the Community during 19th July-16th August, and it was then used for the parish boys' Retreat at the end of August. All Houses except St Thomas' were used for the weekend of the Ampleforth Society Centenary; and St Thomas' was used for handicapped children during 24th July-9th August. The Aumit Houses were used twice: for the cricket festival of 13th-16th July, and for the catechetical week of 26th July-3rd August. Houses were used, as usual, for the parish fathers during the Community Retreat and Conventual Chapter following. The Grange was in continual use during the Community's holiday, and during early August it housed most of a group of 40 nuns on a week's retreat, the overflow going to Nevill House.

There is always a delicate equation to work out in these matters—between making maximal use of expensive plant, giving the administrative staff a rest and leaving time for running repairs.

## FR COLUMBA IN EASTERN NIGERIA

Fr Columba Cary-Elwes has returned for summer leave from his missionary work with monks from Glenstal Abbey, Ireland. Before going back to Nigeria, he wrote:

We reached Eke, where we set up a monastery, on 11th December 1974. Eke, the village or town, at the bottom of the hill on which the monastery buildings stand, is the oldest mission of the area, and more than that: it is the mother mission for three now populous dioceses, those of Enugu, Ogoja and Makurdy. From Eke the Holy Ghost Fathers, and others of the heroic age, set

out on foot for missionary journeys that might last two months or more. In 1930 they built a sturdy stone house near the top of the hill (a mile away from Eke town in the forest) as a central mission and rest house for missionaries of this wide Ibo country. It is this house that the Bishop of Enugu, Msgr Godfrey Okoye, gave us for our monastery. For nearly twenty years—between 1930 and 1950—the present Archbishop of Freetown, in Sierra Leone, Most Reverend T. Brosnahan, worked from Eke. But with the gradual establishment of mission stations, then of parishes, and the building of a priest's house in the village of Eke itself, the old mission house on top of the hill became almost redundant, even though immensely significant in the history of the local Ibo Church. Since the Civil War, and the expulsion of some three hundred Holy Ghost Fathers it has remained empty, till our arrival.

As a monastic centre Eke would be difficult to improve upon: thirteen miles from Enugu the capital, thirty miles from the university city of Nsukka, yet isolated in beautiful moorland-like country. Onitsha, the great trading city on the Niger is about sixty miles east. Nearby at the bottom of the hill is a high school for boys (once managed by the Holy Ghost Fathers, now taken over by the government); in Enugu is a major seminary (520 seminarians last year), and some ten miles out a convent of Benedictine sisters (all Ibo) begun only last year. This year an Institute for Higher Studies for Religious is being established. Thus plenty of work is available in the form of teaching should we wish to avail ourselves of it, besides providing apostolic outlets and giving us some needed remuneration.

The aim of the Eke monastery is to be African; we Europeans are a team to help them to achieve this. It is hoped that the novitiate will be in action before next year, with a small nucleus of three or four. When the African community is sufficiently stable and mature, we Europeans can withdraw. They, having received all that we know how to give of the monastic way of life, will then transmute it, so we hope, into something also African.

## THE APPEAL

The total recieved in gifts, covenants and kind for the Appeal had reached £730,000 at the time of going to press. No doubt this total will have been handsomely exceeded by the time this note reaches our readers. We are immensely grateful to all those who have supported the Appeal. There are still a number of people who have indicated that they mean to subscribe. We expect to close the lists at the end of this year and should be glad to hear from anyone who is able to support the Appeal but has not yet done so.

*Concert*

On Saturday 20th September, the Ampleforth Chamber Orchestra gave a concert in the ballroom at Swinton to an audience of about 110, at the invitation of the Earl and Countess of Swinton, to raise funds for the Appeal. The idea of this concert had been suggested by Lady Swinton through Fr Jonathan Cotton at the end of May and was enthusiastically received. Lady Swinton had hoped it would be possible to arrange this concert, with a supper party during the interval, while the famous collection of pictures and furniture was still intact. In the event, alas, the best known pictures had already been removed to London where they must be sold to meet the incidence of Estate Duty. To this Lady Swinton referred in a short speach of welcome, saying that many parents, now prevented from leaving to their children legacies from the past, were more intent upon leaving them with a sound education. Thus the Ampleforth Appeal was to be commended.



Despite the departure of many famous paintings (their places had been filled by others in the collection), the beautiful setting of the ballroom, dining room, drawing room and saloon, decorated with flower arrangements organised by Mrs G. N. Graham and a number of helpers, made a gorgeous back-cloth to the programme of music by the orchestra, conducted by Simon Wright. Mrs Jeremy Graham was responsible for a supper provided by herself and a large team, and Lord Swinton presided over a bar, well stocked and well patronised.

Lady Swinton's untiring attention was the mainspring of a clockwork efficiency and Mike Stanton (T 62) has the unbounded admiration of the writer, who knows something of what is involved behind the scenes, for the immense amount of work he did towards the success of a most memorable evening. As a result, the Appeal has benefited to the tune of £400 and we wish to record our very great debt of gratitude to Lord and Lady Swinton for their kindness and generosity . . . and for a happy, delightful evening.

*Mr David Bowman, Director of Music at Ampleforth, judged the concert as follows:*

Lady Read, who plays the viola in the Ampleforth Chamber Orchestra, would have described it as an "orgy". Two symphonies, two divertimenti and an oboe concerto would have left most audiences more than satisfied: Six German Dances, the Queen of Sheba and game pie followed by rich puddings and mountains of cream in the interval left your reviewer near paralytic exhaustion! The concert began with a splendid "original version" of the National Anthem ideally suited to the Chamber Orchestra of 22 players. By Arne, it was prettily dressed up for the occasion by Geoffrey Emerson. Handel's "Arrival of the Queen of Sheba" was played with panache and accuracy, though the most enjoyable item in the concert was the Oboe Concerto K314 in which the soloist, Victoria Wood (who has only just left school), produced tone and phrasing that would have done credit to a top professional (does she ever need to breathe?). The first half ended with Mozart's magnificent Symphony No 29, in which Simon Wright once again demonstrated his masterly conducting technique and his penetrating understanding of classical style. I enjoyed the second half, and remembered thinking how good it was to see so many friends gathered together in the orchestra: members of the Music Department, their wives, monks, old boys and mothers of old boys. If one remembers the game pie and the St Emilion during the interval better than the second half, perhaps one will be forgiven.

## RELIGIOUS TEACHING IN SCHOOLS

On 5th September Fr Patrick, as Chairman of the Headmasters' Conference, addressed the conference of the Incorporated Association of Preparatory Schools at Oxford. Criticising the recent recommendation of the National Foundation for Educational Research (NFER) that lessons in Leninism and Marxism should be included in the religious education syllabus, he issued a warning that the whole question of the Christian tradition in schools was threatened. "The secular state will not embody Christianity in the forseeable future. The best we can hope for is that it will maintain the rights of minorities. We are faced with the growth in schools of the teaching of comparative religion. We do not wish to impose our faith on others. But in response to parents' wishes we convey the faith of parents to their children. The Christian belief provides a precise view of what man is. Man is not a creature of this world only. He is an amphibian moving to another world."

On 6th September the Head of Religious Education at Marlborough College, Mr John R. M. Mott, wrote to *The Times* making comment upon the

supposition that teaching comparative religion is no substitute for Christianity. Agreeing with the point in principle, he went on to say that "the aims and content of syllabuses in this subject are not designed to maintain "schools' Christian tradition" by ignoring education theory and practice, according to which it is essential that indoctrination should be avoided.

Indoctrination has been described as the "teaching of reasonably disputatious doctrines as if they were known facts". Father Barry acknowledges that "we do not wish to impose our faith on others", but he seems to expect that we can "convey the faith of parents to their children" by the exclusion from honest consideration of all other reasonable claims to truth. In a secular society it is not possible for teachers of religious education to do this and to retain their intellectual integrity.

There may be truth in Father Barry's belief that "Christian belief provides a precise view of what man is" and that "man is not a creature of this world only", but it is absolutely essential that such beliefs are presented in an educational context in a manner in which the pupil's freedom of judgment is enhanced and not diminished.

On 13th September (the day that Mr Mott's letter was published) Fr Patrick replied to *The Times* as follows (the letter being printed on 16th September):

*From the Headmaster of Ampleforth College*

Sir, I suspect that Mr Mott from the necessarily short report in your news columns may have misunderstood the context of my remarks at Oxford. The context was ecumenical and concerned the education of young children not sixth formers. Further I should like to keep separate two questions which are in danger of being confused.

The first, with which I was concerned, is whether the teaching of religion should be abandoned in schools and replaced by a syllabus for the comparative study of religions and various secularist philosophies such as marxism and humanism. Such is the proposal made in the report of the National Foundation for Educational Research which was published during the holiday period.

The second question, with which I was not concerned, is how, if it is to be taught, religion should be taught in a pluralist, secular society. The answers to this would be different for the children and for sixth formers, and they must of course take into account many of the points made by Mr Mott. I agree in particular that the ultimate freedom of the individual must be protected, encouraged and educated.

On the first question I conceded that our society has in fact become pluralist and secular, that this must be accepted as a premise, that the next education Act is unlikely to incorporate the provisions of the 1944 Act about Christian worship and teaching in maintained schools. This will necessarily pose a problem for those parents who desire religious teaching for their children. I conceded that the study of comparative religion has value and interest at the appropriate age, but pointed out that it was no substitute for the teaching of religion—especially for the very young.

I do not suggest that the present working of the provisions about Christian teaching in the 1944 Act is satisfactory, nor that there should be no change. I did suggest, however, that the proposals of the NFER report are not the right change, unless it is desired that religious teaching should become the prerogative of independent and some voluntary aided schools.

I have no doubt that, if we were to discuss the second question about how religion should be taught especially to older pupils in schools, I should find



myself in agreement with much that Mr Mott has to say and with some of what the framers of the NFER report have to say. . .unless of course every form of religious teaching is to be branded as indoctrination. Indoctrination is an emotive word and even Mr Mott's definition of it raises as many questions as it answers.

If any religious teaching is indoctrination so is any teaching of marxism, humanism or of any secularist philosophy. Even the absence of all teaching about the meaning of human life and its values must be accounted as indoctrination, for that is nothing but training in moral vacuity, and the dangers involved are great indeed.

Yours faithfully,

N. P. Barry.

On the eve of chairing the Headmasters' Conference at its annual meeting at Manchester University on 24th September (which will be reported in the next Journal), Fr Patrick found himself the subject of a *Times* article, "The Monk Standing up to Battle for Public Schools". The writer, Tim Devlin (*Times* Educational Correspondent) wisely singled out for comment the religious element in education, saying of the Headmaster that the text for his life is taken from the Vatican Council's deliberations: "Of its very nature the excercise of religion consists before all else in those internal, voluntary and free acts whereby man sets the course of his life directly towards God". The report dealt with the State's challenge to independent schools—which was to be the substance of the Conference speech—and ended charmingly by calling Fr Patrick a man of humanity and humility, "whose only spark of pride during a visit to the school came when he referred to the stone memorial to Ampleforth's World War victims in the library. I know he had chiselled it all himself. 'There were 127 names on the list, and there are no spelling mistakes'."

## SCHOOLS ON AN AMPLEFORTH PARISH

In the previous issue, p.57f, a note entitled "Ampleforth Parish Schools 1975" gave a survey of the educational commitment of our twenty parishes taken in the round. What follows is an account of the same commitment undertaken by just one of our parishes, and not the one with the largest commitment. It will show perhaps that, as the parish priest Fr Christopher Topping has put it, "Ampleforth monks teach not only the sons of the rich but work also in the educational field at parish level—this one parish is responsible for nearly twice as many pupils as are at Ampleforth College!"

The parish in question is variously known as Brownedge or Bamber Bridge, near Preston, and is near several others to which we are committed in the heart of the most Catholic part of Lancashire, all of them fairly poor and lacking a stiffening of professional middle class. This one has a church with a spire built in c1780 at the time of the Gordon Riots in London (directed against "Popery") with a size and seating capacity—which is fully taken up on Sunday mid-morning Masses—rather greater than that of the Abbey church. It is a church of much beauty, at least internally, with its hammerbeam roof matched only by that of Westminster Hall.

Fr Christopher as parish priest is Correspondent Manager of three primary schools and Chairman of Governors of the secondary school: with his fellow Managers and Governors, he is responsible for the appointment of staff, and (like all our monks with this responsibility upon them) he sets a very great store upon that task being closely carried out—for the staff appointed are inclined to enjoy long tenure and a considerable accumulative influence upon the life of the parish's coming generation. He is also responsible for the

maintenance of four schools, paying all repair bills and claiming 15 per cent of repair costs from the Department of Education & Science when they reach " a considerable sum". No small administrative job, it is just the educational part of his pastoral charge.

Brownedge infant school, with a staff of 9, has currently 204 pupils. The full time primary school, with a staff of 9, has 91 infants and 122 juniors. The junior school, with a staff of 11, has 285 pupils. The secondary school, with a staff of 36, has 321 Brownedge pupils and 365 children from contributory parishes (two of them our Benedictine ones, Lostock Hall and Brindle): these figures are due to be heavily augmented when comprehensive selection ceases and grammar schools (which take about a quarter of the parish's children every year at 11+) are closed down, throwing the load back onto the secondary school. However, as it stands today, a total staff of 65 is responsible for the education of 1023 Brownedge children and 1388 children in all. It is worth recalling that a larger staff teaches half that number at Ampleforth. And, at the cost calculation given in the previous note, to build Brownedge schools at present day costs (15 per cent found by the parish, 85 per cent by the Government) would come to over £1,800,000. The cost per child through the primary school is £650 and through the secondary school is £1,300.

## AMPLEFORTH PILGRIMAGE TO LOURDES

This Pilgrimage is certainly fun and immensely rewarding. It is an experience of sharing in love and prayer and hopes. There were this year 180 pilgrims, including 50 sick. The following is an account by a boy from Ampleforth on his first visit:

I went to Lourdes for the first time this year without having thought much about it and hazy about what to expect: it turned out to be a marvellous, an overwhelming week. One cannot explain quite how exhilarating the experience of Lourdes is, one can only hint at it, but if I had to put forward reasons, I would pinpoint three factors: the Grotto, especially at night, with its serenity, other-worldiness and peace quite inconceivable to those who have not experienced it; the courage and high spirits of the sick, typified by the woman with terminal cancer who was genuinely all over me when I slightly hurt my finger raising her pain-wracked body onto a stretcher; and, finally, the companionship of sick and well, male and female, one and all, be it drinking at night, washing up in the hospital or praying at the Grotto. I speak as a brancardier who was given a new devotion to Our Lady by Lourdes—but Marjorie, one of the sick, explained what it meant to her when she said: "I've been through hell, but now I'm in Heaven."

*Next year's Ampleforth Pilgrimage dates are 30th July-6th August. Those who wish to come should write to Father Martin Haigh at Ampleforth. Each year we take 50 sick to Lourdes, some of whom are extremely ill; many of them are deserving cases who would otherwise be unable to afford to go there. To do this we need £3,000 each year. Donations to the Ampleforth Lourdes Sick Fund would be most gratefully received and should be sent to the Treasurer: C. Bussey, Esq., 21 Shottfield Avenue, East Sheen, London S.W.14.*

## RAYMOND BROWN AT WOOD HALL, AUGUST 1975

Wood Hall Centre's Scripture Summer School on 9th-16th August was given as a series of fourteen lectures by America's foremost scripture scholar, Fr Raymond Brown, SS. A member of the Society of St Sulpice, he holds a doctorate in theology and a Ph D in Semitic languages from Baltimore, and a SSL from the Pontifical Biblical Commission, Rome. He is currently Auburn Professor of Biblical Studies at Union Theological Seminary, NYC. He has lectured in Europe and the Far East and served as a Visiting Professor at the



Pontifical Biblical Institute. Author of ten books on biblical studies, he was principal editor of the "Jerome Biblical Commentary" (1968). In 1970 he brought out a huge two-volume commentary, "The Gospel According to John" (reviewed by Dr C. H. Dodd in the Journal, Summer 1972, 17-23). His most recent book is "The Virginal Conception and Bodily Resurrection of Jesus" (1973). In 1971 he was chosen as outstanding American Catholic theologian of the year and elected President of the Catholic Biblical Association of America; and the following year Pope Paul appointed him to the newly reconstituted Roman Pontifical Biblical Commission.

Fr Damian Webb from our Garforth parish was present at the Summer School, the theme of which was "The Church in the New Testament and what this means for the Church today". It was handled in two parts, first the origins of the Church and the emergence of its spiritual inner life; and secondly, how it is affected by historical conditioning and what dogma really is (i.e. only what was in the minds of the definitors). He recalled how narrow had been the rulings of the former Biblical Commission and how quickly those who became tainted with Modernism were anathematised, so that till 1962 the Catholic Church fell far behind in scriptural research.

Jesus came, said Fr Brown, to reform tthe Jewish religion, not to found a Church. Such famous passages as Ma 16, *Tu es Petrus*, are post-Apostolic intrusions into the gospels, which are all themselves post-Apostolic collections from earlier material. At first (pace the Epistles to the Thessalonians), the Second Coming was imminently expected and no attempt was made to set up any permanent organisation. The Pater Noster is dominated by the Parousia. The Church believed in Jesus, rather than any specific way of life; and their belief that he was God emerged only in the sub-Apostolic era, the witness of St Thomas in the Fourth Gospel being retrospective. Gradually the emergent notion of community, and the gathering to break bread, made members see themselves as a Church and as the body of Christ and not as a Jewish reform movement. This became more evident when the hellenistic broke away from the conservative Temple party in Jerusalem. Only then did Church structure emerge, and with it the distinctions of Bishop/priest/deacon and the pre-eminence of Peter as Pope (especially after his death).

The interior life of the early Church rested on service, not jurisdiction. Much was made of love, both *eros* (which is man's desire for truth, beauty and fellow love) and *agape* (which is God-centred, uncaused created gift-love from God reaching down to us). Both are present in *caritas*, where the initiative rests with God even unto the restlessness that St Augustine speaks of as finding repose only in God; and the eros too, for it is part of God's image in us in that we are not meant to be alone, but to seek union. From Paul's later Epistles emerged the idea of the mystical Body of Christ. From John's Gospel emerged a concept of Church severed from the Temple community at Jerusalem, a Body that worships in spirit and in truth. From these two emerged the tradition of the living presence of the Holy Spirit in the life and activity of the community, the notion of 'Paraclete' echoing Job 19, "I know that I have an Advocate in heaven". The Spirit is held to motivate the teaching of the Gospel, recognised only by Christ and not by men; for Jesus and the Spirit share a single mission from the Father. It is through the Spirit that the Church perceives that Christ has come to her already: "the kingdom of God is already among you"; and it is through the same Spirit that we will see that the Second Coming is already upon us, not as a final cataclysm, but as a completing presence. Those who are left behind in the Jewish Temple are the ones who now hold on too long to old forms—old ritual, forms of jurisdictional domination, shibboleths such as we see in Northern Ireland. What matters is Life, not norms, canons, forms.

In stressing this sense of life-flow and change or adaption, Fr Brown provided a valuable selection from *Mysterium Ecclesiae*, the 1973 declaration of the Doctrinal Congregation, setting it out with his own italic emphasis; and it would be worthwhile to end by printing this as he gave it—

The transmission of divine Revelation by the Church encounters difficulties of various kinds. These arise from the fact that the hidden mysteries of God "by their nature so far transcend the human intellect that even if they are revealed to us and accepted by faith, they remain concealed by the veil of faith itself and are as it were wrapped in darkness." *Difficulties arise also from the historical condition that affects the expression of Revelation.*

(1) With regard to this historical condition, it must first be observed that the meaning of the pronouncements of faith depends partly upon *the expressive power of the language* used at a certain point in time and in particular circumstances.

(2) Moreover, it sometimes happens that some dogmatic truth is first expressed *incompletely* (but not falsely), and at a later date, when considered in a broader context of faith or human knowledge, it receives a *fuller and more perfect expression.*

(3) In addition, when the Church makes new pronouncements, she intends to confirm or clarify what is in some way contained in Sacred Scripture or in previous expressions of Tradition; but at the same time she usually has the intention of *solving certain questions* or removing certain errors. All these things have to be taken into account in order that these pronouncements may be properly interpreted.

(4) Finally, even though *the truths which the Church intends to teach through her dogmatic formulas are distinct from the changeable conceptions of a given epoch* and can be expressed without them, nevertheless it can sometimes happen that these truths may be *enunciated* by the Sacred Magisterium *in terms that bear traces of such conceptions.*

In view of the above, it must be stated that the dogmatic formulas of the Church's Magisterium were from the very beginning suitable for communicating this truth *to those who interpret them correctly.* It does not however follow that every one of these formulas has always been or will always be so to the same extent... It has sometimes happened that in this habitual usage of the Church *certain of these formulas gave way to new expressions* which, proposed and approved by the Sacred Magisterium, presented more clearly or more completely the same meaning.

*Fr Raymond Brown has just published "Biblical Reflections on Crises Facing the Church", DLT, 128 p., £1.70. Among the topics examined are: the revaluation of the central importance of Peter; a new understanding of the role of Mary; changing attitudes towards the ordination of women; current Christological controversy.*

## INTER-COMMISSIONS, JULY 1975

Since their inception, four or five years ago, the twelve National Commissions set up by the Bishops' Conference, have done much work but in isolation one from another, and from the Church at large. It was suggested therefore by the Laity Commission that members from each of the twelve, plus 20 bishops, should meet for 3 days. This happened in late July, about 150 people in all, at Newman College, Birmingham. It was the first meeting of its kind, and may have been a move towards a National Pastoral Council.

Among those present were Fr Thomas Cullinan and Fr Philip Holdsworth, who is now vice-chairman of the Justice and Peace Commission.



The main theme was Evangelisation in England and Wales. The programme had as its skeleton three main papers: the Archbishop of Dublin, on the Synod of Bishops in Rome (last November), Fr John Fitzsimmons, on the social and cultural conditions obtaining in contemporary society, and Sister Mary Macaleese SND, a non-parochial community work and presence in urban Liverpool. The first was a rather long-winded survey of the Synod, on evangelisation, picking out rightly the constant stress made on 'indigenisation' (a word quickly abandoned at the Synod)that is the need for "catholic" to mean in practice the at-home-ness of the Church in each culture, African, Indian, Anglo-Saxon. But it missed the deeper theological stress, made at the Synod, to understand the Church not as a citadel of the saved but as the universal sacrament (effective sign) of God's healing and liberating work of salvation in all people.

The second paper turned mostly upon the causes and symptoms of alienation in modern society, and the implications of that in peoples' ability to appreciate the good news at all.

The third paper was a lively and challenging story of sisters coming to work outside normal parish structures, but with an active presence in the real fabric which makes up peoples' daily lives in our central urban areas of poverty. The challenge of the paper was measured by the double reaction it received in discussion groups afterwards: "Yes wasn't she splendid "and" But of course it doesn't apply to us."

The papers overpowered what had been intended namely that the topics and points for consultation should come up from the floor, from the ordinary commission members, rather than from papers or from above. But on the Sunday morning an open forum got things going though time was short. The question: "Is community work really evangelisation?" almost got to the point of supposing that our urban poor are less open to the Good News than our stock brokers or executives. A strange inversion of Christ's constant warnings, but an inversion characteristic of our times. Perhaps the next such meeting will go behind evangelisation and ask whether we really know what an authentic "yes" to Christ means in our uneasy affluent society, rather than assume our problem is only one of conveying Christ to others.

## ANNUAL CONFERENCE: CATHOLIC CHARISMATIC RENEWAL

At the second Annual Conference, held at Hopwood Hall, Manchester in early August, 6 members of the Community joined 50 other priests, twice as many sisters and over 250 laypeople; and indeed one of the principal speakers was Fr Ian Petit from the Community (now becoming well known for lectures and retreats in this vein). The theme of the Conference was "Healing", and it was developed by an American Dominican, Fr Francis McNutt with his team of two sisters, Sr Jean OP and Mrs Barbara Schleman. Various 'workshops' were established for discussion among the 400 or so participants.

There, there was no forced heartiness nor high emotionalism, but instead a restrained sense of prayerful joy and mutual acceptance among the participants; what was a kind of Retreat became a conversion and then more, a renewal. This was no deluded group of young ecclesiastical drop-outs seeking a substitute for a structured religion, but a cross-section of Christian society in search of the best way to live the Christian life.

Fr McNutt, who has written a book on "Healing", and who has experienced some almost miraculous healing events when invoking the healing power of the Spirit, spoke of the suffering priests had to witness—especially that suffering and misery which is too intense for people to bear, so that it prevents them from ever finding the love and peace promised as the *fruitio* of the

Holy Spirit. Christians do have the power to heal the sadness and depression engendered by such conditions; and indeed it is implicitly part of the Sacraments of Reconciliation and of Anointing (the sick). As Fr McNutt stressed and demonstrated, this healing involves both physical and inner healing. It is, then, part of the mission of Christians to take Christ's healing power to the world, a power that was visibly evident at this Conference.

## EBOR ON AG ON "CONTEMPLATIVE CHRISTIANITY"

After reading Fr Aelred's most recent book (Mowbray, 1975, 131 p., £2.75), the new Archbishop of York has written the following lines of comment:

"Dom Aelred Graham has several distinguished books to his name, all of them drawing in some way on his wide experience of the religions of the East and in particular of Buddhism. His debt to Buddhism is obvious throughout these chapters and I am grateful to him for the many illuminating comparisons he draws with what he calls "the religion of Jesus". Yet to me the main value of the book lies elsewhere—in its cool and penetrating comment on the great Church institutions of our day. The alternative title he proposes in his preface—"Themes for a changing Church"—might indeed have been less misleading than the one he actually chose. For he uses the word "contemplative" in a distinctly unusual sense, i.e. (a) "a state of mind in which we look calmly and without prejudice at the institutional Church" and (b) the process by which the mind is led "from signs and symbols to the realities they signify". It takes an author of Dom Graham's skill and experience to hold two such themes together in one book but he does so (if only just) to the enrichment of both. Contemporary history offers many chilling examples of how a profound concern with contemplation (the realities) may go with an equally profound distaste for what is observed of the institutional Church. "We are faced with an increasing interest in religion combined with a decreasing interest in the Church". It is perhaps because I feel the weight of this particular problem that I welcome the author's "Themes for a changing Church", e.g. "A haven for conformists?", "The challenge from the East", "Seeing Christianity anew". "On growing young". We do not always enjoy the things that are good for us but I enjoyed this book—with its many felicitous utterances and its "coolness in the heat".

## SAINT ALBAN CENTRE: COMPLEXITIES OF POOLING OPINIONS

St Alban Centre (once called 'The Sports Complex') came into use in December. It is situated on Aumit Hill, on the orchard site behind Romanes House, and consists of a swimming pool (25 × 11 m), a large hall (St Alban Hall 33.66 × 17.5 m), and three squash courts. It has been completed in thirteen months, a month behind the planned 15th November. Its completion culminates seven years of planning and some account of this is given below.

The idea of such a centre grew from the need for a new swimming pool: this need germinated into a wider concept. We felt that such a project should not be undertaken for the exclusive use of Ampleforth, and so its availability to others either on a group or club basis is being locally advertised. St Alban Hall has the potential for numerous uses: basket-ball, five-a-side football, indoor cricket, indoor hockey, badminton, volley ball, orchestra rehearsals and concerts, meetings. The swimming pool fills the long absence of a pool adequate for present needs: the old outdoor one to the North of the first eleven cricket ground had ceased to be heated in 1961 and had been abandoned after 1971 (from 1969 the pool had become even less tenable when the new GCE timetable led to the Summer Term being shortened by nearly four weeks to



end in early July). The pool proved too cold for serious swimming: team swimmers had to train in York, Thirsk, and after 1971 sometimes in Helmsley, but this was time consuming, expensive, limiting; others swam in the small indoor bath below the theatre. As the Ampleforth Appeal "Guide for Helpers" put it: "There is no other facility in our plans which will provide so much benefit for so many". When it was decided (August 1971) to limit developments to immediate needs, a sports complex was decreed part of such needs.

Between 1968 and 1974 plans were prepared by Arup Associates of London (the firm responsible for Nevill House). Briefed by Ampleforth to provide a swimming pool, extensions to the gymnasium and two squash courts, Arups in their feasibility plan (completed March 1970) situated a smaller pool (66 × 20 ft) south of the gymnasium and estimated the project to cost just under £100,000 (by 1974 estimates, £300,000). After further dialogue between client and architect, Arups presented Outline Proposals (April 1972) and a Scheme Design (March 1973) for a swimming pool (25 × 12½ m), four squash courts and modifications to the gymnasium—this project was to be the east of the gymnasium and to be almost wholly underground with a roof following the contour of the hill.

In Chapter[1], the Community accepted the broad principles of the feasibility report (August 1970), approved the commissioning of plans (August 1973), and approved the laying of foundation drains (May 1973); then they watched the East Bounds being ravaged at considerable expense.

A working party had been appointed by the Abbot to plan and liaise on the project. This was a committee of three: chairman John Willcox (the Gamesmaster), Michael Henry (master in charge of physical education), and Fr Anselm (master in charge of swimming). Between 1970 and January 1974 they met regularly and worked hard. By December 1970, this committee reported that more facilities could be obtained for the same price that Arups were offering.

By 1974, accelerating inflation and other factors had reinforced such doubts about the Arups scheme. On 22nd April 1974, the Community in Chapter agreed to postpone the final decision on the Arups scheme (now costing £528,000) for a month: in that month Arups were asked to produce a cheaper scheme. By 21st May it had become clear that this would not be, and the Abbot issued instructions to find an alternative.

Speed was now the essence of the game, for inflation continued to accelerate and delay would have meant that what was still possible would soon become impossible. Thus, on 28th May 1974 the community in Chapter consented to a sports centre on Aumit Hill to cost no more than £300,000. Frank Swainston Associates of Middlesborough were appointed as architects. As with the Arups scheme, Fr Anselm with the Procurator became deeply involved in the detailed planning. By July plans were ready; in September the project was put to tender (the response ranging from £300,000 to £400,000); and in October, Simons of York were awarded the contract. The apples were picked, and at 8am on 18th November 1974 a lorry arrived with two men and a hut: the hut being erected, the men went inside to brew tea; then work commenced and proceeded with notable pace through a mild winter and a hot summer. Fr Anselm has been appointed Manager of the Centre.

[1] Chapter is not in fact a decision-making body (cf Rule of St Benedict, III). An Abbot must consult his community on certain matters, and this was such a matter; but the final decision remains with him.

## OUR ARCHITECT'S VIEW:

*Mr Frank B. Swainston, Dip. Arch. (Sheff.), ARIBA, Senior Partner of the architects Frank Swainston Associates of Middlesbrough, writes:*

The success of any building project does not depend solely on the technical ability of the Architect and his fellow-Consultants but also upon the relationship which develops between everybody on "the team." The free exchange of information and suggestions, the logical pursuit of ideas—some abandoned, others modified—quickly established an understanding between the client body and the professional group which subsequently proved invaluable to the final outcome of this project.

It would be difficult to find a more attractive setting for the Centre and from the builders' viewpoint the choice of the old orchard did not present as many problems as other sites may well have done. The general arrangement of the lay-out of the Centre was governed by a number of factors, not least of all the size and shape of the site itself. The desire to centralise services and to share ancillary accommodation, changing rooms and showers, between the pool, the hall and the squash courts, virtually determined the plan form, but much remained to do in relating these various elements to each other. The introduction of viewing galleries, the provision for possible future extension, the wide range of uses by varying numbers at different times, all needed due consideration before it was possible to decide upon the final sketch plans.

At the same time, considerable research had to be carried out in respect of the materials which would finally be selected in terms of durability, appearance and cost. The eventual choice of Bradstone was perhaps the most significant single item selected, in that it is complementary to other materials used at Ampleforth and helps to reduce the sheer scale of the buildings to an acceptable level.

Our choice of internal finishes was obviously limited to those materials which would stand up to a chlorinated atmosphere or tough enough to cope with indoor games. Unfortunately, this limitation frequently results in creating a clinical and dull atmosphere within the building, which we wanted to avoid. There were very definite limitations to the use of colours, but an attempt was made to create interest wherever possible, to punctuate large areas of brickwork, and to introduce contrasting tones which would improve the conditions under which games would be played rather than the reverse.

Finally, the technical services, especially the swimming pool with its ventilation and water-handling plant, created their own problems.

From a personal point of view there were many aspects of this project which are worthy of comment. I think we were fortunate in our selection of our main contractor, this is also true of our sub-contractors and suppliers, and in these days of rising costs and risky temperaments it is not always something we can take for granted. The weather was generally favourable throughout the Contract and although Aumit House was occasionally mud-bound, they suffered most bravely.

It is perhaps dangerous to select personalities from what is after all very much a consortium excercise, but I feel justified in making an exception of our clients and Fr Ambrose and Fr Anselm in particular. Their co-operation was totally unreserved and their considerable knowledge and experience helped immensely in making our work at Ampleforth both a pleasurable and a privileged experience.

# OLD AMPLEFORDIAN NEWS

## THE AMPLEFORTH SOCIETY: CENTENARY CELEBRATIONS

FOUNDED 14TH JULY, 1875 CELEBRATED 6TH-7TH SEPTEMBER, 1975

WHEN, at the half-way mark, the Ampleforth Society held its silver jubilee, the printed Report of the Fiftieth Annual Meeting opened with the remark that the well known saying "Happy is the land that has no history" might be very reasonably applied to the Society. Ampleforth has put a good deal of water under its bridge since then, and can hold its head a little higher. But to the beginning: the first meeting took place at the 1875 Exhibition—"twenty-seven gentlemen present", and George Chamberlain (father of the one who was at both the first and fiftieth) elected President. Bishop Hedley was elected chaplain, holding the office for 41 years till his death in 1916. From the following year it became the custom that the Priors/Abbots of Ampleforth should be ex officio Presidents of the Society. In 1879 Bishop Lacy of Middlesbrough was elected a Vice-President. At the 1895 meeting the AMPLEFORTH JOURNAL was founded under the auspices of the Society, and a large sum of money was then voted towards the building of the new monastery. In the first fifty years there were just three Treasurers (Swarbreck, Fishwick and Forster) and since then we have had four (E. H. King, H. Mounsey, P. J. C. Vincent and W. B. Atkinson currently serving).

A Dinner was given in July, 1925, for about 70 Old Amplefordians. "Many interesting speeches were delivered, from every angle. At a meeting of the Society held subsequently to the Dinner, the members decided to equip a library for the advanced studies and reading of the Upper School as a memorial of the jubilee of the Society."

1975 was twice as elaborate, commemorating twice the length of time. There were about 220 Old Amplefordians present from Friday to Sunday, 5th-7th September. On the Friday, as the clans gathered, the Society's Committee met before Vespers. The Houses filled up, all but St Thomas's on our perimeter; and the young again found themselves sleeping sixteen to a dormitory—but with no dormitory monitor appointed to call for silence. The first formal engagement was an Extraordinary General Meeting, which filled the theatre from 11 a.m. till after 1 p.m., at which Fr Abbot began by setting in context the present thinking on the aims, functions and organisation of the Society: he drew closely upon the text he had written for the Summer JOURNAL (p. 75-6 signed). Particularly relevant to the discussion that followed is para. (d) "If the Society as such is to be more active . . . should there be changes in the central and local organisation of the Society? Should the 'areas' be broken down into smaller units? Should membership be extended. . . ?"

Two Committee Members, David Ely (C 59) and Martin Davis (H 61) have already given a partial answer to this question by beginning a small pilot scheme for the development of local groups throughout England, which would be fostered under the initiative of lay members, but call upon monks' help from time to time. David Ely reported as follows:

"Following discussion over the Goodall Report (JOURNAL, Summer 1974, 139-43) it was decided last Easter that a pilot local group of the Ampleforth Society should be set up in the W. Surrey/Hampshire area. It was found that 27 members live in that area, which is bounded by Woking, Guildford, Godalming, Fleet and Camberley. These were invited to an inaugural meeting, a wine and cheese party, with their wives. Of the 27 members, 6 responded that they had no interest in a local group. Of the

21 interested, 13 were able to come to the meeting; and there much enthusiasm arose at the idea of forming a permanent local group. Those present appeared keen in the first instance to get together, though it is hoped that eventually small discussion groups will form from among them and Retreats be arranged for the interest of the whole group, and that from time to time a member of the Community will be able to visit the group to contribute to the meetings.

If all goes well, similar groups should be established in six other areas by Easter—for so far there seems a good tide of enthusiasm flowing."

Martin Davis decided to bring together a group of a dozen of those nearest to his own home in Cheltenham, using the Society's address book. Most of them came, some with their wives; and Fr Stephen, who was staying with the Davis's, began by saying a house Mass for the new group. It is arranged that when they meet during term time, a monk of Prinknash will come over to say the Mass. The first meeting was an ice-breaker, and it is intended that the second should inaugurate discussion among the group. A suggested agenda for a start is to ask what each of those present does to assist their parish priest, and how successful are mutual relations with him; then to examine parish organisations and activities; then to examine the same concerning other Christian organisations in the area. The theme of this initial discussion would then be "involvement" with a fact-finding emphasis.

Naturally the present predicament of the JOURNAL came under detailed discussion, and the Editor gave comparative instances of pricing and possible policy among other school publications—the Abbot first making the point that the JOURNAL was not the organ of the School or of the Ampleforth Society, but also of the Community in its manifold work, indeed of all that is meant by "Ampleforth". Its cost, number of pages and illustrations, level of articles and various sections were all discussed; and it was generally agreed that, granted that at least one simpler article of religious substance is needed in each issue (see elsewhere in this issue under the title "Spiritual Reading"), the overall standard and pattern have been exactly what is wanted and should continue as such, within the exigencies of printers' costs. The Editor was put to his feet to answer questions and took the opportunity to make two points near to his heart. The first is best represented in the words of Dr Jack Dominian, whose letter he read out in part: "One of my apostolic tasks at the present moment is to go on supporting every Catholic journal of any quality by making a new subscription or extending old ones, so that I make a small contribution towards their survival. One would like to offer this idea to any Catholic who is in a position financially to support these journals. Perhaps you can suggest this in your next Editorial . . . to see the purchase of a journal as an apostolic task." This sentiment was met with approval, as was the next: that it is vitally necessary for Christian society to continue to talk to itself, year in and year out, about its own most cherished values. For where that ceases to happen—because plays do not get performed, books read or journals distributed—such values soon deteriorate and begin to vanish: the human heart and will need constant "topping up" with new statements of ancient principle, new invesigations of old problems, new resolution to sustain standards.

The day progressed, from one good meal to another, with pauses to walk with friends reminiscing, as one to another "gives somewhere back the thoughts by Ampleforth given; her sights and sounds; and laughter learnt of friends; and gentleness in hearts at peace, under an English heaven". For those who could not recall the vividness of their Amplefordian past, ancient films were dredged up and projected with piped music and monkish commentator voices crying out—"That's Mgr Knox with the sashe, beside Fr Paul . . . and that's Tubby Whistleton being ducked . . .and that's the Prior —I mean Fr Anthony (for he has recovered his name with his freedom)—playing for the School as a boy in 1921, a bit cross-bat but effective. . ." Lest we forget, this was followed by Pontifical Vespers and Benediction sung with the old familiar Latin words, *O Salutaris Hostia*, and so on as smoke rose reverentially as prayer to heaven, or at least to the dome of the Abbey church. Visitors served and voices long silent sang. It all came back to us across the years.



The Centenary Dinner filled the whole of the four Inner House refectories with monks and Old Amplefordians who were gradually filled with Latin food and French wine (chosen by Fr Leo, another George Chamberlain, who in his youth had rather fortuitously and foresightedly been made a life member of the Wine Society, and so has to this day ways and means of procuring marvellous wines at mean prices). A menu was printed at our Press, 12 hours of work "handset in Bembo *and* Perpetua", and it gave us an Index Ciborum—Melopedo; Jus Fervens; Meleagris Gallapavo Tostus et Fartus; Condimentum Baccarum; Pisa, Brassica Oleracea Botryitis, Solana Tuberosa; Libum Vinosum cum Fructibus Mixtum; Caseus Eboracensis; Coffea Arabica. That consumed, and port glasses charged, we stood to toast His Holiness Pope Paul VI and Her Majesty the Queen, before hearing three unusually good speeches piped through Tuberosa Electronica.

It said on the card that the toast to The Ampleforth Society would be proposed by "His Grace The Duke of Norfolk, C.B., C.B.E., M.C.", but in fact it was Miles Howard (O 34)—for that is how we know him, and how he introduces himself when at Ampleforth—who rose in his charmingly self-deprecatory way to speak. He threw his mind back to the days when he was taught Conditionals in the Subjunctive, "If it were Friday, it would be a fish day"; and told us of the time when he really did need his Latinity, presenting himself at an Italian monastery with the words "Filius S. Benedicti sum", at which a prelatal voice responded in base American, "I sure do hope not!" He recalled the years when Bootham School came to live among us, to be greeted in an inaugural speech to the mingled multitude by Fr Paul: "Friends, Romans, Countrymen . . ." Not only Quakers, but Poles came under the wing of Ampleforth, and then members of the Orthodox Church; and in our turn Ampleforth went out to Lancashire, St Louis and now—in the person of Fr Columba—to the Ibos. "You never know what the hell he's getting up to next!" He applauded the work of the Grange, saying that the monks were "so clever to think of it" at a time when such work was especially needed, such warm contacts with a wider world. He ended by looking into the future, admitting the necessity for change, perhaps even radical adaptation, in face of a changing world; and envisaging a new Community emboldened by such exigencies during the next hundred years . . . "even Abbot Herbert will be dead by then!"

That was the cue for the Abbot of Westminster, that evening celebrating his 91st birthday due the following morning, to stand and deliver. He began, "Fr Abbot and all my brothers—we are all brothers here. Admirable. I hope you, Fr Abbot, will occupy the minutes I am speaking in preparing an appropriately parallel speech." He cast his mind back to 1895, when he first came, remembering most "o-l-d men . . . wonderful men they were, but they all showed the magic of Ampleforth had temporarily evaporated". He remembered an exercise called Drilling, "when we formed squares to resist the dervishes"; and the Play, "industriously attended—a formidable task". When such occasions as the one now being celebrated occurred, the dinners grew up-

roarious and louder as evening wore on, the younger monks retiring well before the end—after giving up their rooms to guests—to "doss down in the carpentry shop, or the pavilion, or the summer house on the hill". Abbot Herbert recalled his only contribution to the Society: "I resigned my membership—I thought the clerical element was too large, so I thought I would restore the balance. The next thing I found was that I was President of it!" Looking round to the chair with a twinkling eye, he then said: "I hope by now, Fr Abbot, you are ready to take over this microphone."

Fr Abbot took his cue: "When the Ampleforth Society was nine years old, in 1884, Abbot Herbert was. Later, for 24 years, he was our President: he has eaten more Society dinners and made more such speeches than any other man alive—some 120 of them. He has listened to five times as many of them, and that shows stamina indeed". Fr Abbot recalled a dictum of Abbot Herbert's: "On the whole we don't improve", and pronounced him the worst example of the dictum, for like good wine he had done so. And so the evening went on, the port getting better, the cigar smoke thicker, the roll of honour being rolled off relaxed tongues into appreciative ears. The good old days, but then (as Byron tells us) all days when old are good, surely?

We were not finished, oh no. The Theatre was filled for entertainment, and good men like Fr Anthony and Fr Denis were called for encores, to sing about the good old days—huntin' songs, fishin' songs, songs that Fr Felix Hardy used to sing (was it him, or was he in fact tone deaf?). Fr Martin sang Swann songs about wart hogs, and younger monks were devilish clever on drums and pianos. It grew unreverential but never irreverent, the Fathers remembering their prefix; and it ended on just such a note, when the National Anthem was treated to a musical version of "Let Dons Delight". Some said the present entertainers outshone the past, even Fathers Maddox and Marwood. Most said their appeal to every generation present was beyond all expectations. We laughed and we sang, to a man. Then we repaired to Nevill House for iced wine cup and open-ended conviviality. The good old men went soon to bed, and the bad young ones not so soon at all.

Sunday saw a series of Masses in Latin and English; and then at 11 a.m. Pontifical High Mass in English, at which the Latin Mass VIII was sung by monks and O.A.s in response to one another, after a short rehearsal. We kept the feast of the dedication of the Abbey church, with candles lit on every column around choir and nave to make it seem like a new Jerusalem. *Terribilis est locus-iste: hic domus Dei est, et porta caeli; et vocabitur aula Dei.* The church was nearly full, many present attending Mass for a second time that day, most of them donors to the building of the house of God in which they now worshipped. The sermon was given by our Abbot of 91 years (text printed elsewhere in these pages); and the priests present concelebrated with Fr Abbot, a concourse of white-robed figures around the altar on the sanctuary.

What was the overall impression left by such a weekend? Not that the past was rosy and sadly unrecoverable, but that life and living in the future cannot possibly be as it has been in the past, for all its worth: there will be change, there must be change; there must be fruitful response to change. Those who were up for the occasion made it clear many times over that what they really cared about was not being Olds Boys of a school at which they were once happy and of which they were still fond, but rather being in some undefined way members out in the world of the monastic Community of St Lawrence's—*filius S. Benedicti sum.* And it goes then without saying that they showed by what they said and did that they sincerely wanted to be full Christians, acknowledged followers of Christ. The nostalgia had its place, but these less evanescent values were present more strongly.



The rest was a leave-taking: sherry in the Big passage, a lunch party in the upper building, and then the roar of Volvos and Renaults. 1875 was remembered, and the remembering of it in 1975 will also be remembered.

A.J.S.

## AN EXTRAORDINARY GENERAL MEETING OF THE AMPLEFORTH SOCIETY WAS HELD IN THE THEATRE ON THE MORNING OF SATURDAY 6 SEPTEMBER 1975

THE meeting discussed three matters of importance: decisions implemented in the light of the Goodall Report; the JOURNAL and the finances of the Society.

Fr Abbot took as the starting point paragraph 3 of the Goodall report which stresses the "special relationship" of "incorporation into the monastic family". He had invited the Head Monitor and senior boys from the School to be present to share in this relationship which was powerfully evident throughout the meeting.

After outlining the present activities of the Society—including the provision of the JOURNAL, the allocation of funds to the Headmaster for educational purposes, and the various retreats which take place, Fr Abbot dwelt at some length on the "new initiative" which had come from the lay members of the Society for the development of small area groups which would meet at intervals for prayer and discussion. (See details above). Fr Abbot believed that the principal method of re-Christianising our country will be through the formation of "group cells" where Christians would find mutual support and be enabled to witness more strongly within their local community. He saw such "cells" as complementary to involvement in the local parish.

It was important that such an initiative should not lead to over organised structures but it was necessary to provide some loose federation for these groupings; so Fr Abbot had asked David Ely (C 59), Peter Reid (A 41) and Anton Lodge (J 62) to form a committee to liaise with the Community and the general committee of the Society.

It was felt that the general committee was too large to be an effective body on day to day matters throughout the year; so Fr Abbot suggested that a predominantly lay executive committee might emerge in the next few years to initiate and co-ordinate activities within the Society. Whatever emerged, however, it was important that it should lead to the further development of "that intangible 'thing' which makes a monastic community and those associated with it into a 'family' of mutual concern and support".

During the discussion Fr Abbot pointed to the support and advice which the Society had given in our large financial undertakings as evidence of what the Community received from the Society. He also referred to the parents meetings which the Headmaster attended and stressed that it was an important value that old boys were available and willing to give their professional advice to the Abbot and Community.

In introducing a discussion on the financial state and the content of the JOURNAL Fr Abbot reminded members that the JOURNAL was a publication of the Abbey and that it was right that it should "reflect the complexity and diversity" of the Community's life. The financial situation was severe—even the cut-down issue of June 1975 had lost money and the Abbey could not at the present time subsidise further losses. He announced two decisions: in each issue there were to be 2 to 3 pages of Spiritual Reading at the level of Ampleforth families. Secondly, he announced the setting up of an advisory body of

4 layman to assist the Editor, two of whom were to be a journalist and a business man.

The Hon General Secretary briefed the meeting on the present financial situation, and announced a further increase in the price members pay for their JOURNALS—the sum of 33½p for the February issue had increased to 50p for the Summer issue and would be 70p for the Autumn edition. He did not favour an expanded Address Book which could also be a career directory or even one which placed all members in their geographical areas.

Direct Debiting was the final major issue of the meeting and the Secretary rehearsed the various arguments in favour and against the system which has been under discussion for the past 5 years. The Secretary was anxious to take the opportunity of a large representative gathering to test opinion. No formal motion could be put until an AGM. H. S. K. Greenlees, a Vice-President agreed that bankers orders were out of date in this inflationary world and strongly supported Direct Debiting as the only effective means of collecting subscriptions. H. C. Mounsey, another Vice-President, and former Treasurer concurred as did P. J. Vincent, also a former Treasurer of the Society. A straw vote was taken and it was agreed by a vote of 188-1 to move on to Direct Debiting, as soon as the formalities could be dealt with. Fr Abbot suggested that the case for and against Direct Debiting should be published in the JOURNAL before the next AGM and it should be written by a professional accountant.

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

Members who attended The Ampleforth Society Centenary Celebrations:

1902 Byrne, Rt Rev Abbot Herbert.
1919 Adamson, A.
1920 King, B.
1922 Gilbert, CH; Cary-Elwes, Fr Columba.
1923 Greenwood, KR; Hodge, PE.
1924 Ainscough, OW; Taunton, J; Massey, Fr Paulinus; Sitwell, Fr Gerard.
1925 Browne, JCR; Hodgkinson, RB; Ainscough, Very Rev Fr Anthony.
1926 Cary-Elwes, ETE; Conroy, JT; Fattorini, EW.
1927 Barton, HC; Broderick PF; Knowles, Fr Gervase.
1928 Tyrrell, TK; Boyan, Fr Bernard; Rabnett, Fr Cuthbert; Sandeman, Fr Barnabas.
1929 Greenlees, HSK; King, HD.
1930 Taylor, TEF; Coverdale, Fr Robert.
1931 Atkinson, WB; Buxton, JW; Hodgkinson, R; Lambert, Fr Jerome.
1932 Waddilove, Fr Denis; Maxwell-Stuart, Fr Walter.
1934 Gilbey, J; Gillow, WP; Golding, ME; Hookham, Fr TJ; Norfolk, Duke of; Maclaren, IG; Webb, AMF; Perceval, Fr Benet.
1935 Blackiston, PH; Kerr, FRN; Thirkell Price, J; Wells, DK; Barry, Fr Patrick.
1937 Blackledge, E; Brunner, RHH; Mounsey, HC; Ryan, MI; Dowling, GS.
1938 Webb, Fr Benedict; Barton, LE; Hornyold-Strickland, TH; Kevill, AJ; Potez, AL; Yates, JA; Finlow, HR.
1939 Binyon, Fr Fabian; Cubitt, MF; Cumming, AP; White, JFA.
1940 Barton, GO; Cogan, JF; Durkin, BJ; Salvin, GM; Haigh, Fr Martin; Hatton, Fr Edmund; Reid, PS.
1941 Barton, JP; Boyd, P; David, JP; Fairlie, DO; Fitzalan-Howard, M; Hume, Rt Rev Abbot Basil; Smith, Very Rev Brendan; Rochford, Fr Julian.
1942 Davey, PF; Noble-Matthews, P; Reid, JM.
1943 Bates, TA; Codrington, HJ.
1944 Bunting, J; Kinch, AA; Trafford, Fr Simon; Lynch, Fr Geoffrey.
1945 Cunningham, DF; Gillow, JB; Pike, AJC; West, TGE; Gilman, Fr Aidan.
1946 Kirk, J; Ryland, P; Hume, JE; Griffiths, Fr Ambrose.
1947 Burridge, IJ; Henderson, FN; Howard, DG; Knowles, BJ; Tate, DF; Hughes, Fr Gerald; Caldwell, Fr Justin.
1948 Bence-Jones, M; Clifford-Jones, N; George, JCS; Robertson, GA.
1949 Baker, JWA; Hopkins, WM; Inman, JCL; Convery, Fr Adrian; Corcoran, Fr Kieran; Stacpoole, Fr Alberic.



1950 Daly, DPM; Goodall, ADS; Morton, M; Neely, GW; Vincent, PJC; Macauley, Fr Charles.
1951 Leonard, PJB; Longy, MAP; O'Sullivan, JC; Wightwick, IR; Corbould, Fr Edward; Ballinger, Fr Oliver.
1952 Blackledge, PD; Nester-Smith, L; Irven, C; Calder Smith, RF; Reynolds, A; Wynne, ORW; Vincent, ACC.
1953 Abraham, PF; Bingham, SD; Gormley, J; Kennedy, PJM; Price, MW; Cullinan, Fr Thomas; Wansbrough, Fr Henry; Knollys, Fr Bonaventure.
1954 Barton, EH; Martelli, D; Cramer, Fr Anselm.
1955 Bean, AW; Connolly, CK; Dewe Matthews, BP; Preston, R; Quinlan, JD.
1956 Irvine, RJM; Poole, DA; Wright, Fr Stephen.
1957 Havard, PL; Kassapian, PSK; Pender-Cudlip, ADE; Ratcliffe, FCJ; Wilson, Fr David.
1958 Grantham, J; Mayer, AE; Reynolds, S; Chamberlain, Fr Leo; Burns, Fr Matthew.
1959 Ely, TD; Iveson, JM; Beatty, Fr Gordon; ffield, Fr Richard.
1960 Wright, Fr Timothy; Morland, Fr David; Beck, Fr Andrew.
1961 Davenport, DHC; Gueret-Wardle, DFH; Lewis, TJ; Rhys Evans, AC; Lodge, AJC; Lovegrove, EC; Robertson, JIA; Stephens, Fr Felix; Miller, Fr Edgar.
1962 Davis, M; Detre, PS; Wright, MF; Sienkowski, MA.
1963 Cary-Elwes, G; Goldschmidt, MK; Lewis, BM; Shepherd, MF; Sykes, JJ; Vosser, MC.
1964 Dinkel, PC.
1965 Bishop, JM; Collins, CHV; Rietchel, PH; Robertson, MWGR.
1966 Biggs, PA; Pastore, AT; Prescott, JM; Rhys-Evans, PH; Ryan, JPH; Walker, BDJ.
1967 Murphy, RJ; Villeneuve, C.
1968 Barton, JH; Burridge, J.
1969 Hamilton, JL; McCann, CCF; O'Connor, CEP; Fane-Gladwin, Br James; Poole, M; Shuldham, SJHQ; Williams, P.
1970 Jefferson, SGH; Lovegrove, DSC; Shuldham, MAQ; Wagstaff, AM.
1971 Callow, MS; Cumming, AD; Dagnall, JH; Hall, NCD; Lewis, JB; James, Br Peter; Owen, N; Pinkney, AJ; Sparrow, E.
1972 Dagnall, A; Richardson, T; Deedes, JH; Low, MRT; Clarence Smith, EPP; Mounsey, JCM; Rodger, A; Tweedy, M.
1973 Bishop, RM; Lovegrove, SR; Martin, MN; Nelson, RH; Young, EJ.
1974 Holroyd, CJA; Langdale, PF.
1975 Blackledge, R; Corkery, B; Cullinan, TP; Hampson, A; Hornung, BP; Hubbard, M; Karwatowski, W; Lintin, S; Smith, Hon B; Woodhead, C; Wright, A.

*Boys in the School:* Alen-Buckley, M; Duncan, RA; Gleadow, P; Holroyd, A; Moir, M; Mostyn, NJAG; Macfarlane, I; Pitel, N; Shortell, A; Stourton, EJ.

*Non OA members:* Very Rev Fr Aelred Graham; Fr Nicholas Walford; Fr Cyril Brooks; Fr Dunstan Adams; Fr Alban Crossley; Fr Bede Emerson; Fr Aelred Burrows; Fr Gilbert Whitfield; Fr Justin Arbery-Price; Br Christian Shore; Br Alexander McCabe; Br Basil Postlethwaite; Br Anthony Wallace; Br Cyprian Smith; Br John Gott; Br Joseph Kerwin; Br Daniel Thorpe; Br Bernard Green; William Poole; Blake-James, TE; Fuller, MT; Lewis, EW; Lorigan, M; Pender-Cudlip, P; Watts, W.

## OBITUARY

PRAYERS are asked for the following who have died:—Dr L. Unsworth (1916) on 25th June; Douglas George (1920) in July; Edward Harper (E 51) on 8th September; H. L. Green (1925) on 13th September and Christopher Sandeman (H 73) on 15th September. The announcement in the last issue of the JOURNAL of the death of Dr A. M. Porter was made in error. An apology has been made and "all is forgiven". Instead reference should have been made to the death of Dr J. K. Powell (E 47), announcement of whose death in 1973 only reached the Abbey in May. Prayers are also asked for John Barton (1908), died on 14th May aged 83 (omitted from the Summer issue).

## ORDINATION

JOHN MELHUISH (W 68) was ordained Priest on 15th June at the Church of St Thomas More, Seaford by the Bishop of Arundel and Brighton. He is now with the Mill Hill Missionaries in the Diocese of Kissii, Kenya.

### Marriages

Earl of Ancram (W 62) to Lady Jane Fitzalan-Howard at Arundel Castle on 7th June.

Adrian Beatty (O 62) to Valerie Hoar on 22nd August.

Edmund Piers Bennett (O 72) to Deborah Jane Minford at St James the Great, West Hanney.

Simon Blackwell (C 61) to Josephine Elise Marie de Wit Jackson at Stonyhurst on 17th May.

Stephen Coghlan (D 59) to Annabel Mary Cross on 15th June.

Martin Davis (H 62) to Caroline Scarlett at St Jame's, Coln St Denys, Glos. on 21st June.

Justin Fenwick (W 67) to Marcia Dunn on 21st June.

Simon Stourton (A 50) to Pamela Scratchley at St James, Spanish Place on 3rd July.

John Strange (C 68) to Erica Melicent Wathen at All Saints, Marsham on 28th June.

Rupert Wilkins (B 62) to Clemency Gibbings at St Mary's, Cadogan Street on 6th May.

### Engagements

Thomas Charles-Edwards (B 62) to Davina Gifford Lewis.

Alexander Cunynghame-Robertson (W 69) to Genevieve Miller.

Loudon Greenlees (W 64) to Grania Chambers.

Michael Rambaut (D 66) to Juliet Paterson-Morgan.

Martin Spencer (W 73) to Lisbet Steengaard Jensen.

Michael Thorniley-Walker (E 64) to Hilary Frances Green.

### Births

Kirsten and Michael Gibson (D 59), a daughter, Eleanor Mary.

Ann and Anthony Barnes (J 64), a daughter, Emily Catherine.

Katherine and Edward Haslam (D 61), a son, Barnaby George Francis.

**AMPLEFORTH SUNDAY—7th December, 1975**

One Day Retreat for

Old Amplefordians, parents and friends of Ampleforth

**DIGBY STUART COLLEGE,**
**ROEHAMPTON LANE, LONDON SW15**

Assemble 10.45 Depart 1730

The Retreat will be given by Fr Abbot and Fr Prior (Brendan Smith) will also be present from the Community.

*Tickets* including sherry lunch and tea: £2.75 from

D. F. TATE,
United Merchants and Manufacturers (UK) Ltd,
26-28 Great Portland Street, London W1A 4TA.

*Please include stamped addressed envelope with your application.*



Ian Fraser (O 41) featured in a *Times Profile* (full page, 3 cols.) on 11th August. The title of it was: "Chairman of Rolls-Royce Motors: Carrying the torch for 'corrected capitalism' ". His career is thumbnailed as Ampleforth, Magdalen and the Army, then to Reuters for ten years to see the world and learn some languages, then to the City. Introduced to Siegmund Warburg, he joined him in 1956, and had to go back to school a bit to learn accountancy, company law and stock exchange practice. The paragraph goes on to say that twenty years in the City has given him a diamond-hard appreciation of the dividing line between private and public enterprise. He is then quoted: "The public sector is a notoriously inefficient employer of human resources. There were some very interesting figures published in the *Financial Times* only recently showing the ratio between employment and output of the railways of Britain compared with the railways of five principal industrial nations and similar figures for road transport, for telecommunications, for docks, for shipbuilding, for electricity generation and for gas. In each one of these the United Kingdom comes at the bottom of the table, sometimes by staggeringly huge percentages. You cannot keep a large sector of the population engaged inefficiently in nationalised corporations for very long without driving the nation rapidly into bankruptcy. Today we live by courtesy of our foreign lenders. The time must come when our foreign lenders tumble to it".

Bernard Collins (A 27) has been President of the Royal Institute of Chartered Surveyors for the past year. From 1969-74 he was Controller of Planning and Transportation for the Greater London Council and in that capacity he was largely responsible for the Greater London Development plan. He was President of the Town Planning Institute 1957-58, and President of the International Federation of Surveyors 1967-69.

Fr Adrian Smith, W. F. (W 48) who has been Secretary to the Zambia Episcopal Conference for the past 10 years has embarked upon a two years project as Director of the Biblical Apostolate in the English-Speaking countries of Africa. He writes:—

Dear Fr Stephens,

There has been of recent years a growing awareness in the Catholic Church of the importance of Holy Scripture as nourishment for our spiritual lives. Witness the increased use of Scripture in our liturgy today. In Africa this new interest is greater still: people who have just become literate are beginning to read Scripture for themselves; while others, with the recent translation of Scripture into the languages of Africa, are able to read it in their mother tongue for the first time. So one aspect of this Apostolate is the translation, publication and dissemination of Scripture (ranging from single Gospels to complete Bibles) as widely as possible in the different African languages. For this we Catholics work closely in each country with the national Bible Society.

But putting Scripture into people's hands is the beginning, not the end, of the task. All possible means must be used to make it comprehensible so that the readers or listeners can understand how God is speaking to them today, in their situation, through his word in the Bible.

Such means range from Conferences and Courses for Priests and Religious, to providing written and audio and visual means for these same Church personnel to use in popularising Scripture for their people in the pew or in school. The project will aim towards a Pan-African Seminar on the Biblical Apostolate to be held probably in 1977.

Adrian B. Smith, W. F. (W) 1948.

DR ALAN PORTER (E 46), in an article in the "British Medical Journal" under the caption "Personal View" asks how it was that the monks of Wearmouth could educate a boy, in the mode of the time, for nothing and that their direcct descendants need a large sum of money to do the same thing. His solution is that there is need for a new type of school: "it could be a small community of monks and boys numbering say 50-100 in all. They would lead a simple life following the ideals of their founder and the example of Bede. They would be almost entirely self-sufficient. There would be no organised games but each boy would have definite responsibilities and contribute to the running of the school; most would work each day in the smallholding, all would do domestic duties". Dr Porter admits to the difficulties but believes the fees would be very low and that whatever the problems "there is a need for a change of outlook and for experiments . . . It would be entirely appropriate if they were undertaken by Benedictine monks with their tradition of learning and manual labour as natural complements".

RONAN MAGILL (H 70) is at present in Paris, awarded a scholarship to study the piano with Yvonne Lefebure. He has been winning prizes at various music festivals while he was at the Royal College of Music. He was one of the principal players selected for the "Young Musicians '75" scheme, a series of concerts held in the Purcell Room, performed by "outstanding young professional soloists and ensembles, who have been auditioned for the scheme by the Greater London Arts Association" (a scheme which has been going for seven years now, with the financial support of London Weekend Television). In competition with four others, he was the joint winner of the £50 prize, judged by a panel led by Sir Thomas Armstrong, past Principal of the Royal Academy of Music. The other shared winner was the cellist Gillian Thoday.

SAM THOMASSON (W 74) writes as representative of the modern young student. He has just returned from "an enjoyable little trip round Africa, covering most places from Cape Town to Nairobi in ten months". Returning, he finds himself unemployed, unable even to get an interview with the Public Schools Appointments Board because they are fully booked up for weeks ahead. So he has procured a place at Nottingham Polytechnic to read accountancy for a year: "Not quite my form, but there seems little else doing at present". Students are being driven to higher and higher education by the exigencies of unemployment!

MICHAEL RAMBAUT (D 66) is a design engineer with the International Marine Radio Company designing Transmitters and Receivers for large ocean-going shipping.

WILLIAM JACKS (O 69) passed Part Two of the Law Society Exams in February.

A. J. HOPE (T 72) and T. R. H. DU BOULAY (A 72) have been awarded scholarships by St Edmund Hall, Oxford on the strength of their excellent work over the past year.

MARK HENDERSON (E 70) has qualified M.B., B.S., with Honours in Surgery from the University of London. He was awarded the Todd medal and prize in clinical medicine and the Jelf medal by King's College Hospital in their senior scholarship exams.

PHILIP DINKEL (W 64) has been appointed project architect in Sir Hugh Casson's office in London. The model of his design which includes the rehabilitation of a Nash Terrace, the building of an art gallery and shops off Trafalgar Square was exhibited in the Royal Academy this summer.



## O.A.C.C. REPORT 1975

Played 22. Won 5. Lost 9. Drew 8.

### O.A.C.C. WEEK END AND CRICKETER CUP

TONY HUSKINSON, Cricketer Cup correspondent of the *Cricketer*, writes:—

"Twenty-nine assorted members were at Ampleforth for the Whitsun week-end. Madden, Morton and Murray-Brown all bowled well against the School and Moore and Twohig with an unbeaten stand of 100 led us to a resounding victory. Wicket keeper Bob Campbell caught the eye with some delicately guileful off breaks. The new Vice President saved some blushes with an undefeated 50 against the Y.G.s but a total of 123 was not enough and we lost by 4 wickets. For the first time the first round of the Cricketer Cup was played on Exhibition week-end and it proved a game dominated by two very fine individual exhibitions of batting. Miles Wright had had, for him, a rather chequered start to the season. However the morning belonged to him. Hitting the ball with great power in the arc between square leg and mid on, he was particularly punishing on anything short pitched as though swatting an irritating bluebottle. 97 not out at lunch he reached his century immediately afterwards. He was ultimately bowled for 130, made out of 177 in 35 overs, his innings containing 21 boundaries and one huge six off the penultimate ball he received. Willie Moore, who had batted with great circumspection during the Secretary's holocaust, followed immediately for 30, and the middle order batting collapsed. The last 8 wickets added only 50 runs off 20 overs. A total of 227 left the game wide open.

A. B. D. Parsons, formerly of Cambridge and Surrey, had not had a chequered start to the season. He had not even picked up a bat. A player of true class, he chanced his luck and dominated the rest of the game. Hitting 20 boundaries and two sixes in his undefeated 143, he saw the Old Brightonians home by 5 wickets. In the nine years of the competition his was the second highest individual score, Miles Wright's the fifth."

### MID SEASON

The outstanding game pre-tour was against the Marlborough Blues. Facing a total of 228 The Club squeaked home with one wicket to spare. Thanks to a determined 56 by Ray Twohig, an unbeaten 74 by Fr Simon—ably supported by Tony Walsh, and Michael Hattrell, the defeat which stared us in the face at 101/5 was turned into a great win in the last over. In the other matches 15-year-old Robert Wakefield's 5/52 against the Old Georgians, David Russell's 65 at Send and Sayer's 5/10 against the Grannies were three fine performances, in a period when the scorebook shows little to envy.

### THE TOUR

It was hot, sometimes very hot. We lost the toss 7 out of 9 days, fielded first 6 times, yet our opponents managed to exceed 200 only twice. The credit for this must go to the bowlers, especially the openers, who made the most of wickets which were not always suitable. Their job was essentially one of containment. On two occasions only were they really successful. Charles Madden, now a fast bowler of considerable merit, took 4/51 against Emeriti and Kevin Lomax 5/16 against the Old Blues in which game young Brian Doherty took his first 2 wickets for the Club. Charles Murray-Brown, Chris Ainscough and John Morton took a wicket or two, bowling very well for long periods with little luck. The wickets however really belonged to the spinners and the guile of our left arm trio of Fr Edward, Bob Lorimer, and Jonathan Pearce and off spinner Moore bothered our opponents enough for us to bowl them out on 5 occasions. Each had his day. Fr Edward against Emeriti 5/46, Lorimer 4/21 against Sussex Martlets, Pearce 4/47 against Old Rossallians. Pearce showed himself to be a bowler of class by whom much should be heard in the future. Ainscough, not considered as a bowler by the Oxford University Authorities, bowled very intelligently on most occasions, notably against the Bluemantles (15 overs 2/36) and Cryptics on the Saturday when he bowled 17 overs for only 36 runs. He gave tremendous backing to the spinners and his performance made up for a severe, but hopefully short-lived, depression in his batting. If the bowlers created for us the opportunity of winning, it was the middle order batting which on four occasions went into a bout of blues and threw away our chances. The departure of James Rapp after two good innings against Emeriti and Privateers left a gap which was never satisfactorily filled. Invariably we got good starts then collapsed. Against the Cryptics we were 77/1 chasing 185 and all out 143. Against the Martlets we chased 164 yet having reached 55/1 at tea only a few lusty blows from Martin Crossley and Fr Edward gave our score respectability after plunging to 108/7 with Alan Duff (ex. Oxford and Worcs) taking 6/42. The depression lifted against the Old Blues where Chris Andrews and Willie Moore laid the foundations for our victory by 3 wickets in this our first and most enjoyable contest. But the following matches against Middleton and Cryptics saw a totally ineffectual display with bat and ball and are best not recalled save to mention David Russell's marathon 2¼ hours for 33 against the latter while all around him fell: it was a remarkable study in concentration and technique and remembered for one classic square cut. After 12 years in the wilderness his performance was one of considerable merit. It was left to the last game

against the Old Rossallians for us to reach full potential. The wicket was good and weather fine. We won the toss, batted and collected 254/4. The Hon Sec made 81, Paul Spencer, Fr Simon and Mark Faulkner 50+ each. The bowlers had something to bowl at and fine spells by Lorimer and Pearce, who took 7 wickets between them, gave us the chance of victory. However, we had to wait until the final over when, in an inspired piece of Captaincy, Adrian Brennan threw the ball to Willoughby Wynne. On the third ball, attempting a drive, the batsman hit the ball hard and uppishly to Faulkner at silly mid-off. The catch was held, the victory accomplished.

In retrospect it was Fr Simon who was the man of the week. He scored 204 in 5 innings, bowled 53 overs and took 6/195. His batting was a model of technique and concentration and gave much encouragement to those younger members who already feel they are past making any significant contribution with bat or ball. Panto Berendt, the second most faithful supporter of the Club, playing 12 times during the season, showed considerable improvement and succeeded in making the position of Club Jester all his own.

The final week-end of the club season saw the batting collapse from 95/2 to 125/9 before rain stopped play against the Buccaneers after Morton (3/70 off 27 overs) and Murray-Brown (2/40 off 16 overs) had contained them to 196/5. The Uppingham Rovers avenged their defeat of last year by 4 wickets. Jock Hamilton-Dalrymple took 3/54, two of which went to superb gully catches. We were lucky to draw against a very strong Hurlingham side after making 227, of which Mike Gretton and Paul Spencer contributed 95 and 77 respectively, and they were 4 short at the close with 7 wickets still standing.

While the results were poor, the cricket was enjoyed by all who played. This was made doubly possible by the generous hospitality of Ken and Fiona Gray and Tessa at Ampleforth, Willoughby Wynne, Martin Crossley, Lord and Lady Stafford and Caroline at Saltwinds, and Robert and Maggie Jackson, all of whom entertained us during the season. Our sincere thanks go to them and to the monks for looking after us over the two week-ends at Ampleforth as well as to John Willcox for the ground and pavilion organisation.

To end, mention must be made of the end of the fixture against the Periwinkles. Nick and Caroline Perry have moved to Paris and one of the most enjoyable games in the club's list had to be cancelled. Our thanks to them for the many enjoyable games we played and the parties which succeeded them.

Next year the First Round of the Cricketer Cup will be played at Ampleforth on 30th May against the Eton Ramblers.

MILES WRIGHT, *Hon Sec*

MILES WRIGHT (T 62) has omitted mention of himself as usual although Tony Huskinson has commented appreciatively on the marvellous class of the 130 in the *Cricketer Cup*. An extra-cover drive, a short-arm pull—it is possible to see these elsewhere at times though Miles Wright gives them an added power. But best of all and rare in the class of cricket in which he plays is his off-drive off the back foot, a stroke of power and technical precision given only to those with the gift of timing. Sometimes Miles is thought of as the devoted and selfless administrator that he is. Not often enough is he seen as technically one of the most accomplished batsmen the school has produced, a product of the Fr Martin and Stuart Boyes era. He has scored 677 runs for the club this season. Apart from the evergreen Fr Simon no one else has managed 200.

JOHN BRENNAN (W 60) is to be congratulated on leading *Leeds* to the *Yorkshire League* Championship in his first season as captain. The *Yorkshire League* is one of the toughest schools of cricket outside the County Championship embracing 13 of the most powerful Yorkshire clubs. Technically of the same tradition as Miles Wright he has chosen to play in a different style. If he has been able to call upon Geoffrey Cope and Colin Johnson of the Yorkshire XI to supplement a team of county and 2nd XI players he has had to captain his side against such players as Geoffrey Boycott wanting practice in between county games and players knowing that a good performance puts them back into the County Championship side. His achievement is perhaps one of the most noteworthy among members of the OACC in recent years.



# SCHOOL NOTES

## SCHOOL OFFICIALS

The School officials were :

Head Monitor ... E. J. I. Stourton

School Monitors : R. A. A. Holroyd, N. A. St. Mostyn, J. P. Pearce, E. P. Gleadow, A. J. Hampson, M. Ainscough, M. A. Campbell, S. J. Hay, K. A. Wilcox, W. E. S. Karwatowski, R. J. Bishop, J. R. H. Sykes, B. P. Hornung, N. D. Pitel, J. J. Hamilton-Dalrymple, M. U. A. Alen-Buckley, A. J. Mitchell, J. P. Orrell, S. J. Bickerstaffe, M. F. B. Hubbard, A. P. Wright, Hon. B. J. Smith, C. H. A. Woodhead, H. P. Swarbrick, M. J. F. Hudson, R. M. F. Plummer.

Captain of Cricket : ... J. P. Pearce

Captain of Athletics : ... E. J. I. Stourton

Captain of Boxing : ... I. S. Millar

Captain of Shooting : ... B. P. Hornung

Captain of Swimming : ... S. G. Ashworth

Captain of Tennis : ... J. D. Macaulay

Captain of Squash : ... M. Railing

Captain of Judo : ... M. A. Campbell

Captain of Chess : ... D. A. Humphrey

Master of Hounds : ... S. P. Roberts

Librarians : C. J. Parker, J. B. Horsley, A. Cuming, P. A. Noel, J. E. Willis, N. Young, S. Allan, P. Fletcher, J. S. Pollen, P. Victory.

Book-Shop : St. J. O'Rorke, R. Grant, C. Anderson, R. Hubbard, N. Hadcock, B. Moody.

Book-Room : W. O'Kelly, E. Alleyn, E. Troughton, E. Faber, M. O'Kelly.

Officce Men : S. J. Bickerstaffe, M. U. Alen-Buckley, F. J. Beardmore-Gray, B. L. Bunting, S. M. Codrington, R. J. Harney, P. St. J. Hughes, P. Lees Millais, N. Longson, A. Stapleton, H. Willbourn, C. J. Parker.

The following boys entered the School in April, 1975 :

Lord A. Chrichton-Stuart (E), C. M. Humann (O), D. M. A. Morton (A), J. J. M. A. Sligo Young (O), R. J. Vis (H).

The following boys left the School in July 1975 :

*St Aidan's:* T. G. Cooper, P. H. Daly, S. P. Finlow, N. S. Forster M. J. Lawrence S. N. Lintin, I. S. Millar.

*St Bede's:* J. E. Campbell, N. M. Casserly, C. M. Conrath, G. S. Elwes, T. F. Fawcett, A. J. Hampson, T. P. B. J. Odone, R P. Rowe, J. D. Ryan, A. J. Zmyslowski.

*St Cuthbert's:* M. Ainscough, S. J. Ainscough, S. G. T. Ashworth B. C. Byrne, M. A. Campbell, W. G. Fergusson, J. N. Gilbey, J. V. R. Gosling, N. R. Graham, C. J. H. Judd, C. E. Lees-Millais, M. G. J. Moore, F. R. P. Plowden, E. N. Shuttleworth, D. A. Wray.

*St Dunstan's:* E. M. Holt, W. S. S. Karwatowski, N. C. H. Munro, R. J. G. Raynar, S. P. Roberts, J. T. Rowe, J R. H. Sykes, H. St. G. Treherne.

*St Edward's:* H. J. C. M. Bailey, M. C. F. D. Bailey, R. E. Blackledge, E. F. Caulfield, L. R. Cronin, R. D. Edmonds, B. P. Hornung, M. P. A. Kirby, N. J. Knight, R. M. Langley, J. E. L. New, R. P. C. Sparrow.

*St Hugh's:* J. F. Anderson, N. E. Cruice Goodall, B. H. Finlow, R .T. J. Kevill, C. J. Laptev, A. J. Mitchell, P. J. Moon, M. P. Peters, D. J. Thomas.

*St John's:* J. D. P. Barnes, B. R. J. P. Corkery, B. P. Doherty, J. J. Ephraums, A. M. Garrett, M. F. B. Hubbard, D. J. Lonsdale, P. A. Marsh, C. B. Moore, J. N. Norman, M. D. Richardson, H. M. L. Roberts, R. J. S. Tweedy, M. J. Velarde.

*St Oswald's:* C. A. Bennett, C. M. Humann, G. J. V. Lardner, M. J. Railing, P. L. Rosenvinge, G. M. J. C. Scott, Hon. B. J. Smith, H. F. D. Sturges, J. R. White, A. P. Wright.

*St Thomas's:* C J. M. Casey, J. I. Dodge, J. D. Gilbey, J. J. Nicholson, H. P. Swarbrick, M. D. Willbourn, T. C. H. Williams, C. M. A. Woodhead.

*St Wilfrid's:* T. P. Cullinan, R. J. H. Everett, P. A. Fraser, R. M. F. Plummer, M. E. M. Porter, W. G. Sedgwick, P. D. B. Ward.

*Junior House:* M. J. Ford, J. R. Treherne, A. H. Viner.

We were sorry to say good-bye to two colleagues in July. Roger Nichols in his four years here made his mark both in the Modern Language department and outside, especially in the Music field. The world première of his opera Saint Julian was a memorable event here, and for three years he sang in the *Schola*, for whom he also wrote a Mass and other music. He wrote learned and informative notes for concert programmes and was a frequent and very readable reviewer for this JOURNAL. Mr Nichols was also very active in the Junior Society; its popularity last year was a striking tribute to his efficient and cheerful Presidency.

Rob Musker too will be sadly missed by the mathematicians. He taught at all levels throughout the School, and especially played a leading and efficient role in the development of computer activities, particularly at Remove C level. He was particularly active on the Games field and with the Sea Scouts in their adventure training, chiefly in Scotland. Mr Musker also spent long hours—including whole holidays—helping boys with the making of their fibre-glass canoes.

We thank both these gentlemen for all they did for Ampleforth and wish them every success in their future careers. Mr Nichols is teaching in Germany (with an opera house on his doorstep!) while Mr Musker is off to teach at Sasse in the Cameroons.

We also thank Mr Michael Redding who helped us out for two terms in the Mathematics department, and Miss Carol Beales who spent the Summer Term here as part of her post-graduate training teaching English throughout the School.

We congratulate Mr and Mrs Kershaw on the birth, on 23rd July, of a son, Jonathan David, a brother for Christopher.

We also congratulate Mr John Dean upon his marriage on 26th July to Miss Helen Walker. The wedding took place at St Aidan's Oswaldkirk, where Fr Jonathan was the principal celebrant, and Mr Moreton was the organist.

## SCHOLARSHIPS 1975

### MAJOR

1. A. J. Bean—Gilling Castle & Junior House, Ampleforth College. £501
2. A. R. H. Dunn—Winterfold House, Chaddesley Corbett, Worcs. £501
3. A. C. Fraser—Gilling Castle & Junior House, Ampleforth College. £402
4. S. B. K. Georgiadis—Pembroke House, Gilgil, Kenya, & Ampleforth College. £402 Elizabeth Wansbrough Scholarship
5. M. N. R. Pratt—Gilling Castle & J.H., Ampleforth. £402, Randolph Scholarship
6. M. B. Porter—Stubbington House, Ascot. £402
7. G. H. L. Baxter—Ladycross, Seaford. £300, Randolph Scholarship
8. D. H. D. McGonigal—Rose Hill School, Tunbridge Wells, & Ampleforth College. £300

### MINOR

9. P. T. C. Arkwright—Junior House, Ampleforth College. £150
10. I. M. MacLean—Bishop's Court, Lancashire. £102
11. P. H. S. Towneley—Farleigh House, Basingstoke. £102
12. A. H. Jowett—Farleigh House, Basingstoke. £102
13. D. R. Linn—Bishton Hall, Staffordshire. £102
14. J. R. Stobart—Farleigh House, Basingstoke. £102
15. T. N. B. Rochford—St Richard's, Herefordshire. £102

### MUSIC SCHOLARSHIPS

1. P. S. Stephenson—Marist College, Hull. £402, Elizabeth Wansbrough Music Scholarship
2. J. E. Arrowsmith—de la Salle College, Sheffield. £150

## PRINTING

A quick glance at the Printing Shop accounts reveals that in the period between March 1969 and June 1975 no fewer than 450 jobs are recorded. All of these jobs were executed under the direction of Fr Mathew who relinquished the charge of the Press in September to go to Gilling.

Fr Mathew brought to the Press an enthusiasm and a dedication which inspired those who worked under him. During his tenure, two "new" presses were added to the shop and several notable achievements owe much to his support. Of these the "Amateur Peasant Girl" (1973) and the Exhibition Record Sleeves (1971 and 1972) as well as his own altar cards for the New English Mass (1970) will be the most remembered.

Above all Fr Mathew managed to keep the Ampleforth Press flourishing and continued to train new printers. For this, all who who worked under him are most grateful.

## MUSIC IN RED ROBES—The Schola Cantorum in Germany

THE "blood-red robes" featured in a number of headlines of the newspaper reviews of concerts given by the Schola this summer in Germany. But it was not only visually that the audiences were impressed. Reports went on to speak of the "faultless intonation and controlled dynamics", of a "sucessful combination of fine voices and hard work", of the "strict control, the intent and accurate conducting of David Bowman", and of the "virtuoso handling of the organ" by Jonathan Rennert.



It was with some trepidation that the Schola set out on this tour of the Rhineland, wondering whether we would be able to meet the high standards of performance expected by our hosts. Münster is the twin town of York (having been founded by Ludger, a disciple of Alcuin), and the Mayor and Bishop had joined to invite the Schola to make Münster the centre of a concert tour. On the way out we gave our first concert in Nijmegen. The sponsors of the concert were not sure whether there would be any audience at all, for it was on the Sunday which begins "Walking Week", when thousands converge on Nijmegen for an energetic week which originates in training during the First World War. But in spite of a twelve-hour journey from London, followed by a tense hour's rehearsal in unfamiliar surroundings and with unfamiliar organ and organist, the Great Church was full to overflowing, the audience responded enthusiastically.

In Münster it had been arranged that the boys should stay in German families, a prospect daunting to some of the younger members, but the warmth of our welcome soon overcame all fears, and close friendship soon developed, to the extent that parents in England were even telephoned for permission to stay on after the end of the tour. The concert in Münster Cathedral the first evening was slightly disappointing. One reviewer might write "the Benedictines are certainly not dependent on the applause of this world", but the audience, though discerning and appreciative, far from filled the Cathedral. The a cappella music in the earlier part of the programme was a very thrilling sound but the distance between choir and organ in the second half both dictated awkward positioning of the choir and made other technical difficulties. These were overcome masterfully by Jonathan Rennert, the young organist, already internationally known at the age of 23, who had consented to join us when Simon Wright found that he would be unable to come. Not only his organ playing but also his company were great additions to the tour; his accompaniment was sensitive and imaginative, and his solo work a joy to hear. The real test came the next day, in the concert at Lemgo, which in fact turned out to be one of the twin climaxes of the tour. We knew that here we would find a highly critical audience, for the Lemgo choir had recently done a scintillating tour of England, and the Lemgo International Music Week is an annual event. Already in the rehearsal the fine modern organ and the excellent acoustic of the Church were alluring, and in the concert the Schola was carried quite beyond itself. The programme of English Church Music went far beyond the range familiar to German audiences, by whom Byrd and Tallis are rarely heard, let alone music of the romantic era such as Wesley and Stanford. But it was the magic of Benjamin Britten's "Rejoice in the Lamb" which really gripped the Schola that evening, and through them the audience. It is hard to say whether the clear soprano of Andrew Mullen or the accomplished musicianship of Andrew Wright's counter-tenor solo were more appreciated, but at any rate our hosts said that they had never known such a profoundly moving atmosphere or such prolonged applause at any concert in the church. After a night spent with British Army families, kindly arranged by Mrs Hare, we sang Mass at the Catholic Church, and were entertained by the parish to a sumptuous breakfast.

The next day we set off up the Rhine, to give the first of our secular concerts at Bonn. The full Schola, singing such pieces as Vaughan Williams Folk Songs and Britten's *Hymn to St Cecilia*, alternated with a smaller group who presented more delicate madrigals and part songs. After the concert the Schola was entertained to a lively and rather bibulous party by Monica and Peter Unwin (T '50). The secular programme had been devised at the request of the British Council to form part of a British Day at the biennial National Horticultural Festival, held this year in Mannheim. There we presented it the next day, after various mishaps, such as the coach getting stuck under a low bridge, and a rehearsal at the open-air auditorium in the pouring rain. The programme was obviously too sophisticated for some of the audience, who had expected something more popular and folksy, but others were appreciative. There followed a fairly free day in Mannheim, at the Show and its fun-fairs, with an outing to Maikammer, where we were entertained to lunch and wine-tasting with great generosity by a remote cousin of Fr Henry. This may have contributed to less scintillating singing of the Britten *Missa Brevis* in the great baroque Jesuitenkirche that Saturday evening, although the Professor of Music from Heidelberg was full of praise, and most interested in that un-German phenomenon, the counter-tenor.

After a somewhat unsatisfactory sung morning service at the Festival (again in the pouring rain) we returned back down the Rhine for a Sunday evening concert at the Abbey of Maria Laach. Whether because of the atmosphere of the Romanesque basilica or because of the knowledge that it was our last sacred concert, this was the peak of the Schola's performance so far. The concentration and sensitivity to the slightest indications of the conductor were of a quite unusual order and raised the singing to heights hitherto unsurpassed. The return to Münster brought a new challenge, a secular concert in the acoustically very dry Rathausfestsaal. Although the rehearsal had been disastrous, the enthusiasm of the audience (beside the Bishop and the representative of the Lord Mayor, many of "our" families were present, by now as proud of "their" sons as any parents) encouraged the choir to use the acoustics to an accurate and varied performance. After

this there remained only a light-hearted concert, coupled with the Alamein Band, to the British Army in Münster. The Irish Guards gave us a superb lunch, and the Fourth Armoured Brigade an impressive demonstration, followed by rides in tanks and armoured personnel carriers; so this concert was a gesture of thanks, for which the more staid programme was gingered up by the addition of some Barber-Shop Songs. Finally, on the last evening, the first without a performance, we were entertained to a farewell party by all our hosts in Münster, and took our leave fondly and gratefully, with many promises to return.

*The Schola Cantorum*

*Trebles:* James Bean, John Blackledge, William Dore, Stephen Dunne, Hugh Elwes, Simon Geddes, Ian Henderson, Paul im Thurn, Andrew Kennedy, Richard Lovegrove, Mark Mangham, Dominic McGonigal, Andrew Mullen, Rossa Nolan, Nicholas Pratt, Simon Tate, Michael van den Berg.

*Alto's:* Philip Aldridge, Archie Fraser, Martin Hattrell, Benjamin Hooke, Dominic Ogden, Christopher Rose, Andrew Wright.

*Tenors:* Charles Hattrell, Sebastian Reid, Hugh Osborne, William Wells, Fr Cyril Brooks, Fr Felix Stephens, Fr Henry Wansbrough, Mr Edwin Twigg.

*Basses:* David Barton, Mathew Craston, Dominic Dowley, Anthony Fraser, Andrew Holroyd, Peter Langdale, Julian Roberts, Fr Andrew Beck, Fr Adrian Convery.

## ORCHESTRAL CONCERTS

Two concerts were given during the term, the first on 12th May and the second on 6th July (what was once the "Ordination Concert"). The programme of the first consisted entirely of works by J. S. Bach, beginning with Cantata 11, *Lobet Gott*. Edwin Twigg and Albert Ainsworth, tenor and bass soloists, sang well, if undramatically: the recitative requires a bold declamatory style. Paul Esswood (counter-tenor) in the alto aria rose to the full expressiveness of the music, singing with strong tone and finely shaped phrases, well supported by the orchestra under David Bowman. The *Da Capo*, always a problem and the more so when the music is austere, was not merely ornamented; the variation rightly came in the dynamics and expression, and here both soloists and orchestra excelled. The treble aria, *Jesu deine Gradenblikke*, sung by Andrew Mullen with surprising maturity for his age, flowed steadily throughout. His intonation remained true, and he held to his part well against the interweaving flute, oboe and violin accompanying him. In the final chorale the Schola sang boldly, supported by vigorous string playing and jubilant trumpets.

After the interval the Chamber Orchestra performed the brilliant but difficult Brandenburg Concerto I, in which the daunting horn parts were well handled by Geoffrey Emerson and Nicholas Gruenfeld. Other soloists performed well too, though the swift speed of the *Allegro* nearly confounded the horns. Cantata 34 closed the programme with a blessed harmony between chorus and orchestra not wholly achieved till then, the vocal parts shining clearly through a transparent screen of orchestral sound. A most successful concert ended with a rich exuberant finale.

The second concert was given by the Chamber Orchestra, moving from J. S. Bach to the Sinfonia of J. C. Bach (dating from 1781). It received a good and lively performance from all sections of the orchestra. This was followed by the Haydn Trumpet Concerto, where the soloist was a gifted young player, James Doherty. His tempi in the outer movements were courageously brisk, while he overcame the technical difficulties well, with well executed trills and secure semiquaver passages. In the *Andante* he showed that he could play both *dolce* and *piano*. We hope to hear more of this young player. The evening ended with Mozart's great G minor symphony, played with depth and clarity, the troubled and defiant mood of the work being emphasised. The tempi in all movements were entirely apt, suiting both the uncompromising nature of the minuet and the exquisite tenderness of the trio (some splendid playing from woodwind and horns here). In the last movement lyricism and harshness were alternately achieved. Congratulations to Simon Wright and his players for a fine evening.

## AMNESTY INTERNATIONAL AT AMPLEFORTH

We are happy to write our first report for the JOURNAL—especially as, for a group formed only in March, we have been astonishingly successful. As an Amnesty Group, we have adopted a Mauritanian (W. Africa) student, M. Sidi El Moctar Ould Eyil, and are working directly for his relief. Such an adoption aims to bring moral support to the Prisoner, to remind him that he is not forgotten, and to apply pressure to the régime which imprisons him.

To date, we have written 14 letters to the Mauritian Government, pleading for details of M. Eyil's case. We have written to the Swiss and British Ambassadors, to the UGESM in France and to the Embassy in Paris. We have had 2 letters published in the local Press. The results of all this have not been very remarkable but this is not surprising; experience



shows that prolonged pressure is needed. We have however, had a reply from the Swiss Ambassador, and a letter smuggled out by the Prisoners themselves, which described their appalling conditions. At the moment we are investigating a rumour that M. Eyil has recently been released.

As a group, we are asked to raise £205 pa. Amnesty uses this money for research into Prisoners of Conscience, missions to trials and Heads of State and for its important publicity work. Our burden is eased because we are a "Joint-Group" with a Quaker School in Middlesbrough. Through local donations, a pop-concert in June, Exhibition and a sale in July we are a little more than £50 from our target.

We would like to thank R. H-Dalrymple for his publicity, Fr Bonaventure for his kindness, Mrs Simpson, C. Parker, and T. Keyes for their translations, and the musicians for their concert. Our success depends as much on their work as ours.

(*President*: Mr D. Griffiths) T. Cullinan, *Hon. Sec.*

## THE JUNIOR SOCIETY

We had a substantial amount of members for a summer term, being almost twice the size as last year. Credit for this must go to Nicholas Mostyn who has done a great deal for the Society during his "term of office", but has now left us to study.

There was a "night-out" at the lakes with a small group of 1st Year staying at Redcar Farm. Mr Nichols delighted them with his cooking and the outing was a success. Apart from this outing, life carried on as normal with 12 activities being run by a number of 6th Formers, and the J S Room and Bar open for refreshments during break and after supper. We operated successfully despite competition from Television and longer daylight hours. At the Exhibition The J S and A M S gave a Sherry party for parents which seemed to be enjoyed. A Magazine was also produced by J. G. W. Bruce-Jones for the J S which was bought by many, but read by few!

Finally I should like to thank Mr Nichols, on behalf of the Society, for all that he has done while President of our Society, and to wish him all the best in Germany.

(*President*: Roger Nichols) Sebastian Reid.

## YORK ARTS THEATRE

The rare chance of seeing a performance of Brecht's *Threepenny Opera* at the begining of the term attracted only a small and, I felt, disappointed audience from the School. Jess Conrad's attempt at Mack the Knife was disastrous, but the score was well-played, with three fine singers in the roles of Polly, Jenny and Lucy.

Surprisingly, Cleo Laine found equally few fans from Shack when she appeared with Johnny Dankworth at York. But the voice and the personality are captivating, though we had first to sit through a long and (for me at least) tedious first half listening to a band of brash and noisy vulgarity.

It was nice to welcome back the *Threepenny Opera*'s Polly (Patricia Michael) in a straight role, this time in Ayckbourn's *Time and Time Again*. A real winner, with the Theatre Royal Company enjoying the play as much as its delighted audience.

On a less intellectual level, the farce *Move Over Mrs Markham* was given a stylish production, and coach parties in their hundreds from all over Yorkshire filled the theatre during its run. So people must once have come in similar numbers to fill the open air theatres of ancient Greece for some masterpiece of tragedy! As a matter of fact we saw not one but two such tragedies in the ever adventurous Arts Centre in York: Euripides' *Trojan Woman* and Anouilh's adaptation of Sophocles' *Antigone*. The former was heavy-handed and unimaginative, and I fell to thinking that a surprise attack by hungry wolves would perhaps have enlivened the movements of the rather staid and plump chorus of Yorkshire lasses. But the Anouilh play, in a production by York University Drama Society, had real dramatic impact and more than a little Gallic stylishness about it. An absorbing evening.

The event of the term was without doubt Emlyn Williams' superb solo performance of scenes from Charles Dickens (incredible to think he has been doing it for a quarter of a century!). The professionalism of the artist was wonderful to watch, even to the turning of a page from which he pretended to read, and in the story with which he ended (*The Pie*, from "The Uncommercial Traveller"), Mr Williams held the whole theatre enthralled in a way which only the very greatest artists can achieve. A most memorable occasion.

Our last outing, on the last day of term, marked the end of this Society's happy association with Mr Sidney Wilson, whose buses have so often taken us to York, and who is now giving up this side of his business. He was with us to see that somewhat melodramatic thriller *The Shop at Sly Corner* given a really stylish performance by Donald Pelmear (as the jeweller), Aileen Raymond (his wife), Perlita Neilson and Madoline Thomas (a housemaid in the grand manner). A small gift, contributed by a number of boys and staff in the School, was given to Mr Wilson on behalf of our Society. We shall miss him driving our theatre buses, but I intend to see that he still has his usual seat at the play with us. We are greatly in his debt.

Bernard Vazquez

# THE EXHIBITION

## PRIZEWINNERS

### ALPHA

Aldridge, P. B. "In search of White Gold"
Berton, P. D. "Bismarck and the Prussian Army"
Daly, P. H. "The Bantry Bay Oil Terminal"
Dunbar, C. M. "The Indians of North America"
Dunn, H. C. H. "The Russian Campaign of 1812"
Franklin, C. J. M. "The Crusades"
Gleadow, E. P. "Infra-Red Photography"
Howard, C. C. "The Third Arab-Israeli War"
Langley, R. M. "Definition of the boundary of urban influence between Ipswich and Colchester"
Lees-Millais,, C. E. "What are the physical and economic factors responsible for the land use in the parish of Ogbourne St Andrew, Wiltshire"
Livesey, S. L. "The Human Skeleton"
Plowden, F. R. P. "Why and what have been the changes in land use and human activities in the Onny and Kemp basin"
Rapp, P. A. A. "The Clearing of the Suez Canal"
Roberts, S. P. "How far does soil affect agricultural land use in the area of Saxham"
Rowe, J. T. "Portugal up to 1580. 'The Spanish Dynasty' "
Weaver, B. N. "Early Christian Sarcophagi"
Zmyslowski, A. J. "The Laser"
ART: Bishop, R. J., Eaisford St Lawrence, J. T., Hamilton-Dalrymple, R. G., Treherne, S. P., Unwin, S. J.
CARPENTRY: Blaszczynski, M. A., Fraser, P. A., Roberts, M. E. M., Sherley-Dale, A. C., Villeneuve, N. J.

### BETA I

Allan, S. M. "Canoes"
Conroy, J. P. "Lancashire and its case for independence"
Coreth, M. R. "The Dam Busters" (Bottle)
Finlow, S. P. "Portfolio of Printed Posters"
Fraser, P. A. "What factors influence the location and siting of industry in Ipswich?"
Graham, N. R. "Account of the changes in employment in the Pickering area"
Harwood, C. "The Battle of the River Plate"
Hyde, S. "Gandhi"
Misick, J. H. D. "Portfolio of Geometrical Drawings"
Moore, P. R. "Massada"
Plummer, P. R. "Portfolio of Photographs"
Shuttleworth, E. N. "The growth and functions of Helmsley"
Swarbrick, H. P., "Comparisons of the sites, growth and functions of the villages of Cold Kirby, Kilburn and Thirkleby"
ART: Burns, C. D., Radwanski, W. M., Raynar, R. J. G.
CARPENTRY: Allan, S. M., Burnford, S. J., Duthie, M. L., Hornyold-Strickland, E. T., Howard, F., Morris, P. R

### BETA II

Ainscough, M. "What are the factors influencing the movement of industrial firms to Skelmersdale New Town?"
Ashworth, S. G. T. "The Urban Hierarchy of Southern East Anglia"
Cobb, M. T. "Un Coup D'Etat"
Connolly, F. J. "Animals in danger of Extinction"
Moore, C. B. "An attempt to analyse the impact of the Ball Clay extraction industry on the social and economic environment of the Newton Abbot area"
Ryan, A. P. "A short history of Prince Otto von Bismarck"
Smith, P. V. "Was Justice Done?"
Wortley, C. J. A. "Stalingrad and the Caucasus Campaign, 1942"
ART: Blackledge, W. J., Houlton, D. A., Peers, S. D.
CARPENTRY: Cullinan, D. G., de Larrinaga, A., Ephraums, E. J., Parker, A. N., Russell, M. F., Weld-Blundell, E. G.

## SPECIAL PRIZES

Scholarship Bowl: St Oswald's.
The Observer Mace (Schools Debating Association Trophy): E. J. I. Stourton and N. A. J. G. Mostyn.
Quirke Debating Prize: E. J. I. Stourton.



Herald Trophy (Art): R. J. Bishop.
Tignarius Trophy: R. T. St J. Harney.
Detre Music Prize: C. W. J. Hattrell.
Grosmith Cup (Acting): R. J. H. Everett.

## THE EXHIBITION PLAY

SCHILLER's "Maria Stuart" was performed for the first time in 1801 and has been a regular feature of the German theatre repertoire to this day, but, despite the fact that good English translations of it have existed since the early nineteenth century, it was not until 1958 that it was staged in England in the freely adapted and translated version by Stephen Spender. What Spender created is something new and original, laying perhaps greater emphasis on the character of Elizabeth than did Schiller, omitting sizeable portions of the German text and distilling what remained into something of poetic vitality and inspiration.

As bold as was Spender in making this adaptation, so Ian Davie also took something of a risk in choosing "Mary Stuart" as a play for school performance: it was a risk that paid off. The conflict between Mary and Elizabeth—the central theme of the drama—demands two powerful acting figures and these emerged in the persons of Rupert Everett as Mary and Julian Wadham as Elizabeth. Having first studied Spender's text, I must confess to having been disappointed about the stage reality of the portrayal of Mary's character, depicted as she was as almost entirely submissive and gentle-mannered, whereas a more poker-faced and daunting rival to Elizabeth would have been dramatically more convincing. Rupert Everett's talent for conveying calm and dignity was obvious, but it could have extended itself into more robust outbursts of sternness and anger. He came close to this conception of Mary's personality in the scene of the fictitious but intensely dramatic encounter with Elizabeth in the park near Fotheringay, but failed to build up the anger gradually, preferring to allow it to erupt rather unexpectedly and so petulantly. Nevertheless it was an excellent demonstration of forceful acting. Mary's first appearance did not make sufficient impact, nor her subsequent conversation with Hannah Kennedy, her nurse, admirably played with a modest Scottish accent by the bustling William Bruce-Jones; but in the scene of farewell before her execution she had risen to an impressive moral stature. Here at last was the mature woman, regal and triumphant, pardoning her oppressor, making peace with God and going to her death in the manner of a sovereign.

Julian Wadham's performance as Queen Elizabeth was without equal. His portrayal of this subtle, complex character was masterly, showing Elizabeth the austere diplomat, Elizabeth the creature of womanly passions and jealousies and, finally, Elizabeth in the solitude of absolute authority. In the scenes with her ministers she was convincingly magisterial, in the encounter with Mary in the park near Fotheringay defensively arrogant and bitterly sarcastic and at the end totally alone, arousing our pity. Julian Wadham has the great gift of being able to judge sensitively the pace of the lines, delivering them with flawless clarity and complementing them perfectly with regal bearing and precisely calculated movements, even down to the impatient tapping of fingers on the table or the curt but telling wave of the hand.

Among the nobles of the court, Philip Noel as Lord Burleigh portrayed beautifully and amusingly the character of a restless intriguer, deftly weaving his way round the obstacles of power politics as well as round the furnishings of the Palace of Westminster. His accusing little beard and fondness for causing it to protrude and waggle menacingly was a nice touch, similarly his clear, pungent enunciation of his lines. High credit too to Adrian Roberts who played Talbot, Earl of Shrewsbury, a persuasive voice urging Elizabeth to the exercise of mercy ("Stretch forth your hand to raise up the down-fallen") but a voice which unfortunately could not always project itself to the depths of the auditorium so that some important utterances went astray. He was clearly somewhat nervous in this role but, curiously, this nervousness contributed effectively to portraying the gentle restraint of the man. Mark Plummer as Paulet, Governor of Fotheringay, was the only person on stage, apart from Elizabeth, to convey his assumed years, looking and moving convincingly like an elderly man. Guy Salter in the part of his nephew, Mortimer, came straight out of the best "Sturm und Drang" tradition of the stage, eagerly idealistic, headstrong and vigorous, plunging recklessly into the whirlpools of political machination. His impetuous character was admirably externalised through his splendid vivid orange tunic and when, in Act IV, scene 3, he is carried off as a traitor, it was of no importance that he became unintelligible, the ranting that accompanied his exit bringing his life to a fitting climax. Robert Dudley, Earl of Leicester, acted by Edward Troughton, was an adequate, rather humdrum performance. Had he varied the inflections of his voice more and borne himself less woodenly about the stage, he might have brought some vitality to this role; as it was, he failed to capture our full attention and sympathy. Michael Weatherall as Sir William Davison, Elizabeth's secretary, gave a suitably stately performance and, when the part demanded, was suitably panic-stricken and frantic. Adam Stapleton as Melvil, who brought

Communion to Mary before her execution, acted with reverence and brought the necessary soothing consolations, speaking clearly and costumed lavishly. The Earl of Kent (Justin Tate) cut an imposing figure but did not seem fully *au courant* as to what the drama was all about, and the French ambassadors, Dominic French and Dominic Dobson, though launching into their parts with full-blooded Aznavour-like accents, lapsed all too soon into near-perfect English, most of which, unfortunately, failed to back off the scenery behind Her Majesty and into the auditorium. O'Kelly, played by Charles Murphy, caused not a few smiles with his flamboyant brogue, and it was a nice touch of casting to give Christopher Howard, an Officer of the Queen's Guard, a matter-of-fact cockney voice that delivered the lines in that slightly automaton-like manner of village constables reciting their evidence in the dock. St John O'Rorke, Nicholas Hadcock and Julian Murray were amply enough built to play the parts of guards, Wilfrid Nixon was the Sheriff of Northampton and Robert Wise, Tom Judd, Richard Murphy, Thomas Beardmore-Gray, Peter Phillips and Hugh Nevile formed a shuffling band of devoted lords and ladies, followers of the captive queen.

Hard work had obviously gone into the design and construction of the stage-set, and it was not only practical but also a neat stroke of stage-craft to divide the stage with the mullioned elegance of Westminster on the left hand and on the right the black drapes and Gothic gloom of Fotheringay. The effect of this divided stage—necessitating incidentally only one complete change of scene throughout the entire play—would not have been half so striking had it not been complemented by some inspired lighting effects (credit here to Michael Price and assistants). At the end of the play practically the entire effect depended on the lighting as the stage is gradually blacked out, leaving Elizabeth's head symbolically lit by a single, stark spotlight.

The costumes (from the Royal Shakespeare Company) were well chosen and well sported and music—employed sparingly but persuasively—helped to adorn the final product, with some stirring timpani playing from Keith Elliot and Simon Wright to accompany the execution, filling in in sound what our eyes could not see.

The audiences who attended the performances of "Mary Stuart", perhaps suspicious at first of a historical drama by a German author in an adaptation by an English poet, soon warmed to the occasion and their enthusiasm and appreciation at the end were clear. In the difficult task of choosing a school play, Ian Davie showed tremendous enterprise. May such inspiration be repeated.

Roger Nichols

## THE EXHIBITION CONCERT

Schubert was the composer featured this year, and a good audience in the Abbey Church enjoyed an evening which was musically very satisfying. The "Unfinished" Symphony was exceedingly well played by an orchestra which consisted this year largely of boys (and some regular and welcome visitors from Malton School). Intonation and balance were good in strings (especially good 'cello and bass playing) and wind, and there was some impressive brass playing. All credit to Simon Wright, who conducted superbly.

The composer's Seventh (and last) Mass in E flat was, I suspect, a more unfamiliar work to the audience. But they should have been impressed with the authoritative conducting of David Bowman, the superlative singing of the Choral Society, and some very good orchestral playing, notably from the principal trombone. This was a concert which in every way lived up to the very high musical standards which Ampleforth has achieved at the present time.

## THE ART EXHIBITION

The Art Exhibition this year contained 46 paintings and 81 drawings. Of the paintings exhibited there were works by J. T. Gaisford-St Lawrence, S. P. Treherne, R. J. Bishop, S. J. Unwin, C. N. Hunter-Gordon and R. D. Hamilton-Dalrymple. R. J. Bishop, who was awarded the Herald Trophy for his work in the Art Room, exhibited a number of pictures and paintings as well as drawings. His work in the year quickly achieved a distinctive style. His choice of subject tended to scenes of pastoral tranquillity, peopled with voluminously attired peasants and suggested a Mediterranean setting with appropriately sun-baked landscape and earthenware pottery. The consistency of his style and of his Italianate vision was no mean achievement for a student. C. N. Hunter-Gordon showed a picture in meticulous and careful detail of the compulsive kind of fantasy he delights in, and some freer work in what might be called his Turneresque manner. J. T. Gaisford-St Lawrence provided a number of works in which the experiment and search for satisfactory form and colour continued with purposeful, as well as original, results. Of those who were making their first large contribution to a Summer Exhibition the works of S. P. Treherne and S. J. Unwin hold good promise of ability. They made an interesting contrast to the graphic-inspired work of R. Hamilton-Dalrymple. There were a number of items one might have singled out from the other exhibitors but which the exigencies of space preclude from comment. However, W. M. Radwanski, R. J. Raynar, D. A. Houlton and S. D. Peers received well-deserved Project Awards for work of a high standard.

John Bunting



# CRICKET

## THE FIRST ELEVEN

*School matches:* Played 11 Won 4 Lost 4 Drawn 3

*All matches:* Played 16 Won 4 Lost 9 Drawn 3

This was a much better XI than its results indicate: it was certainly an unlucky one. It was a good one in the sense that it had some superbly skilled bowlers and at times some high class fielding: it was an unlucky one in the sense that in no less than 5 of the matches lost or drawn, the result could easily have added to its successes. Of these 5, granted that Uppingham had very slightly the better of a tie draw, Denstone with much playing time lost were trounced being 59 for 9 chasing 165 for 9. The remaining three of these 5 were lost by 2 wickets, 4 wickets and 12 runs! It was also unlucky in that in one of the driest summers on record, it never managed to play on a hard wicket, all the fixtures in June being away and the two weeks after the examinations being full of storms. The rain-affected wickets certainly helped the spinners and here the XI were marvellously served. J. Pearce the captain, bowling faster than hitherto was at times unplayable . . . by the batsmen as well as sometimes by the fielders. The ball turned and lifted spitefully for him and made the close catching extremely difficult. He would be the first to acknowledge his debt to Don Wilson, who made him push the ball through more quickly than hitherto and he was the first Amplefordian to succeed (with 4 for 37) in the Rest of England Schools v. The Southern Schools match and thus obtain selection for the Combined side. The wrecker of St Peter's and other sides, he can be justly proud of his achievement of taking more wickets in his 1st XI career than anybody else since J. R. Bean in 1931. C. Newsam was the other spinner and how admirably he played towards the end of the season. At times close to being dropped, he reacted stoutly to such a thought and in the last 6 matches produced the following performance by which he gained his colours; Overs 80, Maidens 36, Runs 148, Wickets 17, Average 8.57. He had a high wristy action which gained for him a high bounce and a clever variation in flight: he also had the determination to succeed in spite of strong challenges and this brought its just reward.

The ability of the spinners meant that the fast bowlers did not often have long spells, but the newcomer, W. Frewen, left the 1st XI arena with much credit. He was always accurate and hostile and nearly always produced an unplayable ball early on to pave the way for the spinners. J. Hamilton-Dalrymple, who has done so much for the School, did not bowl as much as he would have liked and lost his form with the ball for much of the term but he was always cheerful in adversity and it was his determination to hit back against Blundell's when the XI were bundled out for 87 which became an inspiration to the team. Snorting fire he took 4 valuable wickets for 13 runs and wrecked the Blundell's batting. His school record of 70 wickets and 935 runs illustrate his value as an all-rounder but nobody can overestimate the value of his vice-captaincy nor of his generous, wholehearted and determined approach. With these four and occasionally C. Soden-Bird as an extra spinner there was no need to carry another seam bowler and J. Dundas was unlucky to lose his place in the side.

The batting was disappointing: with the exception of Bootham (210) and Denstone (165), the side could not reach 150: and spinners have to have some leeway. More often than not the poor batting and fine bowling meant some very exciting finishes as constantly happened in the final week, when rain was about as well. Too much was probably expected of Hamilton-Dalrymple, who nevertheless averaged 24 in his three years in the XI. But he always set about the bowling and then got himself out, as Beardmore-Gray was to do later in the season. Several others did not do quite as well as one had hoped and made idiotic mistakes. But all worked hard and one big innings might have been the turning point for many of them.

The fielding was at times very good, if not always consistent. But to see Beardmore-Gray and Newsam at silly point and short leg frightening the batsmen by their proximity and athleticism must have lifted the team as a whole and in particular the bowlers. Some wonderful catches were taken. M. Lucey was a wicket-keeper well up to the tradition of Ampleforth keepers . . . fast and well-balanced, quick and tidy in everything he did. He had a very good year behind the stumps, gaining his colours early and often inspiring his team with his efforts. Nor did he do badly with the bat: most of his runs were nudges and flicks behind the wicket but he was lightning between the wickets and patently enjoyed his innings.

The younger players learned much. J. Willis and A. Stapleton did not have the strength to move the score on quickly but showed their class from time to time. W. Frewen may have wielded a rustic bat but he was becoming a very good opening bowler and Beardmore-Gray has such a competitive attitude that he will soon excel in everything. G. Knight as one of the older hands did his part with two very good innings and M. Pierce stuck to his task with commendable fortitude when little seemed to go right for him. To him as

secretary, to Hamilton-Dalrymple as Vice-Captain and to J. Pearce as Captain, goes the gratitude of the School and of the team for a job well done.

The team was: J. P. Pearce, J. J. Hamilton-Dalrymple, A. Stapleton, F. Beardmore-Gray, J. Willis, M. Pierce, G. Knight, C. P. Newsam, W. Frewen, M. K. Lucey, C. Soden-Bird.

Also played: M. Ainscough, P. Rapp, J. Dundas, M. Campbell.

Colours were awarded to: M. K. Lucey, C. P. Newsam.

J.G.W.

SAINTS C.C. 143-9 dec. (Dundas 4-44) beat AMPLEFORTH 53 (Bainbridge 7-28) by 90 runs on 4th May

AMPLEFORTH drew with DURHAM on 7th May

The third draw in the last 38 matches and for the first time in 10 matches v. Durham, the XI did not win. Dalrymple batted excitingly, Stapleton gained in confidence in occupying the crease for 90 minutes, the fielding was good and the XI prevented Durham, 50-0 with 90 minutes left, from even considering the possibility of victory. Most encouraging of all the XI had an over rate of 27 to the hour.

*Scores:* Ampleforth 158-9 dec. (J. J. Hamilton-Dalrymple 65).
Durham 119-6.

AMPLEFORTH lost to WORKSOP by 12 runs on 10th May

5½ hours for 186 runs and a game full of tension and life. Not since 1958 can such a turning and lifting pitch be remembered at Ampleforth. Pearce bowled better than ever before, at times spinning so spitefully that young inexperienced batsmen never looked like touching the ball. Lucey therefore kept wicket pretty well with a marvellously quick stumping but inevitably there were mistakes. Beardmore-Gray in Greig's lethal position took two magnificent catches and Newsam's 2-41 off 25 overs was an encouraging performance. Nevertheless a winning score was about 40 and it took Worksop an hour to score 10 in the morning. Worksop bowled quite well but all that can really be said about the batting on this turner was that the two lessons about not making silly mistakes against full tosses and playing across the line have yet to be learnt. For the first time since 1969 the XI has lost one of its first three matches.

*Scores:* Worksop 98 (J. P. Pearce 28-9-37-8, C. Newsam 25-10-41-2).
Ampleforth 86.

BOOTHAM lost to AMPLEFORTH by 140 runs on 21st May

A partnership of 97 after 36-4 followed by a breezy 30 by Pearce enabled the XI to set up a good victory on a wicket which turned appreciably and against a weak batting side. Knight drove handsomely and hard while Soden-Bird gave himself much needed confidence. If the Bootham batting was weak their efforts were hardly helped by the pressure exerted in the field. The standard was high. Pearce once again dominated with only four scoring shots off him in 18 overs. Newsam at the other end at last showed his skills on a turning wicket. A catch by him and one by Dalrymple—both necessarily diving efforts—were first-rate.

*Scores:* Ampleforth 210-8 dec. (G. Knight 79, C. Soden-Bird 35, J. P. Pearce 29).
Bootham 70 (C. Newsam 5-29; J. P. Pearce 18-11-13-4)

AMPLEFORTH lost to O.A.C.C. by 8 wickets on 24th May

*Scores:* Ampleforth 119.
O.A.C.C. 123-2 (R. J. Twohig 51*, W. A. Moore 56*).

AMPLEFORTH drew with O.A.C.C. on 25th May

*Scores:* O.A.C.C. 170-9 dec. (P. Rapp 3-40).
Ampleforth 142-9 (J. Willis 36).

AMPLEFORTH lost to M.C.C. by 102 runs on 28th May

*Scores:* M.C.C. 207-6 dec. (C. Johnson 50, J. Vallance 43, F. S. Trueman 38*).
Ampleforth 105 (M. Pierce 35; F. S. Trueman 12-6-24-4).

AMPLEFORTH lost to FREE FORESTERS by 6 wickets on 31st May

*Scores:* Ampleforth 119 (J. J. Hamilton-Dalrymple 42, J. P. Pearce 33, A. L. Huskinson 6-32).
Free Foresters 123-4 (W. A. Sparling 53*, G. A. Robertson 13-11-14-3).



SEDBERGH beat AMPLEFORTH by 4 wickets on 7th June

Beardmore-Gray looked capable of many runs until he put his head in the air five minutes from lunch and Newsam fought sensibly and played straight. Otherwise the batting is best forgotten on a good wicket in perfect sunshine. After a poor opening spell the bowlers settled, Pearce as usual bowling with great skill, the chances—not always easy with his new speed through the air and turn—all too often going down. But the XI fought and the fielding reached real heights, as did that of their opponents, perhaps the best side in the North this year.

*Scores:* Ampleforth108 (F. Beardmore-Gray 27).
Sedbergh 112-6.

ST PETER'S YORK lost to AMPLEFORTH by 42 runs on 14th June

85-9, a last wicket stand of 57 dominated by Lucey with a constant stream of laps; an increasingly confident innings by Soden-Bird; and Pearce at his best on a fast crumbling turner with the added bonus this time of excellent catching. No one can have had any hope for the XI soon after lunch and the batting had been poor. Riley's reputation had spread far and he bowled well. Beardmore-Gray's two catches at forward-short, and Willis's slip catches will remain the reminder that all matches can be won against any opposition if the bowling is good and catches held. Lucey sealed his performance with an excellent match behind the stumps.

*Scores:* Ampleforth 142 (M. K. Lucey 33, C. Soden-Bird 32*).
St Peter's York 100 (J. P. Pearce 16-8-34-7).

AMPLEFORTH lost to YORKSHIRE GENTLEMEN by 72 runs on 5th July

*Scores:* Yorkshire Gentlemen 203 (Frewen 4-37).
Ampleforth 131.

AMPLEFORTH beat STONYHURST by 19 runs on 9th July

AMPLEFORTH lost to COMBINED GRAMMAR SCHOOLS of NORTH YORKSHIRE by 2 wickets on 10th July

A victory on the last ball of the 20 overs followed by a defeat in the penultimate over. These two matches following hard upon the magnificently mature performance by both sides in the final of the under-14 competition showed that the one-day k-o competition does not have a monopoly of excitement or skill. These two matches followed parallel courses: the first was delayed by rain, the second was interrupted early on by rain; both ended five minutes before heavy rain. The pitches were hard underneath and softish on top though less so on the second day. Both were days for spinners; neither was a day for batsmen, and the advantage clearly lay with Ampleforth. But in both the Ampleforth spinners hardly had a total to bowl at and the excitement was sustained throughout. Stonyhurst were 50-2, N.Y.G.S. were 44-0. The difference was a five-minute panic v. N.Y.G.S.: four catches dropped off seven deliveries and none was at all easy but 25 came off the next three overs before a lost ball allowed the side to settle. Wickets fell again but the XI was simply too tired. Pearce bowled 41 overs for 100 and 7 wickets in the two days—a lot for a boy. But well though he bowled and at times unplayable, pride of place went to Newsam. Rapp had nearly taken his place but at last talent was fully revealed to all: 37-18-66-10 in two days. Flight, varying bounce, turn, faster ball—he had them all. For four hours on the two days spectators, and there were a number, were held by the tension, the skills and the frustrations: there were the dropped catches but there were the brilliant ones, Willis and Newsam at gully, Beardmore-Gray at cover, Ainscough's juggling act at slip. The atmosphere on the field was right—tough, expectant, excited, and all players gave a display of a high standard.

*Scores:* Ampleforth 103 (Stapleton 28, Frewen 21).
Stonyhurst 84 (Newsam 13-7-24-6, Pearce 18-7-38-3).
Ampleforth 132 (Frewen 24*, Beardmore-Gray 22).
N.Y.G.S. 133-8 (Newsam 23-4-11-44-4, Pearce 23-9-62-4).

AMPLEFORTH drew with DENSTONE on 12th July

The late arrival of Denstone forced a 12.45 start and in the end an appeal for LBW was turned down off the last ball of the match with Denstone well beaten. They spent 2½ hours amassing 59. Pearce batted better than ever in striking 59 in 40 minutes and putting on 75 with Lucey for the 9th wicket. For the fourth match in succession the issue had gone to the last over.

*Scores:* Ampleforth 165-9 dec. (J. P. Pearce 59, J. J. Hamilton-Dalrymple 35).
Denstone 59-9 (J. P. Pearce 14-7-21-4, J. J. Hamilton-Dalrymple 12-5-11-2, C. Newsam 10-6-11-2).

## THE FESTIVAL

A fifth successive thrilling result—a draw with scores level at 97 in the opening match against Uppingham. After 10 minutes play in early afternoon the heavens opened and within minutes the ground was a lake. Few thought of further play but by 5.30 the teams were playing on a pitch almost completely dry. Dalrymple batted well for 46 and the XI left Uppingham 97 in 75 minutes. At 89-3 it looked as though the gamble had failed but Frewen struck three blows in two overs, Newsam bowling now so well managed two maidens to Horler on 40, Stapleton and Knight hit the stumps from 30 yards and suddenly Uppingham were faced with two to win off the last ball and they managed only the single. It is possible to make something out of nothing if you try and have a bit of luck.

Against Oundle on Tuesday in windy drying conditions Pearce, as it turned out, won a toss worth losing. The XI batted badly, Knight steadied the innings without ever taking charge and the size of Oundle's target of 121 depended on whether the ball turned as the wicket dried. It did but only at 114-3—too late. In the end you cannot keep asking spin bowlers—however good they are—to succeed if they have no elbow room. For Oundle Murley looked a class player.

Blundells had not lost a school match for four years. With the XI out for 87 and Blundells 25-1 they were unlikely to worry. That was their trouble and cricket remains the great leveller and the most palpitating of all games. Dalrymple with fire at last and some deserved luck broke through and bowled better than for two years; Frewen helped him, Newsam confidently teased his batsmen, and Pearce provided as skilful an end to his school career as he or anyone could have wished. Blundells were suddenly 45-9—8 wickets down for 20 on what was meant to be a good track. But the score crept up to 72 before Ainscough took the final—and very good—slip catch. The season ended as one had come to expect: bright sun, dry wicket turning slowly, bad batting and very much above average schoolboy spin bowling backed up by concentrated and at times excellent fielding, catching and, especially, wicket-keeping. Even at Ampleforth there can have been few better keepers than Martin Lucey.

*Scores:* Ampleforth 97-9 dec. (J. J. Hamilton-Dalrymple 46).
Uppingham 97-8 (Frewen 4-36).
Ampleforth 121 (G. Knight 38*).
Oundle 123-5 (J. P. Pearce 2-35, C. Newsam 3-44).
Ampleforth 87.
Blundells 72 (J. P. Pearce 12-5-16-3, J. J. Hamilton-Dalrymple 10-3-13-4, C. P. Newsam 13-8-14-1).

### BATTING AVERAGES

| | *No. of Innings* | *Not Out* | *Runs* | *Highest Score* | *Average* |
|---|---|---|---|---|---|
| G. Knight | 11 | 1 | 219 | 79 | 21.90 |
| J. J. Hamilton-Dalrymple | 16 | 0 | 331 | 65 | 20.68 |
| J. P. Pearce | 16 | 0 | 226 | 59 | 14.12 |
| W. Frewen | 16 | 3 | 157 | 24* | 12.01 |
| C. Soden-Bird | 15 | 1 | 143 | 35 | 10.22 |
| M. K. Lucey | 15 | 4 | 102 | 33 | 9.27 |
| F. Beardmore-Gray | 13 | 0 | 138 | 27 | 10.80 |
| M. Pierce | 15 | 0 | 133 | 35 | 8.86 |
| J. Willis | 15 | 0 | 124 | 36 | 8.26 |
| A. Stapleton | 15 | 0 | 120 | 28 | 8.00 |
| C. R. Newsam | 15 | 6 | 46 | 17 | 7.11 |

### BOWLING AVERAGES

| | *Overs* | *Maidens* | *Runs* | *Wickets* | *Average* |
|---|---|---|---|---|---|
| J. P. Pearce | 259.2 | 93 | 598 | 45 | 13.33 |
| W. Frewen | 128.4 | 39 | 285 | 21 | 13.57 |
| C. R. Newsam | 187.4 | 64 | 448 | 30 | 14.96 |
| J. J. Hamilton-Dalrymple | 104.0 | 39 | 232 | 11 | 21.11 |
| *Also bowled:* | | | | | |
| J. Dundas | 43.0 | 19 | 102 | 7 | 14.57 |
| C. Soden-Bird | 40.0 | 9 | 109 | 6 | 18.16 |



## THE SECOND ELEVEN

Once again the Second Eleven enjoyed a successful season. The hallmark of this team was the fine spirit that developed under the leadership of Matthew Craston. This factor, coupled with some fine individual performances, enabled the team to complete the season undefeated. The batting, built around the cool temperament and solidarity of Mark Ainscough and the shot making of Nick Hadcock, enabled the side to build up several formidable scores. The bowling was generally penetrative and hostile enough to make deep inroads into the opposition's line-up. The fielding was most competent and most catches were held. The only real blemish was the side's inability to get off to a quick start; this meant a valuable loss of time, which was the difference between a draw and victory on at least two occasions.

The season opened on a green wicket at Durham. After a slow start Rapp (34), Hadcock (33), Ainscough (25), Braithwaite (22), enabled Craston to declare at 173 for 9. With Durham struggling at 5 for 3 things looked bright but a stubborn half century by their Number 3 held things up until Corkery finally broke through to gain a win by 81 runs. Corkery with 6-25 and Low with 3-34 both bowled excellently. After two fixtures were lost because of rain, an Old Boys side was bowled out by Corkery and Doherty for a total of 107. Against an accurate O.A.'s attack, supported by superb catching, the school side had to struggle for runs, but a solid knock by Ainscough (26 n.o.), coupled with some lusty blows from Corkery, saw them home for a 3-wickets win. Another very sluggish start on a slow, wet wicket against Newcastle meant that despite a score of 122-5 built around an unbroken 6th wicket partnership between Ainscough (35 n.o.) and Hadcock (49 n.o.) there was not enough time to bowl the opposition out. Although Craston set attacking fields and tried to buy wickets a draw was inevitable.

The sun shone for the home match against Ripon 1st XI. Some good early batting got the visitors off to a sound start, but from a promising 112 for 5 they slumped to 155 all out, thanks to some good off spin bowling by Philip Rapp. Ainscough's three stumpings in one over are worthy of mention—all were the result of quick and competent work. There was never really enough time after a solid but slow start to get the runs. There was, however, enough time for Nick Hadcock to produce another excellent innings and to complete an undefeated half century just before stumps. The season ended in fine weather with the game against St Peter's. With a score of 34 for 4 things did not look too bright, but once again Nick Hadcock and Mark Ainscough with scores of 60 n.o. and 41 respectively, pulled the side round and Craston declared at 145 for 5. Dundas, down from the 1st XI, bowled aggressively and hit the wickets twice in his opening over. A stubborn stand raised the score from 6 for 4 to 44 for 7. With the score at 59 for 9 one of the St Peter's opening bats, having retired hurt, pluckily returned and managed to frustrate Ampleforth's final fling. Dundas, with figures of 10-5-10-4, backed by Rapp, 7-4-4-3, deserved to bowl the side to a win.

The season was outstanding for Nick Hadcock's run of innings on the 1st Team wicket of 49 n.o., 50 n.o. and 60 n.o. He was ably supported by Mark Ainscough with innings of 35 n.o., 17, and 41. Most of the bowlers had their day with the wickets being shared as follows: Phillip Rapp (11), Patrick Corkery (9), Simon Low (8), Joe Dundas with 8. Matthew Craston's leadership was admirable; he was always seeking a positive approach to every aspect of the game and he can be well satisfied with the team's performances. All in all it was a very happy season for all associated with the side. With several of the side likely to be available next year prospects are distinctly promising.

## THE THIRD ELEVEN

Livid clouds and lightning dealt with our first fixture against Sir William Turner's School; so our first opponents were Bootham on our own ground. Peter Goodman, David Humphrey and William Wilberforce (with some brave but unbeautiful strokes) all scored in the thirties to make up a total of 140; and Joe Horsley (5 for 16) helped to bowl out Bootham for 62. Spiritless batting and coastal showers sank the team on the cliffs against Scarborough 2nd XI's 60 runs. Only some sanguine legside clouts from Simon Bickerstaffe brought our reply of 52 to dim respectability. In glorious sunshine at Pocklington we crept up to a dull 89, Bickerstaffe and Humphrey again making major contributions; Pocklington then rallied and collapsed to 79 for 9 against seam bowling from Tim Cooper and Jeremy Bidie (who have bowled well throughout the season), though the clock struck before the last stump was struck. Barnard Castle 2nd XI came to us, taking 108 runs, David Humphrey taking 6 wickets from them. We scored little (Charles Mitchell getting 25) till our Captain and wicket keeper, Nigel Pitel, averted a crisis by getting 31: with the score at 108 for 8, he then tried to strike the winning blow and was bowled. Tim Cooper then strode in and out in the space of a single ball—despatching it to the boundary to settle the season satisfactorily. Results: 2 won, 1 drawn, 1 lost, 1 rained off.

Nigel Pitel captained the side with intelligence, if not always with enough aggression. The following also played: D. Humphrey, C. Mitchell, P. Goodman, W. Wilberforce,

S. Bickerstaffe, J. Bidie, T. Cooper, J. Horsley, M. Moore, G. Scott, A. Carroll, S. Ainscough, J. Roberts.

## THE UNDER 15 COLTS

The senior colts side had a successful season, losing only one out of eight matches, winning five and drawing the remaining two. The team was intelligently captained by R. P. G. Wakefield, who also had a useful season with both bat and ball. J. H. B. Chancellor and R. Murray-Brown were the most polished batsmen, but the side could bat almost the whole way down and the later batsmen were not afraid to hit the ball. At the start of the season it looked as if the bowling was going to be a bit thin; but this did not turn out to be the case. J. C. B. Tate with 25 wickets in seven matches looked a very good off-spinner, and R. Murray-Brown turned out to be a very useful medium-pace bowler who could cut the ball both ways. R. P. G. Wakefield, N. J. Knight, E. T. A. Troughton and A. R. Pope all on occasions bowled well. The fielding was variable but Wakefield and H. C. H. Dunn were outstanding. We were fortunate in having a wicket-keeper of real ability in A. J. Nicoll; not only was he very solid (he conceded only 17 byes in eight matches) but he looked polished. Rarely did he miss a chance to catch or to stump. All in all it was an effective team if at times it looked a little rustic!

The following had their Colts colours: R. P. G. Wakefield, J. H. B. Chancellor, R. Murray-Brown, A. J. Nicoll, A. R. Pope and J. C. B. Tate. The others who played in the team were: H. C. H. Dunn, R. N. Guthrie, S. R. F. Hardy, N. J. Knight, S. J. Magrath, E. T. A. Troughton and S. R. Watters.

### Results

*v.* Durham. Won by 8 runs.
Ampleforth 87 (Murray-Brown 28).
Durham 79 (Tate 5 for 35, Wakefield 3 for 13).

*v.* Bootham. Won by 52 runs.
Ampleforth 175 for 4 dec. (Chancellor 76, Murray-Brown 30).
Bootham 123 (Tate 6 for 36).

*v.* Barnard Castle. Won by 87 runs.
Ampleforth 180 for 9 dec. (Magrath 39, Murray-Brown 33, Wakefield 29).
Barnard Castle 93 (Tate 5 for 28).

*v.* Newcastle R.G.S. Drawn.
Ampleforth 156 for 6 dec. (Tate 36 n.o., Chancellor 31).
Newcastle 52 for 7 (Murray-Brown 4 for 12).

*v.* Pocklington. Drawn.
Ampleforth 158 (Pope 47, Tate 31, Hardy 30).
Pocklington 133 for 6 (Wakefield 3 for 18).

*v.* Sedbergh. Lost by 2 wickets.
Ampleforth 91 (Troughton 32, Hardy 27).
Sedbergh 94 for 8 (Murray-Brown 4 for 14, Tate 3 for 21).

*v.* St Peter's. Won by 7 wickets.
St Peter's 93 (Tate 6 for 19).
Ampleforth 94 for 3 (Chancellor 34, Wakefield 25 n.o.).

*v.* Lawrence Jackson School. Won by 34 runs.
Ampleforth 94.
Lawrence Jackson School 60 (Troughton 3 for 4, Pope 3 for 17).

## THE UNDER 14 COLTS

This year we were entered for the Lord's Taverners' Cricketer Colts Trophy for Schools, a national competition spread over two years; in the first year the matches (40 overs for each side) are on a county basis and the last game of the season brought us a narrow victory in the Yorkshire Final. At the end of an afternoon of intensely absorbing cricket we required five runs from the last over with two wickets left, but all the recognised batsmen gone. The fourth ball, firmly struck by Phillips, eventually struggled over the longest boundary amidst tremendous excitement; he took a calm single off the next ball and we were home. This game, played before a large number of spectators on a brilliant Sunday afternoon, was a fitting climax to a successful season by an unbeaten side.

The bowling must be mentioned first. The four main bowlers were unusually accurate and each of them turned in some fine performances; between them they took 89 wickets at under 6 runs each. Of the quicker bowlers Phillips was persistently hostile and purposeful; his partner, Howard, bowled with tireless enthusiasm and, once he managed to control his direction, was extremely effective. Dundas reserved his best efforts for knock-out games; his leg-breaks and various crafty improvisations gave him remarkable figures in two games. There was no wicket on which Graves failed to turn his off-breaks and his accuracy was exemplary. Ward gave the main bowlers useful support. This is certainly the best attack of recent years and no opponents found batting easy, despite hard wickets and fast outfields.



About the batting there must be some reservations. The first seven batsmen all had the ability to build a substantial innings and all did so on occasions. But for the most part they had not the judgement or patience to do so regularly. As a result a period of good batting would be followed by an unaccountable collapse. Eventually a recovery would ensue; this is a tribute to the resilience of the players, but was not good for the nerves of the coaches. This feeling of uncertainty placed a great burden on Dundas, by some way the best of the batsmen, and he usually produced a score to match the situation. His wide range of strokes and the mature way in which he put an innings together hold out great hopes for the future. Of the others Paviour came on well and produced some vivid strokes in the Final. His opening partner, Beardmore-Gray, defended well. Hattrell has some fine strokes, but seemed to lack confidence and never made as many runs as we had hoped. Gargan and Treneman could both hit the ball very hard, but too often chose the wrong one. Bianchi had a better technique than either and should do well in later years. Ward and Phillips also had their moments with the bat.

There were a few lapses in the fielding, but these were due more to lack of concentration than to lack of effort. There was no poor fielder in the side, but special mention must be made of Gargan for his fearless catching close to the bat; Hattrell and Treneman also held some fine catches and Dundas often startled unwary batsmen with his returns from the covers. Bianchi, who captained the side, was always alert behind the wickets and supported his slow bowlers with 12 stumpings.

Anyone reading the results which follow this report will see how much the side owed to the talents of Dundas. But each of the other 10 players (the team never changed) made an effective contribution. All have worked hard and cheerfully at the game and been rewarded with a successful and enjoyable season.

Team: R. E. Bianchi (Capt.), D. H. Dundas, P. G. Phillips, P. W. Howard, M. R. Paviour, T. Beardmore-Gray, M. P. Gargan, P. M. Graves, M. E. M. Hattrell, R. C. M. Treneman, J. C. Ward.

Colours were awarded to the first five.

### Results

*v.* Durham. Won by 74 runs.
Ampleforth 137 for 9 dec. (Paviour 23, Beardmore-Gray 35).
Durham 63 (Phillips 5 for 8).

*v.* Bradford Grammar School (Knock-out). Won by 15 runs.
Ampleforth 50.
Bradford 35 (Dundas 6 for 2).

*v.* Bootham. Won by 8 wickets.
Bootham 19 (Howard 6 for 3, Phillips 4 for 13).
Ampleforth 23 for 2.

*v.* Scarborough. Match drawn.
Ampleforth 86 for 8 dec. (Hattrell 26 not out).
Scarborough 63 for 8 (Howard 5 for 16, Dundas 3 for 11).

*v.* Pocklington (Knock-out). Won by 5 wickets.
Pocklington 47 (Graves 4 for 5).
Ampleforth 51 for 5 (Dundas 30 not out).

*v.* Ashville. Won by 93 runs.
Ampleforth 121 for 3 dec. (Paviour 32, Dundas 23, Hattrell 23 not out, Treneman 26 not out).
Ashville 28 (Phillips 4 for 4).

*v.* St Peter's. Match drawn.
Ampleforth 156 for 7 dec. (Beardmore-Gray 32, Treneman 25, Gargan 46).
St Peter's 106 for 7 (Howard 5 for 12).

*v.* Barnard Castle. Match drawn.
Ampleforth 150 for 9 dec. (Dundas 30, Bianchi 37, Phillips 23).
Barnard Castle 71 for 7 (Phillips 3 for 17, Graves 3 for 13).

*v.* St Thomas Aquinas, Leeds (Knock-out). Won by 6 wickets.
St Thomas Aquinas 33 (Dundas 7 for 6, including hat-trick, Phillips 3 for 22).
Ampleforth 37 for 4 (Dundas 21).

*v.* Laurence Jackson School. Won by 57 runs.
Ampleforth 122 for 9 dec. (Dundas 49, Hattrell 29).
Laurence Jackson School 65 (Phillips 3 for 12).

*v.* All Saints, Huddersfield (Knock-out Final). Won by 2 wickets.
All Saints 120 for 9 (innings closed) (Howard 3 for 15, Ward 3 for 35).
Ampleforth 121 for 8 (Paviour 28, Dundas 40).

## THE HOUSE MATCHES

The opening matches were exciting ones, the St Bede's/St Aidan's match ending in a tie on runs, St Bede's going through because they had less wickets down. St Aidan's score of 54 was largely the result of an innings by J. P. Pearce who was out at 45. The side then collapsed against admirable bowling by O'Connor and Dundas and were all out for 54, which did not seem to be a large total for a St Bede's side which boasted three 1st XI players. But St Bede's made heavy weather of it and though Dundas and Newsam eventually reached the target, Pearce and his bowlers created panic, Pearce even taking a wicket on the last ball. The other first round match was also a worthy one with St John's scoring 123 for 9 in 30 overs, Beardmore--Gray taking 3 for 15. He was the lynch--pin of the St Thomas's innings, scoring 44 out of a St Thomas's total of 92 all out, but Doherty (4 for 21) and Lomax (4 for 20) had the final word.

The excitement continued when all the Houses came into conflict, the St John's/St Edward's match being an absorbing struggle. St John's, chasing a total of 123 for 8, were dropping behind the clock until the Corkery brothers, with a heady mixture of rustic wisdom, saved the day for St John's, carrying them to victory with three balls to spare. Some exciting cricket had seen Mitchell, Knight and Pitel bat very well for St Edward's, Day make a most difficult and courageous catch, and Lomax on one side and Bidie on the other bowl their allotted overs with considerable skill. The St Oswald's/St Cuthbert's contest was also worthy of the occasion, Craston and B. Smith being the architects of the St Oswald's total of 152 for 8 (Campbell 4 for 36), while St Cuthbert's failed by 9 runs to achieve that score for the same number of wickets (A. Smith 5 for 21). Ainscough, Stapleton and Macaulay did their best to redress the balance but in vain. The other two matches were not quite up to this standard : St Wilfrid's outelassed St Dunstan's with Porter scoring 79 and Wood 43 in a total of 191 for 9. St Dunstan's stumbled to 87 all out, Frewen taking 6 for 19. Stourton and Mitchell tried hard to put a good score together for St Hugh's but the St Bede's bowling was again too good and they were all out for 84 in 19 overs. St Bede's got there for three wickets with Soden-Bird scoring 50.

In the Semi-Final round the Corkery brothers were again in fine form. Firstly B. Corkery was the backbone of their 109 all out, making 37 himself with huge enjoyment in spite of the admirable efforts of Hadcock, who bowled really well. Not to be outdone, P. Corkery then demolished the early St Oswald's batting in a fine spell of hostile bowling. Pierce too did a captain's part, bowling the dangerous Hadcock and Craston. Only Scott made the St Oswald's score respectable. The St Wilfrid's/St Bede's match was won by St Bede's with 4 overs and 1 wicket to spare amidst intense excitement. St Wilfrid's had made only 72 all out (Soden-Bird 5 for 5) and St Bede's had stumbled to 68 for 9 when Odone joined O'Connor at the wicket. The former hit his first ball for four to tie the scores and the latter surviving an appeal for LBW had the joy of hitting the winning runs.

The Final had its moments but became too one-sided to be a good game. From the moment that O'Connor produced a beautiful ball to remove Pierce's leg bail and shortly afterwards bowled Lucey with another, St John's were in trouble. 71 for 7 at lunch, they stumbled to 94 all out. They struck back quickly with Low getting the first wicket in the first over, but Soden-Bird and a stubborn Healy went tortuously on until tea. To some relief the former accelerated after tea with some glorious shots through the covers and a couple of lofted drives over mid-off; when he was out, having scored 45, the match was all but won. Though a remarkable catch by B. Corkery delayed the end, on the day St Bede's were patently deserving victors.

The Senior Final finished in time for everyone to see St Bede's do the double. In the St Bede's total of 158 Murray-Brown's 49 was an excellent knock and that total was too much for St Wilfrid's, who were bowled out with ten minutes to spare.

### UNIVERSITIES: PRESSURE ON PLACES

*An analysis of UCCA statistics for all universities shows some surprising patterns. The* ratio *of applicants to places available shows Dentistry (5.1), Medicine (4.9), Veterinary Science (4.2) and Pharmacy (3.9) as a group at the top; with Architecture (3.8) and Town Planning (4.3) next; and Accountancy (2.9), Law (2.9) and Psychology (2.3) third.* Total applicants *provides a different order: Medicine (13,000), General Arts (10,000), Law (8,000), English (5,500), then Maths, Civil and Elec. Engineering, Geography.* Total entrants *provides a different order still: General Arts (7,000), Maths (3,500), Law (3,200), Medicine (3,200), then English, Civil and Elec. Engineering, Biology. Prominent on all lists are Medicine and Law, the two traditional professions perhaps most highly respected by the community.*

*A* Foreign Office *report published on 9th October, shows the pressure of applicants to places in the last year. 930 graduates applied to join the Foreign Service at the Administrative level, of which 16 were selected. The average application is 6-700 and average acceptance is 25-30: unemployment and career structure analysis have affected these figures.*



# ATHLETICS

As the results below amply demonstrate, it was an outstandingly successful athletics season, especially at Under 17 level, but also at senior level. We lost only to Q.E.G.S. and Uppingham in the first school match, a thrilling ding-dong contest, in which after a series of accidents which lost us a winning jump or winning throw, we were disqualified in the relay. In most matches we could be sure of winning the first two places in high jump (even though the promising Anthony Fraser was dogged by injury), hurdles and javelin, and of winning the discus. Unusually, our middle distance results were less secure. However generally there was more interest in best performances and records than in simply winning. The Bamford High Jump record of 1942 at last fell to Price, and Stourton and Burdell brought the records with the new weight of shot and discus to a respectable standard. Among the juniors Brown now holds all three sprint records (and equalled one senior record), while by the end of the matches Moody held five Under 16 records (sprints and horizontal jumps), two of them being also Under 17 records. Altogether 18 records were broken, and there is notable promise for next season too, with more than half the senior team returning. Another remarkable achievement was at the Midland Public School Relay Meeting at Worksop, where we won three of the nine events (800m and Hurdles in the Senior, and 100m in the Junior). In all this success obviously a great part has been played by the expert coaching of Dr R. Murphy, the Oxford Blue, who has joined the staff and has been coaching devotedly this summer.

### Results

Seniors :

*v.* York Youth Harriers. Won 71—67.

*v.* Q.E.G.S. Wakefield and Uppingham. Third, 97 (U), 91 (W), 87 (A).

*v.* Pocklington. Won 85—54.

*v.* Worksop and Bradford G.S. Won, 109 (A), 93 (W), 75 (B).

*v.* Stonyhurst. Won 75—63.

*v.* Sedbergh. Won 78—60.

*v.* Denstone. Won 86—50.

*v.* York University and Army Apprentices School Harrogate. Won, 116 (A), 83 (H), 78 (Y).

Under 17 :

*v.* York Youth Harriers. Won 81—56.

*v.* Pocklington. Won 79—60.

*v.* Sedbergh. Won 94—45.

*v.* Denstone. Won 84—50.

Under 16 :

*v.* Worksop and Bradford G.S. Second, 115 (B), 81 (A), 80 (W).

*v.* Stonyhurst. Won 86—52.

The following represented the School :

Seniors : E. J. Stourton (Capt.), M. Wood, R. Burdell, G. Elwes, B. Finlow, M. Price (colours), C. Hunter-Gordon, J. Ryan, C. Brown, A. H. Fraser, M. Moir, J. Misick, M. Tate (half-colours), T. Cullinan, M. Hubbard, I. Macfarlane, B. Moody, J. Sykes.

Under 17 : C. Brown, A. Beck, M. Cobb, I. Macfarlane, B. Moody, J. Sykes (colours), A. I. Fraser, R. Grant, N. Healy, C. Lomax, J. Murray, M. Pickthall, A. Quirke, P. Sandeman, N. Tillbrook.

Under 16 : B. Moody, E. Beale, C. Danvers, N. Healy, J. Mollett, M. Pickthall, A. Plummer, J. Read.

At the end of term we scored some notable successes in the London Athletics Club School Challenge Cups Meeting at the West London Stadium, especially at Under 17 level. In the Senior Burdell was 3rd in the Discus, Stourton 3rd in the Shot and 4th in the Hurdles and Elwes 5th in the Javelin, but in the Under 17 group Brown and Cobb won respectively the 400m and the Triple Jump (both new records, the latter by over half a metre), and new records were also set by Beck in the Hurdles (3rd) and Macfarlane in the 800m (5th). As there were some 500 competitors at the meeting this made a satisfactory end to a fine season.

# TENNIS

The Tennis season was a highly successful one under the Captaincy of J. H. Macaulay. The 1st VI did not lose a school match and the 2nd VI not only managed to keep an unbeaten record but beat two school first teams. It is fair to say that not only was the general standard of play good, but the standard of play of the 1st VI reached a peak of consistency from which I hope it will never depart. The Under 15 Colts team did not have quite the same success. They played consistently in their first match against Bootham, but when they were extended by Pocklington they could not find sufficient determination to win the close games.

Such a successful season owes much to the foundations laid at the bottom of the School, and indeed much coaching time was spent with the younger boys and the beginners. Once more we were lucky enough to have the help of the York L.T.A. coach, Mrs G. Huntingdon.

The 2nd VI, led by A. Holroyd, had a remarkably good season, never losing more than 1½ games in any match. The first pair, consisting of A. Holroyd and A. Cumming, enjoyed winning, they always went for their shots and dictated the way the game was played. At second pair R. Duckworth and W. Radwanski combined well together. They served strongly, showed a fluent command of the ground strokes and improved steadily on the volley. The third pair took longer to settle down. Both D. Barton and T. Richmond, who started off the season together, were brittle, particularly in the service. They both worked hard at this weakness but in the end D. Barton and T. Hubbard proved a more successful pair.

With all this strength in the 2nd VI it was not surprising that the 1st VI did so well. The first pair, consisting of J. Macaulay (Captain) and N. Longson, are both good players and it was encouraging to see how much they came on in the course of the season. It was unfortunate that they came up against two strong pairs in their first two school matches. They narrowly lost both these games and paid the penalty of not finishing off their high volleys. These defeats stimulated them to work hard at their technique and tactics and they did well to beat a strong pair from Hymers, 6—4, 6—2 was a fair reflection of their dominance, and I hope both boys will go on to play for their county. S. Hay and S. Middelboe were a strong second pair and won more than their fair share of matches for the team. Both served accurately and returned service consistently, but their main strength was overhead. They volleyed and smashed with care and precision. S. Hay was particularly noteworthy for his return of service from the backhand court. S. Middelboe could go far when his backhand achieves the same strength and consistency as his forehand. At third pair M. Webber and J. Levack were no ornament to the team. M. Webber's strength lay in his service and ground shots which flowed vigorously on both forehand and backhand. What J. Levack lacked in strength he made up for in guile, and in particular his volleying was a delight to see. As a team they had a magnificent record, and much of the praise for this must go to the captain, J. Macaulay, who by his own personal example, both on and off the court, set a high standard which demanded respect and emulation.

We were once more most grateful to Richard Chapman for arranging the Old Boys match. This makes an excellent trial of strength at the beginning of the season. Although the Old Boys just managed to win an exciting match, Richard is always looking for new talent for the Old Boys team, and if anyone is interested in playing perhaps they could contact him at Thorrington House, Stoke-by-Nayland, Suffolk.

Colours were awarded to: N. Longson and S. Middelboe.

Results

*1st VI v:*

Old Boys (H) lost 4—5; Coatham (H) won 6—3; Bootham (A) won 6—3; Newcastle (H) cancelled; Sedbergh (A) won 7—2; Hymers College (A) won 6—3; Leeds (H) won 7½—1½; York University (H) won 4—2; Pocklington (H) won 7½—1½; Stonyhurst (H) won 7½—1½.

*2nd VI v:*

Coatham (H) won 8—1; Army Apprentices (H) won 7½—1½; Bootham (A) won 6½—½; Newcastle (H) won 7½—1½; St Peter's 1st VI (A) won 8½—½; Scarborough 1st VI (A) won 9—0; Pocklington (H) won 7½—1½.

*Under-15 Colts v:*

Bootham (H) won 5½—3½; Pocklington (A) lost 2½—6½.

Tournaments: Open Singles: J. H. Macaulay 6—2, 6—3; Open Doubles: J. H. Macaulay and N. Longson 6—4, 6—2; Junior Singles: S. R. Middelboe 6—3, 6—4; Junior Doubles: S. R. Middelboe and A. Robertson 6—3, 4—6, 7—5; Under 15 Singles: D. Webber 6—2, 6—3; Under 14 Singles: A. Dunhill 9—7, 6—2; First Year Singles: R. Wise 5—7, 6—4, 6—1; House Matches: St Bede's beat St Cuthbert's 2—1.



WIMBLEDON 1975

Success in knock-out competitions is something in which experience is the key. Strong nerves and concentration are required to go on court and give of your best from beginning to end. Having a bye in the first round of the Youll Cup this year, the first pair, J. Macaulay and N. Longson started nervously against Ardingly in the second round. It was noticeable in this match that the service of N. Longson had acquired a new aggression and, having struggled to win the first set, they cruised home in the second to win the match. The second pair, S. Middelboe and J. Levack, settled down quickly and came off easy winners. Against Stowe in the third round, the first pair had an exciting game and, after struggling for mastery in the first set, once more emerged as victors. Unfortunately the Stowe second pair was almost as strong as the first pair and our second pair, losing confidence in their volleys and smashes, provided little opposition. In the deciding singles J. Macaulay played against a strong opponent, but his service, which had been such a strong attacking force all season, lost its penetration and this proved the decisive difference between the two players.

In the Thomas Bowl W. Frewen and T. Hubbard represented the School. It was remarkable that both these boys came from Moreton Hall as did two of the four members of the Youll Cup team! Their first round match against Eton II was a nervous disaster, and neither boy could settle down. Fortunately in the Plate competition they were drawn against a young pair from Aldenham who helped them relax and gave them an easy victory. In the next round they met a strong Leeds pair, and if they had been able to kill their high volleys they would have emerged as victors. At it was, the consistent play of the Leeds pair enabled them to scrape through an exciting match in which there was some first class tennis.

Results:

Youll Cup. 2nd Round: Ampleforth beat Ardingly 2—0, J. H. Macaulay and N. Longson won 7—5, 6—2; S. R. Middelboe and J. Levack won 6—2, 6—3.
3rd Round: Ampleforth lost to Stowe 1—2. J. H. Macaulay and N. Longson won 9—7, 6—4; S. R. Middelboe and J. Levack lost 3—6, 0—6; J. H. Macaulay lost 3—6, 4—6.
Thomas Bowl. W. Frewen and T. Hubbard lost to Eton II 1—6, 3—6
Plate. W. Frewen and T. Hubbard beat Aldenham II 6—2, 6—1; W. Frewen and T. Hubbard lost to Leeds I 5—7, 7—5, 4—6.

# SWIMMING

Our problem this term was having too few swimmers in the Juniors, and too many in the Seniors. However, S. Ashworth (assisted by N. Mostyn, Vice-Captain) succeeded in deploying his forces to good advantage. In the John Parry Relays the Seniors were 5th in the Freestyle, but disqualified in the Medley; the Juniors were 10th and 7th. The Seniors beat Sedbergh, Worksop, St Peter's, Bootham, and lost to Durham; the Juniors lost to Durham and Bootham, but beat St Peter's, Worksop and Sedbergh. At Northallerton S. Reid was 5th in the 100 yards Freestyle, while in the Breaststroke the final was entirely between Hartlepool and Ampleforth, S. Evans being 3rd, C. Healy 4th and S. Reid 5th. In the Hambleton District 100 yards Freestyle, A Hampson was 1st.

In our own competition the Butterfly was won by N. Mostyn, and M. Mostyn (Junior), the 100 Freestyle by C. Moore and P. Millar, the 100 Back by C. Moore and J. Brennan, the 100 Breast by S. Evans and M. Mostyn. The cup for the best all-rounder was awarded to C. Moore, who thus brought to a conclusion a swimming career stretching in a distinguished manner across many years—and indeed across the valley, as Gilling first nurtured his talents. After the final relays at Helmsley, the House cup returned to St Aidan's, which the inscriptions on the cup suggest is its adopted home. They scored 378 points to St Bede's gallant rearguard action with 324. The remaining order was J C E H T O W.

A.C.

# GOLF

Golf in the School continues to flourish thanks to the efforts of Fr Leo and those boys who help maintain the golf course in such selfless fashion. The fixture against the Gilling Club was lost but the one against Stonyhurst was won: it is pleasing to record that the number of boys wishing to do golf continues to rise. The Baillieu Trophy was won by St Bede's.

# HOCKEY

Once again the hockey set performed enthusiastically under the guidance of Mr Boulton. For once the Common Room could not raise a side to play against the boys but we are always pleased and grateful to see the Scarborough College team. For the second year in succession the team managed to raise their game sufficiently to win. St Hugh's robbed St Bede's of the Harries bowl for 6-a-side hockey.

# COMBINED CADET FORCE

NULLI SECUNDUS COMPETITION. Conducted by HQ 44 Parachute Brigade on 15th May. Candidates: U/Os MA Campbell, SM Codrington, BP Hornung, GJV Lardner, TS Mann, Hon BJ Smith; W/O PP O'Neil Donnellon; Sgt OJ Windsor-Clive; L/S DJK Moir, PAA Rapp. The test consisted of: Inspection; a Planning Exercise; Group Leadership (a series of problems in the gym); a Stretcher Race from the Junior House to the outdoor range; a Confidence Test (climbing the range wall and walking along it). It was a close competition with U/Os Hornung and Smith in the lead; the latter just got the decision and so was awarded the Nulli Secundus and Fusilier Cups. U/O Lardner won the Eden Cup.

The Parachute Regiment made their presence felt by providing a Scout helicopter from which three free fall parachutists descended, and then gave short flights to 20 cadets.

INSPECTION (Unofficial). Carried out on 23rd May by Major General WD Mangham, GOC Second Division, BAOR, (O 42). The accompanying Staff Officers were: Major D Monckton (GII Cadets HQ NE District); Lieutenant I Sim, Royal Navy; Wing Commander M Edwards RAF (O 45).

*The Guard of Honour* was commanded by U/O Hon BJ Smith with U/O SM Codrington as right guide; the Band under DM P Hughes was on parade.

The Training Programme seen by General Mangham was as follows:

*RAF Section Navigation.* Prepared by the cadets under the direction of Flt Lt D Wilson from RAF Leeming. Training aids and models which had been made during the year were on display.

*Adventure Training Section.* Slides, photographs and maps were shown to illustrate the 1974 camp at Novalesa in the Alps and other exercises and camps held during the year.

*RAF Section.* Survival Training demonstration.

*January Recruits.* Training conducted by U/O MA Campbell and Cpl G Salter under RSM Fenton (12 CTT).

*Royal Navy Section.* Simulated Jackstay Transfer under L/S P Rapp, L/S D Moir and L/S P Quigley with CPO Ingrey and CPO Martin in the background.

*Army Section.* A circus type competition for the Basic Section. There were 10 tests each of which was staffed by two or three cadets. U/O BP Hornung controlled the whole thing centrally with loud speakers set up and maintained by Csgt JF Anderson. Csgt F Plowden and Sgt T Carroll processed the marks as they were brought in by other NCOs of the Army Section.

*Royal Artillery Troop.* Bdr A Fraser and Bdr M Giedroyc were in charge in the 25 pounder and showed the various skills involved in gun drill, plotting of targets, and observation and control of fire.

*REME Section.* Work on the Landrover.

After seeing the training General Mangham presented the prizes (and accepted a Thompson table for himself) and then spoke to the contingent. He pointed out that the duty of obeying those in command which causes problems today, has another aspect. Those in command have a duty to plan wisely and make decisions; failure to obey gets plenty of publicity, but the failure of the leaders to lead does not.

ARMY SECTION CAMP IN GERMANY. The following were attached to 1st Battalion Irish Guards from 11th-18th July: U/O Hon BJ Smith, Csgt JF Anderson, Csgt OJ Windsor-Clive, Sgt JR Bidie, Sgt TAJ Carroll, Cpl WM O'Kelly, Cpl GR Salter, Cdts DC Bradley, CH Danvers, R Ellingworth, CSP Harwood, CR Holland, RA Moon, OJ Nicholson, JP Nolan, ETA Troughton, Hon JAB Savile, P Vis. The party was taken by Fr Simon and Fr Edward.

Bus to Hull. SS Norland to Rotterdam. Bus to Munster. The Irish Guards were in Buller Barracks. They were commanded by Lt Col RTP Hume (T 52), the only other Amplefordian in the battalion being 2/Lt H Buckmaster (C 73). 2/Lt David de Stacpoole and 2/Lt John Bowen were in charge of the cadets, and CSM McLean, Sgt Burns and L/Cpl Bennett organised most of the training.

The training began with an introduction to APCs (including driving them), SLR, GPMG, Mortar, Wombat, and Swingfire; also the A41 and C42 radio sets. A morning was spent with 2RTR learning about tanks and especially the Chieftain; after that we spent two nights out in the Haltern Training Area. On one of the days the cadets took part in the inter-platoon competition for the Langton Trophy. Not surprisingly they came last (some tests, like the maintenance of an APC were beyond them), but they did well holding their own in the map reading and platoon attack (which included descending by rope from helicopters) and actually came first in the physical endurance test. This involved carrying heavy weights (APC tracks, 5-gallon water cans, 4-ton truck tyre, together with



weapons) for a distance of 1000m and bringing others back. This might seem to have exhausted them, but a few hours later they were out on a night patrol. A morning on the range firing SLRs was followed by large scale signal exercise devised by CSM McLean; it involved working in pairs round a large circuit with A41 sets. All covered at least 12 miles and the exercise continued until it was too dark to see.

During the week expeditions were made to the magnificent Munster zoo and the Mohne dam. After each day's work was over the cadets were invited to spend the evening in the officers' mess; this was greatly appreciated and the officers went out of their way to make them all feel at home. All the cadets were delighted to be given an Irish Guards cap star as a souvenir of a very memorable, interesting and enjoyable visit.

ROYAL NAVY SECTION. The term's training consisted of preparation for the Inspection: cadets were either on the Guard of Honour or the Jackstay transfer. Camp was at BRNC Dartmouth and two cadets attended the Diving Course at HMS Vernon. Lieutenant Ian Sim has taken up a new appointment at Portland and Lieutenant I Gregory from HMS Ark Royal has succeeded as our liaison officer.

ROYAL AIR FORCE SECTION. The Inspection preparations took up all available time during the summer term. U/O TS Mann qualified in Gliding during the Easter holidays. During the summer holidays the O/C RAF Section, Flt Lt J Davies, spent 16 days at RAF Halton as Camp Commandant for cadets; he found Flt Lt JM Wakely (W 62) making a name for himself both as a surgeon and a cricketer. F/Sgt JH Cooke has been posted to RAF Cranwell; his short period assisting this Section was outstanding and we wish to express our sincere thanks. We welcome F/Sgt W Andrew in his place.

SCHOOL STAFF INSTRUCTOR. Sergeant Major FJA Baxter has been with the contingent almost 16 years. It is pleasant to announce that he has been promoted and is now a Regimental Sergeant Major (WO Class 1). We look forward to another 16 years of his wise guidance.

# SHOOTING

EXCEPT for the Marling Competition in which the team came eighth, and the Spencer Mellish, results in the Ashburton Meeting were poor. This came as no surprise when it is realised that the Eight had not had one competitive practice during term other than in the Skill at Arms Meeting at Strensall where several trophies were won. However, there was compensation through prizes awarded to D. D. J. Lonsdale and M. G. May for the Pistol competition.

When all was over the Veterans together with a large gathering of relatives and friends assembled at the firing point. Through the zealous work of Michael Pitel three teams took part but again achievements were meagre. It was not Ampleforth's year. John Gainer and Keith Pugh recorded our highest scores with John winning on the Count Out. Here was joy for all. John has over many years shot for the Veterans, and in the past has been the team organiser. During the dinner party at The Angel, Guildford, he was presented with the Utley-Ainscough Cup by Colonel Gaussens, who had shown much hospitality to the boys throughout the meeting. The Rosary Garden Cup went to David Lintin and the Wooden Spoon to another faithful competitor. Guess who? A glance at previous JOURNALS provides the expected answer.

INTERNAL COMPETITIONS

Stourton Cup: B. P. Hornung 62/70; Pitel Aggregate Cup: B. P. Hornung 106/120; Cadet Pair Cup: T. M. May 48/70; Johnson-Ferguson Cup: M. E. Hattrell; Anderson Cup: B. P. Hornung; Inter-House Cup: St Edward's.

# THE BEAGLES

IT was particularly fortunate this year that 26th April, the date of the Puppy Show, was fine and sunny since this was also to be the occasion of a presentation to Jack Fox to mark his retirement after sixteen seasons with this pack. It was good to see so many friends make the journey to Gilling.

Philip Burrows, late Master of the Bolebroke Beagles, and Martin Letts, M.F.H. the College Valley, judged a very good entry. In the class for dogs Mr Hodgson of Fair Head took first and second prizes with Actor and Arkle; Verdict, walked by Mr Wood of White Sykes, Rudland came third. The six couple of bitches were an unusually good lot. Varnish (Mr Jackson) was the winner from Dairymaid and Dimple, both walked at Boon Woods

by Mr Smith. They also came second to Vulcan and Varnish in the couples. The usual parade of the pack followed and tea at the Pavilion.

It then fell to the Master, after the usual thanks to the walkers and other supporters, to express the appreciation and gratitude of all present for Jack's devoted service and their very best wishes to him in his retirement. This was admirably done and the presentation followed. This consisted of a cheque made up of contributions from many present and past members and friends, a clock and an enlarged coloured photograph of himself at a previous Great Yorkshire Show. Also a special gift from the puppy walkers presented on their behalf by Mrs Alfred Teasdale consisting of a set of Beswick China Beagles.

Several hounds were taken to the Great Yorkshire Show on 8th July. Jeff Hall, who has taken over from Jack Fox, had them in tip top condition and showed them splendidly. Actor won the unentered class; Airman and Rallywood were second in the couples; and Dazzle was third in the unentered bitch class. It was good to see Robin Faber and Richard Fitzalan-Howard doing well with the Christ Church. Most noteworthy, too, that on the following day Simon Roberts was again in the ring, this time in scarlet assisting David Anker show the Sinnington entries. He will be turning hounds to him next season as amateur whipper-in.

The Peterborough Show in the following week was our most successful ever. A Championship, three other trophies for firsts, a second, a third and two reserves. Actor won the Unentered class; Redcap the Entered dog and Championship; Airman, Rallywood, Richmond and Verdict the two couples; Dazzle 2nd unentered and with April 3rd in the couples. Airman and Rallywood were reserve in their couple class as was Duchess in that for Brood bitches. A great day and a great tribute to all who have had to do with the breeding, care and handling of these hounds.

# THE ROVERS

In many respects the Rovers have had a successful and at times amusing year but it was also a year of change. Membership fluctuated between 90-130, though it was difficult finding enough jobs for even the lower figure.

The old and established projects continued as before. Alne Hall under Peter Gleadow and Jock Dalrymple flourished. The regular weekend project was maintained and the garden was also tidied. For a time Alne also became the focal point for working with the boys from the Wetherby Borstal, when between us we would redecorate the top floor of Alne. The Borstal project however is really one which needs the annual shot in the arm of a camp. This happened just before the beginning of this term with Ian Macfarlane organising the Rover end. A rugger match was also played, and members of the staff from the governor down were frequent visitors to Ampleforth. The success of this project was due largely to Charlie Ellingworth and on the Borstal side Chris Williams. The staff of Clifton Hospital were also frequent visitors to the Rover room. They were sympathetic to us and as a result the whole Rover effort was much more "professional". We were moved back on to work in the male wards, which is much harder than working in the female wards. Mark Hudson and Adam Stapleton were the Rovers who organised what in many ways was the hardest and most exhausting project which we did.

Some projects were changed slightly in format. William Wells organised the Claypenny section and tended to concentrate on one ward rather than three or four. Of all the projects Claypenny is probably the most difficult to get involved in but there are other compensations. As a result of this the group spent half its time in York gardening for the Poor Clares. The decorating project under Chris Conrath was completed in the course of the year although it was hoped to maintain the contact by some gardening. Philip Hughes led an intrepid and dedicated team into the enormous job of helping Mrs Edwards, the owner of a house which had been gutted by fire from top to bottom.

Initially two attempts were made to start up projects which were slightly further away and in different areas of work. The work with the Cyrenians in Leeds involved joining a community and helping the workers there run the house for women who are gradually finding their way into society. Distance was a problem and frequently weekends were cancelled at short notice. The result was that the group never visited consistently enough to break down the very natural barriers of mistrust which they met. Like the work in St George's, Harrogate, the project collapsed after one term. At St George's the Rovers found the type of work given to them difficult to adjust to and so it was thought that we would be more useful elsewhere.

Replacement projects were quickly found. Richard Bishop led a group to St John's deaf school in Boston, which is run by nuns. They were mainly concerned with organising games for the children, and they had to work double time to bridge their "commitment gap". The other group under Stephen Hay took up five gardening projects for old ladies in York. This involved clearing up budding jungles but in general the Rovers were made to feel so welcome that an immediate rapport was struck up.



Outside all the regular projects were a number of one-off affairs. One whole holiday weekend a group went to run Marmaduke House, a night shelter in Liverpool. On another occasion Toby Odone led a group down to Nottingham to help redecorate a hostel there. Possibly the most unpleasant job of the year was undertaken by a group under Dominic Lonsdale which went to clean up a house formerly inhabited by 33 unhousetrained cats and still lived in by their owner plus two survivors. After four hours the job was still incomplete.

As always there was Cheshire Homes Day organised on an ever-increasing scale, this year by Mark Elliot. As usual we were lucky with the weather. While the bonfire was a victim of rising costs the sherry party was an immense success thanks to the generosity of the parents. Mrs Pratt has again provided invaluable assistance for the Rovers by allowing them to stay at her house in York. Thanks are due to people too numerous to mention such as the masters' wives for all the cakes they made for Cheshire Homes Day and Mrs Wiseman who visited us occasionally to give encouragement. While the committee fully lived up to expectations they would be the first to acknowledge the source of their inspiration. Fr Timothy and Br Christian with their humour, unflappability and clearsightedness were pillars of strength. They chauffeured Rovers to their projects every weekend and joined in on them as well. But they also did a vast amount of work which not even the committee can fully appreciate.

STEPHEN HAY.

## THE ROVERS ROME EXPEDITION

THE ROVERS summer trip to Rome was first put forward as a pilgrimage with a difference. It certainly was; the first difference being that this set of pilgrims, fifteen in all, were transported at great speed, in no great comfort, all the way to Rome in a Mini-bus. The journey took four days of non-stop travelling with two overnight stops in monasteries in France, and a third in the Italian Alps. Despite the hot weather and the hard seats, the journey was enjoyable, and the pilgrims, their spirits continually elated by Fr Timothy's French and continually dampened by Steve Hay's bad jokes, reached Rome tired but happy. Fr Timothy's burden as driver was lightened by Hugh Codrington as co-driver. Fr Leo, following the main party in his Allegro, was less fortunate. Perhaps his four-days drive accounts for the terrific thirst he seemed to have developed by the time we reached Italy.

Once in Rome a programme was worked out for the next ten days. Each morning was spent sight-seeing in Rome. After a swim and some lunch in the English College Villa, there was just enough time to recover before setting off again, this time for Lido de Ostia, at about four o'clock. In Ostia, amid shanty towns and blocks of very basic flats, we met the children of the parish, sons of working-class families who had nothing to do during the four-month summer holiday. Any doubts that a party of English schoolboys who could muster perhaps ten words of Italian between them, would be of any use in such a situation, were soon dissolved as it became apparent that the children were able and willing to make a game out of anything. Entertaining them did not prove too difficult. We soon became accustomed to offering ourselves uncomplainingly as punch-bags, climbing frames, horses for piggy-back rides, easy opposition in table-football, and in more energetic moments, slightly harder opposition in real football. Often there was no need for us to do anything. As we were, we were objects of considerable amusement and even wonder.

Living conditions in Ostia are not good. In the shanty towns there is no running water and no drainage. In the flats nearby water is provided and so there is nothing to do but sit at the bars and play cards . The children, left to their own devices, play in the streets. Most of them have never been to Rome. Our arrival therefore provided a much-needed break in the children's hot monotonous holiday. They never seemed to run out of energy, while we never seemed to have enough of it. After football there would be ping-pong, or sometimes net-ball, played in the streets without net, court or rules. Plans to take a group to Rome or to the hills outside never materialised, but what we did get done was clearly appreciated.

Just as we had got used to the heat, had learnt how to lose at football, and had mastered the names of the various boys and their little sisters, it was time to go. The ten days had passed very quickly. The villa proved to be an ideal base, with plenty of good food and wine. Lunch in the shade of the trees in the garden, the view across Lake Albano, and the swimming-pool (which made even the heat of Rome bearable), compensated for the fact that the villa was a good thirty minutes drive from both Rome and Ostia. If the boys in Ostia had enjoyed themselves as much as we had, and from their enthusiasm and numbers it is fairly certain that they did, then in all respects our pilgrimage had been a success.

R. J. BISHOP.

# THE SEA SCOUTS

THE TIGERS are here! The new Trylon canoe mould has enabled Andrew Allen and Declan Morton to build themselves very professionally finished canoes under the guidance of Mr Musker. Dave Arundell, Mark Wittet and several others helped with the construction of these and a canoe for the Troop. Meanwhile, Simon Durkin led another group re-decorating the Troop Room in Avocado Green and deep purple.

In May, Lt Cmdr Gerry Weaver came for the last time to inspect us, before he retired. As he had seen us in October and at the Easter camp, he warned us not to prepare any demonstrations but to be prepared for anything. After the formal inspection in the morning under Mike Page, he arrived in the afternoon at the lake with a series of sealed orders to be opened every ten minutes during the afternoon and calling for the construction of a derrick, the placing of a dinghy on top of the fire shelter without a word being spoken, the construction of a catamaran from two dinghies and its use to take soundings in metres in the middle of the lake, the collection of a number of articles ranging from a Flemish Coil to a Spanish Windlass and other recondite tasks. The final instruction gave us half an hour to prepare for the visit of an Eastern potentate who was to be welcomed with a guard of honour, a shelter, gifts, entertainment and a pancake cooked in his presence. In the person of Mr Simpson, the sheikh survived even this last ordeal. We were sorry to say goodbye to Commander Weaver and presented him with an Ampleforth coat of arms. The success of the inspection was due to the hard work and enthusiasm of the Committee for the term: Peter van den Berg, Maurice Hill, Alex Macdonald, James Brodrick, Paddy Gompertz and Ian Sasse.

Other activities at the lake included a weekend camp, the Regatta, the entertainment of the matrons, the Inter House Junior Sailing Competition and a bigger and better Exhibition Saturday lunch for scouts and their parents. Gerard Salvin and Anthony Baring did their initiative test by bike and this is an idea that should be developed.

The last activity of the term was Operation Boot in which Mr Musker was presented with a splendid pair of mountain boots by Simon Durkin on behalf of the Troop. After four years with the Sea Scouts, Mr Musker is going to teach in the Cameroons for two years. We shall miss him and his enthusiasm, sense of fun and skills very much and we are very grateful indeed for his leaving us the use of his own canoe, built at the end of the term, while he is in Africa.

# THE MOUNTAINEERING CLUB

THE CLUB held a short meet over the Easter weekend in Glen Torridon in the north west of Scotland. Our meagre numbers were made up by two Old Boys and ex-members Ben Osborne and Richard Skinner.

The weather was appalling, with deep snow and a fresh covering every night even on our tents at sea level. We had a good climb on Ben Alligin, ascending by the steep rocky southern slopes and then traversing a sharp undulating ridge through deep snow to the summit cairn. Another day we attempted Ben Eighe, but were driven back by a fierce snow storm in Coire Mhie Fhearchair, reputedly the finest corrie in Scotland. Unfortunately our view was impeded by the swirling mist and snow.

Our final mountain was Slioch, to the north of Loch Maree. We had to cut our way up icy and snow-covered slopes to reach the summit plateau and then we staggered through waist-deep snow, taking turns to break the trail for a hundred steps each, to gain the summit.

The next day the weather was showing no signs of improvement, so the meet came to an end.

The following members were present: Mr Richard Gilbert, Patrick Mann, Charles Morton, Andrew Linn.

C. P. J. MORTON (St Aidan's).

# THE SUB-AQUA CLUB

THE CLUB had nine new members who completed their basic training during the School year, bringing the membership to 19 divers. Six large cylinders with backpacks and three new demand valves have made a big improvement to equipment. We thank Mr R. E. Plummer, who has helped us to purchase the latter.

A group from the Club had a night dive at Fairfax lake for the first time in July; small fish which normally hide in the weeds during the day were found swimming freely at all depths. Earlier in the season, owing to the cold weather, the weeds began to grow up much later than usual and it was possible to see the large number of eels on the bottom in the deeper parts. Tench were also seen for the first time. There were also dives at Goremire and Foss lakes.

Four members, Philip Sykes, Patrick Mann, Tim McAlindon and William Blackledge, together with Fr Julian went to the Isle of Man from 11th-21st July for a diving expedition. Conditions for diving were good; on the last day, at Fleshwick Bay, two basking sharks were sighted in the bay from the surface but not seen underwater.

Five other members spent two days at Stoney Cove, the well-known inland diving centre near Leicester, and camping at Ratcliffe College.

(*President: Fr Julian Rochford*)

CHRISTIAN DE LARRINAGA, *Hon. Sec.*



# THE VENTURE SCOUTS

AN active term has left us without enough energy to recall our every activity. All Venture Scout interests were indulged: rock climbing, caving, sailing and canoeing. The term started with a climbing trip to "The Yorkshire Wart"—Almscliff to the layman—near Harrogate and all came back with the skin of their hands somewhat the worse after battle with the notorious gritstone rock. Two later trips took us back to more familiar climbs at Scugdale and Peak Scar.

Two visits were made to Filey Bay. On the first occasion there was a good wind for sailing and a respectable surf for canoeing (capsizing?)—in wet suits of course! The second time there was little wind but a lot of sun—ideal for sunbathing! A caving trip to Low Eglin's in Nidderdale took place on the first whole holiday. Rob Thorniley-Walker headed the team organising another very successful Mount Grace Walk. We thank those who took part in the walk and those who generously dug into their pockets: over £1,200 has been raised.

We were active during the holidays. Charles Morton and Tom Francis went "Munro-bashing" in Kintail. Together with Mark Willbourn they spent a short time terrorising Grafham Water in a Fireball, then all three spent a week on board the Francis brothers' 17 ft. cruiser in the Solent. Gerard Simpson, Mark Willbourn, Rob Thorniley-Walker, Simon Durkin and Duncan Moir crewed for a week in the Clyde on board 42 ft. "Atlantis of Rhu" owned by Mr Gordon Milne whom Mr Simpson had made contact with as a result of the Sea Scout Lochgoilhead camp.

We are grateful to Mr Simpson for his work as V.S.L. The following served on the committee: Tom and Philip Francis, Charles Morton and Andrew Linn.

C. P. J. MORTON (A)

## NOVALESA 1975

THE party went by train through Switzerland, the St Gothard and Milan to Susa, to join the work party from Rome at Novalesa. Work continued daily on tasks and in areas similar to last year's (JOURNAL, Aut 74, 166-8). There were rooms to be cleared of debris and rubble, timber to be shifted and the church to be cleared. For one day numbers were augmented by the climbing party who made three expeditions into the Alps. In the first, two groups set off to make a base camp at Monio aiming to climb Roccia Melone, but the way proved extremely steep, pathless and tiring; eventually because of uncertainty about the weather the parties wearily returned to camp by a demanding route via Crest. A third group made another abortive attempt on the mountain the next day. Fr Timothy led the second expedition to make a base camp on Col d'Ambin. The ascent was easy and pleasant but at the Col we found the path invisible because of snow. Next day the party ascended the *Crete des Quatre Dents* and walked along it. The views were magnificent with Melone predominant. Coming down we were impressed by the peasant Alpine farming—tiny terraced fields and stone walls, harvesting by sickle, and hay brought down to the village on sledges. The third group a day later had greater success, succeeding in climbing Mt Sommeiler. On our last day out we eventually succeeded in climbing Melone by a different route. Mass was concelebrated on the summit—a moving moment for all.

Our stay concluded with a magnificent meal with the Community largely provided by them and their helpers from Rome. This was a most enjoyable occasion and enabled the party through Fr Timothy to express their gratitude: To Fr Prior, Fr Pio, and to all the Community our thanks for a memorable stay.

EDMUND HATTON, O.S.B.

# THE JUNIOR HOUSE

It was a very full, sunny, successful and happy Summer Term. The scouts were soon off on a night hike on the last weekend in April. Two days later the House orchestra was created and rehearsed for the first time. The Schola sang two Bach cantatas in a concert on 11th May. Thirty-three of us were on the sponsored hike to Osmotherley on 18th May. Next week all our five scholarship candidates won awards to the Upper School, including the top one. The first of twelve cricket matches was played at the same time. Exhibition at the end of May caused much excitement and gave much pleasure. The perfect weather started after the Referendum and from then on we basked in the sun. Baron Bolligrew took over the theatre on 21st June for two hours. There was a swimming competition in Thirsk on the 23rd and an informal concert to play in on the 25th. The House punch happened on 7th July. Straight after the end of term the scouts went camping in Northumberland and the Schola went singing in the Rhineland.

## EXHIBITION

This musicians were in action during the Saturday concert, singing the treble line of Schubert's Mass in E Flat. Next day the new House orchestra made its debut under Mr Simon Wright's baton and was given a big reception. On Sunday, too, the 1st XI took on their fathers at cricket and just lost. On display in the House during the weekend were some excellent pieces of carpentry, some never-seen-before pottery from the first form, and the best thirty pictures of the year from the art school. At the prize-giving ceremony in the theatre Fr Abbot presented prizes to sixty-seven essay-writers, ten artists, three calligraphers and two inventors. There were special congratulations from Fr Patrick for the five scholarship-winners: James Bean, Alexander Fraser, Nicholas Pratt, Dominic McGonigal, Paul Arkwright.

## MUSIC-MAKING AND DRAMA

At a Bach concert on 11th May the Schola sang cantata No. 11 (for the feast of the Ascension) and cantata No. 34 (for the feast of Pentecost). The boys sang well and the occasion was notable because Andrew Mullen was one of the four soloists. At the informal House concert on 25th June twenty-five soloists performed and there were specially good contributions from Jonathan Soden-Bird (horn), Josef Gruenfeld (violin), Nicholas Pratt (flute), Andrew Mullen (piano) and William Dore (organ). On 6th July it was good to see a recent Old Boy, James Doherty aged 14, playing the solo in Haydn's trumpet concerto during the Ordination concert. Drama came to the Junior House with "The Thwarting of Baron Bolligrew". Robert Bolt's play started off in a small way in the cinema room, got more and more complicated and, under the tireless direction of Mr David Hare, ended up as a first class production of two hours in the main theatre on 21st June.

## RHINELAND TOUR BY SCHOLA

Sixteen trebles from the Junior House went on tour with the rest of the Schola at the end of term. They began with a concert of sacred music at Nijmegen on 13th July and this was repeated at Munster on 14th July and at Lemgo on 15th July. A Haydn Mass was sung at Lemgo next day. The first secular concert was given in Bonn on 17th July and the next in Mannheim on the 18th. Then came a Britten Mass on the 19th and a sung ecumenical service on the 20th, both in Mannheim. The Schola then moved north to Maria Laach for the last and best of their sacred concerts on the 20th. They sang their secular programme twice more before returning to London. It was a resounding success and the choir came back with excellent reviews from the German press. Needless to say, it was also a very happy holiday.

## FR SIMON

It turned out to be Fr Simon's last term in the House because during the summer holidays he became the Housemaster of St Aidan's. He stands for the highest standards in all matters and St Aidan's must count themselves most fortunate. Fr Simon came to the Junior House in 1963 and soon took over the coaching of the 1st XV, the cross country team and, later, the 1st XI. His Latin teaching provided the foundation for many a scholarship and one only has to look at the House writing paper to be reminded of his handwriting classes. He is sadly missed but we are glad to see that he is continuing to teach in the House. We wish him the greatest possible happiness and success in his new job.

## CRICKET

This was a potentially very powerful side which did well though not quite as well as it might. Richard Lovegrove found that the burden of captaincy prevented him from becoming the prolific batsman he will eventually be but there was a bonus in the success of Giles Waterton who was a highly successful opening batsman and took part in many excellent first wicket stands with Henry Young. Injury kept Simon Lawson out of the team for half the term and it was not until the last match that he found his form. Paul Ainscough, Giles Codrington and Jonathan Soden-Bird played valuable innings



at times but it was really the bowling of James Bean and Jonathan Soden-Bird which was the outstanding feature of the side. Both took over forty wickets. James did the hat-trick once and Jonathan twice (he did it twice last year as well). The only defeats were against the fathers and the return match with Bramcote. We are sending some very good cricketers into the Upper School. The Junior team, too, has some promising cricketers. If they develop as they should, next year's 1st XI will also be strong.

## SCOUTS

The tone for the Summer Term's scouting was largely set by the acquisition of a new canoe mould. Four new fibreglass Trylon "Tigers" were built at the Junior House. Canoe training in preparation for the summer camp filled a large part of the regular Sunday scouting programme.

Seventeen third form scouts successfully wore out Fr Cyril on a ten miles night hike over the moors on the first weekend of term. Then the troop camped at Kirkdale from the 9th to 11th May. Each patrol held a patrol camp during the term.

The adult leaders and officials of North Yorkshire scouting held their Annual General Meeting at the Junior House on 5th July. The Chief Commissioner for England, Air Vice-Marshal Sir Bernard Chacksfield, was the principal speaker. It was pleasant to have an opportunity of saying goodbye to our retiring County Commissioner, Dr William Bennet, and welcoming his successor, Brigadier John Scott.

At the end of term twenty-six scouts camped for eight nights at Hethpool, Northumberland. Each patrol made a 17 miles cannoe expedition on the Tweed with an overnight camp stop at Coldstream. The new canoes were a great success and the scouts were particularly delighted when Fr Alban and Br Basil capsized. The other main events were hikes up Cheviot, a visit to Holy Island and a boat trip to the Farnes where we had an especially good view of the seals this year as well as the puffins, guillemots and other sea birds. We recalled the Christian and monastic history of the islands at Mass in the medieval chapel on the Inner Farne.

Congratulations to those who gained various badges and awards during the year, particularly to the following who gained the Advanced Scout Standard. Simon Hare, Andrew Morrissey, Timothy Copping, Alexander Fraser, Edward Gaynor, Francis Hume, Richard Millar, Richard Robinson, Peter Scotson, Jock Scott, Giles Waterton. Our thanks go to all those who in any way helped to make the year's scouting a success.

## FACTS AND FIGURES

The following were awarded Alpha prizes at Exhibition: AW Hawkswell, PTC Arkwright, SAC Griffiths, JG Waterton, AJ Fawcett, JG Gruenfeld, RJ Micklethwait. Beta-one prizes were given to: P Ainscough, PJM Allen, AM Burns, LStJ David, HVD Elwes, WM Gladstone, PF Hogarth, SD Lawson, AF MacDonald, IP MacDonald, DHD McGonigal, RKB Millar, AP Morrissey, RJB Noel, PJH Scotson, MP Tate, PABR Fitzalan Howard. Beta-two prizes went to: GL Anderson, APH Blackburn, JB Blackledge, APB Budgen, RA Buxton, PFC Charlton, GA Codrington, ACG Day, PA Dwyer, CS Fattorini, DG Forbes, GL Forbes, AM Forsythe, JH Fraser, CHB Geoghegan, JA Graham, SCC Hare, JT Kevill, AD Kupusarevic, CWK Kupusarevic, ECH Lowe, RC Morris, AJ Mullen, RFJ Nelson, TW Nelson, RA Newton, ESC Nowill, MA O'Malley, JA Raynar, CB Richardson, CBL Roberts, APJ Rochford, MJR Rothwell, GAJ Sawyer, JFT Scott, JF Shipsey, SRQN Smith, CDP Steel, TM Tarleton, SDA Tate, JR Treherne, AC Walker, HJ Young.

Alpha art prizes were given to: AW Hawkswell and CBL Roberts. Beta-one prizes to: AM Burns, GTB Fattorini, STT Geddes, RP im Thurn, IP MacDonald. Beta-two prizes to: HVD Elwes, MTB Fattorini, JA Raynar. Handwriting prizes were awarded to RKB Millar, STT Geddes and MA O'Malley. Special Alpha prizes went to MA O'Malley and AJ Bean.

The following boys had pictures on display at Exhibition: GTB Fattorini (7), CBL Roberts (3), AW Hawkswell (4), RJ Nolan (2), STT Geddes (2), HVD Elwes (3), IP MacDonald (2), MTB Fattorini (2), GB Fitzalan Howard (1), MA O'Malley (1), RJB Noel (1), JA Raynar (1), JT Kevill (1), RP im Thurn (1), AM Burns (1), RJB Noel (1).

The sixteen trebles from the House who toured with the Schola in Germany were: AJ Bean, JB Blackledge, WJ Dore, HVD Elwes, STT Geddes, IL Henderson, RP im Thurn, AJ Kennedy, RQC Lovegrove, MDW Mangham, DHD McGonigal, AJ Mullen, RJ Nolan, MNR Pratt, SDA Tate, MA van den Berg.

Players in "The Thwarting of Baron Bolligrew" were: PTC Arkwright, DHD McGonigal, JFT Scott, AW Hawkswell, HJ Young, AP Morrissey, APB Budgen, IP MacDonald, MNR Pratt, AJ Bean, SAC Griffiths, AC Fraser, WM Gladstone, AC Walker, JG Waterton, RJ Micklethwait, JHI Fraser, PABR Fitzalan Howard, MDW Mangham, MW Bean, PFC Charlton, RA Buxton, RJB Noel, STT Geddes.

The 1st XI consisted of: RQC Lovegrove (capt.), SD Lawson, JJD Soden-Bird (these three were awarded colours last year), AJ Bean, JG Waterton (both awarded colours this year), P Ainscough, GA Codrington, HJ Young, SAC Griffiths, TW Nelson, JG Gruenfeld, TA Hardwick. The Junior cricket XI: ACG Day (capt.), MDW Mangham, MW Bean, CB Richardson, CRN

*continued on page 123.*

# THE PREPARATORY SCHOOL

THE Officials for the term were as follows:

*Head Captain:* FWB Bingham.

*Captain of Cricket:* JCW Brodie.

*Captains:* AHStJ Murray, SM Myers, GL Bates, AJ Stackhouse, AC Dewey, AJ Westmore, HPC Maxwell, MA Bond, TFG Williams, PAJ Leech.

*Secretaries:* GAP Gladstone, FR van den Berg, JP Campbell, JGC Jackson, JG Jamieson.

*Librarians:* JHJdeG Killick, AR Fitzalan Howard, FH Nicoll.

*Sacristans:* S-J Kassapian, TJ Howard, RH Tempest, EW Cunningham.

*Ante Room:* RJ Beaty, JA Wauchope.

*Dispensarians:* JM Barton, PT Scanlon, WJ Micklethwait.

*Orchestral Managers:* EL Thomas, ALP Heath, NS Corbally-Stourton.

*Art Room:* SF Evans, CL Macdonald.

*Tennis:* JH Johnson-Ferguson, PG Moss.

*Garden:* NRL Duffield, AS Ellis.

*Posters:* DM Seeiso.

*Office Men:* CCE Jackson, IS Wauchope.

The following boys joined the School in April 1975: AJM Brennan, SJ Johnson-Ferguson, TBC Maxwell.

We were in our element during the extraordinarily good weather we had this summer. Events like Sleightholmedale, which once again took place thanks to the kind generosity of Mrs Gordon Foster, officials' outings, the Corpus Christi procession, and new ones like the outings on the Moors on Saturdays and over Exhibition and the trip to Headingley for the Prudential Cup—all these will doubtless prolong the myth for another generation that the summers are not as they were in the halcyon days of our youth. The success of the officials' outings was also enhanced by the gift of an inflatable boat. To the usual range of sports we added golf, rounding off the term with a tournament won by Westmore and Tempest; and to the indoor facilities the hobbies room was reopened under Mr Macmillan's aegis, producing a fantastic bridge and crane.

His Lordship, Bishop McClean, honoured us by a visit for Confirmations in our chapel on Sunday, 6th July. This was a moving experience for all of us and the throng of parents and visitors. The following were privileged to be confirmed by him: SR Akester, AD Anderson, BL Bates, MW Bradley, PJF Brodie, EA Craston, HM Crossley, PJ Evans, ME Fattorini, RHG Gilbey, EN Gilmartin, AWG Green, WB Hamilton-Dalrymple, JA Howard, PG Howard, JD Hunter, CDB Jackson, ME Johnson-Ferguson, RJ Kerr-Smiley, DFR Mitchell, DM Moreland, WA Morland, SJR Pickles, AF Reynolds, BJ Richardson, CI Robinson, EC Robinson, EMG Soden-Bird, JBW Steel, RJJ Stokes-Rees, JJ Tigar, RD Twomey, JHA Verhoef, RC Weld-Blundell and OJJ Wynne.

At the beginning of term we were sorry to lose Fr Piers—Fr Abbot wanted him to take up other work—and we are delighted to hear how well he is doing on the parishes and the success he is making of it. We welcomed Mr David Callighan back on the staff. At the end of term we said goodbye to Fr Gregory, who has been so kindly helping us out as a form master this year, and to Mr Simon Wright who also has won a place in our affections by his untiring interest in all that we do. But the saddest goodbye was to Miss Porter, who retired at the end of term. All Gilling boys since 1946 will remember her with affection and be able to testify what a good formative influence she was in their lives. The nice tributes at her presentation and in the prize-giving speeches were fully merited. We hope that we shall continue to see something of her as she is still nearby in the village.

Another reason for our happy enjoyment of the Summer Term was the generous efficiency and skill with which Matron catered for all our material needs and we cannot thank her enough. Nor have we space to mention all her helpers, equally devoted, like the nursing, linen room, kitchen, gardening, grounds and cleaning staff, who all contributed their share to our well-being and deserve our thanks.

## PRIZE-GIVING

THE annual Prize-giving took place on Thursday, 10th July. Fr Abbot came to preside and give the prizes and Fr Patrick to announce the results of the Junior House Entrance Examinations. There was a large attendance of parents and guests and afterwards we enjoyed the munificent tea provided by Matron and her staff. When reporting on the year Fr Justin welcomed the parents and then reviewed the work of the School, the games, music and other activities, thanking the members of all departments, and also Benedict Bingham and his fellow captains for all that they had done. He drew attention to the report of H.M. Inspectors on the School and thanked them for their helpfulness and good report on the School. He also thanked Miss Porter for her work over the years, dwelling on her immense contribution. Fr Patrick then disclosed the results of the Junior House Entrance Examination and awarded prize scholarships of £30 p.a. to SF Evans and of £20 p.a. to JH Nicoll and AR Fitzalan Howard. He also announced that PG Moss and JD Hunter had been awarded £50 p.a. Choral Awards. We congratulate all these on their success.



### PRIZE-WINNERS

**Form 1B**

| | |
|---|---|
| Form Prize I | M Gladstone |
| Form Prize II & R.E. | DJ Cunningham |

**Form 1A**

| | |
|---|---|
| Form Prize I & R.E. | AK Macdonald |
| Form Prize II | AC Bean |

**Form 2B**

| | |
|---|---|
| Form Prize I | MW Bradley |
| Form Prize II | AD Anderson |
| R.E. | WB Hamilton-Dalrymple |

**Form 2A**

| | |
|---|---|
| Form Prize I | EN Gilmartin |
| Form Prize II | SAB Budgen |
| R.E. | BL Bates |

**Form 3**

| | |
|---|---|
| R.E. | AR Fitzalan Howard<br>FR van den Berg |
| Latin | FH Nicoll<br>FR van den Berg |
| Mathematics | SF Evans<br>JH Johnson-Ferguson |
| English | JM Barton<br>NRL Duffield |
| Science | SF Evans<br>NRL Duffield |
| French | FH Nicoll<br>MB Barton |
| Geography | JM Barton<br>JGC Jackson |
| History | AR Fitzalan Howard<br>RH Tempest |

**Form 4**

| | |
|---|---|
| R.E. | AJ Westmore |
| Latin | JCW Brodie |
| Mathematics | GL Bates |
| English & History | SM Myers |
| Science | JHJdeG Killick |
| French | FWB Bingham |
| Geography | AHStJ Murray |

### SPECIAL PRIZES

**Art**

| | |
|---|---|
| Form 4 | JP Campbell |
| Form 3 | CL Macdonald |
| Form 2 | AWG Green |
| Form 1 | MJ Ainscough |

**Music**

| | |
|---|---|
| Form 4 | FWB Bingham |
| Orchestra | TFG Williams |
| Form 3 | PG Moss |
| Form 2 | EA Craston |
| Form 1 | JS Duckworth |

**Handwriting**

| | |
|---|---|
| Form 4 | AC Dewey |
| Form 3 | TJ Howard |
| Form 2 | OJJ Wynne |
| Form 1 | AC Bean |

**Chess**

| | |
|---|---|
| Form 4 | FWB Bingham |
| Form 3 | PG Moss<br>FH Nicoll |
| Form 2 | JA Howard |

**Cricket**

| | |
|---|---|
| Set 1 | JCW Brodie |
| Best All Rounder | CL Macdonald |
| Best Bowler | FWB Bingham |
| Most Improved | DM Seeiso |
| Set 2 | PE Fawcett |
| Set 3 | EMG Soden-Bird |
| Set 4 | JHA Verhoef |
| Set 5 | JE Schulte |

**Tennis**

| | |
|---|---|
| Singles | AHStJ Murray |
| Doubles | AJ Westmore<br>PG Moss |

**Golf**

| | |
|---|---|
| Senior | AJ Westmore |
| Junior | RH Tempest |

**Shooting**

| | |
|---|---|
| Senior | AHStJ Murray |
| Junior | JH Johnson-Ferguson |

**Swimming**

| | |
|---|---|
| Crawl Cup | JCW Brodie |

**Athletics**

| | |
|---|---|
| Athletics Cup | AHStJ Murray |

**Physical Education**

| | |
|---|---|
| Form 4 | GAP Gladstone |
| Form 3 | DM Seeiso |
| Form 2 | PJF Brodie |
| Form 1 | NR Elliot |
| PE Cup | Barnes |

### PRIZE-GIVING CONCERT, 1975

Fanfare

FIRST ORCHESTRA
National Anthem
Minuet in G *Haydn*
Polka from "Schwanda", The Bagpiper *Weinberger*

PAUL MOSS
2 German Dances *Mozart*

NICHOLAS CORBALLY-STOURTON
My Bonnie lies over the Ocean *Folk Song*

MATTHEW BARTON
Air in D Minor *Purcell*

TOM WILLIAMS, ADRIAN DEWEY, ANTHONY HEATH
Allemande and Corrente from Suite No. 1 *Bonocin*

WIND ORCHESTRA
March in B flat *Handel*
2 Scottish Folk Tunes

A splendid fanfare especially composed for the occasion by Mr Emerson, the brass teacher, announced the arrival of the V.I.P.s who threaded their way rather gingerly through the packed Gallery of Gilling Castle. Though the Abbot and the two Headmasters may well have been slightly embarrassed by the contrast between the positively regal musical reception and the narrow confines of the "processional way" which they had to negotiate, they cannot have failed to notice, when they eventually reached their seats (long after the fanfare had ended!), that the Orchestra had grown since their last visitation. One of the most encouraging features of Gilling music is that Mrs Bowman, having firmly established a large body of string players herself, is now making full use of the Ampleforth brass and wind teachers so that boys have a wide choice of nearly every orchestral instrument and the Orchestra is gradually acquiring a full complement of wind. After a rather nervous start in the National Anthem the First Orchestra (how many preparatory schools can boast of three orchestras?) played Haydn's Minuet in G and concluded with an enthusiastic and exciting performance of Weinberger's famous Polka from "Schwanda the Bagpiper". The Wind Orchestra, conducted by Mr Emerson, played at the end of the concert, and, in a March by Handel and two Scottish folk tunes, demonstrated the remarkable progress that is being made in wind teaching.

The solo performances were all of a much higher standard than I have heard in the past. Paul Moss gave a thoroughly stylish performance of two German Dances by Mozart. He is now in the Junior House at the College and will be a great loss to Gilling music. Matthew Barton's performance on the flute of an Air in D minor by Purcell was marked by a clear sense of rhythmical direction and excellent tone production. Nicholas Corbally-Stourton produced a beautifully warm, rich tone in his French horn solo. Finally, despite some lack of ensemble, one had to admire the musicianship of Tom Williams (violin), Adrian Devey (violin) and Anthony Heath (cello) in two movements from a Suite by Bononcini. This is difficult music, written for adults and making no "educational" concessions. It is indeed a credit to the teaching at Gilling that the boys were able to give such a good account of themselves in this music.

This, the last of many concerts given by the boys at Gilling this year, must have given the parents some insight into the scope and variety of music-making there, and, one hopes, have encouraged other boys to take a fuller part in the musical life of the School.

D.S.B.

## MUSIC

Most of the musical work of the term has been directed towards the Prize-giving concert which is reviewed elsewhere. However, there were two concerts after lunch in which a large number of boys were able to display their talents. The Second Orchestra in particular has made considerable progress which is an encouraging sign for next year. We were very grateful to Mrs Hotton, Mrs Bowman, Mr Mortimer, Fr Adrian and Mr Dowling who came and played some chamber music to the School. Their performance was greatly appreciated by all.

## ART

None but the most jaundiced visitor would regard the art class at Gilling as a solemn affair. But between talk and occasional laughter much work gets done with the prolific ease associated with the age of comparative innocence. A number of the class produced work with careful drawing, bright colour well chosen—sometimes interesting and original compositions. Among these were JD Massey, TWG Fraser and DJ Smith Dodsworth—all of whom improved this term. But for the work of the whole year JP Campbell and CL Macdonald, perhaps, showed the most consistency of achievement for which they were awarded prizes. Those who might have been eligible like JG Killick or SF Evans could console themselves with the thought that there's always a next year.

In the other forms AWG Green and MJ Ainscough gained the prizes but there was good work from many others, notable among them being Budgen, WA Morland, Anderson, Bradley, Reynolds, PJF Brodie and AK Macdonald. The work of the first form shown in the exhibition was a revelation not only of the talent to come from there but also of the achievement of Mrs Saas in eliciting it.

## CRICKET

Gilling cricket benefited considerably from the arrival of David Callighan this term, who with Simon Wright took on the coaching of the top set. There was much work to be done, however, before a competent side could be fielded, the Bowlomatic and nets being used extensively to develop techniques.

In the first match against Bramcote a promising side was sent led by JC Brodie. They fielded well, though the bowlers had little success, and at tea Bramcote were 125 for 3. Our innings started well, CL Macdonald and Westmore getting to 40 for 1; however the batting lacked depth and determination, collapsing to 53 all out. Much work still lay ahead.

Throughout the rest of the term the side practised daily, exhausting boys and coaches alike, but by the time of the Gryphons the School at last had a team of cricketers. JC Brodie, a determined Captain, also became an excellent wicket-keeper. FWB Bingham, benefiting from the extra year in our age range, became a very quick left-arm bowler, able to swing the ball both ways as well as move it off the pitch. CL Macdonald was the best all-rounder, with our batting strength lying in Westmore, SF Evans and Seeiso.

In other matches during the term the 1st XI drew with St Martin's, lost to Malsis, had the better of a drawn match against the Junior House, having made 140 for 1, and beat the parents in the Gryphons match. On top of this they beat St Martin's in the replay, and having made over 100 against Marton Hall ran out of time with their opponents 39 for 9. The Under 11 side won both their matches against St Olave's.

By the end of the term the cricket had reached a very high standard and colours were awarded to JC Brodie, FWB Bingham and CL Macdonald. Other regular team members were GAP Gladstone, SF Evans, NS Corbally-Stourton, HM Crossley, TJ Howard, Westmore, Bond, Soden-Bird and Seeiso.

The Junior team, coached by Mr Macmillan and Mr P Callighan, also had a slow start to the season, but followed it by successes later in the term. Having lost to Bramcote they went on to beat St Martin's, St Olave's and Malsis, before losing to St Olave's in the replay. HM Crossley and Soden-Bird were promoted to the 1st set during the term, leaving PJF Brodie, PJ Evans, JGC Jackson, CP Crossley, Wynne, Gilmartin, Tigar, Mitchell and Elliot as the regular team members.

In glorious weather the Senior House matches were won by Stapleton and the Junior by Barnes.

## SWIMMING

The Swimming season opened as usual on the first day of term, the ceiling and walls of the swimming bath gleaming with a new, impermeable and very special paint which will bring to a halt the damage done by the splashes of chlorinated water during the past four decades. The colour remains predominantly blue, and the effect is both clean and pleasant.

The principal aim this term was to improve the swimming of the less able, while the more able maintained their standard in the intervals between the many other summer activities. At the lower end of the School there are many promising swimmers, P Corbally-Stourton, M and D Cunningham, D Green and others too numerous to mention. The middle of the School made excellent use of the swimming bath throughout the term, though it must be admitted that they missed the instruction on Aqua-Lung swimming from Fr Piers which has been such a feature of his time at Gilling. We thank him for all his most successful efforts on behalf of swimming at Gilling.

On Thursday, 26th June, Fr Anselm brought four members of the team across the Valley for our Swimming Competition. If his comments are to be believed, a good standard was shown by our boys, while the demonstrations were eye-openers. But first the Crawl Cup was won by JCW Brodie, closely followed by MB Barton, E Cunningham and J Tigar. P Brodie won the Breast Stroke, and J Tigar the Butterfly. The Back Crawlers were very promising, with special commendation for A Reynolds, M Barton and P Brodie. We are very grateful to Fr Anselm for all the encouragement he has given to us.

## TENNIS

Enthusiasm for tennis continued and the standard again improved. Two thirds of the School took part in the open knock-out competitions, Murray winning the singles and Westmore and Moss the doubles. Against the parents Murray, Westmore, Moss, JGC Jackson, Procter and Ambury represented the School, beating them by 14 points to 12—an excellent afternoon's tennis.

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*THE JUNIOR HOUSE—continued from page 119.*

Procter, TM Tarleton, SDA Tate, JT Kevill, ECH Lowe, PA Dwyer, RA Newton, MB Morrissey, RFJ Nelson, DHD McGonigal, PAL Beck.

Prizes presented at the House punch at the end of term: WM Gladstone, CBL Roberts, TC Dunbar, AC Walker (3rd form carpentry); PF Hogarth, MA van den Berg (2nd form carpentry); JF Shipsey, AB Burns (1st form carpentry). Best batsman, JG Waterton. Best bowlers, AJ Bean and JJD Soden-Bird. Best fielder, P Ainscough. Best swimmer (winner of 50 m. freestyle, 25 m. breaststroke, 25 m. backcrawl), RKB Millar. Hunt point-to-point winner, ER Corbally-Stourton. Best shot, TW Nelson. Best athlete and cross country champion, RQC Lovegrove. Tennis champion, GL Forbes. Golf champions (triple tie), JA Raynar, RA Robinson, TW Nelson.