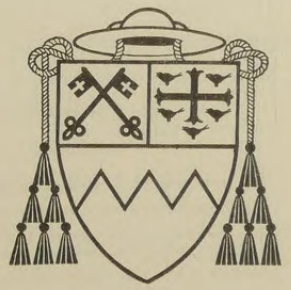
THE AMPLEFORTH JOURNAL

SPRING NUMBER 1976

VOLUME LXXXI PART I



AMPLEFORTH ABBEY, YORK

CONTENTS

SUBSCRIPTIONS :

Full edition (including notes on Ampleforth College) :
Annual subscription ... £4.20
Single copy £1.90

Articles and Reviews edition :
Annual subscription ... £3.40
Single copy £1.35

Back Numbers are available at the above rates.

Some back numbers are available in microfiche copies.

THE AMPLEFORTH JOURNAL, Ampleforth Abbey, York YO6 4EN
Telephone : Ampleforth 225, STD 043 93 225

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

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

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

School Notes communications should be sent to the School Sub-Editor,
E. G. H. Moreton, M.A.

Photo: Victoria & Albert Museum

DONATELLO (1386-1466): THE CHELLINI MADONNA

Giovanni Chellini Samminiati of Florence recorded in his account book for 27th August 1456 of Donatello that "in recognition of the medical treatment which I had given and was giving for his illness, he gave me a roundel as large as a dish on which was sculpted the Virgin Mary with the Child at her neck and two angels on each side, all of bronze and on the farther side it was hollowed out so that moulten glass could be poured in and it would make the same figures as those on the other side." This was a feature otherwise unknown in Renaissance sculpture. The back has an exact negative impression of the front, the purpose of this being to enable casts to be taken: this is thus a unique early example of the concept of the multiple—and early plaster casts from the back have since been identified in Italy.

This beautiful bronze relief is the most important piece of Italian 15th century sculpture still in private hands, ranked second only to Michelangelo's *Taddei Tondo* at the Royal Academy, Burlington House. It is the only one of Donatello's many Madonna reliefs for which we have a precise date (the account book being discovered in Florence in 1962), and so it provides a firm anchorage point for the great series of reliefs of the Madonna and Child of Donatello's mature years, which amounts to one of his most profoundly felt and moving achievements. He was seventy when he made this gift.

How it came to England is not known. An engraving by the artist Edward Sherwin told that it was in the possession of the 2nd Marquis of Rockingham. On his death as Prime Minister in 1782, it was inherited by his nephew, the 4th Earl Fitzwilliam. The 10th Earl gave it to his step-daughter in 1952. She decided to sell it for export to America in 1975; and it became the task of John Beckwith (E 37), head of the sculpture department at the Victoria & Albert Museum, to argue the case before Lord Perth, chairman of the review body, for its retention in Britain. It is now on view at the Victoria & Albert Museum, together with five other works by Donatello already owned by the Museum.

750 replicas are to be made from a master mould of the roundel in chased silver (at £275 each).

THE AMPLEFORTH JOURNAL

Volume LXXXI Spring 1976 Part I

EDITORIAL: TRADITIONAL MASS

Hodie Christus natus est: Remember this Christmas the Tridentine Mass and pray for its restoration.
The Latin Mass Society.

THE last Editorial, with a similar title, caused a more diverse and more determined reaction than any in the recent past; for it clearly touched a neuralgic point of some pain both to those who have accepted the Church's changes, coming as they do with the authority of the Pope; and those who do not, coming as the have done at a time of extreme social and moral flux. The intention of the Editorial was to focus not on the Tridentine Mass—which was described as "not a cause of the trouble, but a symptom"—but on what has been called the Ecône Movement, institutionalised by a former Holy Ghost father and French colonial archbishop, Mgr Marcel Lefebure, and it is with him that we should begin this time. His, let us stress again, is a sect out of communion with the College of Bishops and with the Pope at the head of it as Bishop of Rome; and his leadership of this Movement forced his fellow bishops in France to call for his resignation in 1971 as Bishop of Tulle. Admittedly he has publicly affirmed that he will "never break with Rome", and he has not so far done what the former Catholic Archbishop of Hué has done on New Year's Day, illicitly consecrated five bishops to "what may well constitute the birth of a schismatic hierarchy"; nor has he challenged the Pope's exclusive right to control admission to the episcopate. But he has sanctioned Ecône seminary in Switzerland, the ordinations of whose graduates do not fully comply with those canonical safeguards which Rome has a right to enforce; and whose graduates go out over the face of Catholic Europe to structure up ecclesial communities intentionally out of communion with those parishes already thriving under the *cura pastoralis* of Rome, and of the bishops. In a word, Mgr Lefebure's Fraternité Sacerdotale Saint Pie X does not have the blessing of those who properly guard the tradition of the Apostolic Church.[1]

Be that as it may, the focus for many readers fell upon what was called "The Traditional Mass Debate", concerning which enough has been said on one side, but perhaps not on the other. It is narrated of Cardinal Gasquet of Downside that he was wont so to press his case that on one occasion Benedict XV eventually rounded on him with the words of St Augustine: "*Audi alteram partem*". Here the other part will be given a hearing.

The French writer François Roustang identified three kinds of involvement with the Church, the progressive, the conservative and the man who

[1] *La Documentation Catholique* has published in June 1975 and January 1976 two dossiers of official statements on the matter, prepared by the Conference of Swiss Bishops. The latter includes the text of two letters written by Pope Paul to Archbishop Lefebure, the first on 29 June 1975 and the second on 8 September 1975 in the Holy Father's own hand (since the Archbishop would not be convinced that his case and connected correspondence were being dealt with by the Pope himself). In the manuscript letter, the Holy Father wrote: "Peut-être estimez-vous que vos intentions sont mal comprises? Peut-être croyez-vous le Pape mal informé, ou objet de pressions? Cher Frère, votre attitude est si grave à nos yeux que nous l'avons nous-même attentivement examinée, dans toutes ses composantes, avec le souci premier du bien de l'Eglise et une particulière attention aux personnes."

opted to cultivate his garden. The third is as the Laodiceans, neither hot nor cold but tepid, and deserving of little in return. The first, like the innovator or revolutionary, may not have the nine points of possession, but he has the ear of the young or neophite and he has a new horizon in view. To the second, the committed and concerned conservative, falls the hardest task today in a world conditioned to change, to re-establish for the next generation what is tried and established and not found wanting; and that in face of what might replace it, were it to be proven wanting. With this in mind, a letter to the Editor written appropriately by the Treasurer of the Ampleforth Society and selected from several of length received on the subject, is here printed in full:

I hesitate to enter the lists on the subject of your Editorial in the Autumn JOURNAL on the Tridentine Mass as, although residing in the South West, I have no particular claim to belong to the "retired articulate classes"; rather I prefer to call myself a common layman who at Ampleforth had the benefit of an educational equal to any and better than most. As such your Editorial strikes me as emanating from the pen of one who stands speculatively on the sideline and, with baton raised, proclaims "let battle commence". Extracts quoted from four letters to *The Times* appear to be selected solely to exacerbate this confrontation. I quote from the *same* four letters:—

Firstly (*Times*, 13th Sep.), ". . . But the present case is one of liturgical discipline and not of faith or morals. It does not seem unreasonable therefore to ask that an obedience should be elicited by an explanation and accompanied by a clear understanding, understanding of the ways in which the Mass of St Pius V . . . is now found to be so gravely scandalous, deficient, theologically offensive that its use must be absolutely prohibited."

Secondly (*Times*, 17th Sep), ". . . There must be many other "traditional" Catholics who are not out to split the Church down the middle . . ." (A misquotation in your chosen extract from this letter made nonsense to me of its intended impact. [2] Could it have generated from subconscious wishful thinking?)

Thirdly (*Times*, 22nd Sep,) you omitted to precede your chosen extract with the writer's. ". . . Such open hearted liberality is denied only to those who are actually members of the Catholic Church and who wish to worship in the old and tried ways."

Finally (*Times*, 26th Sep), ". . . The new regulations permit a wide range of performance . . . It does not appear then that the celebration of the 'Tridentine' Mass would add to the 'chaos'."

Do these extracts excite confrontation? Rather they plead for recognition, a course to which you were more generous in "Correspondence", JOURNAL, Autumn, 1967.[3]

You elect, in the manner of the "progressive", to pour scorn on the expression "hearing" Mass. To me this smacks of the pedant vis-à-vis the common layman who was taught, evidently wrongly, to "hear" the word of God before "doing" it. When most of us go to Mass we endeavour to bring to bear all our God-given senses and, if one chooses "hearing" Mass

[2] Line 16, "indispensable" should have read "dispensable" [Ed.]
[3] P. 366-7, "A strong plea against total change", signed K(atherine) H. Atkinson, a letter addressed to her bishop at the time when the new Mass in English was replacing the Latin Mass, asking that "those of us who need and love the old liturgy [be allowed] to have one low Latin Mass, *as we knew it*, just once a week." The bishop was not able to make the concession [Ed.]

to express oneself, is one to be condemned? Time was when we did not have to label ourselves with choice words. This particular word means more to me than much current jargon such as "ongoing", "meaningful" or "participation".

The rhetorical conclusion you draw from an unfair exposition of the Ecône situation—". . . . How if the trumpet give such an uncertain sound shall English Catholicism ever offer anything of real worth to a post Christian United Kingdom?"—prompts me to ask, in view of the proliferation of accepted modes of liturgy in the Church at present, "how indeed?"

Space forbids excursion into comment on the ten points you remark in the "Traditional Mass Debate". Suffice it to say that you seem to forget that, beyond all precise identification of the exact form of worship due to Almighty God, the common layman, up to Vatican II, had imbued in him a faith which presupposed an anchor, accepted of his own free will, to hang on to in the ever increasing tempo of life. I see no anchor in current, and no doubt future, changes and neither does the post-conciliar layman. Face the question and ask yourself why so many priests and people are lapsing from a bewildered Church. The *Times* article (Religious Affairs 28th Nov[4]) pinpoints the malaise. You may label my attitude "fear" of change; equally I might label yours "foolhardy".

If only the Hierarchy could have realised at the beginning of the last decade that it already had the greatest instrument for good in its keeping,—". . . with common ideals, a common basis and a common language; a real tangible entity that men believed in, considered permanent and thought worth fighting for . . ."—(as exemplified today in Fr Oswald Baker's stand,[5] Abbot Byrne's "God comes first" and in *Christian Order* for December "An Irishwoman's Lament")—and built a renewal on THAT. It served its purpose during the lean years and grew to become the cynosure of all eyes as a haven of refuge and strength in a morally disintegrating world. Now we have a panorama of ceaseless innovation suffered in obedience by many a conscientious Catholic, imposed on the indifferent, and welcomed in its plurality only by the "with-it". The common ground, once so evident, has sadly disappeared.

It is therefore no wonder, surely, that groups of conscientious laymen and a number of priests are determined to protect their heritage and themselves from the depredations of some modernist theologians whose permissive teachings have already been, and continue to be, disseminated through student postulates. It is too late for crocodile tears. What is needed is a courageous stand couched in terms unashamedly stark but compassionate as those recently promulgated by his Holiness on sex.[6] Guidance on truth, orthodoxy and morality needs no urging on men of goodwill.

To conclude, it is patently evident that I am not alone in the sincerity of my wish to be allowed to worship God in the rite of Mass which I was taught as, apart from the correspondence columns in Catholic newspapers and national dailies, the attendance in the crypt on Sunday morning 7th

[4] P. 3, Clifford Longley, "Fewer Jews and Roman Catholics in Britain". He is reporting a survey for private study, "Young adults Today and the Future of the Faith", about which it is hoped to say more in a later issue. The writer, Fr John Gaine of Ushaw College, links a leakage of Church membership among RCs with the growing number of mixed marriages and the growing view that "Christianity is just another lifestyle competing. . . ." [Ed.]
[5] Former parish priest of Downham Market, in the Northampton diocese of Bishops Charles Grant and Alan Clark. [Ed.]
[6] Sacred Congregation for the Doctrine of the Faith, "Declaration on Certain Questions Concerning Sexual Ethics", 29 Dec 75, CTS Do 486 21p 15 pence. It is hoped to say more about this in a later issue. [Ed.]

September of nigh on half the old boys gathered for the Ampleforth Society Centenary at Mass celebrated, *cum permissu*, in the Tridentine rite manifestly shouts, albeit in silent prayer, for recognition. These guests, let me emphasize, had come from every corner of the British Isles. For them and countless others the sense of deprivation is a matter the hierarchy may well ponder, as it will not just "go away". An alternative could be to label us as "separated brethren", a course which might lead to much belated searching of official conscience. We are not asking for a separation and the Church does not want to lose us. We can only pray that common sense will prevail because I do believe that the Tridentine rite will come back into its own rightful place again one day.

Parks Cottage, Chardstock,
Axminster, East Devon. W. B. ATKINSON.

CHANGE OF PRINTER, SUMMER 1976

IT is with very real sadness that we must announce a change of printer. The cause is entirely financial, that the escalating cost of paper, print and labour (not to say postage) in the last three years has driven us away from the necessarily highly competitive market of first-line business printers. We have endeavoured to trim back the number of pages and concentrate our copy by more extensive use of small-size type, by widening the lines and putting more on the page, by reducing and then dispensing with illustrations, by opting for cheaper paper and other schemes of economy. We have also raised subscriptions, advertisement costs and the like. But there remains a gap between what Ampleforth is prepared to offer to retain standards and what our printer is compelled to ask. The existential gap between publisher and printer has now finally forced us to new arrangements which will be explained in the next issue. Meanwhile all photographs in this issue have been paid for by private subscription, notably by three wholly unsolicited donations from the USA (one from a brother Benedictine house, from their Charity Fund!).

Up to the end of 1966, the JOURNAL was printed by the Catholic Records Press, Exeter. From the Spring of 1967, Herald Printers of Coney St., York (a member of the Westminster Press Printing Group, with a London Office at Newspaper House, Fleet St.) has printed all issues up to this last one, 28 in all. At the time of the change, the house style was changed: Intertype Cornell was adopted set 10 pt. on 11 for the text, 8 pt. on 9 for Book Reviews and other small print; and headings were restyled. Since then there have been several experiments with quality of paper, but none with the type layout apart from those caused by economic exigencies. Many experiments were made over photographs, some successful and others not.

During the course of building these 28 JOURNALS there has been a close and constant co-operation between Editor and Printer, and for that we owe a debt of professional *and personal* gratitude to Walter Smith, and now more recently also to his assistant, Michael Bowen, and with them Arthur Casper our compositor. From this liaison, which allowed very close editorial tailoring to occur under hurried conditions (one Editorial was back in proof on the Editor's desk within 24 hours of being posted), other things have flowered also; notably a rather large book on "The Noble City of York" and the Community's Christmas cards for the last five years, a gift of the Printer. It has been a happy relationship on both sides, in recognition of which—together with other involvements undertaken by our Printer at Ampleforth—the Abbot has invited Walter and Mildred Smith jointly to become confraters of our conventus.

ARCHBISHOP DAVID MATHEW

M.A., Litt.D., F.S.A., F.R.S.L.
1902 — 1975

by

RT REV WILLIAM GORDON WHEELER

The death of the Cardinal Archbishop of Westminster in the last weeks of 1975 overshadowed the death of another Archbishop soon afterwards, who deserves not to be forgotten. His claim to our memory is that he tried himself to live the religious life as a Carthusian, his brother remains a prominent Dominican scholar at Oxford, and he was himself an Oxonian of distinction.

The following is the text of the panegyric preached by the Bishop of Leeds at his Requiem Mass at Westminster Cathedral on 17th December.

DAVID MATHEW was born in Lyme Regis on 15th January, 1902. His father, Francis James Mathew, was a well-known lawyer and writer and his mother a sister of Sir John Woodroffe, sometime Advocate General of Bengal. The Archbishop was a great nephew of Lord Justice Mathew.

The law was in his blood: but he was educated at Osborne and Dartmouth for the Royal Navy and served as a midshipman in the last years of the first World War. He preserved an undying affection for the Senior Service and later wrote one of its more notable histories.

He proceeded to Balliol where he took a First in History and continued post-graduate studies as a research student and a Preston-Read scholar. Oxford was another great formative influence and he ever retained a deep love as well as a regular contact with Oxford and with Balliol in particular. It gave him great joy when he was made an Honorary Fellow of his College.

He was not to be satisfied, however, spiritually with a merely academic career. And he proceeded to the Beda College in Rome, being raised to the Priesthood in 1929.

Believing, however, that he was perhaps called to another kind of dedication, he entered the Carthusian Monastery at Parkminster, the only English house of the strictest order in Christendom. Founded originally by St Bruno at the Grande Chartreuse in the eleventh century, the Carthusians have so preserved their high contemplative vocation that their order has never needed to be reformed. Here was a discipline and an ethos, unmarred by the vicissitudes of history, which appealed to one who ever proved to be wholehearted in his commitment. It was with great sorrow that he accepted the fact that his life and calling were to lie in other fields. But the spaciousness and tranquillity of Parkminster left an indelible mark on the whole of his life and an understanding of this is essential to a true assessment of him.

His first assignment after that was on the staff of Cardiff Cathedral. Here he tasted the loyalty and dedication of ordinary people which gave him an undying preference for directly pastoral concerns. None the less, his particular gifts soon drafted him to other spheres. And when he came to London as Chaplain to the Catholics in the University, his meteoric career really began. It was clear that this highly academic, dedicated priest had gifts not only of communication but of administration. And so it was that Cardinal Hinsley asked for him to be made his Auxiliary Bishop. Those who succeeded him later on in the London University Chaplaincy found it extremely difficult to try to follow one who had captured the confidence and

enthusiasm of both Junior and Senior commons rooms in a manner that was quite unique.

As Auxiliary Bishop he was indispensable in the latter years of the Hinsley regime at Westminster. Living in Carlisle Place, he said Mass daily in this Cathedral and as well as being an enormous support to the ageing Cardinal in his war-time travail, he fulfilled a personal pastorate to the wounded and the dying and was frequently the first on the blitzed sites. He had an indomitable courage and a cheerfulness which radiated confidence wherever he appeared.

All through these years, so crowded with essential activity, he found time for further research and study and already his scholarly writings had attracted considerable attention. "The Celtic People and Renaissance Europe" was published in 1933, followed next year by "The Reformation and the Contemplative Life" written together with his only brother who had become a Dominican and was later to become university lecturer in Byzantine Studies at Oxford. Our hearts go out today especially to Fr Gervase from whom he was inseparable. David himself summed up his debt to his brother in one of his dedications: "For Gervase Mathew, FRATRI UNICO AMICO OPTIMO."

The brilliance of their dialogue left lesser mortals often far out of their depth and one High Commissioner who sat between them at dinner said it was like being in the Centre Court at Wimbledon for a particularly energetic match.

In 1936 we got "Catholicism in England" and "The Jacobean Age" two years later. The Jacobean and Caroline periods were to remain the chief preoccupation throughout his life and were the subject of the Ford Lecture in English History at Oxford in 1945-46. In his later years he went back to the Tudors: in his "Courtiers of Henry VIII" and "Lady Jane Grey", settings which provided him with particular scope for his intricate handling of highly involved genealogical tables. In this respect he was a kind of Almanach de Gotha, Burke and Kelly rolled into one. His clarity of style combined with a gift for judicious understatement gave him a particular genius for word pictures summing up character. One critic described him as being "like an aerial photographer who can show us on familiar fields the tracery of unsuspected features in the light of the setting sun". And he went on to say, in regard to Henry VIII himself, that Dr Mathew "approached him with a relaxation no other historian, Catholic, Protestant or atheist, has come near to achieving".

These historical preoccupations did not prevent him from excursions into wider fields. "The Naval Heritage", whilst largely historical, brought in the dimension of his love for the Senior Service. Very different indeed was the trilogy of novels written in his African days when the British Museum and the libraries of the great country houses were no longer at hand for historical research. I well remember his describing this trilogy to me as a tri-partite assessment of the social scene of the late forties. "The Mango on the Mango Tree", he said, deals with the salaried classes; "In Vallambrosa" with the leisured classes; and now I am engaged on the "Prince of Wales' Feathers" which deals with the proletariate!" It needed a Rose Macaulay to get the best out of them. His sense of humour was part and parcel of the man and all who knew his friendship will recall those gales of high infectious laughter which ended, sometimes disconcertingly, as abruptly as they had begun. The small life of Sir Tobie Mathew is one of his great literary gems: whilst the work on Lord Acton, with whom there was so great a kinship, will doubtless prove an important quarrying ground for future studies.

When Cardinal Hinsley died in 1943 many thought that David Mathew would be his successor. The appointment of Dr Griffin was something of a surprise and it was realised that Rome had other thoughts in mind regarding the Auxiliary. In 1945 he was sent as Apostolic Visitor to Ethiopia and his reminiscences of the Court of The Lion of Juda and the contacts he made in that country in the difficult period of the end of the War were all vividly recounted by his subsequent reminiscences and the book that he wrote.

His success in that mission led to the more permanent assignment as Apostolic Delegate in Africa where he spent the next six years, becoming titular Archbishop of Apamea in Bithynia and an Assistant at the Papal Throne. He threw himself into this new assignment with vigour and enthusiasm and played a tremendous part in building up the native hierarchy and establishing sound contacts with the potential civil leaders of the future. It will be for future historians of that Great Continent to pay adequate tribute to his achievement. He had established himself firmly in the confidence of Rome as well as in the localities and it was subsequently a matter of regret to the Pope and Curia that incipient ill-health and a longing to return in a pastoral capacity to his own country, deprived them of so skilful a diplomat.

It was thus that in 1954 be became Bishop in Ordinary to the Forces. And though it was not the kind of pastoral assignment he would himself have chosen, his naval background and diplomatic gifts gave the appointment a certain reasonableness. At any rate, apart from the considerable demands of travel involved, it gave him certain leisure for more study and further writing in the historical line.

He lived for a long time in the annexe of the Athenaeum and became once again a considerable figure on the London scene. I remember his telling me how satisfactory this arrangement proved. "I say Mass each day," he said, "in the Holy Child Convent, Cavendish Square. The nuns most kindly look after my purple cassocks: and on the rare occasions when I have to write a letter to Rome they lend me some of their writing-paper." It was unlikely that the editors of the *Annuario Pontificio* would be unable to realise the considerable qualification made by the adjective "Athenaeum" to the general connotation of the noun "Club". Actually, David was almost devoid of advertence to material comfort. He never seemed to notice what he was eating and got through it at enormous speed.

In 1960 he was appointed Secretary of the Pontifical Commission on the Missions in Rome and organised the vast work of preparation in that field for the second Vatican Council. He had already proved his great worth as a Consultor of the Sacred Congregation of Propaganda Fide. From the start of the Council, however, it was clear that matters were moving at a new and vast pace on the African continent and I think he recognised, albeit sorrowfully, that the newer insights regarding missionary endeavour were in possession. This indeed was manifest when the new elections for the Conciliar Commission took place. It was doubtless a disappointment humanly speaking. But it was accepted with that outstanding tranquillity which indeed governed the whole of his life.

He retired to Stonor Park where, despite failing health, he found great happiness with his good friends, Lord and Lady Camoys and said Mass for them and the local congregation in their private chapel. Near to his beloved Oxford and his devoted brother Gervase at Blackfriars, he had a kind of

golden sunset in the company of people he loved and ever continued his study and research. In the providence of God it became a contemplative period of wide-ranging impact.

For the last year of his earthly life he had lived at SS John and Elizabeth's Hospital because he needed constant medical care. When I visited him there I found the same wonderful David I had known for more than thirty years: alert in mind, full of gratitude for all that was done for him and as usual utterly tranquil. We owe a great debt of gratitude to Sister Keating who looked after him with a wonderful devotion. In October he had managed to be present at some of the celebrations for the visit of the Grand Master of the Sovereign Order of Malta of which he had long been a distinguished Confrere. And he managed only so short a time ago to come and pray at the catafalque for the soul of Cardinal Heenan to whom he was ever grateful of all his characteristic concern.

I believe that David Mathew was a great and a holy man. I think his greatness will be fully recognised only when a truly objective assessment of the Church in this century is written. He made the rest of us look like the dwarfs perhaps we are. His intellect and the spaciousness of his mind, both coupled with an endearing humility and a glorious sense of humour, were all governed by that infectious serenity. He ever remained the most loyal of friends and the wisest of cousellors. And as to his holiness: there were no frills or pieties. In all things external there was a cult of understatement both literally and spiritually. Whilst the climate of the post-conciliar Church can scarcely have been the one in which he would have chosen to spend his days, he was utterly loyal to the Petrine See and supremely charitable to those who thought differently from himself. Above all, he radiated goodness (*O Bonitas*) and ever communicated peace. *Nevertheless* he would beg our prayers for God's forgiveness because he was above all a traditional Catholic and a stalwart of the Faith once delivered to the Saints. It was characteristic that he chose to be buried at Downside. Domine, memento David. May he rest in peace.

REQUIEM FOR AN ECCENTRIC

Under that headline, Patrick O'Donovan (W 37) gave an account of a touching memorial Mass said on 7th February at the home of Lord and Lady Camoys, in "The Observer" the next day. Reviewing Archbishop Mathew's life, he wrote also: "A quiet, sad Mass was said yesterday in the old chapel of Stonor Park. It was a requiem for Archbishop David Mathew who had spent his last active years living in the house which has been Catholic since history first recorded it. . . The Mass was said by an old friend, Mgr Alfred Gilbey, who had special permission to say Mass in the old Tridentine manner. So very quietly, to the old formulae and the old Latin that David Mathew used, quite legitimately and without protest, it was done as it used to be done, the priest splendid in black and silver, and the small congregation dredging up the old responses from their subconscious.

The old low house was shuttered and empty; the lawns still scarred with the marks of the recent sale. The church itself is controlled by a trust supervised by Lord Goodman's firm of solicitors. The empty house, the cold and huddled little congregation who seemed all to know one another, the ancient words reused—it was the purest "Brideshead Revisited" —even to the fact that the sanctuary lamp burns on, whatever happens to the rest of this place."

Twenty miles from Oxford in the Chiltern Hills, Stonor Park was first mentioned in a land grant made by King Offa to the Bishop of Worcester in 774: the chapel retains much of its thirteenth century character. It is here that St Edmund Campion (with his press) and a dozen other recusant martyr saints found sanctuary during the Elizabethan persecution. The house was put up for sale, most of its contents to be auctioned, last October as a result of taxation. One is reminded not of Waugh so much as of a celebrated Victorian painting, "The Last Day in the Old Home".

ART AS A MORAL BLOOD TEST

by

VINCENT CRONIN

Most of us do not ask more of the function of art than that it should give pleasure. Historians do ask more, being used to wondering what account of the condition of the people or of their judgmental values may be gleaned from, say, social novelists or painters of social scenes or architects of industry. Art historians tend to ask more still, for their wondering is deeper, less bounded by the need to furnish a social or economic answer. They employ the disciplines of the psychologist, the moralist, the recorder of religious values and of values more domestic or personal, which affect man at home and on his knees, not only in the forum. And art critics may ask such questions in the current context of life.

Artists and their commentators do in fact shape and form the moral values, religious opinions and social attitudes of their generations, building new patterns of judgment from their present perception of the past. It may be an overt process, a kind of propaganda; or it may be hidden persuasion, hidden even from their conscious selves. For every generation, openly or intuitively, is re-uttering its structure of values, modifying them all the while by commitment or omission, contributing to a perpetual fluidity of aesthetic and ethnical evaluation. But what if there is a shortfall in the process: what if the novelists or playwrights or programmatic painters, for instance, do not adequately cover the range of their critique? What if society is left complacent, or simply innocent of understanding about itself? The sensitive essay which follows is a study in what may so happen.

The author (W 39) is well known for his writings, especially on the Renaissance and on France in the years leading up to Napoleon (of whom he is the latest biographer). He has won literary awards and is on the Council of the Royal Society of Literature.

By the moral tone of an age we mean the non-material concerns of educated people and the values—usually unstated at the time—whereby they make choices. It is the most interesting and revealing seam in history, but the one towards which historians have most difficulty in working, because men are so often blind and self-deceptive about what is deepest in their own and contemporary lives.

Can the arts help us to discover the moral tone of an age?—this is my subject. To change the metaphor, can the arts provide us with a blood test? The image of a blood test is appropriate, because it suggests health and sickness, and it is these, in the moral sense, that concern me. In cases where there are no symptoms or symptoms are confused, a blood test is often the surest way, sometimes the only way, of knowing what is going on deep in the patient's system.

Moral sickness is a phrase one pronounces today with diffidence, and I hasten to say that I use it not in order to try to pass judgment but tentatively and with detachment. As for the meaning I give to it, and to moral health, for the moment I offer a couple of brief examples by way of working definitions.

Among princely medieval families it was usual to commission a miniaturist to illustrate a Book of Hours. The early ones have illuminations of the chief mysteries, such as the Coronation of the Virgin. Then, as the fifteenth century proceeds, the owner of the book enters the picture, at first kneeling discreetly at one side, afterwards moving into the centre. Later, the owner is in the foreground, while the mystery happens in the background. The last stage of all is the owner's coat-of-arms very big, the owner in the centre, and the mystery simply a picture hanging on the wall. The essential is relegated to the margin, and this I take to be a symptom of moral sickness.

My second example is also from Court art. Madame de Sévigné's letters are, on the surface, society gossip. She meets the King at the theatre and is

so thrilled she almost faints. Madame so-and-so gives birth to a dark-skinned baby: not surprising, she's been drinking so much of this new-fangled beverage, coffee. But we notice also that she is reading Pascal, visits Port Royal to see the Jansenists, is impressed by their holiness and becomes troubled when they are condemned by the Pope. Near the end of her life she writes, "I live in confidence, mixed with much fear." That phrase typifies Madame de Sévigné's sincere searching and humility, and these I take to be two signs of health.

I shall purposely limit myself to a small area of art, and propose to discuss certain paintings and plays which were much admired in their own time, *oeuvres* which caused many people to applaud, as though saying, "We respond at a deep level to something within this work." Some of the works of art are now considered good, others bad—but their aesthetic value is irrelevant to the argument. A blood test from a crudely painted foot can tell us as much as one from the Gioconda's hand.

The first period I want to consider is the early Renaissance in Florence. I ask you to imagine Florence as it appeared to other Italians in the fifteenth century: devoid of the glamour that has attached itself to the city since our Pre-Raphaelites "took it up": very much the black sheep of Europe. In an age of monarchy Florence was republican; its money came from banking, that is, usury, a sin against the seventh commandment, and its scholars not only read pagan MSS, that is, heresy plus porn, but hired agents to search old libraries for more such MSS. The Florentines were denounced as immoral throughout the fifteenth century, from St Antoninus to Savonarola, who prophecied retribution for pagan ways, and retribution did in fact seem to strike in 1494, when the French marched in. That defeat seemed to prove that Florence, for all its gold and pretty things, was through and through morally rotten.

For our blood test I suggest we choose Sandro Botticelli. Born in 1444 or 5, he worked for the Medici but was in no sense their propagandist; in fact his best work was done for Lorenzo di Pierfrancesco de Medici, a cousin and political rival of the Magnifico. Botticelli kept abreast of intellectual developments, but was not himself an intellectual: practical jokes were more in his line. Finally he painted some of the best known of those so-called pagan subjects that were systematically denounced as the most blatant and shameful sign of immorality.

Around 1492 Botticelli painted a picture entitled *Calumny*. The setting is a classical palace, open-plan. At the left stands a nude woman pointing a finger to the sky. She represents Truth. In the centre another nude woman is being dragged to judgment by Calumny, led on by a man who represents Hate. Seated on the right is a king, into whose ears words are being whispered by Ignorance and Suspicion.

Why did Botticelli choose this subject? Why did he turn from Madonnas to paint nude women? We have to recall that the men of Florence thought of the spirit of Athens and republican Rome being "reborn" in their city—that is what Renaissance meant to them—and of themselves continuing the work of admired men in those cities. Donatello was the new Polyclitus, Ficino, the little priest who presided over the Platonic Academy, was the new Plato, Lorenzo, who loved fields and streams, felt a special kinship with Pan.

Botticelli tended to think of himself as a new Apelles, the most famous Greek painter and like Botticelli an outstanding draughtsman. He sought to strengthen the link by painting subjects Apelles had painted. One such was *Calumny*, of which, including the nudes, Lucian had left a description.

Botticelli painted it as a humble continuer, and the subject presented no problem, since it tallied with Christian ethics.

But the pagan subjects painted by Apelles, and pagan myths generally, did pose a problem. Some of the myths, such as Orpheus descending into Hell, and Perseus born of the maiden Danaë and God in the form of a rain of gold, were rather similar to Christian mysteries. The Platonic Academy sought to explain them by suggesting that the Greeks and Romans—even the Egyptians—had stumbled on glimmerings of Christian truths, as yet unrevealed in their fulness. Instead of shying away from the resemblances, they put them in evidence.

So when Botticelli painted pagan subjects, he pointed up resemblances to Christian morality. In his *Mars and Venus* instead of depicting an amorous scene such as the Romans often favoured he shows the god of war asleep, head tilted backwards, watched tenderly by the seated figure of Venus, while satyr children play with his helmet and lance. Similar in mood is *Pallas and the Centaur*, where the virgin goddess grasps the forelock of a submissive centaur. The point of both pictures is much the same. In one the principle of love, in the other the principle of wisdom has disarmed or cowed the principle of violence.

In the *Primavera* the central figure is Venus, perhaps with child. On the right Zephyr touches the nymph Chloris, who is changed at his touch into Flora, goddess of flowers and spring. On the left are the Graces, and Mercury, who is gazing upwards and dispelling with his caduceus some curiously low clouds. At the top Cupid points an arrow at one of the Graces. To me the most probable interpretation of this much disputed picture is one that focuses attention on the two groups of three figures, especially that on the left.

Socrates was known to have made a statue of the Three Graces, which had a prominent place in the Parthenon, and the Academy were much interested in this triad, dancing as a single group, who refracted, so to speak, the divine principle of beauty. If Venus was a foreshadowing of the God of Love, might not the Graces be a foreshadowing of the Trinity? Botticelli seems to me to be suggesting this. Mercury would then symbolize man's inspired spirit seeking a still higher truth to be revealed in the future.

The so-called *Birth of Venus* is, I think, a similar attempt to find a link between classical myth and Christian truth. The correct title is probably *Venus Rising from the Water*, a subject that had been painted by Apelles. I have a theory based on evidence too lengthy to be summarized here, notably the scallop shell and the fact that Zephyrs such as those on the left were considered prototypes of Christian angels, that the scene was intended to prefigure Christ coming out of the Jordan after being baptized by St John.

If these interpretations are near the mark, we see what Botticelli was up to. He was not, as enemies of the Renaissance declared, painting nude women in order to titillate, or Venus because he'd been converted to Epicureanism. He was seeking to bring the myths of the Greeks and Romans into harmony with Christianity. He was saying in effect, You weren't so wrong after all, and it's we your heirs who've found that out. You may have been born B.C. but in spirit you are A.D., and you are our brothers. In the context of those intolerant days it was, I consider, an attitude of great generosity.

Botticelli's mythological paintings—even their style, the way figures are flowing together—provide us with an important clue as to what his fellow Florentines were about. They wanted to harmonize. Because they wanted to harmonize they esteemed Plato, the philosopher of harmony. Because they

wanted to harmonize they arranged the Ecumenical Council of 1438 which, briefly, brought the Greek and Roman Churches together. Because they wanted to harmonize Lorenzo followed the way of reconciliation in politics, and gave Italy a much-needed period of peace.

This desire to harmonize was a tremendous ideal. But it was a dangerous one to apply unilaterally in international politics. In 1494 when Charles VIII of France invaded, Lorenzo's son Piero thought he could conciliate the French king by yielding four fortresses. Charles accepted the fortresses, then promptly marched into Florence and lodged in the Palazzo Medici. It was a terrible humiliation for a people who had prided themselves on their stalwart republican independence. However, the debacle was caused not by immorality but by too much idealism.

Savonarola
Declined to wear a bowler,
Expressing the view that it was gammon
To talk of serving God and Mammon.

Gammon also to try to harmonize, gammon to paint Venus as a precursor of Christ. This was what had rotted the Florentines. Among those who trembled at the Dominican's fiery sermons was young Michelangelo. Botticelli, now aged fifty, trembled also. We have to remember that the whole idea of harmonizing had been a very bold and unusual one. Lorenzo il Magnifico had been strong-minded enough to defend it, but he had died in 1492. Several members of the Platonic Academy now believed that they had been on the wrong tack. So did Botticelli. He became one of the piagnoni, the snivellers, as Savonarola's followers were called by their enemies. In a bonfire on Shrove Tuesday 1498 some of Botticelli's beautiful nudes went up in flames.

Botticelli suffered from this double crisis and expressed his suffering in paint. In the Mystic Crucifixion we see the rain of flaming swords and daggers which Savonarola prophecied would fall on Florence, against which are arrayed angels holding shields marked with red crosses. Mary Magdalen in a gesture of utter abandon has flung herself at the feet of her crucified Saviour. We sense an agonized retreat from the principles of the Renaissance, something akin to panic.

Florence suffered a kind of death in the French invasion, but according to Savonarola it was a saving death. Botticelli found symbols of this in history—though pagan myths and nudes were now taboo, the old need to connect with Athens or Rome remained. So we get Botticelli's paintings of Virginia, decently clad, killed by her father to prevent her being violated, and of Lucretia, who from the same motive killed herself.

Savonarola had just four years of power. Then he was excommunicated, hanged and burned. Botticelli's grief and bewilderment are evident in *La Derelitta:* a weeping figure, face hidden, is seated in front of blank walls and a barred gate beside an empty tomb. The text would seem to be. "They have taken away my Lord, and I know not where they have hidden him."

Then comes the new century, the year 1500; despair lifts, and Botticelli paints the *Madonna of the Magnificat.* He is tentatively feeling his way back to the theme of harmony: the Greek inscription says that the devil let loose for so many years in Italy is at last to be chained; notice the three foreground angels giving the kiss of peace to three men. It is not the old brave, generous attempt at the brotherhood of all men, it is more limited and nervous, but harmony is peeping out.

With Botticelli's work as a guide we can assess the Florentines. For all their gifts they felt a humility towards Greece and Rome which I for one find pleasing. They were daring in their intellectual hypotheses—but it was not the daring of arrogance. They sought to rehabilitate the human body, but without jettisoning mind or soul. In their religion they touched the heights of joy and depths of contrition. When it came to a showdown and they had to choose between the adventurous Christianity that is ours today but was suspect then and the surer path of traditional Christianity, they chose the second, and with the motive behind that choice we can sympathize. When their city fell they blamed themselves, not others. And finally, when their dark night was over, they resumed the quest for harmony. The mood as revealed by Botticelli is quite different from that denounced by fifteenth-century writers, most of them prejudiced against the republic or with political axes to grind. Our blood test, in short, while suggesting a tendency to nerves, reveals basic moral health.

Taking them not as a full illustration of my theme, more as marginal diagrams, I turn to certain works of the later Renaissance. In Florence the Medici installed themselves as Dukes of Tuscany with the help of the Pope and, ultimately, of Spanish troops. Florence entered a period of quiet. The Dukes, their orators, their poets proclaimed that everything was going along fine. But look at the art, at the muscle-flexing columns of the Pitti Palace—a big bossy building, like a Fascist Post Office—and Vasari's frescoes in the Signoria. Though this was a period of peace, they are mostly battle scenes from long-ago wars. This kind of art is propaganda to hide the fact that the Dukes, who were not good soldiers, owed their position to foreign power. In short, although everyone is paying tribute to the Dukes and their benevolent rule, the art makes clear that Florence is run by thugs.

Elsewhere the scene is instructive. The Papacy claims to be successfully defending Christian values, and if we look only at the official view and written evidence, the claim seems justified: St Peter's is nearing completion, the Council of Trent has issued its decrees, and the Pope has lined up Spain against Venice, a deplorable centre of free thinkers—many Florentines have fled there—which dares to print books that the Pope has placed on the Index.

But look at a key painting, that portrait by Titian of Venice depicting *Paul III and his Grandsons,* one bending the knee, the other looking over his grandfather's shoulder. But is the seated figure a grandfather or a Mafiia godfather? The picture is a hieroglyph of nepotism and backstairs plotting, for Titian knew first-hand about the sale of high offices and the Inquisition. Once again it is art that reveals moral sickness, but the Papacy was too deeply infected to notice, and the curious thing about this portrait is that the Pope liked it so much he created Titian a Roman knight.

As for the city of Venice, consider Tintoretto, the best liked artist of his day. In such a work as *The Baptism of Christ* chiaroscuro is used to convey the struggle between sin and grace; in *Christ Walking on the Water* we encounter the God-man whom the winds and the sea obey. There is awe here, not of the Inquisition but of God's omnipotence. The fact is that Protestant books were being widely read in Venice, and men were rethinking spiritual values which elsewhere in Italy were taken for granted or made an occasion for bigotry. The artistic blood test reveals, in Rome and Venice no less than in Florence, a state of affairs very different from the "official" view.

* * *

I turn next to a country and period which provide an instructive contrast to Renaissance Florence. France in the period 1765 to 1788 was the admiration of Europe. The French language was spoken as a first tongue by the upper classes in Sweden, Switzerland, Germany, Poland and Russia. They built French-style houses and filled them with French furniture, porcelain, tapestries and paintings. They put on French plays and read French books. Europeans generally considered that France had attained the highest level of civilization so far. True, there were no steam engines and spinning jennies, as in England, but there was gracious living and gaiety, wit and wisdom, peace and plenty, and all problems it seemed could be solved by Monsieur de Voltaire. If ever an age was morally healthy, this, men swore, was it.

Let us look at the most admired painter of the period, Jean Baptiste Greuze. Born in 1725 the son of a Burgundy slater, he arrives in Paris in his twenties. Like Botticelli, he paints mainly women and girls. He is launched by Denis Diderot, the Kenneth Clark of his day, who sees in the untutored, unspoiled artist all the solidity and morality of provincial France. He exhibits at the Salon between 1757 and 1786, and he sells *A Child with Dog* for the equivalent of £4,000 today.

I want to look at six typical pictures by Greuze, five of which were considered great at the time, and widely applauded. First, *The Well-loved Mother*. An attractive lady is being kissed, hugged and caressed by her six children. Grandmother looks on appreciatively, and the lady's millionaire banker husband, the Marquis de Laborde, seems pleased by the scene, as he returns from shooting. Diderot saw the picture at the 1769 salon: "It paints most movingly the happiness and the inestimable worth of domestic peace. It says to every man who has a heart and soul, 'Keep your family in comfort; give your wife children; give her as many as possible; don't give them to anyone else, and be assured of a happy life at home'."[1]

We shall find numerous happy parents and much conjugal bliss in Greuze, but let us turn next to *A Girl weeping over her dead Bird*, in the National Gallery of Scotland. Diderot compared this to the same painter's *Broken Jug* and *Shattered Looking-Glass*, seeing the dead bird as a symbol of lost innocence, but Diderot had that sort of mind, and I don't think Greuze intended anything more than a girl affected by the loss of her pet. We have to remember that the French have never shared our deep fondness for birds, cats, dogs, etc., so the girl was probably not very attached to the bird anyway. This gives added point to the picture. Greuze is saying in effect, See how sensitive we in this day and age have become, this girl is plunged in grief by even so slight a misfortune as the loss of her bird—it looks to me like a common chaffinch. A well known critic, Mathon de la Court, wrote of the picture: "On several occasions I have looked at it for hours on end, delighting in that sweet and tender sadness which is worth more than physical pleasure, and I have come away from it filled with a delicious melancholy."

I turn next to *The Paralytic succoured by his Children*. An elderly man is being cared for by his sons and daughters. One brings him a bowl of soup, another aged about three—which seems very young as the father looks about eighty—is trying unsuccessfully to interest him in a small bird. Diderot hailed the picture, though he felt a little uneasy about showing so distressing a subject. He thought Greuze should have let it be known that the old man was suffering merely from an attack of gout, not from a terminal illness. Another critic wrote: "It is not an old man dying, it is a paralytic who blesses

[1] For this and other eighteenth-century critical comments I am indebted to Anita Brookner's "Greuze" (London, 1972).

the care and piety of his son." Brightly the public christened it "Filial Piety". Louis XV had it for a short time at Versailles, but it seems to have got on his nerves—he disliked his own son—and he sent it back. It was eventually bought by Catherine of Russia.

In the bottom right corner of that picture a bitch is suckling its pups. The bitch is there to remind us that human virtue is something natural, an extension of animal feeling. Now let us consider Greuze's *The Charitable Lady*. A little girl is being given her first lesson in good deeds, which consists in presenting a purse to a poor old man and his wife. Notice the sour-faced nun of the Order of St Vincent de Paul, and compare her with the compassionate lay virtue of the little girl's mother. A tiny but significant reminder that Greuze like his audience makes a distinction between spontaneous natural morality and religion, to the advantage of the former.

To be fair to Greuze, it must be admitted that on a couple of occasions he did try to depict a world in which there are other than mawkish sentiments. In 1769 *The Death of a hard-hearted Father abandoned by his Children* provoked this reaction from one critic. "The strong, profound and revolting impression made by such a spectacle has caused several spectators to recoil in horror", while another said, "This subject is a scandal. I am annoyed that a Frenchman is responsible for it."

Ten years later Greuze tried again in *La Malédiction paternelle*. A father has just uttered a terrible curse on his son for leaving him in his old age to join the army, to the horror of the family and especially of the renegade son about to disappear with the recruiting sergeant. A critic wrote: "Sensitive and decent souls . . . are revolted by the sight of a father cursing his son because he has joined the army . . . If such people exist, why paint their atrocious actions?" Notice the "if". Greuze got the message and never again depicted an atrocious action.

If the public could not stomach family discord, they could not stomach eroticism either. Boucher was dead, the age of eroticism over—or so the new public liked to believe. Eroticism was too strong, it made them temporarily at least feel wicked, whereas what they wanted was to feel good. See what happens in Greuze's *A young Girl praying at the foot of the altar of Love*. We find what seems to be an innocent subject: a girl kneels before Cupid, evidently praying for love, and Cupid seems to answer her prayer by handing her a crown. Leave aside the critic who said, "What a pretty face! What an ugly body! What a pity the dear creature has no right shoulder!" We notice that this girl aged about 14 or 15 has taken more than the first step in the direction of love, since she is wearing only a gauze negligé that exposes one of her breasts, and the altar is adorned with a bas relief depicting a nude woman about to be ravished by a Triton, in other words a dirty old man of the sea. What this girl is after is something quite different from a chaste kiss and a wedding ring. Fair enough, but if so, why not admit it? Why the oh so innocent look? Eroticism has gone underground and produced suggestive art in the worst sense, a form of hypocrisy.

On the surface Greuze seems to be the kind of artist one would loosely call "moral". Most of his paintings show good people doing good things, or manifesting keen sensibility. But we sense about the pictures something not fully satisfying, about the artist something not quite sound. In order to try to pinpoint these shortcomings I propose to look at the theatre in Greuze's day.

A new bourgeois drama was being developed, and in order to define it a leading playwright, Sébastien Mercier, cited Marmontel's short story, "La Bonne Mère". This tells of a mother who, anxious to procure a good husband

for her daughter, takes two of her suitors to the theatre. One remains insensible to the performance; the other weeps from start to finish (". . . where virtue and beauty are combined, I cannot answer for my actions"). This shows him to be morally superior to his rival and he gets the girl. Mercier concludes that the playwright's job is to move his audience by depicting virtue beautifully.

So we find a large number of plays with titles similar to those of paintings by Greuze. Florian wrote *The Good Father, The Good Mother, The Good Son*, and for all I know *The Good Cousin Twice Removed*. These plays, and scores like them, flatter their audiences by making them feel they share with the characters a fund of irrepressible goodness. This goodness is a prompting of the heart. It cannot be forced.

Goodness will often consist in yielding to nature. In Mouslier de Moissy's play entitled—surprise, surprise—*La Vraie Mère*, the central character, Madame Félibien, tries, in an age of wet-nurses, to convince a doubtful husband of the merits of maternal breast-feeding. In the end she succeeds. Nearly all these plays end happily. Not only are the protagonists naturally good but they do very well indeed, thank you, out of their goodness.

I don't want to suggest that all the subjects treated by dramatists were trivial. But they certainly were not serious. Take Collé's play about Henri IV. Here is a marvellous subject. In order to end a long civil war, shall the King, or shall he not, renounce the religion in which he was raised? Collé calls his play *Henri IV's Hunting Party*. The King has been stag hunting, stops to rest in a village, drinks wine and jokes with the locals, flirts with the girls, and generally proves himself a good sort without a thought in his head. Not a word about the famous choice, not a word about the Edict of Nantes. Yet this was the second most popular play under Louis XVI.

The most popular of all was *The Marriage of Figaro*. The main characters are Count and Countess Almaviva, their doorkeeper Figaro and the Countess's maid Suzanne. The plot lies in the struggle for the possession of Suzanne between the Count Almaviva, supported by feudal privilege and the machinery of the law, and Figaro, aided by the wits and loyalty of his fiancée. The culmination comes when the Countess, impersonating Suzanne, takes her place at a twilight assignation which Suzanne has given to the Count, whose infidelity is thus exposed, while Figaro is left triumphant.

Much nonsense has been talked about *Figaro*. It is said to pillory the aristocracy, therefore to embody the main principle of the Revolution, which it helped to bring about. But the selfish aristocrat was a cliché long before Beaumarchais invented Almaviva, and Figaro belongs rather to the familiar tradition: triumph of natural virtue and innocent love. *Figaro* is not really a play of weight, since none of the characters in it makes a moral choice; and it is not to be classed with the plays of Aristophanes or Ibsen, which really did pinpoint key issues and usher in new eras. Furthermore, the critics who attach such importance to *Figaro* also misread the nature of the French Revolution. The desire to end aristocratic privileges was not where the real force of Revolution lay. Its force lay deeper, and we can discover what it was by continuing to look at the theatre.

Now what is noticeable about this period is the rarity of tragedy. Very few are being written, fewer are being performed. There seems no reason to disagree with Aristotle's description of tragedy as an art form that purges by pity and fear, hence as a health-giving element in society. Special interest attaches therefore to Ducis's translations of Shakespearean tragedies for the Paris stage. These surely will counteract any tendency to triviality and saccharine endings we have so far observed.

Sandro Botticelli, CALUMNY — *Mansell Collection*

Sandro Botticelli, LA DERELITTA — *Mansell Collection*

Jean Baptiste Greuze, THE CHARITABLE LADY *Musée des Beaux Arts, Lyon*

Jean Baptiste Greuze. A YOUNG GIRL PRAYING AT THE FOOT OF THE ALTAR OF LOVE *Wallace Collection*

In Ducis's adaptation of *Macbeth*, performed in 1784, the curtain rises on a heath, but no witches appear: Ducis has struck them out of the cast along with Hecate and Banquo's ghost. Macbeth learns of a plot by Duncan to kill him, and it is purely in self-defence that he kills Duncan. There is in effect no murder. As Ducis says in his Introduction: "I worked hard to eliminate horror, which always revolts an audience and would have ensured the play's failure". He then declares that he has aimed at imparting terror, though "only to a bearable degree". In fact the play contains not one ounce of terror. For a few moments at the beginning of Act III Ducis attempts the terrible tone of the original: Macbeth experiences remorse, and precisely at that point, says Grimm, the public began to yawn.

We recall the paintings of Greuze, all the conjugal bliss, the filial piety and so on, and we realize that the same unstated principle is at work here. There is no evil. Because man is naturally good, there *can* be no evil. And we realize now why the paintings are so much less satisfying to the spirit than Botticelli's or Tintoretto's—this is not life as we know it, but an invented world. It proclaims itself nature, but it is only one half of nature, sunshine without shadow. Something essential has been relegated to the margin.

This conviction that man is naturally good was the force behind the Revolution. At first it was not too apparent, but it became so in 1790, with the decision to found a State Church, and to attack as public enemy no. 1 the man in Rome who embodies the truth systematically denied from 1765 to 1789, the one truth that seemed to stand between the Revolutionaries and the entrance to their earthly paradise, always just one severed head away: "Man is not naturally good. He is born tainted with original sin. No political restructuring can alter that, only God's grace, most particularly in the sacraments of a Church Holy, Apostolic and Catholic—that is, independent of the State."

If we follow the arts into the years of Revolution. we see how they bear out this interpretation. We get the conversion of Soufflot's new church of St Geneviève into a mausoleum for revolutionary thinkers and leaders, known as the Pantheon, that is, the temple consecrated to the best of the naturally good men, the patriot gods—for man is now a god. In the theatre—and this may come as a surprise—we find an irruption of villains. Correction to the old philosophy: not every man after is born good. Kings, princes, monks, abbots, bishops are evil, nuns too—we had a hint of this in Greuze's sour-faced Sister of Charity—and so we get many plays pillorying such people: Chénier's *Charles IX* shows the Cardinal of Lorraine blessing daggers that are to be used to kill Huguenots in the St Bartholomew's Day massacre. Of another play, *Les Victimes Cloitrées*, an Englishman in Paris wrote that it was less a showing-up of abuses than a call to violence.

Things now fall into place. We see that one of the causes of the Revolution was that the arts in the previous decade had failed in their job. They had failed to express evil as well as good, they had failed to express contemporary tensions, hell-bent as they were on happy endings. All the affecting scenes with tender mothers and grateful sons had been overdone. The harmony was bogus. Evil had not been absent at all, it had been bottled up and repressed. So that when a crisis occurred, it emerged with savage pent-up fury, demanding blood, and blood it got to saturation point in the Terror: the terror that should have been purged vicariously in the playhouse, but was not. Greuze's girl weeping for a dead bird grew up to be *a tricoteuse* beside the guillotine.

Some readers may think I have been too hard on the painters and other artists of whom Greuze is a figurehead. They may feel that these men really were child-like innocents who knew no better. Personally I doubt it. Greuze, for example, suffered from a dreadful wife who systematically cheated and deceived him. But to test such a theory, we have only to look at an English artist of the time, William Hogarth. With a hawk eye for hypocrisy, Hogarth depicted marriage as he saw it: not conjugal bliss but Tom Rakewell taking a pop-eyed hunchbacked crone to wife in a quick ceremony conducted by a clergyman as corrupt as the couple. Hogarth was known to the French, including Greuze, who toyed with but never undertook a Hogarthesque series about an industrious apprentice and an idle apprentice. The only French artist to be influenced by Hogarth, Etienne Jeaurat, seized Hogarth's picturesque side and altogether ignored his social satire. In short the French knew but rejected Hogarth and his figure of the rake, which would have so well symbolized their own society.

I have tried to show how, in two contrasted periods, well-liked examples of the visual arts and of drama can provide a quick insight into the moral state of society, and that this insight is often truer than that afforded by public records or written sources. Unless totally withdrawn in genius an artist is sure to absorb contemporary feelings and values. Unlike pamphleteers, politicians and other professional persuaders he has no reason to twist the mood of his time, which he senses not at a rational or critical level but in terms of images and symbols, plots and dilemmas so to speak floating around.

I think the blood test holds good for any epoch, even for our own. Post-war malaise was reflected in the trend towards non-figurative art, which, among other things, is a refusal to grapple with moral issues, but since about 1970 our painters have been returning to depict man, his place in the universe and his relations with his fellow men, though it is too early to detect a trend. In the present-day theatre we have, thank goodness, left behind the trivia of drawing-room comedies dear to the 1930s. The phallus is now much in evidence, but we have only to look at Periclean Athens to realize that this is not necessarily an unwholesome symptom. As in Greuze's day there is a rarity of tragedy—Bolt's *A Man for all Seasons* being a welcome exception—and this rarity I take to be a bad sign. The number of conscious social protesters, in the Ibsen-Shaw tradition, has grown. But attacks on this or that scandal tell us less about the age's moral tone than plays where moral stresses are implicit or work subconsciously. Incidentally, many of the "social" plays are about a remote problem—apartheid—which does not call for choices on the part of us the audience. It would be more encouraging to find, say, a serious play about abortion.

One contemporary playwright honestly tackling subjects of moral concern is Samuel Beckett, though it is true his plays are more popular in Paris than in London. Beckett has shown how despair can invent a logic crazier than that of hope, and that guilt for the man who rejects a forgiving God is as crushing as any Christian hell. In Beckett we find that humility and questing which, I suggested earlier, are signs of moral health.

I have hinted that art not only reflects an age but, if it is doing its job properly, can also help to make an age healthy. If this is true, artists now have a task of some urgency. We need present-day equivalents of Botticelli and Tintoretto, more dramatists like Beckett, Ionesco and Bolt. Perhaps a modern Aeschylus or Aristophanes, with bitter tears or wild laughter, might have averted the bomb-throwing of Belfast, the harrowing of the Holy Land.

SIN AND GUILT

Biblical and Contemporary Perspectives

by

Jeffrey G. Sobosan, c.s.c.

These things didst thou do, and I was silent.
Psalm 49.21

There is a popular song in America entitled "Everything is Beautiful"; and some contemporary theologians have allowed their attitude to become infected by its disarming spirit. In their presence one almost apologises for touching upon the reality of sin. They have drawn strength from the Teilhardian vision, which is so grace-completion oriented as to obscure the opposite tendency in man, no less present and evident in the records of every daily newspaper.

The subject of sin has been brought forward to mind by the new *Ordo Paenitentiae* prepared by the Sacred Congregation for Divine Worship so that the sacrament of penance may be better understood by the faithful—bringing out both the individual *and the communal aspect* of sin and forgiveness. (The new Rite contains services for the reconciliation of groups of penitents.† This harks back to early Church custom.)

The author is a lecturer at the Graduate Theological Union, Hayward, California, and has lectured at the Berkeley Theological Institute and University of Notre Dame. Among many articles in theological journals, he has written "Reflections on Kierkegaard and the Idea of Guilt" (*American Ecclesiastical Review*).

†Cf J. D. Crichton, "The Ministry of Reconciliation: a Commentary on the Order of penance 1974", *Ordo Paenitentiae* translated by Fr Geoffrey Webb, Chapman, 1974, 167 p. "Penance: Introduction to the New Rite", translated by Clifford Howell, s.j., CTS/DO 464, 1974, 12 pence.

My purpose is to study various attitudes towards sin and guilt as they are found in biblical and moral theology. One of the insights we may gain by such a study is the discovery of basic understandings of these phenomena which are little if at all dependent on the age or manner in which they are presented. In other words, though expressed or emphasized in ways often differing from those of the present day, we hope to discover that basically the same message is nonetheless present. The fact, too, that our insights into the psyche of man have grown through time and that because of this we have today come to appreciate more and more the complexity of human nature and therefore the complexity of what is involved in both these phenomena, sin and guilt, should only cause us to appreciate more deeply what is common in other attitudes towards them so that we might thereby be better able to understand our own.

The Old Testament

Opening the Bible, the reader encounters a story which is basically an effort to explain what man's condition is and how it came to be so. In the first eleven chapters of Genesis we read simultaneously about the origins of man and the origins of sin and guilt. Adam and Eve are created, and soon their sin is related; Cain and Abel are born, and soon Abel is slain by his brother; history progresses to the point where the Father, Yahweh, is presented as repenting of ever having created men, and the deluge is related, from which Noah and his family are said to be the sole survivors. But men again let their pride overcome them, and as a result they are divided against each other: the Tower of Babel. Following this there begins the history of the Israelite people and their repeated infidelities. The nation is seen as being obstinate, apostate and adulterous, and scripture in a certain sense becomes the recitation of a history of sin.[1]

[1] "A New Catechism", p. 265.

Some readers may think I have been too hard on the painters and other artists of whom Greuze is a figurehead. They may feel that these men really were child-like innocents who knew no better. Personally I doubt it. Greuze, for example, suffered from a dreadful wife who systematically cheated and deceived him. But to test such a theory, we have only to look at an English artist of the time, William Hogarth. With a hawk eye for hypocrisy, Hogarth depicted marriage as he saw it: not conjugal bliss but Tom Rakewell taking a pop-eyed hunchbacked crone to wife in a quick ceremony conducted by a clergyman as corrupt as the couple. Hogarth was known to the French, including Greuze, who toyed with but never undertook a Hogarthesque series about an industrious apprentice and an idle apprentice. The only French artist to be influenced by Hogarth, Etienne Jeaurat, seized Hogarth's picturesque side and altogether ignored his social satire. In short the French knew but rejected Hogarth and his figure of the rake, which would have so well symbolized their own society.

I have tried to show how, in two contrasted periods, well-liked examples of the visual arts and of drama can provide a quick insight into the moral state of society, and that this insight is often truer than that afforded by public records or written sources. Unless totally withdrawn in genius an artist is sure to absorb contemporary feelings and values. Unlike pamphleteers, politicians and other professional persuaders he has no reason to twist the mood of his time, which he senses not at a rational or critical level but in terms of images and symbols, plots and dilemmas so to speak floating around.

I think the blood test holds good for any epoch, even for our own. Post-war malaise was reflected in the trend towards non-figurative art, which, among other things, is a refusal to grapple with moral issues, but since about 1970 our painters have been returning to depict man, his place in the universe and his relations with his fellow men, though it is too early to detect a trend. In the present-day theatre we have, thank goodness, left behind the trivia of drawing-room comedies dear to the 1930s. The phallus is now much in evidence, but we have only to look at Periclean Athens to realize that this is not necessarily an unwholesome symptom. As in Greuze's day there is a rarity of tragedy—Bolt's *A Man for all Seasons* being a welcome exception—and this rarity I take to be a bad sign. The number of conscious social protesters, in the Ibsen-Shaw tradition, has grown. But attacks on this or that scandal tell us less about the age's moral tone than plays where moral stresses are implicit or work subconsciously. Incidentally, many of the "social" plays are about a remote problem—apartheid—which does not call for choices on the part of us the audience. It would be more encouraging to find, say, a serious play about abortion.

One contemporary playwright honestly tackling subjects of moral concern is Samuel Beckett, though it is true his plays are more popular in Paris than in London. Beckett has shown how despair can invent a logic crazier than that of hope, and that guilt for the man who rejects a forgiving God is as crushing as any Christian hell. In Beckett we find that humility and questing which, I suggested earlier, are signs of moral health.

I have hinted that art not only reflects an age but, if it is doing its job properly, can also help to make an age healthy. If this is true, artists now have a task of some urgency. We need present-day equivalents of Botticelli and Tintoretto, more dramatists like Beckett, Ionesco and Bolt. Perhaps a modern Aeschylus or Aristophanes, with bitter tears or wild laughter, might have averted the bomb-throwing of Belfast, the harrowing of the Holy Land.

SIN AND GUILT

Biblical and Contemporary Perspectives

by

Jeffrey G. Sobosan, c.s.c.

These things didst thou do, and I was silent.
Psalm 49.21

There is a popular song in America entitled "Everything is Beautiful"; and some contemporary theologians have allowed their attitude to become infected by its disarming spirit. In their presence one almost apologises for touching upon the reality of sin. They have drawn strength from the Teilhardian vision, which is so grace-completion oriented as to obscure the opposite tendency in man, no less present and evident in the records of every daily newspaper.

The subject of sin has been brought forward to mind by the new *Ordo Paenitentiae* prepared by the Sacred Congregation for Divine Worship so that the sacrament of penance may be better understood by the faithful—bringing out both the individual *and the communal aspect* of sin and forgiveness. (The new Rite contains services for the reconciliation of groups of penitents.† This harks back to early Church custom.)

The author is a lecturer at the Graduate Theological Union, Hayward, California, and has lectured at the Berkeley Theological Institute and University of Notre Dame. Among many articles in theological journals, he has written "Reflections on Kierkegaard and the Idea of Guilt" (*American Ecclesiastical Review*).

†Cf J. D. Crichton, "The Ministry of Reconciliation: a Commentary on the Order of penance 1974", *Ordo Paenitentiae* translated by Fr Geoffrey Webb, Chapman, 1974, 167 p. "Penance: Introduction to the New Rite", translated by Clifford Howell, s.j., CTS/DO 464, 1974, 12 pence.

My purpose is to study various attitudes towards sin and guilt as they are found in biblical and moral theology. One of the insights we may gain by such a study is the discovery of basic understandings of these phenomena which are little if at all dependent on the age or manner in which they are presented. In other words, though expressed or emphasized in ways often differing from those of the present day, we hope to discover that basically the same message is nonetheless present. The fact, too, that our insights into the psyche of man have grown through time and that because of this we have today come to appreciate more and more the complexity of human nature and therefore the complexity of what is involved in both these phenomena, sin and guilt, should only cause us to appreciate more deeply what is common in other attitudes towards them so that we might thereby be better able to understand our own.

The Old Testament

Opening the Bible, the reader encounters a story which is basically an effort to explain what man's condition is and how it came to be so. In the first eleven chapters of Genesis we read simultaneously about the origins of man and the origins of sin and guilt. Adam and Eve are created, and soon their sin is related; Cain and Abel are born, and soon Abel is slain by his brother; history progresses to the point where the Father, Yahweh, is presented as repenting of ever having created men, and the deluge is related, from which Noah and his family are said to be the sole survivors. But men again let their pride overcome them, and as a result they are divided against each other: the Tower of Babel. Following this there begins the history of the Israelite people and their repeated infidelities. The nation is seen as being obstinate, apostate and adulterous, and scripture in a certain sense becomes the recitation of a history of sin.[1]

[1] "A New Catechism", p. 265.

At this stage of biblical history sinfulness and guilt seem to have been always associated with a corporate sense of involvement. When Abraham pleaded with Yahweh to spare Sodom (Genesis 18 and 19), for example, he raises the question of whether or not the good must suffer with the wicked. Though God does in fact save Lot and his family (19.15-16), belief in corporate responsibility was nonetheless so deeply rooted in the ancient Israelite consciousness that the question does not here arise of whether or not the just may be spared individually, as against the wicked who might be punished individually. It is an all or nothing situation, and it is not until much later in Jewish history that the principle of individual responsibility for sin is seriously considered.[2] For this reason, the approach taken by Abraham in the above example (and in later examples, such as Jer 5.1 and Ezech 22.30 with regard to saving the city of Jerusalem) is to plead with God to spare the many wicked for the sake of saving the few who are good. As in suffering for sin, so too in salvation from its consequences is the whole thought approach of the early Hebrews in terms of sharing a common or collective fate. Though it would not become fully intelligible until understood in the light of Christ's redemptive function, this thinking is eventually brought to its extreme expression in Isaiah 53, where it is the suffering of one man which will redeem the whole nation.[3]

Still another way in which the consequences of sin are demonstrated in the book of Genesis is the fact that succeeding generations listed in its genealogies evidence a continual shortening of life-span. This can be understood as an indication of the inverse relationship which was thought to exist between life and death and the prominence of sin. Since a short life was considered to be a punishment for sin, in other words, any stress in genealogical accounts on a general shortening of life among men would in effect be the utilization of a literary technique to trace a moral lesson.

In OT theology, not only death but all other evil as well is seen in the light of sin. Its solution to the problem of evil, if we can speak of a solution at all, is that there is therefore no calamity or misfortune in the individual or communal life of man or in nature which is not directly attributable to man's sinfulness. No matter how greatly a man suffers, it is no more than what he rightly deserves for his deeds.[4] This idea is borne out particularly well in the book of Psalms. In a reference to early death as a punishment for sin, Psalm 51.14 says: "Save me from death, God my saviour, and my tongue will acclaim your righteousness". And in Psalm 6, the psalmist's enemies are presented as seeing the sick man's misfortune as a punishment for some hidden sin; in somewhat the same way Job's friends viewed his misfortune.[5] Three other particularly striking references to this same attitude are also seen in the following verses from the psalms: "No soundness in my flesh now that you are angry, no health in my bones because of my sin" (Ps 38.3); "All who hate me whisper to each other about me, reckoning I deserve the misery I suffer" (Ps 41.7); and, "Some driven frantic by their sins, made miserable by their own guilt and finding all food repugnant, were nearly at death's door" (Ps 107.17-18).

That sin brings down judgment is also clearly seen in Psalm 51: "wash me clean of my guilt, purify me from my sin. For I am well aware of my faults, I have my sin constantly in mind, having sin against none other than you, having done what you regard as wrong. You are just when you pass

[2] "Jerusalem Bible" (OT), p. 35, footnote 18e.
[3] *Ibid.*
[4] John L. McKenzie, "Dictionary of the Bible", p. 819, col 2.
[5] "Jerusalem Bible" (OT), p. 791, footnote 6d.

sentence on me, blameless when you give judgment. You know I was born guilty, a sinner from the moment of conception." (verses 2-5). Even though a man may try to fool himself with self-flattery (Ps 36.2), his sin and guilt nonetheless remain present. The whole of Psalm 106, in fact, is a national confession of guilt in which the whole nation brings to mind its corporate sins committeed in the past and confesses them to God.[6] This is explicit in verse 6: "We have sinned against you quite as much as our fathers, we have been wicked, we are guilty."

It is clear by now that sin and the resulting condition of guilt are harmful to the sinner; they do damage to him. When the word "iniquity" (*awon*) appears, it means guilt in the concrete sense of the disorder which results from an iniquitous act. Guilt is understood as a burden too onerous for the sinner to bear (Gen 4.13; Ps 38.5; Is 1.4). The sin of Judah is inscribed on its heart like a figure in stone (Jer 17.1); it is like the rust which eats into a metal vessel (Ezek 24.6). These metaphors all attempt to verbalize the damage which sin does to the sinner. His guilt not only indicates an affront against God, but also a perversion of his individual personality.[7] The OT understanding of sin, in other words, might be briefly expressed by saying that the sinner came increasingly closer to death each time he incurred further guilt.

One of the most revealing sources about this understanding can be found in the fact that the same word (*awon*) means sin, affliction and sorrow. In OT theology the psychological beginnings of sin are to be found in the lack of a proper knowledge of God, which is to say a refusal to recognize and accept his reality which arises from a heart that is evil (Je 7.24).[8] There is no doubt in the Old Testament that the sinner must bear full responsibility for his sinful refusal to recognize and accept Yahweh. There is no consideration given to any uncontrollable compulsion or neurosis, nor any failure of society, which excuses the individual.[9] This idea of the consciousness of individual responsibility for sin is, of course, at first sight radically different from the type of corporate awareness which we previously assigned to early Jewish thought. The contradiction which seems to be implied, however, is clarified when we recall that any awareness of corporateness in guilt can psychologically only come about due to the general failing of each member of society to act without sin.

The book of Deuteronomy demonstrates this awareness: "He (God) is not slow to destroy the man who hates him; he makes him work out his punishment in person" (Deut 7.10b). This is an advance, for instance, on Exodus 34.7 which says, "He lets nothing go unchecked, punishing the father's fault in the sons and in the grandsons to the third and fourth generation." Another important text regarding this growth in OT consciousness of individual responsibility is to be found in Deuteronomy 24.16: "Fathers may not be put to death for their sons, nor sons for their fathers. Each is to be put to death for his own sin." And in the book named after him, God tells Ezechiel to be a prophet and warn men of their wickedness or else it will be laid to his guilt that they do not repent; however, if "you do warn a wicked man and he does not renounce his wickedness and his evil ways, then he will die for his sin, but you yourself will have saved your life" (Ezek 3.19).

A significant advance in this attitude is found in chapter 31.29-30 of Jeremiah: "In those days people will no longer say, 'The fathers have eaten unripen grapes; the children's teeth are set on edge.' But each is to die for his own sin. Every man who eats unripe grapes is to have his own teeth set on

[6] *Ibid*, p. 891, footnote 106a.
[7] McKenzie, *op cit*, p. 818, col 1.
[8] *Ibid*, col 2.
[9] *Ibid.*

edge." Here Jeremiah contravenes the attitude (expressed again in Ezechiel 18.2) underlying the old principle of corporate responsibility. He teaches that a new principle must be applied in the future (Ezechiel is to declare that the time has come already): namely, that sinners will be punished individually.[10] Verse 29 is explicit in pointing out that in future times individual responsibility and retribution will be the characteristic occurrence when a man is guilty of sin. Thus, when Yahweh speaks to Ezechiel in chapter 14.12-13, the point is stressed that even if Noah, Daniel and Job were to be found in the city of Jerusalem, still the city would not be saved from the punishment it merits for its sins but that only these men, individually, in their innocence would be brought out from the destruction.[11] And reiterating the fact that it is man's present dispositions that have effect upon his fate, Ezechiel 18.21 states: "But if the wicked man renounces all the sins he has committed, respects my laws and is law-abiding and honest, he will certainly live; he will not die."

Now, before considering the New Testament's understanding of sin and guilt a brief synopsis of Judaic law-morality is essential.

The literature of Judaism was for the most part written at a time following the fall of the kingdoms of Judah and Israel, and it reflects a strong desire to seek security in the norm. For this reason, it considers sin first and foremost as an offence against the Law, with the earlier view of sin as a personal offence against Yahweh gradually losing prominence. This led to the Pharisaic view that all who did not follow the Law, as they interpreted it, were sinners. In addition, all Gentiles were sinners by simple definition. This approach, of course, missed the real malice of sin and was frivolous. It is condemned in the New Testament, though it provides the attitude out of which its own approach was born.[12]

The New Testament

In the New Testament the reader also meets with a presentation of both corporate and individual responsibility for sin. Jesus himself indicates a certain common responsibility in sin when he says to the Pharisees, for example, that they commit their crimes so "that upon you may come all the righteous blood shed on earth" (Mt 23.25). And when we read in John, "Behold the Lamb of God who takes away the sin of the world" (Jn 1.29) we can readily perceive that the evil committed by men is here understood to be one great "sinfulness". It is this sinfulness, not "sins", which is taken away.[13] Later in this same gospel, however, belief in individual responsibility is also to be found. The preaching of John the Baptist recorded in chapter 3, for example, admonishes, "Repent, for the kingdom of heaven is close at hand" (Jn 3.2). He is urging the people to undergo a change in their individual lives.

In either way of approaching the subject of guilt and sin—corporate and individual—the New Testament bases its understanding wholly within the context of Christ's function as Redeemer, as the one promised by God to ransom the guilty. For example, Matthew 20.28 says: "The Son of man came not to be served but to serve, and to give his life as a ransom for many." To ransom man from his slavery to sin and death, in other words, Christ must shed his blood. Only by dying in place of the guilty can he fulfil the prophesied purpose of the Servant of Yahweh.[14]

[10] "Jerusalem Bible" (OT), p. 1305, footnote 31p.
[11] *Ibid*, p. 1375, footnote 14d.
[12] McKenzie, *op cit*, p. 818, col 2.
[13] "A New Catechism", p. 265.
[14] "Jerusalem Bible" (NT), pp. 47, 49, footnote 20g.

The writings of St Paul deal with this idea more than any other single part of the Old Testament. Paul's thought is always couched in a profound OT background, and he is always at pains to correlate this with the significance of Christ as fulfilling what is contained there. In the fifth chapter of Romans, for example, we read: "As by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous. When law came, it was to multiply the opportunities of falling, but however great the number of sins committed, grace was even greater; and so, just as sin reigned wherever there was death, so grace will reign to bring eternal life thanks to the righteousness that comes through Jesus Christ our Lord" (Rom 5.19-21). The guilt for Adam's sin and all the sins of men that followed is simply, yet profoundly, presented here by Paul, and he rejoices in the fact that at last they have been redeemed. Despite the immensity of sin, more than sufficient compensation has been made by the "second Adam". In his letter to the Christians at Corinth (10.1-5), Paul also refers to the passing through the Red Sea with Moses as a symbol for the liberation from sin that has been effected in Christ. This same comparison is also implied when he links the Eucharist of Jesus with the Passover supper (I Cor 5.7).[15] In short, Paul presents Christ as being both the reason why men can be freed from guilt and in fact are.

Justification in the face of guilt for sin presented a serious problem for the early Church. In quoting Psalm 143 Saint Paul said that since "no one can be justified in the sight of God by keeping the law, all that the law does is to tell us what is sinful" (Rom 3.20). Since Psalm 143 thus teaches that man would never be pardoned if God judged him solely by his actions, there must be some other way by which we can account for justification. Paul sees it in God's promise to save his chosen people. This is the "justice" which was promised for the "new era" and which Paul teaches is revealed in Jesus Christ. The Law, which only regulates conduct, was not intended by God to destroy sin but only to make sinners conscious of it.[16] Paul thus says to the Colossians: "But now (Christ) has reconciled you, by his death and in that mortal body. Now you are able to appear before him holy, pure and blameless, as long as you persevere and stand firm on the solid base of the faith" (Col 1.22-23b). In other words, because of the person of Christ, who died bodily for mankind, Paul sees the crucial difference between men, whether individually or corporately, as one between those who stand guilty of sin and those who stand pardoned of sin. Because of this, the author of the Epistle to the Hebrews is able to view "anything done without faith and the divine life . . . as a dead action because it is done in the context of sin, which leads to death".[17]

Saint John presents the devil as the one who leads men into sin and its guilt, though he professes that "knowing" the Son, and Son living in them, protects and prevents them from succumbing to him.[18] In his first Epistle we also find that he stresses believing and loving as modes of action which are opposed to sin. "My children," he writes, "our love is not to be just words, but something real and active; only by this can we be certain that we are children of the truth and be able to quiet our conscience in his presence, whatever accusations it may raise against us, because God is greater than our conscience and he knows everything." (I Jn 3.18-20). People are said to walk according to the truth (II Jn 4-6) and to "do the truth" (Jn 3.21) by doing

[15] *Ibid*, p. 301, footnote 10e.
[16] *Ibid*, p. 271, footnote 3g.
[17] *Ibid*, p. 377, footnote 6b.
[18] *Ibid*, p. 413, footnote 2e.

acts opposed to committing sin and thus freeing themselves from the guilt that accompanies it.[19]

Finally, in proposing a way of life for the Christians to whom he was writing, St Peter said: "Above all, never let your love for each other grow insincere, since love covers over many a sin" (I Peter 4.8). In so doing, Peter is also presenting a way of living that is opposed to sin and guilt.

Reflections in moral theology on sin and guilt

Biblical: Along with the attempt in all circles of theological investigation today, moral theologians are also trying to place their reflections on sin and guilt in a more scriptural context. Following from what has been said above, and in keeping with this scriptural emphasis on the part of theologians, some observations from current theological literature might help set a context for approaching some contemporary understandings of sin and guilt. To be sure, there is no complete and rounded off description of precisely what sin and guilt are in the Old and New Testaments, though it is obvious that the phenomena play a major role throughout both. The very history of humanity is pictured as a history of a falling away from God, and then, due to grace, a turning back to him.[20] In both Testaments sin's essence appears as basically rebellion against God, a transgression of his will and a turning away from him. Sin always has a negative and damaging effect upon man's relationship with God.[21]

In his reference to sin, St John brings out three distinguishing features found in every sin to one degree or another (I Jn 3.4; 5.17). First, sin is the loss of salvation, that is, the loss of God; secondly, it is opposition to the divine will expressed in the law; and thirdly, it is a violation of the justice which is owed God and which expresses itself in guilt.[22] Sin is sometimes spoken of by St Paul as a deed, and at other times as a state. The two are not unrelated. Paul sees the individual as the master of his own decisions and thus rightly responsible and justly brought to reckoning for them. Still, he also points to the fact that sins of individual men and the general sinful conduct of collective man are somehow mysteriously in solidarity with one another. This whole situation, that is, individual and collective sinfulness, must be redeemed if mankind as a whole and the individuals within it are to attain salvation. And Paul tirelessly asserts that this can only come about through a sharing in the redeeming deed of Christ.[23] The New Testament, in other words, proposes a double understanding of sin and guilt. It sees it as a repudiation of God, a dark power that controls man and makes him a sinner. But it speaks, too, of the multiplicity of sins, the sinful acts in which sin in the first sense demonstrates and propagates itself.[24]

Nature of Sin: Sin is variously described according to whatever might be the topic of discussion at hand. Sometimes it is described comprehensively, at other times rather summarily. An impressively thoughtful approach to the elements involved in sin and guilt is presented by Louis Monden,[25] who views the entire phenomenon in three distinct stages or modes. The first of these is the level of instinct. There is in man, in other words, an experience of guilt and a sense of duty which is essentially on the level of instinct, even though it is heavily influenced by intellectual and rationalizing factors. The guilt

[19] *Ibid*, p. 417, footnote 3i.
[20] Franz Böckle, "Fundamental Concepts of Moral Theology", p. 84.
[21] *Ibid.*
[22] Bernard Häring, "The Law of Christ", I, p. 342.
[23] Franz Böckle, *op cit*, p. 88.
[24] *Ibid*, p. 89.
[25] Louis Monden, "Sin, Liberty and Law", pp. 4-5, 7, 9.

and sin that is encountered here consists in material transgression of some prohibition or taboo; it is a blind *feeling*, rather than a *consciousness* of guilt. This level of guilt, if one may call it such, is much like the attitude taken by an animal expecting punishment. The second level is the moral level. This is to be taken in the restricted sense of the element in a particular ethical decision which belongs to the level of the conscious and free self-realization of the individual.[26] Guilt on this level occurs when the free will acts against conscience. It does not consist in the action viewed objectively, but rather in the free choice and wrong direction taken by the will. Here, punishment is no longer feared from without; rather, the guilty deed punishes itself, being a self-inflicted wound, a matter of growing in a backward direction, a denying of oneself.[27] The third and final level is the Christian-religious level. Here the natural self-donation of a man to others, his natural self-unfolding, is elevated to a completely new level of value as it comes to be freely identified with the divine intimacy of love. It is this intimacy which now becomes the norm for the person involved. Here guilt and sin are less than ever a particular action. They consist, rather, in a negative attitude to love. Sin becomes a relationship of refusal of God's love.[28]

The observations of others complement and lend still further insights to this picture. In habitually acting sinfully, man not only refuses to accept and attempt to solve a compelling problem of existence (his sense of guilt), he also rejects the offer which God makes of himself and his love. Briefly, then, here is the nature of sin: it is an actual, deeply personal, rejection of the address of the personal God to oneself. It is unbelief, the turning of man from God into himself in an always futile attempt to achieve his own fulfilment and personal salvation.[29]

The concept of sin and its guilt is best illustrated in terms that are personal. This is true of the New Testament as well as the Old Testament, where the revelation of God to his people was in terms of the Covenant. In such a context, sin comes to be seen as personal infidelity to a personal friendship: God has offered himself to man but is subsequently rejected by him through sin.[30] Another brief word about "collective guilt", however, might be timely here. As has been seen, this idea is present in both Testaments, with a necessary clarification of the individual's part in it gradually taking place. Likewise, the individual's part in any "collective" guilt must also be kept in focus. To do so adequately, one must make the distinction between the juridical concept of guilt and that of moral guilt before God. From the juridical standpoint the guilty act is viewed in the light of responsibility and liability before the law, both individually and collectively.[31] From the moral standpoint it is viewed in the light of the judgment passed by an individual's conscience on his personal failure to relate properly to God.[32]

Fundamental Option: In an effort to realize more fully what is really at stake when sin and guilt are discussed, as well as in an effort to understand the depth of the biblical approach to this discussion, theologians have recently used the term "fundamental option". The choice which is meant here is one which comes from the deepest dimensions of a person's self, and which is generally made in reference to things or circumstances which are radically important to him. It is made, in other words, within the context of the

[26] *Ibid*, p. 6.
[27] *Ibid*, p. 8.
[28] *Ibid*, p. 9.
[29] Franz Böckle, *op cit*, p. 91.
[30] "A New Catechism, pp. 38-39.
[31] Bernard Häring, *op cit*, p. 84.
[32] *Ibid*, p. 86.

totality of existence, its meaning and its goal.[33] Seen in this light, the individual actions which a man performs can be taken as signs of what is happening deep within him.[34]

A Traditional Approach to Sin and the Fundamental Option

For the past few hundred years the usual presentation of what is involved in the commission of a serious sin has stated that: "three elements must be present: first, an object strictly commanded, or strictly forbidden, in actuality or at least in the estimation of the agent . . . secondly, clear awareness of conscience regarding the command, the seriousness of the law, often called full advertence; thirdly, the free decision of the will, often called full consent of the will."[35] When these were all present, then a serious sin could be committed. As will be pointed out below, the newer and fresher approach to serious sin involves not so much a denial of these factors as a different emphasis.

The values stressed in the "fundamental option" approach to man's sinfulness have not been entirely lacking in the past. One can find many of them in older and more traditional presentations, of which the following is only one of many examples: "The degree of knowledge and advertence necessary (for serious sin) must be such that one can see clearly that the act is gravely sinful or at least that there is a serious obligation to inquire about the gravity . . . if the knowledge of the importance of the act or the degree of actual advertence to its gravity is essentially lessened, the freedom of the act itself is correspondingly diminished, for the freedom of the act does not go beyond the bounds of the moral consciousness . . . however, it may happen that the freedom of the act may not be total and complete, even though there is clear knowledge and full advertence of the mind."[36]

If one focuses on the last element of a serious sin in the traditional presentation, that of consent and reflection, it can be seen that the "fundamental option" approach to the same issue has produced a better appreciation of what is really involved in reflecting and consenting. In the light of advances in the sciences of psychology and sociology especially, one can apply what has been learned about the inner workings of a man's psyche to his ability to reflect adequately upon and consent to his actions under various conditions. The result of this is a growth in appreciation not only for the potential of man for evil but for good as well. It also brings into clearer relief the fact that man is not simply a pawn on the face of the earth, directed by simple determination, but that he is truly capable of significant involvement in his actions. Just as it does not seem as "easy" to commit a serious sin within this perspective as it perhaps did in older ones, so it does not seem as "easy" to perform outstandingly positive acts either. In both cases, the person must involve himself quite deliberately and fully.

In contrasting these approaches, it also becomes clear that a person can commit a "serious sin" which involves matter that is only slight when considered in itself. On the other hand, he can also fail to sin seriously where matter which is significant in itself is mitigated by his personal involvement, which is insufficient. There is a different stress in "fundamental option" approach than was formerly the case. Instead of applying it to the thing done or not done, it is applied to the person himself in the things he does or does not do. The significant factor is whether or not the person, by way of his actions, is truly turning his back on the love of God and neighbour, or

[33] Louis Monden, *op cit*, p. 31.
[34] *Ibid.*
[35] Bernard Häring, *op cit*, p. 352.
[36] *Ibid*, p. 353.

whether he is "stumbling" while still fundamentally trying to live well. This is not to say that a thing is not sinful because a person does not have a sinful intention. It is to say, rather, that a person's guilt is in proportion to his conscience, which is presumably honestly formed.

Accomplishing Freedom from Guilt

Present day theology takes a personal view of the act of sinning. It is a personal guilt and evil that is involved. A person has been offended, and it is by way of regret, works, and love that reparation is made in a personal way.[37] United to the life of Jesus, such reparation obtains a sharing in the efficacy of his life and actions towards reuniting man with his Father. Entailed in obtaining a release from sin and guilt is what is known in biblical terms as *metanoia*, which is to say a change of mind and a turning towards God. It implies a change both in interior attitude and in exterior manifestation as well.[38] It is Jesus himself who finally brings the possibility of this conversion, one which excludes no one since God's forgiving will knows no limits (Lk 15.22). The fact that Jesus stresses the need of conversion for those who are supposedly already "just" in terms of the Law emphasizes the fact that for him conversion is not a matter of fulfilling laws, but a matter of the heart, of an ever deepening awareness of one's need of redemption. Unless a person is humble enough to recognize this need to turn away from sin, then he will not find salvation.[39] In coming to this decision to pursue a change, a *metanoia*, the biblical examples all share a common emphasis on the need for a true sense of humility.[40] The Pharisee lacks this and is not forgiven, while the publican possesses it and is forgiven. So too does the woman who approached Jesus in the house of Simon, and the prodigal son. Humility and turning from sin are mutually supportive.[41]

The Possibility of Sinning: As a result of existentialist philosophy and an examination of man's sometimes seemingly unfree position in the world, some have presented the question, "Can a man ever really commit a sin?" "Sin" is used here in the most proper sense of a real rejection of God. To deal adequately with this issue would require a large study; but some indication of the problem and the thinking that is being done regarding it is surely here apropos.

The idea of sin formerly tended in the minds of most people to be located *in* this or *in* that, in something-out-there. Presently, in an effort to obviate this attitude, some have begun to stress the influence of situation factors to such an extent, and at the same time to demand such total commitment for the commission of serious sin that it no longer seems possible for a man to do so. Is this the case?

Schoonenberg distinguishes between serious "mortal" sin and "sin unto death" (I Jn 5.16f). This latter he equates with the "sin against the Holy Spirit" (Mk 3.28f), and impenitence as the final choice which occurs in the act of dying.[42] It is the last and final sin, and one who commits it is dead before God, morally speaking, even if biologically he may survive for a while. By definition, however, this total commitment cannot be discovered in the course of this life, and if one puts as a condition for a mortal sin committed during life that absolute, conscious and total rejection of God, it is quite evident that man is unable to commit a real mortal sin. However, in the sense in which

[37] "A New Catechism", pp. 280-281.
[38] Karl Rahner and Herbert Vorgrimler, "Theological Dictionary", p. 287.
[39] Franz Böckle, *op cit*, p. 103.
[40] *Ibid*, pp. 106-107.
[41] Bernard Häring, *op cit*, pp. 421-422.
[42] Louis Monden, *op cit*, p. 37 (cf. footnote 5, re : P. Schoonenberg, "Man and Sin").

Schoonenberg understands *mortal sin*—as a rejection of God within a still provisional but important choice, deriving from a central option—it does occur, not as frequently as a strict moral catalogue would make us accept, but still as something which remains within the normal possibilities of a free human choice.[43] Thus, a course is indicated that is not at either extreme regarding the possibility of sinning seriously, and yet preserves the conviction that man is free. For if a man cannot actually commit himself to a rejection of God, it would seem logical to maintain that neither can he actually commit himself to an affirmation of God, in either case of which he loses that which makes him uniquely human: namely, his effective free will. The position of theologians, therefore, must be such as to lead the discussion of this issue of serious sin toward a resolution that is both philosophically and theologically sound (and so biblically rooted), as well as one which duly recognizes the psychological forces operative within a man.

[43] *Ibid*, pp. 37-38.

Cf David J. Leigh, s.j., "Newman, Lonergan and Social Sin", *Month*, Feb. 1976, 41-44. In a notable phrase, the 1971 Synod of Bishops spoke of "the social dimensions of sin"; what Fr Bernard Lonergan described as "the structural expectation of sin"

EVELYN WAUGH, 1903-66

A Review Article

by

Robert Speaight

In 1957 Waugh wrote of himself, in a barely fictionalised self-portrait, "neither a scholar nor a regular soldier; the part for which he cast himself was a combination of eccentric don and testy colonel and he acted it strenuously . . . until it came to dominate his whole outward personality. When he ceased to be alone, when he swung into his club or stumped up the nursery stairs, he left half of himself behind, and the other half swelled to fill his place." How does this picture match the one that emerges from his new biography? The author, Mr Sykes, knew him since 1930 when he had written his first success, suffered the shocking collapse of his first marriage and become a Catholic. The two men shared Catholicism, White's Club, travel and family Boxing Day for most of their lives; so Mr Sykes writes as an insider, knowing his subject through three and a half decades to his death.

Waugh's contemporary, another Catholic writer, here reviews this biography. If Waugh was xenophobic, his reviewer is the ultimate Francophil, being a connoisseur of French wine and literature. He is an officer of the Legion d'Honneur; he has played Eliot's *Becket* in French; and he has just written "The Companion Guide to Burgundy" (Collins, 351p, £5), a region he has loved as long as he can remember.

Christopher Sykes EVELYN WAUGH : A BIOGRAPHY Collins 1975 xii + 468p £5.50.

The publication of Evelyn Waugh's diaries did no service to their author, and his biographer has wisely made a very restricted use of them. Although they were not destined for posterity, they showed a man determined to make the worst of his own appearances. Christopher Sykes does not cauterise the warts, but he brings the more attractive features of Evelyn's character into the light of day. I was his exact contemporary at Oxford, and might well have been his contemporary at Lancing, if my private schoolmaster had not thought Lancing a shade too "churchy". Evelyn, like Tom Driberg, took kindly to its "churchiness", but this Anglo-Catholic phase was followed by a loss of faith—a familiar phenomenon of adolescence. What brought it back was slightly ironical. He fell obsessively in love with a young woman who divided her time between *Vogue* and St John of the Cross, when she was not drinking more than was good for her. She was the great-niece of Baron von Hügel, and Evelyn admitted that she "bullied" him into the Church. I cannot imagine any period subsequent to his conversion when Evelyn would not have thought von Hügel a promising candidate for excommunication.

Evelyn's mood on the eve of his reception was indicated by his reply to the following questionnaire. (1) What do you think will be the religion of the future? (2) Do you think people should have several children? (3) Do you think people should be allowed a divorce when they have ceased to be in love with each other? Evelyn answered as follows—to (1) "Christianity, probably Roman Catholicism"; to (2) "Yes, dozens"; to (3) "No, why on earth should they?" Mr Sykes gets to the root of this singular character when he writes that "Evelyn could do nothing by halves". Cyril Connolly arrived at a similar diagnosis. Evelyn, he said, was faced with three choices; to join the Communist Party, to join the Catholic Church, or to commit suicide. For behind the uproarious farce of his early novels there lurked the despair which places the last chapter of "A Handful of Dust" among the more macabre passages of modern fiction, and confirms the whole book as a masterpiece.

Evelyn was not a remotely spiritual person; emotion played no part in his conversion. Father d'Arcy has testified that he never had a more rational catechumen. It was natural, therefore, that Evelyn should have stood upon the law since he had so little taste for the prophets—his Lenten fast was scrupulously observed—and inevitable that as the Church relaxed its legalism and modified its exclusiveness, he should have felt less at home in it. When he was invited to a Foyle's luncheon to launch "Objections to Roman Catholicism"—a book written by Catholics in perfectly good faith—he replied that he would have gladly accepted an invitation to an *auto-da-fé*. Having no ear for music, he did not miss the Gregorian Chant; but other liturgical reforms, particularly when they were designed to establish a minimal relationship between himself and the person beside him in the pew, left him disconcerted. Among sensitive and educated people of his—and my—generation Evelyn Waugh was not the only casualty of the Second Vatican Council, and particularly of its aftermath. The transformation of the Church both in appearance and outlook was, for these, a cause of real suffering. Mr Sykes does not believe that Evelyn lost his faith, but he thinks that he was in fear of losing it.

His conversion was in itself an act of courage, for he had no reason to believe, at that time, that his first marriage could be annulled. The scandalous delay in forwarding the necessary papers to Rome was due to clerical negligence, and Mr Sykes charitably withholds the name of the culprit. But not even this could turn Evelyn into an anti-clerical, although he believed that clergymen—with the exception of Ronald Knox and one or two others—should be kept in their place which was the altar, the baptistery, the deathbed, and the confessional. He was among the last, and the most intransigent, ultramontanes; no excesses of Mariolatry dismayed him; and if the blood of St Januarius had declined to liquify, he would no doubt have accused a modernist priest of wilfully impeding the miracle. "I have a keen appetite for marvels" he once wrote; having used his reason to join the Church, he mistrusted those who wanted to use theirs in a re-examination or restatement of Christian doctrine. No one reading Mr Sykes' admirably balanced biography will question the sincerity of Evelyn's attachment to the Church as an institution; but they may wonder a little about his attachment to Christianity as a way of life.

His religious opinions and political prejudices reinforced each other. He saw the Church as a bastion of order, not as a ferment of renewal. His snobbery was grotesque, and Mr Sykes does not disguise it. Yet here I can add a footnote; one who knew Evelyn well said to me many years ago—"Evelyn is a snob, but he is not a toady". Mr Sykes distinguishes between the snobbery that looks up and the snobbery that looks down. The former can be innocent enough, and few of us are altogether free from it; but there can be no doubt that Evelyn did, and sometimes very cruelly, look down. As a defender of the Faith he stood nearer to Belloc—and not to the best of Belloc—than he did to Chesterton. "Brideshead Revisited" betrayed something of his concealed romanticism, but this was very different from Chesterton's gospel of joy, and even more different from his gospel of brotherhood. Evelyn was a devoted husband and father, and a passionately loyal friend, but he did not even pretend to love his neighbour as himself. Which of us does? you may object—but a defender of the Faith should at least be seen to make the effort.

He was capable of large, if not exactly warm, generosity in material things. All the proceeds of "Edmund Campion"—a small masterpiece of hagiography and an exemplar of English prose—he gave to the building of

Campion Hall. He also gave liberally to Catholic charities. To his carefully chosen guests he was a lavish host; the claret was of the best, and the coronas came out of the cupboard. But his hospitality was not Oriental—woe betide the stranger who appeared uninvited at the gate. He nourished the fiction that he was a country gentleman, without believing in it for a moment himself. As Mr Sykes points out, his extravagant checks suggested nothing more patrician than a bookmaker on a lucky day at Epsom. He took little exercise, and except for a short period of fox-hunting—indulged in, as he admitted, for purely "social reasons"—he was not fond of country pursuits. But his two homes in Gloucestershire and Somerset gave him the isolation, which was part of his carefully cultivated *persona;* space for bringing up his children; and a chance to exhibit his highly idiosyncratic visual tastes. Belloc used to divide women into two categories: "good women, and my friends". For Evelyn there were two categories: the rest of the world, and his friends.

Nevertheless his acts of personal kindness were as numerous as they went unrecorded. Mr Sykes gives us an account of one of them which I can personally confirm. The late Moray McLaren, a talented Scots writer, was engaged during the war in the Political Intelligence Department of the Foreign Office. His sphere was Poland, a country to which he was romantically attached. As Poland was progressively betrayed by those who had gone to war on her behalf, Moray was brought to the edge—indeed over the edge—of physical and moral collapse. Evelyn, who had his own experience of British opportunism in Yugoslavia, stretched out a helping hand. He encouraged Moray to write a novel—"Escape and Return"—which had a deserved success, and he was helpful to him in other ways during the years that followed. In the last letter I had from Moray, shortly before he died, he spoke of Evelyn's kindness. He, too, was suffering from *aggiornamento*.

I did not know Evelyn at all well. We corresponded from time to time, and when I was at work on Belloc I sent him such verses of the master as came my way. Many of these were unprintable. We remained on terms of slightly perilous cordiality, and I suffered on occasions from his gratuitous rudeness. But Mr Sykes' portrait is true, so far as I can judge, down to the smallest pimple. It cannot be called an attractive portrait, but it is both provocative and captivating. It is difficult for anyone who has never known the meaning of *ennui* to appreciate how this malady can bring a man close to despair. Evelyn had everything he wanted—a wife and children whom he loved, as much money as he needed even for his luxurious tastes, an enviable reputation, security of belief; and if he was not loved by all the world, the world was only repaying the compliment. Mr Sykes makes us not only understand his subject, but also pity him. His biography is, among other things, the story of a personal relationship between partners who were never less than equal. He cannot have found it easy to admit that Evelyn was a bully, but he knew that the only thing to do with a bully is to stand up to him. And this he did, at the risk of straining the relationship.

When all is said, Evelyn was a consummate entertainer, and many of the stories told about him are as good as his own inventions. How, for example, he went about Yugoslavia proclaiming his conviction that Marshal Tito was a woman; and how, when they met, the Marshal enquired: "And what makes you think, Captain Waugh, that I am a woman?" Mr Sykes tells these anecdotes extremely well, and I can vouch for their authenticity because he disproves one legend in which I had always believed. He is also immune from the prevailing heresy that you can write the biography of a celebrated author without discussing their work. His literary criticism is very acute. I endorse his admiration for "Work Suspended", and his view that

the war trilogy as a whole is superior to its component parts—although the last of these, "Unconditional Surrender", is perhaps the finest thing that Evelyn wrote. "Brideshead Revisited" he tackles adroitly. I fancy he shares my own shame at having once admired it so much; yet, as I go back to it today, it revives the nostalgia of an old love affair. The least of Evelyn's books is readable; the best of them are compulsive. One hopes it may be counted for salvation to a man never to have penned a bad sentence.

The most damaging criticism of Evelyn's work came from Edmund Wilson who accused him of worshipping the social *milieux* that he had formerly satirised. Mr Sykes will have nothing of this inverted snobbery, and he has a just contempt for the invasion of criticism by social and political prejudice quite irrelevant to literature. One might as well condemn Proust for his confinement to the Faubourg, or Balzac for his predilection for duchesses. Mr Sykes' criticism is strictly aesthetic and, though rarely harsh, is always discriminating. I agree with him in finding Apthorpe a bore, like a music-hall turn too often repeated, and Evelyn's estimate of Ronald Knox's prose rather absurdly exaggerated. "Let Dons Delight" is a masterpiece, but Knox's translation of the Bible—rendered, so mistakenly, into "timeless" English—justified all Father Martindale's reservations. Mr Sykes suggests that Evelyn came to realise this, but felt that it was too late, or too improper, for him to say so.

The picture of Evelyn Waugh that lingers in my mind is of meeting him in Gerrard Street—not exactly his *quartier*—one day during the war. He was limping from an accident incurred on active service, and looking around him savagely he exclaimed: "It's all changed . . . I don't want anything changed." Much has changed in the world he immortalised with his satire and occasionally with his sentiment, and I think he would have been content to have died in the last ditch. Mr Sykes, in this exemplary biography, has looked at him as honestly as he looked at himself, but with a good deal more affection.

ORDER OF CHRISTIAN UNITY

This inter-denominational Order, with a membership drawn mainly from the professions ("nurses, students, doctors, teachers"), was recently founded to promote and uphold values vital to the security of the community, "particularly in family life, education, and medical ethics". The founder Chairman is Antonella, Marchioness of Lothian, whose husband and sons—Peter Lothian (O 40), Michael Ancram (W 62) and Ralph Kerr (W 73)—were all at Ampleforth; on the death of the first President, Lord Ingleby has recently been confirmed in the succession (he lives near us at Osmotherley). The Central Executive Committee resides at 39 Victoria St., London SW1 (tel: 01.222.6331).

To give an idea of the range of interest of this Order, one need only read the Annual Report for 1975, covering such as education, family welfare, health and social service, regional development, the youth working party, the media committee, publications and national branch reports for India and Scotland. "Resolutions" cover defence of stability of marriage and family life; support for the Hastings Report on broadcasting; a challenge to false interpretations of women's rights; an appeal for sound sex education, and Christian education in State schools; an appeal to improve services rendered to the dying; a welcome for the "Call to the Nation"; and an appeal for proper stewardship of personal resources. "The Report", writes Lady Lothian, "is the story of how genuine Christian unity in our shared commitment to Christ and his teaching became a reality last year."

THE THIRD INTERNATIONAL ECUMENICAL CONFERENCE: ECUMENICAL SOCIETY OF THE BLESSED VIRGIN MARY

PART II—concluded

THE Conference, held in Easter Week of 1975 at Selly Oak, Birmingham, under the title "God and Mary", was reported in the Autumn issue, p. 23-30. There were eight principal papers given, four of them reported in the last issue and a further four below. To coincide with the Conference a major work by Fr John McHugh, who gave the final paper (resumed below), was published and made available at the Conference bookshop, some of its findings being referred to by other lecturers who had advance or review copies. This book is reviewed below by another of the lecturers, Dr Jack Dominian, who read and reviewed it in the last stages of preparing his own paper.

It is interesting how much Marian theology has come to the fore in recent years, certainly in part as a result of the work of the Ecumenical Society of the Blessed Virgin Mary, which has so successfully gathered under its aegis so many leading churchmen and prominent layfolk of all denominations.[10] Its work of propagating Marian studies has been widespread, persistent and fruitful. Now Our Lady is a constant point of reference in ecclesial dialogue, and rightly so. For instance the review *One In Christ* 1975—2, p. 121-44, prints a lecture given to the Society in Birmingham by a Methodist Minister, Geoffrey Wainwright of Queen's College, entitled "Mary in Relation to the Doctrinal and Spiritual Emphases of Methodism": there he concludes that "for Catholics and Methodists to come to fuller agreement on the subject of Mary, some changes would have to take place." [Cf Fr McHugh's paper on *Marialis Cultus* below: both he and this author quote Pope Paul in that Apostolic Exhortation denouncing "both the exaggeration of content and form which even falsifies doctrine and likewise the small-mindedness which obscures the figure and mission of Mary" (MC 38).] He ends with the thought that "if Catholics and Methodists could join together in a search for the truth concerning Mary, surprises might happen on both sides."

Another example of new interest in Mariology comes from Raymond Brown (Cf Autumn JOURNAL, p. 74-6) in his recent "Biblical Reflections on Crises Facing the Church". The last of his three ecumenical crises is entitled "The Meaning of Modern NT Studies for an Ecumenical Understanding of Mary" (p. 84-108), and there he suggests that an ecumenical team of scholars is in process of producing a study, "Mary in the New Testament". He himself is engaged in writing a long commentary on the Infancy Narratives of Matthew and Luke, and has already written a book in 1973 dealing with the Virginal Conception. But we must return to an account of the last four papers of the Easter Conference.

[10] At the Conference the Patrons and Presidents numbered 8 archbishops/bishops, 2 heads of other Churches, 3 senior officials of denominations, 5 senior scholars and the Earl of Lauderdale!

Bishop Alan Clark[11] discoursed to us on the credal statement, "Born of the Virgin Mary", a baptismal profession found in Hippolytus' "Apostolic Tradition" of c.215 (i.e., very early, and already a tradition). A distinction must be made between virginal conception by the Holy Spirit and the conditions in which Christ's being born affected the virginity of his Mother: the distinction is between conception without male human agency, and *virginitas in partu* or virginal integrity in the act of parturition—one concerning the Son and the other the Mother. The latter doctrine seems to demand a theological reappraisal. It reached the level of conciliar decree as late as 649: "She gave birth to God the Word without experiencing corruption, her virginity remaining ever inviolable and abiding intact after his birth" (First Lateran Council). Whether it reached that level by way of tradition or of *theologoumenon* is debatable: the first being the constant and unvaried repetition of the same argument for a long time, the second a deduction reached by theological reasoning from other accepted religious truths or another expression of those truths. Patristic sources regarded the virgin birth not as a biological problem but as a theological question touching our understanding of the Incarnational mystery, perceiving the co-operation of Mary in giving God her Son to the world. Theirs was burning and intuitive faith, grounded in Scripture: but their reading of Scripture was questionable and indeed *a priori*, for they went beyond what was needed in their desire to affirm Mary's total and lifelong virginity. Or did they? What are the credentials of the doctrine?

No reference to the doctrine of *virginitas in partu* has been made since 649, itself an "occasional" and not universal statement. It simply was not questioned, even the Scholastics presuming the need for a miraculous birth as integral to the belief in Mary as Virgin. But when her motherhood as model of all motherhood came into prominence, it was felt that it should be experienced by her in all its range—that something would be lost were she to be exempt from the actuality of childbirth. The problem first arose in the imagination of the apochryphal writers of the second century; and Docetism, denying the reality of Christ's birth, further focused the issue. It soon arose that Mary had borne her son "in joy", i.e. without pain. Tertullian in c.220 then enters the lists, assenting to virginal conception and denying any further abnormality. Origen concurs with him, discussing physical virginity in terms of the unopened state of the womb, but granting Mary that state as of right in that her womb was opened not by sexual congress but by childbirth. Clement of Alexandria protests against this current view, in favour of a miraculous birth. Jerome and Ambrose took this up (the latter strongly), using the analogy of the risen Christ entering the upper room through a locked door. Thereafter all writers accept that the womb remained closed, this being needed as a sufficient sign of the virgin birth; and it seemed required by the need to posit a painless birth for the sinless New Eve. The Scholastics became embroiled in definitions of virginity and corruption, urged on by their fear of human sexuality. So it was that St Thomas could write: "She conceived without corruption; she found peace in her pregnancy; and she bore the Saviour with joy". So the case stood till the present day, resting on half-comprehended biological processes: the Fathers and Schoolmen neglected what they understood and refused to allow to influence their reason —that the ordinary physical signs of pregnancy, birth and lactation were of themselves a signal glorification of Mary's sinless body: "Blessed is the womb

[11] Rt Rev Alan C. Clark, D.D., is Bishop of Elmham and President of the R.C. Ecumenical Commission of England & Wales. A Co-Patron of the Conference, he is an active member of the Society.

that bore you and the breasts that you sucked". As Aquinas admitted, the Fall did not disturb man's natural characteristics. Today we feel that, where Christ assented to the whole of the human condition save sin (i.e. to hunger, pain, sleeplessness, death), so he accepted it as it affected those closely associated with him in his redemptive mission. It would seem incongruous to us that Mary should be exempted from the continuing cross, by an act of suspension of the natural law. We may say: Christ's birth is the action of his mother, the uterus acting maternally, without impairment of virginity (which is an act vis-à-vis a mate). A miracle at the point of birth would be pointless. For her, virginal state refers to personal relations, not biology; and it enables her to become the mother of all who love Jesus. As Mother of the Church, she was participant at both the Incarnational birth and the new birth on Calvary. She, too, subordinated everything to the will of the Father.

Fr Edward Yarnold[12] spoke to us of "The Grace of Christ in Mary", giving a fairly classic account of God's endowment of Mary with the necessary grace to make her the sort of person she needed to be for his purposes—so that she became in effect the supreme example of the creative power of God's love at work in each of his creatures. And yet, she was not pre-empted from the principle of spiritual growth, grace being a dynamic throughout life and she being, as her Son, able to increase "in wisdom and stature, and in favour with God and man". Her *fiat*, which shows God's breath-taking respect for his creatures in seeking their free co-operation, and which shows us the beginnings of her spiritual growth as we see it, should be viewed also in a wider context wherein she embodies the faithful remnant of Israel (especially in the words of the *Magnificat*) both in her external role and in her inner life, her faith and obedience being as important as her motherhood—"blessed is she who believed that there would be a fulfilment of what was spoken of her from the Lord" (Lk 1.45). Her declared virginity—"I have no knowledge of man"—is a deep natural expression of her dedication to God and becomes the occasion for the promise that the Holy Spirit will make her fruitful, she who has secured that inner quality of life which opens her to the creative presence of the Spirit, she who is "the favoured one, endowed with grace".

Why did God's destiny for Mary require that she should be uniquely endowed with grace? Grace being not for individuals only but for "the building up of the body of Christ" (Eph 4.12), Mary needed its fulness as Mother of the Messiah who had the responsibility of nurturing in body and spirit (Cf Dr Dominian's paper, Autumn issue, p. 26-8) a child not born with an established character but with one in need of formation by a mother whose own personality had flowered in the grace of God. She had the task of teaching him, beyond what he learned from his Father in prayer, the meaning of OT in relationship to himself and the meaning of his human origins and consequent destiny. Her holiness, both fidelity to duty and inner reflectiveness, was to be given in its effects to her son. As bride of God and God's mother she was fittingly endowed with unique holiness, so that in her personal qualities as in her role she was highly favoured. Her *fiat*, so momentous as it was, had to be made with all the weight and freedom that a mature personality utterly devoted to God will be capable of; for she spoke as Mary, as daughter of Zion, as Old Israel welcoming the New, and as symbol or archetype of the Church, supreme example of the destiny of all Christians.

[12] Rev Edward J. Yarnold, S.J., D.D., is Senior Tutor and Tutor in Theology, Campion Hall, Oxford, and a member of the Anglican/Roman Catholic International Commission. He was one of the two advisers on the programme for the Conference. He is the author of a book on grace, "The Second Gift" (1974).

What is grace? It is God's favour and saving will—beyond his faithfulness, his justice or his mercy. It is the effect of his choice of individuals to become members of his people of the New Covenant entering a privileged relationship with him. By grace man is divinised, receiving the Spirit and sharing the life of God's Son so that we may call him Father: it is transforming gift, making us at once more human and less sin-distorted. As grace is elevating, so it is healing and redeeming; as it is sanctifying, so it is justifying —attributing to us, on the strength of Christ's merits, a freedom from sin which does not belong to us. Created grace accords the power to relate to God, whose self-communication is uncreated grace: such relation in knowledge and love suffuses our whole experience so that we tend to love our neighbours and even enemies, make sacrifices and act upon our beliefs. All grace is of Christ, won by him and shared with him: we share in his humanity and thereby his divinity.

How can Mary receive grace through her Son's as yet unrealised passion and death; or through the Incarnation which had not yet come about? The same is so of all those who lived before Christ, receiving his liberating grace as an anticipated effect and sharing in his future incarnate life. Mary, however, was redeemed in an unique way, being preserved from sin rather than healed from the effects of her sinning: it was, so to say, a prophylactic rather than a cure. So she is the most perfectly redeemed, and as such is the paradigm of the redemption available to all of us. She alone has been exempt from the law that we are members of a fallen race in a state of original sin before grace dawns on us as members of Christ's Body: she was always of Christ's Body—this is what we mean by the doctrine of the Immaculate Conception whose tradition covers two millennia.

Dr Ross Mackenzie[13] then surveyed the writings of Justin, Irenaeus and Athanasius under the title: "The Theme of Eve & Mary in Early Christian Thought". Justin Martyr (d. 165) was the first, in his "Dialogue with Trypho", to place Eve and Mary in relationship to one another. His words are these: "He is born of the Virgin, so that the disobedience caused by the serpent might be destroyed in the same manner in which it originated. For Eve, an undefiled virgin, conceived the word of the serpent and brought forth disobedience and death. But the Virgin Mary, filled with faith and joy. . ." and so forth. The parallel is more than merely literary: the context in which Justin discusses the two women's relationship is his whole theology of redemption. He begins with primal disobedience destroyed by the very channel whereby it originated, the virgin birth being a new beginning in that it is continuous with the old creation and yet it fulfils and transcends it by bringing life in Christ. For Justin, disobedience and death are interlinked as are obedience and life—there is an inner connection between the ethical and physical aspects of our existence: to oppose the Creator is to oppose reality and become cut off from the source of life.

Mary being Virgin of Israel descended from Abraham, her vision of Gabriel is a furtherance of Gabriel's visitation of the prophet Daniel bringing in her faith and joy the beginnings of the good tidings (*evangelizomenou*). She has brought forth the God-Redeemer, Giver of life, as man among men; and she has done so by the active obedience that links her with Abraham, archetype of obedience. She it was in whom the Spirit dwelt, being holy in that what was born of her was holy. Did Justin then contrast the Virgin's holiness with the unholiness of Eve as the Fathers were later to do, in sexual

[13] Rev Dr John A. Ross Mackenzie, M.A., PH.D., is Dickinson Professor of Church History at Union Theological Seminary, Virginia, U.S.A. He holds degrees from Edinburgh and Lund, Sweden.

terms? He certainly treated sexuality as part of our fallen nature, more specifically connecting it to Eve's disobedient act. But Justin's view took in the idea that all conception is unto death in the nature of the life cycle; and that sexual climax is an ecstasy—literally a going out of self—which prefigures death as the final rite of passage: for Mary too there is an ecstasy, an enraptured self-forgetfulness and self-fulfilment of the ultimate surrender to God in her *fiat*, her sexual and spiritual ecstasy being united.

Irenaeus, the first biblical theologian able to use the NT canon in its completeness as regulative of Christian teaching, took gnostic soteriological speculation for his example. He paralleled the coming of Christ (a new phase of the divine *oikonomia*) to Adam's appearance, neither born of the seed of man but one from virgin soil and the other from Virgin mankind. In stressing the unity of Adam and Jesus, both wholly physical in body (in contrast to gnostic claims at the time), Irenaeus stresses the unity of God-Creator and God-Saviour. But Eve and Mary are in counter-balance, not parallel: "As the human race fell in bondage to death by means of a virgin, so it was saved by means of a virgin: the disobedience of a virgin was balanced in the opposite scale by the obedience of a virgin". Eve's temptation and Mary's annunciation are juxtaposed—the two angels, the two responses to God, the two effects. Irenaeus is fond of such diptychs: Adam restored in Christ, mortality absorbed in immortality, Eve restored in Mary. The Saviour did not become other than human, but recapitulated the process of creation by integrating himself with the human race.

Athanasius focused on Christ as God and man; for only God can save and only man shares our embodied existence: "the Word was made man in order that we might be made divine". This he asserted against Arius on one flank and Apollinarius on the other, both exclusivist of one another. About Mary he has a small amount to say. She has Adam's human nature, so Christ through his birth of her shares ours. Athanasius took the virgin birth as a sign of Christ's divine nature. By taking our flesh, born of the Virgin, Christ has destroyed the power of death and sin from within, mediating salvation in himself. Through our attachment to the Word we become immortal and incorruptible. But Mary's part in salvation is not forgotten in the liturgy of the Alexandrian Church, for she is at once daughter of grace and mother of grace: "By her prayers have mercy on us all, and save us for the sake of the holy Name, which we invoke". She is the sign of salvation: she is the new Eve giving birth to the new Adam, woman's contribution to the redemptive process.

The last paper on the last evening of the conference was given amid an aura of respect by the author of the latest major study of Mariology, a book which had been hurried through the press specifically to catch this conference. Fr John McHugh[14] spoke on "True Devotion to the Blessed Virgin". His theme was set by a pre-Conciliar remark of Hans Küng in 1961 that what stood in the way of reunion is often not theology but popular piety, "and on the Protestant side, the chief difficulty (it would be convenient but dishonest to ignore it) is Marian devotion". Differences of devotion dominate even parish customs within the one Church, and at a time of severe changes when all Christianity is under stress it may be thought better to leave well alone and not disturb the customs of worship that are evidently fruitful. At

[14] Rev John McHugh, S.T.D., L.S.S., is Lecturer in Biblical Studies at Ushaw College and in the University of Durham. On the occasion of the last International Conference in 1973 he gave the final lecture on Revelations 12, "The Woman clothed with the sun". At the first in 1971 he lectured on "The Blessed Virgin according to St John". He is the only person to have lectured on all three such occasions.

one parish "we find the statue and the Lady Altar, and a church porch filled with notices about novenas, sodalities and pilgrimages to Lourdes or Walsingham; on the other, an almost deafening silence, as if in protest: this is the reality, this is how Christians live, not as active apostles of ecumenism."

What then is "true devotion" to the Blessed Virgin? At the heart of the Catholic concept of Church stands the notion of "the communion of saints", taking in the sense of "the living community and fellowship of Christians". We may pray for one another or souls departed, they for us on earth. As Aquinas wrote of it, "Prayer for others proceeds from charity. Therefore the more perfect the charity of the saints in heaven, the more they pray for wayfarers, who can be assisted by their prayers: and the closer they are to God, the more efficacious are their prayers" (ST II-II.83.11). *A fortiori* we should pray then to the blessed Virgin, who as mother of the Lord is of all saints the most perfect in charity, in love for God and all his children; and so who beyond all prays for us still on our earthly pilgrimage—all whom Jesus loves being her children. Closest to God, her prayers are the most efficacious.

That is the context: what then is "true devotion" to her? It is a product of faith, proceeding from a deep, personal and intellectual conviction about God, and from dogmas solemnly taught by the Church. It is the sincere love and earnest commitment spontaneously arising and expressed in "religion" (liturgical prayer, societies to promote devotion, groups to study Mariology etc.). It presumes consciousness that Mary is not at the centre of the Christian faith, but derives her significance from the fact that she tells us something of that centre, devotion to her pointing beyond her and nourishing the love and worship of God, who has done great things in her. What then is "false devotion"? It springs from over enthusiasm in our home parishes, as often as not. The Vatican document *Marialis Cultus*, so authoritatively thorough in its treatment of Marian devotion and issued from Paul VI himself, warns us of some false devotions: in commending the prayer of the Rosary, the Pope warns against a merely mechanical reiteration of the words, and against a legalistic attitude towards it or an over-emphasis upon it. The Pope further warns us against devotional expression resting only in legend or sentiment; to preachers he says, "refrain as much from from falsehood by way of superlative as from narrow-mindedness". Marian piety should draw its inspiration especially from the bible—such phrases as "Tower of ivory" used in the litany of Loreto and lifted from the Song of Solomon show her truly as personification of the Church courted by Christ as a bride; but by contrast such phrases from the same litany as "Morning star", used in Revelation 22.16 as a messianic title, may be asking for trouble. Marian piety should be ecumenically sound, never misleading members of the Reformed Churches nor misrepresenting Catholic doctrine. Nevertheless there is always room for misunderstanding where various cultures converge: the title "Queen of Heaven" may mean too much or too little depending upon the sovereign rights of women in societies, Mary possibly being seen as of the same order as Christ the King. Gestures may mislead as much as words, and here the custom of candle lighting baffles members of the Reformed Churches —yet its intention is wholly good, that a person unable because of spent time or weak inclination to pray longer leaves the candle to be consumed as if his or her heart should melt in total submission. The more the candles or the longer the burn, the greater the fervour shown; and this often by inarticulate folk who turn not directly to their all-seeing Judge but to his mother as their advocate before him. Good as these devotional habits are, they should never distort the Church's liturgy—as when novenas or Rosary recitations are inserted into the Mass.

The basic principle of *Marialis Cultus* is that true devotion must proceed from solid doctrine, sound faith giving birth to appropriate cultural symbolism, attuned to the changing role of women in society. Mary, for instance, should not now be depicted as uncritically submissive as wife and mother. One reason why so many Christian nations have in the last hundred years become effectively pagan is that the Churches lost the allegiance of so many women because they lagged behind the civil authorities in granting equality of status to women. A reappraisal of Mary's role would put a different view of the Church before Christians and open-minded non-believers alike. An example of appropriate symbolism proceeding from solid doctrine occurs in the pages of Dante's *Paradiso*. The pilgrim is examined by Aquinas and a circle of theologians, then by three apostles on faith-hope-charity; then he is introduced at last by St Bernard to Mary; the meaning of Dante being that neither theology nor practice of virtue can bring the pilgrim to God's throne, but only contemplation (of which Bernard is the contemporary symbol). Even Bernard must step back at the task of introducing Dante to the vision of God. Only the feminine "not-self", Beatrice in her gentleness and loving compassion, is a fit guide for the common sinner: she is all that is perfect in Christian marriage, the "other half" whose best qualities become for a Christian a revelation of God. For Dante in his deficiency, Beatrice became the spotless bride of Christ . . . till the real Spouse of the Spirit appeared full of grace to outshine and replace her. At the threshold of the Holy of Holies, Dante finds it doctrinally necessary to bring the pilgrim to Mary—beyond all prayer, full of grace. Before her, every Beatrice (i.e. spouse or friend or intimate) pales as a reflection of God's glory. Mary alone is flawless, she alone can reflect the glory of God and his might among creatures: she is the last stage before the vision of God—she the fulness of the gift of grace, able after this our exile to show unto us the blessed fruit of her womb, Jesus.

A.J.S.

* * *

John McHugh THE MOTHER OF JESUS IN THE NEW TESTAMENT Darton Longman & Todd 1975 xlviii + 510p £10.

Anyone looking at this review will have his attention first arrested by the the price of this book. Ten pounds, even in these days of inflation, is a great deal of money. Is the book worth it? The brief answer is unequivocally yes. It is a work of extensive scholarship, some fifteen years of it, in which a Roman Catholic priest (he is a professor at Ushaw College, Durham) uses every bit of modern exegesis, reviews the work of other scholars, and has a good deal of originality in his conclusions. Scripture experts will no doubt assess this book by the accepted criteria of biblical scholarship, but this book is not only addressed to scholars.

It is also written for the masses of Christians of all denominations for whom Mary is such an important person in their faith and belief. Catholics in the past tended to see Mary in isolation from Christ and the Incarnation, and were prone to exaggerated and fringe spiritual practices which did not do justice to the mother of God or her son. This book puts Mary in perspective as a facilitating source of the Incarnation, without diminishing her greatness, indeed enhancing it and focusing on new aspects.

For a psychiatrist the role of Mary is of particular importance, in that Christ's personality must have been greatly influenced by her presence. Hence all the critical aspects of her life, her virginity, the presence or absence of real brothers and sisters of Christ, her original relationship with Joseph, assume special importance. Until recently all these topics were largely taboo subjects in the Catholic Church for fear of the dangers of biblical scholarship, the silence associated with sexual matters, and the threat to doctrinal teaching. Protestant scholars were not so inhibited and their scholarship was not only liberating academically but also tended to cast doubt on some fundamental beliefs about Mary.

This book is a convergence from two sides. No basic Catholic teaching is repudiated but a number of traditional views are approached afresh. Thus Fr McHugh thinks that Mary intended to marry Joseph, have children and a family until the Incarnational message altered her life style, a view that does justice to the precious gift of sexuality and that of virginity. The brother and relatives of Jesus are explained in a new way; they were according to the writer first cousins on his father's and not his mother's side. The contribution of St John's Gospel to Mary is richly developed.

Thus there is much to enlighten, and I am sure provoke, the scholar, whilst a new world is opened for the unsophisticated reader. It is I am sure a book that will bring Catholic, Protestant and Orthodox traditions closer and an important contribution to the most important light of ecumenism, a beacon in a world that is otherwise dark and confused by its loss of values, meaning and purpose.

J. DOMINIAN

Croxley Green,
Rickmansworth, Herts.

DAVID KNOWLES: BIBLIOGRAPHY, 1963-1974

NOTHING is ever perfect. To the Bibliography of the writings of Dom David Knowles published in the Autumn JOURNAL, p. 48-55, should be added at least the following in their due place—

1954 Article — "Le Régime de Gouvernement", *La Vie Spirituelle (Supplément)*, No 29, 15 Mai, 180-94.

1963 Review — C. J. Godfrey, "The Church in Anglo-Saxon England" in *Antiquity* XXXVII, 146, June, 147f.

1970 Review — Richard Winston, "Thomas Becket" in *Catholic Historical Review* LVI.2, July, 345f.

1975 Review — William A. Hinnebusch, OP, "The History of the Dominican Order: Vol 2, Intellectual & Cultural Life to 1500" in *Catholic Historical Review* — not traced.

BOOK REVIEWS

IN this issue, reviews have been arranged under headings in the following order: Jesus Christ; the Holy Spirit; Life, Sickness and Death; Brontë Literature; Liberal Catholic Letters; Some small books; York Studies; Art and Religion; General.

I. JESUS CHRIST

G. N. Stanton JESUS OF NAZARETH IN NEW TESTAMENT PREACHING CUP 1974 207p £5.50.

The purpose of this originally doctoral thesis is to challenge the form-critical assumption that the early Church and the gospels had no interest in producing a life of Jesus. In particular the author sets out to challenge the view that Luke is the first evangelist to have any biographical interest in Jesus. The striking thing is that he does not succeed in showing that Luke had any interest in Jesus' life (at least in Acts) and character at all. Of course the speeches contain the barest sketch of what Jesus did, but nothing like enough to show any genuine interest in biographical details. The striking fact remains that Acts does not seem to have any Christology or theory about Christ at all as a person; the author is interested only in the saving event of his death and resurrection, and mentions Jesus' history only enough to say who he was. He seems to have no interest in his personal significance, and casually mentions titles such as "servant" only as they come in his sources. Similarly, to say that Paul has "a rich character portrait of Jesus" (p. 109, 173) is a gross exaggeration. The paradox remains that Paul shows remarkably little interest in the ministry, life and sayings of the founder of Christianity; his primary interest too stems from the events of the death and resurrection. On pp. 93-94 the author argues that Paul must have been able to gather a great deal of information about Jesus, but the extraordinary fact is that he did not do so, or at least did not pass it on to his readers. Paul gives us no portrait of Jesus as a living, breathing person.

A comparison which is instructive for the gospels (but not for Acts or Epistles) is the chapter on ancient biographical writing. Stanton shows that development of character chronologically simply is not an ancient interest, but that ancient biographers aim to show their subject's character by showing his words and actions. This still does not justify us in saying that the gospels have any special biographical interest, but the author does point out that from them we know much more about Jesus than we would from Q or from the Gospel of Thomas, and a great deal more than we know from any source about the Teacher of Righteousness, the founder of the Qumran sect.

There is some very interesting detailed work on p. 40ff, in which Stanton shows how Luke deliberately separates Jesus off from his disciples, to make him stand out from them. But on the whole the book is not the best in the distinguished Society for New Testament Studies Monograph Series.

HENRY WANSBROUGH, O.S.B.

Ladislaus Boros THE COSMIC CHRIST Search Press 1975 94p £1.50.

"The Cosmic Christ" is the title of one of this series of articles originally published in a journal. The phrase is a way of describing the deepest experience of Christ which St Paul wrote about in his captivity letters. His conversion experience taught him that when he persecuted Christians he persecuted Christ. So he saw in each Christian one in whom Christ existed. The other chapters in this book deserve to be read slowly, meditatively, and then one comes on illuminating sentences as: "Jesus was silent. He listened. . . He created within himself a space where encounter with others could really take place."

Unlike some, Boros does not deplore the religion of youth today. Instead he sees positive virtues in a "a change towards a Christianity of decision". He sees youth as "seized by the person of Jesus today", because Jesus is good, authentic, original and sincere. Then, about prayer. Men often do not pray because they are running away from themselves, the barren emptiness of their souls. If a man simply waits for God silently, he is praying. Why go to confession? It is not just for selfish reasons, but above all for us to free our friends, the people we love, from the poisonous effects of our sinfulness.

Then the task of the theologian today is not to provide answers to questions, but to wrestle with the concepts and images he uses. His point of departure is the concrete situation in which man is placed. Such theology will express a note of great longing and dissatisfaction with life as it is. Let him beware! What may seem at first sight fine, certain and meaningful could be the outward appearance of evil.

The book is small, high priced, but repays careful reading.

GILBERT WHITFIELD, O.S.B.

Pierre Benoit JESUS AND THE GOSPEL (2) Darton, Longman and Todd 1974 185p £4.
Karl Rahner OPPORTUNITIES FOR FAITH SPCK 1974 vi + 229p £3.95.

Benoit's volume comprises articles published in *Exegese et Theologie* in 1961. They are therefore somewhat vintage although even dated Benoit is valuable. The first section deals with Pauline theology; the second with primitive Christianity, including Benoit's debate with Oscar Cullman. There have been developments in exegesis since Benoit penned these articles, especially in the area of the Petrine primacy and tradition. The book is in fact pre-Vatican II Catholic scholarship. For example in his essay on "groaning inwardly" (Rom 8.23) Benoit necessarily omits, because of the time in which he was writing, new insights into this passage catalyzed by recent discovery of the limitations of this planet in which the adopted sons of God seek completion of their sonship. Benoit's work is always rewarding, but the reader would do better by purchasing later writings of Benoit and his students.

Rahner's collection of brief sermons and occasional talks deals selectively with opportunities for implementing Christian faith in today's secular world. Here, too, there is nothing that Rahner has not said before and in depth elsewhere. The book apparently is published because it is by Rahner and not because it provides anything especially novel. Some of the pieces are marred by their 1960's context in which "secular" theology was Rahner's passing concern. Rahner is not concerned today with the *eclipse* of prayer and the experience of God but just the opposite. Therefore some of his essays provide more historical interest than current opportunities. His final chapter, however, on rethinking "Sunday observance" is helpful and deserves careful study by systematic theologians who can assist their moralist colleagues in confronting the current change in attitudes towards ecclesiastical legislation. It is not Sunday Mass as such which is the summit of Christian life but the paschal mystery which the Mass signifies and makes present and which is offered to men in other dimensions of life. Despite this final essay the reader is best advised to content himself with Rahner's later volumes of "Theological Investigations".

Bexhill, Sussex. EDWARD P. ECHLIN.

II. THE HOLY SPIRIT

John V. Taylor THE GO-BETWEEN GOD: THE HOLY SPIRIT AND THE CHRISTIAN MISSION SCM London 1972 246p £1.95.

Bishop John Taylor's book, "The Go-Between God", has been received so favourably that further praise seems superfluous. Nonetheless it is a pleasure to commend it to readers of the JOURNAL. The title refers, of course, to the Holy Spirit. By going between those who are separated, distinct, he is seen as binding them together, creating fellowship, causing communication and bestowing an awareness which opens eyes to see old sights afresh. This teaching is illustrated with a wealth of example. Furthermore, the Spirit is described as the Spirit of attentiveness, which many readers of the book may discover for themselves by reading it in the Spirit and finding its content come alive in a rare and challenging way.

And attentive reading is required in the more usual sense as well. For example, Jesus is presented as insisting upon choice, commitment, responsibility. "The one thing he seems to have condemned utterly was evasion of choice . . . Even Judas should do quickly whatever he chooses to do and be responsible" (p. 98). And this demand for choosing is explained as the way to freedom, a welcome emphasis indeed. Juxtaposed, however, is a picture of Jesus as free in an apparently different way, as independent "of all the ordinary pressures and claims which bind and buttress the individual in society", as "elusive and free" (p. 98). By contrast the Pharisees are now seen as the ones who require a choice between good and evil (p. 101). Gradually it becomes clear, perhaps contrary to initial expectations, that there is something more important than the choosing, namely, what conditions choice: Jesus was guided by the Spirit, the Pharisees by the Law. More vital than any particular decision is the overarching guidance of the Go-Between God. And through the influence of the Spirit a freedom is won which cannot be confined to the limited options available from the Law.

But the chapter I shall read again most often will be that on "The indwelling Spirit and the Humiliation of the Mission". Hard things are said there about the institutionalization of the Church which may provoke Catholics in particular to act as counsel for the defence. Some defence no doubt is in order and justifiable. The merit of the chapter lies in the disturbing question it must raise for any such advocate: does the strength of my case rest on my deadness to the Spirit? Such queries are raised constantly by this fine book.

English Martyrs' Presbytery,
Wallasey. RODERICK STRANGE.

Leon Joseph Cardinal Suenens A NEW PENTECOST? DLT 1975 239p £5.35, £2.50 pb.

Cardinal Suenens opens and concludes this book on a note of hope—hope grounded on the Holy Spirit. The early chapters are devoted to the Church and the role of the Holy Spirit within it. There is a seeming, and given human limitations, perhaps an unavoidable conflict between the institutional Church and the spiritual Church, between Canon Law and the law of the Gospel. The Council drew attention to the activity of the Holy Spirit whose charisms were so evident in the Church of the Acts. It called upon the faithful to be more attentive and open to the Holy Spirit. Cardinal Suenens sees the Holy Spirit active in the liturgical renewal and discusses the role of the Holy Spirit in the Eucharist and the sacraments of Baptism, Confirmation and anointing of the sick.

An important section of the book is devoted to the charismatic renewal in the Church; and having outlined the origins of the movement in the United States he discusses the implications and relevance of Baptism of the Spirit, charisms and speaking in tongues. He deals with hesitations concerning the relationship between faith and experience, with the problem of nominal and committed Christians. There is a chapter on the new insights into the communal aspects of Christianity which is illustrated by sections on the Focolarini and the Catholic Marriage Encounter. The chapter on the Holy Spirit and Ecumenism leads on to one on the Holy Spirit and Mary and a comparison of their similar role in the Church. The concluding chapter is an account of the Cardinal's own hope and confidence.

It is the pervasive powerful influence of the Holy Spirit which is the ground for hope and encouragement. This book is a call for greater openness to the working of the Holy Spirit, to deeper thinking about His role and activity within the Church, to a greater confidence in what the Spirit of God has the power to do in this our own age in the lives of each Christian for the building up of the Church.

It is very much a book for today.

EDMUND HATTON, O.S.B.

The author above, the Cardinal Archbishop of Malines-Brussels, has been awarded the Templeton Foundation Prize for progress in religion, valued at £40,000. An international panel, representing the principal faiths in the world, judged that the 71-year-old Cardinal had made an outstanding contribution in conveying to modern man the relevance of religion in an age of confusion and doubt; and had stimulated and promoted the need for personal renewal and reconciliation. Cardinal Suenens was particularly praised for his contribution to the reform of the structures of the Roman Catholic Church, and for his work promoting the "ministry of the laity".

He is the fourth winner since this prize was established by an American businessman in 1972: the others were Mother Teresa of Calcutta, Prior Roger Schütz of Taizé (cf. JOURNAL, *Summer, 1974, p. 121-2) and Dr Sarvepalli Radhakrishnan, former president of India, a Hindu philosopher (mentioned in the note on Dr Toynbee in these pages).*

III. LIFE, SICKNESS & DEATH

Jack Dominian CYCLES OF AFFIRMATION: PSYCHOLOGICAL ESSAYS IN CHRISTIAN LIVING DLT 1975 175p £2.50.

For hundreds of years, and with calamitous results during the last century, Christianity has fragmented our growth by insisting that reason and will are the highest human attributes. Dr Dominian wants us to understand ourselves as whole persons and passionately argues that only if every facet of our humanity is affirmed can our potential be fully realised. The behavioural sciences have exposed a layer of effective being which has to be incorporated into our growing self-awareness and reflected in our relationships with each other and with God. Physical and intellectual fulfilment must be sought but can never be as important as the gradual growth of an inner core of certainty about, and acceptance of, one's own identity, goodness and value; of one's capacity to love and be loved.

Such self-acceptance is nurtured when our needs meet with an appropriate response at each stage of development—in infancy, when the availability and comfort of mother communicate the first experience of being wanted, recognised and able to trust; through childhood acquisition of bodily and mental skills, acknowledged with encouragement and laying the foundations of separateness; to adolescence and independence by the positive furthering of initiative, freedom and acceptance of sexuality. Progress to maturity also includes learning to cope with anger and conflict, forgiveness and reconciliation, in a constantly growing sensitivity to personal integrity and the needs of others. Sufficiently self-possessed young adults can offer themselves to others in a variety of capacities, social,

political, married or single, but only in so far as any of these relationships are effectively mediated through love can fruitful communication occur.

Love, security, continuity and sympathy are the characteristics of any relationship in which we feel affirmed in our humanity. Affirmation is a basic human need whatever the chosen way of life—religious in community, the secular priesthood, or marriage (or the single lay state, alas! not referred to in this book). Dr Dominian spells out very clearly that only when religious communities and church authorities consciously and diligently identify and cherish human values—competence, autonomy, sexuality; and needs—for integrity, openness, lack of fear, will they truly reflect the image of God revealed by our growing knowledge of man. Christ will most effectively be brought back to the modern world through a renewal of the meaning of marriage—a "community of love" in which the spouses can be uniquely powerful affirming agents for each other because of the range and depth of their interaction.

Using the model of the child-parent relationship in its various stages Dr Dominian develops a highly persuasive psychology of prayer. Love is manifested through relationships—relationships depend on communication—we communicate with God through prayer—formally in public worship and the sacraments, "moments of special encounter". and privately in a moment to moment awareness of the sense of God. The child eventually forges a separate identity and relates to parents on a basis of personal equality and freedom in a context of continuing love. Christ the Son has a relationship of complete equality with the Father and each of us approaches the Father in and through Christ. It is precisely by modelling ourselves on Christ that we will achieve the wholeness, the fullest possible self-acceptance and sense of purpose which will enable us to face even death with some of his equanimity and to negotiate grief for our beloved dead, secure in the knowledge that our relationships will continue in heaven where love is perfect and immortal.

The ideal of a fully human personality is most felicitously based on the scriptural Christ particularly as portrayed by St John. Christ with an unequivocal sense of His unchanging and continuing identity: "I tell you most solemnly, before Abraham ever was, I am"; as a beloved Son, constantly affirmed by His approving Father: "This is my beloved Son in whom I am well pleased"; with an overwhelming capacity to love and be loved: "Love one another just as I have loved you"; totally available in the Eucharist.

Not that Dr Dominian describes an ideal and allows us to make of it what we will. He is severely practical in his suggestions for translating love, "the most potent word in the Christian—or indeed any other—vocabulary and the most difficult experience to realise", into action in family, school, parish and community.

There are repetitions, inevitable in a collection of essays written at various times for different audiences, and sometimes the literary style is prolix, but it is a stunningly good book and much of its attraction lies in the fact that we can personally test the validity of the author's viewpoint by checking it against our relational experiences. Combining his clinical observations with his strong faith Dr Dominian has illuminated the reality of Christian living; by following his "light kindled from the gospel" we of the Church could communicate to the world "the vibrant exhilarating existence of its Bridegroom".

CMAC Leeds Centre,
Leeds 8.

EILEEN C. SIKORSKA.

Horst E. Richter THE FAMILY AS PATIENT A Condor Book, Souvenir Press 1975 227p £3.50.

It has long been recognised by different schools of psychology that the self is the meeting place of all personal relationships. The way to discover and develop our identity is through responding to others. Yet it has taken some time to draw the necessary conclusions from this basic truth as far as psychotherapy is concerned. For many decades the therapist's approach was centred on the individual, following the model set by somatic medicine. The patient's relatives were left standing in the wings as subsidiary personages.

The first departure from this exclusively individual approach took place in the treatment of marital conflict. In this country the Institute of Marital Studies (which is attached to the Tavistock Institute of Human Relations) largely pioneered the concept of making the marital relationship the focus for case work. The training of counsellors by the National Marriage Guidance Council and the Catholic Marriage Advisory Council concentrates on marital interaction as the main basis of remedial work. From there it was only a short, logical step to extend the focus of attention to family interaction and family therapy. Considerable progress has been made in this area during recent years, mainly in the USA and European countries.

Dr Richter's book comes at the right time and should help towards greater understanding of the origin, nature and treatment of marital and family conflicts. The author is Director of the Psychosomatic Clinic at the University of Giessen in West Germany and speaks with the authority of intimate knowledge gained in years of clinical work. He sets out to describe and classify conflicts in which the family group as a whole is involved and thus becomes the patient. In such a situation individual therapy will not get to the root of the problem. Richter distinguishes between two main types of disturbed family. In what he calls Family Symptom Neuroses a division takes place within the group, one member becoming the scapegoat, the whipping boy, the outsider, who is important to the others as the isolated symptom bearer of a collective malaise. The second group he classifies as Family Character Neuroses where the family is held together by creating an insane world for itself. An unconscious script dominates the behaviour and interaction of the family members. Richter sums up three expressions of Family Character Neuroses: the anxiety-neurotic family which denies its problems, shuts itself off the outside world and lives in a claustrophobic kind of sanatorium; the paranoid family which transforms unbearable reality into an illusory system, resembling a fortress against a world perceived as hostile; and, finally, the hysterical family which forms an ensemble and gives stage performances in a constant effort to convince itself and its neighbours that their theatre is the true world.

The author illustrates his point with detailed case histories throughout and is careful to limit family therapy to cases where the whole group is affected by an inner conflict instead of an individual. Whereas individual therapy remains the valid instrument for dealing with personal conflicts, it has often come to grief within a sick family, "because the patient's family were secretly and successfully allied not with the therapist against the neurosis but with the neurosis of the relative against the therapist". Family treatment as a relatively new approach is not confined to a single method. Its complexity requires radical rethinking and reorientation. Whether one therapist can cope adequately with the dynamics of a sick family is arguable. Family treatment with two or more therapists may become the rule and there must be enough flexibility of method to fit the widely differing constellautions. The various members of a family may be treated in collective sessions, in separate sessions but with the same therapist, or with different therapists who work closely together.

Dr Richter's book is written with great clarity and a commendable absence of professional jargon. It offers new insights not only to doctors, psychotherapists and social workers but equally to lay readers who wish to gain greater understanding of their own personal relationships and human interaction as a whole.

National Marriage Guidance Council. ANTHONY MANN.

Erna Furman A CHILD'S PARENT DIES: STUDIES IN CHILDHOOD BEREAVEMENT Yale University Press 1974 316p $15/£7.50.

This is a specialized study by a group of child-analysts at the Cleveland Centre for Research in Child Development (under the direction of Erna Furman) of twenty-three children who lost a parent through death. Divorce and desertion are deliberately excluded. Only a parent's death and the differing ways in which each child struggles with the various internal and external forces affecting their means of coming to terms with their loss are considered. Although it is written for specialists—psychoanalysts, child-guidance workers and social-science students—it has a general interest for those whose work brings them into contact with children—teachers, parents or priests. Twenty-two of the children studied were not referred for treatment specifically because of the death of a parent but for some more obvious symptom of disturbance such as amnesia, learning problems, difficulties in social relations all relating back to some other factor in the patient's life. With eight of the children the parent died unexpectedly during the course of treatment. This might appear to mean that by studying already disturbed children the report as a whole will have less significance for readers interested in the "average", "normal" child from a stable family who is suddenly bereaved. On closer scrutiny, however, it is obvious that the scope, depth and thoroughness of the study outweighs one's first reservations. Easy answers are not looked for and conclusions are re-inforced by clinical evidence. Evidence taken over a number of years is sifted by the same team of workers talking to each other and reporting their findings within the same terms of reference.

It should be admitted that there is a small difficulty for the English reader who agrees with Churchill that we and the Americans are divided by the same language. American social scientists, in particular, seem intent on the annihilation of the mother-tongue. Words like cathexis, or decathexis or hypercathexis or hypercathect make the layman reach for the dictionary and an aspirin. Even when "translated" they are a source of irritation because of their inelegance and frequent use. But having mastered these (and

ignoring the errors overlooked by the proof-readers) the underlying message of the book about the process of mourning and how to try to help ourselves and our children is worth the perseverance. The great strength of the Cleveland Centre workers is their respect for the feelings and facts of each individual's personal situation. To help anyone facing the death of a loved one, one must be fully aware of the narrow limits of helpfulness and the unique impact of every death on the mourner. Generalization of ways to help is just not possible apart from the obvious overall desire to give support. It is shown by these studies how the chronological age and developmental stage which the child had reached when the death occurred was of great significance. It is of vital importance for the bereaved to be able to express their feelings and admit their grief both to themselves and others and this, of course, is not always possible for the younger child who will need loving help in direct or indirect ways to let the process of mourning run its full course. The very intensity of a child's feelings are sometimes impossible for him to express. One father described his 3½ year old son some months after his mother's sudden death. "Bobby is still the saddest human being I've ever seen. He is the sadder because he does not cry and wail, but because it fills all of him. His face is drawn, and his eyes are so deep and dark. It hurts even to know how sad he is." The father knew that this silent sadness encloses the strongest pain. Some parents inhibit their child's mourning by being unable to mourn themselves. They are too afraid to admit to their grief and the intensity oi the child's feelings represents a threat to their adult defences.

This contrasts paradoxically but authentically with C. S. Lewis who wrote on the death of his wife "I cannot talk to the children about her. The moment I try there appears on their faces neither grief nor love, nor fear, nor pity but the most fatal of all non-conductors, embarrassment. They look as if I were committing an indecency. They are longing for me to stop. I felt just the same after my own mother's death when my father mentioned her. I can't blame them. It's the way boys are." ("A Grief Observed", 1961.)

There would be, it seems, an in-built barrier obscuring the topic of death with defensive reactions between parent and child, and the individual and the outside world. What Freud could say in 1915 still applies: "Should we not confess that in our civilized attitude towards death we are once again living psychologically beyond our means and should we not rather turn back and recognize the truth? Would it not be better to give death the place in reality and in our thoughts which is its due, and to give a little more prominence to the unconscious attitude towards death which we have hitherto so carefully suppressed." ("Mourning & Melancholy"). Here perhaps is the seed of the idea that has become almost a cliché, that the Victorian taboo and fear of sex has become in the twentieth century the taboo of death. The two are not unconnected, as C. S. Wahl points out: "Clinical experience abundantly proves that children have an insatiable curiosity not only about 'where people come from' but also 'where people go to'. In his efforts to find an answer to this conundrum he is met today, as his question about sexuality would have been met in the 1890's with evasion and subterfuge." ("The Fear of Death", Bulletin of the Menniger Clinic XXII, 1958).

Of the twenty-three children studied for this report Erna Furman selects ten to use with greater detail to illustrate chapters on the definition of grief and mourning; the process of mourning; differences between adults and children regarding object-loss and mourning; different effects on personality development depending on the child's age; and observations on depression and apathy. The last chapter of some hundred pages is a wide-ranging and careful appraisal of relevant literature relating the work to other studies of mourning. Many views were found to be at variance with their own or just plainly inadequate in depth of understanding. In a warm recommendation, in her Foreword, Ann Freud implies that this may well be regarded in the future as the standard work on the question of childhood bereavement..

The Croft, Kirkby Wharfe, Tadcaster, York.

MARGARET M. MOORHOUSE.

Cf. also Lily Pincus, "Death & the Family: the Importance of Mourning", Faber, 1976. £4.50.

IV. BRONTE LITERATURE

Elizabeth Gaskell THE LIFE OF CHARLOTTE BRONTE ed. and intro. by Alan Shelston Penguin 1975 623p 95 pence.

Charlotte Brontë and Mrs Gaskell had come to know one another, if not well, at least with the warmth of fellowship as writers in the last five years of Charlotte's life, her late thirties, before 1855. Weeks after she died, Charlotte's father, the parson of Haworth, asked Mrs Gaskell to compose a memoir of his daughter; and this appeared in 1857, very soon becoming one of the celebrated biographies in the English language. Its style, its

sympathy, its sureness raised it to such a standing. Its author, with "Mary Barton" and "Ruth" behind her, was the right person to handle the privation that was Charlotte's life —what Mrs Gaskell described as "her wild, sad life and the beautiful character which grew out of it", and again, "such a terrible life [borne] with a brave and faithful heart".

And yet in her first edition (reproduced here) Mrs Gaskell was over-prudent; and what remained of candour in it provoked such a Victorian storm that the third edition of the same year ("revised and corrected") watered down her first dilutions. What Mrs Gaskell suppressed most significantly from the outset was the true nature of Charlotte's experience in Belgium, where as tutor and school ma'am in the Pensionnat Heger, she fell in love with M. Heger and found herself isolated and then expelled by Mme Heger; and then ignored by M. Heger when she attempted to write to him salving her wounded heart. Mrs Gaskell was happy to recount the similar infatuation of Branwell Brontë as tutor in the Robinson family—"he died, his pockets filled with her letters" (this being modified under duress in the third edition): but she put down to religious differences Charlotte's dismissal from the Brussels household and she simply skirted Anne's love for her father's curate, William Weightman.

In preparing her memoir Mrs Gaskell visited the Heger family in Brussels: the wife refused to see her but the husband was forthcoming, showing Mrs Gaskell the four love letters Charlotte had written him. Central as this experience must have been to Charlotte's life, it goes unrecorded in Mrs Gaskell's "Life"; and it is left to Winifred Gérin, in her 1967 biography sub-titled "The Evolution of a Genius", to give the fullest account so far of the tense period at the Brussels school, the overcharged and despairing love letters being brought into their proper place. These letters were despatched to the waste paper basket by Heger, recovered by his wife (Why? "For evidence", Miss Gérin judges), and given to the British Museum by their son in 1913. They are poignant evidence of the experience that found its way into the pages of "The Professor", "Jane Eyre", "Shirley" and "Villette", the experience of a reluctant recluse.

A.J.S.

Margot Peters UNQUIET SOUL: A BIOGRAPHY OF CHARLOTTE BRONTE Hodder and Stoughton 1975 xv + 460p £5.95.

It must be said at the start that this book doesn't contain any significant new factual information about Charlotte Brontë's life. Finifred Gérin's biography (1967) remains the definitive work, if one is interested in meticulous scholarship and a scrupulously impartial presentation of people and events. But this does not mean that Dr Peter's book is not well worth reading

She is one of those biographers who uses the facts as stimuli for the play of her creative imaginative insight, so that her work occupies that fascinating if hazardous borderline between biography and the novel. The dangers of this approach can be seen in her treatment of Charlotte's two chief correspondents, Ellen Nussey and Mary Taylor. Thanks to authorial comment, they come to life as they haven't in previous biographies. Yet one has the uneasy feeling that they live as characters in a not very subtle drama, their antithetical qualities heightened for the purpose of dramatic contrast: Ellen the gentle, pious, conservative with her background in the rural squirearchy; Mary the intelligent, dynamic, radical rooted in the industrial revolution. One suspects that the creative process here must have involved serious oversimplification.

Where the book is most valuable is in its presentation of the paradoxical fact that Charlotte, the rebellious feminist, was never fully conscious of the extent to which her longings and strivings towards self-fulfilment, so omnipresent in her novels and letters, contradicts the rigidly inculcated submission to the duties and decencies of her parsonage upbringing. This explains why she was deeply hurt and angered when women of her own class and background denounced her novels as "indelicate and unladylike". Though Dr Peters is herself passionately committed to the feminist cause and so handles rather roughly what she sees as the male chauvinism of the older generation in Haworth Parsonage, she stresses more strongly than previous biographers just how difficult and censorious Charlotte could be as a result of this inadequate self-awareness. It appears especially in the account of her quarrel with Harriet Martineau when the latter noted, I think quite correctly, the extent to which a passionate sexuality pervades "Villette". These insights of Dr Peters make one return to the novels with a new understanding of why in spite of their power they are flawed by strange inconsistencies in Charlotte's attitude at once submissive and rebellious towards her heroes. They also explain why the heroine who rebelliously struggles against her own oppressors is yet always ready with a censorious comment on others who fail to conform to her very rigidly Victorian Protestant standard of sincerity, industry, seriousness and devotion to duty.

I think the book's chief weakness is its failure to deal adequately with the part played by religion in Charlotte Brontë's life and thought, but it does succeed in giving one a new understanding of her as a vital, suffering person, not likeable, but finally disarming criticism by the sheer heroism of her determination to have life more abundantly.

D. M. GRIFFITHS.
"Daleside",
Ampleforth.

Elizabeth Hardwick SEDUCTION & BETRAYAL: WOMEN & LITERATURE Weidenfeld & Nicolson 1974 208p £3.95.

The author is a writer and editor, a literary woman living in New York City. With an epigrammatic grace and independent judgment she has produced a book of some originality. It portrays women on both sides of literature (the writing and the writ) alive and caught in the circumstances of their own nature. Her intention is to catch fleeting life as it reveals itself in the complex, demanding, never satisfactory arrangements that women make with men—here usually men of letters. We are treated to Dorothy Wordsworth, who lived for her William: "Her dependency was so greatly loved and so desperately clung to that she could not risk anything except the description of the scenery in which it was lived." We are treated to Jane Carlyle, who lived for her Thomas, and from him was made to feel deeply undervalued, put-upon and refused the consolations of a grateful husband. We are treated to three Ibsen women: Nora, who freed herself from the estate of womanhood, to what?; Hedda, who is contemptuous of the woman's estate and refuses the role; Rebecca, who in grasping her man destroyed him. Back to reality, we are shown Zelda Fitzgerald's undoubted literary gifts being deliberately smothered by a husband who thought that one Fitzgerald was enough for a household, to the ultimate cost of her sanity; and then shown Sylvia Plath, author and heroine alike, a suicide left on-stage as the curtain falls, sacrificed to her own plot; and then shown Virginia Woolf, overcome by the complexity of her androgyny, drowning herself for fear of further life-wrecking madness. The title essay at the end, wide ranging in literature, offers the sad thought that biology is destiny only for girls. What emerges is the *lacrimae rerum* of woman's estate.

Nowhere does it emerge more so than in the opening essay on the Brontë sisters, the best in the book. Father and son were failed writers, one a recluse and the other a drunk, who provided the evidence of violence of character for Emily's book. The girls were "beaten down by a steady experience of the catastrophic", beginning with the early deaths of their mother and two elder sisters. Penniless and intellectual as they were (a lethal combination for the nineteenth century) they suffered alternately from ambition and sexual fantasy, loneliness and melancholy. Helpless as they were unless they were taken up in marriage, their condition was judged dishonourable and their efforts to overcome it contemptuous. Their way was open only to be governesses or lady's companions, but the one brought emotional isolation in a family, the other slavery to the caprice and idleness of old age. A governess was at once clever and unprotected in the houses of the well-to-do, both characteristics causing family resentment. If she was moved to love, she was equally moved to a sense of its dreadful inappropriateness and indeed uselessness, for the object of such love was not available. She was driven to endure emotional privation. Thus it was with Charlotte, who, like her brother Branwell, did fall in love and was expelled from a household; and with Anne, whose love for one of her father's curates had to remain a silent suffering. Thus it was with the characters in their books. All such women, because of the power of their gifts, intelligence and sympathy (the power of pity), were condemned —if the were not called to marriage—to lives of hidden desperation characterised by unwanted precarious independence. They were scarred by loneliness. It is in fact a state central to the human condition.

ALBERIC STACPOOLE, O.S.B.

V. LIBERAL CATHOLIC LETTERS

edd. JOSEF L. ALTHOLZ, DAMIAN MCELRATH and JAMES C. HOLLAND The Correspondence of Lord Acton and Richard Simpson Vol III. Cambridge University Press 1975 viii & 369p £14.00.

This third, final and bulkiest volume of the correspondence between Lord Acton and Richard Simpson contains 328 letters covering the period from July 1862 until Simpson's death in 1876, over three-fifths of them dating from the years of Acton's editorship of *The Rambler*'s successor, *The Home and Foreign Review*, until the latter's suppression in April 1864. For the last period the correspondence slackens, but it accelerates when the publication of other periodicals is under discussion, or respecting such concerns as Acton's candidacies for Parliament, Simpson's own researches and the Vatican decrees controversy in 1874. The editors are satisfied that the surviving correspondence is now complete, so

that, as they say, "the ghost of Gasquet may be at last laid to rest" (the cardinal's *Lord Acton and his Circle* having contained none of the Acton-Simpson correspondence between March 1864 and January 1874). As it happens further researches by Professor Holland after the first draft of the edited correspondence had been made brought to light some twenty hitherto unknown letters in the Shropshire County Council Archives at Shrewsbury. These are included as an addition, along with two other letters from the period covered by Volume II and that from Mrs Simpson to Acton announcing her husband's death. The editing in this volume is of the same high standard as in its predecessors.

Needless to say, much of this correspondence is of very limited interest except to a reader with a specialist knowledge of the circumstances which elicited it, but there are occasional letters—chiefly from Simpson, who was both more outspoken and less ponderous in style than his friend—which are lively enough. This, for example, on Pio Nono: "He is generally considered a weak-minded old man, fond of flattery, readily believing what his sycophants tell him, and turning a deaf ear to disagreeable informants . . . In addition he is a devot, and a fanatic. And his fanaticism takes a turn typical in this age. The characteristic of the age (theologically) is ignorance. This leads to the explicit denial of the direct and immediately use of truth in doctrine. Protestants deny it explicitly, and sum up all religion in sentiment and action. Ultramontanes deny it implicitly, and make dogmas not an illumination for the intellect, but a charm or a spell to give greater efficacy to prayer." Or on Newman, whose "state of mind is to me utterly unknown. He has said that he accepted the opinion of Papal infallibility as an opinion; he has also expressed the deepest disgust at the fraud and tyranny of those who would force on the definition . . . But his language is effusive in its exaltation of the Pope's authority and his own submissiveness, intellectually and practically. What his state of mind is now I cannot tell you—and no one else can tell you either, probably". Or, again, on Manning: ". . . an ambitious man, cock-sure of his own practical wisdom and infallibility, who sees that his only chance of action and influence is, to hook himself on to Rome as a satellite, and be carried up the hill by borrowed force. At bottom he has the modern disdain of dogma as a matter to be understood." All this uninhibited mind-seaking comes from one letter alone (12 August 1870). Indeed the more one learns of Simpson the more one appreciates the range of his knowledge and the sharpness alike of his insight and his tongue. Perhaps it was as well for him that his married state debarred him from the Catholic priesthood.

Department of Religious Studies, BERNARD M. G. REARDON
University of Newcastle upon Tyne.

Volume I was reviewed in the JOURNAL, *Summer* 1971, *p.* 106-7; *Volume II was reviewed in a review article entitled "Richard Simpson and English Liberal Catholicism",* JOURNAL, *Spring*, 1974, *p.* 9-16, *both by this reviewer.*

THE LETTERS AND DIARIES OF JOHN HENRY NEWMAN Volumes XXVII and XXVIII Edited by Charles Stephen Dessain and Thomas Gornall, S.J., Clarendon Press: Oxford University Press, 1975 xix & 456p; xvii & 478p; £15 (each).

The two latest volumes of Newman's Letters and Diaries to be published by the Clarendon Press at Oxford have been edited by Fathers Sttephen Dessain and Thomas Gornall with their customary skill. They cover the years from 1874 to 1878 and so include the correspondence relating to the Gladstone controversy over papal infallibility. On this question readers of the JOURNAL might be particularly interested to notice two of Newman's long letters to Isy Froude. The first, dated 24 April 1875, explained his view of the way in which the Pope can be said to have exercised the gift of infallibility throughout the history of the Church; and the second, on 28 July, emphasised the contribution of the Christian people to this process. There are additions to what he had said previously. Otherwise it is interesting to observe the consistency with which Newman handled the issue. His letters at this time echo those he had been writing during the Council and immediately after it. They show that the "Letter to the Duke of Norfolk" merely allowed him to make public the line he had taken from the start. As this matter has been treated quite fully in these pages recently (see JOURNAL LXXX, Spring 1975, pp. 61-70), it need not be repeated now. Instead our attention can be turned elsewhere.

When Anne Mozley published a two volume edition of Newman's Anglican Letters in 1891, she placed at the head of her selection his remark that "the true life of a man is in his letters". Anyone who settles to read these present two volumes will discover the accuracy of that observation. Apart from the Gladstone controversy and the Honorary Fellowship at Trinity which Newman received in 1878, these five years were for him very quiet and private. Nonetheless a full and rounded personality emerges from the letters of that time far more effectively than from any biography. There are the letters of the professional writer discussing his work with his publisher; there are administrative letters

and scholarly letters, particularly those to Copeland, his former Anglican curate in 1877; there are letters answering queries from a wide range of people, some unknown; and there are letters to friends, some just with news, some serious, some comic. These letters to friends deserve more careful inspection.

Robin Selby's recent book on Newman and the principle of reserve (see JOURNAL LXXX, Autumn 1975, pp. 22-22) showed that reserve was a definite part of Newman's shy character. Yet, however reserved Newman may have been, he loved his friends dearly. Indeed, as Selby recognised, Newman combined his desire for solitude and his love for his friends in a rare way. J. M. Capes once told him that he regarded this combination in him "as indicating a completeness of character which ordinary observers have not attributed to you". And certainly the degree to which Newman treasured his friendships is apparent throughout these letters. Often it is implied rather than stated. However, at times he is explicit as well. For example he told Catherine Froude "that all through my life God has mercifully given me good friends, and that I never know how to be grateful enough to Him for so precious a gift" (XXVIII, p. 86). And there is a letter to Lord Emly, written on Boxing Day 1876, in which he recalls the devotion he has received from a number of his special friends (XXVIII, p. 151). Such claims raise the question whether Newman was really the "outsider" which the Editor suggested in an earlier JOURNAL (Autumn 1975, p. 22). His reverence for his friends and for God, a consequence of his reserve, was combined with a deep awareness of presence. Might not that combination create precisely the stillness which is needed most for penetrating to the very heart of the truth? So often in these matters the positive grasping proves illusory.

One other letter deserves special mention, for it helps to correct the judgment that Newman was a sad, lugubrious figure. Some portraits have given that impression and portraits can be very influential on succeeding generations. So it is of special interest to find Newman writing to an unknown correspondent about the portrait of him by William Thomas Roden. His friends were agreed that it was based on a mistaken theory of his sorrow and disappointment. Newman remarked: "If you saw me and talked with me you never would consider me sad or distressed" (XXVII, p. 199). Other letters bear him out. He scribbled a note to Isy Froude in lieu of the longer letter she deserved, so that "you may not think of me for certain a stick or a stone—" (XXVIII, p. 179). And then again he ended a letter to Willis Nevins magnificently with a crisp paragraph: "As to the argument 'The Church *must* be one, because God could not make an imperfect work', I never met with it, and it seems to be a very absurd one" (XXVII, p. 39). The Oriel Common Room of the 1820's would have loved that.

English Martyrs' Presbytery, Wallasey.

RODERICK STRANGE

VI. SOME SMALL BOOKS

John Coventry CHRISTIAN TRUTH, DLT 1975 vi + 104p £1.60.

Fr Coventry here builds on his earlier writings on "fundamental" Christian theology, especially *The Theology of Faith* (Theology Today Series Mercier). All the topics touched upon in this brief book are current—faith in Christ, including Fr Coventry's insights into the relationship between faith and doctrines; revelation in the Old Testament; its fulfilment or "filling up" in the New; the social dimension to faith; scripture and traditttion; and some cognate questions concerning teaching office in the Catholic Church and in the entire Christian communion.

The author has many stimulating contributions of his own to make to these important topics, and he mediates important insights of other theologians from different cultures. It is therefore a useful little book which provides food for thought on each page.

But this is not a book for the tyro. He discusses questions that only persons reasonably well read in contemporary theology will grasp. In fact he may attempt to cover too much ground in so short a space; for there are occasional gaps in his exposition and the style is at times almost shorthand. If Fr Coventry pursues these topics in the future he will be making a valuable contribution not only to the theology of faith but to a truly ecumenical biblical theology.

Bexhill, Sussex.

EDWARD P. ECHLIN

Michael Day, Cong Orat CHRISTIAN CONSCIOUSNESS: REFLECTIONS ON EXISTENCE IN CHRIST Anthony Clarke 1975 123p £1.

This small book by a Birmingham Oratorian is barely more than a pamphlet. It is however very economically written, with a clarity that suggests long and fruitful thought. It is taken in two parts, roughly philosophical and theological: the first concerning the processes of reflective consciousness, and the second Christian consciousness and communion. It begins by dissecting the implications of consciousness—of existence, of subsistence, of self subsistence (i.e. consciousness of self as a unique subsistence, source of responsible initiative), of self-giving subsistence (i.e. as a subject present to myself and capable of self love), of Absolute self-giving subsistence (i.e. self love as participation in the Absolute Self which is the source of self, more loved than self). In this language, God is Absolute Self-giving Subsistence.

Consciousness breeds love and then communion, and that is the highest awareness of reality: "to be created for love and not to love atall is a tragedy, [for] as an unloving person I am exiled from the ultimate dimension of reality". Consciousness also brings responsibility—moral, intellectual and social: ordered to the Creator, we are ordered to creation which reveals his presence and we are responsibly involved in the genesis of the created world. Willing to reflect (to know) and to cooperate (to love), we respond to Christ revealing himself in his Church, to the Father revealing himself in the risen Christ, to Christ revealing the mystery of the Trinity. Our communion is with the risen Lord as Source of self, and with one another as manifestations of Christ—that is the implication of mutual love in Christ. Our responsibility in Christ is in the perfecting of creation, in freedom and suffering.

Fr Day ends with an account of the witness of the Christian life, of the contemplative life and of consecrated virginity; with an epilogue on Christian consciousness and the Eucharist: "He who consecrates me in the Eucharist calls me to work with him and all his members in the gradual consecration of creation as the milieu of our deepening fellowship in the communion of saints." It is all done with admirable economy.

R.E.

D. Howell-Thomas MUTUAL UNDERSTANDING: THE SOCIAL SERVICES AND CHRISTIAN BELIEF London, Church Information Office 1974 118p £1.25.

This essay attempts to explain the social services to the Church, and vice-versa, showing the common ground which exists between the two.

The book is divided into three parts. The first is an account of the development of the social services and the social security system. The second describes the Church of England and the essence of Christian belief. The mutual understanding which exists or could exist between the two 'bodies' forms the conclusion to the essay.

The gist of the author's argument is this: both the Church and the social services have recently been developing a new understanding of man—of what it is to be fully human. The Church is beginning to reaffirm that Christianity is not about institutions, but about loving relationships between people—with everyone, not just the Christian community; this should be the hallmark of the Christian. The social services are now realising that people should not be categorised according to their problems and needs; rather, social services should be encouraging the formation of relationships of giving and receiving, in the context of a 'community'. Hence the divisions between the Church and the social services are artificial, for they should both be trying to help people to reach their full potential.

This essay does not go far enough in exploring the relationship between Christianity and social work. Judging by the sources quoted, and reading between the lines, this book tries to show the common ground between certain modern theological trends and selected aspects of 'community' and 'fringe' social work. Inevitably therefore Miss Howell-Thomas omits a discussion of certain aspects of this relationship. The main omission is on a practical level. For instance, to the family of six living in one room, to the wife badly beaten by her husband, to those living in real financial poverty, what has Christianity to offer? And what is the place of Christian faith to a social worker trying to 'help' these people?

The theoretical common ground, the framework of this essay, has its own validity, for Christians and social workers could not live out their lives without their ideals. Yet the practical common ground between Christianity and the social services cannot be ignored, for neither would realise their aims if they were not continually worked out in practice—in everyday, 'down-to-earth', concrete ways.

8 Bicknell Road, London S.E.5.

DOMINIQUE DUBOIS

ed Edward Malatesta SJ THE RELIGIOUS EXPERIENCE SERIES Anthony Clarke Books 1974
Yves Raguin SJ HOW TO PRAY TODAY 60p 65.

Edouard Cothenet et al. IMITATING CHRIST 122p £1.20.
Irénée Noyle SS et al. JESUS IN CHRISTIAN DEVOTION AND CONTEMPLATION 116p £1.20.
Joseph Goetz SJ et al. A CHRISTIAN ANTHROPOLOGY 92p £1.10.

All these four volumes in a new series of books on the spiritual life are translations of original works in French, three of them being collections of articles from the *Dictionnaire*

de Spiritualité (Paris, Beauchesne, 1969 & 1971). Fr Raguin's book on prayer is a very successful attempt "to give a real answer to the needs of so many people who no longer know how to pray". It is divided into three sections: the basis of prayer—a methodology of prayer and a section on the fullness or fruit of prayer. It is eminently practical and clear, written in language which is happily free of current theological jargon.

The other volumes listed above are a series of rather technical articles from the *Dictionnaire*. Fr Malatesta has done a great service in bringing these articles together under a variety of themes. They are very detailed and informative. One disappointment with the series: the binding of these books is not robust enough to withstand reasonably heavy use.

C.G.L.

Yves Raguin SJ PATHS TO CONTEMPLATION 1975 154p £1.50.
Yves Raguin SJ CELIBACY FOR OUR TIMES 1975 120p £1.20.

Two further books in the Religious Experience Series (Anthony Clarke Books), both of them originally published in French and now happily available in English. In his 'Paths to Contemplation' Fr Raguin follows on from his earlier work in the series, 'How to Pray'. As the author says in his introduction, the book is not 'a treatise; instead it is a path cut through the thickets of theories and methods and deliberately made wide to meet the demands of freedom of spirit'. It is a book set out in short, inter-connected chapters, the first part of which deals with the spiritual journey into contemplation, and the latter, with more general questions. The presentation is clear and gives much food for thought, although, naturally, it is a book of technique rather than matter for prayer itself.

The second of Fr Raguin's new books sets about the delicate problem of celibacy. Again, his style is direct and systematic. Much of the argument will be familiar to celibate readers, although where he broaches on the question of friendship and love he does so with an unusual delicacy and wisdom which can only be the fruit of experience and prayer. It perhaps should be said that he has gone over this same ground in a more penetrating way in his admirable article published in the summer supplement to *The Way* (No 19, 1973). The subject is of great concern in religious life today, and a more worthy treatment of it would be hard to find. A slightly more 'earthy' discussion of the same subject can be found in 'Sisters Today', October 1974, written by Dom Matthias Neuman.

GEOFFREY LYNCH, O.S.B.

VII. YORK STUDIES

Stephen Allott ALCUIN OF YORK: HIS LIFE AND LETTERS Ebor Press, York 1974 174p £2.70.

The subtitle is misleading since the work contains nothing of what might be called a systematic biography, and, certainly, there is no imaginative reconstruction. The book comprises brief introductory notes on the condition of the times and the editor's sources, followed by the main body of the correspondence: 105 letters, more or less edited, out of a possible 245, linked together, usually tenuously, by narrative. Each of the letters is dated, and one is able, with the help of a chronological table provided, to trace the main details of Alcuin's life. For the letters are not disposed in order of composition but grouped according to subject matter, with the apparent intention of creating an overall picture of Alcuin's character. Of limited success, the result is never more than impressionistic. Mr Allott hopes that the letters will speak for themselves. They do not, and the work suffers grievously by being almost totally without notes. There were opportunities for scholarship, but the editor has not taken them.

The majority of the letters were written during the last few years of Alcuin's life. Above all, he emerges as a pedagogue and a spiritual teacher. The latter aspect is more noticeable, and an almost exclusive preoccupation with moral questions suggests a man of goodness, yet a man who has not scaled the spiritual heights. He appears as tender hearted with a need for friendship, expressing his affections with the effusiveness of a less self-conscious age.

WULSTAN FLETCHER, O.S.B.

R. B. Dobson THE JEWS OF MEDIEVAL YORK AND THE MASSACRE OF MARCH 1190 Borthwick Paper No 45 St Anthony's Press, York 1974 50p 60 pence.

As the author points out in this valuable contribution, the history of the medieval Jewry falls within a defined period, the Jews arriving here soon after the Normans and staying until their abrupt expulsion by Edward I in 1290. (The resolution to expel the Jews was incidentally adopted in the same parliament which saw the passing of the famour statute *Quia Emptores*.) The first English Jews seem to have come from Rouen,

and it is pleasing to meet with the suggestion that their arrival was connected not with money-lending but with the contribution they could perhaps make to the Hebrew or Old Testament studies which were congenial to some Anglo-Norman churchmen. Amongst these Gilbert Crispin is mentioned (p 5), though the scope of a 48-page pamphlet precluded even a reference to that abbot's "Disputation of a Christian and a Jew". This work is fully discussed, with quotations, in pp 60-7 of J. Armitage Robinson's "Gilbert Crispin, Abbot of Westminster (1911)". It must have been a joyful moment to Gilbert when he admitted a converted London Jew as a monk at Westminster

Yet money-lending became the characteristic activity of the Jewish communities, in York and elsewhere. The York Jewry was well established by the 1170's, though never a large community—from twenty to forty households. It was centred in Coney Street, though Jewish properties were widely dispersed in the city, and Dr Dobson makes the point that the Jewish communities of medieval England were never of the eastern European "ghetto" type.

The paper discusses at length the tragedy of 16th March, 1190, the preliminary rumblings of which appear to have been related in some way to the preparations for the Third Crusade and the accompanying anti-infidel enthusiasm. Dr Dobson rightly maintains the importance of studying contemporary Jewish accounts of the disaster, and he himself uses such sources as Ephraim of Bonn. He draws, too, on English writers like Roger of Howden, Matthew Paris (at St Albans), and especially the Austin Canon William of Newburgh. No attempt is made to hide the part played by Christian zeal in fanning the flames, and the curious coincidence that anti-semitic outbreaks usually took place in Lent is noted. The York massacre occurred just before Palm Sunday. It was actually for the most part a mass-suicide—the heartsearchings which such a way-out must have brought to an ethical people like the Jews would be worth fuller discussion (the theme occurs in G. Eliot's "Daniel Deronda"). As often with popular riots, it was youths who comprised most of the mob, which also, however, included unbeneficed priests, though the higher clergy and the monks had nothing to do with the progrom in general. The English government came down heavily on the rioters, and it is suggested that the outbreak may have been connected with a conspiracy of discontented Yorkshire knights taking advantage of Richard I's absence on crusade. In the event, the York Jews survived their immediate persecutors, and we see them busily engaged in money-lending to the gentry and others in the thirteenth century.

The paper concludes with some observations on Jewish place-names in York. The appendix gives in full the text (with translation and photograph) of a deed of sale of land by the sub-dean of the Minster in 1228 to the Jewish community. The paper is well documented.

Donhead St Andrew Rectory, JOHN GODFREY
Shaftesbury, Dorset.

Alan Armstrong STABILITY AND CHANGES IN AN ENGLISH COUNTY TOWN: A SOCIAL STUDY OF YORK 1801-51 CUP 1974 xxii + 254p £5.00.

In the words of Sir Thomas Widdrington, the first of York's historians, "the dial of this city hath a long time gone backward"; but it is one of the more unexpected features of the present spate of investigation into York's long past that many recent historians have decided not to look backwards so very far. Thanks to the remarkably well-informed comments made by several inhabitants of Victorian York themselves, to Seebohm Rowntree's great "Poverty: a Study of Town Life" (1901), and to Professor Sigsworth's excellent if inevitably compressed account of modern York in the "Victoria County History" volume devoted to the city (1961), the social problems of nineteenth-century York can hardly be said to have been ignored hitherto. But with this exceptionally interesting book, Dr Armstrong has undoubtedly raised the level of debate on many familiar themes to a much higher and more rarified level. As a contribution to a total comprehension of York's society in the early Victorian age, Dr Armstrong's study has many, usually deliberately self-imposed, limitations; but as a specimen of the "new social history" and a demonstration of the results to be gained by the quantification of statistical sources it is almost continuously thought-provoking.

Despite its slightly misleading title, Dr Armstrong's book is primarily devoted to York's "railway decade" of the 1840s and centres around the author's ten per cent sampling of the information contained in the city's census enumerators' books of 1841 and 1851. So rapid is the present advance in the statistical techniques at the service of the social historian that some of the disadvantages of the methodology employed in this book were apparent even before it was published. As Dr Armstrong is the first to point out, "the decision to sample the city on a 10 per cent household basis precluded linking the 1841 and 1851 data, and as a general rule, house by house analysis of specific streets or neigh-

hourhoods". In combination with the author's understandable reluctance to look forward to the 1861 census returns, this limitation produces a more static and generalised impression of mid-nineteenth century York than the reader might have expected. That said, Dr Armstrong has no particular difficulty in defending the reliability of his statistical treatment of the census enumerators' books against recent criticisms; and it is hard to believe that his general conclusions about population growth, mortality, marriage and fertility patterns as well as household and family structure within the early Victorian city will ever be seriously overturned. York's comparative immunity from massive industrialisation remains of course the single most important feature of its modern history; but this was nevertheless a period when York's population grew more rapidly than at any time before or since. In the decade between 1841 and 1851 alone, the number of inhabitants of the parliamentary borough rose by more than a third to a total of 40,359; and at the latter date less than a third of the adults living in the municipal borough had been born within the city. With the dramatic exception of the Irish (5.3 per cent of the population by 1851), Dr Armstrong is able to show that most immigration was from local areas and heavily influenced by the constantly changing levels of economic prosperity in York and Yorkshire.

Although not one of the major "problem cities" of the Victorian period, this dispassionate analysis of York's social structure in the 1840s can leave one in no doubt of the baneful effects of rapid urban growth. Dr Armstrong's discussion of the "poverty problem" might have benefited from a more intensive use of local York price and wage material; but he is surely correct to conclude that social conditions in early Victorian York make the notorious revelations of Rowntree's study of poverty two generations later seem positively mild in comparison: "it is obvious that in 1850 . . . *all* married labourers with children must have been in poverty (on Rowntree's definition) all of the time". It is therefore hardly surprising that Dr Armstrong's evidence should point him towards the provisional conclusion that the mortality rate in York, after falling between the 1750s and 1820s, later tended to stabilize at a level higher than that for the country as a whole. The degree of social deprivation experienced by many of York's poorer inhabitants, particularly those crowded into the slums of Walmgate, the Bedern and the Water Lanes off the Ouse, made them the natural, although not the only, victims of the notorious epidemics of the 1830s and 1840s. No doubt the latter eventually brought about "an atmosphere which was more favourable to sanitary improvement"; but Dr Armstrong, like Michael Durey in his recent detailed study of the first (1832) spasmodic cholera epidemic in York, leaves us in no doubt that many residents of York had to die before the appropriate improvements could be made. In this, as in many other fields, opinion and action in nineteenth-century York tended to move slowly. But this too is hardly surprising in the York revealed to us here—a city characterised by a high degree of social stability and dominated by a heavy concentration of shopkeepers and professional men whose needs were met by unusually large numbers of domestic servants and politically unorganised labourers. Few of us these days would wish to live in that vanished world of crowded Nonconformist chapels and almost innumerable public houses; but we could perhaps be allowed some genuine regret for the passing of a society in which 65 per cent of the non-institutionalized elderly age-group were co-residing with relatives and "old-age isolation" was neither the statistical nor the social problem it is today.

The range and interest of Dr Armstrong's conclusions on these and many other topics will therefore make this book essential reading for all future historians of nineteenth-century York.

Department of History,
University of York. R. B. DOBSON

VIII. ART AND RELIGION

Ian Gregor and Walter Stein (editors) THE PROSE FOR GOD Sheed and Ward 1973 x + 169p £3.60.

The book, whose sub-title is "Religious and anti- religious aspects of imaginative literature", includes essays revolving around the theme of literature as a substitute for religion. There are nine contributors, all stimulating though not invariably relating their discussion directly to the main title.

A short preface by the editors is followed by an essay entitled "an introductory comment" by J. M. Cameron, who reviews the various contributions which follow, pointing out their relationship to the belief that bourgeois society, with its great accomplishments in the intellectual and practical fields, has thrown men into a state of intense distrust of religion. Mr Cameron reminds us of the tenacity, even rancour, with which many intellectuals dismiss Christianity, whilst prepared to accept almost anything else (from Marxism to astrology) as conceivably offering saving truth.

In his contribution "Salvation through art", Adrian Cunningham discusses the attempted replacement of religious authority by appeals to aesthetic evaluation, and the recourse of our moral judgments to artistic, fictional, and even cinematic evidence. Thus a new cultural field, outside the scope of existing theological terms, is reached. This is so with Shelley, and more recently Leavis and "Scrutiny". Studies into literature are continued by John Coulson, in "The adjectives for God", particular attention being given to nineteenth-century prose. Ian Gregor analyses "Jude the Obscure". Natives of the Hardy country will like the observation that Wessex, once a whole way of life, has become virtually a show for outside observers. Hardy was already conscious of this eighty years ago.

I found Walter Stein's "Camus and the meaning of tragic revolt" penetrating. It is in the main an analysis of Albert Camus' novel "La Peste", written in the 1940s. The whole point here is that God is not denied but repudiated. The plague arouses a resentment against God which is really a form of recognition; and Stein argues that modern secularist culture is not based on atheism or agnosticism at all, but is an anti-God revolt. Far from God being "dead", in modern imaginative literature. He lives on in the preoccupation with the problem of pain and evil. We shall look forward to the longer discussion of the subject which is promised by the author in due course. John White's "Samuel Beckett: the unalterable whey of words" seems only marginally related to the general theme and title of the book. We are, however, told that the universe which Beckett makes does "step out of the hands of its creator", and many will agree that aggressive defiance by the creature in face of sheer hopelessness is something which has come to stay in the western consciousness. Brian Wicker in his paper "The atheism of Alain Robb-Grillet" discusses that writer's "Towards a New Novel" and "In the Labyrinth". The loneliness of man in his environment implies the omission of God, and yet a certain identification with Him.

The book concludes with a warning against over-preoccupation with the written word. In an impressive essay "Icon and Word" Hamish Swanston argues that the icon, in which the divine is presented as an image, culminating in Christ, is more effective than words. The divine can be seen in the life of the community, and in its liturgy. The tendency of Christians to withdraw from the icon to the use of words is seen by the author as a retrograde step. He presents a strong case against those who today would see literature supplant theology in the presentation of what is fundamental to man. Even the modern liturgical movement is to some extent vitiated by its obsession with verbal forms. We are rightly reminded of what "liturgy" originally meant, in classical Greece—a public work, such as equipping a ship or organising a festival. Despite this persuasive essay, however, I remain an unrepentant believer in the power of words.

The otherwise well produced book is marred by several misprints, e.g., p viii (last line put one), p 59 (line 1), p 70 (last line), p 113 (line 30), p 156 (line 17).

Donhead St Andrew Rectory, JOHN GODFREY
Shaftesbury, Dorset.

Jean Liddiard ISAAC ROSENBERG: THE HALF-USED LIFE Gollancz 1975 287p 16 illustrations (frontispiece in colour) £6.00.

Isaac Rosenberg was scarcely known in his lifetime outside his private circle, though a volume of his poems, edited by Gordon Bottomley, did appear in 1922, four years after his death. Son of immigrant Jews from the Baltic, of the working-class, largely self-educated, Rosenberg was to attain a strange power over the English language, breaking loose from the Romantic traditions which still dominated pre-Great War poetry. His real ambition was to become an artist, and Miss Liddiard rightly deals with this side of his work at length, providing moreover a checklist of his surviving paintings and drawings. The result is a well balanced book. On pp 46ff she discusses Rosenberg's view that the creative imagination in art and literature is in process of replacing orthodox religious authority (a view also argued by Adrian Cunningham in his paper "Salvation through art", in "The Prose for God", reviewed above).

The determining factor of Rosenberg's life, however, was the influential Edward Marsh, friend of young poets, and the present book quotes at length from their correspondence, as also from Rosenberg's poems. Authors who quote extensively lay themselves wide open to criticism, but it is clear that Miss Liddiard's quotations will prove invaluable to the general reader, who is not likely to turn to collected editions of correspondence. Rosenberg's letters offer revealing insights into his character. The best sections of the book appear to the present reviewer to be those dealing with the War, and though Jean

Liddiard probably began the book intending it as a critical examination of a man and his poetry, she shows herself also an excellent writer on World War I, writing with ease on the movements of regiments and the lay-out of trench systems. I must record one criticism. Isaac, when he volunteered in 1915, found army life insufferable and tended to whine about it in his letters. The author (now, incidentally, on the staff of the Imperial War Museum) appears to sympathise with him in this, but one has to remember that it was the hard training of the British Army which in the end produced Ludendorff's famous "black day" on 8th August, 1918. Rosenberg himself will perhaps best be remembered in literature by his play "Moses", written in barracks, and representing the Hebrew leader as a power-hungry man rather than God-inspired. The popular interest will lie mainly in the trench poems, often written down on the backs of old envelopes, which were on view in the recent Rosenberg Exhibition arranged by Miss Liddiard at the National Book League.

It is difficult to assess the real nature of Rosenberg's Jewishness, but Miss Liddiard is both penetrating and judicious in this respect in the closing passages of Chapter I. A poem quoted on p 32 suggests that Rosenberg may have had some Christian leanings. In his final verses, however, despatched from the front to Marsh four days before his death in action on 1st April, 1918 (at the age of 27), he longs to see the pools of Hebron, and "Lebanon's summer slope".

Jean Liddiard's style is lucid, and carries the reader along. The readability of the book disguises the fact that it is the result of years of research, including the interviewing of members of Rosenberg's family, who must soon all be dead. The author has without doubt played a major role in the "discovery" of Rosenberg, and her book will be a valuable introduction for those who will be delving into this extraordinary poetry. There is a classified bibliography, and fifteen pages of documentation. The book is well produced, with an attractive jacket. A full collection of Rosenberg's poetry, edited by Ian Parsons (Chatto and Windus) is soon to appear.

JOHN GODFREY

Donhead St Andrew Rectory,
Shaftesbury.

Peter Milward, S.J. (Text) and Raymond Schoder, S.J. (Photography) LANDSCAPE AND INSCAPE: Vision and Inspiration in Hopkin's Poetry Paul Elek 1975 126p 68 colour 9 black and white plates £6.00.

1975 could almost have been called Gerard Manley Hopkins Year. Certainly the month of December has been his month, with his joining the Establishment of English poets in Westminster Abbey. It is a century since the *Deutschland* was wrecked and the poem this inspired which broke Hopkins' self-imposed 7 years of silence, was rejected by *The Month;* and "that one unwise blunder has gained for *The Month* more notoriety than all the distinguished articles it has wisely published", the Editorial confesses in the December edition devoted to Hopkins.

Hopkins is slowly becoming recognised as one of England's great poets. Books about him and his poetry multiply and several have appeared to mark the centenary of "The Wreck of the Deutschland". Among them is "Lanscape and Inscape", an attractive tribute from two of Hopkins' fellow Jesuits. At first sight a "coffee-table book", it has in fact much more content. The analysis of some fourteen poems—with mention of many others—is interesting, full and perceptive. The photographs of places and things linked to the poetry are beautiful, some of them amazingly so. One is tempted to say that with modern photography there has been found

". . . some latch or catch or key to keep
Back beauty, keep it, beauty, beauty, beauty . . . from vanishing away."

The book has also a very fair understanding of Hopkins' spirituality, the Scotian world-view that sees in the beauties of nature and in the nature of things—their *haecceitas*—the beauty of Christ their Lord. In this it is far from a coffee-table book. It is not only lovely to look at, it makes for uplifting and attractive reading.

And yet there is perhaps something wrong. One can't help feeling that Hopkins has been missed. The colour photographs of some 80 years after his death, take him strangely out of his context. And to specify particular scenes with exact phrases from his poetry, e.g. "Yellow hornlight over St Beuno's" and "The same with hollow hoarlight" is perhaps foolhardy and may offend some readers. The commentary, perceptive of his use of word and of the underlying spirituality, is nevertheless too detached, too exterior. Intensely sensitive and painfully honest, Hopkins expressed the inwardness of things, of creation, of himself, and appeals to the same in the reader. In his case a detached commentary, however detailed, risks missing the essential.

Yet this tribute, in spite of its faults, would be a pleasant book to have on one's shelves. It may well also help those who find Hopkins offputting and difficult to a happier appreciation of his poetry and of his thought.

MATTHEW BURNS, O.S.B.

IX. GENERAL

Reuben J. Swanson THE HORIZONTAL LINE SYNOPSIS OF THE GOSPELS Western North Carolina Press 1975 xiii + 597p $23.95.

Most readers of the Gospels unconsciously join together in their minds the various details provided by each of the evangelists who include similar material. When reading Mark we want to compare the similar passage in Matthew, and perhaps in Luke, looking for fresh light or evidence of particular interests in the writer. Leafing through three different books of the New Testament is laborious and to help us, parallel editions of the Gospels have long been in common use. Here a new method of reading and comparing the gospels is presented. Each Gospel is printed in full in turn, and beneath each line are set the parallels in the other gospels as well as comparable expressions from a different setting. The result is an elaborate book in which each page contains a number of paragraphs of passages for comparison. This makes study of the complete Gospel teaching more satisfactory by saving the irritation of having to turn over many pages for each verse. The text is Revised Standard Version, and the type of printing is "photo off-set". The book is clearly printed and strongly bound.

It may take some practice to read only the first line of each section of print and to jump over the spaces where the parallels are more wordy than the "lead" gospel. The text provides not only the Synoptic Gospels but also John. There is mention also of the same treatment of the Greek text.

GILBERT WHITFIELD, O.S.B.

Cf. also H. F. D. Sparks "A Synopsis of the Gospels" Part 2 The Gospels According to St John with the Synoptic parallels A & C Black 1975 96p £4.20.

Professor Spark published in 1964 "Part 1, The Synoptic Gospels with the Joannine Parallels" in English (Revised Version), hailed as "a marvel of scholarly accuracy and judgment as well as of book production" (TLS). The author promised to provide the reverse mirror if the demand was proven, and he has now done so: the fourth Gospel is printed continuously in the first column, the others as they appropriately refer in adjacent columns.

Ernesto Cardenal LOVE Search Press 1974 143p £2.50.

This book is a series of short prose meditations on the relationship of God, who is Love, and who made the world for love, with his creature Man; and on a man's experience of that world, and search for ultimate purpose. "We are not a meaningless passion, as Sartre calls us, but a passion whose meaning is God." Thomas Merton contributed one of his last essays as a preface to the book, which was originally published in Spanish in 1970.

Merton rightly remarks on the character of the book, at once traditional and contemporary; Cardenal is equally at home with the Fathers and with a modern poet. His habit of piling images on each other to make a point has its disadvantages, but the overall effect is thought provoking and poetic. All the same, the urge to a Teilhardian expression might sometimes have been better resisted. Not many of us know much about "the shell of the foraminifera and the skeleton of the radiolarian", though these beings too, whatever they are, must surely have "God's fingerprints".

The book is indeed an invitation to contemplation, as we might expect from one who was trained at Gethsemani, the great American Cistercian house, and who is the founder of a contemplative community in Central America. Some few of the meditations make reference to the injustices of Latin American politics and society, but a reader would not guess that the author is one of those left-wing Christians committed to collaboration with Marxism. It is curious that this learned and peaceful man should commit himself to work with those who see in the doctrines of class conflict and revolution the best response to the divisions and injustices of our time. Communism may indeed be the essence of Christianity, as he says, the way in which men may become fully men. Yet dialectical materialism is a far cry from the *koinonia*, the community of the early Church and that community of monks of his own which is mentioned so often through Cardenal's book.

LEO CHAMBERLAIN, O.S.B.

RECORD, the February issue of the Library Association journal, shows that the annual rate of increase in book prices is running at 47 per cent. Reference books show the highest rate and children's non-fiction the lowest. Publishers hope that price rises will slacken this year.

COMMUNITY NOTES

PERSONALIA

Professions: Br Basil Postlethwaite made his Solemn Profession on 21st December and Br Bernard Green took Simple Vows on 24th January.
Parish appointments: Fr David Ogilvie-Forbes was transferred from St Peter's, Seel Street, Liverpool, to the staff at St Mary's, Brownedge, at the end of January and Fr Ignatius Knowles has joined the staff at St Austin's, Grassendale.
School appointments: Fr Denis Waddilove has retired from his post as Second Master, which he has held since September 1964, and Fr Edmund Hatton has been appointed in his place. Fr Denis resumes his post of School Guestmaster.

THE APPEAL

On 29th January the total amount received in gifts of cash, kind and by Deed of Covenant grossed up to £774,000. A steady flow has been maintained over the last 8 months of £2,000 per week. In addition to the total of £774,000 promises are still maturing alongside the Covenants, though not covered by Deed, which total more than £50,000 and if these are included, the gross total raised so far for the Appeal reaches over £824,00. This comes so close to the original target of £900,000 that we are greatly encouraged to think that we might reach it, a goal which seemed unattainable two years ago, or even one year ago, in the current financial climate. Expenses are of the order of 2·5%.

The Appeal Campaign is now complete; that is to say everyone whose name appeared on our lists has either been visited personally or has been written to about the Appeal, though there are regrettably about 600 people whose whereabouts are not known. It is also probable that others have not, in fact, received our letters and brochures because the addresses to which they were sent are out of date. Thus, the main work of the Appeal is done but Fr Robert is still working to fill such gaps as are left.

The note in the last Journal, saying that the Campaign was to close at the end of 1975, may have given a false impression to some. The Campaign is complete, as is explained above, but the Appeal Account is still very much open and if anyone who has not yet contributed is able to do so, his or her gift will be most gratefully received and acknowledged. If anyone has not received a copy of the Appeal brochure through our ignorance of his or her present address we shall be delighted to send one.

We at Ampleforth feel quite unable to find words to express our gratitude with anything approaching adequacy—we can only leave it to our friends to imagine our feelings. We do assure them all of our constant prayers on their behalf.

AN ASPECT OF THE APPEAL: A WIDER AMPLEFORTH

The Foreword of the Appeal brochure began by saying that "requests are increasingly made by many people for more contact with the monastic Community." It went on to say, "Experience has shown us that the monastic Community with its life of prayer, its stability, the values it professes, its tradition of welcome, has increasingly a role to play within and outside the different Christian communities. Demands are frequently made upon us for

retreats, conferences and courses, and many visitors come to the monastery for peace, quiet and prayer. . . Quite apart from the intrinsic value of such activities, the prayer and work of the monastery and school will benefit from the participation of those more immediately involved in the problems of contemporary life. Such contacts are an important contribution to the development of our pastoral and educational work." Brave words, those, written in 1972: how does the outcome bear them out?

Two areas of new building and consequent involvement are particularly illustrative of the success we have had in answering that hope. The first is *The Grange*,† about which there have been several going reports in previous issues. A survey of the year ahead, judged by the bookings, shows a fair picture of our spread, both geographically and typically. There are VI Form groups coming from York, Wigan, Preston and Warrington; and University groups from York, Hull and Durham; and parish groups from Hornsea, Cleveland and Lostock Hall. Several diocesan retreat and "in-service training" groups are coming; and several parents' retreats, including a Lourdes reunion retreat. Many denominations are represented from time to time—Anglicans, Methodists, the Salvation Army; and many religious congregations —various sisters, St John of God brothers, Charles de Foucauld brothers and Mother Teresa's co-workers. Other groups using the Grange include teachers, bursars and the Headmasters' Association. We even have a Transcendental Meditation group coming.

The other area of major outside involvement following recent building has been at the *St Alban Centre*. Most successful so far in this respect has been the five-aside experimental indoor soccer league, which embraces a dozen teams including four from the village (Joe Thompson's team, the College engineers, the farm and the village sports club); three from Harome, Helmsley and Hovingham; and a couple from Robert Thompson's Kilburn workshop—with two School teams. Indoor cricket nets have been arranged for the clubs of Malton, Hovingham, Nawton and Duncombe Park. Squash is played from as far afield as Malton, Thirsk, Easingwold and beyond. Badminton is building up more quietly, but with a widening local interest. Swimming is in heavy demand for families (20-30 people per night every night of the week). There are individual bookings such as George Brown training the young village footballers once a week. And the Centre is, of course, of incalculable value to the School itself: at last we have a swimming pool which can be used through the year, and the long-awaited squash courts are now a reality. The "hall" will be the scene of many different activities (as Exhibition will confirm): for instance, children's parties—both lay staff and private—were held over Christmastide, and on 21st March the first concert is to be held there to inaugurate the use of the "hall" for music. Fr Anselm, the Director, has, consequent upon these activities, been elected to the Executive Committee of the Ryedale District Sports Council: one of the largest Districts in the country (600 square miles and 156 parishes), it is the scene of a national experiment in Rural Recreation, known as the Ryedale Pilot Scheme, sponsored by the National Sports Council. Fr Anselm has also been coopted onto the Committee of the Yorkshire Amateur Swimming Association.

Much is owed to those who answered our appeal and made the achievement of the Appeal possible. Wide was our net, but how much wider it is now able to become. All those who benefit have much to be grateful for.

† Cf PARENTS' RETREAT AT THE GRANGE: This will be held on 14th-16th May, given by Fr Dunstan Adams, O.S.B. It is open to all readers of the Journal; those interested are requested to fill in the booking form inserted in this issue.

ST BENET'S HALL, OXFORD

THE Hall at Oxford is so well known to Ampleforth, and its nature and purpose so much taken for granted, that it might be worthwhile to provide a note in order to bring it to the attention of a wider Benedictine public through the pages of the JOURNAL.

The Hall was founded in 1897 when the English Benedictine Abbey of Ampleforth opened a House of Studies at Oxford, which now has permanent status in the University. It has the right to admit men as B.A. undergraduate students, or as graduate and research students. Membership of the Hall is offered in the first place to Benedictine monks, but other priests, Religions or laymen are taken if numbers permit.

The general character of the Hall is that of a Benedictine house. It is not primarily a Theological College, though there is much at Oxford for the serious Theological Student, with Catholic teaching available in the University. Undergraduate and graduate men are admitted to work in any branch of study provided they satisfy the University's entrance qualifications which, it must be stressed, are exacting.

Life in the Hall is monastic and common life with Conventual Mass and Office in Choir, though adapted to the needs and interests of men taking a normal and lively part in University activities. The Master (always a monk of Ampleforth) is the Superior, and monks, whether or not of the English Congregation, are under the cumulative jurisdiction of their own Abbot, and of the Master of the Hall.

St Benet's offers an opportunity for monks of all Congregations to take advantage of what Oxford has to offer and to lead a Benedictine life. Its aim, as well as to be a House of Studies, is to proclaim the Gospel in the traditional Benedictine way in the University of Oxford.

Enquiries should be addressed to:

The Master, St Benet's Hall, Oxford OX1 3LN.

Vacancies are generally filled about nine months before the beginning of the academic year in October.

THE TV MASS FOR YOUNG PEOPLE

from St Benedict's, Garforth, broadcast 10 a.m. on Sunday, 30th November, 1975, by Yorkshire Television, and Nationwide.

I STOOD in the dark tunnel leading to the floodlit arena and watched an earlier group of Christians being eaten by lions. It was 7-28 on the night of Thursday, 27th November, and that countdown was the longest two minutes of my life. Even though the lions were only children's pictures of their saints, I suffered all the apprehension of the early martyrs in Rome who were rather better off as they didn't have to clear up the mess, whatever happened. Exactly 58 minutes and 40 seconds later (we were allowed 59 minutes as a maximum) it was all over. A brief check that the material was safe in the can and the lights (65 kilowatts) were dowsed.

It was more than a year before that a hint had come that we might be asked to do a TV Mass, but no firm approach was made until late August. The warm, dry weather had made it possible all through the Summer Term for the Juniors to come to church for their class Masses. With only four Junior classes they could have Mass every fortnight with a story on the alternate weeks. This made a serious effort to involve the children in the

Mass in new ways much more possible. The two aims were quite clear and obvious. Firstly to make the Mass a true celebration in which the children experienced the Spirit they received at Baptism and praised and thanked the Father in the company of the risen Jesus for making them part of his royal family. The second aim was to nurture the sense of Community this celebration must produce so that it flowed naturally into their daily life. Just what means should be used to achieve these ends was a matter of much experimentation.

The two tools available are talking and action. In talking to children it is essential to speak out of their own experience—a very different matter from speaking down to them and something requiring much practice. The fortnightly serial story ("The Diary of Rikki and Minni"—two red Indian Guardian Angels) was carefully linked to the Mass themes, discussion homilies and occasional events like penitential services, and painting periods. To use action it was necessary to think about how children celebrate when they are happy, such as enjoying a birthday party with close friends. The act of worship must flow from real joy and use the whole person. Children when happy run and skip and jump, so what better medium to let them discover and express the power of the Spirit within them. This led to "action Masses" in which many things were tried out. The children stand and sit round the altar and alternate, as they do in the playground between activity and repose: their own tradition of games providing the model. Words and tunes which can be learned quickly with lots of repetition without the use of books have to be found. The actions they do in imitation games make action in praise seem quite natural. Much explanation was needed to establish their share in the priesthood of Christ, but the effort proved worth it when the whole class "concelebrated" at Mass saying all the words and doing all the actions, and making their Communion with the priest from a single large square altar bread which is broken with some solemnity. Visitors from other parishes came to see and join the children playing "circle to the Lord", and praise, clap, stamp, jump and dance. There was even an element of competition in singing as a two part round to the tune of "London's burning" the words: "The King is calling . . . his royal children . . . to sing with joy . . . let us praise him" as each half of the circle swing joined hands in the air for "let us praise him . . ."

Though these Masses were always first thing in the morning, parents began to notice that children returned home happier and more relaxed. Some of the songs and actions were spontaneously absorbed into their street and playground tradition. This was encouraging because Garforth is a Leeds dormitory swamping a very old village, and huge private estates don't seem to provide the right environment for traditional games.

When the technicians finally arrived to look over the place they had only one comment, "Impossible!" This was on account of the area of glass in the building. Daylight and electric light cannot be mixed and all glass has to be blacked out against reflection from the lights. As the congregation had suffered several years of blinding dazzle from the low winter sun shining in their eyes through golden bubbly glass, we offered to hang curtains over the whole of the south inside wall. An agreement to tele-record on the Thursday evening instead of a live transmission on the Sunday morning (with all the inherent confusion of "this morning" or "tonight") finally clinched the matter and we moved into top gear with the 1st and 2nd year choir from St Wilfrid's secondary school in Featherstone where go our children. They were tremendous with largely unpublished music. We put our two youngest classes and a percussion band on the sanctuary so that they would react naturally

and spontaneously, and worked out a very mild liturgy of involvement which we hoped would convey the children's sense of joy and celebration without causing offence. The many letters received suggest we were largely successful in this, even though we would not normally have an action Mass on a Sunday.

There is a tremendous amount more to try and do. This winter, within the confined space of the classroom, we are trying to develop the uninhibited praise of the prayer group, but flowing directly from the Eucharist. There is not room for action except to lay hands on each other during the final blessing and dismissal.

DAMIAN WEBB, O.S.B.

NOTE: A 12 ins. Stereo L.P. of all the singing and much else in the Mass is being produced in a limited edition and should be available for around £2 from St Benedict's, Aberford Road, Garforth, Leeds LS25 1PX, by Easter 1976.

THE CATHOLIC RENEWAL MOVEMENT CONFERENCE

ON 25th October a small group of the brethren went up to London to attend a conference on the Priesthood and Ministry given by the Catholic Renewal Movement. The background to the meeting was the urgent need felt by many in the CRM to provide some constructive role in the pastoral life of the Church for the large number of Catholic priests who have resigned from the active ministry in this country. Prospective participants were circulated with four short position papers and the meeting was well organised into various discussion groups covering such topics as evangelisation, catechetics, ecumenical ministry, women in the ministry. A Eucharist was celebrated at midday and, after a second session in small groups, a general meeting was held at which the main conclusions of each group were reported to the whole body. The day left one with a number of conflicting impressions: first one was aware of the sober and realistic dedication of the participants which often found expression in trenchant and far-reaching criticism of the existing style, structure and goals of the present priestly ministry set in a clerical institution and a parochial framework. Secondly it became apparent that a great deal of valuable experience and pastoral zeal was being lost to the Church through the somewhat narrowminded regulations about the use of so-called "ex-priests". Thirdly there were a lot of questions and a good deal of confusion about what precisely constituted the priestly ministry and how it was related to the sacrament of ordination. Finally a strong feminine contingent put forward the case for the ordination of women with passion and conviction. One group, in answer to the question: what are the theological grounds for the ordination of women? replied simply that they were the same as for men. But despite this kaleidoscope of impressions the overall message was a positive one: people are genuinely concerned to find new forms of ministry to preach the gospel and celebrate the sacraments and their criticism of the existing institution did seem to stem from love not contempt for the Church.

W.D.M.

IF THE EYE BE SOUND

IN December of this year a book was published by Fr Thomas Cullinan entitled "If the eye be sound" (St Paul Publications, £1.50). The work consists of various papers delivered by the author on different occasions but all clustering round the central question: how does faith in the kingdom of

God illuminate, judge and transform the behaviour and attitude of a Christian with reference to the critical economic, social and political issues which confront mankind in the last quarter of the twentieth century? Fr Thomas delivered the papers to various groups mostly involved in different areas of social and political action such as Oxfam and Christian Aid and was himself a member of the Catholic Commission for Justice and Peace. The book reflects these concerns but tries to take the reader deeper into the question of the Christian's attitude and repsonsibility in matters of social justice. This is not a work of academic theology nor a handbook of social action: it is rather an imaginative meditation on ways of seeing the world and ways of acting in the world, an attempt to unmask some of the ordinary Christian's deepest social and political assumptions by means of images, parables and stories and calmly to examine them with the eye of faith, so that clear vision and just action may be rendered possible.

W.D.M.

YORK MINSTER LECTURE ON THE PERSON OF CHRIST

EVERY winter for the past number of years, the York Minster Lecture Society has been treated to a set of five lectures before Christmas, and five afterwards, arranged by the Chancellor, Canon Reginald Cant. The lecturers range from Oxbridge professors to writers and even to monks of Ampleforth: on 30th January Archbishop Ramsey of Canterbury spoke on "Christianity & Humanism", an unusual privilege. It has been the practice of recent years for members of the Community to follow these lectures, joining the discussion at the end of them; and sometimes to bring sixth-formers to them. In particular, a small party attended the first of this season by an Anglican Franciscan, Rev Dr Barnabas Lindars of Cambridge, and of this lecture something should be said. His main writings to date have been a long commentary on St John's Gospel and a short essay entitled "Behind the Fourth Gospel" (1971).

He chose to speak on "The Jesus of History & the Christ of Faith", a subject often chewed (notably in Archbishop Ramsey's last book) since Albert Schweitzer's magisterial study of the matter, "The Quest of the Historical Jesus" (1906, transl. 1910). The lecture was timely, for in the previous week the Birmingham Professor of Theology, John Hick, had written a belittling article, "Changing views of the uniqueness of Christ", which drew heavy attack upon himself in subsequent correspondence in *The Times*. He asked what becomes of Christ's uniqueness if all the major world religions (Islam, Judaism, Hinduism, Sikhism, Buddhism) are seen as ways of salvation, leading men ultimately to the same divine reality. He claimed that in the light of modern biblical studies it seems unlikely that Jesus thought of himself as God incarnate, as the Second Person of the Trinity made flesh to live a human life and teach to that effect. Professor Hicks doubts that the Fourth Gospel, so different from the others and the main source for such claims on Christ's behalf, really reflects the words of Jesus. Hailed as Messiah (a political title) and Son of God (a metaphorical title), he was but a man, albeit intensely conscious of God, living continuously in God's presence and finding his fulfilment in doing God's work on earth. So transparent was he to the divine will that he could proclaim God's forgiveness and use the power of life flowing through his hands in healing. He drew men into this transparency as by spiritual contagion, so saving many—even after his death by the force of his living memory among the Christian community. But, says the Professor, we must remember the source of the title Son of God and not

be led to draw the literal conclusion that there can be salvation only through Jesus, that God has discarded most of his human creatures. The power of his memory lies in its example—which has inspired such as Gandhi, described as "more chistianised than Christians" though a Hindu to the last: and the inspired writings of other such world religions may well feed the faith of Christian, ecumenism being the highway to the religious future.

Of the replies in *The Times*, the best came from Fr Paul Symonds, S.J., of Stonyhurst, who conceded that Jesus did not claim divinity but rather full humanity; but insisted that He was recognised to be God after his Resurrection—that he was seen by the Apostles through new eyes as the eternal unknowable expressed in human terms. "The uniquely *Christian* contribution to world religious experience is that the essentially transcendent and incomprehensible God *can* express himself in human terms in a total and complete way in one human life; and that, because of the Incarnation, a man can by faith share—here and now—in the eternal being of God. If Christians deny the divinity of Christ Jesus, then they are denying the world the peculiar contribution which Christianity has to offer, and they are denying the essential truth about the love of God for men. God chose to live the life of a man in order to teach us that, through faith in that man, we can live the life of God."

Beginning his lecture with observations about the recent tendency of such scholars as Maurice Wiles to de-divinise Jesus (e.g. saying that St Paul's "God was in Christ" need not presume the Incarnation; nor need St John's "the Word *became* flesh"), Barnabas Lindars went on to ask in what setting of mental milieu did Jesus begin his ministry. Elaborately he showed how the titles of Christ were pressed upon him in a way that did not reflect his true claims: Jesus was himself reticent about his title ("Whom do men say I am?") till he was able to give new meaning to them, meaning beyond shallow political categorisation. He had been placed against a sort of "identikit" set of categories and initially measured in their light. Soon the primitive Church came to perceive the deeper meaning of these titles, and added more (e.g. the five "I am. . ." sayings in the Fourth Gospel, or the four Pauline titles, "our wisdom, righteousness, sanctification, redemption" from Cor 1 30): predicates and attributes were heaped on Christ, but without the direct claim that he was God. These, however, rested on two major assumptions: first, that apocalyptic messianism was the frame of reference which explains the Risen Christ; and secondly, that Jewish speculation on the Law of Moses was the frame of reference that explains the message of Jesus. As to the first, there was an antecedent expectation among all Jews that the final judgment was imminent, and this squared with the teaching of Jesus on the imminence of the Kingdom as part of God's plan; so when Jesus died and was exalted, he was presumed to be at God's right hand preparing for the imminent Second Coming, and to have entered into the titles claimed by/for him (the practice of baptising converts in the Name of Jesus was central to this, cf. Acts 4.12).

As to the second assumption, Jesus was seen as the embodiment of Law and Wisdom, completing them and replacing Law as a new focus of spirituality; as Paul put it, "Christ is the end of the Law" Rom 10.4). Hence arose the notion of the pre-existence of Christ, as Wisdom when the predetermined plan of God was made and then transmitted on Sinai ("the Law given by Moses, grace by Christ"). So, since the Law was the great outpouring of God's spirit, it came as a blessing of and from Christ. Thus the old adherence to the demands of the Law were quickly transposed into a new adherence to the Lord, i.e. to a personal relationship, subsuming the Law's

relationship in the intimacy of the address to the Father-Abba. And therefore it is with such violence that Jesus is seen attacking the misuses of the Law by the lawyers whenever they interrupt or even destroy the underlying love relationship with God.

So Barnabas Lindars sees no dichotomy between Jesus in the realm of history and Christ in the realm of faith—faith being relationship with God. From the outset the Son of Man was judged by the Jewish categories: love of Law (past), and apocalyptic expectation (future). The Apostles and earliest gospel writers—we need not depend on the Fourth Gospel for this—accepted in their own time the conjoined distinction between Jesus in history and Christ in faith.

THE ABBOT'S GROUP: EBOR ON "CALL TO THE NATION"

For over a decade now a small group of the brethren and local clergy of all denominations, originally called together by Fr Abbot and Rev Gordon Thompson of Normanby, has met in the Abbey or in turn in various members' private houses, vicarages or rectories to discuss ecumenically matters of ecclesiastical and doctrinal importance (notably the Windsor and Canterbury Joint ARCIC Statements). From time to time the Archbishop of York or a local bishop has been invited to address the group on the subject of his current expertise or concern. More than once the present Archbishop of Canterbury has come to the group; and so it was that we invited the new Archbishop of York to address us on what turned out to be the Tuesday (14th October) before the Wednesday that "The Call to the Nation" was inaugurated. Archbishop Stuart Blanch, then, chose to tell us about this in advance, the Anglican clergy already having in their possession but under embargo for a further 24 hours the joint Canterbury-York pastoral letter on the topic.

The meeting was held in The Grange after the Archbishop lunched with the Community and met the brethren in the calefactory. He asked three initial questions. First, "What sort of society are we looking for?" (See examples at the end of the note.) Secondly, "Does a social or moral consensus exist of any kind or depth?"; is there still a common sentiment capable of being translated into terms of public life, e.g. national loyalty? Thirdly, "Is it possible to mobilise spiritual resources both inside and outside the Church of Christ for the good of humanity?", not only from among conscious members of the institutional Church but from all who have man's welfare at heart.

The questions which the Archbishops asked pre-suppose a certain kingdom-type theology. That theology is explicit and obvious in the teaching of our Lord, less obvious but all pervasive in the Old Testament where many authors and thinkers struggle with the problem concerning the Church's relationship with the world. The people of Israel had, so the writer of 1 Samuel tells us, desired a king that they might be like other nations around them. But the Davidic monarchy had proved itself woefully inadequate to the needs of the people and perished with the fall of Jerusalem in 587. Thereafter, Israel increasingly withdrew into itself, concentrating on the temple worship and the cult, nurturing its own traditions, adhering to its customs and by and large turning its back on the world. The Qumran Community was the logical conclusion—a group of people huddled together in an inhospitable place with a burning desire for their own salvation but with no hope for the world. It was the author of that strange and penetrating book,

Jonah, who tried to recover for his people their sense of responsibility for the world, even for the wicked city of Nineveh, and he discovered a saving word for it. The shortest sermon in recorded history produced the heartfelt and universal repentance of the people of Nineveh! Has the Church of today a saving word for society?

The Archbishop was asked how "The Call to the Nation" arose, and why so swiftly after Dr Coggan had gone to Canterbury. It was because he had come there new and with no set programme, that leading men in the south of England felt free to go to him with their concerns for society. For instance, a House of Commons group had for awhile felt unsettled by the moral trend of the nation, and were willing to ask for an initiative from the Church of England. The new Archbishop received letters from the start which made him feel he had to give a particular lead, making the import of those letters public and diversifying their concern among all Christians. Values still wholly accepted in private life, in the circle of the family, were not any more being taken into public and political life: that fact should be drawn into our social consciousness by the Church's action. We should ask, what sort of society are we capable of, not merely what do we want: for we must, to be realist, accept our limitations. These, one of the group suggested, may well be theological—we may as a society be animist, wanting to manipulate God as a resource, using God instead of being used for God. We may lose sight of the sovereignty of God over all creation. We may retreat into the notion of a gathered remnant, presenting to bewildered individuals an ideal society within the main society and offering them conversion merely into a little elite circle. The answer cannot be found in the response of Qumran, a small Church-dominated society; for Jonah so long ago made it clear that the people of Babylon can be saved where they are. As the two Archbishops have suggested, we must find a world language so that Christ comes to permeate all life. Cultural envy must be dissolved in the confrontation with Christ, who in his turn met pain in the desert and pain in people, demonstrating the power he possesses for healing.

"The Call to the North" had been the Christian Church moving out to its own somnolent self in the field, but "The Call to the Nation" moves out to embrace the whole of society. Dr Coggan's aim is to create a forum for those who have no other forum, for those who are frustrated and enraged by society as it presently is. "The common people heard Jesus gladly", but Britain today is so theologically uneducated that ordinary men politically come of age cannot hear him properly. So to them, to those now used to BBC "phone-in" programmes and to mass parliamentary consultation, "The Call to the Nation" is addressed. The accompanying Pastoral letter, closely woven, needs a lot of interpretation, being delivered to the community for its reaction as a community, not for mere absorption.

When "The Call to the Nation" came to be made, it triggered off a national debate of unexpected fervour and duration. One correspondent called to mind the Anglican Bishops' resolution 74 of the 1920 Lambeth Conference. "An oustanding and pressing duty of the Church is to convince its members of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of co-operation in service for the common good in place of unrestricted competition for private or sectional advantage. All Christian people ought to take an active part in bringing about this change, by which alone we can hope to remove class dissentions and resolve industrial discords." Soon afterwards an extensive survey of the mood of the nation was published by the British Council of Churches as a prelude to its General Assembly at Lambeth Palace. The survey supported Dr Coggan's contention that a profound crisis had come upon the British people concerning moral and spiritual ideals; but it gave a rather different diagnosis of cause and cure, suggesting not the Archbishop's greed and envy, but a picture of insecurity and anxiety bordering on fear, disillusionment and tiredness bordering on hopelessness, perplexity and bewilderment issuing in a feeling of powerlessness. Affluence was found to be fragile, social justice elusive, social order threatened. Organisations had grown unmanageably large and complicated, surrounded with a glut of information: to this there was no obvious "Christian" solution. And in face of such extension of human resourcefulness, which proved such a burden to those who were over-extended, there was no evident desire to return to a lost world of order and Christian morality. The whole emphasis was on the future, not on recovering the past; and on social rather than individual factors in shaping morality, coupled with an acute awareness of the plight of the powerless individual in a highly structured society—private affluence being a sign of individual alienation from a too complex social order.

The clash between the Primate and the Bishop of Southwark, Dr Mervyn Stockwood, that followed was an echo of this same debate about the radical cause of the country's malaise. Dr Stockwood's case is that "an economic *system* which is based on selfishness and greed and which leads to class divisions, injustice and unemployment, is bound to produce social chaos. It is this *system*, more than any other single factor, that is producing the evils that Dr Coggan so greatly deplores (violence, baby-bashing, stealing, widespread burglaries, drug-taking, alcoholism). If he is right in think ing that our country is heading for disaster, let him draw the attention of the nation to the *system* that is largely responsible for it." (*Morning Star*, 31st Oct, 75). Later Dr Stockwood wrote: "Patterns of society and of morality are largely determined by economic situations . . . we must alter the social and economic conditions which make for irresponsible and ugly behaviour." To this the Primate responded by saying that society cannot be perfected by altering its organisation and structures, but only by changing people's hearts and lives: "You cannot have a better world without having better people". This of course reflected his second initial question: what sort of people ought we to be to create the sort of society we want? As Chancellor Garth Moore pointed out, the Archbishop had refrained from a political solution ("You *shall*. . ."); in seeing a spiritual malaise, he had asked for a change of heart ("You *ought* . . .") in every individual.

When he came to his speech at the Guildhall on 10th November, the Primate did indeed concede the case of the Bishop of Southwark when he laid much of the blame for our personal predicaments on unemployment, bad housing and conditions in industry; and when he saw a root cause of juvenile delinquency and violence in the living situation—"it is no wonder if an unemployed adolescent turns to violence and crime". He called unemployment, especially of the school leaver, one of our great enemies: "the seriousness of the problem points to the fact that in order to be fully human a man needs to work, to be part of a creative process, and to know that he is doing a job which is worthwhile. In the doing of that job lies a large part of his dignity as a person." Dr Coggan went on to make some concrete suggestions, to be taken rather as illustrations of his intent than as an exact programme; and here he ran into some subsequent trouble. He called for Government and local social organisations to find employment for the young without jobs spring cleaning cities and countryside for a wage better than the

dole. He suggested that highly paid individuals might give part of their salary to improve slum housing. He called upon CBI/TUC groups to encourage worker participation rather than war; and "think-tanks" to solve pressing questions like education for leisure. He wondered if families might not widen their area of concern by adopting old age pensioners or looking after such as harassed mothers and helpless immigrants. Those who were asked to contribute from their pay to help the down and out responded with some acerbity, "Why should be subsidise these people when there is so much extravagance and waste going on? . . . enormous amounts of money are frittered away in Government spending, town hall extravagances and conference bonanzas at the seaside. . . How can prominent people talk in this way when (for instance) you have an unemployed Irish labourer with eleven children receiving the equivalent of £67 from the State?"; and so forth. (It was subsequently reported that the current average national wage is exactly £67 per week.)

"The Call to the Nation" received significant support when the Queen herself, who does not often act in her person as Supreme Governor of the Church of England, addressed the Second General Synod on 11th November, asking it to support the Primates' Call, they both being present flanking her. She called this "a time of rich opportunity for Christian people" and went on to extend the view: "I believe the time has come when we have much to learn from Christians in other lands." And so the message ripples outwards, hopefully with a real response gathering momentum.

"What sort of society are we looking for?"

Example 1: a destructive society—Kirby

A 400-page report prepared by Chief Supt Norman Chappel of Merseyside police for the Home Secretary on Kirby new town, Merseyside, was published on 3rd December. Kirby emerges as an economic and social disaster area with an appalling crime record: free of difficulties related to drugs, race and religion, this 20 year old town now possesses in abundance all other major social evils associated with the inner slum area of the world's largest cities. A quarter of the male work force are unemployed. Housing is deteriorating and the Government has failed to support the local council's £86 million rehabilitation plan. There is large-scale dependence on social security benefits.

The effect at first has been a rising inner-city tradition of anti-authoritarianism, and this has now led to a real breakdown of law in the area. Stolen property is sold in the streets or advertised in shops, and parents accept in their homes property they know that their children have stolen. Stealing is sometimes done openly without any resistance offered, e.g. a till being removed bodily from a shop in full view of customers. Those who assist the police to prevent crime live in fear of personal or property reprisals, little crime is reported and it is presumed that the police have not enough manpower to cope with it. In 1974 vandalism cost Kirby citizens £375,000 (a figure ten times the average), and since then shopkeepers have covered their shops with metal grilles or bricked up their windows. Hooliganism is rife (bottle throwing, mobbing up visitors, scarring vehicles, etc.), and when the police apprehend, they may well be faced with a hostile band of locals preventing arrest. Police are now subject to regular assaults. This all adds up to "a demoralised community, many members of which are imbued with a spirit of hopelessness and aimlessness".

Example 2: a constructive society—Blakeney

A novel scheme has recently been started in a group of villages around Blakeney, on the north coast of Norfolk. Led by their doctor, the village have formed a caring committee to look after old people (some 600 in a population of 3,000). Rather than shunt them into institutions, the endeavour is to support them living in their own familiar surroundings. (The Home Office is studying the scheme with interest.) This committee, registered as a charity, is run by 25 people from 9 villages involved. Four kinds of support are being offered. 1. Nursing volunteers: 8 volunteers are now working with the community nurse after taking a six-hour basic training course, visiting old people at their homes, bathing them, cutting their hair and nails, etc. 2. Transport: each village has drawn up a list of drivers available to take old people to doctor or dentist or hospital or visit friends or go shopping or even on leisure trips, petrol costs being reimbursed. 3. Alarms: a local electrician has designed an alarm system for people living alone, installed at the expense of the villagers at £25 each, able to flash a light and sound a bell from the living room or bedroom. 4. Luncheon club: to provide social gatherings at 20p a head twice a week in the community room of a sheltered housing scheme at Blakeney, other villagers coming in brought by volunteer drivers; this costing the caring committee £700 to equip the room and £1,200 per annum to subsidise the scheme, raised by voluntary effort.

This scheme grew out of a smaller one which continues alongside it "because (says the doctor) the people who do it are thought highly of, because it fills a gap in the local services and perhaps in the local conscience. But working men cannot be always available and in expanding the scheme it was necessary to draw in the women. Much of the work done by the volunteers, with the necessary professional support, is what many women would regard as their natural function." Steadily the scheme is stimulating a widening community.

CATHOLIC MARRIAGE ADVISORY COUNCIL A.G.M., YORK

Last year's CMAC Annual General Meeting or National Conference was held at Lancaster University, and this year it returned to York University during 26th-28th September (Cf Journal, Spring 1975, 121-4.) Again some 330 members were present for the Conference from all parts of the British Isles, including Eire. The new Director, Fr Ben Chalmers, opened the first evening, and the Conference was concluded by Professor John Marshall, Chairman of the Executive Committee. On both of the main days, Saturday and Sunday, the gathering held its Mass in the Lyons concert hall, a good setting for large group liturgy, and on the Sunday this Editor was asked to preach the homily. There was a single Central Address given by Fr John Coventry, S.J., on the morning of the Saturday, and a Report by Professor Marshall in plenary session that afternoon: otherwise all work was done by group discussion. One pair of eyes and ears can give only one view of this concurrent widely ranging process. In the breaks (between lectures, at coffee or in the bar) equally rich discussions bubbled up—for it is evident that such a gathering, dedicated to counselling and concern for others, is able to communicate at a serious level with extraordinary facility and tact. Besides sharing a whole language born of their training, they share also a library of reading germane to their problems. Mrs Jane Lagesse of the CMAC Book Room at the London HQ, 15 Lansdowne Road, W11 3AJ (tel.: 01 727 0141) had compiled a list of recommended reading, most of which was on sale at

York, covering counselling, sociology, morality, physiological and sex education, psychology and the development of the personality, family planning, engaged couples and the newly married, and group work. Diverse as they all are geographically, CMAC members quickly coalesce, some coming in well formed groups already: of the 72 centres represented, the largest were London with 23, Newcastle with 17, Birmingham with 16, Dublin and Glasgow with 14, and Leeds and Sunderland with 9. Ireland, which a decade ago had only one centre in Belfast, now has 30 centres and a membership of 980; so next June they have decided to become independent on their own.

Before giving an account of the main issue, it might be well to show how the group sessions were made up. There were 28 groups meeting on both weekend days, all members being listed to attend two of these groups in a way that thoroughly mixed the various regions and pooled experience. They covered such subjects as moral development in education work, work in prisons, problems of the physically handicapped, youth counselling, engaged couples courses, uses of role play, non-directive counselling, dealing with clients' expectations, meeting the client in his present situation, counselling the couple, temperature and ovulation method, helping clients who have been advised abortion, helping alcoholics, psycho-sexual problems, parents and children in current English law.

In his Opening Address, Fr Ben Chambers stressed the need for counsellors to become holier people rather than people more technically qualified, for it is the work of God that they are assisting in—Paul plants, Apollo waters, but it is God who giveth growth. He spoke of the need to engender love and comradeship at the centres, for that greatly strengthens the effectiveness of the work of CMAC at all levels. He made a fond farewell to the Irish centres, whose members were now attending their last English Conference: "Irish blood is thicker than sanctifying grace!"

Fr John Coventry, now a "flying Jesuit" travelling with theological teams as far as remote places in Scotland from Heythrop College (University of London), and a contributor to a book entitled "Two-Church Families", was given the task of explaining the C in CMAC—"Why Catholic?", i.e. why not amalgamate with other organisations such as the National Marriage Guidance Council? His was a strategy of indirect approach, beginning with the universality of grace. The early Church had interpreted grace as channelled through Christ and so through his Body, the Church being a community of salvation rather than a massa damnata of those who had had their chance. St Augustine saw grace in psychological and moral terms, as experienced and responded to in good Christian living; as gratuitous and undeserved, given to whom God pleases and similarly withheld. The medieval Scholastics saw it as that which transforms nature towards supernature, adding to the natural virtues a second level of possible perfection. Today we speak of grace as universal, since Christ died for all men, he being God's first and only plan, and the Teilhardian world view wherein creation is the initial step towards a Christ-centred omega being the most acceptable. Human nature is to be explained only in Christ, man being obediently transformable material. Nature is constantly changing in the context of God's self-communication; there is no constant natural law nor final moral code, but an evolution under grace. Grace is *normal* to human experience, but not *natural*, for it produces specifically human (not animal-like) experiences. Man alone can want to reach beyond, to transcend himself in his search for the absolutes of beauty, truth and goodness, he alone can be creative, he alone can love beyond his own interest. Man alone suffers in

spirit, especially the innocent, and he alone can undergo ecstacy and consummation. He alone will be touched by grace (though he may not interpret it as such).

Christian revelation is about this world, not only about the next: the role of the Church is not to safeguard a small minority unto salvation, but to go out and proclaim the kerygma, to preach the gospel message to whomsoever will listen. All men are called to be touched by God, brought to men through his Son. All will discover this in the initial experience of being loved and so becoming human; the grace of God our Father being mediated at the outset through human motherhood—hence the place of Christian marriage and parenthood in the order of grace. This is the view of the Catholic Church; the Protestant view being that marriage is part of the normal order, men having a God-given natural right in the order of creation to marry whom they wish, the Church having the duty to bless marriages but not the right to interfere in them for they are not in the realm of the higher salvific order, grace.

What does Christianity say of marriage today? That all marriages are in some way vehicles of Christ's self-communication, whether they manifest that or not, both in relations between man-woman and between parent-child; for Christ communicates himself both in self-awareness and in union-awareness. All men tend, as they become more wholly a person, to become more possessed of Christ; and in this process all interpersonal relationships are a development towards Christ possession. The difference, then, between marriages of confessing Christians and other marriages is that the former partners *know* that they are involved in a sacrament. We must ask then whether one can live a fully human marriage without understanding the force of the wholeness of marriage, without seeing this life as essentially a vehicle of grace unto eternal life? At the other extreme, are not fully Christian marriages the self-conscious articulation of all marriage in God's light?

But why "Catholic" in CMAC? Because of the overt awareness of the right goal of marriage and its paramountcy. The Church's revelation shows us our self in the context of the Christ-life, the selflessness of the Cross, the self-sacrifice inherent in love; it shows the priority of other-fulfilment over self-fulfilment. So it has the added onus of proclaiming the gospel of marriage, that all marriage is Christian, with its accent upon the duties that it entails. CMAC teams, agents of the gospel, contain the basis of mutual understanding of the Christian relation to God and its playout in family life. Their understanding will affect their personal approach in counselling —at least an interpersonal self-sacrifice which communicates itself to the client, who will the sooner feel loved and respected and so worthy enough to respond to the healing process. What would be better is that C stood for "Christian", all being united in proclaiming the richness of the Christ message: but that is not possible till all are at least agreed upon a proper theology of Christian marriage, and that is not achieved yet.

At another level of thought, Professor John Marshall made a report to the whole Conference of the results of the management consultancy study, initiated by Canon O'Leary before he retired last year, and financed by a charitable foundation. It was first considered by the Executive of which he is Chairman, in March. Interviews of 29 CMAC members had been made in depth, and more cursorily of many more at the 1974 National Conference, 9 outside bodies also being consulted. The report found that CMAC is not like other Catholic societies, but is more like a limited company, the Execu-

tive being as the directors. Founded by laymen, it had grown to some 85 centres with a wide range of activities, with priest-lay co-operation, with its own deepening authority from expertise. It became, for instance, an important authority on natural methods of birth regulation. It introduced the concept of counselling into the Church, lay counselling at that.

But as it grew, so its simple organisation became overstrained, too big to be centrally managed by a single Director. But any attempt to reorganise presupposes clear aims. It is said of remedial counselling, "tell us the aim and we can see if you reach it": well, CAMC's aim is fairly well defined, but whether it is achieved is not at all clear. There is, for a start, a tendency to hide behind confidentiality. It is said that "the client speaks" by continuing to come for the services of CMAC—but by that argument there should be consternation for the figures have fallen from 1965 =8,944 to 1973 = 5,144, and while the London centre may deal with 460 cases annually, and 10 per cent of the centres with about 100, the majority of centres are dealing with less than 60 (some far less).

To what is the shortfall to be attributed? Perhaps to a middle class bias, in CMAC counsellors and members, in the Council's general image, in the clients who choose to use its services; for it may be said accusingly that what Sir Keith Joseph and Dr Dominian have called "the cycle of deprivation" has not been adequately touched by CMAC. If this is true, it follows then that CMAC should ask—are we in the right places (parish, health centre, clinic)? Have we the right personnel (where are the cloth-cap counsellors)? In non-directive counselling, have we the right method? If we do diversify (i.e. in place, people and methods) is CMAC training good enough or can it operate only on a narrow front? More fundamental questions should be asked too—is educational counselling the same thing as remedial counselling, and is it directed primarily at parents and teachers or at children? How many ever actually attend pre-marriage courses with CMAC? The current figure is 2,743 or 6·7 per cent of the 40,675 marriages celebrated in English and Welsh RC churches. Is there a conflict between remedial and educational counselling, and does the latter come off worse? In the matter of the natural method of contraception (acceptable to the Church), has CMAC a clear policy to offer to those who seek its guidance? If the CMAC is going to find the right answers and communicate them effectively, it seems that this requires a new structure of regionalisation, something more than a London HQ and 85 centres.

Professor Marshall then moved to a new plane, recalling an evening he had spent with a former YCW now working with the Curia in Rome, Mr Pat Keegan, who provided world prespectives into which CMAC might fit its problems. Dominant in the Church of South America at present is the playout of the theology of liberation, of North America a stultifying clericalism, of Asia an equally paralysing fatalism, of Africa healthy and enthusiastic adaptation, and of Europe—what? He called it the saddest of all Churches, where there has been a return to a mission state in a post Christian setting: our missions are now not only in Uganda, Zambia or Zaire but also in the concrete jungles of Glasgow, Liverpool and London (Cf Report on Kirby, Merseyside, above). How does CMAC respond to this need for active missionary toil? By staying in our centres waiting for people to come to them; by running engaged couples' courses only for those already committed in some degree to the Faith; by failing to have even so much as a special programme for mixed marriages. The Lord may say at the Last Judgment, "I was hungry and . . ." you were in your centres discussing

trivial matters at monthly meetings; I was in the new housing estate thirsting for some meaning to life, in the high rise flats hungry for community and relationship, and you were at your conferences enjoying role play. The hungry who need the Christian mission are within the Church as much as without (this has become apparent since Vatican II where liturgical change has shown how weak a grasp of reality some have hitherto had, turning round the altar and changing the language being enough to shake their faith "like water in a man's hand"). Man cannot live without God, so when he loses sight of the true God he erects false gods—as Israel's golden calf in the desert—the god of affluence today, for instance, which can be swept away by economic shifts overnight. Professor Marshall then made his appeal: "I would like to think that as CMAC pioneered counselling, so we will pioneer missionary activity by going out with the good news. The ways of the Holy Spirit are indeed strange; one would not have expected that a management consultants' report would become a vehicle for his work—but in fact it is a great challenge and opportunity. I would like to think that 1975, 29th year of CMAC's existence, the Holy Year, the beginning of the last quarter of this century, was a turning point in our history, the beginning of a new way ahead; so that through us people will hear Christ say, 'Come to me all you who are heavily burdened and I will refresh you', and we in our turn may hear the words 'Well done, good and faithful servant'. That is the aim for CMAC from now on."

The Conference broke into groups to discuss the consultancy study, asking two questions: first, are clients drawn from a restricted range of social classes? What follows comes from one group of a dozen members. Generally, it was thought that clients were weighted towards the middle class if related to the whole national spread where the main bulk of the population is working class; and that CMAC tends to find as clients those who have come on from doctors or clergy, who pass on cases to counsellors, many of them being working class and so very conservative in their attitude to marriage. But evidence from Coventry, Birmingham and London suggested that there was no deprived working class in those areas to be sought out. Glasgow, which contains a much higher proportion of the "submerged tenth", provided over half of its clients from the working class—though it was judged that CMAC was not fully penetrating the really underprivileged. The second question was this: in particular, are we readily available to those couples who are involved in the cycle of deprivation? How is one most available—by being at the centres at suitable times, by going visiting with or in conjunction with priests, by attaching CMAC to doctors' surgery hours, or by liaising with existent social agencies? It was felt that work with clergy and welfare organisations should be reinforced. Comparison was made with the Samaritans, who do reach people's homes and succeed: but they maintain a 24-hour service and are known to be available to that extent, needing to be there at the exact *hour* of any crisis whereas it is enough that CMAC is available within the week of a crisis. And indeed Samaritans and other agencies prefer to ask for CMAC expertise than to push on their cases to CMAC direct. One problem concerns the client's capacity and initiative to come to a centre, whether clients are always willing and able (whether it is safe for them, or they have the travel fare, etc.); to which increased availability may be an answer, provided CMAC does not fall into eager soliciting—"Your Council Needs You!" It is well known that in depressed areas apathy takes a grip, leading to the malaise of inaction till people simply have not the spirit to overcome even small barriers to help themselves: call boxes may have been kicked in by vandals and travel facilities may prove inconvenient, these being

enough to deter calling for help. Equally a centre can become victim of depression: the work declines, available days get cut down, then counsellors become available only on appointment, then they do other work and gradually become altogether unavailable. Conversely a centre may overload itself and disperse its efforts so much as to lose its role capacity. Centres, too, have their cycles of deprivation or dissipation!

Perhaps it would be useful to give a bird's eye view of one group discussion very briefly. One was led by George Steer of London, on "Dealing with clients' expectations". First, the counsellor might have any of these three approaches: you need my help, I will give it, you must ask for it; or, I have a certain help to offer, I hope it fits, otherwise you must try other medicine; or, this is a new adventure, our expectations are wide open, we do not even guarantee success. The client, too, might have any of these three approaches: I was sent unwillingly and intend to be truculent; or, I have come willingly enough, encouraged by others; or, I came on my own initiative. The client's spouse might have any of these three approaches: I am curious and hopeful on behalf of the client and myself; or, I regard this as another stage in the game being played out; or, I know I shall be needed if this process is ever to be unravelled. Such approaches may set fairly final limits to what is possible. One familiar pattern for the inexperienced is that the co-operative and highly motivated client—"I see what you mean"—encourages the counsellor and creates an unreal situation, the counsellor being fed with what is acceptable to him. Or he may be cast by the client in the role of antagonist; or other roles in "the games people play". It is important that the counsellor does not conform to the very often insistent expectation of the client; and that he admits when he has run out of his resources, and hands over to another. Both sides must openly admit their own and the other's expectations and search for the ground where they may usefully meet. Unreal client expectations must be unravelled and retracked, otherwise the counsellor may simply fail to recognise the other person and his problem. A lively discussion enriched this presentation. It was suggested that very often counsellors initially had only to prepare their clients for a long period of suffering, burden bearing, soul searching, tolerance and love giving. Clients may need only to be shown that their problem was one of normal married life. There was danger in imposing the structure of a medical cure for sickness, and a convalescent period. Equally dangerous was a mutual discovery of the problem after which the client imposed and insisted his/her solution. Counsellors experienced client relationships growing, and then found themselves switched to the other spouse. Clients always arrived under pressure, interior or exterior, and usually transmitted some of it to the counsellor. Clients tended to pressurise the counsellor through a clutch of specifically Catholic expectations. Some clients will begin by saying that their marriage problems have nothing to do with religion, so they intend to go to the NMGC and not CMAC; or that they are no longer practising Catholics and would therefore find CMAC embarrassing; or that CMAC are party-liners predetermined in their answers and unable, for instance, to stomach the shock of adultery. Others come with a picture of their spouse which needs to be dismantled and replaced with the truth: a woman may say of her husband, "he is my cross", when in fact it is she who is his cross and is at that moment using the counsellor as another weapon for husband-bashing. And so forth: there are many expectations to be recognised and taken into the delicate equation of mutual truth.

At the end of Conference plenary meeting it was announced that Cardinal Heenan was retiring as CMAC President and a new one would be found. It was suggested from the floor, with strong general approval, that one of the hierarchy should be formally appointed the CMAC Bishop and should be present at National Conferences such as this one to lead the members in their liturgy and act as an authoritative bridge between this essentially lay organisation and the English Catholic hierarchy; and it is hoped that this will soon be so. It was felt that so far publicity had been very poor and that perhaps all pastoral priests should be circularised and a series of articles (probably by Professor Marshall, Fr Francis Handley and Eileen Walsh) should be drafted for *The Clergy Review*. On the matter of publicity, Joan Sullivan of the National Marriage Guidance Council (NMGC) gave advance notice of a series of TV programmes to be begun in mid October about counsellors which might flood centres with clients who had not given the matter a thought before, adding to the need for NMGC and CMAC to co-operate more closely in the field, sharing clients and resources. She added that by NMGC standards, CMAC spent too much time in training and too little in field work under pressure. As though to underline her point, there followed details of new and more rigorous schemes for training in all departments of CMAC work, including administrators (secretaries and treasurers) able to take that side of work off the counsellors and free them for their trained task which is the bedrock of all that CMAC does. Finally it was agreed that co-operation between CMAC and the Samaritans should be intensified. And so to the Sunday mid-morning Mass that fittingly ended the Conference.

ARNOLD JOSEPH TOYNBEE, C.H., 1889-1975

Professor A. J. Toynbee died on 22nd October after a long illness sustained in the Purey Cust Nursing Home, York. He had made a very distinguished name for himself as Director of Studies in the Royal Institute of International Affairs, Chatham House and Research Professor of International History in the University of London. His connections with Ampleforth were considerable, flowing over into his magnum opus, "A study of History" and into the education of his two younger sons, so his death should not go unrecorded.

Toynbee was described by *The Times* as among the outstanding intellectual figures of our time, impartial, detached and lively. *Time* described him as an international sage, like Einstein, Schweitzer or Bertrand Russell. The Librarian of Congress said of him that few historians have spent themselves so effectively in the effort to transcend the provincialism of their time and place. The late W. H. Albright described his Study as one of the greatest intellectual efforts ever put forward by a single man. This is not however the place to substantiate these judgments: suffice it that we should remain parochial in his regard, settling into our own well worn provincialism.

In the early 1930s the Toynbees, Arnold and Rosalind (daughter of Professor Gilbert Murray, O.M.), had a house at Ganthorpe not far to the south of our valley. Rosalind being a Catholic, the family got to know some of the Community, Brother James Forbes particularly befriending the young Philip (later to be a novelist, reviewer and foreign correspondent for *The Observer*), so that when he left Rugby and needed some months of intensive tuition for a Christ Church history scholarship, it was thought fit that he should come to live in the monastery and be tutored by Mr Charles-Edwards. He succeeded, went to the House and often appeared at St Benet's Hall while at Oxford. The youngest son Lawrence was then sent to Ampleforth for his whole schooling, and has been a keen visitor/player during the cricket

season since, usually playing in the I. Zingari matches against the 1st XI; and his wife Jean serves the College from time to time as a doctor. Consequently Arnold their father got to know Fr Paul as their Headmaster well, each having a deep respect for the other.

When the first three volumes of his monumental "A Study of History" came out in 1934, Toynbee sent copies to the Headmaster, and continued to send copies of his books as he wrote them. A series of Chatham House annual surveys are in the monastic library because of their author's generosity before the War. He also continued to visit us, and a moving account of one such visit is embedded in his ninth volume of the Study, "Contacts between Civilisations in Space". He is quoting Melville's "Moby Dick" to the effect that it is preferable to risk perishing shoreless in the howling infinite than to be ingloriously dashed on the lee of safety. He says then, "the writer of this Study, who happened to have been born into a generation in whose time this ordeal has come to be a common Western experience, once had a personal intimation of the truth uttered by Herman Melville. In the summer of A.D. 1936 [He always put in the A.D. to remind his readers of the range of the years past], in a time of physical sickness and spiritual travail, he dreamed, during a spell of sleep in a wakeful night, that he was clasping the foot of the crucifix hanging over the high altar of the Abbey of Ampleforth and was hearing a voice saying to him *Amplexus expecta* ('Cling and wait')." During his last illness, he asked for a photograph of that same crucifix for his sickroom.

As Lawrence went through the School visits became frequent, and the Study was discussed with monks. The first volumes had included a remarkable section on saviours of Europe such as St Benedict and St Gregory the Great, and as he progressed Toynbee changed his focus from cultural to spiritual civilisation, writing his work in a garret at Ganthorpe with a crucifix over his desk. He came to give talks, many times to the Friday Club and less often to the Senior Debating Society: at one of these talks he first produced his image of the cart of mankind in history, climbing up on the wheels of civilisations (vain repetitions of the Gentiles) over the hill towards God, each breakdown of civilisation producing a deeper insight into the Godhead.

After the War Arnold Toynbee came north more rarely, and those who kept in touch saw him in London. Among these were two monks who shared with him their interest in the East: Fr Aelred Graham, whose interest is in the religions and philosophies deriving from India; and Fr Columba Cary Elwes, whose family had been concerned with the Chinese missions (about which he used family papers to write an early book), who perhaps came to know him best among the brethren. Fr Aelred provides this note:—

> I cannot claim to have known Arnold Toynbee intimately; we never had a serious discussion together; but at the Editor's request I gladly record one or two encounters which could not fail to leave lasting and grateful memories. He had an enlightening way of expounding historical complexities to Ampleforth sixth formers. Listening to him privately, I recall his wisdom on the topic of writing books: they came out best as the by-product of some other activity, they seldom mattered very much—no more than a little rivulet to be absorbed and lost in the great cultural stream. He could take the trouble to be congratulatory over trifles—a letter to *The Times* which caught his eye and pleased him. He responded constructively to a request for advice on my journey to the Far East: providing an entrée to the International House in Tokyo (he was a greatly revered figure in Japan) and a most fruitful introduction to the late Sarvepalli Radhakrishnan, former President of India, then living in retirement in Madras. Visiting him at Chatham House, or dining with him and Veronica at his London apartment, one was quickly aware not only of the vast resources of his mind but of his simple humanity. He would at times revert sadly to the many friends, his contemporaries, lost to him in the First World War. It was a privilege to be remembered touchingly on a visit to the nursing home during his last illness. To have been invited by the family, and to represent Ampleforth at his funeral, was the moving climactic experience. Looking back over the years, I find it easy to think of him as Chaucer's "verray parfit gentil knight".

Fr Columba latterly came to know the Toynbees very well, especially after 1946 when Arnold's first marriage was dissolved and he then married Veronica Boulter, his secretary and literary collaborator. Fr Columba often went to dine with them at Oakwood Court, W14, when in London and went over to see them when they returned in the closing days to Ganthorpe. Conversation did run deep, and indeed Toynbee helped Fr Columba with whatever book he had on hand, providing a Preface to some of them to help them onto the market. When Fr Columba reviewed that exotic rechauffage, the one-volume lavishly illustrated edition of the Study (Oxford 1972) for this JOURNAL, it was as much a collaboration between author and reviewer as was the book a collaboration between author and abridger, Jane Caplan. When in the summer of 1972 Fr Columba brought his Professor over to talk to some of the Community in the guest room about international affairs, he did not forget to introduce this Editor and help him procure what was printed as "Japan in an Unstable World"—an article coming from the pen of one who had been there himself, writing "A Journey to China" in 1931 and "East to West: a Journey Round the World" in 1958. Their conversation as often as not ran to religion, and into those deep regions of the human spirit which must remain largely private to the two of them. They discussed the course that the Study had taken, volumes IV-VI (1939) coming closest to Christianity, the later ones (VII-X, 1954; XI, 1958) sliding into a sort of syncretism, as Toynbee admitted, because the effort to lean over backwards to be fair to Buddhism, Islam, etc., took him that way. He himself grew distant from the springs of Christianity: he once confessed that having once got out of one's skin of faith, it is almost impossible to get back into it. Suffering was for him the way back, from near unbelief to a warm if ill-defined belief. It was his own doctrine in the Study that in the death throes of a civilisation human suffering is rewarded by a new religious insight, the beginning of a universal religion which in turn engenders a new civilisation.

The last volumes of the Study became very consciously ordered to religion. Civilisations were regarded as essentially occasions for sin and suffering, stepping stones towards deeper religious insight in which lay man's true progress. Toynbee, like Teilhard at the same moment, foresaw civilisation itself replaced by religion, when a synthesis of the existing historical religions would bring to earth the Kingdom and the Communion of Saints. In the last volume at the end he wrote: "The Benedictine Abbey at Ampleforth has made me aware of the spiritual impetus of the Western Christian monastic life, and has shown me that the secret of the historical continuity of the Benedictine Order is the whole-heartedness of the faith of St Benedict's spiritual sons. Listening to the singing of the Office in the church, and reminding myself that this *opus Dei* had been carried on without a break throughout the fourteen hundred years that had passed since the Founder's generation, I came to realise that this Western religious community, which

was the matrix of Western Christendom, possessed a greater vitality than any of the secular institutions that had hived off from it. Driven from Westminster onto the Continent by the outbreak of the Reformation, this particular Benedictine community had struck root again at Dieulouard in Lorraine, where, for the next quarter of a millennium, it had been kept alive by a constant supply of English postulants who could follow the monastic calling only at the price of expatriation. Driven from Dieulouard back to England by the outbreak of the French Revolution, the community had struck fresh roots in the vale of Ampleforth in Yorkshire. How had it managed to survive uprooting? This question has been answered for me by my experience of the friendship that I have had the happiness of making with some of this community's living members." (Study, X.223).

Weidenfeld & Nicolson are publishing in April "Life After Death" by Arnold Toynbee, Arthur Koestler and Others (240p, £4.95). In it Toynbee writes that human beings are unique in knowing that earlier generations have died, and they themselves are to die: "This human awareness of the inevitability of death is accompanied by a concern for death, and man's concern for death makes him also feel concern for the sequel of death." He asks what becomes of consciousness, of personality after death.

Professor Toynbee also put to press before he died a history of the world, "Mankind and Mother Earth" which is due to be published later in the year.

SECOND INTERNATIONAL CONGRESS ON THE RULE OF ST BENEDICT: MARIA LAACH ABBEY, 15-20 SEPTEMBER 1975

THE first congress held in Rome in 1971 resulted from a twofold need: closer collaboration between Benedictines and non-Benedictine experts working on the Rule was called for and, if unnecessary repetition was to be avoided, research work had to be coordinated at an international level. The congress dealt successfully with the first point and out of it also grew the yearbook *Regulae Benedicti Studia* which caters for the second.

Honour where honour is due: the moving spirit behind all this organization is a young Lutheran pastor, Dr Bernd Jaspert, who ever since his school days has taken a remarkable interest in things Benedictine. His doctoral thesis, published last year, is a comprehensive study of the controversy about the Rule of the Master and the Rule of St Benedict, and his quiet country vicarage has already welcomed a number of monastic guests. Professor Hanslik of Vienna presided, as was fitting, at the congress and gave the first lecture. Applause greeted his announcement at the end of the congress that he was going to start work on a new philological commentary on the Rule. Père Eugène Manning of Rochefort, one of the secretaries for the congress, besides giving a lecture himself also excelled as an interpreter. He too has undertaken to work on a commentary for noviciate use, in collaboration with Soeur Lazare de Seilhac of Vanves.

About thirty people attended the congress, including representatives from six European countries as well as from the United States and Brazil. On the whole people tended to speak in their own language and German, French and English predominated. A pleasing spirit prevailed amongst the group; the intellectually strong had something to strive after in debate and the weak had no need to draw back in alarm. The scholarly and genial Prior of Maria Laach played an indispensable role as host and kept a vigilant eye on the tranquillity of the proceedings. It was agreed too that the presence of Dr Jaspert's charming wife, quietly knitting in the background, had a soothing effect on everyone.

Lectures and formal discussion took place in the morning in the *aula;* later in the day armchair discussion followed in a more homely setting. The range of subjects covered was too wide to allow of any final synthesis; but what was impossible at a theortical level took place, one ventures to hope, on a personal level so that through exchange of ideas the vision of all was extended and the group welded into an authentic—if short lived—Benedictine community. For us Benedictines it is particularly important to see how the findings of scholarship tie up with practical monastic living and spirituality.

Thanks to the initiative and generosity of Fr Prior, the final day of the congress was devoted to an interesting and enjoyable coach expedition, first to the Cistercian abbey of Himmerod and then on to Cues to visit the institute of Nicholas of Cusa. St Bernard made the original foundation at Himmerod and is said to have banished all nightingales from the woods around lest they should entice the monks away from contemplation. Nowadays the community is frequently disturbed by the noise of planes instead.

Nicholas of Cusa's foundation proved to be a fifteenth century gem. Built in red stone, it was intended as a home for thirty-three old men (the qualifying age was fifty!). Eleven were to be priests, eleven nobles and eleven poor men. Though these classifications have been dropped it is still used as a home for some old men, and the architectural symbolism of the chapel testifies to the faith of its founder, whose heart lies buried there.

"The sad thing about meetings like this is that they come to an end" someone remarked about the congress; true enough, but the third congress is already planned for 1980. Meanwhile the lectures of the second congress will all be published this year in *Regulae Benedicti Studia*, Vol 5.

Stanbrook Abbey,
Worcester. Frideswide Sandeman, O.S.B.

"SPIRITUAL READING" has not been included as a special item in this issue as the issue already contains an account of four lectures on the Blessed Virgin, one on the Person of Christ and a lecture on grace in marriage. It is hoped that the "Spiritual Reading" in the next issue will be composed of an account of Archbishop Lord Ramsey's York Minster Lecture on "Christianity & Humanism".

PAX IN SPINIS: A CROWN OF THORNS

As we went to press, it was announced on 17th February that Fr Abbot was to become Archbishop of Westminster in succession to the late Cardinal Heenan. The Community was filled with mixed sentiments as they celebrated with port in the calefactory and listened to recorded broadcasts: sentiments of sadness at the loss of the father of the house, and of joy that the monks of Westminster had given to another Westminster a monk-archbishop in the tradition of Lanfranc and Anselm of Bec. The last monk-archbishop had been Ullathorne of Downside, at Birmingham (1850-88); and the last Cardinal had been Gasquet of Downside (1914-29)—though, of course, it does not follow that a cardinalate is conferred on the Archbishop of Westminster; indeed, Manning had to wait ten years through the Vatican Council till he was elevated in 1875. The Westminster archdiocese is now no longer without a head, but the Community, for the time being, is: and that includes the wider Community of Ampleforth—our twenty parishes round England and several

served from the Abbey (of which the Abbot is formally the parish priest); the School, and The Ampleforth Society that has just celebrated its centenary; the wider circle of those who are attached to the monastery through such as the annual Lourdes venture; and so forth. For Abbot Basil, too, the call to the North has become a call to the Nation.

A fuller appreciation will appear in the next issue. Suffice it here to sketch Fr Abbot's career so far. The eldest son of Sir William Hume, C.M.G., F.R.C.P., a distinguished heart specialist and of a French mother, he was the eldest in a family of two boys (one a doctor) and three girls (one now married to Sir John Hunt, Secretary to the Cabinet). Educated at Ampleforth during 1933-41, he became a monk at once—in face of the pull of the War—and was ordained in 1950. He read History at St Benet's Hall (1944-7) and Theology at Fribourg (1947-51), returning to teach in the School and coach the 1st XV from 1951 to 1963. In 1955 he was appointed Housemaster of St Bede's. Senior Modern Language Master, and Professor of Dogmatic Theology in the Abbey. In 1957 the Community elected him their Delegate to the General Chapter of the EBC; and, meeting in August, it in turn elected him Magister Scholarum of the Congregation (re-elected 1961). In 1963 he was elected Abbot (re-elected 1971), and as such he went to the two Congresses of the Benedictine Confederation in Rome, where he was then co-opted to the Commission *de Re Monastica* of which he was made the Chairman in 1973. In June 1968 he opened St Symeon's, the Orthodox house in Oswaldkirk; and fittingly he was made Chairman of the Confederation's Commission on Ecumenism in 1970. In 1973 he gave St Louis Priory its independence and went on to initiate the £900,000 Appeal for new School buildings. That year he convened the Commission *de Re Monastica* at Ampleforth. He went on to initiate wider kinds of Community Retreats and the Easter triduum open to large gatherings, men and women: indeed the note elsewhere in these pages on the "Wider Ampleforth" testifies to his vision. He has travelled extensively in the United States and Europe in connection with his monastic commitments, ecumenism and education. He has become a churchman of vision and range, albeit of gentle touch.

Fr Abbot will not be altogether unfamiliar with the Bishops of England. Ampleforth's various parishes lie in five different dioceses besides our own. The Abbot, besides negotiating with those bishops on our parochial matters, has been an active member of both the Bishops' Commission for Religious and the Conference of Major Religious Superiors in this country. There are few prelates he does not know from working with them. Their gain will be our loss; but, then, Ampleforth is honoured in making the gift of such of its sons, and the Community of its father.

OLD AMPLEFORDIAN NEWS

DIARY OF EVENTS

11 March. Fr Abbot resigns his Abbacy at midnight.

21 March. Ampleforth. Inaugural Symphony and Orchestral Concert in St Alban's Hall. Rachmaninov: Piano Concerto No. 3, William Howard (O 70). Haydn: Nelson Mass.

24 March. School Term ends (new date).

25 March. Archiepiscopal Ordination and Installation, 2-30 p.m. Westminster.

31 March. London. London Area Ampleforth Society. Challoner Club: Mass, 6 pm (in the Club), followed by drinks party (£1 per head), 6.30-8.30 pm. Tickets may be obtained on arrival. The London Area Committee is: David Tate (E 47), tel: Office 5809811; John Reid (D 42), tel: 7300137; Peter Reid (A 41), tel: Home 9377069; Petre Detre (J 62), tel: Office 9946454; Paul Rietchel (H 65), tel: Office 9304293; Harry Dagnall (T 71), tel: Home 6039629; Paul Williams (T 69).

5 April. London. Lourdes First Monday of the Month Mass at St Mary's, Cadogan Street, 6 pm, and afterwards in the pub opposite. (This takes place every first Monday of the month.)

O.A. EASTER RETREAT

15-19 April. Ampleforth. The Retreat will be given by Fr Felix Stephens. 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 Denis Waddilove, as soon as possible* and certainly not later than Monday, 12 April, stating at *what time* and on *what day* they intend to arrive.

21 April. Manchester Hot-Pot. Tickets from C. A. Brennan (E 52).

22 April. Commencement of School Term.

8 May. Ampleforth. Schola Cantorum Concert: Pergolesi, Stabat Mater, Fauré, Requiem.

15 May. Workington. Schola Cantorum Concert.

30 May. Ampleforth. First Round Cricketer Cup. OACC *v.* Eton Ramblers.

25 June. Liverpool. Liverpool Area Ampleforth Society. Buffet Supper at the Medieval Barn, Crosby. Tickets (£2) from Ewan Blackledge, 8 Rodney Street, Liverpool L1 2TE. Tel: 051-709-1098/99.

9 July. End of School Term.

12-14 July. Oundle. School Cricket Festival for Ampleforth, Blundells and Uppingham.

30 July-6 August. Lourdes. Pilgrimage. Details from Fr Martin, St Bede's House.

7 September. School commences.

October. London. London Area Ampleforth Society. Dinner for the completion of the Appeal.

21 November. London. London Area Ampleforth Society: Ampleforth Sunday.

4 December. Ampleforth. Schola Cantorum: Handel's Messiah.

Obituary

Prayers are asked for the following who have died:—Michael Clifton (B 30) in September, Edward Harper (E 51) on 8 September, Douglas George (1920) on 19 August, Christopher Sandeman (H 73) on 15 September, H. L. Green (1925) on 13 September, Dr L. Unsworth (1916) on 25 June, Dr J. K. Powell (E 47), Roger Fairfax-Cholmeley (C 27) on 29 November and Mark Lister (W 72) on 14 January 76.

RICHARD FRANCIS, 1953-1975

Richard Francis joined St Hugh's House from the Abbey School, Ramsgate, in September 1966. A sensitive and gentle boy, he soon earned the nickname "Grinner" which exemplified one side of his character—a delight in the play of the present moment and a lack of worldly ambition. In the School he side stepped much of the established life, delighting in the informality of all the Scouts had to offer. Particularly was this true of the sailing which formed a link between his life at School and at home. Thus his interests were never centred on a career either in School or afterwards. Even at his prep School he had a concern for the under priviledged and started his own charity called "Response". This concern was evident not only in an organized form, such as the Samaritans, but extended to all those he met. Many a boy was helped over a moment of unhappiness by the sensitive kindness which lay behind his friendly face. His small boy gentleness matured at Ampleforth—he really *cared* for people.

Mathematics emerged as his academic forté, winning him a place at Imperial College in Engineering. Before taking this up he spent a year on the factory floor of an engineering works, an experience which he valued and in which he was accepted for his fun and friendship. However a subsequent year at Imperial College was enough to convince him that the calling of a dedicated engineer was too narrow for him. The life style and interest of a profession where things seemed to matter more than people had no attractions for Richard; so he started again as an Estate Agent. In this he completed his first exams and found some happiness. Much of his spare time he devoted to building with his brothers a cabin sailing boat, "The Four Brothers". Yet some doubted that even now he had found what he was really searching for. Determined as he was to become qualified first, there are indications that eventually he intended to become a secular priest.

Whilst laying up his boat last October he seemed to injure his back; a suspected slipped disc. He bore what was at times acute pain with courage. Nevertheless it was completely unexpected when he collapsed at work in May. Ten days later he died in hospital; it was found that he had had cancer of the spine. May he rest in peace.

C. S. D. GEORGE, T.D.

Douglas George came to Ampleforth in 1910, where he quickly gained a reputation as an able games player. In 1920 he earned the distinction of leading the first Ampleforth side to beat Sedbergh, a victory he had the pleasure of being present to see repeated fifty years later.

During the late war he served as a Major in the Royal Artillery at home and overseas. Nearly captured at Dunkirk he eventually got away in his pyjamas and greatcoat.

Born into an old Scots family which has stoutly adhered to the Faith since the days of Prince Charlie, his religion was the guiding light of his life. Wherever Catholic work was to be done, Douglas was there to do it. He held

office and served with distinction on his Parish Councils and in his local Catenian Associations.

On learning that he had died peacefully in his sleep (19 August) Abbot Byrne remarked "He deserved that. He was a good man." It was a fitting tribute to this gentle and loveable man. We offer our profound sympathy to his wife Joan ("Bill") and Adrian and Felicity his children.

Marriages

Peter Kenworthy-Browne (O 48) to Jane Arthur on 3 October.
David Horn (O 69) to Aline Paupin in France in October.
Hon Kim Fraser (C 63) to Joanna North at St John's, Witheridge, on 18 October.
Paul Spencer (H 67) to Lorna Nyerk-Malschinger on 20 September.
Vincent Morris (B 64) to Valerie Amey on 12 July.
Andrew Jocelyn Gerrard Rogerson (H 66) to Julia Catherine Chloe Peckham at St Mary's, Tunbridge, on 2 August.

Engagements

Charles F. Pinney (J 64) to Elizabeth Jane Radmore.
David Coggan (J 68) to Sarah Cole.
Andrew Bussy (J 70) to Patricia Mary Seavy.
John Gormley (W 53) to Diana Mary Westmacott.
David Russell (W 61) to Hon Frances Chant-Semple.
David Judd (E 70) to Helen Bugby.
Nigel Judd (B 67) to Rosemarie Underwood.
Peter Seilern-Aspang (O 70) to Veronica Hoyos.

Births

Vanessa and Christopher Coverdale (O 64), a son.
Catherine and John Hickman (A 60), a son, George.
Angela and Jimmy McSheehy (O 61), a son, William Edward Patrick.
Helen and Michael Spencer (H 65), twin boys, on 19 June.
Karen and Charles Sommer (O 68), a daughter, Rochelle Christina.
Sally and Martin Freeman (C 65), a daughter, Laura Frances Antonia.

Sir Edward Tomkins (B 34) was the subject of an article by Charles Hargrove in *The Times* of 28th November. He retired that day from a career of 36 years in the diplomatic service, the last three spent as Ambassador to France. "He has the satisfaction of knowing that he has helped to bring the two countries closer together. Relations with France would have been far less cordial without his courage and dogged insistence that our common interests are more significant than our differences. [The Ambassador's words were: "They have ceased to be rivals and become partners".] He has triumphantly vindicated the unspectacular but essential role of the traditional diplomat—informing and advising governments, correcting their prejudices and repairing their errors—at a time when the frantic ballet of direct contacts between ministers seems to deprive diplomacy of much of its substance and justification."

Sir Edward joined the Foreign Office in 1939. He went to Moscow in 1944 for two years. In 1951 he became First Secretary in Washington. In 1954 he became a Counsellor in Paris (CVO 1957). In 1959 he became Head of the Western Department of the Foreign Office (CMG 1960). In 1963 he became Minister in Bonn; and in 1967 he returned to Washington as Minister (KCMG 1969). In 1970 he became HM Ambassador at the Hague, going to Paris in November 1972. On his recent retirement, President Giscard gave him the signal honour of a State luncheon, a rare mark of approval. He is remaining on in Paris until the summer, after his daughter sits her baccalauréat. His son JULIAN (O 74) is now reading History at Trinity College, Cambridge.

ANDREW KNIGHT (A 58), Editor of *The Economist*, together with one of his contributors, has been before the Committee of Privileges of the House of Commons after publishing details from a draft report to a select Committee of the House. Forthright as they were, they intended to draw attention to three aspects of the matter of privilege that are a continuing source of potential difficulty between Parliament and the Press—unclear definitions and unpredictable application of parliamentary privilege; conflict arising from the use of select committees to promote public debate over a politically controversial tax; and the confidentiality of journalists' sources, condemned by the committee but maintained by the Press. The motion to suspend from the Westminster precincts for six months was defeated in the House of Commons.

DR DAVID WARDLE (B 61) has been elected Chairman of the Hospitals Junior Staffs Committee, and was among the nine representatives of the medical profession who met the Prime Minister at 10 Downing Street on 3rd December to discuss the crisis in the National Health Service (Junior Doctors' Pay).

DOMINIC SOLLY (W 71) found himself a model of student unemployability in *The Times* of 9 December, bearing out the contention that it had recently become "much harder for brilliant academics to get jobs in industry, the Civil Service and the Foreign Office". In July he had achieved a double-First in Classics from Merton College, Oxford. He had then written forty letters applying for posts in international banking, merchant banking, financial journalism, the wine trade, television research departments, publishing and the antique book trade. The Civil Service failed him, most firms did not reply or offer an interview: one that did—Sotheby's book auction department—produced the key to the problem. "He had very good qualifications. It was splendid to have Latin and Greek. He also had sufficient knowledge of French, German, Italian and Spanish for the job. But it was a question of his having to learn bookselling from scratch and my having to spend half my time teaching him." It proves that academic degrees are no longer a passport to a job unless they are topped up with vocational training—"then the world is his oyster!"

MARK GIROUARD (C 49), Oxford's current Slade Professor of Fine Arts, broadcast the sixth of the BBC 2 programmes entitled "Spirit of the Age" on 5 December. He took the Victorian Age and entitled it "All that Money could Buy". He examined the range of building and rebuilding that nineteenth century Britain experienced with the development of railways across the countryside and industrial cityscapes over the face of the towns. Centre of the programme were Sir Giles Scott, whose rejected gothic plan for the Foreign Office ended up as St Pancras Station; and Augustine Welby Pugin, who decorated the House of Lords and so much else. The camera took us to the Albert Memorial, the Foreign Office as it was finally done in classic style, the Reform Club (home of Liberals) and abroad to Scarborough Grand Hotel, Thoresby Hall and Castell Coch. The BBC has published these programmes as a series of illustrated chapters, at £7.

His long-expected book on "Victorian Pubs" (Studio Vista £9.95, lavishly illustrated) has caught the Christmas market. It gravitates between the Beer Act of 1830 (when Wellington abolished duty on beer at a stroke to kill gin palaces), Gladstone's 1871 Licencing laws (after which an Englishman's consumption rose to an average 35 gallons per head per annum) and the slump of the 1900s when pubs fell into the creditor hands of "the beerage". The book is described as exhaustively researched, the subject being central to the fabric of British daily life.

HON RICHARD NORTON (O 73) is in the thick of Oxford debating. In his second year at New College, he has been elected Secretary of the Union for the Hilary Term and hopes to be Librarian for the Trinity Term. So far there has been only one other second year member on the Standing Committee, Hon Colin Moynihan, who has just moved from Secretary to Librarian. The two Hons together represented Oxford at the Transatlantic Speech Association Canadian and British universities) in early January. They came second to an American team. Thirty teams competed. First of the ten British teams, the two Hons have now been invited out to Chicago in June by the Chicago Law School to take part in their bicentennial celebrations for a week, and also to Princeton University. Richard has also been selected as one of four (without his partner) to enter the Universities level of the *Observer Mace* competition.

Richard is also concerned with the Oxford University Conservative Association, and failed by 60 votes out of 460 to be elected its Secretary. He has just joined the Middle Temple and is reading Law at Oxford.

STEPHEN KING (A 63) has just returned from Bangladesh, where he has been working as Field Officer for Voluntary Services Overseas covering 25 projects dealing with rural development. He has now gone on to the same work in Tanzania, where he will be responsible for 120 volunteer projects under Government responsibility. RICHARD SATTERTHWAITE (B 67) and ANDREW CAPE (D 66) are already out there on this work.

ALEXANDER HESKETH (W 66) has had to cease operations of the grand prix division of Hesketh Racing for the coming season, failing to attract suitable sponsors. He said he was not prepared to run it as a charity, particularly in the present economic climate. He is keeping key personnel of his team "as an integral part of future projects which are being assessed and analysed". His hopes for the 1976 season, with an excellent record behind the team for 1975 and a new car (308c) in the offing, had been high: his driver, James Hunt, was in reach of the world championship.

NEW YEAR HONOURS

C.B.E.—BRIG H. J. P. BAXTER, Commander of the Ulster Defence Regiment, for services in Northern Ireland. He already holds the George Cross and is an O.B.E.

PROFESSOR T. C. GRAY (A 31).

O.B.E.—D. C. Grant (E 46), for ecumenical and social services, Madrid.
N. P. Reyntiens (E 43), stained glass artist.

M.B.E.—P. Pender-Cudlip.
Major M. A. French (W 48).

Major Gen Desmond Mangham (O 42), GOC Second Division, BOAR, has been appointed Vice Quarter Master General.

James Barton (D 68) is with Proctor and Gamble as a technical engineer in the engineering division. Before that he worked for a year with Rolls Royce as an engineer in the Industrial and Marine division on the Cuniser Assault Helicopter Project for the Ministry of Defence.

A. R. Thomas (B 57) is Head of Chancery in Madrid.

C. W. Fogarty (O 39) formerly Deputy Secretary at The Treasury has been appointed Deputy Secretary, The Ministry of Overseas Development.

John Freeman (T 67) is a third secretary at the British Embassy, Rome.

Timothy Knight (A 65) passed Part II of the Law Society's exams with 1st Class Honours and Distinctions in all seven subjects.

Peter Slattery (D 44) is Director and General Manager of the Marine and General Mutual Life Assurance Society with the functions of chief executive.

John Harwood Stevenson (W 51)—known to many as "John Francis"—has just been called to the Bar as a member of the Inner Temple, and is beginning to build a London practice with John Byrt's Chambers, 4 Paper Buildings, EC4.

Col E. M. P. Hardy (A 45) has been appointed Commandant Small Arms Wing, School of Infantry.

Henry Buckmaster (C 73) has joined the seried ranks of Amplefordians commissioned into the Irish Guards. Others who have recently joined the Brigade of Guards are Paul de Zulueta (W 74), Hon Tom Fitzherbert (C 74) and Hon James Stourton (O 74).

Stefan Radwanski (J 72) has represented the English Universities at Water Polo.

THE AMPLEFORTH SOCIETY

The AGM of the Society will take place at 8.30 pm on the evening of Holy Saturday, 17th April, 1976, in the School Library.

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 £5 (from £4).
   First five years of membership after leaving School £2.50 (from £2).
6. To propose that new Life Membership Subscriptions should be suspended for the time being, and to vote on the motion:
   That Rule 7 be suspended and inoperative for the time being until the Committee and AGM decide to reinstate future payments of life subscription; this shall in no way affect the rights of existing life members.

7. To consider a recommendation that the Committee be empowered to change the level of subscription, all due warning being given to members in the Journal.
8. Direct Debiting. For this to be possible two changes are necessary to the rules of the Society and in addition a formal resolution:
   (i) To add to the Rules of the Society:
   Rule 36. The Society is empowered to enter into Contracts deemed by the Committee to be in the interests of the Society and to give any guarantee or indemnity as may seem expedient. Such indemnities to be signed on behalf of the Society by the President and Treasurer.
   (ii) To delete Rule 6 and replace it as follows:
   The Annual Subscription of members of the Society is payable in advance and shall be determined by the Committee. Subscriptions may be paid by cash/cheque or under the authority of an existing Standing Order Mandate plus cash/cheque to the required amount or Direct Debiting Mandate lodged with a member's Bank and expressed to be in favour of the Ampleforth Society and in furtherance of this object of the Society, the Society may participate in the Direct Debiting Scheme as an Originator for the purpose of collecting subscriptions and or any other amounts due to the Society. Further, the Society may enter into any Indemnity required by the Banks upon whom Direct Debits are to be originated. Such an Indemnity may be executed on behalf of the Society by delegated Officers of the Committee. All annual subscribers of the Society shall receive The Ampleforth Journal (without further payment). Members whose subscriptions are in arrears shall not be entitled to receive any copies of the Journal until such arrears are paid up and then only if copies are available.
   (iii) To resolve as follows:
   That the Ampleforth Society participates as an Originator in the Direct Debiting Scheme operated by the Committee of the London Clearing Banks, the Scottish Clearing Banks and the Irish Banks' Standing Committee and that:
   The President and the Treasurer are hereby authorised to execute a form of Indemnity worded in accordance with the requirements of the aforementioned banks, on which Indemnity a certified copy of this resolution shall be inscribed, and addressed to (1) the Bank of England, the London Clearing Banks, the Scottish Clearing Banks and the Irish Banks as listed; (2) all other banks in the British Isles to whom sorting code numbers have been allocated.
9. To receive a report fro mthe Local Area Groups' Working Party.
10. Elections and A.O.B.
11. The Chaplain to say prayers for the deceased members of the Society.

Felix Stephens, o.s.b.,
Hon. General Secretary.

SCHOOL NOTES

SCHOOL STAFF: SEPTEMBER, 1975

Dom Patrick Barry, M.A., Headmaster.

Dom Denis Waddilove, B.A., Second Master. 1976: Dom Edmund Hatton, M.A.

Dom Simon Trafford, 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 Andrew Beck, M.A., Housemaster, St Wilfrid's House.
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 Brendan Smith, M.A.
Dom Julian Rochford, M.A.
Dom Gervase Knowles, B.D.S.
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 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. (Head of Modern Languages).
G. 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).
A. I. M. Davie, M.A.
P. A. Hawksworth, B.A.
R. D. Nelson, M.A., F.I.M.A. (Head of Mathematics).
K. R. Elliot, B.SC.
R. D. Rohan, B.A.

J. J. Dean, M.A.
N. Jardine, M.A.
G. Simpson, B.SC.
F. Booth, M.A.
M. J. Robinson, B.A., PH.D., A.R.I.C.
R. V. W. Murphy, B.A., D.PHIL.
R. S. Downing, B.A.
C. G. H. Belsom, B.A., M.PHIL.
C. J. N. Wilding, B.A.

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.

SCHOOL OFFICIALS

Head Monitor ... ... E. J. I. Stourton

Monitors R. A. A. Holroyd, N. A. J. G. Mostyn, J. P. Pearce, E. P. Gleadow, M. J. P. Moir, M. C. Webber, S. P. Evans, S. J. Hay, J. T. Gaisford St-Lawrence, K. A. Wilcox, R. J. Bishop, N. D. Pitel, M. V. A. Alen-Buckley, J. J. Hamilton-Dalrymple, J. P. Orrel, N. Longson, S. J. Bickerstaffe, W. A. Wells, D. A. Humphrey, I. D. Macfarane, J. C. Roberts, F. J. Beardmore-Gray, M. J. F. Hudson, M. T. R. A. Wood.

Captain of Rugby ... ... E. J. I. Stourton
Captain of Swimming ... ... S. P. Evans
Captain of Squash ... ... M. S. N. Badeni
Captain of Boxing ... ... M. Day
Captain of Shooting ... ... M. Hornung
Captain of Judo ... ... C. de Larrinaga
Master of Hounds ... ... B. L. Bunting
Captain of Fencing ... ... M. J. F. Hudson

Librarians J. B. Horsley, J. S. H. Pollen, P. A. N. Noel, J. E. H. Willis, P. M. Fletcher, N. J. P. L. Young, J. M. Victory, J. M. R. O'Connell.

Office Men S. J. Bickerstaffe, C. J. F. Parker, M. U. A. Alen-Buckley, P. St.J. Hughes, R. T. St.A. Harney, P. J. Lees-Millais, F. J. Beardmore-Gray, B .L. Bunting, H. R. Wilbourn, N. Longson, A. Stapleton, S. M. Codrington.

Bookshop B. S. Moody, St.J. O'Rourke, R. Grant, R. Hubbard, N. Hadcock, C. Anderson.

Bookroom E. T. A. Troughton, E. S. G. Faber, M. C. O'Kelly, C. E. Perry.

THE following boys joined the School in September, 1975:

From Schools other than Junior House.

SAW Allen (A), JE Arrowsmith (H), MO Arundell (D), PGV Barnes (J), GHL Baxter (E), IAN Birrell (J), ACR Calder-Smith (T), JL Carr-Jones (W), JRF Collins (H), ANT Constable Maxwell (O), SV Conway (C), DE Cranfield (T), HMB Dick (D), ARH Dunn (E), JJ Duthie (H), NW Farrell (H), JV Garbett (B), JJG Greenan (J), TJD Hall (E), JPP Harwood (C), PJP Heagerty (O), TPO Heyes (B), TJ Holland (C), FEH Horton (J), FHG Hunt (H), SHC Huston (J), SJ Kenneally (H), P Kennedy (D), JP Kerry (T), PZM Krasinski (C), BL Lear (B), DR Linn (B), MCT Low (J), RGN McDonald (B), PM McNamara (C), S MacGowan (T), IM Maclean (H), JP Milligan (H), KEJ O'Connor (H), JMF O'Moore (H), ES Oppe (H), JCR Parsons (D), RHM Paul (H), JA Pearson (D), PM Pearson (D), RFC Peel (O), CE Perry (C), DA Piggins (J), JAS Pilkington (E), MB Porter (E), TM Porter (E), TNB Rochford (J), EJ Slattery (H), WG Sleeman (C), AMcK Smith (J), PS Stephenson (A), JR Stobart (W), MJ Swarbrick (T), CR Taylor (H), NJ Thomas (C), PHS Towneley (O), AHPM van den Boogaard (H), EGW Ward (T), TA Wood (W).

From Junior House

P. Ainscough (C), Prince Alexander (J), PJM Allen (T), GL Anderson (B), PTC Arkwright (D), AJ Bean (C), JB Blackledge (E), SC Bright (B), GA Codrington (W), TMC Copping (J), ER Corbally-Stourton (W), TC Dunbar (B), GJ Ellis (A), CS Fattorini (W), MTB Fattorini (O), AJ Fawcett (B), Lord GB Fitzalan Howard (O), DG Forbes (C), GL Forbes (D), AM Forsythe (E), AC Fraser (O), ES Gaynor (T), CHB Geoghegan (T), WM Gladstone (E), DW Grant (A), SAC Griffiths (O), JG Gruenfeld (T), TA Hardwick (W), SCC Hare (J), AW Hawkswell (D), GF Hume (J), CWK Kupusarevic (T), SD Lawson (C), RQC Lovegrove (E), IP MacDonald (O), DHD McGonigal (W), RJ Micklethwait (O), RKB Millar (E), SCE Moreton (E), AP Morrissey, (A), TW Nelson (O), MNR Pratt (O), JA Raynar (D), CBL Roberts (J), RA Robinson (T), APJ Rochford (C), VDS Schofield (W), PJH Scotson (O), Hon JFT Scott (O),JRQN Smith (T), JJD Soden-Bird (B), Hon CAJ Southwell (A), CDP Steel (C), AC Walker (W), JG Waterton (C), DGG Williams (W), HJ Young (T).

THE following boys left the School in December, 1975:

St Aidan's: NJL Georgiadis, EP Gleadow, RAA Holroyd, NAJG Mostyn, JP Pearce, MS Thompson.
St Bede's: JA Dundas, MRF Griffiths, AW Shortell, GE Vincenti.
St Cuthbert's: JT Gaisford St. Lawrence, SJ Hay, CN Hunter Gordon.
St Dunstan's: RJ Bishop, SP Treherne, KA Wilcox.
St Edward's: MUA Alen-Buckley, CV Ellingworth, JJ Hamilton-Dalrymple, M Jennings, GJ Knight, ND Pitel.
St Hugh's: NA Cherbanich, JP Orrell, EJI Stourton, HR Willbourn, CWE Graham.
St John's: SPT Low.
St Oswald's: ES Cumming-Bruce, DA Humphrey, WRA Wells.
St Thomas's: ID Macfarlane.
St Wilfrid's: F Brooks, SM Codrington, RQ Houlton, MJF Hudson.
Junior House: LSt.JJ David.

WE welcome Christopher Belsom to the Mathematics department, and Christopher Wilding to the Modern Languages department. Mr Belsom has been teaching for the past four years at Lord Wandsworth School in Hampshire, while Mr Wilding came from the County High School, Colchester. We hope that both these gentlemen, their wives and children will all be very happy here at Ampleforth.

We said farewell to Miss Theresa Graham, the Matron of Nevill House, at the end of the Summer Term, and thank her for all her ministrations. She had been particularly successful in initiating the domestic arrangements for the new House during its first year. To replace her we welcome Mrs G. Fijalkowska and hope that she will be very happy here.

We congratulate Mr and Mrs Hawksworth on the birth, on July 10th, of their son, Edward Anthony, a brother for Elizabeth.

David Nelson, Head of Mathematics, has joined one of three working parties convened by the Royal Society to prepare written contributions for the Third International Congress on Mathematical Education to be held at Karlsruhe, West Germany in August, 1976.

WE warmly congratulate the following boys who gained Awards and Places at Oxford and Cambridge in the recent examinations.

OXFORD AWARDS

J. T. Gaisford St Lawrence	Marjoribanks Scholarship—Classics	Christ Church
S. J. Hay	Exhibition—History	Worcester
R. J. Bishop	Exhibition—History	University College
I. D. Macfarlane	Exhibition—Classics	University College
J. J. Hamilton-Dalrymple	Hastings Exhibition—History	Queen's
R. J. Fraser	Exhibition—Mathematics	Magdalen

PLACES

W. R. A. Wells	History	Christ Church
D. A. Humphrey	History	Merton
E. S. Cumming-Bruce	Classics	Magdalen
J. A. Dundas	History	Balliol
N. J. L. Georgiadis	Zoology	Christ Church

CAMBRIDGE AWARDS

J. P. Orrell	Scholarship—Economics	Peterhouse
C. N. Hunter Gordon	Exhibition—Natural Schience	Trinity Hall
E. J. I. Stourton	Exhibition—English	Trinity College

PLACES

M. S. Thompson	Engineering	Queens'
F. Brooks	Economics	St Catherine's

This list is still incomplete.

WE congratulate P. A. A. Rapp, who has been awarded a Reserved Place in the Royal Naval Scholarship and Reserved Place Competition.

Congratulations too to Charles Hattrell (E), who was selected, after an audition in October, to play the double-bass (No 7 in a section of 14!) in the National Youth Orchestra of Great Britain. He is the first Amplefordian to be selected for this distinguished orchestra, and he will be playing at concerts in the Royal Festival Hall at Easter and a Prom in the Albert Hall during the summer. I think his tutor, Simon Wright, deserves a pat on the back, too. There will be an opportunity to hear Hattrell as a pianist when he plays the Brahms D minor concerto at the Exhibition Concert in June.

JEAN HOTTON, our 'cello teacher, also achieved some distinction during the term. She was asked to play with the Scottish Opera Orchestra for a short spell in October, and her playing so impressed them, that she was asked to play with the Scottish National Orchestra under Alexander Gibson on their three-week tour in November of USA and Canada (the first tour there by a non-London based orchestra). We are very grateful to Penelope Armour, who came over to teach our 'cello pupils during Mrs Hotton's absence.

CAREERS

Two meetings were arranged for boys who were in the process of applying to university. Mr Taylor of Newcastle University spoke about his work as a selector; he emphasised that he does not look only at examination grades, but considers other things, especially a candidate's attitude and interests, so as to form an overall impression and so reach a fair decision. He also described the differences between school and university and then went on to answer a large number of questions. This session should have dispelled the idea that university selection is an arbitrary and inhuman process.

Other myths were dispelled by our second speaker, Mr Tribe from Durham University Careers Advisory Service. His subject was "What do graduates do?" and he concentrated on three points. First the type of work done by graduates is constantly changing; in increasing numbers they are entering work (e.g. accountancy and Local Government) which only a few years ago was mainly undertaken by "O" and "A" level school leavers. Secondly a degree in itself is hardly ever a qualification for a job; almost invariably it must be supplemented by some form of training. (See note on Dominic Solly in OA Notes). Finally there is no divine dispensation which ensures that graduates in a particular subject will find work connected with that subject. So graduates who are not prepared to look for work outside their degree subjects may well have difficulty getting jobs; those who are willing to consider the whole field of professional, industrial and commercial activity should have no problems.

It is worth pointing out that this talk supported the idea which lies behind the Birkbeck Tests, which were once done by over 100 boys during the term. It is not expected, and is not normally desirable, that boys should commit themselves to one particular career at the time when they enter the sixth form or even when they go up to university. But it is essential that they should have thought systematically about careers and be aware of the possibilities open to them at the time when they select "A" levels and when they decide whether or not to go to university. There are still some boys who leave school with no idea what they are going to do next. These, and undergraduates who do nothing about a career until after they have finished at university, are the people who have problems.

Towards the end of the term we were delighted to welcome again Mr Higham and Mr Clarke from Rowntree Mackintosh to present "Choosing a Career", a most instructive and entertaining introduction to the whole subject. Mr Higham spoke first; he encouraged the audience to look at themselves—their abilities, interests, attainments, ambitions and disposition—and see how far they measured up to the requirements of particular jobs. Mr Clarke first described how one should tackle an interview and then with Mr Higham conducted mock interviews in the right and wrong ways. The speakers emphasised that by the time a man comes to an interview he should have a clear idea of what he wants and that this should be reflected in his answers; this applies to all interviews, whether for a university place or for a job.

We are most grateful to these speakers for their efforts and to the Liaison Officers of the three Services who visited us during the term.

DAVID LENTON

DRAMA

"BLACK COMEDY" by Peter Shaffer. College Theatre.

THIS is one of Shaffer's funniest pieces, based on a brilliant and absurdly simple idea about illumination. Shortly after the play begins the lights of the set suddenly fuse. The stage, which has been in total darkness hitherto, is suddenly brightly lit and remains so till the end of the play—though to the characters all is black.

The play is stock situational farce but it calls for disciplined acting. This performance began slowly—one sensed that the cast were unsettled by the audience—but it gained the momentum of an extremely enjoyable production. I liked Mike Weatherall as the optimistic Brindsley, Alastair Burtt as Miss Furnival shakily downing gin "until He appeareth" and Charles Wright who made a good "heavy father". Peter Phillips deserves praise: he played the bird-brained Carol as if she were a refugee from *The Boy Friend*. Edward Troughton also contributed to the whole: he was suitably camp but resisted the temptation to exploit his rôle as Harold Gorringe. Robert Wise had a demanding part as the jilted girlfriend who arrives unannounced to complicate an already tangled situation. Philip Noel capered inimitably as the expatriate, art-loving Schuppanzigh; he was well matched by Mark Plummer, who appeared as the real Bamberger.

The script demands alertness backstage: lighting cues are significant and require neat co-ordination. This was achieved, and the Production Crew under Martin Morgan should also be congratulated on the set. J.F-G.

YORK ARTS THEATRE

IN this, the fortieth anniversary of the founding of the present Company of the Theatre Royal York, let me take the opportunity to say something about the theatre, especially for those parents whose sons are regular members of this Society.

It has a small but lovely auditorium, with the conventional proscenium arch, holding almost a thousand people when full. Some years ago, a splendid glass-covered extension was added, providing a foyer and restaurant area that in itself is an exciting prelude to an evening at the theatre.

In the autumn and summer terms, the theatre's own Company provides a varied repertory, while in the spring term it is host to touring productions of plays, opera and ballet. Under its present Director, Richard Digby Day, the standing of the theatre has risen enormously. The resident company recently gave the British première of Hermann Bahr's *The Concert* with great success, while Scottish Opera is now a regular visitor, giving to York the second performance of Iain Hamilton's fine *Catiline Conspiracy* and soon to present (at this year's York Festival) the world première of Thomas Wilson's *Confessions of a Justified Sinner*. We have seen excellent productions of Shakespeare, Shaw (*Mrs Warren's Profession*), Ayckbourn (*How the Other Half Loves*) and Peter Shaffer's superb *Equus*.

The Society has been lucky to see so much— well over fifty plays during the last six years. Alas, like everything else, the price of tickets goes up, prohibitively for some, I fear. But on most occasions, there is a party-booking concessionary price, and the Arts Association pays half our transport.

York—and Ampleforth—are fortunate to have this wonderful theatre. To my mind, live entertainment is best, and a fine play lingers in the memory. Let me urge everyone, boys and parents, to support it as often as they can.

BERNARD VAZQUEZ

MUSIC

IT was a successful term with more people—especially from the Ryedale area—coming to our concerts. An extra bonus was the visit on 14th September of the young Yorkshire-born Eton-educated Polish pianist Janusz Stechley

en route for the International Chopin Competition in Warsaw. His platform demeanour was somewhat aloof, but his technique was dazzling. When his interpretative ability matures he will be a formidable pianist indeed. He certainly achieved the enviable feat of making the Challen sound quite a good piano.

Eric Hill—who teaches guitar here once a week and is making a considerable reputation with his recitals and recordings—gave a splendid recital on 5th October. Playing only music actually written for the guitar he successfully solved the problem inherent in all guitar recitals of ensuring enough variation in the tonal quality. His playing of Tarrega's *Recuerdos* and the *Preludes* by Villa-Lobos was memorable. Wilfrid Meller's *Blue Epiphany* was a striking and interesting piece and Mr Hill's own jazz arrangements gave especial pleasure.

James Blades' immensely enjoyable lecture-recital on 9th November was a tour-de-force. Demonstrating his superb skill, the lecturer nevertheless showed a small boy's enormous enthusiasm for banging a very large battery of things and making (usually) a loud noise. Mr Blades could clearly have made a reputation as a comic actor. Such was his energy and ebullience that it was something of a shock to discover next morning that Mr Blades is 82 years young! The evening's honours were shared by our own Director, David Bowman, who accompanied Mr Blades with marvellous accomplishment.

The School Orchestra concert on 23rd November was completely sold out. In spite of the fact that very few outsiders are now needed for the orchestra Weber's *Der Freischütz* contained very fine playing and there were good moments in Sibelius' *Karelia*. Bach's Brandenburg Concerto No 4 received rather a stolid performance, though Julian Roberts and Jon Pearce were effective flautists and the new leader of the College Orchestra, Paul Stephenson, showed very considerable promise. Douglas Kershaw conducted this last item; the rest of the concert was directed by Simon Wright, with Tchaikovsky's 1st Symphony as an ambitious finale. It received on the whole a very capable performance with here and there some thrilling playing—especially by the brass—under Mr Wright's eloquent baton.

And so to the annual pilgrimage to the Abbey Church on 7th December for the Messiah. Well over six hundred people heard a most memorable performance. The Chamber Orchestra under Neville Mortimer's leadership were inspired all evening—special mention for the trumpets, and the 'cello, bass, and harpsichord continuo. The Schola sang very well indeed throughout, somewhat more in tune than on some previous occasions and with a great deal more volume, especially from the trebles who were very sensibly standing higher on benches to lift their voices clear of the orchestra. The quartet of soloists was distinguished both by its reputation and artistry, in which Ian Caley was outstanding. David Bowman—untiring alike both of himself and his performers—deserves the highest praise for a magnificent evening.

EDWARD MORETON

READERS of the JOURNAL are reminded that there are still some copies left of the new stereo LP record of Andrew Mullen (our Choral Scholar in Junior House) singing arias by Bach and Handel and songs by Schubert, Mendelssohn, Stanford and others. The record has been professionally produced in a full colour sleeve and is very good value at £2.20 (VAT incl). The profits from the sale of this record will go to the new Piano Fund. If you require copies please write to the General Administrator, Department of Music, at the College.

OUR HEADMASTER'S YEAR AS CHAIRMAN OF THE HMC

AN account of Fr Patrick's involvement with the Committee of the Headmasters' Conference over the last six years, of its structure and relationship with other educational bodies, and of his general duties as Chairman, has been given in the JOURNAL, Spring 1975, p. 106-108. These duties have all been fulfilled, and the routine of attending the many meetings, committees, consultative bodies and conferences expected of him, combined with a very heavy additional correspondence, has made its demand and been duly met. It involved a lot of extra work for the Headmaster's secretary, Mrs Lumsden, who has ably and cheerfully coped with a much augmented mailbag. Over the year, the largest political problem with which the HMC was concerned was the progressive phasing out (until 1979) of the direct-grant schools; and one of the main educational problems has been the proposed new examination to be introduced for 16+, which would cover the ability range of from GCE O level to CSE. There is a real need to protect the academically able student, and to prevent the dropping of standards. The HMC Chairman has also continued to see to it that due contact is kept up with other educational associations by no means confined to the independent sector.

The AGM of Canadian independent schools, held at Ottawa, provides an annual invitation to the Chairman of the HMC and to the equivalent from the USA, to come and talk about their own parallel experiences. Fr Patrick flew out to Ottawa on 18th October for almost a week of work and celebration. It involved him in a press conference, and two speeches, one after a dinner and the other a briefing speech on the situation in Britain. He found the relationship between schools and universities very different from what it is in Britain. The conference was entertained at the Parliamentary buildings by Federal MPs. What was the overall impression? "It's a very big country to generalise about." (Fr Paul, we may recall, made a visit to Canada in his days as Headmaster.)

The AGM of the Headmasters' Conference was held at Owen's Park, University of Manchester, during 24th-26th September; and it was the task of Fr Patrick to plan this meeting and make all necessary arrangements through the HMC Secretariat. There were four public sessions devoted to the Chairman's Address (an account of which follows); to papers by the Headmaster of Rugby (J. S. Woodhouse, Esq.) and the former Headmaster of Downside (Dom Aelred Watkin) on two aspects of learning—"To Live with Others" and "To Live with Oneself"; to Rev Prof Gordon Rupp of Cambridge on "The Christian Tradition in a 'Nothingarian' Society"; and to a lecture by the Head of Music in the Institute of Education, University of London, entitled "The Role of Music in Education". There were various group sessions also. The programme was lightened by such as a visit to the John Rylands Library and a reception at the Whitworth Art Gallery.

Fr Patrick gave the Chairman's Address at the first public session. The substance of it has been published in *The Tablet* of 4th October, 943-5, under the title "Threats to Education"; and it has been published in full in the HMC periodical, *Conference*. We should record its essential points here. His had been a year of Chairmanship during which the country, and independent schools and their fee-paying parents especially so, had suffered acute anxieties over the effects of inflation. Parents had supported the HMC schools beyond the headmasters' dreams, making the greatest sacrifices, and still fees had to rise and economies had to be made in the running of the schools (a sub-committee had been established to investigate what economies could be made without loss of essential quality). Then Britain went into Europe, and a

further sub-committee was set up to investigate how best our schools could serve the needs of parents overseas. Mr Alfred Doulton came out of retirement to chair both of these.

After some preliminaries, Fr Patrick warmed to his main theme. Admitting that the Victorian dream of Liberalism, "which beguiled many into the belief that money spent on education itself brings us nearer to the solution of our social, political and commercial problems", is now a doctrine of the past, he suggested that there is an unease in education born of the thought that "we are running out, not only of money, but of vision". There is no conviction that the present phase of comprehensive planning will bring great educational improvement; and the Government's policy of phasing out direct grant schools (now before Parliament) may involve the nation in lasting and irreparable loss of good schools—it is hoped that before too late the policy will be reversed.

The waning of public confidence in education extends beyond secondary education also to the universities. "Money will not be available in the next ten years to carry out the programmes of expansion and improvement in secondary and university education which have been proclaimed by successive governments in the past ten years." So the nation cannot afford to lose any good schools. To avoid such losses which will result from the pursuing of questionable policies on an insufficient budget, the HMC must try to persuade those in power to remove education from the political arena (as they did in 1944).

Fr Patrick then underlined "the three reasons why educational policies urgently need to be reconsidered":

1. *Money will be scarce for what is needed:* In that regard independent and direct grant schools have drawn closer than ever before to the maintained system. "We wonder how long parents, although in increasing numbers and from an ever wider social range, who have shown their readiness to pay fees for their children's education, will be able to go on doing so. We are not alone. Education authorities are just as worried about the future, when they see that their hopes of improving the education service or even of preserving it at its present standards, are dashed by rising costs and the demands on public expenditure." He pointed out that in these perilous times the independent sector is contributing to the well-being of the maintained schools by relieving them of considerable extra burden of expense. Mr Prentice has admitted that the State simply has not the money available, without taking it from things for which it is more urgently needed such as Social Priority Areas, to take over the independent schools, whatever Labour policy may be. And yet the Government is contemplating the removal of charitable status from such schools, thus hastening the day when some of them will be forced to close and an extra burden will be thrown upon the LEA's strained budgets. Education has always till now been recognised—in the legal sense—as a charitable enterprise: to withdraw that recognition in Parliament would do nothing to further the cause of education. So too it is irresponsible at a time of acute financial difficulty to propose to terminate the Direct Grant system which provides the most economically run schools in the country. As Tim Devlin wrote, "Education is the art of the economically possible. Politics is a red herring." What is needed, between these two, is peaceful co-existence and then practical co-operation.

2. *None of the current theories of secondary organisation is so self evidently true that its imposition by political force majeure can be justified.* Take the problem of academic selection, some degree of which is essential to independent and direct grant schools if they are to continue the sort of work they are doing in schools of moderate size—and "selection" leaves them far freer than those who used the eleven-plus method. The 1965 Report of the Alexander Working Party on Boarding Need showed that the independent schools, "recognised as efficient, between them underwrote all three categories of educational potential into which such pupils were divided." The schools' approach was far more flexible than critics allow. But it should be granted that there are respectable arguments both for and against specific forms of selection: yet none of these are so conclusive as to merit to be universally imposed by bureaucratic power. That plea is valid on its own; but when money is scarce, it becomes inescapable. The idea of equal opportunity for all children strikes sympathy in every heart; but such an ideal is beyond our achievement in reality, and certainly so on an inadequate budget. The 1965 Chairman of HMC, Walter Hamilton, was clear upon the matter: "No power on earth can make all schools equally good, but it may be possible to come a good deal nearer to making them all equally bad." Only by taking the educational debate out of power politics and by abandoning the Orwellian slogan, "non-selection good, selection bad", will we avoid that.

3. *Public opinion is increasingly uneasy and dissatisfied with the way things are going.* What is being called for is that there should be a much greater parental involvement in the choice of schooling for children. As reorganisation has proceeded, choice has steadily narrowed. The HMC has always defended the right of parents to decide upon their children's schooling, and have been told that this was merely a privilege of those with money to spend on HMC schools. Emphatically that is not true in direct grant schools: in the independent schools, except in a limited number of cases, only parents who can afford fees are able to exercise choice, and that because of the failure of previous attempts to establish a realistic co-operation with the maintained system. HMC schools "are holding a bridgehead against a State monopoly of bureaucratically directed education. Every attempt has been made to represent that bridgehead as too small to be relevant, but its significance is not to be reckoned by numbers alone. A vital principle is involved—the principle that it is the natural right of parents to decide. It is a principle which cannot any longer be ignored." Parents are now increasingly discontented at the prospect of their children's education being decided by "the application of principles which are politically motivated and with which they [parents] are often in fundamental disagreement." It is true that there is no desire to return to eleven-plus and the pattern of grammar schools and secondary moderns: the past is passed. Responsible parents are now worrying about their rights and needs in the future—and "a blind pursuance of our present course on both sides will lead to shipwreck". The forecast suggests the wind is blowing in the direction of more effective parental choice and greater independence for each individual school.

It is a tragedy, then, that in face of savage economic stringency, of doubt about the extreme philosophy of non-selection, of increasing concern by responsible parents, of low standards of literacy and academic accomplishment, that "at such a time the Secretary of State should have decided, in what appears to be blind pursuance of a questionable policy, to phase out the direct grant schools and force them to change their nature and become non-selective in the maintained system or fully independent. It is not only the fact that many of them are among the best academic schools in the country, that they are probably the most economically run of any schools, that they are recruited from a very wide cross-section of the population, that they provide unrivalled opportunities for intelligent children whose parents could not afford full fees,

that they are outstanding examples in difficult urban circumstances of the tradition . . . that a school is a well-knit community for co-operation in learning—it is not only these reasons (strong as they are) which lead us to believe that the Government decision is a retrograde step in the country's educational provisions. There is another point which affects us in the HMC and should be of wider concern. . . The direct grant schools embody a unique formula of co-operation between the principles of State provision and independent initiatives. By forcing direct grant schools to choose between full independence and absorption into the comprehensive system (which will, for some of them, mean extinction) the Government has widened the gap between independence and full State control. They have cut down the bridge and confidently expect that the independent schools will thus be isolated. They anticipate that the independent schools will be pre-digested by inflation and that they will finally become so vulnerable that their abolition will present few problems. Thus will the way be paved to the establishment of a State monopoly in education, which we do not see as an unqualified benefit to democracy."

The direct grant schools are the outer bastions, and the independent schools will be the next to fall; that is one reason for the HMC to champion their cause. Not that there should be no change at all there, for some of the regulations might well be revised. But the central issue of their survival is now in the balance at Westminster—and it may be best that a moratorium should be called to give time for consideration of the new situation, one where money for expansion is no longer there. "The language of the sixties is no longer the language of reality." And Westminster, in considering direct grant schools, should think not only of those few with formidable academic achievements backed by very competitive entry, but also those more common ones (many of them members of the HMC) who provide for a wider range of ability than is usually implied in the press and Parliament.

Parents are also concerned about the problems of moral and religious education; and in these identity of interest between independent and many maintained schools is becoming more apparent. The legislators of the 1944 Act intended to incorporate a Christian orientation into all the maintained schools; but thirty years have not achived that. Our pluralist society pleads for freedom *from* any religious indoctrination and there is a lobby in favour of the abolition of all specifically religious teaching. A course in comparative religion is no substitute for that; indeed it may confuse the young. And in that light parents rightly feel that "it is one thing to teach Christianity: it is quite another to teach about Christianity with all the detachment appropriate to the study of the life cycle of a fish." A new Education Act is likely to treat Christianity as a minority interest and its connection with education in Britain would become the more tenuous. The future of the Christian tradition in education will inevitably rest with the independent and a number of voluntary aided schools. Already that tradition remains strong and has developed a spirit of ecumenism relevant to contemporary society. There is a danger that the Christian tradition, if we are not careful, may become available only to those able to pay fees, or fortunate enough to live near a voluntary aided school of the appropriate persuasion.

Time is short. There are two quite specific steps to be taken to redress the balance. First, call a moratorium in the phasing out of the direct grant system. Secondly, study should be given to the Voucher System. (Cf ISIS pamphlet, showing that this need not be a charter for the rich, but can benefit lower income groups more than higher). This needs study. These are the only two ways of advance towards a proper compromise.

SOCIETIES AND CLUBS

THE SENIOR DEBATING SOCIETY

With the *Observer Mace* gleaming on the table before us and the winners present, we were rightly confident of a high standard of debating throughout the term. Mr Stourton chose to rest on the cross-bench as Vice President, Mr Mostyn chose to lead the Government and was duly elected, and Mr Cumming-Bruce was elected leader of the Opposition. The Secretary remained unchanged. The average attendance was 45 members, and as many as 15 speeches were heard in an evening.

Any who initially doubted Mr Cumming-Bruce's ability to match a Mace winner had his fears dispersed by Mr Cumming-Bruce's effectiveness from the outset. His speeches became a firm base from which his benches were able to go on to expand their arguments; but it was not so much in these that he excelled as in his probing and astute questioning of opposing cases, and his withering summing ups—two fields of debate particularly appropriate to the son of a judge. It gradually became a source of embarrassment to Mr Mostyn that his adversary won the debates with such monotonous regularity—so he became quick to blame his defeats upon the speeches of the Secretary, who normally spoke for the Government. Whether or not this was the cause, it certainly did not lie in Mr Mostyn who retained high panache and quality throughout the term.

The Vice President spoke occasionally and persuasively, with his old force of argument. Mr Hunter Gordon, by contrast, clearly reckoned the motion no more than a licence to speak on anything he happened to fancy. His one redeeming virtue, which justified his irrelevance, was that he was so amusing—one recalls his interpretation of the Freudian significanse of the clock tower long after a debate is forgotten. Mr Moir, Mr O'Shea and Mr Reid were three others who spoke well and who should heresfter play a mapor role in the Society. During the sixth debate, when the scholars were preoccupied with their places at another place, Mr Moir and Mr O'Shea took over the lead of the benches and gained useful experience from it.

It would be impossible to write a report without including the 'performances' of Mr Jennings and Mr Noel which so amused the House: the first being a scholar, his career ended when he had just achieved lift-off. Mr Humphrey spoke with a hesitancy, but well; and managed to survive Mr Mostyn's attempt to have him removed from the House during his speech. Mr Francis and Mr Moylan were both better at gesticulation than verbiage, the latter finding it hard to live within the formula of address to the Chair. Mr Page and Mr Bunting both showed that they will be leaders of benches next year; and, when the scholars are no longer present, Mr Everard, Mr Healy, Mr Moody, Mr Alleyn, Mr Troughton and Mr Herdon are all able on their feet.

The Society was pleased to have speaking among them former members, Mr Fitzgeorge-Parker from Cambridge and Mr Ashbrooke from the Cavalry. We must also thank Mr Nigel Moir and Dr Betty Hampson for coming to the third debate as bench speakers, making it the most successful debate of the term; and Fr Alberic for taking the chair at all meetings.

The following motions were debated in the Upper Library:

"This House on principle would not die for its principles".
Ayes 12; Noes 19; Abstentions 2.

"This House believes that apathy is the root of our troubles".
Ayes 17; Noes 29; Abstentions 4.

"In the light of the ruling of Mrs Justice Heilbron this House denies the right of the individual to produce children liable to be handicapped".
Ayes 17; Noes 45; Abstentions 5. (Guest Debate).

"This House holds that Vergil, Wagner and Van Gogh have contributed more to civilisation than the inventors of oil heating, fridge cooling and spin drying".
Ayes 27; Noes 13; Abstentions 4.

"This House would on no condition give in to terrorists' ransom demands".
Ayes 11; Noes 30; Abstentions 2.

"This House holds that thought and happiness are incompatible".
Ayes 15; Noes 17; Abstentions 0.

"This House believes that the unnatural prolongation of life was never the intention of the Hippocratic Oath". Held at Richmond Convent with a House of about 80, motion carried.

(*President:* Fr Alberic)

Julian Gaisford St Lawrence, *Hon. Sec.*

THE HISTORICAL BENCH

THE Society heard five lectures during the term, two of them given by boy members. J. Hamilton-Dalrymple opened with a talk on "Guts in the Glen" in which he had to declare a family interest. His discussion of the Massacre of Glencoe aroused delight from his humour and selection of detail, but it was thought that he failed to exonerate Sir John Dalrymple from all blame for his part in the so-called 'massacre'. Richard Bishop, a former Treasurer, then treated the Society to one of the most erudite lectures of the term, speaking on "The Elizabethan Innovation". He carefully described the change of design of ships during the sixteenth and seventeenth centuries, explaining how the policy of the monarchy, the needs of war and of the merchant class all had important effects on naval architecture. It was a fascinating lecture.

After half-term Dr David Rubinstein of Hull University came over to speak on "The Paris Communes of 1871". He spoke very clearly and very precisely about the rise and fall of the Communes, explaining their importance as an expression of Parisian republicanism and patriotism. The size of the audience showed how grateful the Society was for Dr Rubinstein's visit. Major Roger Chapman of the Green Howards, the explorer, then introduced his own film to the Society on "The Mennonites", a Calvinist sect who had been driven to emigrate from Europe to Canada, on to the Gulf of Mexico and then to Central America, where they remained enclosed in their Germanic-Nordic ethnic strain and unchanged Reform religion, cut off from the lures of Latin American life. Their existence today is exactly as it was some centuries ago—no radios or vehicles or technological equipment are brought in to complicate their lives, and even the tractors must have spiked and not rubber wheels. Their reading is strictly religious and their work is centred on the business of food production, in which they succeed remarkably whatever the state of the soil. The final lecture was given by Fr Henry, on "The Siege of Syracuse". With slides of Greece and Sicily, he explained how the Athenians failed to capture Syracuse in 422, returning with a larger force in 415, but with an old commander and no real dash. Losing the initiative, they watched Hermocrates organise the city as a stronghold and hold out till a relief force came to topple the Athenian besiegers. The tables were turned and the Athenian remnant lived out its days in a disused quarry as prisoners.

Our thanks go to all lecturers, and to Mr Davidson (our President) and Fr Alberic (our Chairman) for their invaluable support.

NICHOLAS LONGSON, *Hon. Sec.*
CHRISTOPHER MYERS, *Hon. Treas.*

ARCHAEOLOGICAL SOCIETY

THE Society attendance increased rapidly this term especially towards the end, reflecting either the success of our posters or a genuine increase of interest—both we hope!

Fr Henry began the term's proceedings by taking the society with the help of slides and a film to the Nile Valley, where attention focused on the watery plight of the flooded Egyptian temples on the island of Philae.

Our next gathering, on a less archaeological note, found the Treasurer, Simon Nuttall, outlining the development of the firearm from its origins to the invention of the pin-fire revolver, also bringing along many of his own splendid antique guns as examples.

The reputation Mr Raymond Hayes, a very distinguished local historian, has made for himself with the society showed itself in the third meeting where, with words, pictures and Romano-British potsherds, interspersed with his own special brand of Northern humour, he guided us through the most significant "Roman Sites in North-East Yorkshire".

Finally we saw two films, one assessing the value of the rock paintings of the South African bushmen; the other transporting us back in time in order to experience life in the Ancient Inca Empire. Both films were well received.

Thanks go to our President, to Steve Cronin our projectionist, and to Simon Nuttall, the Treasurer.

(*President:* Fr Henry)

J. C. MORETON, *Hon. Sec.*

THE FORUM

THE Autumn Term is always traumatic for the Forum. The Oxbridge intelligentsia fell away rapidly this term leaving the new hard core. While Fr Andrew's room was crammed at the start of term, the numbers were pitifully small by half-term—so small that everyone could actually sit comfortably.

Fr Andrew made his début as Vice-President, a wise and profitable addition to the society (especially with a warm room); Jock Hamilton-Dalrymple passed on the cross of secretary also (muttering "Shouldn't they all give me a leaving present?"). The society thanks him for being so faithful and efficient.

The lectures this term were diverse. The first, "Paul Valéry" or "The Serpent Swallowing Its Own Tail", given by Br Cyprian, was fascinating. He talked about Paul Valéry himself, and about the extraordinary mixture of mysticism and rational logic in his thinking. Br Cyprian discussed the "*cahiers*" of Valéry—the notebooks full of thoughts, simple mathematics and poetry—and the man's continual urge to discover the "final thought", the "thought which is everything".

Fr Edward then lectured about "The Winchester Bible", a highly enlightening talk (with slides) about this bible, and about mediaeval illumination, a subject one tends not to know much about. He talked about the construction of this vast manuscript, mainly enlarging upon the work of the many artists involved. One was particularly impressed by the coherence of the talk, and by the depth of the speaker's historical knowledge and ideas.

Charles Ellingworth then contributed "The Young Disraeli". With admirable conciseness (and considerable entertainment), he unveiled this extraordinary political figure with humorous poignancy.

On Hallowe'en Night, Fr Thomas lectured—the title, "Dinosaurs, Chameleons and WASPS". After the excitement of several bangers going off under the window (the burnt remnants of which were brought in by irate School Monitors), Fr Thomas explained the title and gave his interpretation of human society, of social problems in general, and of the general trends in social history.

The last lecture of term was given by the Secretary himself. It was entitled "The Music of the Lonely Hearts' Club Band", and was an attempt to plot the developments and elucidate the patterns in the music of the Beatles. Whether it stands alongside the other lectures of the term in intellectual content is debatable.

One hopes that the Forum will meet as successfully next term as this—a tentative hint is dropped for more lecturers from the society.

(*President:* Mr Smiley)

M. GIEDROYC, *Hon. Sec.*

THE SYMPOSIUM

INEVITABLY during the Autumn Term, the pressures of the Oxford and Cambridge exams adversely affected the frequency with which the society met.

However, despite this, both the lectures given to the society were of an extremely high standard. Fr David delivered a very powerful and thought-provoking talk on R. M. Pirsig's "Zen and the Art of Motorcycle Maintenance", a talk which sparked off a prolonged and enthusiastic discussion into the values of contemporary society.

The second speaker of the term was Mr Stephen Lear, who produced an outstanding lecture on the life, art and poetry of Edward Lear. Mr Lear demonstrated a very considerable insight both into the character of his subject and into the period in which he lived.

The society would like to express its gratitude towards those who gave the lectures, and to the President and his wife for their hospitality on both occasions.

(*President:* Mr Griffiths)

T. C. EVERARD, *Hon. Sec.*

NATURAL HISTORY SOCIETY

THE membership increased considerably this term, mainly due to the energetic recruiting by the new Secretary, C. S. P. Harwood and Treasurer, J. P. Conroy. The President gave an illustrated talk on Sharks with some action shots, mainly Cousteau's. Fr Benedict Webb spoke on "The Natural History of Drugs", with a great deal of interesting information on their origin and use in the course of history. Two videotapes were shown—entitled "Fertilisation" and "The first days of life". Fr Justin Arbery Price gave a rather unusual lecture on how to study one's own character and the character of other people from simple observations. Stephen Georgiadis demonstrated his butterflies from East Africa and answered many questions about collecting, setting and keeping. The Society would benefit greatly if there were more members with the same knowledge and experience in some field of natural history.

(*President:* Fr Julian)

C. S. P. Harwood, *Hon. Sec.*

AMPLEFORTH COLLEGE KINEMA

FROM *Odessa File* to *Adalen 31* is a big step but in the intervening films the gap was bridged. The thrillers, *11 Harrowhouse* and *Mackintosh Man* gave a somewhat low-brow opening to the term, though *Vanishing Point* thrilled the speed fans, the trendies and the

amateur head-shrinkers. *Sounder* disappointed as did *Embassy* which had all the story but none of the action. *Cromwell* pontificated historically while *Jesus Christ Superstar* scandalised those it didn't delight. *Kid Blue*, a parable Western, was about a longhaired kid, Denis (*Easy Rider*) Hopper in among the oldy baddies. *Walkabout*, as before, flayed the Aussies' insensitive treatment of all things natural. *Odessa File* was predictable, and most discovered a rare poignancy and humanity in *Adalen 31*. The term had more ups than downs.

AMPLEFORTH FILM SOCIETY

National Health almost overdid the gallows humour as the opener of the term, but *Day for Night* lived up to most people's expectations. It was very French, splendidly Truffautesque and surprisingly realistic in its catalogue of love and disaster on a film set. *Summer Interlude*, an early Bergman, was a delight in its tenderness and was appreciated by many. *Paper Chase* criticised the American college in a likeable way with easy to identify students and amiable professors. *Ivan the Terrible* and *Solaris* gave the Society a Classic and Epic from Soviet cinema. The latter had encouraging themes but was too long for Western audiences whose filmic diet is cut to a more dramatic tempo. Opportunity to see *Battleship Potemkin*, *Strike*, and *October* was taken by some members and an invited audience studied the ambiguities of *Billy, Finally Got the News*, and *Wilmington* from The Other Cinema—a valuable if pungent experience.

Our thanks are once again due to Nigel Codrington and the Box who projected for us.
(*Chairman:* Fr Stephen)

CHARLES VAUGHAN, *Hon. Sec.*

JUNIOR SOCIETY

ALTHOUGH lacking a master the Society was running successfully this term. We had 96 members, all of whom were invited to socials during the term. Terence de Souza organised six socials, which seemed enjoyable to the boys and to the masters who were able to attend. They preferred the change to more, smaller socials than the few, large "bun-fights" of before.

Thanks must go to Fr Anselm who, being in charge of the new Saint Alban Centre, was able to allocate special times to the society to make use of the Hall for five-a-side and Basketball and the Pool for swimming and Water-polo. He is also going to reserve two squash courts one evening a week for the society.

The appearance of the JS Room has somewhat changed, thanks to the artistic talents of Steve Unwin, who has painted a mural, distinctive in colour and style, of a car rubbish pit. We extend our thanks and hope he will do some more.

The committee this term was: S. Reid, T. de Souza, A. Robertson, N. Sutherland and M. Craston.

SEBASTIAN REID
Head Sixth Form organiser.

THE VENTURE SCOUTS

THE Autumn term has tended to be one of large-scale events involving much paper-work and organisation. Only two day-trips took place. There was the organisation and holding of the inter-House Sailing Competition at Filey on the second week-end of term. In ideal sailing conditions technical experience proved to be the deciding factor. The final race was fittingly the most tense with St Aidan's (the Morton brothers) and St Bede's (Misick and Richardson) very closely matched. St Aidan's just managed to win, but after a protest over a starting incident the race committee eventually disqualified both teams and the runners-up and previous holders, St Thomas's, retained the cup.

At the beginning of October we held our annual Raven weekend, organised chiefly and very competently by Bobby Grant. The total number of guests, Venture Scouts and Ranger Guides from around the county more than doubled last year's record-breaking total of 60. All the activties were very successful.

A Saturday climbing trip to Peak Scar just before half-term provided considerable excitement owing to the very wet conditions. Over the half-term break an expedition spent a week in the Knoydart Peninsula region of Scotland. We enjoyed ourselves in spite of the torrential rain.

After half term a local caving trip was much enjoyed and at the end of term we were the organisers of a National Badge event for Orienteering, held in Gilling woods. After seemingly endless organisation and preparation all went smoothly, and we are extremely grateful to all those (Inside the Unit and out) who gave so much invaluable help. Tom Francis, Bobby Grant, Simon Durkin, Charles Morton served on the committee.
(*Leader*: Mr Simpson)

C. P. J. MORTON, *Hon. Sec.*

RUGBY FOOTBALL

THE FIRST FIFTEEN

Played 10, Won 10, Lost 0, Drawn 0, Points For 338, Points Against 47

THIS was unquestionably a great side, a marvellous side. Its record speaks for itself: it averaged over 30 points a match, a wonderful feat which demonstrates the scoring power of the team: it only allowed its line to be crossed 5 times which shows that its defence, too, was tight. It had plenty of pace and flair, and above all much spirit. It was able to rise above any misfortunes or disadvantages which came its way: at crisis points it always raised its game to further heights to neutralise any threat to its superiority. It was well-armed at every point but particularly was this so at half-back and in the back row. J. Macaulay, the vice-captain, was outstanding even in this company. He never dropped a pass or wasted a ball, his kicking was long and quite uncannily accurate. Add to this his acute tactical brain and a place kicking ability above the norm and the team had the complete player. 110 points in 10 maches is some form of commentary on his ability! But his talents were unchained by another great player inside him, J. Dyson at scrum half. He sent out a stream of long, fast and accurate passes, but always protected Macaulay when it was necessary. His twinkling chunky legs and low centre of gravity made him very difficult to tackle. He harried the opposition unmercifully and as a ninth forward was a great complement to the back row.

M. Lucey, M. Moir and M. Tate formed a superb back row indeed. Lucey's explosive acceleration, his devastating tackle and his handling coupled with a rare sense of position and anticipation made him an outstanding No. 7. His talents were underlined by the mighty Moir at No. 8. As fast as Lucey, he used his great strength to help the former, and if he once got under way, he was virtually unstoppable. He led the forwards with great fire and purpose and was always in the forefront doing the heavy and hard close-quarter work. Tate, like the others, was very quick but he worried about his game and until he settled down he did some odd things. But to his great credit his final 3 games showed the improvement he had tried so hard to attain and he was then little behind the other two . . . high praise indeed.

With 338 points scored, it follows that the backs had both speed and penetration. Indeed the wings scored 22 tries between them. J. Hamilton-Dalrymple on the right wing was capable of moments of genius as he showed at Harrow and he had a great competitive instinct: his game against Sedbergh amongst others will be remembered for many years. In addition to his talents of speed and swerve, he kicked some enormous goals, an ability which stemmed from his determined and continual practice. The left wing, F. Beardmore-Gray, was younger and less experienced but just as fast. He learnt quickly and coupled safe hands with a body swerve which he underused. His covering and positional sense made up for a certain weakness in defence, but his abundant enthusiasm and determination to get into the game were great assets. The centres, too, were fast and able. S. Bickerstaffe had played with Macaulay for many years and was an aggressive runner with a fine swerve and dummy. He brought the very best out of M. Webber playing outside him. The latter was the most offensive tackler of the threequarter line, often clearing up for the wings. Though not a creative player he became by dint of determined and prolonged endeavour the best support threequarter. Very loyal and enthusiastic he made more improvement than any other player with the possible exception of J. Dundas, the full-back. This position caused the most anxiety at the beginning of the term. By sheer strength of character, Dundas turned himself into the best defensive tackler and if only 5 tries were scored against the team, he can take most credit for that: the Leeds, Sedbergh and Stonyhurst teams will bear witness to his ability in that direction! He was also very quick with a devastating sidestep and if the bread and butter aspect of his game—the catching and kicking—were never of top class, his flair on the counter-attack was a joy to watch.

Of course the possession won by the five tight forwards unleashed the scoring power of the backs. The two props, R. Burdell and P. Sandeman were quite marvellous in their unselfish and unflagging determination to better their ability. They were the two hardest workers in the side, became very fit and strong, and turned themselves into most able players by the end of term. Nobody deserved their colours more than these two. N. Georgiadis was the hooker, the third member of an immensely loyal front row. Asked to give up his flank position where he had won his colours the year before, he never uttered a word of complaint and quietly went about his task of learning the job. He became a quick striker in the tight, and of course his speed in the loose was of great importance. A ferocious tackler, and a head much to be feared when he had the ball! M. Craston also made great strides at lock. A gifted ball player, his sense of timing and control set up many an attacking position. He jumped well in the line-out and tidied up well

elsewhere, and his speed belied the awkwardness of his gait. E. Stourton, the other lock, was a great player as well as a great captain. He was unbeatable in the line-out and with his enormous power and speed was exceptionally difficult to tackle. He set a wonderful example on the field and part of his strength was the faith he had in his vice-captain, Macaulay, and in his pack leader, Moir: he had this same faith in the team and they respected and admired him for this. As a captain he never put a foot wrong all term: unswervingly loyal and with a marvellous sense of humour he created a formidable side who found great fun together on and off the field.

The team was: E. Stourton (Capt.), J. Macaulay, M. Moir, J. Dyson, N. Georgiadis, S. Bickerstaffe, J. Hamilton-Dalrymple, M. Lucey, M. Webber, M. Tate, R. Burdell, P. Sandeman, F. Beardmore-Gray, J. Dundas, M. Craston.

The Captain awarded colours to all members of the team.

Also played: J. Foley, S. Low, M. Wood, P. Corkery, A. Quirke. These boys played exceptionally well when injury caused the absence of a member of the team.

Congratulations are due to J. H. Macaulay who played for the Kent U.19 side, to J. T. Dyson who played for the Surrey U.19 side and to M. J. Moir who played for the Yorkshire U.19 side. The two former were subsequently asked to represent London Counties against South West Schools, and Midland Schools.

v. O.A.R.U.F.C. Lost 11—22.

v. MOUNT ST MARY'S (at Ampleforth, 4th Ooctober)

THIS was a scrappy match played in a westerly gale which did not help the Ampleforth handling. Before five minutes had passed, it was apparent that the XV were too strong and fast for their opponents who nevertheless tackled admirably to restrict the School to a 9—0 lead at half-time. The variety of errors continued in the second half but the School increased their lead to 20—4 by no-side thanks to a fine try by S. Bickerstaffe, engineered by J. Hamilton-Dalrymple. The latter added one himself as well as an immense penalty gainst the gale.

Won 20—4.

v. DURHAM (at Ampleforth, 8th October)

DURHAM, having beaten both Leeds and Sedbergh away were a very good side and came to Ampleforth scenting victory in their 125th anniversary year. And what a match this turned out to be notwithstanding the disparity of the score at the end! The School led through a fine try by Hamilton-Dalrymple after winning a ruck but the difference was halved immediately by a penalty goal from Durham. Dyson, who had a brilliant game throughout, charged down a defensive kick ten minutes later to enable Beardmore-Gray to score in the corner and make it 10—3. The School were now getting the bit between the teeth and another ruck won enabled Hamilton-Dalrymple to run round again behind the posts, a goal immediately nullified by an equally fine try by the pacey right wing of a Durham side who were not going to be treated thus. The crucial tries were scored by a mighty Moir employing a devastating hand-off in surging runs on either side of half-time. This took the School to 28—9 and although Durham were always anxious to reply and indeed did so the School had sapped their strength and speed, and added further tries through Dyson, Tate and Bickerstaffe. It was a most impressive and encouraging performance in which the margin of 36 points hardly demonstrated the ability of a very good Durham side.

Won 49—13.

v. GIGGLESWICK (at Giggleswick, 11th October)

A VERY young and inexperienced Giggleswick side could not contain the XV who were older, heavier and faster. Leading 36—3 at half-time and with Giggleswick down to 14 men into the bargain, the School lost their bite and coasted to 58 points by no-side. To their eternal credit Giggleswick never lost heart in the unequal contest and emerged with much honour.

Won 58—3.

v. SEDBERGH (at Sedbergh, 17th October)

SEDBERGH started this match at a cracking pace and for twenty minutes put the School under tremendous pressure with their swift rucking and powerful running, and soon went into the lead with a penalty. But the XV by dint of fierce and determined tackling in which Dundas did a lion's share, held firm and gradually came back into the game. First Hamilton-Dalrymple kicked a very long penalty and followed it with another prodigious effort which just went under the bar and then a series of assaults on the Sedbergh line led to a Macaulay penalty in front of the posts. The School were somewhat lucky to be in the lead 6—3 at half-time and they were even luckier after the interval when Sedbergh failed to kick two or three comparatively simple penalties. Eventually they did succeed

to make it 6—6 but almost immediately Hamilton-Dalrymple kicked another monster to restore the lead. This seemed to shake Sedbergh and the School were able to produce two superb movements, one from a ruck and the other from a scrum to put Beardmore-Gray over on one flank and Hamilton-Dalrymple on the other. Neither try was converted but the School were home.

Won 17—6.

v. DENSTONE (at Ampleforth, 22nd October)

THE Denstone side was too young to offer much of a threat to the XV who, playing inconsistently, were still able to coast to victory. Some of the rugby was excellent as the seven tries amply demonstrated. The sparkling verve of Lucey, the panache of Dundas, and the speed and sense of both wings made up for the slightly muted roll of Moir's thunder, though the latter as always set the forwards a wonderful example. 14—0 at half-time led to 36—0 at the finish: to take 36 points from Denstone is no mean feat.

Won 36—0.

v. LEEDS G.S. (at Leeds, 25th October)

LEEDS won the toss and decided to play up the slope. Thus the School, notwithstanding the fact that Dyson could not play because of a leg muscle injury, were soon attacking hard and penned Leeds for long periods in their own 25. But the tries would not come: four chances were spurned before a Macaulay kick led to fine possession from a ruck and a try for Beardmore-Gray. The fine Leeds pack kept their line intact for the rest of the half, and 4—0 at half-time did not seem enough. But immediately on the restart, Hamilton-Dalrymple hoisted a huge kick to the Leeds posts, and Macaulay scored an opportunist try as the Leeds full-back could not make the catch, a try which he himself converted. But with 15 minutes to go, a short penalty by Leeds led to some slow motion efforts to tackle and fall by the pack and a Leeds try, which was almost immediately followed by a Leeds penalty goal. 10—9 was not a pleasant situation and even when Macaulay kicked a penalty for the School, Leeds were now dominant. But Quirke, who did very well in such a difficult first game, kept his head, kept on serving the ice-cool Macaulay, and the latter was player enough to see the School home. It was too close for comfort!

Won 13—9.

v. STONYHURST (at Ampleforth, 8th November)

THE XV were asked to play up the slope against the breeze by Stonyhurst and were soon in deep water against a powerful Stonyhurst side. The XV could not get the ball from anywhere and only some marvellous covering and tackling in which Lucey and Dundas were prominent kept them afloat. Within minutes Stonyhurst kicked a penalty and it seemed only at matter of time before they would score again, but the half wore on and gradually the School pack came to life and in a rousing crescendo before half-time encamped in the Stonyhurst 25. The Stonyhurst team must indeed have been disappointed at being only 3—0 in the lead and when the teams changed round the boot was very much on the other foot. In the opening moments the pack roared down to their opponents' line and were unlucky not to score. Endless good ball came back from a totally dominant pack and it was Stonyhurst's turn to defend desperately. Dyson signified his recovery from injury with a try which Macaulay converted to give the School the lead. From the only ruck won by Stonyhurst in the second half a relieving kick for touch only found Hamilton-Dalrymple who with a theatrical look and several skilfully agile swerves and jinks beat four men to score in the corner. This rocked Stonyhurst and when three minutes later the forwards linked with the backs off a line-out to put Webber over, they were sinking fast. The XV were now playing with some brilliance: another line-out move initiated by Craston enabled the speedy Dundas to make it 18—3. Another brilliant Macaulay kick put Hamilton-Dalrymple over for a second try and as all the play was now in the Stonyhurst 25, the former was able to kick two penalties as well. Bickerstaffe set the seal on the team's magnificent display with a superb try from a scissors.

Won 36—3.

v. ST PETER'S (at York, 15th November)

IN very wet and slippery conditions, the XV continued in the same vein as they had finished against Stonyhurst the week before. For once they showed their teeth early and their speed in the loose and the skill of their backs were altogether too much for St Peter's. Bickerstaffe opened the scoring after a huge up and under from Macaulay had led to a swift and successful ruck. There after Macaulay, Moir twice, Dundas, Webber and Stourton scored at regular intervals with Macaulay adding four conversions and two penalties and Hamilton-Dalrymple, not to be outdone, hitting a monstrous conversion from the touchline. Above all, one was left with the impression of speed, skill and flair

in a great side playing well and one could only marvel at the talents displayed by Macaulay, Dyson, Lucey and Moir. This is not to say that the rest were far behind!

Won 44—3.

THE TOUR

v. WHITGIFT (at Whitgift, 13th December)

The XV decided to play up the slope with the wind behind them in the first half and were soon attacking hard. Macaulay put Beardmore-Gray in for one try, and scored one himself before putting Tate in for another (which he converted) just before half-time. The forwards, though showing signs of rustiness, were by this stage getting any amount of good ball and both Dyson and Macaulay were making good use of it. Occasionally forwards and backs would combine with great speed and panache and, when they did, Whitgift were most sorely pressed. In this way Beardmore-Gray added two more tries to the one he had scored in the first half, and Corkery, whose first game this was, crashed over for another in a most satisfactory debut.

Won 33—0.

v. HARROW (at Harrow, 15th December)

With the powerful Fosh leading them, Harrow threatened with conviction for the first quarter of an hour and had they succeeded with two or three very kickable penalties, the School might have found things difficult. But as it was, Hamilton-Dalrymple, turning defence into attack in a trice, kicked and chased 60 yards to score a brilliant individual try near the posts. The XV now settled down and began to attack, and it was from a good position won by the forwards that Lucey took advantage of another Harrow mistake to give the School another 6 points. Harrow then were unlucky to be 12—0 down at half-time but the XV increased their lead immediately afterwards when Lucey, having a superb game, charged down an intended kick for touch and scored again. The School pack now took complete control and in spite of some fine bursts of defiant running and passing by Harrow, the XV added to their total when Macaulay kicked two penalties, scored a try and converted the last, a fine team try aptly finished off by an ebullient Hamilton-Dalrymple.

Won 32—6.

THE SECOND FIFTEEN

Apart from a close match with Sedbergh, the 2nd XV were unbeaten this year. However that is only part of the story. Not only did they have a good record, they were a side of distinction. The credit for this must go largely to the Captain, S. Low, who worked tirelessly to bring this about. In training he worked the team hard and planned the tactics. On the field, he was thinking all the time and quietly controlled the play.

The strength of the 2nd XV lay in the fact that they were a team: the pack was good; the backs were good; the halves were good. In the pack S. Reid and J. Foley propped well and formed a solid base on which to build the scrum. In the rucks and mauls they learnt to use their strength to good effect and were instrumental in getting good ruck ball for the backs. As hooker, the Captain, S. Low, was not an outstanding player. He did not always get the ball in the tight, nor was his throwing in at the line-out always accurate, but he did get sufficient possession in these two phases of the game to use the tactics which had been so carefully prepared. As locks, N. Longson and A. Robertson improved noticeably as the term wore on. They pushed better in the tight, jumped more aggressively in the line-outs and, above all, increased their speed about the ground. In the back row, M. Wood at open side was always quick to the breakdown and C. Vaughan, at blind side, was invariably safe in defence. At number eight, St.J. O'Rorke moved with surprising speed and was always at hand to tidy up the situation.

A. Quirke, at scrum half, lacked variety in his game but fed the line accurately and was tireless in defence. J. Willis, at fly half, when he began to move the ball, got the line moving and managed to inspire a sense of urgency when a scoring chance was possible. His kicking, both for touch and goal, was a delight. In the centre, P. Corkery was an admirable feeder of the ball and gained confidence in his own ability as the season wore on. S. Hay, at outside centre, showed much more thrust, although his handling and passing of the ball was less effective. None-the-less he used his abilities to good purpose and was always a danger to the opposition. On the wings, A. Beck improved steadily throughout the term and developed a fierce determination to score. On the right wing, J. Misick, given room, used his speed to good effect. At full back, M. Day could always be relied upon. He caught well and although his kicking was not powerful it was usually safe. He tackled anything that came his way and was always eager to join in the attack.

It is worth seeing why this side was so successful. They were not a successful scrum-maging unit; only at the end of the season were they getting their fair share of the ball at the line-outs. They succeeded because they managed to get a lot of good ruck balls. The back row were quick to the breakdown and the rest of the pack gave good support to the man with the ball. In addition to this, they scored many points and gained lots of ground from the moves they worked out at the set pieces. The backs, sound in defence, were able to exploit this advantage. They thought about their rugby, and I think I am right in saying that they enjoyed it.

The following played for the 2nd XV (asterisk denotes colours awarded):

Full back:	M. Day, M. Pierce.
Wings:	A. Beck,* J. Misick.
Centres:	P. Corkery, S. Hay, C. Lomax.
Halves:	A. Quirke, J. Willis.*
Front Row:	S. Reid,* S. Low (Capt.), R. Duckworth, J. Foley.
Locks:	N. Longson, A. Robertson.*
Back Row:	M. Wood,* C. Vaughan, St.J. O'Rorke,* J. Roberts.

Results

Pocklington (H) won 10—3; Barnard Castle (A) won 18—4; Durham (A) won 34—3; Scarborough College 1st XV (A) won 12—0; Sedbergh (H) lost 7—11; Leeds (A) won 26—10; St Peter's (H) won 24—12; Ashville (H) won 19—4.

THE THIRD FIFTEEN

The 3rd XV had another good season, winning all but one of its matches and scoring 327 points against 15. It was a pity that the team which settled down so well at the start of the season had to be disrupted, and it took a little time for the new alignment to work smoothly. The forwards were always efficient and worked well together, and there was much penetration in the backs. A. Stapleton took over the captaincy from J. Hay when the latter moved up to the 2nd XV and not only led the side well but proved himself to be a very accomplished player at fly-half. It was good to see the ball being moved around so readily and competently and the fact that the wings, N. J. Hadcock and I. D. Macfarlane, scored over thirty tries between them in seven games tells its own story. All in all a high quality of rugby was played and many of the players will surely go on to higher things.

The following played for the team (asterisk denotes colours awarded): M. Pierce,* N. Hadcock,* S. Williams,* N. Sutherland, I. Macfarlane,* A. Stapleton (Capt.),* E. Evans,* R. Duckworth,* M. Elliot,* J. Neely,* J. Murray,* J. Roberts,* A. Fraser,* R. Thornley-Walker,* T. Judd, C. Vaughan, J. Petit, P. Hughes, C. Lomax, S. Hay.

Results

Barnard Castle, won 52—0; Pocklington, won 46—3; Giggleswick, won 58—0; Scarborough College 2nd XV, won 78—0; Leeds G.S., lost 7—12; St Peter's, won 21—0; Archbishop Holgate's 2nd XV, won 65—0.

UNDER SIXTEEN COLTS

Looking back at the season as a whole it can be said that this side's results were satisfactory; but underneath this feeling there was a certain disappointment that better results were not obtained overall. The great improvement that was seen in the first half of the term was unfortunately not quite maintained in the second half and two matches were lost that could have, with a little more thought and character, been won. It is fair to summarise this side as one with a capacity for work, but one which lacked the control to turn its full potential to its best use. They were at their best in attack and at their worst in defence.

The season started with a defeat at Pocklington. The fact that this defeat was narrow, following the side's heavy defeats by the same team at junior levels, indicated some headway was being made. The game against Durham is best forgotten. Although their football was neat and attractive at times, the side could never establish any sort of foothold in the opposition's territory, being constantly driven back by a continual stream of penalties. Despite this loss the side held well together and the tide turned at New-castle, where Healy and Webber began to exert their influence and an early 4—0 defeat was turned into a handsome win. With confidence now well established the side began to play some excellent rugby and rounded off the first half of the term with good wins over Sedbergh and Ashville. Immediately after half-term came the Stonyhurst match and the start of the minor rot. Things went well for threequarters of the game but a tactical error saw a potential match winning score turned down, and not only allowed Stonyhurst to recover their poise, but also to win the game. There was little time to repair the damage, and the next game against St Peter's produced some of the poorest rugby to be seen at this level; even so a reliable kicker might have enabled the side to scrape home. In the circumstances it was fortunate that a week was available to restore somewhat dented confidence, and an improving Barnard Castle became the unfortunate victims of a now rampant Ampleforth side who played splendid attacking rugby to crown the season with a 13-try spree, leaving us all to mull over the disappointments of the two previous matches.

The main weaknesses of the side lay in their inability to clear their line competently in defence, due to inadequate kicking, and in general there was a lack of tactical appreciation and control. Their strength lay in their hard work and attacking flair. There are several players of potential in this side who should go on to greater success at higher levels. While it is invidious to single out individuals, certain players must be congratulated on their play during the term. Healy was the heart of the forward effort, ably supported by Carr and Gargan. Moody, too, had his moments; it is a pity that his handling ability is not on a par with his pace. Kenneally in his first season did well to become so proficient in such a strange game. Outside the scrum Webber worked like a beaver and his technique improved with every game. Dunn also showed his ability and his determination and both wings had their moments.

All in all, although there was a tinge of disappointment about their final record, the side can feel fairly satisfied with their efforts. They can feel that overall they made a step forward in terms of potential and technique. They were on the whole resilient in spirit as well as in body, and once the coaches had learned to live with a certain amount of frustration they were a pleasant group to work with. It is interesting to note they scored more points than several more successful Colt sides.

RESULTS

Pocklington (A) lost 0—12; Durham (A) lost 4—16; Newcastle R.G.S. (A) won 28—6; Sedbergh (H) won 16—7; Ashville (H) won 18—0; Stonyhurst (H) lost 7—17; St Peter's (A) lost 7—11; Barnard Castle ( ) won 59—0.

UNDER FIFTEEN COLTS

ODDLY enough, the side was at its best in defeat. It is a small side, especially in the backs, and it was the desperate struggle against larger and stronger opponents to reverse defeat that brought out the best playing of the term. Against Giggleswick (12—0) play was scrappy and unenterprising, against Peter's (20—14) the side seemed happy to keep just ahead and match score with score, and—worst of all—against Archbishop Holgate's (3—0) nothing seemed to go right at all. On the other hand the defeat at Ashville left the team conscious of having played their best, and at Saltscar (*quondam* Redcar) the battle went on till the last whistle and left the victors in a state of stunned disarray; they had expected a walk-over, and had won against the run of the play, only through Ampleforth mistakes.

A number of injuries unsettled the team at the beginning—was it the hard ground which jarred backs?—and made for several reshuffles in the forwards. The power-block consisted of the forceful captain, Neely, with Roberts, Schulte and Beale. The latter pair especially is very big and strong, but so gentle that it needed a good deal of stimulus to rouse them to the aggressive bursts which won each of them a number of tries. As flankers, Read and Sankey were outstanding, quick to the ball and lethal in defence; many of Read's tackles produced that satisfying audible "crack", and some were memorable, while Sankey's planning and positioning were surprisingly mature. A lot of vigorous work, often unseen, was done by Plowden, whose handling was excellent, and Franklin, who made a very passable hooker, though it is not his natural position. At the base of the scrum Dundas was full of initiative and invention, another Quicksilver (to borrow a newspaper heading on his brother); one never quite knows what he will do next. Another thinking player was Duthie at fly-half, though he lacks power as yet; but he kicked and served the line well. The powerful running came from Treneman; he has a fine, thrusting burst of speed and is very safe in defence. With support from a skilled and adept but sometimes dreamy Hattrell he had some good moves in the centre. The wings were a slight problem, for the problem was to get the ball to stick to Burnford's hands as he went off at his lightning pace! His initally atrocious tackling became reliable by the end of the term. On the other wing flyweight (or even paperweight) Paviour's skill and courage made it unthinkable to exclude him and his scissors movement was only one of the ways he compensated for lack of weight; he scored one try by being thrown bodily over the line by the opposition from a couple of yards away. There were three full backs in the course of the term; first Bianchi, small but a sure stopper of men or ball; his difficulty was getting the ball away in time, but he eventually retired through injury. McSwiney played for a couple of matches, and for the last Gargan returned to the side, having been playing for the Under Sixteens. One gap he filled was that of kicker, for in the whole term only three kicks went over the bar.

It was a promising term, and more matches were won than lost, but the real breakthrough lies still just round the corner.

The team was: R. Bianchi, R. Paviour, M. Hattrell, M. C. Treneman, R. Burnford, M. Duthie, D. H. Dundas, C. E. Plowden, C. Franklin, M. C. Schulte, J. J. Neely, A. P. Roberts, M. X. Sankey, E. Beale, J. R. Read (double initials for colours). M. Dunhill, M. McSwiney and D. Ogden also played for the side.

RESULTS

Pocklington, lost 0—12; Giggleswick, won 12—0; Scarborough College, won 26—3; Leeds G.S., lost 4—16; Ashville, lost 14—20; St Peter's, won 20—14; Barnard Castle, won 12—0; Saltscar Comprehensive, lost 12—29; Archbishop Holgate's G.S., won 3—0.

UNDER FOURTEEN COLTS

WITHIN three weeks of arriving a XV had to be put out against the successful Pocklington XV formed first at Under 12 level. Not surprisingly there was a comfortable defeat: we had the wrong team out and most did not realise what they were up against. Pocklington warned us that Holgate's were the strongest in the circuit and this was proven when the XV lost its last match against them. In both matches the opposition threequarters were to a man larger and physically dominating, some being equivalent in size of tall under 16s. The five matches in between were won comfortably. This was a good XV and a good set. Much of the credit is due to the team spirit developed under R. Huston who at one time had to fight for his place but was a constant drawing power.

Most of the games were too one-sided to be memorable. The most exciting was the first 25 minutes before we first yielded to Holgate's; most of the skills were shown in occasional purple patches lasting about 20 minutes: 4 tries to knock the stuffing out of Ashville, a 20-minute period scoring 30 points v. Saltscar. On these occasions good ruck ball plus marvellously skilful handling ensured that A. Forsythe in particular should have a field day on the wing. But he is best remembered for a brilliant tackle on his opposite wing in a defensive situation. A. Dunn fed his wings with a series of immaculate passes and scored 6 tries himself v. Scarborough. Tall and wiry he is yet to be the best of defensive players. With C. Taylor also weak in non-head-on defensive situations the midfield in defence was suspect but Taylor has the gift of running on to the ball and giving the perfectly timed pass. Since we never solved the full-back problem but wanted to run out of defensive situations we were always vulnerable down the middle. T. Beardmore-Gray learnt much on the right wing, particularly in tackling and shadowing his man. Now he must really drive past his man on the outside.

The threequarters were well served by an excellent pack though not perhaps as fast or as consistent as we would have liked. We lacked a second wing-forward to balance H. Young on the open side. Technically the best tackler, though one of the slightest in the set, and a natural with the ball in his hand he cleared up many messes without wholly dominating. The best forward turned out to be S. Conway who told us at first he was a fly-half but who became a hooker who never lost the strike and who was powerful in the loose and of course a good handler. Huston and R. Robinson gave powerful support in the front row and G. Baxter made the occasional foray up field with great verve. T. Hall worked with solidity and anonymity in the second row—an excellent team man—while once J. Carr-Jones was motivated there was little stopping him. When the pack played together it showed itself technically superior to all opponents. If the backs' weakness lay down the middle, that of the forwards was in the lines-out where Carr-Jones remained inconsistent, and the back of the line threw us into confusion at times. Perhaps most of all this was where we missed a second top class wing forward.

The central cog of the XV lay at half-back. J. Webber could on occasion send out a stream of hospital passes and get confused when trying something new but for a boy of under 6 stones and playing his first term at scrum-half he played really well at times. His pass was swift and he was the most selfless of partners. It was he who enabled the line outside him to reach the speed it did. The surprise and pleasure of the year was the discovery and development of J. Pilkington. He arrived late on the scene, professed that he had never tackled and was nearly dropped from the set. A week later he was the resident fly-half, incisive through a gap, a good handler, able to link with his backs, good in support. He had to learn how to kick and more important he had to learn how to give a good pass. Hours were spent on this with him and the centres and vast strides were made yet more remains to be done. Best of all, he became the most reliable defensive player in the side with a firm and technically correct tackle learnt from scratch this term.

The set played as much rugby as it could, for others when they grow will emerge as team players: N. Thomas, C. Roberts, R. Fawcett, P. Ainscough, T. Nelson, T. Wood and G. Codrington who played in the team at full back or wing forward, and I. Maclean, P. Towneley and M. Fattorini who failed to make it this term. The passing and tackling in the set became good which is perhaps the best one can say of a set at this age-group.

THE HOUSE MATCHES

THE opening matches found the strong St Bede's team pitted against St Oswald's and the former, as expected, had no trouble in winning 35—0. N. Healy, D. Webber and O'Rorke excelled themselves for St Bede's while Craston tried hard throughout for St

Oswald's. In the match between St Thomas's and St Wilfrid's, things again went much as one expected, Foley, Neely, J. Roberts and Beardmore-Gray being all too quick and strong for a St Wilfrid's side in which Robertson and Wood performed prodigies.

Perhaps the surprise of the competition was the defeat of St Hugh's by St Cuthbert's. The latter played above themselves and were well controlled by Macaulay while the former did not show their true form: the much-vaunted St Hugh's pack, though dominant in the tight phases were far too slow in the loose and the St Cuthbert's backs did more or less as they wished. The match between St Bede's and St Aidan's was enriched by the sight of a diminutive D. Webber pulling down a rampaging Moir and was spoilt for all by the sight of his brother being removed from the field with a torn cartilage. St Bede's still won the match with some ease. A close game saw St John's beat St Dunstan's by tse odd point in thirteen and an exciting affair it was! So, too, was the match in which St Edward's, tottering on the brink of defeat, were able to sneak home 12—10 by virtue of 8 points from the boot of Hamilton-Dalrymple

In the semi-finals St Cuthbert's continued to surprise everybody and Macaulay was quite brilliant in engineering the St Edward's defeat, although the presence of Hamilton-Dalrymple kept them in with a chance for much of the game. St John's equally narrowly defeated St Bede's 9—7 in a fine match in which Lucey scored a remarkable try after charging down an attempted clearance.

If St Cuthbert's surpassed themselves in reaching the final, they surprised even their most fervid supporters in holding St John's for two-thirds of the final. Outgunned forward and with a midfield their equal, St Cuthbert's had little to sustain their hopes but the valour of their tackling. When St John's finally got on top they overran St Cuthbert's to the tune of 24 points. There was in this no disgrace to the losers for whom once again Macaulay did a wonderful job. But Lucey whose stature and authority increase with every game he plays, Bickerstaffe, Corkery and several others of the St John's pack carried too many guns.

St John's achieved the double by defeating St Hugh's in the Junior final, Gargan, Beale, Read and Treneman being the pick of a powerful team.

GOLF

The highlight of the term was the unprecedented victory of the School team over the Old Amplefordians at Ganton. The School won 5—3, with victories from the captain, A. D. Lockhead, C. O'Shea, C. Healy and two large wins from R. Murray Brown, and F. O'Connor in his first match. It must be said that the Old Boys were equally free with their generosity and their shot allocations, and we thank them for yet another wonderful day.

This reflects the great work done by Fr Leo and his golf workers at Gilling. It justly deserves the praise it received from Stonyhurst, who called it the best of nearly ten school courses they played on. The annual Vardon Trophy was won with a 73 by C. O'Shea, followed by C. Healy and T. Fincher.

FENCING

FENCING: CHRISTMAS TERM 1975

A lot of hard training ensured two good victories for the School Fencing team this term. With more time for practice there has also been a marked improvement in the general standard of School fencing. The lack of numbers in the Juniors was well made up for by their vigorous application to the course: but we hope that next term more people in the School will take up fencing. Mr Miller and Mr Henry continue to provide invaluable tuition, with the atmosphere of the Sunday morning fencing lessons enlivened by the presence of Mr Miller's two daughters.

The first match of the term was against the Army Apprentices from Harrogate, at home. The Foil team was narrowly defeated, generally losing bouts at the last hit. The Sabre team proficiently defeated their opponents, securing the victory of 10—8. The second match was away against Pocklington. This time the Foil team was victorious, with Richard Moon fighting exceptionally well at close quarters. The Sabre team outclassed their opposition, with both Michael Gledroyc and Alistair Cuming winning all three of their bouts, bringing the overall victory to 13—5.

Mark Hudson, the Fencing Captain, leaves this term to go on to University next October. We wish him well for the future, and thank him for all he has done for fencing during his period of office.

THE JUNIOR HOUSE

THE JUNIOR HOUSE

The new school year opened with 110 boys in the Junior House. Forty-one were in the Third Form, 40 in the Second and 29 in the First. There were 11 day boys and 99 boarders. Much to everyone's pleasure Mrs Kelly announced that she was not about to retire after all, so we had a term undisturbed by the imminent departure of one Matron and the arrival of a new one. As mentioned in last term's notes, however, there was the loss of Fr Simon who became Housemaster of St Aidan's. He was replaced by Fr Jonathan Cotton who got a big welcome from the House. Fr Jonathan is a games-playing, guitar-strumming historian and we hope that he will enjoy being here. There was a big welcome, too, for Mr Vincent Codrington, expert rugby and cricket player, who came to teach with us for a year. Our new members of staff as well as new boys all settled in well together and the term went well. Mention must be made here of the rewiring which NEEB completed for us in September and also the redecorating which the Procurator's staff began in November. Very soon we will be not only rewired but also redecorated from top to bottom.

DIARY RECORD

The term started on 9th September. Janusz Stechley gave us a Chopin recital on the 14th. On the 18th the Choral Society began work with 48 trebles from the House taking part. The first scout camp of the term took place on the 20th at Laskill. Golf addicts wallowed in the Dunlop Masters tournament at Ganton on 4th October. Next day Eric Hill gave us a superb guitar recital. The holiday for St Edward on the 11th was warm, dry and sunny. The Schola performed a concert in Dorchester Abbey on the 18th October and another in Liverpool Cathedral on the 25th. The House Retreat took place on the 27th and next day 19 of us were confirmed in the Abbey church. The half-term holiday started on the 29th and ended on 4th November. There was a most amusing recital on percussion by James Blades on the 9th. On the 15th November St Alban Centre opened and became the source of much excitement. Two parties were led by Fr Jonathan to Gen Verde concerts at Leeds on the 16th and at Newcastle on the 23rd. We broke a pipe in the Senior dormitory on the 18th and flooded all three floors including the newly decorated refectory. Someone threw a ball on the 23rd November and set the fire alarm off. The House concert took place on the 26th. The Schola sang the Messiah on 7th December. Exams started on the 8th and we were home on the 12th.

CONCERTS, PLAYS AND FILMS

The opening concert of the season was a Chopin recital given in the theatre by Janusz Stechley on the 14th September. He had been practising on one of the House pianos for some time, preparing for a Chopin competition in Poland, so we felt that we had a special link with him and we enjoyed his concert. Eric Hill's guitar recital on the 5th October was a gem. We have a link with him too because he teaches every week in the House music school. His concerts are now well known and can be relied upon to fill the theatre. There was a good JH audience in the theatre on the 19th October to see the Upper School production of Black Comedy by Peter Shaffer. James Blade's lecture/recital on percussion was tailor-made to enthrall us and the theatre was packed on 9th November. On the 23rd the Ampleforth College Symphony Orchestra produced a concert which included Bach's Brandenburg Concerto No. 4 and Tchaikovsky's 1st symphony. A quick count revealed that nearly half the orchestra consisted of Old Boys from the House. We again thank Fr Geoffrey for his weekly film shows and congratulate him on his choice. His hard work is much appreciated.

SCHOLA AND JH CONCERT

The Schola trebles consisted of twenty JH boys who are to be congratulated on their hard work. Half of these were new to the choir and had to work especially hard because there were concerts to be given at Dorchester Abbey and Liverpool Cathedral. These concerts took place on the 18th and 25th October and there was not much time for rehearsals. The two programmes were based on the works performed by the Schola which toured the Rhineland in the summer. The Liverpool concert was recorded and so was the singing of the Messiah on 7th December, a performance generally considered to be the best yet heard in the Abbey. It was good to see Andrew Mullen's record selling at the end of the term and he is to be congratulated for some fine singing; it is some achievement to have one's own LP on the market at the age of 12. The House's own concert took place in the Upper School on the 26th November. There were seventeen items and as usual they varied from the rather primitive to the most accomplished. It was an excellent evening's music.

SCOUTS

THE troop was relatively small this term owing to a disappointing lack of support from the Third Form and the fact that the First Form is not yet admitted. However, the enthusiasm of a few of the Third Form and a lively band of the Second Form kept it going well.

The term opened with a good camp at Laskill and, besides the usual weekly activities at the lakes, there was a training camp for Patrol Leaders and assistants in October and a crop of Advanced Scout Standard hike camps.

Our main event of the second half-term, a hike in the Cleveland hills, was wrecked by the weather. We cancelled its first day and abandoned its second day half way: a daunting start for those new to the troop but we hope they will not be put off by it.

There was some canoeing at the lakes early in the term and we built another new Trylon "Tiger". We were grateful to Mr Geoffrey Hatfield for a big boost to our canoeing at the end of November when he showed us, along with Upper School scouts, some exciting films and then demonstrated in the new pool what we ought to be learning. It is hoped that the pool will give us a real chance to improve our technique.

The Senior Patrol Leader this year is Timothy Tarleton, and his fellow PLs are Benjamin Ryan, Gregg Sawyer, Richard Leonard, Hamish Fraser and Paul Dwyer. We gratefully welcome Jonathan Page, Charles Morton, Robert Grant and Nicholas Gaynor to our team of Instructors from the Upper School.

SPORT

THE House rugby team had a very unsuccessful season, playing eight matches, losing all of them, scoring 34 points and conceding 142. Six of these matches were close, however, and most of these would have been won if we had even one rugby tactician in the side. We had a good enough pack and we got some good ball but we were completely unable to make use of it. The team never really believed in itself and badly lacked confidence.

The opening of St Alban Centre had a big impact on the House. A swimming pool, a sports hall and three squash courts were things to be exploited. Since the only time for doing this turned out to be the lunch hour, we had to go in for a series of late lunches. The Centre turned out to be an enormous boon.

Thirty-four of us went to Ganton to see Messrs Bernard Gallacher, Dale Hayes, Brian Barnes, Peter Townsend and Gary Player fight out the Dunlop Masters tournament on 4th October. Needless to say it boosted autumn golf at the Junior House.

FACTS AND FIGURES

HOUSE monitors during the term were: MDW Mangham, ACG Day, PF Hogarth, LStJ David, GTB Fattorini, CRN Procter, MJR Rothwell, AF MacDonald, RA Newton, TM Tarleton and JT Kevill.

The sacristans were PABR Fitzalan Howard, APB Budgen and CB Richardson. The postmen were RA Buxton and JA Graham. The Upper School postman was HVD Elwes. In charge of the bookroom were MW Bean and GAJ Sawyer, and of the library were RJB Noel and RJ Nolan. Chapel cleaners were PA Dwyer and RB Leonard.

The following played for the 1st XV: GTB Fattorini (Captain), MW Bean, ECH Lowe, LStJ David, TM Tarleton, PA Dwyer, CRN Procter, CB Richardson, ACG Day, JT Kevill, GAJ Sawyer, SDA Tate, AT Steven, JG Beveridge, PJ McGuiness, JHI Fraser, STT Geddes.

In the Schola were: MDW Mangham, AJ Mullen, HVD Elwes, MA van den Berg, RJ Nolan, STT Geddes, AJ Kennedy, SDA Tate, RP im Thurn, PG Moss, JEF Trainor, IL Henderson, WJ Dore, LP Ness, MB Swindells, MR Codd, JD Hunter, RJ De Netto, MWJ Pike, AJ Sparke.

The following played in the House concert on 26th November: MA Hogarth (violin), GT Worthington (trumpet), RFJ Nelson (piano), JM Goodman (piano), HVD Elwes (trumpet), RP im Thurn (cello), CD Goodman (piano), LStJ David (euphonium), MB Swindells (guitar), MW Bean (tuba), CB Richardson and PG Moss and AJ Sparke (string trio), WJ Dore (piano and organ), MA van den Berg (flute), RA Buxton (clarinet). The House orchestra also performed three pieces very promisingly and it ought to be performing very well by the summer.

The poppy appeal raised £5.72 in the House.

THE PREPARATORY SCHOOL

THE Officials for the term were as follows:

Head Monitor: FWB Bingham.

Monitors: TFG Williams, SM Myers.

Captain of Rugby: JCW Brodie.

Captains: GL Bates, AJ Stackhouse, AC Dewey, HPC Maxwell, AJ Westmore, AHStJ Murray, MA Bond, PAJ Leech, JHJdeG Killick.

Secretaries: JGC Jackson, CMG Procter, PE Fawcett, DCC Drabble, PR Horn, SJR Pickles.

Librarians: JHJdeG Killick, NRL Duffield, FR van den Berg, SB Ambury.

Sacristans: S-J Kassapian, JH Johnson-Ferguson, EW Cunningham, EMG Soden-Bird.

Ante Room: CL Macdonald, NS Corbally-Stourton.

Dispensarians: RJ Beatty, JD Massey, RD Twomey.

Orchestral Managers: EL Thomas, OJJ Wynne.

Art Room: JP Campbell, AD Anderson.

Posters: DM Seeiso.

Woodwork: GAP Gladstone, MB Barton.

Office Men: RH Tempest, AS Ellis.

The following boys joined the School in September, 1975: SFV Brodie, LML Charlton, BJ Connolly, JCY Cunliffe-Lister, M Dick, JTH Farrell, STB Fattorini, ACB Geoghegan, PAC Gilbey, DDS Goodall, PG Gosling, JT Hart Dyke, ANH Maxwell Scott, PG Nicoll, AE Nyland, MJ Rohan, SS Seeiso, IG van den Berg, GJ Wales, BN Weaver, DKTE West.

We welcome Fr Matthew Burns, who came to us in September and is looking after the middle part of the School.

The term began and ended with improvements. The Library moved to the former Barnes Dormitory, and the result is not only handsome, it has led to an increase in its use. In class-time it can also be used for filmstrips. The new mathematics room also began its life, the enlarged and re-appointed science room went into full swing, and the art room was graced by Miss Spence, to whom we extend a warm welcome. At the end of term we installed the Thompson study desks from the St John's Common Room, which were originally made for St Bede's, so raising the cultural standing of preps. We also completed the renovation of the Sanctuary, putting in a new altar and flower shelves, all beautifully made by Fr Edgar, and using the old altar frontal, skilfully re-made by Miss Kenrick. Lastly the greenhouse received a new boiler in time for Christmas and we hope in time to save next year's produce, for much of our diet, as well as the beauty of the house, benefits from it. Food is never far from our thoughts and we are very grateful to Matron and the kitchen staff, not only for their continuous efforts to please but also for the cornucopia of games teas, officials' teas, Christmas Dinner and Christmas Feast.

Despite the home improvements we got out and about more. We had three nights at Redcar Farm and expeditions to see *The Merchant of Venice* and the Railway Museum in York, and one even ventured to Seal Sands north of Middlesbrough to observe the birds and much else. We were also delighted to be able to use the St Alban's Centre three times a week. Back at School the top end continued its Saturday perambulations round the countryside whilst the others enjoyed the traditional "cubbing". The films on Sundays were much appreciated, as was another new facility—the colour television in the Ante Room.

On Sunday, 19th October, SFV Brodie, SJ Johnson-Ferguson, ANH Maxwell Scott and PG Nicoll made their first Communion.

MUSIC

MUSICAL activities during the Autumn Term are inevitably influenced by the change of boys in the School. However, this year we are fortunate in that most of the more experienced musicians—Williams, Dewey, Bingham, Killick, Ellis, Myers, Thomas and Barton—are still with us and thus the Senior Orchestra were able to give a stylistic performance of three pieces in a concert at half term. One of these was a movement of a concerto by Corelli in which the soloist was Tom Williams. He played extremely well and it was good experience for the orchestra to learn to accompany sympathetically.

The new boys as a group display above average musical potential and several of them are enjoying the challenge of learning an instrument. The Junior Orchestra in particular has worked with great enthusiasm throughout the term and is able to produce a very satisfactory sound.

Williams, Dewey, Killick and Ellis are now competent enough to play in the Symphony Orchestra at Ampleforth. Although they did not play all the notes in the concert they are rapidly learning how to keep their place and to play what is within their technical range.

After a wild rush of enthusiasm the Choral Society members levelled out at 14 and these boys will be lucky enough to sing in the Inaugural Concert at St Alban's Hall in March.

A successful term then, made possible by all the musical staff and Fr Justin. Perhaps a little more regular, serious practice from the boys would bring an even higher standard within reach.

ART

THE Fifth and Fourth Forms combined to make a good art class. JH Killick and JP Campbell in the Fifth Form and CL Macdonald and JD Massey in the Fourth Form produced the best work and showed the most improvement.

In Form III Geoghegan arrived to bring a reinforcement of spirit to the artists of 3B. This set is dominated by the members of 3A with good work from SAB Budgen, EA Craston and WA Morland.

DRAMA

IN the last week of term Mrs Hogarth produced two French plays and Mr Buxton's 1A English set gave us some spirited choral speaking. "C'est Noel" was notable for some beautiful French enunciation, despite the youth of the cast, and "Le Miracle du Froid et du Chaud" came across clearly and vigorously. All concerned are to be heartily congratulated. The casts were: PG Howard, SJ Johnson-Ferguson, CP Crossley, CJ Wales, ACB Geoghegan, DDS Goodall, JJ Tigar, RHG Gilbey, ME Johnson-Ferguson, EN Gilmartin, SAB Budgen and the efficient back stage work was done by EA Craston, DM Moreland and WA Morland.

CHESS

JUST before half-term we had our first ever Chess match, against St Martin's, and were beaten four games to two. This seemed to generate great enthusiasm. A Third Form Tournament followed, won by J Howard with Gilmartin second. Then there was a Team Training Tournament for the best eight players, again won by J Howard, and a Reserves Tournament in which WA Gilbey and Tigar came equal first. There was also a very close match against the younger members of St Hugh's House, greatly enjoyed by all. Throughout all this the Chess Ladder continued to function, and by the end of term J Howard had worked his way to the top, followed by Bingham, G Bates, Gilmartin, C Macdonald, P. Evans, Dewey and WA Gilbey.

CARPENTRY

CARPENTRY flourished this term, most of the top two-thirds of the School spending some time every week in the shop. AJ Westmore, SJ Kassapian and GAP Gladstone did some fine work, making respectively a bench, a high stool and an oak cabinet. There is plenty of promise.

GAMES

THE first season playing rugby at under 13 level was enjoyable, fairly successful and certainly eventful. A team that loses 76—0 at the beginning and wins 82—0 at the end of term has certainly tasted some of the depths and learnt how to raise itself through hard work, no matter what the opposition. By the end the team had won four out of its seven matches with 193 points for and 136 against. SJ Kassapian and DM Seelso were given very well deserved colours and later, too, JCW Brodie, FWB Bingham, AHStJ Murray and AJ Stackhouse.

Simon Wright assisted the coach, David Callighan, in arousing enthusiasm, good spirits and some skill in the forwards, before he decided that Oxford was more important.

The team started off with an enjoyable and evenly matched trial game against Junior House and we then went off in high spirits to Malsis to be brought down to earth by an exceptionally good side. Although the forwards worked hard, and we lacked CL Macdonald at stand-off, we were seen to be unprepared, unfit, unorganised and half asleep. Hard work to be done then. Some grumbling but the team began to realise its necessity. We just beat St Martin's at home 13—10 in an exciting and heartening game in which SJ Kassapian played his heart out. Spirits raised to be dashed at Howsham, where a smaller but well drilled team beat us 4—12, in spite of an opening try by the captain, J Brodie. An easy victory against Glenhow, and then Howsham at home. Our size now told, with some added skill; a fairly convincing victory 24—8.

The team is beginning to play together, the threequarters, well served by the captain at scrum-half, have fairly intelligent players in Macdonald and Murray, handle well but there is little speed, except perhaps in OJJ Wynne on the right wing. The term was rounded off with a defeat by St Martin's away and another victory against Glenhow.

The Junior teams won only one of their four matches but were up in points—56 for, 43 against. They were unlucky to lose a very close game against St Olave's by one point away, but were more convincingly beaten at home. They held a good Malsis side to 6—16 in a very good match in which AF Reynolds and JE Schulte combined for a fine try. An under 11½ side beat St Martin's 36—4, JGC Jackson and CL Macdonald coming into the side and contributing much.

Besides those mentioned, the following played regularly for the 1st XV: GL Bates, MA Bond, TFG Williams, RJ Beatty, NS Corbally-Stourton; and for the under 11s: EN Kilmartin, JJ Tigar, PJ Evans, PJF Brodie (all of whom made appearances in the 1st), WB Hamilton-Dalrymple, JBW Steel, AWG Green, HM Crossley, DFR Mitchell, AK Macdonald, AC Bean, WA Gilbey, NR Elliott, JE Schulte, CP Crossley.

Very hard fought House matches resulted in Etton winning both the Senior and Junior, though only in extra time against Barnes in the Junior.

In spite of being a second row forward, SL Kassapian proved to be one of the fastest sprinters, certainly the strongest runner over any distance and won two cross country races in good time. RH Tempest is also a good runner.

THE AMPLEFORTH JOURNAL

SUMMER NUMBER 1976

VOLUME LXXXI PART II

AMPLEFORTH ABBEY, YORK

CONTENTS

SUBSCRIPTIONS:

Full edition (including notes on Ampleforth College):
Annual subscription ... £4.20
Single copy £1.90

Articles and Reviews edition:
Annual subscription ... £3.40
Single copy £1.35

Back Numbers are available at the above rates.

Some back numbers are available in microfiche copies.

THE AMPLEFORTH JOURNAL, Ampleforth Abbey, York YO6 4EN
Telephone: Ampleforth 225, STD 043 93 225

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

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

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

School Notes communications should be sent to the School Sub-Editor,
E. G. H. Moreton, M.A.

Pontificia fotographia: Felici

FR BASIL HUME, ARCHBISHOP-ELECT OF WESTMINSTER
IN AUDIENCE WITH HIS HOLINESS, POPE PAUL: 1st MARCH 1976

THE AMPLEFORTH JOURNAL

Volume LXXXI Summer 1976 Part II

EDITORIAL: LOSS OF THE YOUNG TO THE CHURCH

Interviewer: *Do you think Catholic schools are worth having in view of the large number of young people who leave the Church?*

Archbishop-Elect: *I wonder what people mean by 'leaving the Church'. There is a very great difference between a young person groping to discover an adult faith and not in the traditional sense practising, and the person who has solemnly and irrevocably turned his back on the Church. I am not sure this is necessarily related to their being or not being in Catholic schools. I think the problems are perhaps as much in the adult world as in the school world. Knowing the kind of mentality which a young person can go through between the ages of 18 and 25, I do not think this is such a new phenomenon. I always used to say as a school master NEVER pass a judgment on a young person's religion until he is 25.*

Interviewer: *How can the Church be made more relevant to young people?*

Archbishop-Elect: *In the past we have not perhaps been good at communicating the Gospel to young people. The key, to my mind, is through prayer. It is not so much a question of moralising with the young, or giving them theological concepts, as of getting them to pray with you.*

In the months since Christmas the English Church has undergone some distinct changes. The two metropolitan archdioceses that were vacant at the New Year, have been filled from the ranks of the regulars and seculars. The Portsmouth diocese, then all but vacant, is now all but filled and in an expectant way. The diocese of East Anglia, then a cloud on the horizon, has become a reality under a bishop whom recent events have brought to respectful prominence. The Westminster Archdiocese (in pursuit of a programme long in gestation) is to be further subdivided under auxiliary bishops. England again has a papal elector (and it is worth recalling that the last Cardinal to vote at an election did so for Pius XII in 1939).

But this is not to say that the Church is not continuing to grow old, and out of touch with the young. The archiepiscopal sees of Birmingham, Cardiff and Southwark are all in the hands of bishops passed or nearing their seventieth birthday. In the various dioceses priests are getting older without being sufficiently supplemented by a new generation. In the Westminster archdiocese, for instance, some sixty per cent of the clergy are over fifty, and only five per cent are in their twenties. Westminster and Birmingham have both suffered in the last decade a ten per cent decline in the number of priests actually at work within the archdioceses, and Liverpool twenty per cent; and in the first two respectively, ordinations have dropped in the decade from 100 to 50 and from 70 to 30 (alas a normal pattern for all dioceses). It is well known that recruitment for the seculars has fallen massively in recent years, and for the regulars likewise. Convents, schools and hospitals run by religious are beginning to close for want

of vocations—and in all this the first casualties are the young, the seed corn of the future Church in England, who year by year are being lost to her.[1]

The causes are many, and can not all be laid at the door of vocational shortfall. But the reality is there for all to see. When the Apostolic Delegate was engaged on his search for two archbishops last Autumn, he sought first to discover what 'job specification' (to use commercial jargon) was emerging. Of all the many comments that came to him, two became a constant *leitmotif*, that the Church was dying and had to be resuscitated; and that the young were being lost to her, and had to be recovered. Sometimes the comments were expressed as sorrow at the way the Church seemed to have failed or deserted the young—not the careless but the well educated and thoughtful young, who had simply ceased seeking expression of their highest values from the life of the Church; the committed, energetic and idealistic, for whom there were few and diminishing points of contact with the clergy and older parishioners. Some of the young longed to be brought back, it was suggested, from their long drift, their permissive living, their amoral attitudes, their penchant for violence, so that Christ should become relevant to their modern urban lives.

Alas, too well do we know the truth of such sadness. The young, as never before, are suffering from the results of neglect or permissiveness. Two recent reports have graphically outlined the problem at the temporal and spiritual levels respectively. The first, issued by the National Association of Schoolmasters and Union of Women Teachers (NAS UWT) on 4th March this year, is entitled 'The Retreat from Authority'.[2] It is argued there that the growth of indiscipline in schools (and in homes) has one central cause—withdrawal of authority; and this in turn is caused by a series of factors, carefully analysed in the pamphlet. Among them are indiscipline in society, licence communicated to the impressionable and undiscerning young; permissiveness, which establishes a vacuum that knows no moral code, this allowed by a generation which has blindly sought to rid itself of conventions necessary for social stability, not to say for the following of God; the corrosive influence of the media and pop culture, which tend to trivialise fundamental values; the idolising of wrong-doers, who are declared not reprehensible but folk-heroes; the politicising of all attitudes, the young being mindlessly encouraged to 'stand up for their rights' by striking attitudes, mouthing slogans and making public issue of any grievance; the disharmony of example and teaching coming from parents and from youth leaders, social workers, journalists, political activists and even from teachers; modern Pseudo-Democracy, where groups make decisions they then regard as binding on their own leaders even if these are clearly against good sense and the law; 'Do Good' approaches of many social service personnel, which are judged to have eroded standards of discipline for a long time; leniency of courts and children's hearings in dealing with juvenile offences and truancy; weak and over-indulgent parents; lack of support for teachers from Local Authorities, and undermining of teachers authority; and so forth.

It is accepted, however, that there are causes of the retreat from authority which are external to the goodwill of those involved. One of these is that disadvantaged areas have an adverse effect on the behaviour of children. London children, it has been shown by a study undertaken by Professor M. Rutter's team at the Institute of Psychiatry at Maudsley Hospital, are twice as likely to

[1] Cf Adrian Hastings, 'The Priesthood Today', *Tablet* 8th May, 446—7; 15th May, 469—71.

[2] Cf Terence Casey, General Sec, NAS, Swan Court, Hemel Hempstead, Herts. The NAS has been waging a campaign to stem the growth of indiscipline in schools since 1971: see its publication, 'Discipline in Schools' (1974), 'Violent and Disruptive Behaviour in Schools' (1975).

display psychiatric disorders (sleep disturbances, neurotic crying, fear of school, chronic fighting and stealing) as children from, say, the Isle of Wight: and the causes of this were found to be high incidence of parental conflict and separation, mothers suffering from psychiatric disorder themselves and fathers with criminal records, over-crowding of homes, high teacher turnover and a high proportion of immigrants. All of this is far from conducive to the peaceful acquisition and acceptance of the Christian faith, which is now gradually eluding a whole new generation.[3]

The second report, written for a meeting of the Secretariat for Non-Believers last November by Fr John Gaine of Ushaw College (Durham University), is entitled 'Young adults today and the future of the faith'.[4] Taking up Dr Anthony Spencer's Survey conclusions about recent high losses to the Church and adding many more statistical examples, Fr Gaine shows how Mass attendance and religious observance have steadily dropped in recent years throughout the western world; but he adds that now some 45 per cent make a point of watching or listening to some Sunday broadcast service—35 per cent watching 'Songs of Praise' with its accent on hymn-singing, 'the greatest residual focus of religious experience'. His studies have sadly shown 'a general absence of deep religious commitment, an acceptance of a measure of conformity with Church laws and rital observances, an absence of a Christocentric religion, and a highly critical valuation of the institutional Church.' Further, 'the working classes in England are becoming more alienated from the contemporary Church: one might speculate that this is a dysfunction of an "embourgeoisement" process in the Church'. After giving reasons for the diminished active belief among their parents, he asks of the young what are their cultural mores and attitudes. First, and most strikingly, adolescents and young adults refuse due respect for the views of their elders and of past tradition. Of this phenomenon, veteran anthropologist Margaret Mead has written that elders in fact 'know more about change than any generation has ever known and so stand, over against, and so vastly alienated from, the young who by the very nature of their position have had to reject their elders' past',[5] Reaching puberty quicker, they are given independence quicker and so play down control, planning, revering and remembering; while they play up experiment, adventure, responsiveness, spontaneity, sentience and 'genuineness'. Finding that their elders can no longer present to them moral imperatives with any certainty, the young turn to self-discovery, compassion and community, putting 'collective life' (including the uniformity of togetherness) before personal life and before any specific faith.

What then are the difficulties standing in the way of faith for the young today? Mentally inarticulate and emotionally undiscriminating as they often are, given to submission to cultural and moral pressures rather than to real conviction about the inner authority of truth, they are no different from other generations of young. But they do face new pressures. The level of religion in their homes has dropped, and the level of pursuit of success, acquisitions or

[3] A survey conducted by Dr A. E. C. W. Spencer of Queen's University, Belfast, assessing the influence a Catholic school has upon future religious practice, finds that for some 25 per cent of the pupils, those that is who have been fortunate to experience a high level of religious vitality in their homes, a Catholic education has a reinforcing effect on their later religious practice. But for the massive remainder, those that is who have laboured under a poverty of religious vitality among their immediate families, the influence of Catholic education was minimal.

[4] Originally issued for private study, it is available from Ushaw College, Durham DH7 9RH at 50p per copy. The motto on the report's cover, from a book by F. Boulard, is: 'Every time there is a sudden "mutation" in human civilisation, the missionary problem is raised afresh for Christianity.'

[5] Margaret Mead, *Culture and Commitment* (1970), p. 77; cf pp. 57ff.

respectability has lifted. At school religious teaching has become unconvincing, exam-centred or life-centred (future work, sex etc); or it has quite simply descended to being no more than courses in comparative world religion. For the young, priests seem to be lonely bachelors weighed down by fund raising, building maintenance, middle class comfort and advancing age; men who have discontinued pastoral visitation and not yet found the force of group work for prayer and social action. For the young, the liturgy still seems inflexible, unable to express their real sentiments in a way relevant to the atmosphere they breathe: sermons are not attuned to the psychology of a half-convinced congregation, still wondering about God and the redemptive work of Christ. For the young, prayer has become a communal religious experience not shared by the clergy, who have now become fearful of spiritual direction, unfamiliar with the traditional literature of the English mystics, and reluctant to explore pentecostalism or the mysteries of Eastern religion. The young have come to find parishes remote and abstract, churches too large and congregations too anonymous: many of them, used to high level decision making at early ages in commerce and industry, become frustrated in face of indecision and refusal of participation in their parish life. At a more exalted level, the young find public ecclesiastical bodies out of sympathy with their view of the Gospel, so they turn away from hierarchs to exemplars such as Prior Roger Schütz of Taizé or Mother Teresa of Calcutta; and away from what they see as self perpetuating, face-saving structures that indulge in ecumenical feet-dragging, liturgical archaism, and cleric closed shop habits. Above all, the young expect candour and Christian vision: in their homes they find only hypocrisy, the world's values, and even unchristian attitudes to money and power; and in the Church, covert authoritarianism, indifference to the unfortunate and even injustice towards fellow Catholics. Fr Gaine concludes: 'The Church is not seen to challenge and transform society, it does not support and harness the enthusiasm and energy of the young'. Politics, on the other hand, does—so there is a drift from the Church. So, for the young, 'at present Christianity is just another life style competing with others for adherence, people being free to accept or reject it. The situation has changed radically from when it used to be more comfortable to remain a nominal Catholic and conform than to opt out.'

What then should be offered as a solution? The answer is complex and long. But a single instance to illustrate a facet of that answer is well provided by the work of Père Bernard Aye and his confrères, an account of which is given below. What is needed is priestly and parental compassion, zeal, simplicity, detailed and persistent application—old ingredients indeed, and tried; but ingredients that are called for now perhaps as never before. In a word, 'caring'.

FRENCH YOUTH IN BRITAIN: A CHRISTIAN WITNESS

In 1967 a French priest started examining with concern the problems posed by the large number of young French tourists in Britain. He conducted an enquiry, first at Bournemouth and then in London, to look at their needs. In London in 1972, the French mission to young people in Great Britain, sent by the Bishops of the North of France, attempted a response to these needs. This mission, now called ARC, opens regular centres each year in London, Bournemouth, Brighton, Chatham, and this year a new one at Canterbury.

Who then are these young French tourists? What kind of presence and influence should ARC have? What are our hopes and expectations?

1) *Young French Tourists.*

In 1972 there were 800,000 French among the British Tourist Authority's estimate of eight million overseas visitors. Some 57% of these were young people.

At the present time, French tourists aged under twenty-five are thought to number nearly 600,000 per annum. They stay largely on the south coast, from Kent to Cornwall, but some go to Scotland (Edinburgh, Inverness) or to University towns (Oxford, Cambridge, Reading). Greater London has 130 centres for French adolescents, and each year some 300,000 French pass through. It is useful to distinguish two age groups:—

Schoolchildren: These are aged between twelve and seventeen, the great majority being fourteen or fifteen. They mostly come for three or four weeks in the Summer, although a smaller number come for a fortnight at Easter. About two hundred different organisations, mostly French but a few English, compete for the business of organising these visits. They vary greatly in size, ranging from one catering for only forty pupils to another dealing with some eighty thousand. The centres they organise similarly vary in number from forty to four hundred. They arrange for the children to be placed as paying guests in English families, and for English lessons and leisure activities. Many other young, especially girls, benefit from a straight exchange between families.

What do these adolescents expect? Of course they want to learn English, but they also want to enjoy their holidays and to meet English people, especially the young. The success of these ventures is very variable on three fronts—all too often, the teachers and youth leaders are hastily provided, without the necessary preparation, a certain number of the host families are more interested in profit than hospitality, and the young people, who are themselves of a difficult age, are often ill-prepared for a stay abroad and for the greater freedom of English society. This often results in idleness, boredom and dissoluteness, in addition to their failure to learn the English language and to get to know the English people.

Young adults: The young people aged eighteen to twenty-five years—some two hundred thousand—are mostly students, although the number of young workers seems to be increasing. They stay in youth hostels, halls of residence or camp sites, some of which, like 'Tent City' in London, are reserved for them. Many visit the country, from London to Scotland, by hitch-hiking. Others study in language schools or are temporarily employed, e.g. as *au pair* girls.

The number of *au pair* girls was estimated in 1971 to be between twenty and forty thousand. The risks involved in this sort of visit are well known. Only about 10% are successful, while the rest are often seriously exploited. According to one London friend 'they are used as maids of all work, without the need to pay a salary'. They are often very isolated, being allowed no part in family life, sometimes even (though fortunately rarely) being morally perverted.

These young people mingle with hundreds of thousands of other young people from Western Europe, North America, North Africa and more recently increasing numbers from the Middle East. They are attracted by the chance of relaxation and of getting away to a country which is, as André Maurois said '*simple, mystérieux et noble*', in an island which is both close at hand yet different. It offers the possibility of altering their customary network of friends, outside the framework of study, home and the social *milieu*. It enables them to meet other young people with different modes of life and thought. It offers also the possibility of living an experience, and a liberty of encounter which allows them both to judge for themselves and to enrich their personalities.

2) *A Christian Presence.*

Since 1928, and especially since 1950, several organisations have asked a priest to accompany each of their adolescent groups. At the present time, it is estimated that about five thousand young people are accompanied by a chaplain, but what about the other five hundred and ninety-five thousand?

Six points have emerged following our analyses and our early experience:—

1) The world of young people on holiday in a foreign land exists in a context outside their normal customs of home and country, one in which they are uprooted and free. They are eager for new experiences and encounters. They are searching for something new . . . and for themselves. Is there not here a particular opportunity for all of us, Christians and others, to make contact with the stranger and to discover the Gospel in all its truth, through a new language?

2) In order to do this, one must accompany the young tourists. This means that one must, like them, live a life of mobility. As Mgr Rabine, Bishop of Cahors (then General Secretary of the French Bishops' Conference) has said, we must provide not only 'static pastoral care to welcome those who come to us' but we must also 'pick up our pilgrims' staffs and accompany the wanderers'. That means that we can no longer wait for them to come to the Church, but must go to them and join their lives in the places where they live. 'We can no longer content ourselves with a permanent presence in the churches when one thinks of all the others whom the Lord is waiting for on a road called Carnaby Street or at a crossroads called Piccadilly Circus', writes the National Delegate to the French *Pastorale des Réalités Touristiques*.

3) It is the young people themselves who are able to do this, and this is their mission in the Church. By welcoming the Good News and trying to live the Kingdom already begun, they can, through their lives and by means of welcome and encounter, be, for other young people, signs of Jesus Christ. Because they want to live a community experience, and because the young are more sensitive to collective rather than individual witness, and because the Gospel can only be read and lived in a Church community, they form, with a priest, communities of life and action, communities for welcome and encounter. It is from this that comes the term ARC, composed of the initials of three French words: *Accueil* (welcome), *Rencontre* (encounter), *Communauté* (community). Indicative of what they are and what they do, the word has also, in itself, a dynamic sense (*arc*=bow).

4) It is necessary not only to meet the young, but also to consider all aspects of tourism involving them. It is not sufficient, for example, to meet adolescents. One must also meet the youth leaders, and do something about the host-families. So far as the *au pair* girls are concerned, it is not enough to welcome them individually; one must also examine with them how and with whom encounter can be embarked upon.

5) Although we set out to serve the French alone, we quickly found ourselves also in the service of other French speaking people (Belgians, Swiss, North Africans), as well as the Spanish and Italians who speak French more easily than English. In fact, the world of these young tourists is a cosmopolitan one. We have often conducted gatherings in two languages, French and English. This is not enough; international action is required.

6) The action can only take place with the participation of the host Church, that of Great Britain. Although the French Church took the initiative, the ideal would be for it to cooperate in an international project for which the Church in Great Britain would be the 'master-mason'.

Moreover, young tourists belong to different churches, very conscious of the counter-witness of the divisions among the churches. Some ecumenical action is needed in which, as Paul VI declares in his Exhortation on Evangelisation in the Modern World (VII, 77), we can collaborate 'more resolutely with our Christian brothers . . . on the basis of baptism and the heritage of our common faith.'

The ARC Communities

The first community, three students and a priest, started in London in July 1971. Then the communities grew in number, and each year we have been able to open an additional centre during the months of July and August. Each community has from five to ten young people, aged from eighteen to twenty-five, and a priest.

The act of living under the same roof, in quarters often cramped and always uncomfortable, and the securing of material needs, are things which bring people closer together. We had a common kitty for housekeeping. Before sharing with other young people, the encounter is lived out in the context of the community. In twos and threes, or all together, we talked about our lives, and the questions one always asks. In their turn, the contacts made during the day and the questions posed by the development of activities aroused discussion on the conduct of the project, and also for the human experience and the experience of faith which they were living. The meeting with various forms of unbelief, with other beliefs, from the Moslem world to India, with other Churches, or with the Jesus movements, pose numerous questions on the meaning of life, on faith in Jesus, the Church and the Eucharist. These were thus the subjects of long conversations, often far into the night. It is then the opportunity for a certain doctrinal and spiritual development, starting from the experience lived in the community and the questions posed by the movement. This reflection is taken up and deepened by all of the communities in two annual sessions, in November and April, with the participation of a young theologian.

In each centre, ARC opens a permanently manned centre of hospitality. The French parish in London and English Catholic parishes elsewhere provide quarters. The address is communicated by means of leaflets, notices and newspapers. Some young people come looking for a campsite, a room, a job, or simply the possibility of depositing their bags. Others have had money stolen. Many feel isolated in the crowd and seek a little human warmth. Some come and disappear as quickly as they came, but others stay or come back each day, talking at length or telling the story of their lives. Often, we can only offer 'a smile and an ear', but they ask about our work, our service and our motivations. Sometimes they participate in depth in what we are doing, in their turn making others welcome and organising activities for others. In some places, the meetings and exchanges take place in the community's own quarters, but we also go out to meet the young people wherever they are, in the squares, on the beaches, in the parks and cafés. Thus, often, in the evening, we installed ourselves with guitars in Piccadilly Circus in the middle of two or three hundred young people to play and sing, and talk. Perhaps all one has been able to do is give a little joy. That is already a great deal. Sometimes we agreed to meet again —in Piccadilly, at the centre, or for a picnic in St James' Park.

The contacts established in the centre or in the street are renewed and grow deeper through individual meetings in the evenings in the community's home—relaxation, meal, discussion. . . . An Algerian student speaks of the Koran and of his country, three young Baptists talk about their faith and action in the service of drug addicts. We talk about our movement and our faith. According to circumstances, we read the Bible, sing or pray. Sometimes we celebrate the Eucharist. In London, the community runs the Sunday evening Mass in the French parish, which is prolonged, with twenty or thirty young people often afterwards sharing a pizza, before moving on to the *Centre Charles-Péguy* or Piccadilly.

A Sign of Christ and of the Church.

By its hospitality and opportunity for meeting people, the Community endeavours to live the Christian message of joy, hope and fraternity. The young people who come into contact with us are aware of the pressures and tensions we experience in the community and the questions we ask ourselves, but for them this is a sign of the truth of our vocation. The life of the Community is for them a sign of hope, an opportunity to look at the Christian way of life.

These questions and appeal are clearly expressed by a letter sent to us by a young Algerian student following a stay in London: 'To find young people who welcome one, help one materially and morally, who invite one to debate with them, and even to share their meals—that is rare in Europe, and makes one reflect upon it and ask oneself why they do it. As a Moslem, one is perhaps different, but nonetheless there is a feeling of closeness, and a desire to help and love in one's turn'. Leaving the Church where, timidly, he had entered, he said of the team 'What they do and what they say are one and the same thing'. He had understood something of the meaning we give our life. The appeal was also heard by the person who wrote 'now I can no longer look at others as before'. For some, it is a hope that 'another form of society is thus possible. . . .' Perhaps we have thus left signs which help other young people to discover the meaning of what they live, the presence of the God of Love in their own lives, in the lives of others, and in the history of men. Those who meet the members of the communities discover them as bearers of something other than themselves. They welcome this witness of a Church taken up by the young, and of a Church which spells out community, fraternity and welcome, the sign of a Kingdom which has already come.

3) Hopes for the Future

What has been done is very modest. But at the end of six years the machine is beginning to be run in. The teams can count on a nucleus of young people who have acquired experience. Relationships with England are widening out and deepening. It fills us with hope. This hope is, above all, not only to increase the number of centres, but also to diversify the presence. That requires both people and imagination. Thus at Canterbury, next Summer, a team will be present on a camp site. At Chatham, and on the Kent coast, we will try to join the adolescents and the people in charge of school organisations. It is likely that a team will mix with the current carrying so many young people along the roads to Scotland.

Our hope too is to see collaboration from young people from all countries and from different Churches. Already, next Summer, an English Catholic student will be a member of one team, and one of the people in charge has a Scottish father . . . Projects are planned for Belgium and Italy. At Canterbury, our team will work with Catholics and Anglicans. One can imagine collaboration of very many different kinds, closely or loosely integrated, with national or international teams. It is, however, from Great Britain that one hopes for the most. We are thus appealing to Christians, young people and adults, lay, religious and priests of this country. What can you do? May I offer some suggestions?

In our centres in London, Bournemouth, Chatham, Brighton and Canterbury, young people can add their efforts to ours, either by entering into one of the ARC teams, or by forming a separate group. If they cannot do this, they can, at least, take part in the gatherings we organise and where the presence of young English people will be especially appreciated by the young foreigners. Moreover, wherever these young people go, there are problems of lodging and hospitality. People need to get together to study the situation. Possible solutions

might be the creation of a centre similar to that organised by a Franco-British team at Calais, or perhaps a kind of garden-party similar to that thought up by the Scouts at Bournemouth who invited to it themselves, their parents and the young foreigners; or perhaps the organisation of visits . . . As regards the host-families, perhaps something can be done there. As for the problems of the *au pair* girls, should one not arouse the consciences of those who make use of their services, facilitate their integration (their stay often lasts a year), and persuade Parliament to sign the European charter? Finally, in some parishes with many French people, the parish priest sometimes says Mass in French. Perhaps this could happen more often, or the priest be persuaded to say a few words in French, or use the Sunday Mass sheets in four languages (German, English, French and Dutch). [6]

Among our greatest hopes is to see established among the young tourists in Great Britain a Church whose members 'are aware of belonging to fraternal groups, which are very much alive, for which they each feel solidarity, becoming for others the human face of the Church' . . . a Church gathered together, beyond its divisions, around Jesus Christ; the Good News lived in the service of young people in their desire for liberty, unity and happiness.

BERNARD AYE

ARC: 152, Boulevard Victor-Hugo,
62100—CALAIS, France.

PRINTER CHANGED, SUMMER 1976

As was notified in the last issue (p. 4), we have sadly had to leave Herald Printers of York, but are glad to welcome as our new printers the Carmelite Sisters of Quidenham Monastery, Norwich. Until 1948 Quidenham Hall was the seat of the Earls of Albemarle (the daughter of the present Earl being the mother of the Hamilton-Dalrymple boys, currently going through Ampleforth). The house was then taken over by the Carmelite Sisters, the Rushmere Community going there in 1948 and being joined by the Ashbourne Community in 1960, and then the Bramshott Community in 1968, to form one large Community. The Rushmere and Bramshott Communities both had printing traditions; so they combined their trades, extended their range and turned over to lithographic printing, installing a small Heidelberg Offset press and a photo-typesetter with their ancillary equipment. 'We are probably the only printers situated in a garden', writes the Printing Sister.

Former JOURNALS are to be the model, but there is a change of type face from Cornell to Compugraphic English No 49, set in 10 pt on 10½ pt for main text, 8 pt on 8½ pt subsidiary text. This is a very pleasing type, with a large body.

[6] Editions du Chalet, 36, Rue de Trion, 69322—Lyon Cedex, France.

ABBOT BASIL HUME 1963–1976

'The Catholic community in England is united, free from controversies and divisions, and in need of a spiritual awakening. We await the Moving of the Waters'. This was the judgement of David Mathew in 1955[1] and perhaps it gives some idea of the heritage to which Abbot Basil succeeded as fourth of the line when we elected him in April 1963. It was a daunting task to succeed to a great and much loved Abbot, his senior by nearly forty years, who had known most of us when we were still boys, had ruled us in war and peace for twenty-four years and had recently crowned his achievement with the consecration of the completed Abbey Church.

It was all the more daunting since we did not have long to wait for the Moving of the Waters: Pope John had opened the Council only six months before Abbot Basil's election and was to die two months after it; the Council was closed not three years later and its great summons went forth to all the world: 'Christ is the light of all nations. Hence this most sacred Synod, which has been gathered in the Holy Spirit, eagerly desires to shed on all men that radiance of His which brightens the countenance of the Church'; and this subjection of the Church to the Word of God called every human institution into question, even before the express injunction of return to sources and adaptation to modern needs was laid upon us by the Decree on Religious Life.

At the same time the New Learning spread abroad, and with it the theological Saturnalia which perhaps reached its zenith in the later sixties. 'Honest to God' appeared in 1963 and there were echoes in monastic life which could recall Tudor Westminster: 'Such men, like Erasmus' other disciples in Europe, were unsettled and, as their later history showed, might end up in any of a number of positions. Some, like St Thomas More, would have sufficient balance and spiritual discernment to get the virus out of their system after a 'Utopia' or two, and stay Catholic. Others, like Abbot Feckenham, not really intellectuals at all, would perhaps abandon monasticism and the Papacy as medieval accretions on a primitive Catholicism, yet have enough sanity and Catholicism to return in later life to monastery and Catholic Church. Others, like Humphrey Charity of Westminster, were totally unsettled all their lives . . . but . . . the English Benedictine piecemeal compromise of old and new bred a disinclination for extremes.[2]

In a wider world too the year 1963 seemed a Grand Climacteric, marked by the assassination of President Kennedy and the exclusion of Britain from the Common Market. At home the illusion that 'we had never had it so good' came to an end with the retirement of Macmillan and the death of Gaitskell, while the Great Train Robbery and the emergence of the Beatles as a national institution suggested a shift of values that would raise problems for any monastery or school.

Yet as the Church painfully emerged from the age of sectarian strife and Gothic architecture, of Tanquerey, Genicot and a strange arrogance of conviction in matters far beyond the sphere of faith and morals, Abbot Basil took charge with dignity and simplicity. *Altior fuit universo populo ab humero et sursum:* his authority did not need to be asserted and one knew there was a steady hand on the helm. This same eminence was immediately apparent too in

[1] *Catholicism in England*, 3rd edition
[2] *Ampleforth and its Origins*, p. 56–7.

other settings: the General Chapter of the Congregation, the Congress of Abbots in Rome or the Conference of Major Religious Superiors; but though we saw it from so many angles it is not easy to analyse or explain.

We had always recognized ability and humanity in our rulers, and an absolute integrity in the service of God and man. But perhaps Abbot Basil brought a new understanding of the Word of God to bear on our problems; he had himself the advantage of years spent in the study and teaching of theology, and so could both profit and contribute significantly in the work of the international Commission *De Re Monastica*. The demands made and the opportunities offered by Vatican II opened up a fruitful meditation on the relevance of the monk in the modern world; and from these sources Abbot Basil brought forth new things and old in answer to monastic problems both here and elsewhere.

But he was equally sensitive to the Signs of the Times, and through the good fortune of family and education was aware of a wider world than is generally within reach for one who has spent thirty of his forty years in a public school on the Yorkshire Moors. He understood the contemporary concern for honesty in facing problems, for authentic values, for personal development and for christian witness; he saw in other countries bolder experiments than would easily find a place in 'the English Benedictine piecemeal compromise',and was able to steer between the extremes which could so easily end in wrack and ruin; for in these days a monastery can find itself a fossil overnight or disintegrate, in a fit of absence of mind, into a heap of sand.

All this he could see elsewhere and apply to our own society of monastery, school and missions, accepting wholeheartedly its odd combination of values, academic, monastic and pastoral, boyish and eternal, competitive and evangelical, worldly and unworldly: and seeing how through the concentric circles of a 'wider Ampleforth' we could make a useful contribution to the Church of God. So it was that the Grange, St Symeon's House and Redcar, the Holy Week Retreat, Parents' Weekends and a series of ecumenical groups have brought great enrichment to us, and, we hope, a service to the Christian cause.

For without doubt Abbot Basil developed among us a remarkable gift for command, the gift which St Paul calls the charism of cybernesis, which even without other gifts makes a man stand out from his fellows: 'to speak of a born ruler as being ordinary is absurd. Apart from an occasional universal genius all men of specialized talent and training, whether in science, the arts, industry, politics or diplomacy are entirely ordinary in many ways. The talent for ruling is as rare as any other highly developed talent . . . It sets a man apart from the ordinary run of humanity as surely as Newton was set apart by intellect'.[1] And this is the gift that has so decisively set Abbot Basil apart.

Thus as chairman of Chapter or Council he had a most unusual capacity for developing a general discussion, focusing it at the right moment on the critical question and finally bringing the members to a responsible judgement, whether collegiate or individual; and the visions he opened up before us were persuasive and full of promise, even though the promise could not always be fulfilled.

It was no ordinary gift too that could maintain a personal relationship, almost always of confidence and affection, with seven or eight score of monks, scattered so widely not only in our own valley but also in the parishes and the foundation at St Louis. He kept our secrets, consulted us generously and often overcame the universal temptation to believe that one can do everything better oneself and cannot find the time to teach others to do it too.

[1] Edward Crankshaw: *Fall of the House of Habsburg*, 1963, p. 78.

All this was based on a deep conviction of the primacy of contemplation, so that it must have been a real renunciation for him to immerse himself so wholly in the grit and grind of practical affairs: 'Shall I leave my wine which cheers gods and men, and go to sway over the trees?', as the vine said when the trees went forth to anoint a king over them and said 'Come, you, and reign over us' (Judges 9). The same conviction has now brought a much deeper immersion in practical affairs and a harder renunciation, in the line of the great monastic bishops of the past, from St Gregory in Rome to Lanfranc and St Anselm in our own land.

With these great gifts he achieved his objectives in his first eight-year term of office: the English liturgy was established, St Louis was independent, Fr Patrick's achievement in the school had been made possible: the appeal had been conceived and the new buildings were on the way; we had an enlarged idea of the Abbot's role, a more convincing concept of the relation between monastery and school, a closer unity between life on the parishes and life at home. But his second term of office was only half spent when the call to Westminster came, so the fulfilment of his hopes and ours is left to his successor. Frustration is the occupational hazard of every Abbot, for the ideal finds imperfect incarnation in the real; the differing judgements of many men, to say nothing of their sloth and folly, make it difficult for a large community to move in one piece or to change direction within a short time. But the broken orbit of his rule shows how high he aimed and how great might have been the span of the completed arc.

All this he can confidently leave to Abbot Ambrose, as he faces the immense challenge of his new office, assured of our grateful and affectionate prayers on his behalf. *'Expleto munere extra religionem sibi a Sancta Sede commisso, religiosus ad religionem redire tenetur'* says the Code of Canon Law; but we hope that we shall see him here often before that improbable event, and that we may offer him the rest and welcome of which, at home once more among us, he will always be assured.

J.B.S.

Itaque ab studio cognoscendae veritatis nemo prohibetur, quod ad laudabile pertinet otium; locus vero superior, sine quo regi populus non potest, etsi ita teneatur atque administretur ut decet, tamen indecenter appetitur. Quam ob rem otium sanctum quaerit caritas veritatis; negotium iustum suscipit necessitas caritatis. Quam sarcinam si nullus inponit, percipiendae atque intuendae vacandum est veritati; si autem inponitur, suscipienda est propter caritatis necessitatem; sed nec sic omni modo veritatis delectatio deserenda est, ne subtrahatur illa suavitas et opprimat ista necessitas.

S. Augustinus, *De Civitate Dei* XIX 19.

ABBOT TO ARCHBISHOP

AN ACCOUNT OF ABBOT BASIL HUME'S LAST DAYS AT AMPLEFORTH

Scire debet semper abbas quia cui plus committitur, plus ab eo exigitur.

Regula Benedicti 2, echoing Lk 12.48.

'Moreover, the Apostolic See will gladly take care that there shall never be lacking among the bishops of England one of the sons of St Benedict, appointed to rule some diocese, and as in former days to adorn it with his learning and virtue.'

Benedict XV, Bull Praeclara Gesta raising Belmont Priory to Abbatial status, 1920.

It is the task of the future historian, when the pungent spark of political reality is dimmed or dead, to sketch in the salient details of the process initiated by the Advent Pastoral Letter of Cardinal Heenan (1st December 1974) which led to the papal decision, communicated by Rome to the Apostolic Delegate at Wimbledon on 2nd February, that Basil our Abbot should become George Basil our Archbishop ('our' in the widest sense, for in the strictest sense, Ampleforth falls within the northern Archdiocese) and that the Bishop of Portsmouth should come north to Liverpool. The Cardinal wrote from Papworth Hospital in Cambridge, 'The choice of Archbishop of Westminster is important not only for this diocese but for the whole country. If you have any names to suggest, write to the Apostolic Delegate".

It is already possible to sketch in a good deal more than the bold lines, but no more than that should be done here; for the story up to 2nd February is not ours to tell at Ampleforth, even if the simpler and more homely tale of the days that followed is. Suffice it to set the event that shattered the calm of the Community during February swiftly in its chronological matrix, and then hurry on to what we know from seeing with our own eyes and hearing with our own ears.

It is not without precedent that a priest of the second order should be raised to the rank of Cardinal Archbishop of a Metropolitan See: indeed Henry Manning in 1865 was made Archbishop of Westminster (waiting ten years to be made a Cardinal, in fact) as Provost of the Westminster Metropolitan Chapter for by then nearly a decade. In recent time Cardinal Jean Verdier of Paris (1929—40) was a Sulpician father before his elevation; Cardinal Theodor Innitzer of Vienna (1932—55) a professor of theology; and Cardinal Michele Pellegrino of Turin (1903—) a pastoral priest. In a more exalted manner, we might recall Achille Ratti, prefect of the Ambrosian library in Milan and vice-prefect of the Vatican library, who became a Nuncio after the Great War, then Archbishop of Milan in 1921 and Pope the following year. Nevertheless, a list of the Archbishops of Westminster (see table below) shows how unusual it is not to be translated from a bishopric, and unique to be translated from an abbacy—which requires episcopal ordination.

The process of nationwide consultation was quickly and openly undertaken, the task being redoubled by the need to fill the northern Archdiocese when

NOTE: Several paragraphs have been written by others than the Editor, and where this is so those paragraphs end with the appropriate initial.

Archbishop George Andrew Beck of Liverpool announced his retirement on grounds of ill health on 5th October, he then being 71. Cardinal Heenan had privately announced his the month before, and he died the month afterwards (on 6th November). Some 90 names were investigated for Westminster and 120 for Liverpool in the event, in a joint process which was to produce a joint outcome, and that in a commendably swift period of time. From the outset the Apostolic Delegate, Archbishop Bruno Heim, had shared the dying Cardinal's wish that the Church should not remain without a leader for long: indeed when the Cardinal offered his resignation to the Holy Father in late September, he expressed the hope that his successor would be named on 12th March 1976, that being the day on which he would have celebrated his own silver jubilee as a bishop. In the event, the task was accomplished even more expeditiously than the Cardinal could hope, and that day proved the one on which the new Archbishop formally took possession of his diocese. This is remarkable when one considers the smallness of the staff and resources of the Apostolic Delegate and the amount of consultation implied: for instance, the Metropolitan Chapter of Westminster Cathedral had to be asked and formally presented a list of names in accordance with their rights. As Archbishop Heim declared in his statement of 20th December, 'This has been carefully considered and the proposals of the bishops of the province of Westminster have also been given full attention. The Apostolic Delegate has received opinions from each of the Archbishops and Bishops of England and Wales and these have been greatly valued as expressing with the weight of experience the problems that will face the new Archbishop. More than 800 priests and people have written, and many of their letters reflect a serious and healthy approach to the matter of the appointment . . . The Apostolic Delegate has seen and listened to a number of priests and laymen; and their views, together with those of the Council of Bishops, form very valuable suggestions which will assist the Holy Father in his choice . . . The whole question is now under consideration by the Holy See.' (*Tablet*, p. 1268)

It would seem that by the end of November, Archbishop Heim was in a position to take his *terna* of three names both for Liverpool and for Westminster, to Rome; and that his meeting with the Holy Father and Cardinal Sebastiano Baggio (Prefect of the Congregation of Bishops) on 4th December was determinant if not decisive. Thereafter Rome asked for further confirmation, and the press in England set off groundless rumours about doubt and dissatisfaction. One article had been of particular value to the Delegate in his search, that of Muriel Bowen in the *Sunday Times* of 28th September, which had set out six most likely candidates including Abbot Basil (so it was described by Mgr Heim with a chuckle as 'the beauty contest'), that at a time when the search was in its initial stages. This article was not missed in Rome: besides other copies of it sent to the Congregation for Bishops was one cut out from his own *Sunday Times* (of which he is a regular and avid reader) by Cardinal Suenens in Belgium!

Though the decision was one in fact and time, it was broken by a week in the way it was announced, so that Liverpool should have seven days of joy before the overshadowing news of the Westminster appointment came to deflect attention. When Abbot Hume made his momentous visit to the Delegation at 54 Parkside in early February, before either announcement had been made to the world, Archbishop Heim asked him whom he thought was to be appointed to Liverpool: 'Bishop Derek Worlock', the Abbot replied with some assurance. 'Why do you say that so firmly?', asked the Apostolic Delegate. 'Because,' said the Abbot, 'his name is immediately above mine in the visitors' book!' And so it was; and so it was to be. The two enthronements were similarly linked, that of Archbishop Worlock being on the Feast of St Joseph on 19th March; and that of Archbishop Hume being on the Feast of Our Lady on 25th March. There was a

double liturgical significance in this, the first referring to precedence in dignity within the Holy Family, and the second perhaps to the dichotomy between Martha and Mary.

February 1976: Archiepiscopal Announcements

One wonders when the dual decision was precisely reached. Presumably it was reached when at some time in January Cardinal Sebastiano Baggio was in audience with the Holy Father; and, according to *L'Osservatore Romano's* Vatican Diary, that would have been on 10th, 17th, 24th or 31st January—for on Saturdays the Prefect of the Sacred Congregation for Bishops met his master. The decision was communicated to Wimbledon on 2nd February, the same day that the Abbot took himself to St George's House, Windsor on a date of long standing, a 'Study Course for Senior Church Leaders' (an annual course of some depth, to which he had been invited on two recent occasions). Appropriate as it was in the event, it was planned more by the Spirit than the subject, being accepted in the late summer. On Thursday (5th February), Mgr Tonucci of the Delegation phoned Ampleforth about the procuring of local craft furniture and learned in casual conversation that the Abbot was not at home. Further casual phone calls traced him that evening to the home of Lt Col J. F. D. Johnston (D 41), a School contemporary of his from the same House, St Dunstan's, now living in Windsor Home Park. Finishing his soup, the Abbot heard Mgr Heim's voice: 'Are you alone? No? Will you come to see me on Friday—no. Saturday—yes, yes . . .' The Abbot turned pale and lost his zest for the remainder of the evening. As he said later, he felt shattered and distressed, and had a poor night.

The course still had a day and a half to run: so far it had analysed the traumas of society, and those there were about to receive the suggested solution to them; but, said the Abbot ruefully, he missed all that! He said: 'My life became a web of lies and deceit (so to say) in the interests of secrecy. I said I was called away to London on pastoral duty'. As to deceit, he has an amusing tale to tell about his Procurator (and indeed his successor as Abbot) phoning him at Windsor from Ampleforth about the purchase of a Steinway concert piano. He was overheard on the phone by the Bishop of Lincoln, also on the course, saying: 'I cannot deal with these weighty matters here'. Asked by the Bishop, who admitted overhearing, he said that he was dealing with a large piano: that, at least, was true—but in the light of subsequent events it might have seemed a large lie!

On Saturday the Abbot went at 10.30 to his interview with Archbishop Bruno Heim, excited and a bit nervous. He was told that his acceptance of Westminster was the Holy Father's express wish; and, the Delegate added, that it was his personal wish to be principal consecrator. The Abbot had resolved in his mind, since the early days of rumours about his possible elevation, that he would as a monk accept in obedience what was asked of him by the Church; and so he now accepted Westminster. Over lunch they talked at length about the implications. Then the Abbot returned to his family, to watch on TV (as is his wont whenever he can) the rugby international, Wales beating Scotland by 28—6.

From that weekend until the news of his appointment became public on the morning of Tuesday, 17th February, Fr Basil found himself in a world of private readjustment and public deception. The Abbess of Stanbrook, Dame Elizabeth Sumner wrote of the Monday following (9th February), when they were present at Ealing Abbey for a meeting of the Council of the Union of Monastic Superiors (Fr Barnabas Sandeman of Ampleforth also being present as the Council's Secretary): 'That day was four days after he had received the news of his appointment . . . Naturally one wondered about him, but nothing could be said, and

we had a most friendly talk together.' On return to his Abbey on Thursday he found that nothing could be said there too; and, being confronted with what proved to be his last abbatial Council, he found himself making a line of arrangements for the future which he knew that neither he nor they would be able to keep: he tried to be as indecisive as possible without being at the same time indicative—succeeding well. Alert as the Community was to a sea of new rumours, they did not put their Abbot to the test.

That 9th February almost proved the Elect's Gotterdammerung, for in the morning a package fell off a lorry narrowly missing his car (and it was heavy enough to have crushed the car); and in the evening another car actually hit the car he was in broadsides—and he had to leave his sister with her car, hitchhiking in order to get to the Delegation on time. In the event, the Archbishop had to collect him from his family home, wanting himself to introduce the Elect to the press officers of the Catholic Information Office and watch their faces at finding who it was to be. There followed a very professional briefing for the coming 'unveiling'. (The CIO continued to brief the Archbishop-Elect for all TV and press conferences in the coming days, briefing him on fact of course and never on what to say).

Monday, 16th February was the day on which the news of the appointment was broken to the bishops. That day, the Community guessed, if only because their Abbot suddenly demanded to have his suit pressed before unexpectedly setting out for London. As he travelled, he clarified his mind on at least one point he knew he would have to bat on before the press, *Humanae Vitae* and the recent Vatican declaration on sexual ethics. Of course he was right: one Journalist later remarked that to their amusement it took all of 25 minutes before they at last came to that point, after a series of generalities about 'the state of the realm today'.

Tuesday, 17th February was the day on which the news of the appointment was broken to the media, at 11 a.m. (though a news flash pre-empted that embargo time at 10.30 a.m.); and all that day the Elect was unveiled before the press and television. Newspaper headlines took up the theme of sport for their captions—

Daily Mirror—SPORTY MONK IS NEW RC LEADER
Yorkshire Post—SPORTSMAN IN THE SHOES OF THE CARDINAL
Evening Herald—SOCCER FAN MONK NEW ARCHBISHOP
The Sun—NEW ARCHBISHOP FACES HIS PENALTY
Evening News—RUGBY-PLAYING MONK SUCCEEDS HEENAN
Leeds Evening Post—RUGBY ACE IS NEW CATHOLIC LEADER

There were other headlines stressing the Elect's simplicity rather than sport—

Daily Express—THE LONG-SHOT ARCHBISHOP, NEW VOICE ON MODERN MORALITY
Evening News—THE RELUCTANT ARCHBISHOP: 'I WAS DISTRESSED. . .
The Guardian—THE MONK WHO MAKES HISTORY
Catholic Herald—THE QUIET MAN TAKES OVER AT WESTMINSTER
Time—JOGGER'S PROGRESS
Sunday Telegraph—ROME'S OUTSIDER

The theme that *The Times* took up in their Leader for that day was 'A Johannine Appointment' (taken to refer to Pope John, who initiated the Vatican Council; but in fact referring to the Fourth Evangelist): 'It seems likely that the concept of appointing a Benedictine monk to the Archbishopric of Westminster is Johannine in inspiration. That is to say, it lays emphasis on the spiritual character of the Church rather then putting it on the Church's institutional character. At the present moment, when there is a strong feeling of need for spiritual leadership,

this judgment seems certainly right. It does however mean that Abbot Hume as he takes over his responsibilities at Westminster will need to secure for himself strong institutional and administrative support. It is only too easy for bishops, and even easier for archbishops, of all denominations to become so overwhelmed with committees and paper work that they are unable to give the leadership which they would like to give . . . He will need all the support that strong institutional tradition can give him, if he is in fact to have the freedom to go beyond it.' (That is interesting in the light of subsequent developments. It was announced in the Low Sunday Pastoral that the diocese was to be divided into three or more areas, each under the delegated authority of an auxiliary bishop empowered to make certain decisions on their own, each with a vicar general, a senate of priests and an area pastoral council. In matters affecting the whole Archdiocese, the bishops are naturally to act as a team, reaching joint decisions.)

The Guardian reporter wrote: 'At yesterday's press conference (which in itself made more history, held in the temporal setting of London's Press Club), the Abbot spoke of his overwhelming desire to encourage people, to give them assurance and hope. His priority is to help all people realise that there is, after all, a God in heaven who is concerned about them.' As might have been foreseen, the press put the Archbishop-Elect through his paces on three subjects near the heart of the ordinary man, viz sport, sex and ecumenism. As to sport, he stood the test well and justified some of the headlines. He emerged with his now oft-quoted phrase about being a keen fisherman and a 'geriatric squash player'. He said he was worried that he would not be able to change his soccer allegiance to a London club after following Newcastle United since he was seven or eight; and he mourned that on the day when Newcastle was to be at Wembley for the Cup Final he already had a date keeping him away[1]. But, he added: 'I am rather pleased to be in a diocese which has Wembley, Twickenham, Lords and the White City in it.'

As to sex, a subject which was raised in its many moral issues not only by the press but by all TV interviewers including Sue Lawley, he was both unpermissive and sympathetic. 'Birth control is a very difficult matter . . . One has to have very lofty ideals. We have to be very sensitive to what love is and within that context to understand the role of sexuality. One has to be tough with one's principles; but having said that, one has to be endlessly understanding and gentle. It is most important that one should respect people's consciences.' On pre-marital sex, he had this to say: 'I appreciate the many difficulties which face certain young people in these matters. One has to help them to come to see the danger that pre-marital sex can spoil things too soon.' As to the permissive society in general, he said: 'People are basically good and honest. What they need and what they are hoping for is a lead to bring the best out in them.' In saying that, he inadvertently ran into a whole school of moral theology directly at variance with the idea that man is 'basically good'; and the puritans, who see man as depraved and wholly in need of help, soon stoked the fires of criticism. It is an interesting sidelight, that, for it shows what a permanent minefield public moral utterance is.

[1] George Hume was brought up in Newcastle, to where his father after the Great War brought his French bride to settle, he being a surgeon of distinction. His elder son's earliest memories were of the desperate days of the Thirties, when men starved without work for years on end, women had to cover their heads at Mass with their husbands' cloth caps, and boys played in the streets barefooted and cropped-headed. Falling first into the hands not of the Benedictines but of the Dominicans in the person of a priest from the Newcastle Priory (where Ampleforth indeed is presently represented in the person of Fr Bede Bailey OP), he was much moved at this father taking him on his visits to the poorer parts of Tyneside, and so resolved to become a Dominican. But Ampleforth College and the siren voice of the monastery later proved a more compelling call.

As to ecumenism, the press was reminded of the manifold involvements of the Community and its Abbot over the last ten years, and his friendship with Donald Coggan as Archbishop of York before his recent elevation to Canterbury—the Abbot being invited to his enthronement and travelling back to London that afternoon in the company of Archbishop Bruno Heim, incidentally (that being one of the three occasions on which they had met before the Great Subject arose). He had also had fairly close contact with the Methodists and Quakers and, of course, the Orthodox Church (with its involvement in St Symeon's, Oswaldkirk). To the press, he said on the subject of ecumenism: 'Every Christian has an obligation to be involved in working towards Christian unity . . . It is our task to strive with all that we have towards this end, but I am equally convinced that finally it will be decided by the Word of God.'

Back at the Abbot's monastery, this is how his brethren came to hear the news. Hints and rumours had been floating up from sources in London for a few days beforehand, but the more sceptical of the brethren discounted these. The press told us that our Abbot had told us that he was intending to take up a new appointment in the near future, resigning his abbacy; but the press also ran an article after the Abbot knew of his appointment, headlined: 'Vatican dilemma over English Archbishop'. Clifford Longley wrote on 9th February in *The Times:* 'The rumours, so prevalent, so confidently repeated and so contradictory, do not tell observers who the choice will be, but they eloquently indicate the Vatican's dilemma.' When on Monday morning the Abbot disappeared to London, some grew expectant, others more sceptical; and by the evening both certainty and uncertainty prevailed cheek by jowl. On Tuesday at Mass some of the priests made a memento for the Abbot, before the preoccupying routine of daily teaching began. At mid-morning break, when the brethren are accustomed to foregather in the Calefactory, the Prior had the cloister bell rung at 11.05 a.m. and told us of our Abbot's appointment. The discerning had already noticed a spate of telegrams arriving, presumably from bishops (who had known the day before). From about that moment onwards we were deluged with communications—and a TV team even managed to be on location here before lunch for 'background' for their newscasts. By then the Abbot in London had already been at a Catholic Information Office briefing with David Miles Board, done an interview with Douglas Brown of the BBC, done a radio interview with Nick Page of IRN and a television interview with Leonard Parkin of ITN, faced a battery of photographers at a press conference and then the questioners (who kept saying 'do use our questions as coathangers'), and done broadcasts for Radio London, Radio Dublin, the Commonwealth and USA. This he later described to the brethren as 'my ghastly ego-trip'—though he handled it most deftly. Amusingly, he told us of how they tried to persuade him to be photographed up against a one-arm-bandit; and he had refused, knowing that such photos plague you for the next twenty years and then get resurrected at your jubilee. At a spate of interviewing for northern press and photographers back at Ampleforth 48 hours later, they had taken him down to the athletics track and tried to persuade him to jump over hurdles and high jumps, but he demurred for the same reason.

Telegrams and phone calls flowed in full of warmth and enthusiasm, from home and abroad—including one from Cardinal Willebrands (head of the Dutch Church as well as of the Secretariat for Christian Unity). One came from George Thomas, who long knew us from Cardiff involvement—parish and politics—before becoming Speaker, saying simply: 'Halleluya'. From Fr John Coventry at Heythrop, 'Best news since Vatican II'; and so forth. Sentiments of sorrow at losing Fr Basil to Ampleforth were mixed with joy at giving him to Westminster. The Abbot Primate and Fr Dominic Milroy (Prior of St Anselmo's

at the moment) phoned from Rome. *The Universe* phoned wanting rugby photos. Ryedale Travel Agency offered red carpet treatment for the impending visit to Rome. Fr Mark Butlin, preaching in Ireland, phoned from Dublin. The Archbishop of York's chaplain phoned with a lunch invitation. Canon Zabludowski arrived with a warm personal greeting from the Polish community in Yorkshire. Press men called asking for photos of the Abbot praying, fishing, talking with boys, watching rugger, playing squash. Gilling Castle (our prep school) phoned asking the Abbot to dinner any evening. The *Sunday Times* phoned asking, about the Abbot's reference on the Tuesday to the White City, 'Did he mean the athletics ground or the dogs?' The *Sunday Express* phoned about the 1st XV captained by the Abbot, wanting to do a 'Where are they now?' study. Madame Sudre of the French Information Office phoned asking for an interview, and Miss Maria Gratia Cucco from Rome—both accepted. *Time* officials phoned asking if they were right to call the monks 'scholastics' (no; but on 1 March they did nevertheless. Of the Abbot, they wrote, 'No bookworm, he is a fitness buff devoted to jogging and squash'). We saw ahead horizons of unwanted publicity, admitting them to be a necessary evil.

Ampleforth: last days and first partings

There were two final periods at Ampleforth, broken by a journey to Rome. The first did not have the urgency of the second; it was a time of last peace with the Community, as yet untroubled by a too heavy programme. It left Fr Abbot time for calefactory chatter with the brethren, last games of squash and interest in the boys' athletics training, a press conference for northern newspapers in The Grange, and a visit to his mother, now a widow in Newcastle. There he managed to fit in an interview with Tyne-Tees TV and the next day a long standing preaching engagement at a YMCA lunchtime service. On the Sunday that fell in this period (22nd February), he was for the last time as Abbot chief celebrant at High Mass in the Abbey church.

Those who were present at that Mass found it a poignant moment: as with Fr Abbot himself during the Preface, so with many others, at times we prayed in silence and in near tears. Our emotion recalled the uniting bonds of community and our deep sense of astonishment still felt at the recent announcement, which touched upon these bonds. This, the votive Mass of St Benedict, concelebrated with the priests present in the monastery, brought to our mind the strength of our unity before the Father—as Fr Abbot's sermon made so evident to us. At the end, crozier in hand, standing at his abbatial throne for the last time, he said: 'Thankyou for your lovely singing. Pray for me, and now go forth in love and confidence.'

The Gospel at that Mass (a Gospel used at Masses for religious profession) brought in the words, 'You did not choose me, no I chose you; and I commissioned you to go out and bear fruit' (John 15). The following is the text of the sermon then preached—

> What am I to say to you on an occasion like this? It would be all too easy to become sentimental about Ampleforth, and all that it has meant to me since my first arrival in 1933; that would be embarassing. Or I could take refuge in clichés and pious phrases to mask the deep sadness that I feel at leaving; that, too, would be embarassing.
>
> No, we are in the presence of God, and that is a serious matter. Since I am talking to the Community—monks, happily, many parents, and boys—it is right for me, I think, to reflect before you on a few things that are foremost in my mind, and take you into my confidence.
>
> I think, first of all, of our Lord's first followers and friends—Peter, Matthew, Paul—how very human they were, what faults they had, and how,

humanly speaking, they were quite inadequate for their high calling and the tasks which they were given; to preach the Gospel to all and to be shining examples of all that is best in Christian living. And yet St Paul could write this (and these words have been ringing in my ears these last six days): 'So much wiser than men is God's foolishness, so much stronger than men is God's weakness. Consider, brethren, the circumstances of your calling; not many of you are wise in the world's fashion, not many powerful, not many well-born'—and then comes the point—'God has chosen what the world holds foolish, so as to abash the wise, God has chosen what the world holds weak, so as to abash the strong. God has chosen what the world holds contemptible, no, has chosen what is nothing, so as to bring to nothing what is now in being; no human creature was to have any ground for boasting in the presence of God'.

The generosity of the Press, and the expectations of so many people, expressed in over a thousand letters and close on four hundred telegrams have been to me personally a profound shock. That, my dearly beloved, is why I need your prayers and your friendship. The gap between what is thought and expected of me, and what I know myself to be, is considerable and frightening. There are moments in life when a man feels very small, and in my life this is one such moment. It is good to feel small, for I know that whatever I achieve will be God's achievement, not mine.

What of you? There is so much good that each one of you can do. I really do believe that we are on the verge of really understanding what God means, and can mean, to our modern world, and how this can be a source of joy and inspiration in the lives of millions of people. A week ago I could not have said that; now I just know. What a happiness it would be to me to know that all of you in this church felt the same; what good you can do with a whole life-time before you. What has happened to me must happen to you. I have been raised to higher things in spite of myself; you, too, must be raised to higher things in spite of yourselves. So pause to think; let there be only noble thoughts in your minds, and noble deeds in your actions—let there be nothing mean or petty. The eyes of millions of people are on you as well as on me, for you are Ampleforth, and I am only moving to Westminster because I have been Abbot of Ampleforth. A trick of history sees me as head of this Community of monks, of lay persons who work with us, and of this school. What I am is what you have given. And I have been responsible for a very wonderful Community, but a very human one. I would urge you, insist with you, that you rally round the monastic Community and the lay staff, be their support in the years to come, and especially in the next few months. You need each other, and remember many will be watching you as they are watching me, because you and I are one.

Let me add a point: Ampleforth must be a community of love. Christ is saying to us in a special way today (we have just read it in the Gospel): 'This is my commandment, love one another as I have loved you'. And this means endless understanding of each other's frailties, forgiveness, tolerance—all that is fine and noble. 'A man can have no greater love than to lay down his life for his friends', and everyone in this large community which we call Ampleforth must be a friend to the other. That is not only a divine law, it is the only way to peace and justice, it is the only way to find true happiness. There is no greater betrayal of another than to fail to love him, and one of the most tragic aspects of our modern society is the betrayal of one by another; it is the failure to love. There is too little love in this world of ours and what a difficult and delicate thing it is to handle; into what pitfalls can we fall. But it is the love of God for us and the love of each other which is at the heart of the Christian message.

Strangely, in these last few days I have found a new confidence in God, and I hope you do too—and I shall depend on the complete trust between all of us, you and me, because you are special. I am not going to say 'goodbye'. We shall be working together, but my ideals, I trust, will be yours.

Let St Paul have the last word: 'Finally, brothers, fill your minds with everything that is true, everything that is noble, everything that is good and pure, everything that we love and honour, and everything that can be thought virtuous or worthy of praise.' (Philippians 4. 4—9) God bless you; pray for me.

* * *

Journalists continued from the outset to ask for interviews. The longest and best of these—unless one considers the *Times Profile* of 22nd March as that—was by a Catholic journalist of 29 from Newman's world, Edgbaston. Peter Jennings was writing for the *Catholic Herald* and the Irish equivalent, the *Catholic Standard*. He had come on 25th February carefully prepared after close editorial consultation, and was given from Angelus to lunchtime to ask some twenty questions over a glass of sherry, the interview appearing in the *Herald* on 5th March. The question he put first in print was: 'Should women play a greater role in the Church?' (Qn. 8), and to that the Archbishop-Elect answered: Yes, not only in parish communities, commissions and committees, but also in contributing 'what I like to call the feminine approach. I think that women have an intuitive sense and a feminine sensitivity, while at the same time being in many instances more practical than men. I can envisage a time coming when women may play a larger part on the altar, as they do on the Continent'. Questions followed about a spiritual revival on the lines of Dr Coggan's Call to the Nation, and on relations between Churches including intercommunion. 'Will you encourage more shared churches for religious rather than economic reasons?' Reply: 'I will encourage the sharing of churches.' Questions then followed on socio-political participation in such issues as Abortion, Justice & Peace, Ireland; and it is relevant here to bring forward the last question, 'How far should a Catholic let his conscience be influenced in moral and sexual matters by the teaching of the Church?' To this the Archbishop-Elect replied: 'A person's conscience needs to be formed, and part of the process of maturing is to form a conscience, which means developing a right judgment based upon the goodwill to seek the truth and do good. The Church's role in this is a key one, for in her teaching she gives us the guidelines and in many cases the truth which we cannot discover for ourselves. So in forming his conscience a person would be wrong not to give very careful consideration to what the Church teaches. Very often the reasons for the actual teaching of the Church may not appeal to us or be well thought out; but I believe the Holy Spirit speaks through the Church, and when she gives conclusions they are to be accepted.' A question of strong current interest will suffice for our ending: 'What part do you see Charismatic Renewal playing in the life of the Church?' A hard question, it was answered with great wisdom: 'Charismatic Renewal is important, and many Christians today have become very aware of the presence of the Holy Spirit within the Churches. I see Charismatic Renewal entirely in terms of the traditional theology of the Church concerning the Holy Spirit. The title 'charismatic' is a bit unfortunate as it presupposes something rather special and out of the ordinary. If the Holy Spirit prompts Christians to a new awareness and enthusiasm for the things of God, then it is inevitable that there will be in some situations exaggerations and emotionalism; but to condemn an important movement on these grounds would be quite wrong.'

Visit of the Archbishop-Elect to Rome, 28 February—3 March

This visit was in fact undertaken by Fr Basil not as Archbishop-Elect but as Abbot, for it had been scheduled as part of his work for the Confederation of

Benedictines, he then being Chairman of the Commission *de Re Monastica* which was preparing papers on the subject of Celibacy for the forthcoming Congress of Abbots at the Pontificio Ateneo Sant Anselmo. The dates of his visit, though they were not planned with Westminster in view, proved most fortuitous. And indeed that visit proved fortuitous in that Fr Basil was not yet ordained a bishop, nor had he yet taken possession of his archiepiscopal see, so he was in a benign limbo as an outgoing Abbot able to pay an informal visit to the Curia at the Vatican before any full formality became necessary.

He flew from Heathrow at lunchtime, caught by some of the press at the airport. That late afternoon he found himself at Sant Anselmo's on the Aventine Hill chairing the Commission he still headed, and discussing among other things a new book that had much taken his interest, *The Sexual Celibate* by the American Dominican Donald Goergen. (It is to be reviewed in these pages in due course.) Sunday found him again in the chair, but for the last time, finishing his work for the Confederation. And that done, he was given a lunch party by the Abbot Primate and by the Prior of Sant Anselmo's (our own Fr Dominic Milroy) to meet Archbishop Augustin Mayer OSB of the Congregation for Religious and Secular Institutes, the Rectors of the English College and the Beda, EBC monks studying in Rome and personal friends. For him, it was a relatively quiet weekend.

Monday was not at all quiet. The new Archbishop had been encouraged to seek out 'Gammarelli', what he took to be a Hebblethwaite-type eminence gris among the Curial Cardinals, and what proved to be the finest cutter of purple in ecclesiastical tailoring. So to Gammarelli he went first, with a sound sense of priorities. He then went to see Archbishop Agostino Casaroli, Secretary to the Council for the Public Business of the Church (who might be considered the Vatican's Foreign Secretary). At midday he went on to a half-hour personal audience with the Holy Father, which proved a moving and transforming experience for him, a personal rather than policy meeting which he afterwards spoke of with great warmth. During that meeting, the Pope blessed a rosary to be given later to the bride at a family wedding, gave the new Archbishop a pectoral cross of remarkable design, and finally presented him with two magnificent volumes, copies of a rich modern Vatican Press facsimile edition of the *Gelasian Sacramentary*, the first cased volume being a photo-copy of Ms Vat Reg Lat 316, dating from the mid-eighth century; and the second such volume including apparatus and a commentary by Dom Burchard Neunheuser, President of the Institute of Liturgy at Sant Anselmo's. This is the oldest known Roman sacramentary in which the feasts are arranged according to the ecclesiastical year: it contains the Roman canon of the Mass in nearly its traditional form.

So much was he affected by his encounter with the Holy Father on that Monday morning, that Fr Basil dwelt upon the experience many times with his friends, with the brethren and with the press. It left him surprised and moved beyond anything he had ever expected; and he expected much, for he has known Abbot Herbert Byrne over the long years since the Thirties. He had seen the Pope before at general audiences when he addressed plenary meetings of the Confederation of Benedictines; but this was the first time he had met him personally and was able to talk to him. Led through many doors and corridors, the Abbot came at last to the papal chambers, to the library: standing as if on guard at the outer door was a monsignor, a descendant of Napoleon, who looked deep into the apprehensive Abbot's eyes as if wondering how prelacy would mark him —and then he said with a smile, 'You will not change'. (The Pope later said as much in saying: 'You are a monk and must remain a monk'.) As he entered, the Holy Father threw his arms out in a gesture expressing what he was saying:

'Benedictus qui venit in nomine Domini: Welcome, Welcome, Welcome'. Then he beckoned him to a sofa saying, 'Now we will talk in French'. For half an hour they sat together talking at first of lighter matters, then graver. The Pope recalled the occasions he had cycled over to Fort Augustus, when in England; and the hours of prayer he had spent in Westminster Cathedral, for which he had come to feel a great love. He went on to speak of the burdens of the prelacy, and Fr Basil's fitness for them; and he added that there would have been no question of the Abbot not accepting the high office offered to him, for his obedience to the call of Christ was never in doubt. Fr Basil was so fired by the paternal solicitude of this wise and saintly Vicar of Christ that he forsook any reserve he had had and poured out to him confidences he had nurtured over recent years and found it hard to speak of to anyone until then—confidences concerning his own spiritual life. For him, this moment was one of great release of spirit, rendering him so sure that he found it easy to speak afterwards of a new resolve and utter certainty coming from that hour.

That evening the Archbishop-Elect dined at the English College, still enshrouded in its long and glorious tradition of recusant martyrdom, as guest of the Rector, Mgr Cormac Murphy-O'Connor, and met particularly the students destined for his archdiocese. Tuesday proved the busiest day in Rome. It began with a courtesy visit to the British Minister at the Legation to the Holy See (whose deputy is an Old Amplefordian, Michael Purcell). Then came a broadcast on Vatican Radio in English and in French, relayed in several other tongues too, dealing with the significance of Fr Basil's appointment to Westminster and some of the difficulties he expected to encounter when he got to his archdiocese. There was just time for a swift and touching visit to Mgr Mostyn, an elderly priest from the Westminster diocese now living in retirement at the Vatican. Then came a round of introductory visits to some of the Curial Congregations, notably the Congregation for the Sacraments and Divine Worship headed by Cardinal Knox, the Congregation for Bishops headed by Cardinal Baggio and the Congregation for Religious and Secular Institutes headed by the Pro-Prefect Archbishop Eduardo Pironio. At that, it was time for the Abbot Primate (Abbot Rembert Weakland) to take him off to lunch with the Cardinal Secretary of State, and Administrator of the Patrimony of the Holy See, Cardinal Jean Villot, where the company relaxed into further French (seemingly the second language of the Curia). The afternoon was given to an interview with Cardinal Knox on matters to do with his Congregation (Divine Worship). The day was not over yet: in the early evening the Abbot gave an interview to an Italian magazine called 'Famiglia Cristiana' on matters of family interest; and in the later evening he dined at the Beda—the college in Rome for English late vocations—as the guest of the Rector, Mgr Brendan Travers, where again he met students destined for the Westminster archdiocese. And so to bed!

There was one more valuable visit to make. Of the four men frequently considered to be at the head of the Catholic Church (the Pope, the Secretary of State and the Secretary of the Council for Public Business being the other three), there was still one to meet: the Substitute of Secretary of State, Archbishop Giovanni Benelli.[2] On the morning of the day he left Fr Basil paid an informal call upon the Secretariat of State and had a friendly meeting with this great coordinator of the work of the Vatican. He found him warm and charming. So it

[2] It is said of him in reputable places that, together with Archbishop Casaroli, the virtual foreign secretary of the Vatican, these are the two who, in the recent addition of 19 to the College of Cardinals plus two *in petto*, are the ones appointed *in pectore Sancti Patris*, i.e. secretly so that the Holy Father need not lose them to their present jobs. Should he die, it would be revealed that they are members of the Sacred College and able to be electors of his successor.

was that a fleeting four-day visit to Rome, originally for Benedictine business, was passed as Fr Basil eased himself out of one world of responsibilities and into another. That afternoon, he gathered his luggage up and flew back to London.

5th—12th March: The Parting of Friends

Mail was a problem—and a joy. An Abbot normally has a sizeable and steady mail concerning his responsibilities; and an Archbishop a rather more sizeable mail. But now the mail assumed huge proportions, at a time when the unforgiving minute was being filled to the full, and arrangements were being made in close detail. It became hard to sift the serious from the joyous, the work-a-day from the exhilarated. Between 18th February and 12th March, when he left Ampleforth, the Abbot received 2,500 letters and telegrams: these included 60 from bishops, 50 from abbots, 150 from Catholic clergy with a further 70 from the Westminster clergy, 120 from nuns, 100 formal congratulations from Catholic bodies, and over 700 Amplefordian letters and telegrams from OAs, parents, parishes, and families in the locality. During the subsequent period up to his installation, as Archbishop-Elect he received a steady stream of about 70 letters a day; and during his days as Archbishop up to 1st April that stream rose to about 90 letters a day— these figures not including the business letters that came to Archbishop's House. In all he has received—and mostly answered, one way and another—about 4,000 letters at a time of great busyness around England or in Rome: what one admires, besides the skill of his staff, is his stamina and capacity to hold to proper priorities, getting it all in the right order and proportion. And what of the telegrams and letters? Perhaps the best of the former was this bald signal: **'My faith in Pope Paul restored stop'**; and the best of the latter perhaps came from a Newcastle SRN, who had known Dr Sir William Hume: 'Sir, What we are we have inherited—or so I believe—and if you are half the man your dear father was, you will do! Bless you, most sincerely . . . '

Some of the letters included requests that Fr Basil should now become Patron or President or well-wisher to various societies or trusts; and he has initially accepted the following:-

PRESIDENT: Ecumenical Society of the Blessed Virgin Mary
Catholic Social Service for Prisoners
Converts' Aid Society
Temperance Council of Christian Churches
Civil Service Catholic Guild
Westminster Advisory Centre on Alcoholism

PATRON: N.S.P.C.C.
St Francis Leprosy Guild
King George's Fund for Sailors
Challoner Club

VICE-PRESIDENT: London Association for the Blind
Trinity College for Music
St Dunstan's (For Service War Blinded)

Returning from Rome via Wimbledon, and bringing up with him the Catholic Information Office team,who were to be his speech writers and press presenters (David Miles Board, Fr George Leonard, Fr James Hook), the Abbot returned to Ampleforth in good time to spend Saturday 6th March watching on St Hugh's House TV the Welsh Rugby side making its grand slam by beating France 19—13. It was a weekend of consultation, not of rest; and it was to be followed by a spate of closepacked farewells—to the parish fathers, to the

School, to the Village, to the whole staff at Ampleforth, to the Masters, to the brethren—all that before an early morning departure on Friday 12th March to take over his Archdiocese. As he said to one reporter inadvertently, 'At midnight on 11th March I resign my Abbacy, and then I am just an Archbishop!' In the course of those busy days, he did not forget or delegate his personal engagements: for instance, he fitted in the baptism of a Spence grandchild (with a family lunch party afterwards) and conducted two marriages of his nieces, Diana Westmacott and Charlotte Hunt (one of whom received the Pope's gift of a rosary). Existing commitments were all sedulously honoured.

Monday 8th March was given to a farewell visit to Warrington in Cheshire, when Abbot Basil sought out a last opportunity to see those of the brethren working on the parishes. He motored over to where as many of the fathers as possible had converged on St Alban's, so that we might all come together to give him a warm communal *envoi*. In the event nearly forty of us joined him at midday for the concelebrated Mass, which was attended by large numbers of parishioners from the Warrington parishes and from elsewhere, tho't'were noon on a weekday. The atmosphere was one of joyous thanksgiving. Brethren were present from all parishes and convents served by Ampleforth monks on the west side of the Pennines and from two Yorkshire parishes. During the Mass Fr Abbot gave a short homily, thanking everyone for their good wishes and prayers; and speaking of the call of Matthew the Apostle by Our Lord and of his acceptance of it without question, despite his apparent unsuitability. He himself had learned that lesson and could only say, 'the whole thing seems to me to be quite extraordinary'. At the end he reminded the congregation that it represented a much larger number, that is, those people of our parishes who could not then be with us. He concluded with a promise that he would not fail to return at some future date to greet his many friends again. As he left the church the congregation broke out in prolonged and fervent hand clapping. Afterwards, as a newspaper headline put it, 'The Abbot Went Walkabout in Warrington'.

Afterwards a lunch party was given in St Alban's Club by its staff and many helpers in the newly furbished premises. Fr Philip Holdsworth, in proposing the toast to Abbot Basil, reminded the brethren that they were celebrating an anticipated St Benedict's Day (21st March), but in a fashion that even Abbot Herbert would consider to be correctly named 'unique'. He in turn was then asked to speak for the brethren and recalled how he himself had been perceptive enough to prophesy only the abbacy of Fr Basil—his prophetic skill had been less than adequate. Now the thing he most wished to say to Fr Abbot was quite simply 'Thankyou'. Abbot Basil then spoke, recounting for us particularly what he had experienced when Pope Paul had received him shortly before in private audience. He related how strongly the Holy Father had impressed him as a 'man of God' and how he had told him that he, Fr Abbot, had been chosen to be Archbishop because he was a monk: the Pope added that he wished him always to remain a monk. Fr Abbot went on to say that now he too was 'being sent on the mission' (as we say when we go out from the monastery), and was sharing the experience that the rest of us present already knew.

(P.D.H.)

The following morning, at the time when the whole School is assembled in the Big Passage for prayers and notices before the day's work starts, Fr Abbot was present at the top of the stairs, all the School Monitors standing behind him as the Head Monitor addressed the School—'. . . The stability Abbot Hume promotes within the monastery is reflected in the School, and his encouragement and involvement on the Rugby field and athletics track have fired people with new enthusiasm . . .'. Malcolm Moir then presented the Abbot with a Thompson oak table, with its inevitable mouse climbing the leg, on behalf of

those present. In reply, the Abbot said that he would rather face the Press Club or batteries of cameras than this audience; and that the last time he had spoken from these steps was to award rugger colours a long time ago. He said that changing an abbot was not quite like changing your shirt, and that he hoped that we would all look after the place after he had gone. He then thanked for his table, which he thought would go well in his 'pad' near Victoria and would remind him of all who had given it. As he finished, there was a big cheer. And so to work.

That evening, Fr Basil went down to Ampleforth Village to make his farewell. The parish priest, Fr Gerard Sitwell gives his own account of it—

It was at the suggestion of a parishioner of Kirbymoorside that the parishes served from the Abbey—Ampleforth, Kirbymoorside, Oswaldkirk, and Gilling—which together canonically form the parish of Ampleforth of which the Abbot is parish priest, decided to make a joint presentation to Abbot Basil on his appointment to the See of Westminster. Things had moved so quickly that there was not much time, but in little over a week the sum of £138 was collected. *The Oxford Dictionary of the Christian Church* (Cross Livingstone) suitably inscribed in Father Simon Trafford's beautiful hand formed a lasting memorial, while the balance of the money, some £125, was given to Fr Basil directly. Time being so short and the Archbishop-Elect's schedule of engagements so full, the presentation of the cheque (the book not being able to be procured in time but delivered later) was made in St Benedict's Hall on the evening of Tuesday, 9th March, after Abbot Basil had said Mass and preached in the church, which he had said he wished to do before knowing of the presentation. Well over a hundred people (a large number for that little church) attended, with delegations from all the parishes concerned.

In his sermon Abbot Basil recalled that his introduction to pastoral work was in St Benedict's parish under Father Hubert Stephenson, and he went on to say that it was to pastoral work that he was now going at Westminster. The comparison of Ampleforth village church to Westminster Cathedral was perhaps unintended. He went on to describe the very moving private audience that he had just had with the Pope. High ecclesiastical politics played no part in it. The Pope spoke not as declaiming magisterially, but truly as a Father in God to one of his flock, answering his doubts and fears, encouraging and strengthening him for his great and unexpected burden, and assuring him that it was really Christ's will that he should have it.

The gathering in the Hall which took place after Mass was brief—in the interests of both Abbot Basil and of the Guides, whose usual meeting was deferred until it was over. The Abbot met many old friends, for after all his contact with the village did not end when he ceased being Fr Hubert's curate, and the ease and grace with which he circulated suggested that he will have little to learn about the deportment of an archbishop at similar functions on a grander scale, of which no doubt he will have many. In spite of its shortness it was a most enjoyable and relaxed function, and we are extremely grateful to Abbot Basil for coming. (F.G.S.)

There was yet time on Tuesday night to slip into St Cuthbert's House 'Punch' for the closing festivities—they celebrating St Cuthbert's Day eleven days early this year.

* * *

On the late morning of Wednesday 10th March Fr Abbot welcomed our printer,[3] Walter Smith, and his wife Mildred, told them of the little ceremony that was proposed, and with a small group of the monks brought them both into

[3] Cf JOURNAL, Spring 1976, p. 4.

the gaunt chapel of St Benedict (with its great altar stone from medieval Byland), there to make them confratres of our Community.[4] It is uncommon, but not an innovation, to make both husband and wife confrater and consorer; and this had been done at Walter's express request when first he was approached (and we were most approving of his fond request). What was uncommon indeed is that both husband and wife are not Catholics but Anglicans. The 'rules' of confraternity are based on a pre-Reformation Letter of Confraternity, restyled in 1639 and spelling out what is required of the new confrater, showing him to be eligible, in return for offering his own spiritual goods and materials according to his ability, for the prayers and Masses due to a member of the Community at the hour of his death. After the little ceremony, at which both were given a token scapular and benedictine medal, Mr and Mrs Smith attended morning Office in choir sharing the psalmody with the brethren, and then they went on to a lunch party with the Headmaster.

That evening a reception was held in the St Alban Centre, two thirds of the main Hall being taken for a sherry party for the whole staff of Ampleforth. Everybody on all staffs were invited with their spouses (our payroll is over 320), and nearly all attended, including many pensioners, over 400 in all. Besides the Community there were present the lay masters, the administrative staff, the outdoor staff (groundsmen, gardeners and farmers), the repair and maintenance staff and the resident staff (girls and housemen), and the daily staff. From the School came the School Monitors and boys organising the car parking, all of whom helped to keep the party going before, during and after the event. Carl Garbutt, in a few words, presented the Abbot with a cheque, the gift of the various staffs besides the lay masters, who made their own presentation the next day.

Fr Prior spoke to the gathering, calling this an occasion of both joy and sadness—the joy being in that Fr Abbot had been appointed to 'the most important work in England for God'. The Prior inadvertently echoed some moving words uttered by a colonial prime minister at his Independence Day to those about to depart—'We have known you sometimes as a master, sometimes as a colleague, but always as a friend'. He spoke again of the gathering's feelings of sadness and joy, 'feelings which arise from the intimacy of our family life', and added: 'Overall, there is gratitude, gratitude to God for calling Fr Abbot to such important work; and gratitude to you, Fr Abbot, for what you have done for us these thirteen years as our Abbot and for what you are and will remain as our brother.'

Our Headmaster, Fr Patrick Barry, took his cue from the press coverage of Fr Basil as a 'fitness buff', but lamented that they had missed the fact that he also fished. He reminded us that St Peter is patron of the Westminster archdiocese and he was the first of Christian fishermen—a fisher of men: 'It is appropriate therefore that we should invoke on the Abbot, as he goes to Westminster, Isaac Walton's blessing from *The Compleat Angler*—

> Let the blessing of St Peter's Master be upon him that is a lover of virtue and dares to trust in Providence; and be quiet; and go a-fishing.

This may be the place to speak of the Ampleforth Society's act of recognition. The new Archbishop has been the President of the Ampleforth Society for the last twelve years; he now becomes one of its Vice-Presidents. To show their appreciation and gratitude, the members of the Society are giving him a pectoral cross and ring, in a case inscribed: 'Cardinal George Basil Hume from the Ampleforth Society, 1976'. The cross is to be gold and in a design similar to that worn by the Abbots of Ampleforth during the last 76 years, but

[4] Cf *The Benedictine Yearbook 1976*, 'Lay Affiliation with English Benedictine Monasticism', p. 20—1

slightly larger. It is being made by Messrs A.E. Skinner & Co. of Old Bond St, under the supervision of Richard Skinner (A 49). In addition, the Society is giving the Archbishop a fishing rod and tackle, and a wrist watch. By Easter Sunday some £4,000 had been subscribed in various amounts up to £5. The substantial sum of money left over will be given to the Archbishop. (P.B.P.)

Replying to all this goodwill, Fr Abbot said of everyone present that evening in the St Alban Hall that he would willingly spend an hour or two in conversation with each one of them, were that possible. He spoke of his thoughts over the last months, remembering how he had ruminated over the Muriel Bowen article of the Autumn, which first called his name into public sight, and how he had then decided that, were he called to a bishopric in any general reshuffle, his monastic obedience required him to accept it—and how this conclusion had been warmly endorsed by the Holy Father, who had said to him: 'If you had refused this, you would have been refusing the call of Christ'. Fr Abbot went on to thank and pay tribute to his two Priors (Fr Anthony Ainscough till August 1975, then Fr Brendan Smith), his two Procurators (Fr Robert Coverdale till December 1971, then Fr Ambrose Griffiths), and his two Headmasters (Fr William Price till July 1964, then Fr Patrick Barry), speaking of the confidence he reposed in all their judgments; and his one Secretary, who had seen him through from the spring of 1968 and saw him in all his moods—a valet to his Abbot! He ended by invoking the 'magic' of Ampleforth and suggesting that it must surely be attributed to the presence of the Holy Spirit. *Ad multos annos vivat.*

* * *

Thursday 11th March was the last day of Fr Basil's Abbacy. Up to that moment, across the whole Century since 1900, there had been just four Abbots of Ampleforth—two now dead, one titular Abbot of Westminster and the fourth becoming Archbishop and Cardinal of Westminster. When one considers that a large Community (none larger in the country) elects its Abbot for a period of eight years at a time, that shows a remarkable *stabilitas*. But at midnight the Prior took over the rule of the monastery as a caretaker, and the Vicar Capitular of Westminster (another monk, but from Downside) ceased his caretaker task in the south.

Thursday morning was given over to final packing. Between the end of classes and lunchtime, the Abbot found himself in the Masters' Commonroom, there to be presented by the lay staff of the School with what he had himself, on being asked, chosen with an eye to his future life—never having owned one in his days in the cloister—a portable radio set. Mr Keith Elliot, President of the Commonroom, made the presentation as a gesture of appreciation of the support given by Fr Abbot to the teaching staff.

The last night was spent entirely privately with the brethren in a way familiar to us from the high days of the year, Christmas and a very few others: a talking dinner in the refectory (normally a place of silence, where a book is read during the meal—the current one at that time being John MacQuarrie's *The Concept of Peace*), and with it wine to cheer the hearts of men, and port afterwards in the calefactory to put the lid on it. The Abbot moved round the room saying a word of personal farewell to nearly everyone there. Then the Compline bell tolled, and the Community repaired to the church for a final Chapter from its Abbot, who began jocularly by saying, 'I cannot think of any less auspicious circumstances for giving a Chapter than the preparations which we have had in the last hour and a half, and the circumstances inevitably attendant on a moment such as this.' 'But,' he added, 'this is my last act as Abbot of Ampleforth'. It was in many parts a Chapter too personal to those

present to be recalled verbatim, but some account of some parts of it must be given, for it was delivered in such an hour. (There comes to mind those words of Lorenzo—'In such a night/Troilus methinks mounted the Troyan walls/and sighed his soul toward the Grecian tents . . .').

Fr Abbot spoke of his audience with the Pope, whom he judged in that short half hour to be 'a man of very fine spirituality. This was apparent, I thought, in his appearance and very much so in his whole approach to one . . . It was just exactly as if one was talking to Abbot Byrne.' Fr Basil told Pope Paul of his misgivings, and he replied, apropos the burdens of the office, 'It is my task to lay the Cross on the shoulders of other people'. The Pope told him that there would have been no room for refusal without refusing the call of Christ; and 'at that moment, as in other moments in life, one feels what I call "the freedom of obedience". It is a very remarkable thing to experience that, when one's own preoccupations, one's own desires, affections, all that is important in daily life, becomes subordinate to obedience to the will of God: that is freedom which is liberation—and it was at that moment that my whole attitude to what had happened changed. This was God's will: that is all that mattered.' He spoke of his emotions, saying that—curiously enough—he found himself now with no particular fears or anxieties. Shattered and sad as he was at leaving his home, yet 'I cannot understand the freedom and peace which I am enjoying at the moment. It is temperamentally not me; I can only understand it in terms of an answer to prayer which you and many others are offering. You can say that only when you recognise that it is not your own achievement, but is the achievement of God through you at the request of other people . . . deep down I find myself at peace. *Non nobis, Domine, non nobis, sed nomine tuo do gloriam.*'

Recalling that he was ever a monk of Ampleforth—that there had been few other formative influences, and 'after all I have been around here since ten!'—he insisted again that he was, like any other monks who might be called on to run a youth club in Lancashire or whatever, about to go out on the parishes under obedience. 'I think it only right, Fathers, that in our monastic tradition I should end by begging pardon and penance from you for all the hurts, misunderstandings and stupidities which have been mine in exercising the responsibility to which you elected me. God bless you.' At midnight that night, we were without an Abbot.

Intermission: 12th—24th March

At an early hour, Basil Hume set forth by car with his secretary, Fr Geoffrey, for London. He took with him his Thompson mouse furniture and a water colour by Fr Raphael Williams which he seized from the abbatial wall as an afterthought (for the Williams brush adorns many of the walls of the establishment; those, that is, not adorned by the oils of a newer art master). Last familiar sights wrenched at his heart as he drove through the village and out of the valley.

But time trieth all things, and there was business to be done. The two monks arrived at Westminster at 2 p.m., unloaded their car and prepared for the press to come at 3 p.m. to film their arrival at Westminster, which they duly did. At 5 p.m. the Chapter of the Cathedral—'The Metropolitan Cathedral Church of the Most Precious Blood'—led by their Provost, the Very Reverend Reginald Crook and their Dean, Mgr Canon Francis Bartlett, foregathered in the throne room for the presentation of the Papal Bull. This was a solemn act, for the new Archbishop-Elect, of presenting his credentials and taking possession of his *jurisdictio* (that part of his calling which pertains to ruling). Solemnly the Bull was read out to all present, Canons, Honorary Canons, and College of Cathedral Chaplains—

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD
to our beloved son,
GEORGE BASIL HUME,
Abbot of the Monastery of Saint Laurence at Ampleforth,
of the English Benedictine Congregation, appointed Metropolitan
Archbishop of Westminster,
greeting and apostolic blessing.

Since all are redeemed by the precious blood of Christ it is our concern to be ever careful, diligent and zealous in our provision for the churches. When dealing with Sees of historical importance and renown, we exert a special care in providing suitable pastors. Wherefore as the Metropolitan See of Westminster is now vacant since the lamented death of our Venerable brother, (His Eminence) Cardinal John Carmel Heenan, we have thought fit to appoint you to govern that Church, knowing you to be a man of learning, piety and prudence, combined with administrative experience. Having now heard the views of our venerable brethren the Cardinals of the Sacred Congregation for Bishops, we appoint you Metropolitan Archbishop to the See of Westminster, together with all powers and rights that pertain thereto.

So far as relates to your consecration, you may be consecrated in whichever place you wish, and by whichever presiding bishop you choose, who shall be assisted by two other worthy bishops performing the ceremony in due form. This, however, shall not be done until you have made a profession of faith and taken an oath of fidelity to us and to our successors in the presence of a bishop of orthodox faith. When both of these things have been done, you will forthwith send signed declarations to the Sacred Congregation for Bishops.

We cannot bring this letter to an end without urging, as a father, that your clergy and people of Westminster should accept you and obey your commands in whatever you ordain for their spiritual advancement; and we bid you, Venerable brother, to have this letter read to all persons present in the Cathedral on the appointed day.

Moreover, we would have you reflect on those words from the book of Proverbs (4. 18) which are singularly appropriate to your task: 'The path of the virtuous is like the light of dawn, its brightness growing to the fullness of day', to the end that you may advance along the way of virtue with a stout heart, like a giant, and encourage your flock in the same course.

Given at St Peter's, Rome, on the 9th day of February, in the year of Our Lord 1976, in the thirteenth year of our pontificate.

JEAN CARDINAL VILLOT
Secretary of State

There followed a reception for all present (which reminds one how much those in high public office must endure in terms of rich food and drink without a real chance of exercise to run it off). When all had gone, a select little group sat down to supper, Bishop Christopher Butler, the former Vicar Capitular; Mgr David Norris, the Vicar General; Mgr Frederick Miles, the Private Secretary; the slightly dazed new ruler of the Archdiocese; and the tired Secretary from the Abbey—three Benedictines and four Westminster priests. That night the Archbishop went home to his sister in Wimbledon, and Fr Geoffrey to Roehampton. The new team had taken possession.

From then on, we at Ampleforth rather lost sight of our former Abbot until the day of his Installation. He went into retreat at a little convent in Wimbledon, preparing for his further ordination—that is, to the priesthood of the first class, the episcopacy. Retreats, by their name and nature, are times of exterior silence and interior dialogue (not to say, soliloquising before the Lord—though the first act of prayer is listening). But the Archbishop did break silence to give a long interview to Clifford Longley of *The Times* (Times Profile, 22nd March), in which—presumably with subjects so close to his heart near to his mind too, while in retreat—he declared for the public what he had told the Community earlier, that he had sometimes been a man of doubt. 'Surrounded by all the certainties of monastic life, Abbot Hume went through periods of darkness and uncertainty: doubt and despair have had him on the rack more than once. He was pulled towards agnosticism, and pulled back again to faith.' This account half misses the truth in its suggestion that the experience may have been short and sharp: such experiences, as men of prayer know, are prolonged and quietly painful, lasting often years on end and feeling like perpetual darkness. Whatever the strain, it lifted with the call to new work.

'Theologically,' wrote Clifford Longley, 'Father Basil belongs to the tradition of Newman'. This became a theme for awhile. *The Economist* had an article entitled 'A Touch of Newman'; and in the *Catholic Herald* Robert Speaight spoke of 'A Third Spring'. It was remarked that in his abbatial room, as Abbot he had had over the mantlepiece a large photograph of Newman as Father of the Oratory. So he was to be equated not with Manning the ruler, but with Newman the thinker: *cor ad cor loquitur*. 'He sees the Catholic faith not as a given set of infallible propositions but as a flowing river, always in motion and fed by tributaries large and small.' The source of such thought was clear enough—Newman's crucial 1845 *Essay on Development*.

Inevitably the subject of relationships across the sexes, for those in vows as much as those not so, came up again. The Archbishop, insisting that he is ever a loyal son of the Church, was bold enough to declare: 'We desperately need a new theology of sex'. He was particularly good on celibate relationships, saying that if a priest is to take Christ as his model it should be Christ who was 'a warm and even passionate individual, without barriers to anyone. Moving towards the ideal means moving away from a defensive view of celibacy: it means living with far greater tension.' His advice to priests was that they should honour women as men who deeply love their wives honour other women, never wanting to betray either women or themselves; and yet giving some freedom to the emotions. He argued that the beauty of a woman can be a symbol of the divine, for she is made in the image of God. This recalls some words of the ancient Abbot of Sinai, St John Climacus—'A certain man, seeing a woman of unusual beauty, glorified the Creator for her: the mere sight of her moved him to the love of God . . . '

Ordination and Installation: 24th-25th March

On the eve of his ordination to the episcopacy and his installation as Metropolitan Archbishop—the distinction being between *ordo* (the sacrament) and *jurisdictio* (the authority)—Fr Basil asked, in his first Pastoral to the Archdiocese, that in as many of the 220 parishes and 195 religious houses that constituted its almost half a million souls, prayers should be said and where possible an hour long vigil kept in union with the vigil that he would keep himself, calling upon the Holy Spirit to bless the years ahead. Other places, too, united themselves with the parishes of Westminster in their vigils—and among them was the Abbey from whence Fr Basil had come. The vigil began at the Angelus bell, the monks taking their places quietly in their choir stalls; and at 6.50 p.m. the Blessed Sacrament was exposed for the singing of *Tantum Ergo*, the Blessing, the Divine Praises and *Adoremus*. Then began solemn Vespers for the Feast of the Annunciation; and the same would be so in the Cathedral in London.

It is worth remarking on this widespread vigil-in-union which initiated by prayer what was to be established on the morrow and lived for how many years hence? For it is the strong tradition of the Benedictines; *Nihil Operi Dei praeponitur*, to quote the Rule—nothing should be put before the task of praising and petitioning God. Moreover the general call had been for a *Vir Dei* (St Gregory's name for St Benedict), a man of God, a man of the Spirit, a man of prayer; and the press had taken up this call both in the lobbying days and in the reporting days. The call was for spiritual leadership, for inward renewal, for a new heart put in man by God (to echo Covenant language); and here at the outset were the signs that the call was being attended to. *Ora et Labora*: on the eve prayer, on the day establishment.

This sense of the need for prayer above all else, in the life of the Church in England, was voiced recently by an OA who wrote, in the context of the Abbot's elevation: 'The devaluation of prayer, and especially of private prayer, has seemed one of the least explicable features of the post-Vatican II Church. There are, thankfully, signs that it is now being reversed. But it has probably contributed more than any other single factor to what we have come to recognise as the present crisis of faith, as well as to the bitterness and lack of understanding which characterises our disputes. For how else than by personal reflective prayer can the Christian confront and make his own the reality of God, and of 'that invisible world known by the simple faith of the Church and the saints' (to use Père Voillaume's words) which completes the Christian perspective.

'If this has been true in every age, it is more than ever true in our own age, wherein the Christian lives as a member of a small, fragmented minority in a society where non-belief is taken for granted. In such a situation it is almost inevitable that the Christian's belief in the reality of the hidden God will lose its plausibility—which is to say its credibility in subjective terms—unless sustained by frequent and systematic contact with its source. This is what prayer provides. Hence my hope that the Abbot, by the very fact that he is transparently a man of prayer, may establish prayer in its rightful place at the heart of the Church's life, and thereby re-kindle for so many who are losing it an awareness of the reality of God and of the dependability of his promises.' (A.D.S.G.)

The Feast of the Annunciation was chosen for the central act of what in grander days would have been called the Archbishop-Elect's consecration and enthronement: he was to be ordained bishop and installed in his *cathedra* before the select eyes of some 3,500 and the multifarious eyes of the TV nation. One observer said of him: 'the most assuring thing about him is his palpable reluctance to accept high office. Here was a man snatched unwillingly from the schoolroom and cloister to grapple with the traps and treacheries of the outer world. Even so the great Pope Gregory the Great lamented the lost paradise of his monastery when his soul "was superior to all transitory matters . . . How it was accustomed to think only of heavenly things, and, though enclosed in mortal body, would yet by contemplation pass beyond its fleshly bars . . . But now, by reason of my pastoral charge, my poor soul must engage in the business of worldly men; and, after so fair a promise of rest, it is defiled in the dust of earthly occupations".' It is a romantic view, saying too little of monastic involvement with the world and too much of the secular clergy's preoccupations: but it has a point.

For their Abbot it was a *dies mirabilis*, for many of the Community a day of sandwiches. We breakfasted at 6 a.m. after Conventual Mass at the Abbey, on Lenten toast. We took a coach to London, halting for a sandwich lunch. After the ceremony we were called to tea and sandwiches at Archbishop's House (where many familiar faces appeared—Joan and Billy Spence from our Post Office, some of the matrons and mothers of boys, Dr Ken Gray and the families

of Masters . . .). Then after the Abbey Vespers we were called to the Old Dormitory of Westminster Abbey for wine and sandwiches. The next day we drove home to Yorkshire, stopping on the motorway for a sandwich lunch, and arriving back for a Friday fish supper in the refectory. It was a spiritual feast!

It was a fresh day, Thursday 25th March. All the papers were full of the obituary notices of the Victor of Alamein, and his impending military funeral at Windsor—more liturgical ceremony! The brethren arrived early at the Cathedral to rehearse their places and the singing of the Sequence from St Benedict's feast, *Laeta Quies*, which in the event got drowned out to a degree by an organ which we had not asked to have accompanying us. The monks were seated along the main aisle up to the steps of the huge sanctuary area, surrounded by priests of the Westminster diocese, who alone among priests concelebrated, some six hundred of them[5] in alb and white stole. Thus there were blocks of cowled black framed by blocks of white.

HARRY RAILING (St Oswald's)

WESTMINSTER CATHEDRAL, ORDINATION AND INSTALLATION MASS

Colour was added by the scarlet of four Cardinals (the Primate of All Ireland, the Archbishop of St Andrews and Edinburgh, and the Cardinals of Belgium and Holland) and the vestments of eight Archbishops including the Apostolic Delegate (the principal consecrator) and of 36 bishops including Bishop Pius Awa from the Cameroons. The Archbishop wore, with his four deacons, the pontifical set designed by A.W. Pugin for Cardinal Wiseman in the 1840s; and Archbishop Heim another Pugin vestment, designed in 1838 for the dedication of Oscott College chapel. They were the first richly embroidered vestments to be made for Catholic liturgy since the Reformation and were worn

[5] There are in the Westminster Diocese nearly 1000 priests in all, equally divided between seculars and religious.

in 1838 by a Benedictine bishop, Bernard Ullathorne of Downside. The chalice was pre-Reformation (Hallmark 1529).

Colour there was too in the nave, with the uniforms worn by the British Association of the Sovereign Military Order of Malta, led by Major General the Viscount Monckton of Brenchley and including at least two Amplefordians. To offset their black cowls were the cream white of the Knights of St John of Jerusalem. There were others in forms of uniform, the Lord Mayor and Lady Mayoress of Westminster most prominent. The Grand Duke of Luxembourg (an Amplefordian) was present with his ADC; and so were ten ambassadors or high commissioners. There were 29 members of the House of Lords (from whom we might single out, from Ampleforth, the Duke of Norfolk) and 10 MPs (from whom we might similarly single out the MP for Westminster and the City of London, Christopher Tugendhat). The Prime Minister was represented by a Catholic MP who sadly died soon afterwards, Mr Hugh Delargy; and the Leader of the Opposition was represented by a veteran Catholic MP and educationalist, Mr St John Stevas. Among friends of the Archbishop in his family's party was Mr Nigel Ryan, an Amplefordian who is now head of ITN.

Colour there was also from the whole setting, the great Bentley/Bourne Cathedral, a contrast of brilliant reflective Carara marble in green-grey and white, blue and yellow, much of it gold studded; and above and beyond, shadowy mosaics pierced at intervals by narrow lantern windows, all of it surmounted by the great inverted saucers of the insides of the domes. Add to that the honey-coloured pillars of the hovering baldachino over the high altar, lit on that day beyond the architect's fondest expectation and glowing with visual richness as a background to the many bobbing white mitres and scarlet biretta, and the great cavern of prayer and ceremony became a feast for eyes that craved splendour. Within, under the restless roving eye of five TV cameras, moving and scanning all the while, was one of the most representative congregations ever to gather in the Cathedral and the most numerous representation ever to come from abroad for such an occasion.

A large and distinguished body from the Anglican Church was present on the sanctuary, headed by Stuart Blanch, the Archbishop of York and his two chaplains (the Archbishop of Canterbury being out of the country at that time, and being represented by the Bishop of London). A dozen other Anglican bishops were there, as were the Deans of Westminster and Windsor and the Archdeacon of Canterbury. From York Canon Reginald Cant of the Minster, Rev Gordon Thompson of Normanby and Rev Barry Keeton of Ampleforth were among the Anglican clergy present. From the Orthodox Church came two bishops of the Armenian Church, two of the Greek Orthodox and two of the Serbian Orthodox. From other Churches came thirteen leaders including the General Secretary of the British Council of Churches, three Moderators, two Presidents and two General Secretaries, together with Dr Kenneth Slack of Christian Aid. The 'ecumenical clergy', to take up a phrase used at the time, was strongly represented near the altar.

The episcopal ordination was set within a pontifical High Mass begun by the Apostolic Delegate as chief consecrator, he being assisted by Bishop Christopher Butler as a Benedictine and former Vicar Capitular of Westminster, and by Bishop John Gerard McClean as Bishop of the diocese in which Ampleforth is situated. They were later joined at the altar by Bishop Charles Grant of Northampton as senior suffragan of Westminster. The first reading (Isaiah 7.10-14) was read by a member of the Westminster Pastoral Council; and the second (2 Timothy 1.6-14: 'Rekindle the gift of God within you through the laying on of my hands') by a student of Allen Hall, the diocesan seminary;

and similarly the Gospel (Luke 1.26-38). There followed the new ordination rite then used for the first time in English in the United Kingdom. It had been revised as a result of the Vatican Council, whose principal Constitution, *Lumen Gentium* on the Church, went further upon the subject of the bishop's office than on any other: that doctrinal form was transmuted into this new rite in a practical and pastoral manner. The revised rite was promulgated in Latin in 1968, and since then Abbot Basil Hume is the first priest to be ordained directly as the bishop of a diocese—so invoking the full significance of that rite, now put into the vernacular. (It has taken seven years to put it into a definitive English version, and the outcome had just been made available to the Bishops' Conference of the English-speaking world).

The rite for the ordination of a bishop incorporates many different elements, some ancient indeed—such as the imposition of hands and the consecratory prayer—and other parts added in more recent times, so to express the Church's deepening understanding of what the pastoral office of a bishop involves. The Bishop-Elect was presented by the Provost on behalf of the Church of Westminster, clergy and laity alike. The Chancellor then read out the Apostolic Letter that had been presented to the Chapter on 12th March (printed above). Then the principal consecrator, Archbishop Heim, gave his instruction on the duties of a bishop, as follows:—

> Consider carefully the position in the Church to which our brother is about to be raised. Our Lord Jesus Christ, who was sent by the Father to redeem the human race, in turn sent twelve apostles into the world. These men were filled with the power of the Holy Spirit to preach the Gospel and gather every race and people into a single flock to be guided and governed in the way of holiness. Because this service was to continue to the end of time, the apostles selected others to help them. By the laying on of hands which confers the sacrament of orders in its fullness, the apostles passed on the gift of the Holy Spirit which they themselves had received from Christ. In that way, by a succession of bishops unbroken from one generation to the next, the powers conferred in the beginning were handed down, and the work of the Saviour lives and grows in our time.
>
> In the person of the bishop, with his priests around him, Jesus Christ, the Lord, who became High Priest for ever, is present among you. Through the ministry of the bishop, Christ himself continues to proclaim the Gospel and to confer the mysteries of faith on those who believe. Through the fatherly action of the bishop, Christ adds new members to his body. Through the bishop's wisdom and prudence, Christ guides you in your earthly pilgrimage toward eternal happiness.
>
> Gladly and gratefully, therefore, receive our brother whom we are about to accept into the college of bishops by the laying on of hands. Respect him as a minister of Christ and a steward of the mysteries of God. He has been entrusted with the task of witnessing to the truth of the Gospel and fostering a spirit of justice and holiness. Remember the words of Christ spoken to the apostles: 'Whoever listens to you listens to me; whoever rejects you rejects me, and those who reject me reject the one who sent me.'
>
> You, dear brother, have been chosen by the Lord. Remember that you are chosen from among men and appointed to act for men and women in relation to God. The title of bishop is one not of honour but of function, and therefore a bishop should strive to serve rather than to rule. Such is the counsel of the Master: the greater should behave as if he were the least, and the leader as if he were the one who serves. Proclaim the message whether it is welcome or unwelcome; correct error with unfailing patience and teaching. Pray and offer sacrifice for the people committed to your care and so draw every kind of grace for them from the overflowing holiness of Christ.

As a steward of the mysteries of Christ in the Church entrusted to you, be a faithful overseer and guardian. Since you are chosen by the Father to rule over his family, always be mindful of the Good Shepherd, who knows his sheep and is known by them and who did not hesitate to lay down his life for them.

As a father and a brother, love all those whom God places in your care. Love the priests and deacons who share with you the ministry of Christ. Love the poor and infirm, strangers and the homeless. Encourage the faithful to work with you in your apostolic task; listen willingly to what they have to say. Never relax your concern for those who do not yet belong to the one fold of Christ; they too are commended to you in the Lord. Never forget that in the Catholic Church, made one by the bond of Christian love, you are incorporated in the college of bishops. You should therefore have a constant concern for all the churches and gladly come to the aid and support of churches in need. Attend to the whole flock in which the Holy Spirit appoints you an overseer of the Church of God—in the name of the Father, whose image you personify in the Church—and in the name of his Son Jesus Christ, whose role of Teacher, Priest, and Shepherd you undertake—and in the name of the Holy Spirit, who gives life to the Church of Christ and supports our weakness with his strength.

* * *

Then followed the ancient custom of an Examination, the Elect being publicly questioned upon his willingness to uphold the faith and steadfastly discharge his duties—'I am, with the help of God'. There followed the Litany, a moment of profound intercession, while the Elect lay prostrate before the altar throughout (hence the astonishing *Express* headline: 'Hume Made It Flat On His Face'). The Litany was full of monastic and northern names—St Basil, St Martin, St Aidan, St Cuthbert, St Bede, St Boniface, and so on. It included St George (George Basil Hume being the Elect), St Margaret Clitherow of York (she being the patron of the Middlesbrough diocese), a priest and a pope, a Dominican and Franciscan, and several recusant religious martyrs, including St Alban Roe of the Community of St Lawrence now at Ampleforth. The Litany ended with the prayer: 'Lord, be moved by our prayers: anoint your servant with the fulness of priestly grace, and bless him with spiritual power in all its richness.'

The most solemn moment of the rite came with the Laying on of Hands by the three principal consecrating bishops, then the Cardinals present, then the other bishops, all this in complete silence. This is what the Apostles did when they commissioned one from among their Church to go out and spread the Christian religion. The act designates more the person who is receiving the grace of the sacrament than the grace itself, which is more centrally the subject of the subsequent Consecratory Prayer. This done, the open book of the Gospels is put upon the head of the Elect (a custom dating from the fourth century) as he shoulders 'the yoke of the Gospel', two deacons holding the book in place throughout the Consecratory Prayer, the oldest part of the rite.

The 1968 revision of the rite has abandoned the long used and long worded Prayer that lacked sufficient clarity, in favour of the oldest Prayer available, viz the one from the document called 'The Apostolic Tradition of Hippolytus of Rome' (circa 215), which was taken up not only by the West but also by the Coptic and West Syrian liturgies and so witnesses to the harmony of tradition in both east and west concerning the apostolic office of bishops. The central part of the long prayer is recited in Latin and English by all consecrating bishops, determining the essential aspect of the Order being conferred. Addressed to God the Father of mercies and consolation, it reads—

So now pour out upon this chosen one that power which is from you,
the spirit of leadership you gave to your beloved Son, Jesus Christ,
the Spirit given by him to the holy apostles,
who founded the Church in every place to be your temple,
to the unceasing glory and praise of your name.

Leadership passes from Father to Son to apostles to bishops down the centuries.

There follows the Anointing of the head of the Elect—a rite unknown in the West until the ninth century, and introduced to symbolise the bishop's role as reconciliator, as a steadfast man of peace, faith and love. This symbolism plays a less prominent part in the revised rite, partly because the symbolism of oil as reconciliation or harmony has been lost to our generation. The newly ordained bishop then receives the book of the Gospels, so that he knows his place in the diocese as principal Teacher, preaching the Word 'with unfailing patience and sound teaching'. He is then invested with the signs of his office, a part of the rite that dates back to the eighth century: his ring indicates that he is wedded to his Church, his mitre that he is a bishop, his crozier that he is shepherd of his flock. That completes the consecratory rite.

The new Archbishop was then installed, using a ceremonial taken from the Pontifical used at Canterbury in the time of Henry Chichele (Archbishop during 1414—43). In a monastic cathedral such as Canterbury, the Prior would have inducted the new Archbishop, but in a secular cathedral it falls to the Provost of the Cathedral Chapter, assisted by the Canons. Placed in his *cathedra*, the Canons then do reverence to him and the bishops present come thence to give him the kiss of peace, welcoming him into their college. It was a moving moment indeed when 'the Lord George Basil, Archbishop of this Church of Westminster' was installed, the choir meanwhile singing *Ecce sacerdos magnus* to Bruckner's setting, with the support of three trombones. At that supreme moment, the whole congregation of some 3,500 and more broke out in ripples of clapping that seemed to astonish even themselves. It went on, to the wonderment of the focus of it, a monk who publicly judged himself 'over-assessed', only to be the better judged for that. It was a great moment, but not a moment of triumphalism: a moment of unfathomable hope, perhaps.

Mass proceeded, the Archbishop intoning the *Credo*. At the offertory procession, some eight men and women brought up the wine and water, among them Patrick Sandeman from the School (wearing his rugger colour tie!). The Archbishop sang the Preface of Our Lady, and was joined during the Canon by all the priests of his diocese. At the memento for the dead, the name of James Donald Scanlan, till recently Archbishop of Glasgow and most recently assistant chaplain to the Benedictine nuns of Tyburn Convent, Marylebone, was invoked—for he had died just that morning. He had been Chancellor of the Diocese of Westminster in 1944. At the Communion, the new Archbishop gave out the hosts to his mother in her place and then to the Knights of Malta, while the congregation took up the singing of 'Soul of my Saviour'.

At the end of the Mass, the newly ordained bishop was led by the consecrating bishops through the Cathedral as he blessed the congregation, not without a smile. He was flanked by two of his Auxiliary bishops, Victor Guazzelli and Gerald Mahon, formerly a Mill Hill Missionary. Returning to the sanctuary, Archbishop Basil Hume then addressed the congregation and the watching nation in these words—

A great bishop of the fourth century had an uncanny knack of saying important things aptly and briefly. In one of his sermons St Augustine said of himself '*vobis sum episcopus, vobiscum christianus*'—'I am a bishop for you, I am a Christian like you'.

So it is with every bishop. He is, first of all 'a Christian like you'. He shares the fears and anxieties of every man. He knows weakness as you know it. Like you, he experiences now the sense of God's presence and now the darkness of His apparent absence. And who among us is not aware of his frailty and weakness? Who does not know the need for the Lord's compassion and understanding? In short we are all desperately in need of that love and power which transforms and strengthens us, which gives us hope, confidence and enthusiasm. Confidence indeed in a Power that lies both beyond and above us, and yet is at work within us, if but we stay open and sensitive to His prompting.

St Augustine also said: 'I am a bishop for you'. We were reminded earlier during this ceremony that being a bishop is not a position of 'honour'. It is rather a 'function' in the Church. It is a function of leadership but of a special kind of leadership, characterised by service and devotion. A bishop ought not to impose himself on others. Rather he should seek to draw out from others what is best in them. He should not stifle but release spiritual energies. He should not attempt to regiment others but to coordinate the work and the efforts of each. Nonetheless a bishop must remember too that he has been told that he must 'proclaim the message whether it is welcome or unwelcome'. He must 'correct error' but 'with unfailing patience and teaching'. In short, his role is not to dominate but to animate: it is to breathe life into the Christian community he has been called to serve.

At the outset of my ministry I ask you for your prayers, your understanding and your help. To remind myself constantly of the Christian calling I share with you all, and yet to be enlightened and strengthened to carry out with my brother-bishops the role entrusted to us of leadership and animation.

And I put before you today a single appeal. Listen to the call of the Spirit. The call today is clear. It is the call to holiness—to be first-rate, not second-rate. We are called to be men and women of integrity. We are called to pursue values that ennoble; we are called to be courageous. What is this but the call to be fully human—and, dare we say it, more than human, for we are called to share in the very life of God through the mystery of Christ's redeeming action. Here lies the secret: to recognise that God loves each one of us and that the strength of this love makes us bigger than we know ourselves to be, indeed makes us Christ-like. It is a call to each of us as Christians. May we respond together in total generosity, and call upon her whose feast it is today (the Annunciation), the Mother of God. And finally, thankyou.

Again there was prolonged applause. When all was settled, the Archbishop gave the solemn blessing, and, accompanied by his Canons, processed out down the length of the church to a further wave of clapping. Outside in the street, he hoped to breathe a sigh of relief, but found instead TV camera No 6 and a welcoming crowd cheering him to his front door. There he found himself very soon host to a host of guests on two floors. There was not much respite, with Vespers yet ahead.

Benedictine Vespers in Westminster Abbey: 25th March

From the seed of a little church on Thorney Island, reputedly planted in the seventh century by a Saxon king newly baptised, grew up the royal abbey that Edward the Confessor rebuilt in commutation of his vow to go on pilgrimage to Rome, the new choir and transepts being dedicated in his last year of life, 1065. To that choir the relics of the Confessor were translated after his canonisation in 1161; and other kings, notably Henry III and Henry VII, added to it. As a royal foundation, under the protection of the Holy See and housing the relics of a canonised saint, it soon enough became one of the richest and most influential abbeys in the realm, enjoying rights of sanctuary and exemption from episcopal

jurisdiction. After the Dissolution of the monasteries it was the only abbey in England to be reinstated at the Marian restoration (1556—9), after which it returned to being a Royal Peculiar independent of the Bishop of London. In 1965 it celebrated its ninth centenary for a year from that Autumn,[6] and on the following St Benedict's Day (21st March 1966) Dean Eric Abbott invited a gathering of religious, mostly Benedictines and many from Ampleforth including Abbot Herbert Byrne (then and now titular Abbot of Westminster), to attend Festal Evensong. Monks from every house in England, including Anglican Nashdom, and nuns too came. We robed in the Jerusalem Chamber before being allotted our places in choir. Welcoming us, the Dean spoke perceptively of the Rule, and hoped that the wounds incurred in the past would become scars, and the scars glorious. It proved a service of prayer under a condition of profound and agreeable distraction, as history hovered among the liturgical utterances. A sense of gratitude and fittingness pervaded the assembly as afterwards we trooped round the Lady Chapel and into the Shrine of St Edward.

Ten years later almost to the day a new Dean, Edward Carpenter, made a larger invitation to us—that the same such monks, again mostly from Ampleforth but from many of the houses in England,[7] should this time be more than present; should in fact sing their own solemn Vespers of the Feast their own way, that is, in Latin, to the antiphons and psalms that the medieval communities used in this same church, singing what is now sung year after year in the valley of Ampleforth—and the other monastic valleys—by the descendants of the monks of Westminster and other medieval houses (though none save Ampleforth make such direct historical claims to continuity).[8] Again Abbot Herbert, now not 81 but 91, was present to inspect the present life of his titular abbacy. This time the Abbot Primate from Rome, Abbot Rembert Weakland, who had come over for the Installation, was able to preside as Hebdomadarius. The words of the Response Breve best capture the prayer of the evening: *Angelus Domini nuntiavit Mariae* V. *Et concepit de Spiritu Sancto*. The monks processed in behind the Westminster processional cross, cowled and hooded, trying not to catch the eyes and smiles of many friends in the packed abbey church and to concentrate on the prayerfulness as well as the exhilaration of the occasion. Quietly they filed into the choirstalls, ornately carved, fitted each with a silver lamp—the rest of the church being lit by huge waterfall chandeliers gleaming with refracted light—and noted the names against the back stalls, grandiose names. Settled, they were called to prayer by the organ-playing of our own Fr Laurence Bevenot (up from Cardiff for this task), the conducting of our choirmaster Fr Adrian (who had persuaded other monks present to 'do it just as

[6] A celebratory volume was produced to mark the ninth centenary, ed F.E. Carpenter, 'A House of Kings' (1966); the long opening section on medieval Westminster was written by Hugh (now J.H.C.) Aveling, then a monk of Ampleforth.

[7] Monks had also come across the water from St Louis, Bec, Encalcat, La Pierre Qui Vire, St Matthias Trier and Rome.

[8] In a *Times Profile* entitled 'A man of God, of doubt' (22nd March 1976), Clifford Longley spoke of the new Archbishop as holding the middle ground theologically, able to hear and partially reconcile the voices from the past and from the left, from expediency, conviction and argued thought. He suggested that this would stand him in good stead when he came to grasp the nettle of the Tridentine Rite with its so active attendant Movement. He went on to suggest that these Vespers, besides being a demonstration of eirenic love, were also a 'blow struck for the Latin liturgy'; and that the Archbishop 'wished to show that those who are pining after the Tridentine Mass, those who feel something very important in Roman Catholicism was betrayed when it was abolished, have now an ally and a friend'. In so saying, he said too much. The matter is still *sub judice*: and in any case Mr Longley entirely missed the point—that the monks know no other Vespers than the one they sang. Latin is our language for Vespers.

we do it, because we predominate here at the moment'), and the Hebdomadarius' still small voice—*Deus in adjutorium meum intende . . .*—asking God's help upon our prayer to Him. So followed the antiphons *Missus est Gabriel, Ave Maria, Ne timeas Maria* and *Ecce ancilla Domini*; and on to the hymn *Ave Maris Stella* and eventually the *Magnificat* of Our Blessed Lady's own words. After the Collect—*Deus, qui de beatae Mariae Virginis utero Verbum tuum, angelo nuntiante, carnem suscipere voluisti . . .*—and before the final blessing given jointly by the Archbishop of Westminster and the Dean of Westminster (the former in short Catholic fashion, the latter in long Anglican style), there followed the two Addresses that proved so moving and evoked more of what we expect only in St Peter's for the Pope, clapping in church. Huge were the crowds present to hear all this and participate in the prayer: so huge, that many had been slipped into aisles while the procession was held up, and many more were turned away, there being no room within. It was extraordinary how this ecumenical moment captured the hearts of Londoners, who, spending their afternoon watching the Installation on TV, wanted to share this common prayer at the end of the day on Our Lady's feast. Some had come straight from work, and others up from the country: all were moved by what they experienced.

Before the Blessing, Dean Edward Carpenter welcomed the newly-installed monk Archbishop in words of great *suavitas*, well picked and charmingly rounded. His time at the Abbey has been marked by an innovatory openness to ecumenical gestures. For instance, on the previous 11th October, he allowed the first Catholic Mass since 1558 to be said in the Abbey: 125 members of the Guild of Ransom gathered near the tomb of St Edward. Originally they had hoped to hold their Mass in the basement Pyx chapel, but it was the Dean who offered them the more prominent St Edward's chapel. He has, since 25th March, followed through the initiative of the Annunciation: on an ecumenical day of prayer for Northern Ireland on 13th April, six canons of the Abbey by turn read bidding prayers in the Cathedral, and six of the Cathedral Chapter read bidding prayers in the Abbey. The day ended in the Cathedral, Archbishop and Dean sharing a penitential service. On the day of the Installation, the Dean's Address was as follows—

> My dear Archbishop, you are most welcome.
>
> There can have been, across the centuries, few more moving or symbolic ceremonies than that which has engaged our prayerful concern this evening. Truly it might be said: 'Dull would he be of soul who could pass by a sight so touching in its majesty'.[9] For myself, as Vespers were being sung, I felt the force of those familiar words in the Epistle to the Hebrews: 'Wherefore seeing we also are compassed about with so great a cloud of witnesses.'
>
> For over five centuries Benedictine monks sang in this choir and served this church. When they left at the Reformation, only a prophet could have foreseen that the voices of their successors would rise again within these walls. But it has happened and we are glad to have with us the Ampleforth community with whom, at the Abbey, we have a unique and intimate connection. It is good for us that they should be here, [together with some of their brethren from other monasteries].
>
> Yet this is no time to glance over our shoulders to the past, or to relive 'Far off things', better forgotten, and 'Battles long ago'.[10] Rather the call is to look together to the future. Thus it is my privilege and a joy on behalf of all members of our collegiate body as well as of this vast congregation, to welcome into our midst the newly ordained and installed Archbishop of Westminster. The Abbey and Westminster Cathedral are near neighbours, set like guardians in a great city of teeming millions, with its extensive culture and its commerce, its violence and its virtue.
>
> We rejoice, that in response to our common loyalty to Christ as Lord and Saviour, we stretch out hands of fellowship to one another and enjoy a personal friendship which gives warmth and understanding to our ecumenical relations. Long may this continue—and grow in depth.
>
> My Lord Archbishop, we are deeply conscious of the heavy burdens which, unsought for, rest upon you. Our hope is that in the bearing of them, the ordered discipline of former years will come to your aid, thereby helping *us* to see that Christ-like action—caring, reconciling, life-giving—needs to be rooted in faith and, if it is to flower, in holiness. As you take up your duties you may be assured that our prayers, our loving concern and good wishes, go with you. May you find fulfilment in your new tasks, blessing in your ministry and, beyond 'The weariness, the fever and the fret'[11], entry into that inner peace which is God's gift to his children.
>
> 'I do not ask to see the distant scene,
> One step enough for me'.[12]

* * *

The Dean was followed by the Archbishop, who mounted the pulpit to address the congregation, dressed as we had always seen him, in black monk's habit and chained gold cross, but with a small purple skull cap added as a sign of his new dignity. He too had long been warmly ecumenical, and indeed had been foremost in furthering the idea of the monks going on from Cathedral to Abbey to sing their Vespers, from the outset. He had good reason to be broad-minded, not only in virtue of the temper of the monastery he had been formed in and had latterly ruled, but also in virtue of his family background. As third child of a family where his father was open minded about all religion and his mother was an ardent French Catholic (of that characteristic Gallican Catholicism evident in Père Lagrange OP of the École Biblique, or Père Charles de Foucauld of Tamanrasset); and where the household was equally open minded about class and culture—being an ambilingual family from the start—he was naturally brought up to test all things and hold to what was good, without much initial prejudice. His sympathy for what is common in the prayer life of the *sorella chiesa* (to use Pope Paul's phrase) brought him wholeheartedly to accord with this act of union in Evening Prayer. When he had finished, he was greeted by prolonged applause; and the applause was repeated during the procession out after the service. This was his Address, which included a vivid use of the double burial in a single grave in the Abbey of the two sister queens, Mary and Elizabeth, a symbolism suggested to Abbot Basil by the former Dean, Eric Abbott, in his February letter of congratulations—

> MY DEAR DEAN,
>
> It is always good to be with one's monastic brethren to sing the praises of God. How grateful we all are to you and to the Chapter of Westminster Abbey for making it possible for us to sing Vespers with you. Thank you.
>
> You invited us because you appreciate our English monastic heritage. Westminster is an important part of the monastic history of these islands—and of very special significance for the English Benedictine Congregation. This present moment has an added significance in that we have among us our Abbot

[9] William Wordsworth, 'Sonnet XXXVI composed upon Westminster Bridge'.
[10] William Wordsworth, 'To the spade of a friend'.
[11] John Keats, 'Ode to a nightingale'.
[12] John Henry Newman, 'Lead, kindly light'.

Primate [the Right Reverend Rembert Weakland], our own Abbot President of the English Congregation [the Right Reverend Victor Farwell, Abbot of Worth Abbey] and the titular Abbot of Westminster [the Right Reverend Herbert Byrne], a member and former Abbot of the Ampleforth Community. We have among us too Abbots from abroad. We have also shared these Vespers with our Anglican Benedictine brothers from the community of Nashdom.

We have been at prayer together and when two or three are gathered in His name there He is in our midst. His prayer is, surely, at this moment 'that we may all be one; that they too may be one in us, as thou Father art in me and I in thee; so that the world may come to believe that it is thou who has sent me' (Jn 17, 21—23).

An individual, to some extent at any rate, is a creature wounded by his or her past. Wounds heal only with time and patience. The same is true of communities and institutions. They too can be wounded by their past and the scars take a long time to disappear. Our two Churches give proof of this. Our wounds are ancient; and as you rightly point out, we must look to the future and not at the past: the healing is slow. We have been, I think, like two sisters—estranged, not on speaking terms, quarrelsome, misunderstanding each other.

There are many tombs in this Abbey, but there is one which speaks, if we would listen, with a poignant, indeed tragic, eloquence. It is the tomb which contains the remains of two sisters, Elizabeth and Mary. Read, there, the inscription: 'Consorts both in throne and grave, here we rest, two sisters, Elizabeth and Mary in the hope of one resurrection'. Think of them as you will, judge as you will, but pass on in your mind to the last phrase: 'in the hope of one resurrection'. New life springs up out of death. The sister Churches can now look back on a past that is dead and buried. We can look forward to new life, to new hope and in God's time to the goal of Christian unity. Already in the last decade we have seen much achieved to reunite the two sister Churches.

One voice has, most movingly and significantly, given expression to the new life that can be. It is a voice which expresses too at the deepest level, the meaning of the death suffered by so many courageous men and women in the defence of their faith. That voice was the voice of Pope Paul VI. The occasion was the canonisation of the Forty Martyrs of England and Wales. The date was the 25th October 1970:—

> "May the blood of these Martyrs be able to heal the great wound inflicted upon God's Church by reason of the separation of the Anglican Church from the Catholic Church . . . there will be no seeking [the Holy Father went on] to lessen the legitimate prestige and the worthy patrimony of piety and usage proper to the Anglican Church when the Roman Catholic Church —this humble 'Servant of the Servants of God'—is able to embrace her ever beloved Sister in the one authentic communion of the family of Christ."

Those were bold and inspiring words, coming from the highest authority in our Church.

Allow me to make two points: First, we shall not respond to Christ's prayer for unity unless our Churches are praying Churches. We must discuss, we must have commissions, we must act together, but none of this will be of any avail unless we pray, and pray earnestly.

Secondly, we must yield to the claims and demands made by the truth. Ours must not be the weak, helpless, indeed almost cynical response of Pontius Pilate 'What is truth?' but it must be a courageous, relentless and honest search for what is the truth about God and his purposes for man—ultimately for Him who is the 'Way, the Truth and the Life'.

I have spoken in a great Church of the Anglican communion, but let me take this opportunity now to say that the Catholic Church wishes to speak and to listen to all Churches, to all men of every religion or of none—for the good of us all and to the greater glory of God whose praises we have been privileged to sing in this Abbey. My dear Dean and Chapter, I thank you from the bottom of my heart. [13]

* * *

Dom Fabian Bruyn (Prinknash Abbey)

WESTMINSTER ABBEY, 'UP SCHOOL' AFTER VESPERS:
THE DEAN, THE ARCHBISHOP, THE MAYOR OF WESTMINSTER

So the brethren processed out between the pillars supporting the gaunt grey walls and vaulting of the Abbey, a mass of colour not from celebrants' cowls or copes but from the clothes of the vast crowd that attended. There were many smiles of recognition and surreptitious signals, as most of the brethren failed at one moment or another to 'keep custody of the eyes'. After it all, we were invited to the old monastic dormitory, now a vast reception room whose walls are covered with regalia, to be wined by our hosts, the Dean and Chapter. Also among those there was Archbishop Derek Worlock, up from Liverpool, enpurpled from top to toe. Little speeches were made, and the Dean presented to the new Archbishop a copy of 'The House of Kings' in richly bound red leather, bearing the coat of arms of Westminster Abbey in its present colours. In reply, the Archbishop amusingly congratulated the Dean on the fervour of his ecumenical spirit, which alone had managed at last to bring together all the Benedictines. It was a convivial end to a long day, the brethren singing *Ad Multos Annos*. When all was over, the following letter was received—

(continued on page 46)

[13] The text of these three Westminster Addresses of 25th March have been checked against recordings of the two events, and reflect the words actually said. Other sources have reproduced only the prepared scripts circulated to the press, from which in places there has been significant divergence. The inscription above the joint tomb of the two sister-queens, referred to above, was put there at James I's instructions. It reads: *Regno consortes et urna hic obdormimus Elizabetha et Maria sorores in spe resurrectionis*. (DNB XII. 1236).

APPENDIX A: LIST OF MONKS OF THE ENGLISH BENEDICTINE CONGREGATION ELEVATED TO THE EPISCOPATE

During the years from 1618 to the present day the EBC has provided for the Church one Cardinal (not a bishop), 9 archbishops (including a Cardinal) and 17 bishops. They have been evenly divided between the home country and a wider world: 13 abroad (6 to the Island of Mauritius) and 13 at home (including the archdioceses of Westminster, St Andrews & Edinburgh and Cardiff). They have come from 4 houses, 12 (and a Cardinal) from St Gregory's, 6 (one a Cardinal) from St Lawrence's, 5 from St Edmund's, and 3 from St Benedict's.

Abbreviations have been used as follows:

G = St Gregory's Abbey, Douai (Flanders) and Downside (12)
L = St Lawrence's Abbey, Dieulouard and Ampleforth (5 + 1)
E = St Edmund's Abbey, Paris and Douai (Berkshire) (5)
B = St Benedict's Abbey, Ratisbon/Lambspring and Fort Augustus (3)
VA = Vicar Apostolic of one of the four Districts of England

1618	Abp	Gabriel Gifford	d.1629	L	Rheims, France (Auxiliary, succeeded 1622)
1688	Bp	Philip Ellis	d.1726	G	Western District, VA; 1708 Segni, Italy
1741	Bp	Lawrence York	d.1770	G	Western District, VA
1756	Bp	Charles Walmesley	d.1797	G	Western District, VA
1781	Bp	Gregory Sharrock	d.1809	G	Western District, VA
1818	Bp	Bede Slater	d.1832	L	Mauritius, Madagascar, Cape, Australasia etc, VA
1823	Bp	Augustine Baines	d.1843	L	Western District, VA
1832	Bp	Placid Morris	d.1872	G	Mauritius
1834	Abp	Bede Polding	d.1877	G	New Holland, VA; 1842 Sydney, NSW
1840	Bp	Bernard Collier	d.1890	E	Mauritius
1840	Bp	Joseph Brown	d.1880	G	Wales, VA; 1850 Newport & Menevia
1846	Abp	Bernard Ullathorne	d.1889	G	Western, Central District, VA; 1850 Birmingham*
1848	Bp	Charles Davis	d.1854	G	Maitland, NSW and coadjutor to Sydney
1863	Bp	Adrian Hankinson	d.1870	E	Mauritius
1872	Abp	Benedict Scarisbrick	d.1908	E	Mauritius
1873	Abp	Bede Vaughan	d.1883	G	Sydney, NSW
1873	Bp	Cuthbert Hedley	d.1915	L	Newport & Menevia
1896	Bp	Augustine O'Neill	d.1911	E	Mauritius
1911	Abp	Romanus Bilsborrow	d.1931	E	Mauritius; 1916 Cardiff
1915	Abp	Maurus Caruana	d.1943	B	Malta (titular Abp of Rhodes)
1925	Bp	Wulstan Pearson	d.1938	G	Lancaster (founder Bp)
1929	Abp	Joseph McDonald	d.1950	B	St Andrews & Edinburgh
1948	Bp	Ansgar Nelson		B	Stockholm
1966	Bp	Christopher Butler		G	Westminster (Auxiliary)
1976	Abp	Basil Hume		L	Westminster, Cardinal-Priest 24th May 1976
1914	Card	Aidan Gasquet	d.1929	G	Cardinal-Deacon; 1924 Cardinal-Priest

To these should be added a monk consecrated after being secularised—

1851 Bp Thomas (Laurence) Burgess d.1854 L Clifton (prior of Ampleforth, 1818—30)

APPENDIX B: ARCHBISHOPS OF WESTMINSTER SINCE THE RESTORATION OF THE HIERARCHY IN 1850

The abbreviation ECR = *Venerabile* or English College, Rome. Where (R) has been added, it means 'Rector'. Five of the Archbishops were educated there, three of them becoming Rectors. Five were first at Ushaw College. Only two went to an English University (Oxford), both of those being brought in straight to Westminster, breaking the 'normal' pattern of elevation.

			educated:	consecrated to:	translated:	Card:
1	1802—65	Nicholas Wiseman	Ushaw + ECR(R)	1840 Midland District(Coadj) 1847 London District(VA)	1850	1850
2	1808—92	Henry Edward Manning	Harrow, Oxford, Rome	1865 Westminster	——	1875
3	1832—1903	Herbert Vaughan	Stonyhurst, Rome	1896 Salford	1892	1893
4	1861—1935	Francis Bourne	Ushaw, Ware, Hammersmith, S.Sulpice	1896 Southwark(Coadj)	1903	1911
5	1865—1943	Arthur Hinsley	Ushaw + ECR(R)	1926 Sebastopolis 1930 Abp Sardis(Ap Deleg Afr)	1935	1937
6	1899—1956	Bernard William Griffin	Cotton, Oscott, ECR, Beda	1938 Birmingham(Aux)	1943	1946
7	1889—1963	William Godfrey	Ushaw + ECR(R)	1938 Abp Cius(Ap Deleg GB)	1956	1958
8	1905—75	John Carmel Heenan	Ushaw +ECR	1951 Leeds 1957 trans Liverpool as Abp	1963	1965
9	1923—	George Basil Hume	Ampleforth, Oxford, Fribourg	1976 Westminster	——	1976

At the time that Archbishop Hume was created a Cardinal (announced on 27 April to take effect at the Consistory of 24th May), there were 120 Cardinals living, 90 of them appointed by pope Paul, 35 of them Italian. From Pope Sixtus V (1586) till the death of Pius XII (1958) the College of Cardinals had been limited to 70; Pope John removed the limit. Of the 120, seven are Cardinal-Bishops of the titular suburbicarian Sees (Ostia, Albano, Frascati, Porto-Santa Rufino, Valletri, Palestrina, Sabina-Poggio Mirteto), over a hundred are Cardinal-Priests from all over the world, and the remainder are Cardinal-Deacons filling Curial posts in Rome. Nineteen Cardinal-Priests have been added.

The Cardinal's hat is no longer presented: the new Cardinal receives biretta, cloak and mantle, and a ring. He is appointed to a titular church in Rome. He becomes a papal elector in conclave (there was no English Cardinal for the last two elections in 1958 and 1963, and this—together with the coincidence that a Consistory for the appointment of Cardinals followed so quickly upon the Westminster appointment—must account for the speed at which Archbishop Hume was elevated to the Cardinalate, the quickest since Wiseman in 1850). Cardinal Hume's titular church, inherited from Cardinal Heenan, is San Silvestro in Capite (cf JOURNAL, Summer 1975, 66-7).

From the Dean of Westminster
27 March 76

5 Little Cloister,
Westminster Abbey SW1P 3PL

My Dear Archbishop,

I cannot tell you what great joy your visit, accompanied by the Ampleforth Community, gave to every member of our collegiate body. For us it will remain an unforgettable experience, an augury of the shape of things to come. Everything seemed right—the singing of Vespers, your percipient and eirenical words, the truly worshipful atmosphere in an Abbey full to capacity. We felt it was a homecoming, and when it was all over our hearts were full.

We deeply appreciate your coming 'Up School' afterwards, particularly as we realised you must have felt so tired. We were happy to be your host, and delighted that everyone seemed so relaxed.

I am sure that we shall go forward and not look back and that personal friendship will inform our ecumenical relations.

Every blessing, Yours in sincerity,
EDWARD CARPENTER

(On 30 March 76 a letter to the same effect was received by Fr Prior in answer to his own, written after the event).

* * *

Next morning the brethren gathered in a sharp breeze at the coach park south of Vauxhall Bridge over the Thames, for the run back to Yorkshire. Suddenly a polished old black Wolseley 16/60 saloon drew up driven by Mgr Miles, the secretary; and, wearing a faded black mac, emerged Basil our Abbot to say a final familiar farewell to his friends and brothers. Then it was that we had our strongest sense that, leaving with us all the entrails of parting, he had been quite simply taken from our midst.

A.J.S.

ENGLISH CATHOLICS AND THE SOCIAL ORDER

A Changing Perspective, 1939—1975

by

Peter Coman, B.A., B.Sc(ECON)., Ph.D.

Some opportune remedy must be found, and found quickly, for the misery and wretchedness pressing so heavily and unjustly at this moment on the vast majority of the working classes.
Leo XIII, Rerum Novarum, 15 May 1891

Christianity is a religion which speaks always of brotherhood and love. Yet Christian societies have tended to divide men into rich and poor, employers and employed, owners and tenants. How should we relate our Faith to society? Has traditional Catholic social teaching provided a resolution for the problem or do we need a radical reappraisal? What should a Catholic feel about the manifestations of the Welfare State in health, education and social security? This article examines recent Catholic teaching on the subject, finding a high degree of present uncertainty where once there had been confidence; and offering a tentative new approach to the question.

Dr Coman is head of studies in Sociology at Trinity & All Saints Colleges (affiliated with Leeds University). A book is in preparation on "English Catholics and the Welfare State", which will more fully develop the themes suggested here.

To one coming to maturity during the years of the Second World War those years of struggle offered an emotive political and social formation. At that time I became vividly aware of the grievous problems afflicting British society before 1939, which Sir William Beveridge described as the giants of disease, want, ignorance, squalor and idleness. I was conscious, too, of the proposed establishment of a 'Welfare State' designed to banish such ills and to make some amends for all the suffering and death of war. Yet, as a Catholic,* I was also aware of my Church's reservations about the coming of the Welfare State and can recall occasional references in sermons of the immediate post-war years to the immoral and punitive taxation imposed by the Welfare State. From these beginnings I have become interested in the problems arising from any consideration of the relationship between Catholic belief and the social order both in those war-time years thirty years ago and at the present time, for such problems of faith and society are enduring ones, although highlighted and rendered more acute by periods of war and social reform. They do indeed form an important area of the sociology of religion.

From a Marxist perspective religious social teaching would be merely the reflection of the economic and social structure itself rather than an independent comment upon it. The social teaching of a Church would mirror the vested interests of the ruling class and would seek to legitimate the social position and power of that class. The materialist conception of history might thus see medieval Catholicism as the reflection of feudalism and post-Reformation Protestantism as the religious expression of capitalism. For Max Weber the relationship between religious belief and the social order was less clear. He

* In this article where the words 'Catholic' or 'Catholicism' are used, they are so used to mean 'Roman Catholic' or 'Roman Catholicism' without prejudice to the question whether they can be properly applied to other Christians as well.

wished to suggest a much greater degree of interaction between the religious and the socio-economic without going so far as to suggest that religious belief determined the material order. In his own words: "It is, of course, not my aim to substitute for a one-sided materialistic an equally one-sided spiritualistic causal interpretation of culture and of history."[1] Where does the Catholic stand in this controversy? It would seem that his Catholic belief must entail the conviction that Catholic social teaching is an independent comment upon the social order and not merely a product of it. In other words he needs to deny the Marxist thesis and to go further than Max Weber in his criticism of it: he must assert the primacy of the spiritual. Nevertheless, the studies of Max Weber's colleague, Ernst Troeltsch, indicate that in the notable department of Catholic social teaching in the medieval period concessions were made to the brutal realities of the material order and an attempt made to christianise them at the cost of exposing the Church itself to the charge of hypocrisy through its association with social realities unacceptable to a more idealist interpretation of Christian belief and action. The Christian ideal was one of self-abnegation, of detachment from worldly goods, of a spontaneous giving in charity. However, medieval Catholic teaching recognised that the nature of fallen man would not permit the majority to attain the fullness of an ideal open only to the ascetic minority of the cloister. Therefore, the great division was between the counsels (*consilia*) applicable to the religious in the cloister and the commandments (*praecepta*) binding on all. The latter, unable to forsake all worldly interests, were necessarily locked in the economic struggle, and the conflict of interest between lord and serf, feudal magnate and burgess, guild master and journeyman, producer and consumer. The Church sought to humanise and christianise such relationships, just as she tried to mitigate the cruelties of medieval war by codes of chivalry, without imagining that in a fallen world the law of love could in fact reign supreme. It was in this medieval world that the social teaching of Catholicism took on its lasting characteristics, of which one was a marked scepticism about the possibility of creating heaven on earth. Certainly Catholic social teaching was sceptical of the benefits of intervention on a large scale by the temporal power in social and economic relationships: rather the medieval Catholic ideal was an increasingly Christian attitude to social conduct on the part of families and of small intermediate groups, such as trade guilds, under her general guidance with the minimum of coercive direction by public authority. It was this approach to the social order which Leo XIII and his successors attempted to adapt to modern industrial society and it is reflected in their recurrent themes of the paramount importance of the family, the natural right of property ownership, the just wage, the principle of subsidiary function and the importance of professional groups and the concept of society as an organic whole capable of harmony. Each of these themes of papal and Catholic social teaching merit detailed examination and a consideration of the difficulty of adapting them to modern industrialised society. They were to form the basis of Catholic reaction to the Welfare State.

Medieval Catholic social thought had laid great stress upon the family, which may well be taken as the first principle for consideration. It seemed at once to exemplify the organic principle of different members of a group co-operating harmoniously for a common end and the tradition of patriarchal authority described in the Old Testament. It appeared as the model for many other forms of rule such as monarchy, where the king was seen as father of his people or the abbot as father to his monks. As Troeltsch commented: "This

[1] Max Weber, *The Protestant Ethic and the Spirit of Capitalism*, translated by Talcott Parsons, p. 183 (Unwin University books).

sociological ideal of the family as the original ideal of human relationships is applied to all the conditions of rule and subordination in general. Repeatedly we are reminded that Christendom is a great family, in which the virtues of the family ethically hallow and glorify all the infinitely varied mutual relationships of humanity."[2]

Modern Catholic social principles equally stressed the importance of the family, which was seen as antecedent to the State and prior in its rights. As Leo XIII put it: "Hence we have the family—the 'Society' of a man's house—a society very small, one must admit, but nonetheless a true society, and one older than any State. Consequently it has rights and duties peculiar to itself which are quite independent of the State."[3]

Until 1944 the Catholic Social Guild used as its main textbook Mgr Parkinson's *A Primer of Social Science*. Its 1936 edition echoes Leo XIII's robust assertion of the family's independence in these words: "The family is the primary producer of nature and is self-contained. Into the family the State has no right of entry except to maintain rights not otherwise defensible."[4]

Catholic teaching on the great importance of the family was closely connected with the further principle of the right to private property. Leo XIII developed this in his Encyclical *Rerum Novarum* (1891) in a way reminiscent of Locke's theory of property. When the seventeenth century writer saw a claim to property deriving from the mixing of one's labour with the soil, Leo XIII in his turn wrote: "Now, when man thus turns the activity of his mind and the strength of his body towards procuring the fruits of nature, by such an act he makes his own that portion of nature's field which he cultivates—that portion in which he leaves, as it were, the impress of his individuality."[5] The pope went on to indicate how a father's duty to provide for his family reinforced his natural right to property, since " . . . in no other way can a father effect this except by the ownership of productive property, which he can transmit to his children by inheritance."[6]

Catholic commentators admitted the frequent abuse of property rights but argued that abuse by some could not deny use of the right to all and urged the wider distribution of property. Such a view is open to the criticism that it is more suited to a medieval, predominantly subsistence economy with a substantial peasantry than to urban and industrialised societies, with a heavily concentrated ownership pattern in firms and industries. Also the papal defence of property ownership appears to depend too closely on an a-historical concept of man as predating society. Would it not be more useful to see man as a person possessed always of a social dimension and engaged in social interaction rather than rigidly to separate the 'individual' from 'society'?

In a modern industrial society many could not enjoy the ownership of productive property. Whereas in medieval English society wages had played a minor role in the economy, they became central to industrial society. For the propertyless masses, the popes accepted the necessity of a wage system, whilst frequently expressing the hope that such wage-earners might save and so acquire modest property. To bring such a wage system within the moral law there was evolved over a long period the doctrine of 'the just wage'. The theorists of the

[2] Ernst Troeltsch, *The Social Teaching of the Christian Churches*, Vol. I p. 287 (2 vols New York 1960, original publication Germany 1911).

[3] Leo XIII, *Rerum Novarum*, para 9.

[4] Henry Parkinson, *A Primer of Social Science*, p. 26, section 16.

[5] Leo XIII, *RN* para 7.

[6] Leo XIII, *RN* para 10.

just wage saw its justice as residing in its offering the wage-earner a sum which reflected the value to the community of his work as expressed in the market-place and in its enabling him to meet the expenditure necessitated by the life-style customarily appropriate to his status. The market value of his work was assumed to be that obtaining in a competent firm operating in a market free from the distortions of monopoly and monopsony. The requirement that a just wage should meet the wage-earner's needs, defined in terms of customary status, differentiated payment for human labour from payment for other commodities. Most theorists assumed, perhaps too readily, congruence between the market value and status needs and accepted a hierarchy of differentials. At the base of the hierarchy the lower wage must meet basic subsistence needs, irrespective of market value. In the words of *Rerum Novarum*: "Let the working man and the employer make free agreements and in particular let them agree freely as to the wages. Nevertheless, there underlies a dictate of natural justice more imperious and ancient than any bargain between man and man, namely that wages ought not to be insufficient to support a frugal and well-behaved wage-earner."[7]

Since the minimum just wage had to guarantee subsistence, it was also often referred to by Catholic social theorists as 'The living wage' and in the last ninety years the idea that it should also be a 'family wage' has been much emphasised. In Pius XI's words " . . . the wage paid to the working man must be sufficient for the support of himself and of his family."[8] In many traditional interpretations, such as those of Mgr Parkinson and J.F. Cronin, this came to mean the payment of a higher 'family wage' to all fathers and potential fathers. In Mgr Parkinson's words: "A family wage is due to a man, because he is by nature ordinarily destined to found a family and provide for it."[9] Conversely women were denied such a right because they were not normally the bread-winners. From this principle there arose the problem of the presumed size of family, for which the employer was to provide by a 'family wage'—leaving the State to assist a family of above 'normal' size. Mgr Parkinson noted that the size of a normal family raised without artificial restriction would vary according to country but declared: "In England a family consisting of the parents with four or five children would be the normal standard."[10] In calculating the 'just wage' or 'family wage' regard had also to be paid to the wider considerations of social justice and this required that settlement levels avoided such dangers as excessive inflation or high unemployment.

The traditional presentation of the Catholic social teaching of the just wage, as outlined above, has been strongly criticised even by some Catholic analysts and notably by Michael Fogarty in his work entitled *The Just Wage*, which was published in 1961. He showed that, although in his view British pay settlements tended to be negotiated on just principles, it was economically impossible for them to yield a wage or salary sufficient for all recipients to support their families in the life-style appropriate to their social position because such wages would exhaust the national product, unless the life-style was reduced much below conventional standards. The low-paid worker could be paid more only if the higher-paid worker were paid less and the problems of differentials were exacerbated, unless higher rates of inflation were to ensue. Furthermore, a marked increase in the pay of the low-paid might lead to higher unemployment among them. Given these constraints on higher pay for the low-paid, it seemed

[7] Leo XIII, *RN* para 34.
[8] Pius XI, *Quadragesimo Anno*, para 71.
[9] Parkinson, p. 149, section 110.
[10] Parkinson, p. 146, section 108.

unlikely that even in a relatively rich society where, in Fogarty's view, wage settlements aimed at justice, the low-paid worker would find that his wage corresponded to the Catholic norm of the just wage. The traditional teaching of the just wage was in fact subject to internal contradictions: it could not at one and the same time seek acceptable minimum standards for low-paid families, a just structure of differentials and the avoidance of the twin evils of high inflation and/or high unemployment. In Fogarty's words, in its traditional presentation the teaching on the just or family wage " . . . belongs to the same category as squaring the circle and inventing perpetual motion."[11]

Fogarty also severely criticised the Catholic social theorist's assumptions in regard to the concept 'normal family', which was often taken as about four children. Citing the statistics of the Royal Commission on Population of 1949 comparing size of families in 1860 and in 1925, he noted that in the earlier year before the spread of birth control practices, a 'normal' family was substantially in excess of four, whilst in the latter year a third or more of the total child population still came from families of five children and upwards. The choice of four as a norm by Catholic theorists, therefore, appeared arbitrary and, in the light of the Catholic Church's official teaching against any form of birth regulation other than by the 'safe period' method or by abstinence, it appeared unreasonable to construct the theory of the just wage on the assumption that four children represented a 'normal family'.

The above analysis appears to render the theory of the just wage non-viable economically and logically. Fogarty sought to restore it by modifying it in the light of an examination of the life-cycle of earning power. He advocated that by a system of the payment of family insurance premiums by all, men and women, throughout their earning life very generous family allowances could be paid as of right during the period of dependent children, as was achieved by a scheme of this kind in France.

The traditional teaching on the just wage or family wage is also open to the criticism that it places women in a position of permanent inferiority in earning power on the grounds that nature does not normally destine them to provide for a family. This was consistent with the traditional Catholic teaching that a woman's place was properly in the home. In Pius XI's words: "Intolerable and at all costs to be abolished is the abuse whereby mothers of families, because of the insufficiency of the father's salary, are forced to engage in gainful occupations outside the domestic walls, to the neglect of their own proper cares and duties, particularly the upbringing of their children".[12]

It was, however, to prove inconsistent with the long-term social trends in Britain, which so falsified the expectation of the Royal Commission on Population of 1946 that only 10% of married women would be in paid work in peace-time: by 1970 the figure was to rise to 39%.[13]

The Catholic social teaching of the just wage was intended to enable the individual and the family to be as self-sufficient as possible. In Catholic social teaching state-provided services were treated with some suspicion and regarded as only a second-best solution to problems of poverty and insecurity. The Catholic attitude was well expressed in Fogarty's reference to European postwar Christian Democrat parties: "The Christian Democrats think in terms not so much of providing families with services, particularly state services, as of ensuring them, through a modification of the wage system, the income with

[11] Michael Fogarty, *The Just Wage*, p. 152.
[12] Pius XI, *QA* para 71.
[13] Michael Fogarty, Rhona & Robert Rapoport, *Sex, Career & Family*.

which to provide services for themselves, on their own or through co-operation with others".[14]

The need for 'co-operation with others', where the family alone cannot provide, leads on to the further Catholic social principle of subsidiary function. This held that a social function should be performed by the lowest and smallest group in society capable of performing it adequately with possible assistance from higher groupings but without absorption of its function except in extreme necessity. This principle had the merit of giving scope to the initiative of the many but it was to face difficulties in relation to demands for greater social equality, administrative simplicity and economies of scale.

In Catholic thought individuals, families and larger groups such as guilds or unions and professional or business associations should all co-operate harmoniously to form a society, which would be an organic whole. The State's role would be that of supervision, assistance in the harmonisation of group interests, filling the gaps in voluntary provision and itself performing those functions, which only the State could effectively undertake, e.g. internal law and order and defence against foreign enemies. It was hoped that spontaneous co-operation by the variety of groups within society would reduce the coercive intervention of the State to a minimum. Many of these organic theories were present in medieval Catholicism and are well illustrated by the *Polycraticus* of John of Salisbury. In this, as in so much else, modern Catholic social theory often looked back nostalgically to the Middle Ages. Some Catholic social reformers had sought to recreate the autonomous groups or guilds of the Middle Ages as agencies which would regulate prices and wages and come to assume political functions, replacing the territorially based representative assemblies of liberal democracy. Initially the influential bishop of Mainz, Wilhelm Emmanuel von Ketteler, took this view but he later came to prefer piecemeal reform of the existing structure of nineteenth century capitalism. It was this latter attitude which won papal approval. Yet Leo XIII retained the organic concept, which was central to Catholic social theory as opposed to laissez-faire individualism and to the class-conflict at the heart of Marxist theory. As Richard L. Camp writes of Leo XIII: "To him, as to the corporatists, society was a living entity, an organism much like the human body with a head and diverse members."[15]

Catholic social teaching rested on its clear principles of the independence of the family, the natural right of property ownership, the just wage and subsidiary function: it claimed on this basis to offer a remedy for poverty, unemployment, ignorance and disease without recourse to collectivism. In war-time Britain, however, plans for social reconstruction and a 'Welfare State' were prepared which appeared to conflict with Catholic social principles and to lean towards collectivism and to emphasise the role of State power. Naturally, therefore, English Catholics subjected such social reform to criticism based upon the social principles enunciated by Leo XIII and his successors. It is to the nature of the British Welfare State and the Catholic critique of it that attention is now turned.

By comparison with the other welfare systems of Western Europe the British Welfare system established in the nineteen-forties stressed the role of the State. Its social security system on the Beveridge model was to be operated by the State's civil service without the administrative participation of the former voluntary Approved Societies, which Beveridge himself had envisaged. The educational reforms enshrined in the Education Act of 1944 increased the powers

[14] Michael Fogarty, *Christian Democracy in Europe 1820—1953*, p. 49.
[15] Richard L. Camp, *The Papal Ideology of Social Reform*, p. 26.

of central government in relation to local authorities and replaced the older title of President of the Board of Education by that of Minister. The National Health Service was largely financed out of taxation, with the exception of the great teaching hospitals the voluntary hospitals were placed under regional hospital boards with a loss of independence and there was to be no cash connection between doctor and individual patient, as obtained in the French system with its procedure of payment by a patient and refund from insurance. Thus in its three major areas of social security, education and health the emerging Welfare State seemed to take Britain further along that collectivist road, which the constitutional historian A.V. Dicey saw her already treading even before 1914. In Catholic thought such a collectivist trend endangered the independence of the family and of intermediate voluntary associations, such as the British Medical Association.

Concern for the independence of the family frequently appears in contemporary Catholic comment on the founding of the Welfare State. Thus *The Tablet* noted: "Not only do states grow strong, but the institution of the family grows weaker, in this same bad phase of history."[16] Even family allowances, which in some ways appealed to the Catholic natalist outlook, were felt to be less acceptable from the hand of the State: they would be more welcome if paid by a firm or an industry. Such a view was strongly presented to a Birmingham meeting on Family Allowances by the Rev. Alexander Gits S.J. He declared that the Beveridge Report shielded injustice by the employer by requiring the taxpayer to provide family allowances, which should properly be provided by the employer, since "additional allowances for large families could be quite easily paid by corporations within industry" to supplement a family wage paid to all workers by all firms. The Beveridge principle of State payments of the family allowance increased State control over the family and the future might bring more far-reaching intervention, when "compulsory birth-control and sterilisation may well be envisaged".[17] A similar view was taken by J.R. Kirwan in *The Christian Democrat*, who thought family support was best handled "by the organisations of employers and employed which deal with wages and other conditions of labour". A scheme of State-paid family allowances would have the danger of depressing wages and of extending State control.[18]

Similar fears for the family were felt in regard to the proposed health and educational reforms. Ilford Catholics in their 'Catholic Parliament' felt that a National Health Service foreshadowed those practices contrary to Catholic sexual morality, which Fr Gits had seen threatened for the future by the introduction of State-paid family allowances. The Ilford Catholics warned of the future possible introduction of contraception, abortion and euthanasia as part of a National Health Service.[19] Lieutenant Colonel O'Gorman wrote to *The Catholic Herald* to warn that the Government proposals might lead to the imposition on a subjugated medical profession of such practices as contraception, sterilisation and, after future legislation, abortion and euthanasia.[20] The family was similarly threatened by educational reforms, which might enable the State rather than the family to become the chief influence in the upbringing of the young. In *The Tablet*'s view the educational reforms, like the Beveridge report " . . . greatly extend positive compulsions, reaching into the inmost

[16] *Tablet*, 9th January 1943.
[17] *Catholic Herald*, 2nd April 1943.
[18] *Christian Democrat*, November 1941.
[19] *Catholic Herald*, 12th January 1945.
[20] *Catholic Herald*, 11th August 1944.

home life of the ordinary working man and his wife and children".[21] The State in its educational role now appeared ready to compel a parent to send a child to school up to the age of fifteen or sixteen rather than up to the completion of traditional elementary education at the age of fourteen and there was the danger that the state would impose a unitary pattern of education. In the face of such a threat, *The Tablet* praised Catholic separatist principles in education as "a most valuable assertion of the principles of pluralism as against the unitary state from which all flows".[22]

The Welfare State also seemed to offend against the Catholic principle of subsidiary function by weakening the role of intermediate groupings and professional associations. *The Tablet* linked the State's encroachment on the rights of parents with its intrusion on the responsibilities of professional bodies in this passage, where it noted that the State's proper function was " . . . to aid parents to fulfil their responsibilities, not to take over these responsibilities from them. In just the same way, the State should help voluntary hospitals and the medical profession to fulfil their vocations, should make it easier for them to use their skill wherever it is needed but should not collect them all into a public health service".[23]

Catholic reservations about the Welfare State, therefore, arose from the way in which its collectivist proposals conflicted with Catholic views on the family, on subsidiary function and on property, which the high Welfare State levels of taxation and insurance would make difficult to acquire out of earnings. Nevertheless, the majority Catholic view in those years accepted the Welfare State as preferable to the hardships of laissez-faire capitalism and as a second-best remedy for its ills: only the minority view, exemplified by the Distributist outlook, wished to reject the Welfare State and even industrial society itself in an outright manner. Two articles in *The Clergy Review* summed up the majority attitude. In the first Fr Lewis Watt, S.J. noted that " . . . it appears that there is nothing in our moral or social principles to compel us to reject (or to accept) the Plan root and branch. It does not represent the Catholic ideal but we need not be more cautious than the Church, which in her relations with States has accepted a second-best arrangement when the ideal was, for the time at any rate, unattainable".[24] A later article by Fr J.W. Dunne commented: "The Pope would prefer, it is true, that the objects of the Beveridge Report should be obtained by the family wage and by other voluntary methods . . . Nevertheless there seems no hope of a family wage being established in England just yet, and on balance the Beveridge proposals seem good rather than bad,"[25]

On the whole, therefore, English Catholics accepted the Welfare State grudgingly and with reservations. Those reservations stemmed not only from adherence to the principles of Catholic social teaching but also from the strongly felt identity of the Roman Catholic community in England as a separate subculture with its own distinctive system of norms and values. This community had emerged from centuries of persecution, which had welded it together as a distinct body owing allegiance to the papacy, and had from the mid-nineteenth century been massively reinforced by the large numbers of Irish immigrants with their own sense of separateness from the English host community. This distinct community, estimated to number 4.67 million in 1951, shared with the

[21] *Tablet*, 18th September 1943.
[22] *Tablet*, 7th November 1942.
[23] *Tablet*, 18th December 1943.
[24] *Clergy Review*, May 1943.
[25] *Clergy Review*, October 1943.

wider society such norms as allegiance to the crown and Parliament but it also had its own distinctive norms and values. These included fidelity to papal authority, emphasis on the importance of life after death, stress on the importance of weekly attendance at Mass, and distinctive beliefs relating to sexual, marital and familial relations. Of the latter the strong unconditional condemnation of artificial contraception and of divorce most clearly differentiated Catholics from much secular and even non-Catholic Christian opinion. To maintain such a distinct community against erosion by the non-Catholic wider society its leaders enjoined on it the practice of endogamy and strongly discouraged mixed marriages between Catholics and non-Catholics. As a result almost half of Catholic marriages were all-Catholic unions and the proportion was much higher in a strongly Catholic diocese such as Liverpool. Even the all-Catholic family, however, was still endangered by the possibility of laws and practices contrary to Catholic morality and some Catholic leaders of opinion felt that the Welfare State legislation increased these perils, as has been seen already in this article. To offset such a threat the education of Catholic children in all Catholic schools was felt to be vital. After Cardinal Hinsley's death in 1943 his private notes on educational reconstruction were published and there he noted how Roman Catholicism involved a different way of life and a different moral code concerning such issues as contraception and divorce. Separate Catholic schools were essential to teach this way of life.[26] Before his death the Cardinal had addressed the 'Sword of the Spirit' organisation and warned that Catholic schools alone could prevent "easy descent into the depths of paganism".[27] Hence ensued the long Catholic struggle to ensure that the Welfare State legislation offering secondary education for all did not destroy separate Catholic education by failing to provide adequate grants from public authority for the building of Catholic schools.

An observer reflecting on the controversies of the war and immediate post-war years thirty years later is struck by the way in which the strongly based Catholic social teaching of those years has been eroded. In 1974 Mgr Jeremiah Newman, President of Maynooth, spoke of " . . . the diminution and hesitancy of Catholic social teaching over the past ten or twelve years as compared with the confident and voluminous flow of principles which were a feature of the previous half-century".[28] In 1967 the Catholic Social Guild, for almost sixty years the main focus of Catholic Social teaching in England, ceased to operate as a national organisation. Several factors may be suggested as contributing to the decline of Catholic social teaching. In a certain sense it did not lie at the very centre of Catholic faith, which was strongly oriented towards personal salvation through the liturgy and the sacraments rather than towards a social ideal. The latter was advanced by the Catholic Church as a corollary of its essential teaching about salvation and in the critical war-time years English Catholic opinion responded to the general climate of a vigorous interest in social questions. As the Welfare State became established, the interest of English Catholics waned and their general journals after about 1952 carry relatively little comment on the issues posed by the Welfare State, apart from a continuing concern with the financial and other problems of Catholic schools. The latter issue, of course, most closely touched upon the central question of the preservation of the faith and the identity of the Catholic community itself. To a

[26] *Tablet*, 4th September 1943.
[27] *Catholic Herald*, 6th November 1942.
[28] Jeremiah Newman, 'Revolution without the Revolution' Plater lecture in *The Platernian*, Hilary term 1974.

considerable extent the Catholic Church never succeeded in communicating an interest in Catholic social teaching to the Catholic masses. Only a small minority of English Catholics took a Catholic newspaper or journal and a much smaller number ever belonged to the Catholic Social Guild, whose peak membership during its life was 4,397.[29] Here there has been a problem of communication between the leaders of opinion in the Catholic Church and the majority of her people, which newer structures proposed by the Second Vatican Council may eventually solve.

There were, however, other factors in the decline of Catholic social teaching. As has been noted the principles of Catholic social teaching were difficult to implement in industrial society and no Catholic or Christian party existed to attempt their implementation. In this English Catholicism differed in its political context from Germany, where the Christian Democrats became heirs to the Centre Party's traditions after 1945, and from the Irish Republic, where all parties tended to accept Catholic social principles at least in theory. In England Catholics faced each other across the party political divide to the despair of some. In 1948 O. Mores pleaded in *The Catholic Herald*:

> Is it not possible even at this late hour, for Catholic politicians and trade unionists to get together to think out their position as Catholics and not as party men, to try and work out such ideas as I have touched on (the idea of diffusion of ownership in the encyclicals) for presentation to their respective parties, to try and break through the Laocoon coils of the left-right prejudice?[30]

Yet generally it continued to be true that, apart from the educational issue of finance for Catholic schools and certain non-party issues, such as the law relating to abortion, Catholic politicians acted as party men rather than as followers of Catholic social teaching. Thus students of Catholic social teaching felt at a loss when seeking to translate Catholic social principles into political or social action.

Changes within the Catholic community itself also played their part in the decline of Catholic social teaching. In the nineteen-sixties the Catholic community in England was distracted by the prolonged controversy over the problem of birth regulation, which occupied much space in the Catholic press of that decade's middle years. At the same time there were increasing movements in the field of ecumenism, which themselves engendered some controversy and also appeared to soften the distinction between Catholic and non-Catholic. As part of that ecumenical trend the traditional strictures against mixed marriages were modified. Regulations restricting ceremonial and music in such marriages were relaxed. In 1967 mandatory abstinence from the eating of meat on Fridays came to an end. The use of English replaced Latin in the Mass. Thus the nineteen-sixties saw a controversy over a fundamental norm of traditional Catholicism, opposition to artificial contraception, and also the disappearance of several other external practices, which had formerly distinguished the Catholic from his non-Catholic compatriots. It may well be argued that the controversy over birth regulation distracted Catholics from concern with social issues and that the disappearance of various distinguishing marks made some less likely to seek a specifically 'Catholic' teaching on social issues, since a distinctively Catholic identity was no longer so heavily stressed.

To some extent the vacuum left by the decline of Catholic social theory has been filled by the growth within the Church of a keener interest in the problems of the Third World, which was quickened by Paul VI's encyclical *Populorum*

[29] J.M. Cleary, *Catholic Social Action in Britain 1909—1959* p. 210 (Oxford, 1961).
[30] *Catholic Herald*, 3rd September 1948.

Progressio of 1967. The work of CAFOD and of the Catholic Institute for International Relations (CIIR) has received increasing support. To the present writer there seems a need to construct a sound theoretical basis for Catholic teaching about the Third World, which itself reflects an increased secular concern in the advanced nations of the Northern hemisphere for the poverty of the Southern areas of the globe. This presents a daunting task, since it involves problems of international government and the international economy and solutions in this area appear to require changes in the cultural habits, norms and values of the advanced nations of the deepest kind. Moreover, this concern for the Third World should be joined to a renewed awareness of the unsolved problems in our own society. Definitions of poverty are themselves the subject of controversy: most usually they are related to the level of income awarded as supplementary benefits by the Supplementary Benefits Commission. Using different definitions formulated in relation to Supplementary Benefits, sociologists and economists tend to place the number of those 'in poverty' in Britain at the present time in the region of 5 million. Prominent groups within the category of 'the poor' are low-paid fathers and their families, single parent families, the long-term unemployed and old age pensioners dependent solely on the state retirement pension. It would seem difficult to help these 'poor' of 1975 on the basis of traditional Catholic social teaching in view of the difficulties inherent in the concept of the just wage, which have already been discussed. Help would need to come from more generous family allowances, higher pensions and other social security benefits or, in the longer term, from an insurance system linked to the life cycle, as suggested by Michael Fogarty. The Child Poverty Action Group is one organisation campaigning for such ends. Perhaps Catholics should reconcile themselves to the inevitability of a collectivist approach and then seek to humanise the Welfare State and make it more responsive to the needs of families and individuals. Such an endeavour might well be undertaken in co-operation with the Christians of other churches in the spirit of a more ecumenical age. Such consideration might be linked to the new concern for the Third World—since in Roy Jenkins' words concern at home and abroad is indivisible—and a journey be begun towards a revitalised Christian social theory.

BOOK REVIEWS

In this issue, reviews have been arranged under headings in the following order: Scriptural Studies; Religious History; the Greatness of Italy; the Modern Church in Crisis; Burke's Books.

I SCRIPTURAL STUDIES

John L. McKenzie A THEOLOGY OF THE OLD TESTAMENT Geoffrey Chapman 1974 366p £4.50

Twenty years ago, Father McKenzie wrote an excellent book *The Two-Edged Sword: An Interpretation of the Old Testament*. In both studies, the author carefully limits his topic by the title. Whereas the earlier work contains chapters dealing with questions other than God, here we find theology in the strict sense. As the biblical allusion of the first book suggests, the author has short sections on the Christian use of the Hebrew Bible and a chapter on 'The Old and the New'. Here, while frankly acknowledging that he writes as a Christian, he also states that he wrote the theology of the Old Testament as if the New Testament did not exist (p. 319). He takes his stance to avoid confusing a *theology* of the Old Testament with an *interpretation*, wherein things are understood in the light of the person and teaching of Jesus. Readers can be grateful for both works, the expression of a lifetime spent in study and reflection on God's Word. Although McKenzie's *Theology* enters into a discussion of other works in the field, his presentation is simple and lucid; one hopes that many will make use of both books as an aid to understanding the Old Testament.

In terms of the title of the new book, McKenzie collects the 'God-talk' of the Old Testament; he tries to be true to the community whose experience is recorded in a variety of documents, yet he articulates it in a different way: its inner cohesiveness develops from the unity of logical thought. His is not a book of prayers but an attempt to present Israel's understanding of the personal God. It is a study of 'the Israelite experience of Yahweh.'

Probably without intending to symbolize perfection or completeness, the author treats this experience under seven headings: Cult, revelation, history, nature, wisdom, political and social institutions and the future (i.e. the survival) of Israel.

Cult is placed first because it is 'the normal and most frequent manner in which the Israelite experienced Yahweh' (p. 32), an expression of faith of a people. One might argue that a consideration of revelation and history should have preceded cult. The worship of Israel presupposes divine activity in those events whereby the group was constituted as God's people. However, the divisions of each section and index permit the reader to consult various themes at will.

Any number of passages could be quoted to indicate McKenzie's solutions to knotty problems. Discussing the concept of 'holy war', he suggests that a war was 'holy' only when undertaken to acquire or defend the promised land. This helps to explain the 'ban', the killing of captives rather than enslaving them. Holy war was related to the gift of the land. A war for booty, and in particular for slaves, was not commissioned by God, nor could men be consecrated for such a war (p. 152).

The final section studies the 'unparalleled feature of Old Testament belief . . . a simple and impregnable faith in the survival of Israel. As long as Yahweh is, there will be an Israel' (p. 34). Here he places the messianic theme within the larger vision of Israel's hope. Messianism belongs to a theology of the New Testament, part of the effort to understand the faith which the Christian community of the first and subsequent generations placed in the person of Jesus.

One might have wished for a detailed discussion of key passages about God (e.g. Ex 33.12—34.9) and about prayer. But Father McKenzie does send us back to the Old Testament equipped to search out further depths for ourselves.

LAWRENCE FRIZZELL
The Institute of Judaeo-Christian Studies,
Seton Hall University, New Jersey.

H. Benedict Green THE GOSPEL ACCORDING TO MATTHEW (New Clarendon Bible) OUP 1975 264p £6 (hard covers) / £2.50 (paperback)

The experienced biblicist may, perhaps, be forgiven for approaching a little commentary like this, even one so long waited, with a certain amount of boredom. But in this case such boredom does not remain. There is, of course, the necessary discussion of stock issues, in which a good deal of stock material cannot be avoided (though if the uncompromising rejection of Papias' evidence on p. 47—48 had occurred earlier some short cuts would have been possible). But as the commentary itself proceeds the reader discovers more and more interesting and original views convincingly expressed. A commentary such as this is valuable if it not only elucidates individual texts but also gradually inculcates an attitude and an angle of approach. As one works through one begins here to see Matthew as the Christian rabbi, working a *midrash* on the temptation narrative of Mark, forming the beatitudes from his material and composing a Christian *halakhah* in the Sermon on the Mount. It is this, rather than any theories in an introduction, which makes any appeal to the existence of Q appear otiose. A thorough reading of this commentary is instructive not merely from a scholarly point of view, but also as a way of seeing the teaching, importance and personality of Christ through the eyes of a first generation Christian.

HENRY WANSBROUGH, O.S.B.

Xavier Leon-Dufour RESURRECTION AND THE MESSAGE OF EASTER Geoffrey Chapman 1974 xxii + 330p £2.95.

To the believer, that Christ was raised from the dead and lives eternally is a statement about his own spiritual experience firstly, and only secondly, about what happened in history. As an event, our Lord's resurrection cannot be proved or established. External data are missing. The historical fact is the witness of the apostles to their own convictions. The task the author of this book has set himself is to present the word of God; without 'dehistoricising' the text—as old-fashioned liberals did, or 'demythologizing' to express the Good News in a more appropriate fashion, but rather to 'translate' the gospel message into contemporary language (p. 249). The distinction between demythologizing and translating is not clearly defined.

The difficulty of talking about the resurrection is to make clear what is meant by terms like 'resurrected'. So the first part of the book is an examination of the Scripture texts on the resurrection of our Lord—the gospels, the Acts and the epistles, especially I Corinthians 15. This part needs to be read with perseverance. What is the importance of the empty tomb? By itself it does not assert that Christ has risen, and Paul did not mention it. However, in Jewish terms, language like going into the tomb, and the opening of the tomb was a way of saying that our Lord died and was in Sheol, and death did not overcome him. (Cf Psalm 16.10) There are two ways of speaking of Christ, that he was raised from the dead, or that he was exalted to heaven: they complement one another. Too much emphasis on Jesus' dead body being re-animated in the tomb, and returning to his disciples, although with some differences, makes the resurrection into something like a survival, as in the raising of Lazarus or Jairus' daughter; whereas faith in the risen Christ is that he lives for ever, beyond the restrictions of space and time. This, however, is clear: the disciples had a spiritual experience, which was not purely subjective, and which they shared with one another. They described this to others in the terminology of their own time, and according to their religious tradition. (p. 216)

While we struggle over understanding this teaching, the risen Christ is speaking to us, even in our doubts, as to Thomas. We encounter him in the preaching of the Church which takes us back to the Word of Jesus of Nazareth, and then in the Eucharist, which makes the sacrifice of the Cross a reality here and now. (p. 244) The author makes no claim to write of the resurrection 'as an objective fact'. He approaches it as a believer, with a certain idea of man, of death, and resurrection. The resurrection cannot be 'proved' to the satisfaction of the sceptical historian. What happened to the crucified body of our Lord? Was the tomb open for inspection by Roman soldiers? To the writers of the New Testament, this was irrelevant. This book, the author points out, is not just a book on the resurrection, but 'the Resurrection and the Message of Easter'. So, after reading it carefully, one feels that here is not an historical investigation to file away, but a venture into a deeper appreciation of the ancient greeting 'Christ is risen indeed'.

The translation does not read easily in parts. The collection of texts at the end is useful, especially of the apocryphal writings, like the Gospel of Peter, which are not available to many apart from libraries.

GILBERT WHITFELD, O.S.B.

John Howard Schütz PAUL AND THE ANATOMY OF APOSTOLIC AUTHORITY CUP 1975 307p £8.25.

Authority of all kinds is today subject to scrutiny. Against this background it is particularly valuable that Professor Schütz grounds his short but exhaustively thorough monograph on the distinction between apostolic authority and apostolic legitimacy. These two have not always been distinguished, and the latter too often mistaken for the former. The writer maintains that legitimacy is a formalisation of authority where society demands it, and that in the earliest Christian Church society did not demand it. Paul sees recognition of his authority as an apostle as being based partly on his gospel and partly on the witness of his life and suffering.

The monograph is built up from a series of exhaustive examinations of the relevant passages of Paul's letters, grouped according to subject of the passages. Every aspect of the passages is discussed, not merely those relevant to the thesis, in a magisterial way; Professor Schütz does not shrink from criticising, in a manner mature, calm and convincing, many of the most important and respected of New Testament scholars. While the discussions are valuable, it cannot be denied that this wide-ranging approach sometimes makes for turgid reading. Perhaps the most valuable orientation given by the book is found in its examination of Paul's view of 'gospel': for Paul 'gospel' does not mean a set of propositions or a simple object of belief, but it is a dynamic entity in which one 'stands', and which is a continuing element in the life of the community, the effective interpretation of the paradosis. This is the central element in the recognition of apostolic authority;

Paul's gospel is not only self-authenticating, but is the basis of his authority as apostle,and the real burden of Galatians 1-2 is that there is no authoritative body of apostles which can adjudicate from outside (p. 155).

A confusing misprint: on p. 94 *3b* should be *3h*.

HENRY WANSBROUGH, O.S.B.

II. RELIGIOUS HISTORY

Ed. Ronald H. Preston THEOLOGY AND CHANGE Essays in Memory of Alan Richardson SCM Press 1975 xii + 211p £4.50.

This book was planned as a tribute to Alan Richardson on his seventieth birthday. However his sudden death before that day has made it into a fitting memorial of his life of scholarship, teaching and ministry. The authors are his pupils and friends, and they write about subjects which were dear to his heart. Archbishop Michael Ramsey has written a warm appreciation of Alan Richardson's contributions to theology, which began, like his, in 1935 when each published his first book. Later books include studies in problems much to the fore in current theological thought—as the reaction against liberalism, history and faith, the 'death of God' phase.

Of the essays included, one that commands attention is by Anthony Hanson which deals with Dr Richardson's approach to the problem of interpreting the message of the New Testament and its relation to the Christian faith taught by the Church today. He held that the proclamation of the early Church was firmly based on the Jesus who really lived and died as the New Testament tells. Historically it is not scientific to rule out the possibility of divine action in history, but Christian truth cannot be attained by historical enquiry apart from the insight of faith. Faith has been created by events, and not vice versa. So, the resurrection inspired the faith of the first Christians. To Dr Richardson, the gap between the biblical exegete and the dogmatic theologian has been closed.

Another essay which is most stimulating is by Richard Hanson on the authority of the Christian faith. (This is part of the Stephenson Lectures delivered at Sheffield University in March 1974.) It deliberately upsets the attitude of complacency which finds easy answers to the question—what is the authority a Christian can point to when he tries to give a reason for the faith that is in him. The answer is not a simple one—just as our Lord's answer to the same kind of question in the temple was not simple. Dr Hanson rejects the authority found in conciliar statements which would reduce God to something a man can shut up in a box. Formulae cannot exhaust the truth, and language becomes remote when men no longer think in the terms of the definition like that of Chalcedon. Our ultimate authority is the Word of God, but that does not mean words and talk. No man can know that God is truth unless he make an act of personal commitment. This is a subjective act, but it is commitment into a society and a tradition. Many Christians find that faith is primarily a personal commitment to the Supreme Truth but also humbly acknowledge that they depend on the Church as God's teacher on earth.

Other essays treat of the climate of modern theological thinking, and of some social problems. Among these John Bennett on 'Love and Justice' writes on the difficulty of following love as a guide to social justice—in reply to the position of 'situation ethics'.He quotes the fascinating saying of William Temple which Alan Richardson also used with approval, 'It is desirable that government be just; it is essential that it be strong.'

The volume leaves one with a feeling of gratitude to Alan Richardson for having stimulated many others to think hard and courageously on the problems of faith in God and our kinship with fellow men.

GILBERT WHITFELD, O.S.B.

F. C. Copleston SJ A HISTORY OF PHILOSOPHY Vol IX: Maine de Biran to Sartre London: Search Press 1975 £7.00.

F. C. Copleston SJ FRIEDRICH NIETZSCHE: PHILOSOPHER OF CULTURE second edition London: Search Press 1975 £4.50.

In this ninth volume of his *History of Philosophy* Professor Copleston surveys the course of French philosophy from the aftermath of the Revolution until the present day. The work thus ranges over a number of individual philosophers and schools of thought—post-Revolutionary Traditionalism, Eclecticism, Positivism and Neo-Criticism, to make only a small selection—many of which will probably be quite unfamiliar to the reader whose philosophical training has been in the Scholastic or British Analytical tradition. One of the merits of this volume, as of the previous volumes in the series, is the clarity and conciseness of expression which it displays, a quality which is particularly welcome in the author's treatment of philosophers such as Bergson and Sartre, whose mode of expression is frequently opaque. These writers, Professor Copleston complains, display an annoying propensity for expressing their thought in the kind of turgid and indigestible prose which is characteristic of the post-Kantian German Idealists. In some of the later chapters of the book, the author is constantly trying to clarify the more obscure of these philosophical pronouncements: for example, faced with the daunting assertion (made by Sartre) that 'The whole of the historical

dialectic rests on individual praxis which is already dialectical, that is to say in the measure in which action is in itself a negating transcendence of a contradiction, a determination of a present totalization in the name of a future totality, a real and efficacious working of matter' (p. 376), Professor Copleston goes on to remark 'This tiresome jargon is used to refer to quite ordinary situations', and then proceeds to render it in relatively simple, unpretentious language. In undertaking this venture of clarification he has performed a valuable service.

The philosophy of Maurice Blondel has been exciting a good deal of interest lately, and Professor Copleston devotes a chapter to an exposition of the main lines of Blondel's thought, as well as to brief accounts of the life and thought of Blondel's teacher Léon Ollé-Laprune and his friend Lucien Laberthonnière. Blondel's intention, the author points out, was to create a philosophy which would be autonomous in its relation to theology, in the sense that it would avoid any attempt to demonstrate conclusions which belong to the sphere of revelation, but which would, at the same time, point beyond itself to the supernatural. An important part in Blondel's philosophical development was played by his examination of the works of previous thinkers, although Professor Copleston does not, for reasons of space, consider these in any detail. The fundamental attitude which guided Blondel in constructing his philosophy is summarised succinctly in the following passage:

> . . . whereas Aristotle in the ancient world had exalted thought to the detriment of practice or action, Kant in the modern world had emphasized the moral will at the expense of the theoretical reason, doing away with reason, as he put it, to make room for faith. The problem remained of uniting thought and will, thought and action or practice. Again, the *method* of immanence, the approach to being through critical reflection on the subject, could easily be converted into a *doctrine* of immanence, asserting that nothing exists outside human consciousness or that the statement that anything so exists is devoid of meaning. There remained therefore the problem of pursuing the method of immanence while avoiding the doctrine or principle of immanence (p. 227).

Professor Copleston moves on from here to outline Blondel's important distinction between 'the will-willing' (*la volonté voulante*) and 'the will-willed' (*la volonté voulue*), and then to describe Blondel's way of following up this distinction to reach conclusions about freedom and God. In view of the present widespread interest in Blondel, this short outline of his thought is most valuable, even if the reader, like the present reviewer, does not find Blondel's position satisfactory.

Chapter XII is entitled 'Thomism in France', and here Professor Copleston surveys the history of the Thomist revival from Leo XIII's encyclical *Aeterni Patris* until the present day, ending the chapter with a brief account of the so-called 'Transcendental Thomism' of Maréchal and the more recent philosophers who have followed him in laying emphasis on the dynamism of the human intellect. It struck me as surprising that a Catholic historian of Philosophy should devote so little attention to what is surely one of the finest examples of speculative thought in the tradition of the *philosophia perennis*. The author could perhaps reply that since in essential matters of metaphysics and ontology the neo-scholastics had little to add to the expressed views of St Thomas himself, it is necessary to devote special treatment only to those new emphases or approaches which they added from time to time. But it seems to me that Professor Copleston's survey is far from adequate in dealing with the original contributions of the philosophers he mentions—Maritain's work in the field of aesthetics, for instance, receives no close attention.

Professor Copleston devotes a particularly careful and thorough treatment to the philosophy of Jean-Paul Sartre. In chapter XVI of the book he examines Sartre's earlier 'pure' Existentialism, as exemplified above all in *L'Etre et Le Neant*, while in the following chapter he turns his attention to Sartre's more recent attempt to combine Existentialism with Marxism (which, Sartre insists, is 'the one living philosophy of our time') by introducing into the latter some basic existentialist notions. This discussion of Sartre's Existentialist-Marxist phase is particularly interesting, especially when, towards the end of the chapter, Professor Copleston makes some criticisms of his attempt to bring the two philosophies together. He admits that 'To many people . . . criticism of this kind has little value. Those who can swallow the contention that Marxism is the living philosophy of our time will regard such criticism as just the sort of tiresome exhibition which one might expect from an obscurantist bourgeois philosopher.' But, he continues, 'Those however who believe that Marxism has life and power only because it has become the official ideology of a powerful, self-perpetuating and authoritarian Party and that, left to itself, it would go the way of other notable systems, may be impatient for another reason. They may think that Sartre has devoted his very considerable talents to pouring new wine into old skins, and that there are more valuable occupations than pointing out inconsistencies or ambiguities in his attempt to rejuvenate a philosophy which belongs to the nineteenth century rather than to the second half of the twentieth century' (p. 388).

Taken as a whole, this volume is a very valuable addition to Professor Copleston's *History*, and displays the same admirable qualities of painstaking research and fairness of judgement which are so conspicuous in the earlier volumes.

Friedrich Nietzsche: Philosopher of Culture was first published in 1942, and for this second edition Professor Copleston has added a new preface and three new appendices, leaving the original

text unchanged. The result is not perhaps a very happy mixture, since whereas the new appendices are dispassionate in tone and deal with such comparatively academic questions as whether Nietzsche can correctly be described as a metaphysician, the original text consists primarily of an attempt to vindicate the Christian religion against Nietzsche's charge that it involves an attitude of 'saying *No* to life', and the argument is conducted in a much more urgent and intense manner. In my opinion, although the new appendices are interesting and valuable—especially the third of them, entitled 'Twenty-Two Years After', which contains Professor Copleston's most recent reflections on Nietzsche—they suffer by comparison with the original text itself. The reprinting of this work is a most welcome event, since the attitudes to which Nietzsche gave expression seem today to be more widely held than ever; it is, for this reason, important that we should heed the author's warning (p. 204): 'If highly cultured personalities allow themselves to be seduced by the dream of *Eritis sicut dii*, creating their own values and passing 'beyond Good and Evil', they are guilty of a refusal to accept Reality, they deny the bounds and limitations of human nature and so are *untrue* to this world and to every other world—except a world of their own imagination. And that is the road to madness, for *hubris* spells ruin in the end.'

F. J. FITZPATRICK

Department of Philosophy,
University of St Andrews.

David Knowles. BARE RUINED CHOIRS Cambridge 1976 329p £6.50.

The title of course comes from Shakespeare's *Sonnet 73* and is superbly apt—

> That time of year thou mayst in me behold
> When yellow leaves, or none, or few, do hang
> Upon those boughs which shake against the cold,
> Bare ruined choirs, where late the sweet birds sang.

The subtitle is 'The Dissolution of the English Monasteries' and the book is in fact no more than a paring down of the last and in some ways the best of Fr David Knowles' four great volumes on the monastic and religious orders in England, the volume entitled 'The Tudor Age', a volume that ran to 522 pages. This is Fr David's last work: he signed and dated the Foreword on 6th November 1974 and was dead a fortnight later. Beautiful as the book is, it is difficult to know whether the whole exercise was worthwhile, particularly as the 1959 original has been so easily available and in such constant use since then.

'The dissolution of the monasteries and other religious communities in the short space of four years (1536—40) has long been recognised as an important episode in English social history', begins the author with a truism and an understatement that must coax a smile from us. For a millenium those communities had been the very pulse of civilisation, initially as missionaries and educators, then for their spiritual and aesthetic creativity, and finally for their social and economic part in the nation's life. Fr David asks, then, why it was that the end came so swiftly and when it did. Was it desirable, or inevitable, or regrettable? Was it an arbitrary act of power, or an early instance of governmental confiscation, or a rightful attack on holders of superfluous wealth? What became of the inmates and their buildings—why do some survive almost intact while others have sunk almost without trace? What, in the next century or so were the religious and socio-economic consequences of such a revolution?

Because there are so many general visitors to Fountains or Rievaulx, or the monastic cathedrals, or the sights of former religious grandeur; and because so many of those visitors are used—after Clark, Cooke and Bronowski—to expect the book to follow the experience, and a simple and gorgeously illustrated book at that, shorn of its apparatus and evidence of scholarly sweat, it has been thought meet and just to provide just such from the toils of the late 1950s. The trouble is that a large work of intellectual art cannot be so easily torn apart and patched together without some real loss of overall perspective, and without upsetting the beauty of the balance of it as it was first conceived. The chapter that begins originally on p. 100 ('Humanism at Evesham'), here begins after less than 14 pages of text. Admittedly it has been ingeniously put together, for the work is in fact a pasted up rephotographing of the original print—so I would judge: yet it has these yawning gaps. Where is Abbot Richard of Kidderminster or Erasmus or Elizabeth Barton? Admittedly the central section on Suppression and Dissolution remains solidly in place, but what has become of the Marian restoration and indeed most of that part called Reaction and Survival? Under the circumstances it was fair enough to drop the nine appendices that begin with St Thomas More's letter 'to a monk', and to fill the volume with carefully chosen black/white illustrations. But has the balance of a great work of art been disturbed, and are we not here in the presence of a historical version of 'Highlights from the Great Operas'? We live in a visual age, an age that asks for instant sampling of what has taken years of refinement of mind and years more of sheer labour and polishing to produce. Well, an old man succumbed; and here it is, perhaps the first of more from those four pillars of wisdom.

ALBERIC STACPOOLE, O.S.B.

Thanks to the advice of the Librarian of Heythrop College (University of London), Fr Michael J. Walsh, SJ, I am able to add two further titles to the list of Fr David Knowles' post-Cambridge writings (cf JOURNAL, *Aut 1975, 51—5; Spring 1976, 40)—*

1972 Review—Frederick Copleston, SJ, 'A History of Medieval Philosophy' in The Heythrop Journal *XIII.4 (Oct), 452f.*

1977? Article—A History of the Religious Orders in England up to the Reformation (no title given), in Dizionario Enciclopedico dei Religiosi, e degli Istuti Secolari, Edizione Paoline, *(Via Domenico Fontana 12, 00185 Roma).*

III THE GREATNESS OF ITALY

R. A. Markus CHRISTIANITY IN THE ROMAN WORLD Thames and Hudson 1974 192p 74 illustrations 1 map £4.50.

This book is a commentary on the history of early Christianity—not a text-book, certainly no mere rehash of Kidd, Duchesne, Lietzmann and the rest. Though presumably meant for the general reader, it will probably be best appreciated by those with some previous knowledge of the subject. The style is readable, the observations invariably judicious. We are shown Christianity as a Jewish sect before it emerges as a Faith in its own right, and on pp 18—9 Professor Markus discusses with fairness and candour the contentious idea that the first Christianity was a radical Jewish and nationalistic group. He points out that Jesus 'had taken great care' to distinguish his Gospel from Zealot enthusiasm. There follows the theme of the hellenisation of Christianity, and the co-author of *Christian Faith and Greek Philosophy* (1960) does not disappoint us.

In the great welter of religious movements of the third century, what gave Christianity its distinctiveness was its solid basis in historical events, not myths. But though Christianity began as the 'abode of the life-giving Spirit', the question of authority was bound to arise, and the nature of orthodoxy and heresy is excellently dealt with by Markus on pp 62—3. And so the Church became an institution, with amongst other things an art of its own, interestingly discussed in ch.4. In Christian portrait work there is sensitivity and also an 'inner intensity', as in the gold-glass portraits. The fourth-century example from the Vatican Museum, shown as illustration 26, reminded the present reviewer curiously of the late David Knowles. As might be expected, Dr Markus is very good indeed on dissident movements such as Donatism, stressing that they were not simply channels of social protest (p 119). The real problem was that of reconciling 'pure' Christianity with the arrival of State favour; and there was also the great conflict towards the close of the fourth century between the pagan aristocracy of Rome and the new religion which they saw as undermining the imperial heritage. In the event classicism survived, and Dr Markus draws attention to the classical revival in church building in Rome under Sixtus III's patronage (432—40), and the part played later by the monastic élite in helping to preserve classical culture. Other themes in the book include that of the essential difference between the western Church with its notion of separation from the world, and Byzantine Christianity, which had a less clearly defined sense of holiness and secularity in society. This is well discussed on pp 163—6. The book appropriately ends with an estimate of Gregory I, who symbolises the clear emergence of western Europe as an entity outside the Empire, and the start of a new phase in Church history.

The illustrations cover many aspects of Christianity in its relation to the Roman world, and have excellent captions. Inevitably many of them are rather small. Those who know and love the church of Sta Sabina in Rome will be disappointed with illustration 38. It is good to see the famous Symmachorum-Nicomachorum diptych illustrated in full, with the sadly mutilated half from the Cluny Museum in Paris as well as the better known one from the Victoria and Albert. There are bibliographical section of three pages, an index, and a few notes to the text.

JOHN GODFREY

Donhead St Andrew Rectory,
Shaftesbury.

Robert Brentano ROME BEFORE AVIGNON: A SOCIAL HISTORY OF THIRTEENTH CENTURY ROME Longmans 1974 340p £5.95.

This is a difficult, episodic book whose mannered style, veering between the allusive and the detailed, nevertheless matches the subject and the material. The century between Innocent III and Boniface VIII was the apogee of the medieval papal monarchy as an instrument of government, ecclesiastical and territorial; it was also a century of institutional experiment and development, in the constitutions of the mendicant orders, of universities, of communes, parliaments and banking syndicates. But Rome itself, as it were the eye of the hurricane, remained comparatively unmoved by these; there, none of the rationalisations of schoolmen or glossators or curial administrators brought the structure of the city's life into a coherent, organic whole. Two men, both foreigners, the Bolognese Brancaleone and Charles of Anjou, attempted to provide firm institutions of government, and each failed.

Left to themselves the Romans ran their lives around the complexities of infinitely divisible property and indefinitely extended family; it was a city of overlapping influences, in possessions, in family connections and in fraternities, extending from the great with their dominance of whole districts from a fortified Colosseum or triumphal arch, playing their city-wide game of Halma

against each other, down through the capillaries to the shopkeeper, the blacksmith and the pedlar of souvenirs. In many respects it was an intensely rural society through the intrusion of the mentality and methods of landowners' rivalries from the countryside, and through a hard peasant exactitude in the delimitation of interlocking bounds, shared rights and obligations. The Senate remained the central organ of administration but its membership could fluctuate within eighteen years from one to fifty-six and back to one again. Public law and public officials seldom rose beyond the level of arbitration and witness; it was a violent society which preferred the concrete and the tangible: the public declaration of ownership, the flamboyant assertion of ascendancy, the money that could be extracted from pilgrims and litigants.

These, the concrete and the rural, permeated the city's often overheated piety; the towel of Veronica, in trying to see which in the Jubilee Year of 1300 an English monk was crushed to death, and the Blessed Sacrament were the physical foci of attention. John of Matha, a hermit squatting in the Aqua Claudia, is a figure from the waste-lands of the ealier Middle Ages; Margaret, niece, sister and aunt of cardinals and senators, who found her vocation as a char-woman, was a product of the lands round Palestrina; the Colonna, men grumbled, were trying violently to shoot their sister into the choir of saints. Sainthood, like senatorial robes and red hats, was primarily a family matter and, pervasive above all others, was the family of Francis and Clare.

Of this city, although not always in it, were the families of the popes, again a welding of the physical and the spiritual. A man of action, Romans thought, must operate through his family and household; the academic's abstractions of authority needed to be brought down to ground-rents; the dangers of the papal office, or justice, or administration becoming impersonal must be offset by the ceremonial extravagance which all appreciated as a quality of personal and temporary ascendancy. So, in perhaps the most valuable and illuminating passages of this book, Boniface VIII is presented primarily as Benedetto Caetani, landlord, spendthrift, grumbling blasphemer in double entendres as he dressed in the morning, assiduous pursuer of Margaret's nephew Scierra, declared a heretic in terms understood by the Romans, for being of the wrong family; or Innocent III, a figure like the Younger Pitt, precocious, sharp, and with sudden human descents from a Periclean Olympia, enjoying the countryside of Lazio, *hortus deliciarum ecclesiae*, while a slightly camp chaplain complains of the field-latrines involved, or rebuking English lawyers for cutting their lectures as students to drink beer. The Romans needed their ideals human, well-earthed, and subject to scandal.

This is a rich book, although the veins of precious metal run rather haphazard; it is best used as the Romans themselves used the relics of their imperial past, as a quarry.

University College,
Bangor, N. Wales.

Philip Longworth THE RISE AND FALL OF VENICE Constable 1974 322p £3.95.

The most satisfying part about this erudite but readable book on Venice is the impression of timelessness that it conveys, as of a city that will never die, even by drowning.

Venice has been described as a palimpsest and this book is part of yet another literary stage of the uncovering process. A daringly sweeping generalisation about, say, the tenth century in the city's (then Byzantine-influenced) life is followed by a fascinating, but seemingly random example. A salient detail is given enough description to conjure up the whole period in question; and then the author slides on into another decade or another century, linking up the layers, now in reverse as he works forwards, with his keen eye for some small point, perhaps a sartorial quirk, that takes the story on.

He dearly loves his subject, and all those who love Venice will respond to his affection. This should become a standard work of its kind—a selective but wide-sweeping history—just as Philip Longworth's work on 'The Cossacks' became. The mark of the scholar is there throughout. The only occasional regret is that the mark of the journalist is not more cheerfully superimposed when greater informality might be welcome.

GERARD NOEL

63 Charterhouse St,
London E.C.1.

IV THE MODERN CHURCH IN CRISIS

Raymond E. Brown BIBLICAL REFLECTIONS ON CRISES FACING THE CHURCH DLT 1975 x+ 118 pages £1.70.

This 'useful' book, as Bishop Michael Ramsey described it while on a recent visit to York, consists of two main sections: the first—'Crises in Theology'—is comprised of two addresses delivered to conventions in 1973 and 1974; the second—'Crises in Ecumenism'—of the Hoover lectures given in January 1975. The author, America's foremost Catholic biblical scholar, needs no introduction to readers of this Journal (see Vol LXXX Part 3, 74ff). The 'valuable selection' from *Mysterium Ecclesiae* quoted there is included in the appendix to this book along with some other 'biblical and theological statements which have opened the Church to change.'

In the first lecture he surveys the effect of developing theology and biblical criticism on the teaching of doctrine and urges the teacher not to neglect the past nor the contribution of the present. (For his pains in encouraging teachers to keep abreast of modern theological discussion he apparently laid himself open to the wrath of 'a dangerous pseudo-magisterium consisting of extremist right-wing newspapers, magazines and pressure-groups', which seems to be the bane of advancing Roman Catholic scholarship in the United States.)

His lecture on Christology guides us through the labyrinth of recent thought with ample footnotes,—a feature of this book, presumably inevitable in preparing the spoken word for print, though one wishes more had been contained within the actual text to make for easier reading. The pendulum of scholarship continues to swing between explicit and implicit Christology. Truth after all is many-sided. It is hard to encapsulate the person of Christ in the laboratory of language.

In the section on Ecumenism, he first addresses himself to the changing attitudes towards the ordination of women. It is a question that will no longer 'softly and silently vanish away' like the Snark as his 'blueprint ecclesiologists' hope; nor would it serve the total Church to 'lay hands suddenly on' women in the sacrament of ordination as three P.E.C.U.S.A. bishops have done (erector-set ecclesiologists?). Is the 'In-between' way the route of hope? 'Those who preach balance rarely change the world,' he concludes and demands that the Church come before its Master and ask point blank: 'In these times . . . what is it that YOU want of a woman?' Perhaps in the first two millennia we have not listened keenly enough to His answer.

I found the lecture on Peter and the Papacy, which owed much to the Roman Catholic—Lutheran discussions, totally absorbing, as he sketched the 'trajectory' of the images of Peter, especially after his death. Here is fruitful ground for study and for hope in the ecumenical field. I trust scholars of other Communions, not least my own, will take this up together with the 'three principles that surfaced at Vatican II: legitimate diversity, collegiality and subsidiarity'. It might lead someone to take 'the first bold step'.

His final concern is 'an ecumenical understanding of Mary' and he takes as his thesis that a symbolism of discipleship may be a more fruitful approach to Mary than history. This, as he points out, may cause the raising of many Catholic eyebrows, but he skilfully plays a trump card in the form of a fine quotation from Pope Paul's *Marialis Cultus* of 1974 to restore any facial distortions for which he might have been responsible.

It is good that such a leading scholar is treading the hard and hitherto impassable tracks of the ecumenical way with such skill and courage. Such work as this must open up new vistas for our ecumenical gaze and bring us nearer journey's end—oneness in Christ.

+ MORRIS SELBY

Tollgarth,
Dringhouses, York.

At the first of the Atonement Friars' Two-Day Ecumenical Conferences held at Westminster Cathedral Conference Centre in February, Bishop Morris Maddocks gave the opening homily, on 'Crisis of Christian Faith'. The closing homily was given by Bishop Alan Clark.

Ed. Johannes Feiner and Lukas Vischer THE COMMON CATECHISM: A CHRISTIAN BOOK OF FAITH Search Press 1975 690p £5.50.

This is an ecumenical work of considerable importance particularly for the European scene, since it is the joint work of Protestant and Catholic theologians of weight covering the whole field of Christian belief. Their aim, far from being an effort to blur the differences, to use words to hide the contradictions, has been to find where the differences still exist, state them, and to find where agreement has now been reached. Four-fifths of the book show agreement and the last fifth the disagreements. The former proves to be concerned with most of the essential matter, though such matters as authority and sacraments still remain in the limbo of dispute.

The team of writers, drawn mostly from the German-speaking world, is approximately half Catholic and half Protestant. It is therefore lacking the Anglican voices, though these are echoed in Europe; perhaps more serious, it lacks the Orthodox reflection. But the authors would no doubt reply that they were writing in a Western world and for Western people.

Of the five parts, the first treats of God, historically rather than philosophically, i.e. not the God of the philosophers but the personal God who is related to us in our situations. Here we are given an important warning about the use of 'Father' as a title for God in a society where the father-figure has become too authoritarian. This part ends with a skilful use of Teilhard de Chardin's insight into the meaning of love as leading to God. They point out—and this is something we tend to forget and so get Teilhard wrong—that he was not so much proving anything as putting forward hypotheses, and these seemed to fit into what we know by revelation.

The second part is concerned with God in Jesus Christ. Here the authors grapple with the problem of inspiration; they give an extended examination of the belief in the resurrection of Christ. The latter is very attractively done. The third part, on the New Man, concentrates on salvation by faith alone—which from a Catholic point of view needs a little explaining: it lacks the balance of the

re-creation of man *in Christ*. It is there but one felt that it lacked the force of 'now not I but Christ lives in me'. Perhaps this is the place to say that one's impression is of people trying to express in Protestant terms the whole Catholic 'thing'. May be a Protestant would think the exact opposite.

The fourth part: Faith and the World, because it deals with such a vast subject, is inevitably a little patchy.

A remarkable section is the rehabilitation of Law, something that received rude treatment at the Reformation. Law is here treated in relation to love, and it is excellent. Prayer on the other hand as far as it goes is full of wise remarks but the liturgical element is inadequate—of course everything cannot be expressed in 690 pages.

On the subject of sexuality and marriage the stance is liberal but cautious, as it should be at a time of groping forward. In the last part of the book we find discussions on Scripture and Tradition, Grace and Works, the Sacraments, Marriage, Mary, the Church, Infallibility. And, as a bonus, verbatim, the statements of the Anglicans and Roman Catholics on the Eucharist (the Windsor document); that of Methodists and Catholics and that of Lutherans and Catholics also on the Eucharist.

This wealth of discussion and insight is not the old idea of a Catechism with its dry 'final' answers to endless questions. But for adults, lay or clerical, who want to go deeper into their faith, this book will prove an enlivening experience.

COLUMBA CARY ELWES, O.S.B.

Jozsef Cardinal Mindszenty MEMOIRS Weidenfeld and Nicholson 1974 341p £6.00

Archbishop Mindszenty was a straightforward, devout, zealous and determined pastor of souls. He had an uncomplicated patriotism: he served God, the Church and Hungary. It is not surprising that Pius XII chose him in the fell year 1945 to be Primate of Hungary when he had been a bishop for only one year. His opposition to Communism, founded on the experience of the Hungarian Rising of 1919 as much as on subsequent history, was and ever remained absolute. He became a Confessor of the Faith. And finally he was sacked by another Pope, 'with bitter reluctance'. Yet his Memoirs do not reveal a bitter man, and they do reveal the strength of his case against any compromise with the Communist government of Hungary. At the time he wrote, the government had not abated a whit of its control over the Church and especially over ecclesiastical appointments. Religious Instruction was still suppressed. Whether things are any better today is uncertain. It does not appear likely that the Hungarian government has abandoned its aims.

Yet when the evil Gabor Peter told Mindszenty that 'You are very unfriendly to us and show no spirit of compromise in your conduct' he expressed the desperate question that must lie behind any consideration of Mindszenty's career and of the attempted negotiations with the Eastern European states by the Vatican in recent years. We must acknowledge that the Catholic Church had little to gain by refusing to talk, at a time when the West German government and everyone else was attempting to create greater contacts, in the policy aptly described as Gulliverisation. And it would above all have been difficult to refuse recognition of the new German frontiers when everyone else was accepting them, and when it was clearly in the interest of the Polish Church, the strongest of the persecuted Churches, that they should be accepted. Things connect, and so the Vatican could hardly avoid the attempt to talk to Budapest.

And here Mindszenty was an embarrasment. His political naiveté, seen in his contacts with the Habsburgs, his stubborn nationalism (certainly an aspect of his patriotism) contributed to his 'unfriendly' attitude. He was certainly not the reactionary he was painted; he foresaw and accepted the land reforms brought in by the Communists. But he knew too much of the inhuman practices of Communism and he was too good a Hungarian, ever to believe that there could be negotiation with a Communist government imposed by Russian imperialism. In one of his statements printed in the Documents section of the book, he appeals to the memory of the disastrous battle of Mohacs and commends to his people the prayer to Our Lady composed at that time. That meant that the Russians were compared to the Turks. It was a good parallel, but it was not tactful.

So the verdict must remain uncertain. But this reviewer at least doubts whether Pope Paul has ever shared the euphoria of the prophets of détente. The abandonment of Mindszenty was one of the few concrete concessions the Vatican could offer to elicit some return from the government of Hungary. It is a sad irony that the man whose trial did much to open the eyes of the West to the evils of Stalinism had to be sacrificed in the hope that his own people might not lose the sight of the Gospel; but so it was, and the Cardinal's own dignified apologia explains in some measure why it was.

LEO CHAMBERLAIN, O.S.B.

Walbert Buhlmann OFM THE COMING OF THE THIRD CHURCH St Paul Publications 1976 419p £4.50.

Fr Walbert Buhlmann argues powerfully in this highly acclaimed book that, by the year 2000, 70% of Catholics will live in the Third World forming what he calls a 'Third Church' which will provide a model and inspiration for the tired Church of the West.

Originally published in Germany in 1974 the book was reprinted three times within the year. Last year, Karl Rahner, the distinguished German Jesuit theologian, quoted by Fr Buhlmann twelve times, hailing it as 'the best Catholic book of the year.'

The author, a 59-year old Swiss-born Franciscan Capuchin spent three years as a missionary in Tanganyika (1950-53) before lecturing at Fribourg University in Switzerland for 16 years (1954-1970) on the problems, scope and future of missionary activity in developing countries. For the past four years Fr Buhlmann has worked in Rome as secretary general of Capuchin missions worldwide.

In his introduction Fr Buhlmann writes: 'There is far too much talk about crisis in the Church, far too little about the opportunities we are offered. The outstanding opportunity of the present time is the coming of a Church which I would like to call the 'Third Church', that is to say, the Church of the south as distinct from the churches of east and west. This coming is an epoch-making event within the one Church of Christ. The pattern of the Church, once predominantly western, is breaking up before our eyes. We must bear in mind that Rome is no longer at the centre of the world, as she has been almost uninterruptedly from the time of the Roman empire. Consequently, the Church in Rome must reflect deeply on her position in the world of tomorrow.' (page 87)

'The more decisively we embark on new ways, not persisting in using yesterday's solutions on today's problems, the sooner the significance of mission will become crystal clear. It is certainly no anachronism to go on speaking of mission. We are not, I hold, at the end but rather at the beginning of an extraordinary missionary era.' (page 98)

Lucid in style, full of optimism but deliberately provocative, Fr Buhlmann analyses from the viewpoint of the 'Third Church' questions which include ecumenism, priestly ministry, laity, the local Church, central administration, family life, biblical and catechetical renewal and the mass media.

I am unconvinced by what Fr Buhlmann has to say on communism. On page 123 he writes: 'Both Christianity and communism have undergone profound changes since their first encounter. They have learned from one another. Both have reached a point in their understanding of themselves which makes a genuine meeting possible.'

'It seems that the period of ideological confrontation between the two is coming to an end and contact will lead to better mutual understanding.' (page 123)

'Our strident anti-communism has stripped us of imagination. When we see the determination with which the communists strive to inculcate their ideas among the western and southern peoples, and compare it with the little we do ourselves vis-à-vis them, we can only beat our breasts and pray for our conversion and for more confidence.' (page 124) Having written this, Fr Buhlmann does concede that: 'We must not imitate the brutal methods of communists but we can imitate their unqualified commitment to eliminating injustice.' (page 125)

Contrast this with Alexander Solzhenitsyn when in a television interview during a recent visit to England he said: 'The most important aspect of détente today is that there is no ideological détente. What seems to you to be a milder climate, is for us the strengthening of totalitarianism.'

With this exception, *The Coming of the Third Church* is an important, perceptive, stimulating and thought-provoking study of the present situation of the Church worldwide. At the end one is left with a disturbing but tremendously hopeful vision of the future of the Church and of the Church of the future!

PETER JENNINGS

Edgbaston,
Birmingham B16 9JU.

Editor's Note: *When on 27th April the Pope made public the names of 19 Cardinals (plus two in petto, one the Archbishop of Hanoi) to be created at a consistory on 24th May, it became evident how much stress he was putting upon prelates in residential sees or with pastoral experience, and particularly those from the Church in the Third World—the Third Church. To the Church in Europe only 8 Cardinals are added, 6 to the Roman Curia and Nunciature and replacements for Cardinals Heenan and Mindszenty. One each go to Washington (USA) and Wellington (NZ) and the remaining nine to the Third Church, four of them for the first time (Dominican Republic, Nigeria, Senegal, Uganda). Four new Cardinals come from Africa, four from the Americas and three from Asia/Oceania. The Pope is clearly making the whole Church, old and new, more widely represented in the College of Cardinals, now up to 138 (of which the maximal 120 are eligible to elect the next Pope, being under 80 years old): Pope Paul has said that he intends the Sacred College to offer the most faithful image possible of the Church, to be a visible sign of its universality and of the representative role of local Churches. Most of the recent group of Cardinals to be appointed are diocesan bishops from regions of crisis or confrontation.*

In this century there has been a revolution in this regard. In 1910, of the 41 Cardinals only one was not European: whereas today, of the 138 Cardinals 67 (virtually half) are non-European —and in terms of papal electors the non-Europeans are already in predominance. This is the deliberate policy of Paul VI, who in a dozen years has created 109 Cardinals, 'accomplishing a quiet revolution with admirable tact and timing'.

V BURKE'S BOOKS

Mark Bence-Jones (D 49)'s association with Burke began when he wrote an introductory article for the 1958 edition of Burke's Landed Gentry of Ireland, *entitled* The Changing Picture of the Irish Landed Gentry. *For the first of the three volumes of* Burke's Landed Gentry (*of Great Britain*), *which appeared in 1965, he wrote an introductory article on* The Trust of Landowning. *This was reprinted in the second volume, published in 1969, having been brought up to date to take into account the increased taxation under the socialist government. For the third volume, published in 1972, he wrote on* The Origins of the English Landed Gentry, *having already written on the* Origins of the English Peerage *for the 1970 edition of* Burke's Peerage. *He contributed two chapters, one on* The Monarchy under the Stuarts, *and the other on* The Royal Residences, *to* Burke's Guide to the Royal Family, *published in 1973. He was Consultant Editor of* Burke's Irish Family Records, *which made its appearance on St Patrick's Day, 1976, having taken more than three years to produce. He contributed an article on* The Historic Families of Ireland *to the paperback* Burke's Introduction to Irish Ancestry, *published later in 1976, and is currently working on* Burke's Guide to Irish Country Houses, *of which he is the sole author, an illustrated dictionary of most of the country houses associated with the Irish families in* Burke's Peerage *and the families in* Burke's Irish Family Records *and the old* Burke's Landed Gentry of Ireland. *This is the first of a series of Burke books covering all the country houses of the British Isles, and is scheduled for publication in the summer of 1977.*

Ed. Peter Townend BURKE'S PEERAGE, BARONETAGE AND KNIGHTAGE (105th Edition) 1970 Burke's Peerage Ltd lxxxv + 3259p reprinted as BURKE'S PEERAGE AND BARONETAGE 1975 2949p £38

The founding edition, by John Burke and Sir Bernard Burke (Ulster King of Arms) appeared in 1826, the 100th edition being published in 1953, the year of the Queen's coronation. The Queen's portrait study by Anthony Buckley, in black/white and then in colour, has been used for the frontispiece of successive editions and then the 1973 'Guide to the Royal Family'—and that Spring (marking 21 years of her reign and a millennium of the English coronation rite) it became the frontispiece of the JOURNAL, a final apotheosis!

Unlike *Debrett*, Burke's 'Peerage' does not appear every year: whereas *Debrett* limits itself mainly to the living members of each family and so has continually to be brought up to date as these people marry or have children or change their address or style or die, the greater part of Burke's three thousand odd pages is taken up with past generations, whose entries are inclined not to alter much; for as well as giving the present day peers and baronets and their cousins, it gives the pedigrees which are beyond change except when they are improved in the light of improvements in genealogical research. So it would be wholly uneconomical to reprint this great body of genealogical information annually.

The current and probably final edition in this form is the 1970 one, which in response to growing popular interest in genealogy, was reprinted in amended form in 1975. For more reasons than one it is a 'vintage' edition. The cost of republishing it in this huge and cumbersome form, from scratch, would now be so enormous that it would not sell. Future editions will probably have to be divided between several volumes, each selling for as much as £38 (the price of the 1975 reprint in complete form). Then unless our political masters have a change of heart, the 1970 looks like being the last edition to contain new hereditary peers and baronets, none having been created since 1964. On a more cheerful note, the 1970 edition marks the introduction of a new style of pedigree containing far more historical and anecdotal information than is to be found in former genealogies. This new style may be said to have been 'invented' by that brilliant Scottish herald, genealogist and writer, Sir Iaian Moncreiffe of that ilk, who compiled several of the entries, notably those of Moray and O'Neill and that of his own family (nepotism?). Each makes fascinating reading, the Moray pedigree running to more than ten pages as virtually a complete history of the House of Stuart.

The 1970 edition was the last with the full range—'Peerage, Baronetage and Knightage'. To reduce costs for the 1975 edition, the Knightage section, which was in fact little more than a duplication of entries in 'Who's Who', has been dropped. Also omitted are the introductory articles—Hereditary Peers Defended (taken from *The Times*) by Sir Anthony Wagner, Garter King of Arms; Abeyance by Lord Dunboyne; Origins of the English Peerage by Mark Bence-Jones; and the Irish Peers and the House of Lords by Charles Lysaght. Instead the 1975 reprint has a spirited editorial by the former Assistant Editor and now Editor, Hugh Montgomery Massingberd, who also makes a convincing case—which found favour in political circles when it appeared—for the creation of new hereditary honours.

Ed. Hugh Montgomery-Massingberd BURKE'S GUIDE TO THE ROYAL FAMILY Burke's Peerage Ltd 1973 xvi + 358p £10

A feature of the 'Peerage' which has disappeared from the 1975 reprint is what was known as the royal lineage. This, in a greatly expanded form, now constitutes the main part of another book, a special volume in Burke's Genealogical Series to commemorate the 21st anniversary of the Queen's accession.

In it one can turn up almost all the royalties of Europe; not only the Protestant German and Scandinavian dynasties, and their Orthodox cousins of Russia and Greece, but also the Catholic Habsburgs and Bourbons, including the king of Spain and the Old Amplefordian Grand Duke of Luxembourg—all of whom are descended from George II of Great Britain. For anyone who has wished to own an 'Almanach de Gotha' but been unable to find one, or been put off by its price, the royal lineage in this 'Guide to the Royal Family' is more than an adequate substitute. It is only a pity that it has not got a better index than the list of bare names followed by a daunting string of page numbers.

The book also contains a series of biographies of members of the Royal Family and also a number of essays on various aspects of the British monarchy. Historians provide studies through the centuries—H. R. Loyn, A. L. Rouse, Mark Bence-Jones, Roger Fulford, Philip Magnus, and Sir Charles Petrie. The constitutional element is done by Norman St John Stevas MP, the Prince Consort by Lady Elizabeth Longford, the royal image by Roy Strong and an essay on the Queen's twenty-one years by Dermot Morrah (Arundel Herald). Mark Bence-Jones provides a fully illustrated chapter on the royal residences, and J. P. Brooke-Little (Richmond Herald) a piece on royal heraldry. The residences range from Henry III's Westminster to Edward VIII's Fort Belvedere, including Eltham, Richmond, Nonesuch and other forgotten or vanished palaces; but some are left out—one would like to have heard something of Oatlands, one of Charles I's favourite residences.

The book also contains portraits of the present members of the Royal Family, and coloured armorial bearings. It is a very beautiful piece of book making done by the Herald Printers at York.

M. B-J/A. J. S.

Ed. Hugh Montgomery-Massingberd BURKE'S PRESIDENTIAL FAMILIES OF THE UNITED STATES OF AMERICA (contributions by Denis Brogan, Marcus and Lesley Hume Cunliffe and David Williamson) Burke's Peerage Ltd London 1975 xix + 676p £16.95 ($ 39.95)

We know of the dynasties founded by Popes and Doges of Venice; but what of the descendants of those most absolute of modern temporary monarchs, the Presidents of the United States? This handsome quarto, one of the new-style Burke publications intended to be read for pleasure as well as being books of reference, tells us of every member, living and dead, male and female, of every First Family, with the family of the Confederate Jefferson Davis for full measure. It enables us to explore the ramifications of female-line descents, so that we find ourselves among such exotic Americans as the Princes Cantacuzene, whose fourteenth century ancestor usurped the throne of Byzantium for exactly the same length of time as their more recent forbear, Ulysses S. Grant, occupied the White House; and also to trace the fortunes of Presidential dynasties like the Adamses, who can now muster only a company chairman and an insurance executive, having produced a Secretary of the Navy in the time of Hoover. Their glory clearly departed with Henry Adams, whose most celebrated work, *The Education of Henry Adams*, is surprisingly not mentioned, nor the fact that his wife committed suicide (when I asked the late Sir Shane Leslie, who knew Adams, if this was true, he replied 'Yes, I'm afraid so—that's what comes of being married to a philosopher!').

Not just for the genealogically-minded will this book be compulsive reading; for it also includes highly entertaining biographies of all the Presidents by an Anglo-American husband and wife team of historians, Marcus and Lesley Hume Cunliffe, illustrated by a portrait of each President and President's wife. Perhaps the most fascinating biographies are those which bring to life the unknown Presidents, like 'Little Matty' Van Buren, reputed to eat off gold plate; William Henry Harrison ('Old Tippecanoe'), who died after being President for only a month, having caught a chill while delivering the longest inaugural address on record; or Rutherford Hayes with his teetotal wife 'Lemonade Lucy', at whose parties it was said that 'the water flowed like wine'.

In an admirable introductory essay, the late Professor Sir Denis Brogan gives us an overall picture of the Presidency. He stresses its monarchical character, telling a story of how when a friend slapped President Chester A. Arthur on the back shortly after his accession, the President just turned and looked at him; so that the friend retreated in confusion, and 'never dared to speak to his old pal Chet Arthur again'. He also maintains that the Presidency has, on the whole, been 'a great success'. This may be true of the office itself; but having read the biographies, which are on the charitable side, one is left with the feeling that the President seldom quite measured up to his office. He may not have been a disaster such as Warren Gamaliel Harding or the pathetic heavy-drinking Franklin Pierce; but he was all too often like Benjamin Harrison, 'a somewhat helpless figure, surrounded by spoilsmen and importunate office-seekers'. Even the 'great' Presidents never seem to have made the grade for more than one term; those who tempted Providence by staying longer in the White House than four years inevitably ended in disappointment and disillusionment. The one exception to this rule is the ebullient Theodore Roosevelt, whose second term was as rollicking a success as his first, and who enjoyed every minute of his Presidency as much as Leo X is alleged to have enjoyed the Papacy. His distant kinsman Franklin D. Roosevelt might also seem an exception, since he, too, was successful right through to the end of his second term; but having achieved the

unique distinction of being re-elected for a third and fourth term, he proceeded to make blunders in the international field for which we are still paying the penalty.

Though the book is mostly concerned with the descendants of the Presidents, it does not omit to give us their ancestors. We thus learn that the three most aristocratic of them were Washington, with his de Washington blood, and those two scions of Scottish lairds, Munro and Buchanan. Buchanan is generally regarded as one of the three worst Presidents; I personally have a soft corner for him, and am glad that he is treated kindly by Professor and Mrs Cunliffe, though he comes in for a basting from his fellow-Scot, Sir Denis. He also has the distinction of being the only bachelor President. From the portraits of some of the First Ladies—notably that of the horrific Mrs Polk—one might imagine him to have been fortunate in this respect; yet it would seem from the biographies that the Presidents owed much to their wives. Lincoln's successor, the once-forgotten Andrew Johnson, whose impeachment brought him back into the news during the sorry events of 1974, was actually taught by his wife to read; he can certainly be regarded as the humblest in origin of all the Presidents, with a lineage that cannot be traced beyond his father. Perhaps he would have had a happier life if he had remained illiterate.

MARK BENCE-JONES

Ed. Hugh Montgomery-Massingberd BURKE'S IRISH FAMILY RECORDS Burke's Peerage Ltd London 1976 xxxii + 1237p £38

Reviewers, in the past, were apt to dismiss the *Peerage* and other publications of Burke as reference books or 'snobs' Bibles. Fearing that they might still labour under this old misconception when writing of the latest of these substantial red and gold volumes, *Burke's Irish Family Records*, which I helped to edit, I accepted with alacrity when the Editor of the JOURNAL invited me to review the book myself. Clearly, I cannot be regarded as an impartial reviewer; but I feel that the point of reviewing a book of this kind is not so much to say whether it is good or bad as to explain what it is all about.

Burke's Irish Family Records costing £38, which should seem cheap if one remembers that it runs to over a million and a quarter words, whereas a mere seventy-thousand-word hardback now sells for as much as £6—is a collection of 514 narrative pedigrees of families which, to quote the Editor, Hugh Montgomery-Massingberd, 'have been distinguished in one period in Ireland for more than one generation, either through the Church, politics, the arts and sciences, the professions or through the ownership of land and houses'. Many of the families no longer live in Ireland; and as the pedigrees are not limited to the main line but include all the collaterals on whom information is available, almost every family in the book has some ramifications in Britain or elsewhere in the world. The only families disqualified were those already featured in the *Peerage*.

The pedigrees are set out in the traditional *Burke's Peerage* style; but they depart from Burke tradition in including many more biographical details than are to be found in previous books—even to mentioning how a certain gentleman used to walk about the corridors of his house naked, carrying a cowbell to warn the maidservants of his approach. This, and similar juicy bits have been seized upon by the 'media'; the *Sunday Express* calling the book 'a rich compendium of Irish drunks, wife beaters and eccentrics'—surely an unfair description of what is meant to be a major document of social history; though possibly preferable to the old 'reference book' and 'snobs' Bible' image.

It is also unfair to the families in the book; as unfair as when the Editor of the JOURNAL said to me in his most provocative manner that the families were undistinguished. In answer to his challenge, I would say that the book not only contains families of ancient and illustrious lineage—who, in the British Isles, can beat the pedigrees of the O'Conor Don or the Butlers or FitzGeralds? but also families distinguished through more recent achievement: the Yeatses, Wildes, Gwynns, Dillons and de Valeras. There are great clerical families like Cullen, which produced the first Irish Cardinal, who 'might easily have been Pope', and great military families: one can find twelve of the Field-Marshals who are as proverbial an Irish export as priests and nuns, and fifteen V.C.'s. Apart from dynasties, all manner of individual celebrities appear in the book, some of them highly unlikely: from William Pitt to Hermann Goering, from Mary Quant to Lord Ramsey of Canterbury. By skimming quickly through the pages, I was able to pick out a hundred Old Amplefordians; an exhaustive search would reveal more. Among them, Abbot Herbert—descended from Feaghi MacHugh O'Byrne who defeated the English Lord Lieutenant at the Battle of Glendalough in 1580, but was afterwards captured and beheaded with his own sword—should have pride of place. However, such is the glamour of the telly that the only individual Amplefordian mentioned by Hugh Montgomery-Massingberd in his fascinating introduction—apart from some embarassingly kind references to myself—is Nigel Ryan, Editor of Independent Television News. Incidentally, Hugh himself has a connection with Ampleforth being the nephew of Monsignor Hugh Montgomery, who in the course of giving up diplomacy for the priesthood, had a go at entering the Monastery and taught in the School. If one looks up the Montgomery family pedigree in the book, one learns that Monsignor Hugh was known as the 'Battling Diplomat' through helping Allied prisoners of war to escape by way of the Vatican. Among those who collaborated with the younger Hugh, I was not the only Old Amplefordian: the list of acknowledgements at the beginning of the book includes the name of Hugh Gallwey, John George and Kieran Fogarty.

Unlike those in the *Peerage*, the families in *Burke's Irish Family Records* are chosen arbitrarily. We would like to feel we had picked out the five hundred most interesting and most representative Irish families; but our choice was to a certain extent determined by factors beyond our control. Some families did not wish to be included. Others had to be left out because the information available on them was not enough to make up an adequate pedigree. In fact, it is remarkable how thin on the ground pedigrees become once one departs from what was formerly known as the Landed Gentry, which had a good incentive for keeping pedigrees since they showed who was likely to inherit the ancestral acres. We had, therefore, to fall back on old Landed Gentry families to provide us with the majority of our pedigrees. One can criticise the book for too great a preponderance of families of this sort; but if we had included fewer of them, it would have been that much thinner. As it was, we left out quite a number of the families which appeared in the old *Burke's Landed Gentry of Ireland*, causing Hugh to receive irate letters and telephone calls, and even the occasional visitor brandishing a metaphorical horsewhip.

MARK BENCE-JONES

Glenville Park,
Glenville, Co. Cork.

A BEE UPON A ROSE

Cleanly crisp the dawning breezes blew
Scatt'ring round the darkly red-rose flower
Its fragrant, sweet intoxicating power,
Into its softly petalled bosom drew
A bee, as on his nectar-quest he flew.
Emerging from this velvet curtained bower—
(Cascaded down a tinkling silver shower,
Shattered, a crystal sphere of sparkling dew)
He deftly cleaned his pollen powdered face,
And preened his black veined wings with solemn grace.
Upon the petal's crimson brim dozed he,
In golden gaiters decked, this honey bee.
The silent aura here of mystery clings;
In nature God's imprisoned precious things.

Mother M. Xavier, O.S.B.

Tyburn Convent,
8 Hyde Park Place, W2.

COMMUNITY NOTES

ELECTION OF FR ABBOT, DOM AMBROSE GRIFFITHS

The election took place on Wednesday 7th April. On the Monday, the brethren, some 113 chapter fathers with active and passive voice (not counting juniors not in solemn vows), foregathered and convivialised over white wine that evening. The Abbot President, Abbot Victor Farwell of Worth, joined us to conduct the election. In his introductory admonition he spoke touchingly of the loss of Abbot Basil and the weeks following the announcement of his translation as bewildering, disturbing and unsettling. He then directed us to the task in hand, under the guidance of the Holy Spirit, calling us to elect a man truly spiritual, who in his prayerfulness can keep the Community united; a man approachable and able to consult; a man experienced in dealing with people and situations in these exciting and difficult times; a man with stamina—as he knew from nineteen years of his own experience; a man of vision and decision to carry it through. Those were the President's sentiments: to be more exact would be inadvertently to break the necessary secrecy of the occasion.

Tuesday was given to a very thorough and edifying *Tractatus* or examination of the credentials of those proposed by the conventus, each monk in turn leaving the Chapter (held as customarily in the Upper Library) while his case was discussed with candour and charity. Wednesday was given to voting. At Matins that morning, the main lesson—random as it was—proved most apposite. From the Book of Numbers we read of two priests who confronted Moses and Aaron: 'Every member of the community is holy and the Lord is among them all.' To this Moses replied: 'Tomorrow morning the Lord shall declare who is his, who is holy and may present offerings to him. The man whom the Lord chooses shall present them. He whom the Lord chooses is the man who is holy.' So it was that, after a process of voting, there emerged the name of our Abbot for the next eight years at least. Our initial vote *de meliori eligendo* had borne due fruit.

The new Abbot-Elect accepted office kneeling, then being invested with cross and ring. After taking an oath *de non perpetuando* (i.e. not beyond his eight years), he made a profession of faith. The Community processed into church singing the *Te Deum*, the new Abbot being escorted to the throne by the President and Prior. Thereafter the whole conventus, professed and novices, went in due order to kiss his ring in a genuflection of obedience. Thereafter we returned to our convivialities.

A photograph and extended appreciation will appear in the next issue of the JOURNAL. Suffice it here to give a rather bare account of the new Abbot's life so far—'the better is yet to come'. Born of Henry and Hilda Griffiths (he a solicitor and now deceased) in December 1928, Fr Ambrose was educated at Ampleforth, Balliol and Rome. He was a distinguished student, obtaining a First Class in Chemistry at Oxford and high commendation at St Anselmo's. He was solemnly professed as a monk in September 1951 and ordained priest in July 1957. Teaching Chemistry, he became Senior Science Master. On the altar he became first MC; and in the monastery he became professor of Dogma (1963—72) and Junior Master (1968—72). Then he went to be Procurator (1972—76), having been appointed in 1971 on the death of Abbot William Price Inspector of Accounts to the EBC, a post to which he was confirmed by election at the 1973 General Chapter. He has a brother, Anthony, who is parish priest of High Wycombe, Bucks. (diocese of Northampton); and a sister, Clare Todd, married to a business man/researcher in microscopic instruments in Oxford, and they have six children.

Fr Ambrose's last main engagement as Procurator before becoming Abbot was to go to the annual dinner of the Public Schools Bursars' Association, on whose committee he has been since 1975. The dinner was held on Friday 2nd April in St John's College, Cambridge, with the Bursar of Charterhouse, Mr J.C. Daukes, in the chair. The other speakers were the guest of honour, Dr Walter Hamilton, Master of Magdalen College (there being six guests), and the Procurator of Ampleforth, who was told that being used to pulpits he had better welcome the guests. Of the guests one was from the DES, and Fr Ambrose took pains to point out in his regard that, despite the extravagances of politicians, the constant joint endeavour of both Whitehall and professional school masters was the same, to promote the best possible education for the country. He was greeted with most salutary applause when he said that 'no education is complete which fails to take account of Religious Studies'. And so he returns to the *schola servitii Dominici*.

It might be fitting to record here that Fr Abbot's mother, who at eighty-five still rides a bicycle around Oxford, was the daughter of an Anglican vicar at Hutton's Ambo not far away from the Abbey. She remembers her father snortingly referring to the monks of those days as 'those blooming RCs of the Italian mission'. It is one of the ironies of life that the worthy old vicar's own grandson was destined to be elected Abbot of that Italian mission!

A.J.S.

An Appreciation and an account of the Abbatial Blessing will appear in the next issue.

PERSONALIA

FR BENEDICT WEBB has been appointed Procurator, and his place is to be filled as Housemaster of St Hugh's (where twenty years ago he became the founder Housemaster) by Fr Aelred Burrows.

FR MARTIN HAIGH gave a week's mission to Fr Thomas McMahon's parish at Stock, Essex over Eastertide. Earlier he had given the Sisters of Mercy at Colwyn Bay their retreat, and had spent two days at Ascot Convent speaking to the girls, and giving a Day of Recollection for the parents.

FR HENRY WANSBROUGH remains a working member of the Catholic-Methodist National Commission, and writes weekly notes for the *Catholic Herald*. He has completed a series of three articles in *The Clergy Review* on the consciousness of Christ, how Jesus thought of himself. Over the past eighteen months he has written four booklets in the 'Scripture for Meditation' series published by the Pauline Press, 'The Incarnation', 'The Passion', 'The Resurrection' and 'The Holy Spirit'. He also contributes regularly to the Irish quarterly *Scripture in Church*.

FR GEOFFREY LYNCH gave a day of recollection to Bishop Moverley and the South Yorkshire clergy and a retreat to the Sisters of Mercy, Leeds.

FR THOMAS CULLINAN gave their annual retreat to the Cistercian Community of Mount Saint Bernard, Leicester; and a meditation to the Conference of Northern Church Leaders (reported below).

FR DAVID MORLAND and FR JUSTIN ARBERY-PRICE gave their annual retreat to the Seminary of Ushaw College, Durham.

FR ALBERIC STACPOOLE gave the Anglican Thirsk Deanery Lent service addresses (on five successive Wednesday evenings, each in a different church).

FR AELRED BURROWS gave their annual retreat to the Hartlepool Convent of the F.C.J. Sisters (engaged in educational and remedial work).

FR JONATHAN COTTON gave their annual retreat to the Ursuline Community at Brentwood, Essex (engaged in running a school for some 800 girls).

FR COLUMBA CARY ELWES continues to give retreats all over Nigeria, often many miles from Eke. Of his four brethren, one is recovering from a serious heart attack, and another is not at all well either.

THE EASTER RETREAT

Billed in the last JOURNAL as the 'OA Easter Retreat', it became more apparent this year than ever that the term 'OA' has become an anachronism; and indeed one of Ampleforth's most devoted sons said as much, not with regret, at the AGM of the Ampleforth Society on Holy Saturday night. For we have now firmly and finally moved out of the shallow waters of sex discrimination into a wider world where OAs bring up their wives and daughters, monks invite up their mothers and sisters, and religious sisters invite themselves for the good of their (or our?) souls. So it was that again we reached a guest figure of some 150 old and young, male and female, during the course of the Triduum of Maundy Thursday onwards. Easter fell on good daffodil days (a riot of yellows and whites) and on a good moon—perhaps for the last time, for the Vatican is negotiating with the rest of Christendom to settle its date by the Gregorian calendar and possibly permanently as the Sunday following the second Saturday of April (which would mean 10th April next year)—and the Western and Oriental Churches were able to close the gap between their respective celebrations from six weeks last year to one this year: as we went racing on Easter Monday (or whatever) the Orthodox Church went into the solemnities of Holy Week, and that not a mile away at St Symeon's House, Oswaldkirk.

The Grange, which was last year called upon to house 17 of our parents and relations, was this year called on to house some 25, including 14 monks' mothers. They hung together at discourses and kept places for one another at the liturgy, regarding their pre-prandial glasses of sherry as revivals of 'dorm feasts' of long ago. They compared clothes and prices and states of life, encouraging one another by their reactions to new and old liturgical practice or theological attitude. But then, the same was so in Nevill House, where each of the two Houses took some 25 retreatants, who examined their experiences in parishes and foreign places against what they knew of Ampleforth past and present. The same may have been so of the Bolton Houses, whose 13 each side were all feminine and mostly mixed (pre-married, married or unmarried; with their husbands or away from them for Easter; learned or domesticated). Some men also stayed under the Guest Master's wing in the Upper Building, others under the Abbot's in the Monastery; and St Cuthbert's House was turned into a convent for the weekend.

Again Fr Abbot's welcoming letter that went out with programmes and timetables into all the rooms encouraged some prudent 'shopping around', lest the zealots tried to burn themselves out going to all that was offered. There has to be time for peace and prayer, for being alone with God, and together with one's family and friends. But the programme proved formidable. Apart from the Office in choir (to which all were invited, as they felt able) and the solemn liturgy each day, there were the four discourses given by Fr Felix Stephens on such matters as Joy and Suffering, which proved evidently most satisfying to all who came to hear such issues further adumbrated—*nova et vetera* provided with particular warmth and a personal style, old experience through new eyes. Then there were the six 'Teach-In' lecture-discussions, about which a word will be said at the end. Then, for those who still had spirit for it, there were evening prayer groups of three kinds provided, vocal ones led by Fr Stephen Wright, musical ones selected by Br. Cyprian Smith and silent ones undertaken in the presence of Fr Gregory (is that how to word it?). Add to this, the luncheons were conducted in silence, with reading (a monastic custom successfully transposed to give a retreat atmosphere in past years, and kept on as required now by the retreatants): this year, a monk selected and read on Good Friday the passage from Teilhard de Chardin's *Le Milieu Divin* on passivity, diminishment and death; and on Holy Saturday from Romano Guardini's *The Lord* on resurrection and transfiguration.

After the long remembrances of the washing of the feet, procession to the altar of repose and stripping of the main altar on Maundy Thursday; the singing of the Passion according to John (done by three cantors to tunes worked out by the Choirmaster, Fr Adrian Convery a day or two earlier) and veneration of the Cross on Good Friday; then the desertion of Calvary for the service of light—now moved to its more rightful place after the Liturgy of the Word—and the singing of the Exultet by candle light lit from the new Easter fire, the renewal of our baptismal vows and then the Eucharist we had not celebrated since the day that recalled its institution, we rejoiced at the completion of our reliving the Lord's Passion and gave vent to Resurrection spirits. A coffee party followed the Mass at 1 a.m. in the Big Passage, and the same was so again after the morning Mass, the church being packed out on both occasions. The Easter lunch party included all those who had been at the Grange (the mothers composing the Abbot's table—'that's the one for all the vegetarians', a little girl suggested, to assuage her envy), and others called in from the hills. Those who did not need to hurry away repared to the Theatre for the traditional ferculum of port and biscuits and farewell ruminations. Promises were made to repeat it all next year, and general pleasure was registered at the way the MC, Fr Timothy Wright, had arranged the whole few days' Liturgy with such care, balancing Latin against English and action against words so well: it was noted that our new Abbot had himself been MC for a number of years, and had a professional eye to the conduct of ceremonies.

As in other years, we arranged a series of 'Teach-In's' on topics of religious interest, so that everyone up for Holy Week could air and share their views: planned to last anout an hour, they were introduced in each case by a monk who opened up a problem and chaired the discussion. Grouped in pairs, they were given in such a way that one could go to any three of them. They were as follows:

ON MATTERS OF PRAYER

Fr Stephen Wright—On prayer and the Holy Spirit at work. He began with Archbishop Basil's two themes of prayer and the formation of caring communities; and going on to show how by sharing the Spirit's gift of prayer, praying communities grow up which begin to exercise such characteristic gifts as healing

and caring. By these means the power and love of Christ is at work—and seen to be so—in the world. The discussion following elicited a deeper understanding of prayer.

Fr Aelred Burrows—Reconciliation: the new penance rite adumbrated. He outlined the three penance rites, stressing especially the values underlying them: the importance of repentance and renewal of heart, the role of the community in forgiveness and reconciliation, and the importance of a more mature understanding of the nature of sin. Discussion ranged round the practical application of the new rite.

ON PUBLIC AFFAIRS

Fr Alberic Stacpoole—Ten Years on from Vatican II. Such was the title, but the initial talk focused upon the kind of Church the new Archbishops have inherited. Two features were especially examined: the extent to which the Church in England is 'dying' (to use language much coined of late); and the extent to which the young who are being lost may be recovered, and how. At the discussions, one group concentrated upon *Humanae Vitae* and problems of sexual morality, and a later group upon the mentality of the young, and how they may yet be won over.

Fr Leo Chamberlain—Roman Ostpolitik: why play with pagans at all? He began by discussing the Catholic Church's relations with the governments of Eastern Europe, and the forces which made the attempt at negotiation with Communism necessary. He suggested that the policy was undertaken in full knowledge of the anti-religious stance of the Communist governments, and not in any spirit of facile optimism, but that it was an undertaking made necessary by developments in world diplomacy. The gains have been slight, and remain uncertain, and their preservation depends mostly upon the strength of the persecuted Church in Eastern Europe, rather than upon any pressure which the Vatican can bring to bear. Here there is a close parallel with the experience of the Orthodox Church, which may give us some sympathy with its history of compromise. Valuable contributions in both sessions were made by participants with direct experience of the Churches in Eastern Europe.

ON CONSCIENTIOUSNESS

Fr Mark Butlin—Ecumenism as a Christian responsibility. He took for his text the Conciliar document *Lumen Gentium* on the Church as one and unified before Christ; as the mystical body of a Head crowned with thorns who died for all men; as designated by the first sacrament, namely baptism. He pointed out that baptismal rites had been standardized in the Christian Churches in this country so that they might properly be seen as interchangeable, for baptism into Christendom precedes specification into particular Churches. He spoke of the need to go to others' services to appreciate them for what they are, not criticise them for what they are not. He showed that it is God himself who is at the heart of ecumenical activity, guiding our wills and our actions as he wishes.

Fr Thomas Cullinan—Conscience: trying to be free and clear when in a confused situation. He dealt with the freedom of the sons of God, showing how spiritual freedom needs, but can never be supplied by, a code of behaviour (just as the art of driving is not guaranteed by the Highway Code). He then dealt with the need for integrity in times of transition and confusion. For the latter, St Thomas More provided a model: certain issues can be both unclear and yet ultimately demanding upon the individual, calling a person at once to great integrity and also a refusal to judge others.

A remarkable film of some half an hour's duration was also shown twice. Entitled 'Home' and in colour, it was based upon a letter written in 1855 by Chief Seattle to 'The Great Chief' in Washington, constituting a prophetic warning concerning the relationship of the white peoples to nature—mother earth—and to God. The Chief's tribe was being driven to sell up its lands by the whites, who threatened anyway 'to come with guns and take our land'. So the Chief, whose 'words are like the stars—they do not set', promises to negotiate. But he asks at once, 'How can you buy or sell the sky—the warmth of the land? We do not own the freshness of the air or the sparkle of the water. How can you buy them from us? Every part of this earth is sacred to my people: every shining pine needle, every sandy shore, every mist in the dark woods, every clearing and humming insect is holy in the memory and experience of my people. We know that the white man does not understand our ways. One portion of the land is the same to him as the next, for he is a stranger who comes in the night and takes from the land whatever he needs. The earth is not his brother but his enemy, and when he has conquered it he moves on. He leaves his fathers' graves behind and he does not care. He kidnaps the earth from his children . . . His appetite will devour the earth and leave behind only a desert.'

'There is no quiet place in the white man's cities, no place to hear the leaves of spring or the rustle of insects' wings. But because perhaps I am a savage and do not understand, the clatter only seems to insult the ears. And what is there to life if a man cannot hear the lovely cry of the whippoorwill, or the argument of the frogs around the pool at night? The Indian prefers the soft sound of the wind darting over the face of the pond, and the smell of that wind cleansed by a midday rain or scented with pinion pine. The air is precious to the Redman. For all things share the same breath—beasts, trees, man . . .'

'If I decide to accept, I will make one condition. The white man must treat the beasts of this land as his brothers. I am a savage and do not understand any other way. I have seen a thousand rotting buffaloes on the prairies, left by the white man who shot them from a passing train. I am a savage and do not understand how the smoking iron horse can be more important than the buffalo that will kill only to live. What is man without the beasts? If all the beasts were gone, men would die from great loneliness of spirit, for whatever happens to the beast also happens to man. All things are connected. Whatever befalls the earth befalls the sons of the earth . . .'

'One thing we know, that the white man may one day discover. Our God is the same God . . . His compassion is equal for the Redman and the white. This earth is precious to him, and to harm the earth is to heap contempt on its creator . . . We might understand if we knew what it was that the white man dreams, what hopes he describes to his children on long winter nights, what visions he burns into their minds, so that they will wish for tomorrow. But we are savages: the white man's dreams are hidden from us . . .'

'If we sell you our land, love it as we've loved it. Care for it as we've cared for it. Hold in your mind the memory of the land, as it is when you take it. And with all your strength, with all your might and with all your heart, preserve it for your children, and love it as God loves us all. One thing we know—our God is the same God. This earth is precious to him. Even the white man cannot be exempt from the common destiny.'

THE APPEAL

The reference by 'Peterborough' in *The Daily Telegraph* of 29th March to the Ampleforth Appeal was accurate in most of the facts it reproduced from the last

issue of the JOURNAL but the information was out of date. We are happy to give the figures at the date of going to press, viz:

The gross total has reached £857,000 by deed of covenant, cash and gifts in kind and other promises on which we can rely will provide a further £10,000.

A final letter has been sent out to all those who have not yet contributed to the Appeal and we have high hopes that this final effort will produce the £33,000 we need in order to reach our original target. The Appeal Account will remain open in hope of further contributions.

Would it not be a fitting tribute to the Archbishop of Westminster that the Appeal launched by him as Abbot of Ampleforth should achieve its objective? We should not want in any way to divert attention or contributions away from the Appeal he has recently launched for £1,000,000 for Westminster Cathedral —rather we would hope to give a lead to that commendable exercise by pointing the way to Cardinal Hume's success!

We can never express our gratitude too often or too effusively. We do so once more to all those who have made our present achievement possible and also, in advance, to all those who help us close the gap between our present total and our declared aim of £900,000.

CATALOGUS MONASTERIORUM OSB Editio XIV, 1975

The newest quin-quennial Catalogus has appeared, again edited very ably by Dom John Müller, Subprior of Collegio Sant Anselmo in Rome. It gives details of the monasteries of the Confederation of Congregations (21 of them), including monasteries responsible direct to Rome, and monasteries of women, *sive sanctimonialium sive sororum et oblatarum*. Since 1970 the Silvestrians, some 130 priests and 60 other monks, have been added to the Confederation.

The Confederation reached its highest figure in 1960, just before the Council, with 12,130 monks in 233 monasteries. At the end of the Council there were 11,963 monks and thereafter there was a 10 per cent drop to 10,936 in 1970, and a further 8 per cent drop to 10,324 (10,129 if the Silvestrians are not included as a bonus) in 1975. In 1970 there were 344 houses, whereas now there are 372, composed of 179 abbeys, 59 priories, and 134 dependent houses throughout the world.

Of the 21 Congregations, the second is especially of interest to us, the English. In 1965 there were 600 religious in all; and this has dropped from that highest figure ever reached to 536 in 1970, and further to 514 in 1975. In the decade since the Council, the number of priests has dropped from 450 to 414, other monks from 124 to 74, and novices remain the same at 19. Ampleforth's figures are given as 110 priests, 13 other monks and 5 novices, 128 in all; but the present total is in fact 123 after Abbot Basil Hume's name has been deducted.

Where are these 123 monks at present? 70 are at Ampleforth; and 53 elsewhere, which includes 44 on our parishes. Of those at Ampleforth, 46 are involved with Gilling and the College, 6 with administration and other work, 15 are juniors and novices, and 3 are retired.

HEADMASTERS' CONFERENCE—AND A PORTRAIT

At Fr Patrick's last Committee meeting as Chairman on 25th/26th November, it was agreed that, because the demands on a Chairman's time and energy were so numerous, inevitably resulting in long periods away from his school; and

because there had arisen a real need for longer periods of contact with the many and complex problems facing the Chairman of the HMC, a Chairman-Designate should henceforth be nominated a year in advance, who would then be formally elected the following October to take up office the following January. In that way a Chairman would have a year and three month's notice of his impending task, and could take steps to prepare his school for his inevitable absences.

At the end of the meeting the Headmaster of Eton thanked Fr Patrick for his thoughtful Chairmanship and congratulated him on a very successful year. He has now become Vice-Chairman for 1976, and is a member of the following Conference sub-committees for the year: Academic Policy Sub-Committee, Political Sub-Committee. He is also a HMC representative on the Independent Schools Joint Council and the Joint Standing Committee of Vice-Chancellors, Headmasters and Headmistresses.

It had long been the intention of Abbot Basil to commission a portrait of Fr Patrick as Headmaster, but in the year of his chairmanship of the Headmasters' Conference, Fr Patrick's own family stepped in and by their generous gift we now have a portrait of him. It was painted by Mrs Juliet Pannett and it now hangs temporarily in the School guest room. The Abbot and Community express their deep gratitude for this gift commemorating this honour paid to Fr Patrick by his fellow headmasters.

WELCOME HOME PRINCESS ANASTASIA: PENANCE FOR THE YOUNG

Fr Damian Webb of St Benedict's Priory, Garforth writes:

'O my God, because thou *hart* so good I am very sorry that I've sinned against you, and with the 'elp of your 'oly grace I will not sin again.' One will miss this well tried formula (like the "'ard piece of hoak" one could enjoy in former days when visiting the Gilling workshops) but the new rite of the Sacrament of Penance was badly needed to complete a reformation of the Liturgy. There is no limit to the ways in which the new rite could be introduced. This is a brief account of what was done in Lent for the Juniors of St Benedict's, Garforth. Once a year (twice at the very most) all the Juniors have a service of penance, class by class, with an opportunity for individual confession in school. There is nothing very special about these services. What is important is to integrate them into a scheme of instruction carefully worked out to make the priest's visit to school profitable to the children. This what I do:

1) *School Masses:* We have four Junior clases (and three infant). Each Junior class has Mass once a fortnight, in Summer in church with a good deal of action, and in Winter in their class room with a rather more charismatic bias. We favour the 'Family Mass Themes' published by Portsmouth Diocese. At the beginning of Lent we used the theme of 'Forgiving' with plenty of discussion on past successes and failures. The parable of the ungrateful steward is a good one for a class to mime.

2) *Stories:* Each class has Mass one week and a half-hour story the next. With a small school this makes four visits per week. My stories have been running several years and more or less tell themselves, as they concern a well established family called the Cartwrights (who conveniently have birthdays but never get any older) who are looked after by two 'surplus' red Indian guardian angels called Riki and Mini. Riki and Mini turn up in many odd places and currently are a feature of our Easter Garden Resurrection scene in church. Two central ideas were chosen for emphasis in the Sacrament, 'Welcome Home' and a

'Token of forgiveness' in the form of a sign or present. This particular story involved a long visit by a slightly eccentric girl cousin called Anastasia (aged 12) whose hobby is to collect toadstools. Everything went wrong, Anastasia runs away, is welcomed home and given a present of a very good bird book by Joan (aged 11) Cartwright. A previous serial story established all baptised children as princes or princesses in God's adopted royal family—and on all visits to school they are greeted as such.

3) *Stations of the Cross:* The children have designed and made their own stations in coloured felts. They start with the Agony in the garden and finish with the Resurrection. Seven stations are followed informally with questions, on Fridays in Lent after school so that the fourteen are done each fortnight. Attendance is optional and has been poor this year.

4) *The Penitential Service:* This is designed to take about twenty minutes so that the class can all go to confession and be away in just over the hour. The mood of the service is one of joy, and the key ideas were 'Welcome Home' and the 'Token of forgiveness'. I start with a greeting and a welcome. Then we sing something cheerful with guitar. There follows an introduction and discussion when the children are invited to describe anything good they have done in the last fortnight or so. This suggests lost opportunities to each other, and in particular failure to share part of the day with Jesus. (The children's Guild, open to the top two classes, allows of numerous opportunities of sacrifice and service.) Failures to forgive are highlighted. Then a child reads the parable of the Prodigal Son. The welcome home is obvious, but the tokens a little less so (New clothes, new shoes, a ring and a feast). There is time for suggestions about saying 'no' to God. Then we sing the following Act of Contrition (three times through)

O God you've called me by my name
You know me through and through
You love me and you care for me
No matter what I do.

The class service finishes with a short act of thanksgiving.

The individual confessions are quite short, and heard in the school Quiet room without a screen. Each child is welcomed something like this: 'Prince/Princess . . . God our Father welcomes you home with open arms. Is there anything you would like to tell him you are sorry for since your last confession?' For a penance I ask them to say a prayer for some specific intention of children in need. Then they have a choice on cards of three Acts of Contrition. 1) the above one which they have sung, (and sing at Mass)

2) Father I have sinned against you,
I am not worthy to be called your son/daughter
Be merciful to me a sinner.

3) Jesus, I know you love me very much
I am sorry for my sins
I will try to do better.

To introduce the new form of absolution I tell them that they are now going to receive God the Father's token or sign of his forgiveness and put both hands on their heads during the Absolution.

Are we on the right lines? There were two pointers. First the quality of actual confession was much improved and seemed to be based on a personal relationship with God. Secondly, there was the usual trouble with children of slack parents: several children had not made their second confession nearly a year after their first, and were now frightened to go. Two of these went back to class and said 'Please Miss, it was lovely'. It was certainly more than putting the whole flock through the sheep dip.

CONFERENCE OF NORTHERN CHURCH LEADERS

Thirteen, ten, six, five, four, three, one—Anglican, Methodist, Catholic, Salvation Army, United Reformed Church, Baptist and Quaker, Church leaders assembled at Scargill House on March 4 and 5 for the Eighth Conference of Northern Church Leaders.

The first conference met in 1969 at Bishopthorpe, when ecumenical meetings were still full of eyeing suspicions and indeed pain. It was however, a start, being the first such meeting anywhere and anywhen in the history of the Church. It was called by the Anglican Archbishop of York (Dr Donald Coggan) and the Catholic Archbishop of Liverpool (Mgr George Andrew Beck).

In the intervening years this annual conference has initiated the 'Call to the North', a predessor of the current 'Call to the Nation' from Canterbury, and has become itself a unique meeting point for Church Leaders now no longer suspicious but engaged in a common search for what the Spirit is saying to the Churches in our society.

In addition to the 42 bishops and other leaders there were 30 organisers, guests, press officers and, well represented, members of the Trade Union movement.

Dr Stuart Blanch, Archbishop of York, opened with a survey of five different interpretations of God's Kingdom in Jewish history and showed how different Christian Churches had represented each of these at different times. The five range from *the imperialist*, as in King David's time and supported by Zealots at the time of Jesus, to a *Jonah-like* interpretation which stresses the Church's responsibility to preach a saving word to and within the world at large. During the conference this last kept reasserting itself as the call to Christians in our present society.

Joseph Kirwan, from Plater College, Oxford, gave a competent dash through twenty centuries of the different understandings of man's stewardship of material things, emphasising that Christian faith never sees matter or property as evil, but, especially in the early Fathers, Thomas Aquinas, and the social encyclicals, does see the accumulation of wealth as intrinsically carrying social responsibility and never being a simple and absolute right to own.

Mr Len Murray, General Secretary of the TUC, fitted in twelve hours out of his busy schedule to convey something of what his work entailed and what the main directions of Trade Union concern are at present. In keeping with the earliest trade unionists he is an ardent Methodist, and urged the Churches to understand the labour movement and give it the same support as they had once. He is a man of great understanding, good humour and diplomacy, obviously used to having to win over many of his own brother unionists, while utterly committed to the need for people in any walk of life to be involved in the making of policies and decisions which affect their lives.

Father Thomas Cullinan was at Scargill, invited to give two Bible Reflections. This fact was in itself significant of our times, for Catholics have not always been seen by post Reformation Churches as having much to offer on the Bible. He centred his first reflection on the Holiness of God and God's invitation to men to a life of integrity, single-minded, single-hearted in being holy as our Father is holy. And for the second he urged the importance of seeing the Kingdom of God not only in the individual and immediate community but also in the

political structures of society. This is important if the Churches are to speak hope to people increasingly conscious of the political and societal conditioning of their lives. A not-so-young Methodist leader commented after these bible reflections: 'Ah! if only John Wesley could have been here for that!'

The conference ended with a series of reports on the Holy Year, on concrete proposals for a moving towards the organic unity of Churches, and on the reactions which have been elicited so far by Canterbury's 'Call to the Nation'. These reactions have shown a far deeper hunger for God and for a life of prayer than had been expected by the critics of Dr Coggan's initiative.

If strategy is an appreciation of how to do the right thing, at the right time in the right way and for the right reasons, it remains an open question whether a strategy for organic Christian unity, or a strategy to build the sort of society people really want, can be evolved. But the mere fact of so many Church Leaders meeting seriously together is not to be undervalued.

WARRINGTON TO MALAYSIA

In July 1974, I was involved in an ecumenical conference held by the Fountain Trust at the University of Sussex. The team of speakers consisted of Rev Tom Smail, a Scottish Presbyterian, Rev Douglas McBain and myself. The subject of the conference was the Charismatic Renewal in the different Churches. Among those attending the conference were some visitors from Malaysia. At the end of the conference tentative inquiries were made regarding whether the speakers would consider a mission to Malaysia.

After a considerable number of letters to and from Malaysia, it was finally decided that the mission would begin early in February 1976. Unfortunately, Tom Smail had to stand down since he had taken on the directorship of the Fountain Trust, so on a cold frosty February day Douglas McBain and I flew off to the humid tropical climate of Malaysia.

We stayed the first two weeks in Kuala Lumpur. We began with three evening sessions for those already acquainted with the renewal; but in fact about half, who attended these crowded sessions, were people who were inquiring. We then had a weekend conference for the RCs and this seemed to draw people from all over Malaysia, as far as Singapore in the south and Penang in the north. There were well over 200 people and we were happy to have the Archbishop of Kuala Lumpur present. Immediately after this conference there was a general conference lasting five days, sessions in the mornings, workshops in the afternoons, and a time of prayer in the evenings. About 40-50 attended the day teachings, but in the evenings we varied from 300 to 450. One of the main results of this visit to Kuala Lumpur was the breaking down of prejudices between the different traditions.

The next week Douglas remained in Kuala Lumpur and I flew up to Taiping, in the north, where I had a mini conference with some of the Catholic leaders, and then a weekend conference for the Catholics of that area. I was surprised that as many as 200 people attended. From here I returned to Kuala Lumpur for another evening session and then flew away next day to north Borneo, East Malaysia.

I visited first of all Miri. A priest whom I had met at the Shepherd's renewal in Rome 1975 invited me to visit him and his mission. Again there were three evening meetings with talks, and during the day I addressed a school, and had a morning with the Bishop of Sarawak and a number of his priests. The session with the Bishop was most fruitful, for many misunderstandings were

cleared up. From Miri I went by bus (to be seen to be believed) and car to Brunei City. I spent only one night here and half a day, a sister wanted me to meet a small group there who were beginning to meet for prayer once a week.

From here I flew to Kota Kinabalu in Sabah, where I joined Douglas McBain who had already been there a week. During the next eight days we were busy with a weekend conference, a series of evening services in the Catholic cathedral, a session with the Anglicans, a talk to 500 school children at a local RC school, a talk to Anglican school children and a morning with the Bishop of Sabah and his priests, plus several prayer meetings.

From here we separated, Douglas flew on to the Philippines and after that to Indonesia, while I returned to Kuala Lumpur by way of Singapore. I had three full days in Singapore, two talks to the general public, one prayer meeting and then a talk to the Archbishop and a large gathering of priests and sisters.

The mission was full and exacting, but I cannot pretend that it was not most interesting and enjoyable. Human nature is the same the world over and the human problems are very similar, but it was good to see the thirst for prayer and deeper understanding of the gospel message is also being experienced in the Far East. The fact I was preaching much of the time with a Baptist minister helped greatly to break down fears, and we saw a very real reconciliation beginning to take place between the different Churches.

Ian Petit, O. S. B.

St Alban's Priory, Warrington.

MONARCHY TO MONASTERY

In 1912 THE AMPLEFORTH JOURNAL noted the death of an aged lay brother—John Hall.

Father Paul Nevill used to tell the story of how he saw Brother John's body being put into the coffin and an old monk said to him 'Look at those feet. They are not the feet of an ordinary working man'.

It was reputed that Brother John was the son of a Royal Duke and a Catholic girl from Bransby. The JOURNAL records how he visited his mother at Buckingham Palace where she was a servant.

A few weeks before Father Gregory Swann died I asked him which Royal Duke was Brother John's father. He at once replied:'It was not a Royal Duke. It was a reigning Sovereign—either George IV or William IV'.

Since the JOURNAL gives the date of Brother John's birth as 1828 I feel the problem of his paternity has been solved.

The various references to him in the JOURNAL show what a splendid and very saintly character he must have been. I therefore felt that these facts should be preserved for posterity.

Yours faithfully,

2, Foxglove Cottages, Julian Buxton (O 31)
Ampleforth.

TWELFTH ANNUAL CONFERENCE: RYEDALE CHRISTIAN COUNCIL

Last year after eleven annual conferences organised by a group of the Ryedale Christian Council it was thought that there might be an end, temporary or permanent, to the series. However in view of many protests at the suggestion, it was later decided that another conference should be arranged and that this time the

Ripon ecumenical PND group which had attended many conferences in the past should collaborate and help.

So the twelfth Ampleforth Conference was held as usual, on Saturday 10th April 1976, organised jointly by the Ryedale Christian Council and the Ripon PND Association. The theme chosen was 'Christians in Practice—Meeting Today's Needs?' and the study pamphlet on the Epistle to the Ephesians prepared by the York and Hull area Ecumenical Group was sent in preparation to all who applied to come. Numbers this year were slightly fewer than at recent conferences but about 130 were conveniently divided into a dozen discussion groups and enjoyed an interesting and instructive day. As always the Conference owed much to the hospitality of Ampleforth, but one innovation due to enormous rising costs was a small reduction in the lavish food generally provided and a notice 'Bring sandwiches'. Consequently it was possible to reduce the price of the Conference instead of greatly increasing it, and it seemed that many people preferred the new arrangement.

After coffee the Conference opened with the privilege of the first public appearance of the new Abbot of Ampleforth, Fr Ambrose Griffiths, after his election three days earlier. He welcomed the Conference in a short speech in which he referred to the remarkable ecumenical progress in the last ten or fifteen years which would hardly have been thought possible twenty years ago. He had been present in Westminster Cathedral when his predeccessor had been made Archbishop of Westminster and that had been followed in the evening by 'the most profoundly moving religious service I have ever been to' when the monks of Ampleforth and many others sang Vespers in Westminster Abbey at the invitation of the Dean and Chapter. Abbot Basil Hume had often welcomed previous Conferences and had done much for ecumenism in Ryedale and further afield; and he, Abbot Ambrose, would continue and develop the work in every way possible. It was a happy thought that later in the day a telegram of greetings, good wishes, and prayers was sent from the Conference to the Archbishop of Westminster.

The first of the two speakers was Mrs Pauline Crabbe, secretary to a group of centres in London involved in counselling young people in sexual and emotional matters, a magistrate, a member of the Community Relations Commission and a member of the Home Office Consultative Committee on marriage guidance. She had previously worked in a neighbourhood settlement scheme, with housing associations, and with unmarried mothers. She was peculiarly well fitted by her own experience and knowledge as well as by her lucidity and eloquence to talk about some of 'Today's Needs', especially as she described herself as an 'integrated immigrant' having come from Jamaica fifty years ago.

She began by stressing the profound change in the position of the family during the last fifty years. She described how the community has been taking over responsibility from the family in every department of life and at every age, from ante-natal clinics and nursery play-groups through schools and youth groups and social welfare to old people's homes. Once upon a time mother was at home all day with little children playing happily in the house and garden and perhaps an older generation in the home or nearby. Now with mothers out at work, and with new flats in tower blocks, the family disintegrates, so the state and local government move in. There is a breakdown in personal relationships. One child in nine is likely to be without one parent or both by the age of eleven. One child in eight needs treatment for psychiatric illness. Suicides increase. The children are the ones who suffer most in a crumbling society.

Mrs Crabbe went on to discuss three groups in need, with special reference to the children concerned. First, the 'disadvantaged', the 'under-privileged', the

'financially disabled'—to put it bluntly, the poor. Secondly, 'immigrants', 'ethnic minorities'—to put it bluntly, the blacks. Thirdly, what she called 'invisible children'.

'Families at risk' suffering from the disease of poverty had little or no choice in anything, lived from hand to mouth struggling to make ends meet, and easily fell into apathy. Housing conditions were bad. Men lacked the opportunity or initiative to move and turned to drink and betting. Women lost interest in themselves, their homes, their clothes. Children roamed the streets, playing truant from school; shop-lifting was rife often encouraged by parents. Unmarried women often envied the married for stability and security, and the married often envied the unmarried for their freedom. She quoted an example of a woman with a large family, eventually committed to Holloway Jail for serious shop-lifting, who found prison so much better than 'home'—'Really lovely, peaceful, a room to myself, no children screaming round all day.'

Mrs Crabbe's noun of assembly for her second group was 'an embarrassment of immigrants' who had additional problems over and above the first group. Asians, she pointed out, came to this country with their own long-standing religious and cultural background, with strong family support in a patriarchal society. West Indians, on the other hand, with whom she was chiefly concerned, came from a comparatively recent slave background, with no common long-standing traditions, where marriage was discouraged and men had no legal rights and responsibilities, and society was matriarchal and Victorian. They came to this country already 'a hurt people', having cut themselves off as with the finality of death from their past, and they needed a long period of readjustment—and much sympathy. But they were no longer to be treated or thought of as 'guests'. The old strict standards were undermined in our 'permissive' society, and family life and responsibility disintegrated.

'Invisible children' are prominent in both groups for they merge into the background and we try not to see them. They are frightened and lonely, full of emotional and sexual needs, and unable to communicate often on any level but sex. They are deprived of real childhood and forced to stay at school for lack of any alternative. They are exploited by individuals and by society; their needs and problems are ignored; no wonder they tend to 'opt out'. Sex may be their only interest and excitement. Smoking 'pot' or getting pregnant may be despairing gestures to draw attention to themselves where in tower blocks home life may be difficult, marital discord common, and personal relations and happiness non-existent.

Mrs Crabbe concluded that there was great need for better education and knowledge about the problems she had outlined. Children needed to be treated as individuals, persons in their own right to be respected and listened to. We must get rid of 'the permissive society' and substitute instead a compassionate society and a caring community. Her last words were a reminder of the Dorset church bombed in the last war where the figure of Christ on the cross was found undamaged save for the destruction of the hands. When the church was restored after the war the figure of Christ was replaced unmended—with the inscription 'He has no hands but yours'.

The second speaker was Fr Anthony Storey, the Roman Catholic parish priest of Stokesley, who spend ten years as chaplain to the Catholic students at Hull University, and who had also worked in a dockside parish in Hull and a slum clearance area of Middlesbrough. Mrs Crabbe in her moving description of one great area of human need had said it was comparatively easy to identify and speak about the problems but it was far more difficult to discover answers. Nevertheless Fr Storey had undertaken to talk about 'the Christian Response' which he did with humour and flashes of thought-provoking insight.

He said it was difficult, if not impossible, to find a basis for common ethical judgments in a pluralist society, but this was badly needed. For example, Christian theology was the only ethical basis for monogamy which had never been achieved on any other foundation. It was no good trying to build Utopias here on earth. It was no good expecting too much of this world, for the limitations of our life and happiness here in this world are not optional. Put not your trust in chariots (British Leyland) or horses (North Sea Oil), and don't expect this world to 'deliver the goods' when it has no understanding of the meaning and purpose of life or any 'spiritual dimension'.

Fr Storey stressed the need for the spiritual dimension in life without which there could be no real caring. This should not be the old static view which says 'How can we bring people back to Church practices?' but rather a progressive view which says 'What is the good news and how can we proclaim it?'. We have relied too much on the Old Testament where God is Creator, Master, Lord. In the New Testament God just loves; He is Abba/Daddy. 'Repent and believe' means 'Turn round and shout Yes'. Everyone needs to be converted but not necessarily to the Church.

It is not likely that anyone will have taken away from the second address the sort of coherent comprehensible picture that the first provided. But it is very likely that many will remember pungent sayings to think about for weeks, even though they may not see the connection or always fully agree. For example Fr Storey tossed off in passing such comments as—the 'Jag Belt' is probably more 'deprived' than Mrs Crabbe's three areas, spiritually; Patriotism is saying 'It's great to be a Yorkshireman' but Nationalism is saying 'Keep out the Welsh'; the one thing wrong with humanism is that its ceiling is too low; 'election' is a call to arms not a call to privilege; lapsed Catholics may become wholly immoral if their morals have till then depended on the Church they have forsaken, for morals must be authentic not authoritarian.

After each address the Conference split up into discussion groups, as usual some good some not so good and all unpredictable. But they produced many questions for the Open Forum in the afternoon. Here the two speakers were joined by two others both of whom had experience of living in community. Jo Somerset was studying Politics and Modern History at Manchester University where she was living in a small community of members of the Fellowship of Reconciliation, and she had also spent some time in a similar community in Philadelphia. Paddy Marsh, a solicitor from London, was now warden of Scargill House, the Anglican conference centre in the Yorkshire Dales run by a mixed lay community. The questions and answers ranged over so wide a field, beginning but not ending with the two addresses, that they cannot well be summarised. But, to sample them, here are two: 'If you are paternally deprived, how do you relate to the Father in Heaven?' and 'How do we start to replace the Permissive Society by the Caring Society?'

There was a short time left for discussion of the future for it was felt that it was hardly right for the Ryedale Christian Council, even with the help of the Ripon PND, to go on arranging conferences as a routine without more definite demand and advice from those who attend. But it seemed that the Conferences supplied a need and would be missed if ended, and many members there and then wrote comments and suggestions for the organisers to consider at their leisure. So, after an excellent tea, the twelfth annual Ampleforth Conference concluded with the customary ecumenical service.

As on former occasions, and seemingly with increasing reason each year in that the participants have an ever greater thirst for it, the conference ended with a service of eirenic peace and thanksgiving, designed to gather into an act of worship the thoughts and aspirations of the day. Based mainly on hymns and

readings from Scripture, it included three striking pieces of modern reading, one of which is given below. There was more silence provided for prayer together; and at the end the Community Mass followed in choir, to which all who wished to stay (and there were many) were invited. It was a happy end for those who came primarily to be at Ampleforth for a day of prayer and study, and not to be precisely at an ecumenical conference.

Of the readings, the most striking came from the Russian poet Yevgeny Yevtushenko who is now in the West. This was the selected passage:—

> In 1941, my mother took me to Moscow. There, nearly twenty thousand German prisoners-of-war were to be marched in a single column through the streets. The pavements swarmed with onlookers, mostly Russian women with hands roughened by hard work, every one of whom must have had a father or a husband, a brother or a son killed by the Germans.
> At last the column came. The generals marched at the head, lips disdainful, showing by their bearing their superiority. 'They stink of scent!' someone in the crowd said with hatred. The women were clenching their fists, the soldiers and policemen worked hard to hold them back. Then something happened. They saw German soldiers, thin, unshaven, wearing bloodstained bandages, hobbling on crutches, with their heads down. The street became dead silent. The only sound was the shuffling of boots and the thumping of crutches. Then I saw an elderly woman push herself past a policeman. She went up to the column, took from inside her coat something wrapped in a handkerchief and unfolded it. It was a crust of black bread. She pushed it awkwardly into the pocket of a soldier. And now suddenly from every side women were running towards the soldiers, pushing into their hands bread, cigarettes, whatever they had. The soldiers were no longer enemies: they were people.

Perhaps it would not be out of place to put beside that another such witness to the relationships of captor and captive, where human sentiments are well developed: this comes from Sergei Hackel's book, 'One, of Great Price' (p. 117f).

> Mother Maria Skobtsova was at one with the majority of seasoned prisoners at Ravensbrück in experiencing no *hate* for the SS and their assistants. Their behaviour was too ridiculous for them to become the objects of hate, since hate implies a personal relationship: 'a man is hated for his human qualities, not his "inhuman" ones; the "beast" only inspires fear, abhorrence or disgust', noted P. H. Vrijhof in an essay on psychological behaviour in concentration camps. 'The behaviour of the SS struck us as unreal, we could not understand it', E. A. Cohen wrote of Auschwitz: 'thus *hate* did not occur, and if it did, it was shortlived—what remained was the contempt we felt for the SS'.

A NEW ANGLICAN SERVICE BOOK

The magnitude of the liturgical changes in the Catholic Church following the Second Vatican Council have somewhat overshadowed the liturgical movement in the Anglican Communion. Nevertheless, since at least 1958, experimental liturgies, strongly influenced by the same revival that produced our own *Missa Normativa*, have been an increasingly noticeable feature of the Anglican liturgical scene. These liturgies (eg Series 1, 2, 3 in the Church of England itself) are

attempts to solve much the same problems which beset Catholic worship: viz the problem of clerical domination of the rite, with a neglect of popular participation; a rather rigid formalism implicitly encouraged by inflexible rubrics; the problem constituted by the very excellence and dignity of the language; the lack of Old Testament readings; the need for a joyful, paschal emphasis.

Dean Jasper has been in the vanguard of the Anglican liturgical movement, as Chairman of the Church of England Liturgical Commission since 1964. He has written books on the Calendar and Lectionary, on the Daily Office and on Holy Week services; in 1954 he wrote 'Prayer Book Revision in England, 1800—1900'; he is the editor of 'The Renewal of Worship' (1965), and 'Initiation and the Eucharist' (1972). Here he gives the background to the forthcoming new Anglican Service Book, which it is hoped will bring an element of unity, order and direction to the prevailing wealth of experimentation.

The Dean of York writes as follows:—

In 1906, Professor A. F. Pollard referred to the 1662 Book of Common Prayer in glowing terms. 'To the Prayer Book the Anglican Church owes the hold she retains on the English people. They are not attracted merely by the fact that the Church is established by law; it may be doubted whether her catholicity allures the bulk of the laity; and assuredly her standard of preaching is not the force which keeps men from other Communions. But the Book of Common Prayer is unique, a KTEMA EIS AEI.'† Events since 1662 had gone some way to justify this comment. For nearly 250 years there had been almost constant agitation for a revision of the Prayer Book but to no avail: an official attempt at revision in 1689 had been defeated: and the only results from the Royal Commission on Ritual of 1867 had been a revised lectionary and the Act of Uniformity Amendment Act of 1872, permitting minor modifications in the use of various services, although the texts themselves remained unchanged.

Nevertheless the liturgical situation in the Church of England was not quite as rosy as the readers of Professor Pollard's book might be led to believe. The second half of the nineteenth century had witnessed a steady growth in controversy over ritual; there had been numerous court cases, and priests had even been sent to prison for alleged refusal to comply with the rubrics of the Prayer Book. The result had been the appointment of a Royal Commission on Ecclesiastical Discipline in 1904; two years later—the same year in which Professor Pollard commented on the Prayer Book—it declared in its Report, 'The law of public worship in the Church of England is too narrow for the religious life of the present generation', and recommended that the Church authorities should 'frame, with a view to their enactment by Parliament, such modifications in the existing law relating to the conduct of Divine Service . . . . as may tend to secure the greater elasticity which a reasonable recognition of the comprehensiveness of the Church of England and of its present needs seems to demand'.

So began twenty years of liturgical revision, resulting in the proposed Prayer Book of 1927, which still contained the 1662 Services but also included alternative forms and new material. It failed to secure the assent of Parliament, however, and despite modifications, failed again in 1928. This precipitated a crisis in Church—State relations; and in 1930 Archbishop Temple persuaded the Church to appoint a Commission to consider the problem. Despite protracted deliberations no solution was found, and another Commission was appointed after the 1939—45 war in 1948 under the chairmanship of Sir Walter Moberly. This suggested in 1952 that progress could be made by providing procedures whereby the Church could experiment over a period of years with new,

† A. F. Pollard, *Thomas Cranmer and the English Reformation, 1489—1556* (1906), p.222f.

alternative forms of service, provided such services were approved by two-thirds majorities in the Convocations of Canterbury and York and in the House of Laity. By this means it was hoped that a generally acceptable revision of the services in the Prayer Book might gradually be secured, after which they could be presented to Parliament for statutory authorisation. Parliament agreed to such a proposal; and in 1966 the Church of England began to experiment with new Services under the Prayer Book (Alternative and Other Services) Measure for a period not exceeding fourteen years—that is until 1980.

Since 1966, however, another significant development has taken place. In 1974, parliamentary approval was given to the Worship and Doctrine Measure, under the terms of which the Church of England was given the right through its General Synod to produce new forms of Service alternative to those of 1662 and to produce a new Book of Services without having to seek statutory approval. This can be done whenever the Church deems it necessary; and there is no need to be controlled by the terms of the Prayer Book (Alternative and Other Services) Measure, which has now been repealed.

Nevertheless, although the Church is no longer under any legal obligation to complete its liturgical experiments by 1980, the feeling has been gaining ground that fourteen years of fairly intensive change is enough. There is a growing desire for a period of stability, during which the Church can absorb the changes which have taken place. 1980 has therefore still been kept as the year for the end of experiment and the appearance of a new book; and this decision was endorsed overwhelmingly by the General Synod in February 1976. The precise contents of the book are still not clear—indeed, some of them are still at the drawing board stage: but certain basic principles are already clear.

(1) The new Service Book will not supersede the Prayer Book of 1662. The latter will continue to be one of the official sources of Anglican worship and doctrine: and there is no question of its disappearance. As long as congregations exist who wish to use it, it will remain in being, and the Queen's Printer will be required to make copies available. The new Service Book will therefore be clearly an alternative to 1662 possessing equal authority: and congregations will have the right to choose forms of services from either book. Nor will clergy have any power to enforce a particular form of service on an unwilling congregation. Priest and people must work out their own arrangements together: and in the event of disagreement they may have recourse to their bishop.

(2) The publication of the new Service Book will differ from that of 1662. The right to publish the latter is held by the Queen's Printer, and they in turn extend the right to the 'Privileged Presses' of the Universities of Oxford and Cambridge. Theirs has been a monopoly of long standing. But there will be no such monopoly with the new Book. The Church will be free to grant publishing rights to any firms who are interested. This can have interesting consequences. There will be healthy competition; and this in turn should not only help to keep down costs but also encourage interesting experiments in the design of liturgical texts. The Church has only become really aware of 'liturgical typography' within the last decade. Before that the printing of services had tended to follow traditional patterns, with little or no thought being given to the idea of providing worshippers with a useful tool for worship. But recently a great deal of research has been done in this subject; and it is interesting to trace the typographical developments through the stages of experiment in the last ten years through the Series 1, Series 2 and Series 3 services.

(3) Although the precise contents of the new Service Book are not yet clear, it has been agreed that it should not contain a mixture of new and 1662 material.

The General Synod has already agreed that it should be a book of new material, and predominantly in a 'you' form rather than a 'thou' form. This will include a new translation of the Psalter, specifically arranged for liturgical use, and also a new translation of the eucharistic lectionary. The Psalter, which is being prepared by an ecumenical team of experts under the chairmanship of Professor Emerton, Regius Professor of Hebrew at Cambridge, is well advanced and will be published within the next twelve months: sections of this work have already been published and have earned high praise. The Lectionary is a more massive undertaking, but is being done because none of the new translations of the Bible have proved themselves consistently adequate for use in public worship. The Liturgical Commission has already completed the translations of the lessons used in baptism, confirmation, marriage, funerals and ordination: and these too have been well received.

What is unknown, of course, is the life-time of the new book. Certainly no-one envisages a period of three hundred years, like that of 1662. Indeed that is the one thing to avoid; for never again must liturgy be allowed to ossify. But it would seem that if the new Book can serve for fifteen or twenty years, it will have served a useful purpose: and by the turn of the century the Church of England should be in a better position to decide whether the 1662 Book still meets any legitimate needs, and whether one rather than two books will suffice.

Ronald Jasper

A Benedictine Comment and a Question:—

Despite the continued existence of the Protestant Reformation Society, whose voice was heard recently in protest against Benedictine Vespers in Westminster Abbey, there has been over the last twenty-five years or so a considerable breakdown of the old polarization between Anglo-Catholic and Protestant Evangelical in the Church of England. Much cross-fertilization has taken place, —and not just in the Church of England,—between Catholic tradition and sacramental teaching, and the Reformation position of a Church which is *semper reformanda* under the perpetual judgment of the Scriptural Word of God. This mutual enrichment and reconciliation of both sides has been assisted by certain movements and tendencies over the last half-century, which have crossed, or helped to make irrelevant, the old party distinctions. Such great movements as the missionary expansion, the ecumenical movement, the movement for a clearer Christian witness in the social and economic scene, the rise of Biblical theology, and the liturgical movement, have brought about a great change both within the Church of England, and in her relations with other Churches,—a change from the world of Cardinal Vaughan and Archbishop Benson to that of Archbishops Coggan and Hume.

Perhaps the most significant of such changes of thought has been that brought about by the liturgical movement, bringing with it a renewal of Eucharistic life in the Anglican Church; a renewal represented by the names of F. E. Brightman, E. C. Ratcliff, J. H. Srawley and Dom Gregory Dix in the world of scholarship, and by the increasing prominence of the parish Eucharist in the spiritual life of the Church. It was, after all, over the doctrine of the Mass and its signification that the sixteenth century lines of division were ultimately drawn, represented at one extreme by the Book of Common Prayer of 1552 and at the other by the Missal of Pope Pius V.

Both our Churches are now using other books, at least partially. This however is not with the intention of forgetting or denying what is legitimate and valuable in their past heritage, but in order to emphasize features of worship

and spirituality which were under-represented or soft-pedalled in the past. It is encouraging, and a cause of joy, to see that liturgical principles are moving us in the same direction, namely, to a more perfect imitation of Christ's command, 'Do this in memory of me'. Even a superficial study of the new Roman Missal and of Series 2 and 3 of the Church of England will reveal numerous parallels, and evidence of much common doctrine.

In the light of the Joint Anglican—Roman Catholic Statement on the Eucharist (the Windsor Agreement), it would seem that one of the remaining difficult and unsolved questions is: what is to be said of the inherited liturgies of each Church? Rome for her part, acting (some would hold) too radically and ruthlessly, has suppressed the old Missal and promulgated the new. But what of the 1662 Prayer Book? Dean Jasper writes, 'The new Service Book will not supersede the Prayer Book of 1662. The latter will continue to be one of the official sources of Anglican worship and doctrine; and there is no question of its disappearance.' It may of course be wise to avoid any attempt at uniformity in the short term, especially in the Anglican situation, where perhaps an excessive amount of clerical individualism in liturgical matters has virtually been the norm. But, what of the longer term? Here, are not the doctrinal and liturgical presuppositions of the 1662 Communion Service, —especially in the context of the still-unrepealed Thirty-Nine Articles of Religion,—at such variance with the Windsor Agreement and the new liturgical movement (as witnessed to by Series 2 & 3, and by other current liturgies of the overseas Anglican Communion) that the amount of freedom envisaged here could well be counter-productive, and one which could constitute a definite setback to Roman-Anglican reunion?

This of course is a question which only the Church of England herself can answer. Perhaps the benefits of internal cohesion and a liturgical language of hieratic dignity justify the risk of being overtaken by a greatly accelerating movement for unity between the Churches, and the preference to await the end of the century before facing up to the problem of the doctrinal implications of the Book of Common Prayer. Whatever the answer to this question, the attitude of the Catholic observer can only be one of deep thankfulness to God for the liturgical revival in the Church of England, and of gratitude to Dean Jasper and the Liturgical Commission for their devoted work.

AELRED BURROWS, O.S.B.

APROPOS THE SHROUD OF TURIN

From time to time, modern advances in technology allow us to know a little more about the precious relics of the past, the most precious of which—if it is ever finally authenticated—must surely be the shroud that covered the dead and then resurrected body of the Lord in his hours in the tomb. It is doubly precious in that it is, for the western tradition, the ultimate relic; and equally, for the eastern tradition, the ultimate ikon. Thus it is that it exercises such a powerful fascination for so many Christians who are not ordinarily attracted to what is now regarded as a medieval penchant, the cult of relics. If the Shroud of Turin really is the burial shroud of Jesus of Nazareth, then we really do come near to seeing with our own eyes and handling with our own hands.

In June 1969 Cardinal Michele Pellegrino of Turin invited eleven 'experts' (they were not the best that might have been selected for such a task) to conduct a close examination in an attempt to determine whether the Shroud could be

ruled out or further established as that of Jesus. Their Report has been eagerly awaited by sindonologists, and has recently been made available: it turns out to be very negative, or at least inconclusive. It was shown that Cardon 14 test methods are not up to an exact dating of such cloth, and would require that too much of it was reduced to ashes to provide a workable sample at the present stage of the method's development for the test to be acceptable. Tests made on direct samples of the Shroud, notably five threads extracted from it, were expected not to be sufficiently positive to establish anything specific, and so it turned out. The tests were not able to distinguish between blood and paint pigment, or rule out the presence of either. Under a microscope, what appeared is mostly made up of amorphous material, with no specific differential. Examination of the weave of the cloth showed that 'it is altogether possible that the Shroud dates back to the time of Christ' and possible that the image on it is 'an authentic portrait of Jesus, formed by some mechanical agent acting much like a photograph'. Examination of the cloth itself showed in the linen tissue traces of cotton fibres, proving that the weave used cotton as well as linen—and it is known that at the beginning of the Christian era both cotton and linen were used together like this in the Middle East. One set of conclusions, that of Professor Max Frei of Zurich, a criminologist specialising in the analysis of micro-particles, and one of the 1969 consultants at Turin, is not included in the Report.

In November 1973 the Turin Shroud was again taken out of its case and this time exposed to television cameras for all of Europe (less the UK) to see. The occasion was used to allow some further 'experts' to make their examinations. Max Frei was able to take advantage of both occasions, 1969 and 1973, and has come up with the most interesting and arresting discovery so far, drawing on advanced techniques of analysis. Called 'palinology', the Professor's method is based on the study of the structure of pollen under microscopic analysis and subjection to particular chemical reagents, then to comparison with other micro-fossils of the same epoch, comparing their geographical and paeleobotanic distribution. In 1969, he became aware, by a close examination of the photos then taken, that on the Shroud there were traces of the most minute dust particles of ancient origin. During the nights of 23rd and 24th November 1973, with the assistance of Professor Aurelio Ghio of Turin, Max Frei took samples from the bottom zone of the Shroud, to the left and right and from the marginal area of the length of the cloth; and these he immediately subjected to laboratory tests. What he found, he compared with recent pollen from some ten plants around the European area and the Middle East; and he made further comparisons with ancient plant pollen. 'It was above all important to isolate the types of plants which are not found in western Europe, to establish the places in which they grow, the antiquity of the grains of pollen traceable in the fabric (cloth) and compare their characteristics with findings from the same geographical area and of equal dating.' His conclusions confirm that the Shroud contains pollen-fossil of plants exclusive to the Palestinian area that lived twenty centuries ago; and contains other kinds of pollen-fossil from the Edessa and Constantinople zone (where the Shroud is known to have been taken for exhibition between 438 and 1204); and it further contains traces of Mediterranean pollen of the 14th-16th century range (i.e. of the period in which the relic was transferred to France, then Belgium, then Savoy, and at last to Italy). Max Frei reports that 'the presence of pollen belonging to some six species of Palestinian plants, and of a Turkish plant, in addition to eight Mediterranean species . . . permits the firm conclusion that the Shroud is not an adulteration'.

The Shroud was photographed in 1898 and 1931, and was publicly shown last—before these recent showings—in 1933. On that occasion so many thousands gathered to see it that the Turin authorities became alarmed. Since then millions have been intimately alerted to its significance by TV cameras, and a full public showing would therefore attract huge masses of people. It is formally 'owned' by the House of Savoy, and is in the permanent safekeeping of the cathedral at Turin.

In Great Britain, the main expert and exponent of the Turin Shroud, who indeed had the controlling right over all dissemination of photographs here, was Dr David Willis. Invited to write up the above discoveries for the JOURNAL, (he having written for us before, notably in the Spring of 1969, 'Did He Die on the Cross?, p. 27—38 with 10 plates), he wrote a long letter accepting on 10th April, and then died the following evening (Palm Sunday) while engaged in a BBC interview with another sindonologist, Mr Ian Wilson. He hesitated in the middle of a reply, began again, then lent forward and died peacefully. It brought shock to all save his own family, who had known that such a death was possible to him. They said simply, 'Now he knows all the answers'; and their joy on his behalf, after his recent illnesses, became infectious to those who would otherwise have wanted to mourn. His wife wrote afterwards, 'the Holy Shroud was his last moment, and I feel he then opened his eyes to see that Holy Face'.

David Willis was well known to a number of the monks, partly because he lent us his two daughters, Anne and Elizabeth, to share the job of matron at Gilling in the 1960s, and used to come up visiting them; and partly because of his work for the Shroud—he was a Corresponding Member of the International Centre of Sindonology, Turin. After his profession of medicine, the Shroud occupied the first place in his mind, and indeed, it has been said, 'Like the distinguished line of men and women connected with the Shroud through history—Charles Borromeo, Francis de Sales, John Bosco, Paul Vignon spring to mind—his life was inextricably bound up with the True Likeness'. Fr Maurus Green, who knew him best among the Community, gives this account of David:

> The descendent of a distinguished line of eight physicians, David studied at Guy's, and became a first rate GP at Guildford. He was received into the Church by Fr James Broderick SJ in 1939 and grew into the role of a dedicated Catholic apologist. In June 1940 he married Maureen O'Loughlin. She and their four children, Mary, Anne, Elizabeth ahd John are all no strangers to Ampleforth. (All are happily married, and there are ten grandchildren.)
>
> In 1957 an apparently trivial enquiry by a stranger after daily Mass opened a major chapter in David's life: the stranger asked for the priest's house, wanting to find lodgings for the period of his lectures at Pirbright Institute. Maureen was with David, and at once they offered him the hospitality of their own home. He turned out to be Dr Karl Federer, a German scientist of international repute, an expert in foot and mouth disease working for WHO. He had a strange tale to tell. Captured by the Russians during the War, he developed TB in captivity. While sick he was given a pamphlet on the Holy Shroud, whose face moved him to such devotion that he vowed that should he survive he would give the rest of his life to making it known.
>
> In the course of his stay, he enlisted David's help in preparing an illustrated lecture on the Shroud to the German community in London. So much did Dr Federer's slides captivate David—who until then had had no particular interest in the subject—that the German scientist realised he had found a person exceptionally gifted to collaborate in his intention. It

was the doctor in David that responded, seeing that in the Shroud he not only had a unique commentary on the Passion of Our Lord such as even the gospels did not provide, but he had here a challenge to the medical and scientific worlds that the most ardent sceptic could hardly dismiss.

David's excellence as an amateur photographer was utilised, as was his love of Palestine and the Middle East. Over the years his medical studies of the Shroud increased, and his annual vacations led him to amass a fund of experience of all the places connected with Christ, the Shroud and the journeys of St Paul, supported by a detailed collection of illustrative slides. His warm personality and flair for friendship brought him to a wider and wider circle of people in this country and abroad interested in the Shroud. Soon he became an acknowledged expert in the subject, in demand for lectures and articles. Perhaps there was no one else who knew so much about the medical evidence, and that proved a bridge to ecumenical contact. In the post-Conciliar change of climate, he was able to share his knowledge with non-Catholic lecturers on the Shroud, such as the Anglican Rev Bill White of Guildford.

Few students of the Shroud can have been led into its deepest mysteries as was David. In 1970 began his share in the Passion of Our Lord that we cannot easily understand. Until that time, his writings on the Shroud had been growing in volume, and for a year or more he was often at his desk till 5 a.m. before a full day's work as a GP. He was particularly exercised by the growing misuse of the Shroud as imagined 'proof' that Jesus did not die on the Cross. The relentless pressure of work occasioned by his responses to such suggestions gave rise to an acute heart attack. David's heart stopped and was revived: then began two years of prolonged mental and spiritual anguish which appeared to his family and friends to be an actual confrontation with the forces of evil. Careful nursing and constant devotion from his wife, Maureen, gradually led to David's happy recovery; so that he was well enough to fly to Turin in 1973 with his fellow sindonologist, Ian Wilson, who had shortly before been led to the Church by his studies and by the example of David's selflessness, which seemed to him to mirror Christ. I was privileged to join them and their friends, Fr Rinaldi and Fr Otterbein, leading sindonologists in the United States. The hours David was able to spend in the Ducal Palace, studying and photographing the Holy Shroud, were perhaps the happiest of his life.

A kind of resurrection ensued: David was well enough to return to part-time medical practice near his home in the lovely Somerset village of Litton. Much loved by the locals as both doctor and sindonologist, he was again in nationwide (and even worldwide) demand as a lecturer and writer. In some ways he reminded us of Lazarus: so close to the Lord in his joys and sorrows, his significance and message are the stronger for his continued assertion of life in suffering, for his unflinching trust. His example was of the kind that makes his departure a new mode of presence—something his family already understand.'

FR GERVASE MATHEW, O.P., M.A., S.T.L., F.S.A., March 1905—April 1976

The Spring issue recorded the death of Archbishop David Mathew (p. 5—8), and it would therefore be fitting to add a note on the death of his brother who

was known to many of us at Oxford, living as he did almost the whole of his adult life at Blackfriars only a few doors away from St Benet's Hall. *The Times* obituary notice, recording his death on 4th April so soon after his brother's, said of him: 'He was born in 1905, the son of Francis Mathew, barrister and author, of the famous aristocratic Welsh family which in the seventeenth century gave England both an Archbishop of York and his son, Sir Tobie Mathew, the translator of Augustine's *Confessions*. He was the younger brother of Archbishop David Mathew and the close affection which united the two was one of the outstanding things in Fr Gervase's life and the admiration of all who knew both . . . What was perhaps most remarkable about his life was his perpetual ill health and series of almost miraculous recoveries from what seemed imminent death.'

Gervase was a Balliol man at a brilliant time for the College, soon after the Great War. Going on via Greece for a short while, then Woodchester and Hawkesyard, to his permanent home at Blackfriars in 1932, he became—to coin a headline phrase—'a polymath priest' with a huge breadth of contribution to the University and to Dominican studies as a lecturer in five separate areas besides the *pondus diei et aestus* of theology. As a lecturer in Greek Patristics, he made contributions to the Journals of Hellenic and Roman Studies. As a lecturer in Byzantine art and archaeology (the subjects of his attention while in Greece) he contributed to the journals Antiquity and Oriental Art, and wrote two fine books, *Byzantine Paintings* (1953) and *Byzantine Aesthetics* (1963). As a lecturer in medieval social theory he delivered many fascinating papers and wrote *The Court of Richard II* (1967). As a lecturer in modern history he entertained many societies and shared with his brother his earliest book, *The Reformation and the Contemplative Life* (1934). As a lecturer in anthropology he was asked to make surveys for the Governments of Tanganyika, Uganda and the British Somaliland Protectorate in the early 1950s, going on to do the same work in South Arabia. This astonishing range and versatility still left him a lot of time for his priestly work: he became in demand as both preacher and retreat giver, quietly counselling many troubled souls between times; and in a period not given to dialogue he put small but valuable bridges out to other Churches.

That is the outer shell. As to the inner man, Fr Bede Bailey OP (O 34) who was for a while his Superior at Blackfriars and knew him for a long time, writes:

> Gervase was a Dominican and also the brother of David. Those were the two loyalties, and they were mutual. 'If my new post is one which enables me to be of any use to the English Province, I need not tell you that it would give me real happiness', wrote the Archbishop before leaving East Africa in 1953. The confidently expected job never came. For about half of his life as a priest this amazingly gifted man was virtually retired, a fact which asks questions.
>
> Gervase thought of himself as an heir to the Dominican ideals of Fr Bede Jarrett. This was a strong influence in his Oxford life, even though the province had not accepted the implications of the Jarrett vision. There was thus an air of privacy about his university work; about his writing and archaeology as well. They were not in the community context. Yet he was heart and soul a community man, and loyalty came high in Gervase's scale of virtues. This raises once again the fascinating and vital question of apparently divided loyalties, and often among the best. Religious life, all life, is a very complex matter.
>
> There are so many questions. Did David and Gervase share 'a brilliant superficial pen' or did they draw 'epigrams out of deep wells of learning' (the question was asked forty years ago by Shane Leslie)? To which family

did they belong, Mathew of Ireland or, like the two Tobies, Matthews of Wales? (cf S. Leslie, *Dublin Review* Jan 1921.) Gervase always used the suppressed Dominican rite at Mass, and I would expect David to have used the Tridentine, yet in many respects they were very advanced in their views. Gervase was wholly committed to the Order, but life without David was not viable. David and Gervase, it seems to me, have presented in their own enigmatic persons many of the questions we need to ask but shy away from.

Greville Freeman-Grenville, scholar of African studies, writes:-

As an ever grateful pupil and friend for nearly forty years I am happy to accept Fr Alberic's invitation to join in a tribute to Fr Gervase Mathew. He was a man of so many different sides that one could only hope to see some of them. What I have to say concerns chiefly his achievement in African studies.

He went first to Africa when his brother was Apostolic Visitor in Ethiopia, and he himself Apostolic Visitor to British Somaliland. There he negotiated the setting up of the first Catholic mission that the authorities had hitherto forbidden for fear of Muslim reprisals; the atmosphere was still poisoned by the long struggle between Sayyid Muhammad Abdill Hasan (the so-called 'Mad Mullah') and the British Government. Like St Francis Xavier at Malindi in 1542, he seized the opportunity given him by the death of a Goan clerk, not simply to bury him but to urge that the Goan community had a right to regular religious ministrations. Shortly after he was offered employment in the papal diplomatic corps with the rank of Bishop: the morning the letter arrived he told me its contents before I served his Mass: he sat down afterwards and said he thought he could do more good as he then was than as a Bishop. He was a member of the Colonial Office Advisory Committee on Education in the Colonies, and later of the British Academy Archaeological and Historical Advisory Committee for Overseas Co-operation (formerly for the Colonial Territories). These various appointments, and his brother's appointment as Apostolic Delegate to British East and West Africa, enabled him to travel throughout English-speaking Africa, and there was nowhere between the Cape and Egypt that he did not visit at one time or another. He was instrumental in arranging the appointment of a Warden of the Coastal Historical Sites of Kenya, a position held from 1948 to 1973 by Dr J. S. Kirkman, which laid the foundation of all our knowledge of the medieval Islamic history of eastern Africa. In 1950 Fr Gervase surveyed for the Tanganyika Government Kilwa, the site of the ancient capital of the East African coast from c. 1000 to 1500, following this by articles in *The Times* and *The Illustrated London News*, and a speech before the British Association in Oxford later in the year. His Kilwa report was also sent to the British Academy at Sir Mortimer Wheeler's suggestion. At the Conference on African History and Archaeology held at the School of Oriental and African Studies in 1953 (which he had a considerable hand in arranging) his proposal for a British Institute in Eastern Africa was received with acclaim. In 1955 he again visited the Sudan, Uganda, Tanganyika, Kenya and Somalia in company with Sir Mortimer Wheeler, when my wife and I were privileged to take them round the Tanganyika sites, with ten days at Kilwa and Mafia. This journey had several fruits. Departments of Antiquities were set up in Tanganyika and Uganda. Then the British Institute of History and Archaeology in East Africa was created, leading during the following seventeen years to important excavations, especially at Kilwa, on Manda Island and at Axum, where Fr Gervase

was the first to survey the site since the German expedition of 1913. A conversation with Sir Andrew Cohen, then Governor of Uganda, led to the formation of the Colonial Office project of what became the *Oxford History of East Africa*, of which he edited Volume I in conjunction with Professor Roland Oliver, himself contributing a distinguished chapter. He shared with me a special interest in the *Periplus of the Erythraean Sea*, which describes first century A.D. trading conditions in the Indian Ocean. He had visited most of the associated sites in Africa, and in 1962 he came to Aden as the guest of my wife and myself, and I was able to take him to many of the South Arabian sites associated with the *Periplus*. Few men, and no Arabs, will venture into the desert alone, but Fr Gervase insisted in spending the whole morning alone at Naqab al-Hajar, a site first described by J. R. Wellsted in 1837: by mid-day he had elaborated a detailed scheme for the excavation of what is a key site on the ancient incense route. He could, as I warned him, easily have been murdered. The scholarly fruit of this journey has only just been published in U.S.A. in *East Africa and the Orient*, ed. H. N. Chittick and R. Rotberg: it is a prime example of his extraordinary powers of historical vision and perception, quietly demolishing previous theories and for the first time establishing the original *provenance* of the surviving Byzantine manuscripts of the *Periplus*. At Oxford, although his primary duties were as Reader in Byzantine Studies, he lectured frequently on African history, but regrettably he wrote little: his real achievement lay in what he was able to inspire others to do. For this he will always have a special place, not only in the affections of his pupils and disciples (as he was wont to call them), as one of the principal founders of modern studies in African history. In Dante's words of Aristotle, he was truly a 'master of those who know'.

No account of his visits to Africa would be complete if they were treated simply as historical journeys. He inspired friendship as much amongst quite simple Africans and Arabs as he did in more obvious circles. He had a deeply sympathetic attitude towards Islam, and I well recollect a slightly puzzled audience at a lecture during a Unity Octave Week at Blackfriars when, in the words of the Qu'ran, I, 1, he referred to it as 'the religion of God the merciful, God the compassionate'. He never lost an opportunity to say Mass or to hear confessions in rarely visited places, like any bush missionary. In 1955 he said the first Mass that had been said on Kilwa island since an Augustinian priest had been murdered there in 1712: he remarked that he was acutely conscious of the power of witchcraft on the coast. In 1962, after we had dined in the fort at Azzan with the Wahidi Sultan, we set off at 6 a.m. for a long, bumpy, Landrover journey, and then back by aircraft to Aden. In spite of the heat, something like 90° by 10 a.m., he insisted on fasting completely. He went straight to the Cathedral to say Mass, at which I served him. He gave Holy Communion to a number of nuns who were passing through the port. Afterwards he said to me: 'It was well worth it to give Holy Communion to those nuns. Otherwise they wouldn't have received Communion.' One other memory of that journey stands out in my mind. Passing through one village in the Landrover we were jeered at by some children, who shouted derisively 'Ya Nasrāny, Ya Nasrāny.' He asked me what they meant. I replied: 'Nazarene, Nazarene.' He said: 'How wonderful to be jeered at in the words used to our Lord in the Gospels.'

G. S. P. F-G

MISS MOORE-JONES

WINIFRED MOORE-JONES died in a Leicester hospital, following a stroke on 2nd February. A Welshwoman from one of the few Catholic centres in North Wales, Holywell, she came as Matron to the Junior House in 1930, when the Preparatory School vacated that building on their move to Gilling Castle. For the next ten years she served under the house-mastership of Fr Illtyd and Fr George, and the Junior House ran like clockwork under her charge. Then came the upheaval caused by the War and she continued in charge while the Junior House was in the Old Infirmary; finally she took charge of the running of the Bolton Houses. After the War she moved to Ealing Abbey and some years later she retired to live with her sister in Leicestershire. Though many old boys will remember her for the devoted care given to them by her and her great friend Miss Lordan the Infirmary Matron, it was for her gift of administration and her skill in catering for which she was chiefly renowned. This was shown by the way she retained the loyalty and affection of her staff over the years, some of whom even migrated with her to Ealing. May she rest in peace.

PETITION TO AMEND THE EDUCATION BILL

The right to petition Crown and Parliament is one of the oldest known to our constitution and has been exercised from the earliest days as a legitimate and fitting means of expressing grievances. Parliament being originally a court of law, petitions originally referred to private grievances. But since the seventeenth century both Westminster and petitioning have become wholly political. In 1669 the Commons passed two resolutions which have ever since governed the presentation of petitions. They declare, first: 'It is the inherent right of every commoner in England to prepare and present petitions to the House of Commons in case of grievance, and the House of Commons to receive the same.' And secondly, 'It is an undoubted right and privilege of the Commons to judge and determine, touching the nature and matter of such petitions, how far they are fit and unfit to be received.'

Petitioning being such an ancient and well-established right, it is strange that it is not more widely used—especially in face of rigid party-block majorities steam-rollering Bills through Parliament. Mr Norman St John Stevas, MP for Chelmsford and Shadow Education Secretary decided to employ this constitutional device as soon as the recent Education Bill was published with its provisoes for forcing all local education authorities to turn their schools into comprehensives. The value of such a procedure is that it allows strong public opinion to be effectively expressed, regardless of party allegiance; and it attracts attention to the cause of the petition. It is being supported by many non-party educational organisations, such as the National Education Association; and indeed it is receiving support from MPs from all of the parties where they are dissatisfied with the Government's educational policy. So it was that we entertained it at Ampleforth. It has been signed by 54 of us, 26 from the Calefactory and 28 from the Common Room.

It is of course not aimed at comprehensive schools as such: it is, rather, a plea for a variety of school systems and for parental choice in the matter. What is feared is the mindless imposition of comprehensive schools everywhere with

scant regard to local conditions, parental concern or financial considerations: the Secretary of State wants to take into his exclusive hands what remains of local authority initiative, producing a State-centred and State-dominated educational system that would then become wide open to manipulation for political purposes. Further, the Bill seeks to deprive governors of voluntary schools of their long established right to present their own proposals for reorganisation. And the Bill hopes to make local education authorities subject to the Secretary of State's regulations when they wish to take up places at independent schools, they having till now the duty not to provide schools but to provide school places. Banding of pupils to avoid the creation of neighbourhood sink schools is to be outlawed, the future of choir and specialised schools threatened, further innovation reduced. All of this is ripe cause for a petition.

So the following Petition to Parliament was signed in February—

> Wherefore your Petitioners pray that the House of Commons do amend the Education Bill at present before the House, so as to increase the opportunities of parents to choose from within the maintained sector comprehensive schools if they so desire, but also other types of school if they so prefer; to enable a variety of school to be provided to meet the different abilities and aptitudes of children in accordance with section 76 of the 1944 Education Act; to enable local education authorities to continue to exercise their present powers and discretion on the best provision of schools for their areas; to preserve the freedom of local authorities and parents to choose different types of school within the maintained sector; and to concentrate resources not on changing the character of schools of proven academic worth, but on improving and maintaining standards of education in maintained schools of all types.
>
> And your Petitioners, as in duty bound, will ever pray, etc.

A.J.S.

OLD AMPLEFORDIAN NEWS

DIARY OF EVENTS

20 June. York Minster. Schola Cantorum join the Minster Choir for Solemn Eucharist and sing Kenneth Leighton Mass composed for Southern Cathedrals Festival 1975.

25 June. **Liverpool. Ampleforth Society. Buffet Supper at the Medieval Barn, Crosby. Tickets (£2) from Ewan Blackledge, 8 Rodney St, Liverpool L1 2TE. Tel: 051-709-1098/99.**

26 June. York Minster. Motet Choir (chosen from among the Schola Cantorum) join Dame Janet Baker and the London Symphony Orchestra under Alexander Gibson. They sing the semi-chorus parts of the Dream of Gerontius.

4 July. Ordination of Br Francis Dobson (D 57) to the Priesthood. Ordination Concert.

9 July. End of School term.

10-11 July. Motet Choir sings in the Penrith and Haddington festivals: 18th century motets, cantatas, concertos.

12-14 July. Cricket festival: Ampleforth, Oundle, Blundells, Uppingham at Oundle.

30 July-6 August. Ampleforth Lourdes Pilgrimage.

7 September. School year commences.

26 September. Rugby XV v OARUFC.

18 October London Area Ampleforth Society. Mass at the Carmelite Church High Street Kensington, followed by Dinner at Barker's. Fr Abbot and members of the Community will be present together with George Basil Cardinal Hume. Tickets and information are available from J. M. Reid 8 Symons Street, Sloane Square. Tel: 01-730-0139.

16 October. Rugby XV v Sedbergh (Home).

17 October. Concert in St Alban Hall—Mozart.

24 October. Birmingham Area Ampleforth Society. Retreat at Birmingham University Chaplaincy. Details: Richard Dunn. Tel: 021-235-1996/7452.

6 November. Rugby XV v Stonyhurst (Away).

13 November. Rugby XV v St Peter's York (Home).

21 November. Concert in St Alban Hall. Beethoven Piano Concerto No 2 (Paul Stephenson—14).

21 November. London Area: Ampleforth Sunday: Roehampton [Digby Stuart College) Retreat conducted by Fr Abbot. Please contact David Tate (United Merchants and Manufacturers (UK) Ltd, 26-8 Great Portland St, W1A 4TA. Tel: 01-580-9811.

5 December. Abbey Church: Handel's Messias (Schola Cantorum).

10 December. Ireland. Ampleforth Society Dinner.

11 December. Rugby XV v Whitgift (Away).

13 December. Rugby XV v Monmouth (Twickenham).

OBITUARY

Prayers are asked for the following who have died:—Aidan Adamson (1919) on 10 March, Michael Tarleton (O 53) on 15 February, Lt Col P. C. C. Tweedie (C 29) on 31 March, Dr Charles Brown (B 32) on 29 January, and J. G. Blackledge (1905) OBE, KSG, JP on 5 May.

LT. COL. P. C. C. TWEEDIE (C 29)

Lord Ballantrae (Brigadier Sir Bernard Fergusson) writes:—

The bare outline of Pat Tweedie's life can be quickly sketched. The second son of Colonel William Tweedie, he was born in 1911, educated at Ampleforth (C 29) and Magdalen College, Oxford and commissioned into the Cameron Highlanders in 1933. He served with his Regiment in Britain and Palestine till the war, apart from an attachment in 1937 to the French Army in Damascus. This experience, coupled with his almost perfect French, led to his being appointed to the British Mission to General Weygand in Syria, whose activities were abruptly ended when France collapsed. After a short spell at GHQ in Cairo under Wavell, who had a warm regard for him, he accompanied one of the Australian columns during the invasion of Syria in June 1941.

In 1943, while commanding a company of The 7th Argylls in Sicily, he lost his right arm at the shoulder, and was on the danger list for several weeks: only a man with his courage and stamina could have fought his way back to life. Despite this disability, he became Military Assistant to Lord Montgomery as CIGS in 1946, and so distinguished himself in that exacting appointment that he was offered the plum job of commanding a mechanised brigade in Rhine Army. He was not himself confident that he was physically capable of it, and chose instead to accept an invitation from Sir William Mather (as he now is) to join the Manchester firm of Mather & Platt. In this he distinguished himself and became a Director of the Company. He retired only a year ago.

So much for the outline; but there was a great deal more to Pat than that. He was handsome, witty, highly intelligent, and at home in any company. As a regimental officer he adored his Jocks, and they him. As a staff officer, he was quick, perceptive and ready to take responsibility. As a *grand mutilé*, he triumphed superbly over the loss of his arm, pretending only to deplore that he could never realise a life-long ambition to play the cymbals; he drove a car impeccably, shot with devastating accuracy, and was always beautifully turned out. As a sailing ship-mate, he would steer a perfect course with his backside while his left hand dealt with the main-sheet, or took a turn round a cleat with a jib-sheet.

He faced his approaching death from cancer with the same cheerful *insouciance* as he had faced his life. Had it not been for his own assessment of his physical limitation, he might have gone near the top of the tree in the Army, in which case his name would have been more widely known. As it is, the circle within which he will be remembered with lasting affection is wider than he could ever have dreamed: for he was modest, as well as brave.

He was not married. Brig John Tweedie, CBE, DSO, (Amp 1924) is his elder brother. Fr George Forbes writes of him: 'He remained ever loyal to his religion despite a modicum of dismay at the modern climate of change. It was typical of him that, when he felt his end was imminent, and having calmly arranged all his affairs, he should get himself into a car and travel to Macclesfield, where he had to be helped up the presbytery steps, there to announce to the parish priest that he had come to receive the Last Sacraments. May we have the courage and grace to end as he did.'

AIDAN ADAMSON (1919)

AIDAN ADAMSON died suddenly on 9th March 1976. He was born in Waterloo, Lancashire, in 1903 and went to Ampleforth in 1913. Here was forged his solid charitable character and his life-long love of Rugby football. Many younger men who had quaked at his forward rushes on the field enjoyed his friendship, generosity and help in the Club Room afterwards. He was over 60 when he played his last game. He was Treasurer of the N. W. Area of the Society since the 1930s and a staunch Lourdes Pilgrim. He set a good 'Benedictine' standard and many were helped by his example.

JAMES BLACKLEDGE (1905)

JAMES GRESSIER BLACKLEDGE, was born in Waterloo, Liverpool, on 24th June 1888. The eldest son of an Old Amplefordian, he came to the School about 1900, the contemporary of the later Fathers Clement Hesketh and Stephen Marwood. He recalled witnessing with the rest of the School Abbot Herbert, then Captain, boxing some wrong-doer in the Big Study and many other incidents of school life in those pre-Great War days. He went into the family bakery business and worked with courage through many difficult years, having to relinquish control of the firm for one period. He recovered from this devastating setback, and was able to sell a prosperous company at the time of his retirement.

He always sought to live his deep Catholicism in his business as well as in his private life and was highly respected by those who knew him. He took up public work on leaving school, serving on the local council and as a Justice of the Peace. He was appointed OBE in recognition of these services. For Ampleforth he retained great affection and respect, not untinged with a realistic sense of humour, for he knew many of the Community as his friends and knew of the foibles as well as the strengths of the Abbey. He became a Vice-President of the Society and was ever a loyal supporter of its activities.

He married Helen Chamberlain in 1914. They had five children, and he had the patriarchal satisfaction of seeing his family grow ever greater in his old age, as grandchildren and even great-grandchildren were born. The death of his wife in 1962 was a painful loss, but his marriage to Maureen Earle in 1972 brought consolation and another cheerful presence to his last years. His unobtrusive generosity and his thoughtfulness were always evident and if he had some of the fussiness of old age, it was frequently the result of a concern for the welfare of others. May he live in Christ.

MARRIAGES

John Heagney (E 70) to Lorraine Mangham at St Hedda's, Egton Bridge on 17 May.

David Russell (W 61) to Hon Frances Chant-Sempill at St Mary's Cadogan Square on 30 April.

Dr Martin Bowen Wright (H 64) to Anne Richmond at St Peter's, Eynsham on 17 January.

Henry Guly (T 69) to Maeve McGuinness at St Mary's, Holly Place, Hampstead on 17 January.

Michael Hallinan (C 69) to Rowena Emmet at St James, Spanish Place on 26 June 1975.

Thomas Charles-Edwards (T 62) to Davina Gifford Lewis at St Mary's, Pen-y-Pont ar Oqwy on 1 August 1975.

Captain Simon Hornyold Strickland (W 49) to Amanda Shackleton at St Mary's Cadogan Square on 21 February.

ENGAGEMENTS

Stephen Leach (H 65) to Sarah Dobson.

Dominic McCreanor (J 72) to Elizabeth Anne Buchanan Crichton.

Paul Wakely (W 68) to Marion Coke-Smyth.
Timothy Berner (W 71) to Elizabeth Coombe.
Norman Macleod (B 57) to Dianne Sachko.
Nicholas Wright (T 68) to Venetia Berthon.
Richard Thomas (B 57) to Enriqueta Monica Parks.
Michael Edwards (O 62) to Louella Williams.
Peter Savill (J 65) to Margaret Anne Bate.

BIRTHS

Hilary and Hugh Stafford Northcote (W 57), a daughter, Arabella.
Rosemary Ann and Hugh Crawford (D 59), a son, Miles Christopher.
Caroline and Adrian Brennan (W 58), a daughter, Amanda-Jane Caroline.
Derya and Peter Rhys Evans (H 66), a son, Matthew James.
Mrs and John Bryan (D 64), a son, Charles Edward.
Anne and Tony King (A 59), a daughter, Catherine Sarah.
Caroline and Martin Davis (H 61), a son, Edmund Arthur.
Dorothy and Mark Girouard (C 49), a daughter.
Elizabeth and Derek Tilleard (E 68), a son, Christopher.

At the funeral service and ceremony for Field Marshal Lord Montgomery at Windsor on 1st April, one of the six pall-bearers was MAJOR GENERAL SIR FRANCIS DE GUINGAND (1918), Monty's former Chief of Staff. Among the cadets on parade from Alamein Company, R.M.A. Sandhurst, was BERNARD HORNUNG (E 75).

DR MARK GIROUARD (C 49), Slade Professor of Fine Art at Oxford University is appointed a member of the Royal Commission on Historical Monuments (England) in succession to Professor M. W. Barley.

LT COL PETER PENDER-CUDLIP was awarded the M.V.O. in the New Year Honours List and not M.B.E. as stated in the Spring Journal.

JOHN GEORGE (C 48) has been appointed Garioch Pursuivant to the Right Hon the Countess of Mar.

DR JUSTIN GOSLING (O 48) has been appointed Senior Proctor in the University of Oxford for the year 1977/78.

R. P. CAVE (O 31) has been awarded the Association for the Propagation of the Faith's Certificate and Medallion 'in recognition of outstanding service to the cause of the Missions of the Church throughout the world'.

SWINTON THOMAS (C 49) has been made a Queen's Counsel.

MAJOR E. A. WINDSOR-CLIVE (C 64), Coldm Gds, has qualified in the examination held last December and is eligible for selection for staff training.

LT COL T. C. MORRIS (D 54) is commanding the Blues and Royals.

LT COL A. J. HARTIGAN (W 54) has been appointed Commanding Officer of the Life Guards.

CAPT LARRY ROBERTSON (C 68) is ADC to Field Marshal Sir Michael Carver, Chief of the Defence Staff.

CAPT MICHAEL PENDER-CUDLIP RA, (O 68) is ADC to General Sir Harry Tuzo, Commander-in-Chief, British Army of the Rhine, and has accompanied him to

his new appointment as Deputy Supreme Allied Commander, Europe, at Shape in Belgium. During the summer he led an 'Alpentrek' of some 400 miles and 85,000 ft from Lake Geneva to the Mediterranean in under a month, following the French-Italian border.

GILES SWAYNE (A 63) had his first orchestral work, 'Orlando's Music', performed by the Royal Liverpool Philharmonic Orchestra under Sir Charles Groves in February. Written in celebration of the birth of his son, it was part of a concert in which the other works were Elgar's Cello Concerto, played by Paul Tortelier, and Shostakovich's First Symphony. 'Orlando's Music' received some very favourable notices, especially the one in *The Guardian*. Giles also wrote the theme music for the television series *The Nearly Man*, and a work for two pianos, commissioned by Richard Rodney Bennett, will be played in York in October.

G. S. MALCZEWSKI (T 67) is a medical student at Warsaw University having obtained an engineering degree at Liverpool.

LT CHARLES GRIEVE (B 68) has been playing rugger for the 1st Bn The Duke of Wellington's Regiment. In the UK Final at Aldershot against the Guards Depot, he scored two tries for the Dukes, who won 30—6 on 25th February.

MICHAEL P. G. HENDERSON (C 60) has been headmaster of Galinee School in Matagami, North West Quebec, Canada, since 1970. The school includes students from kindergarten to high school graduation with English, French and Cree Indian children.

MICHAEL F. HALLINAN (C 69) is Assistant Manager at Jardine Fleming & Co Ltd, Connaught Centre, Hong Kong.

ANDREW HAMILTON (J 73) is in his second year studying medicine at Manchester University. His interest in mountaineering, developed at Ampleforth, has escalated somewhat and in the summer of 1977 he is taking part in an expedition to the Hindu Kush Mountains of Afghanistan. The team consists of four current members of the University and two who graduated last year. Mountaineering will not be the only objective, and an extensive programme of scientific research will include work in high altitude medicine. It will also be possible to conduct sample-collection for topics such as geology, botany and entomology. No British expeditions have as yet been in The Yamit Valley, which is the area they wish to visit. Each team member is making a substantial personal contribution, but this is only a small fraction of a total budget of £6,500, and they are desperately trying to raise sponsorship. Agreement has been reached with BBC-TV (North West) for the production of a documentary which will be filmed on the mountains by the team members. A Manchester garage company is helping them with transport and Ellis Brigham with mountaineering equipment. Any donations, information or ideas would be gratefully received and should be sent to Andrew at the Department of Physiology, The Stopford Building, University of Manchester, M13 9PL.

Members of the Old Amplefordian community in Spain celebrated Father Basil's appointment as Archbishop of Westminster at a dinner on 24th March in Madrid. Amongst those present were, Fred Bennetts (B 53), Christopher Brown (D 54), Hugo Castelli (B 59), Charles Davies (D 63), Christopher Jowers (J 62), John R. Knowles (H 61) and Philip Ogilvie (C 66). Alfred Patron (W 48) and Richard Thomas (B 57) could not attend because of diplomatic responsibilities and Donald Grant (E 46) was present in Westminster Cathedral by invitation of Fr Basil.

Some Gloucestershire-based members of the Ampleforth Society and their friends and relations (25 in all) gathered at St Peter's Grange, Prinknash, on Saturday 13th March. The Grange housed the monks, Subiaco Benedictines, for upwards of 40 years before the new Abbey was opened in 1972, and its Guestmaster is Fr Fabian Binyon (O 39). The Prior of Prinknash, Fr Aelred Baker, gave two talks on the theme, 'Christ the Leader', and at the end of the day concelebrated Mass with Father Fabian in the Library. Reactions to the idea of a repeat performance were enthusiastic, and in fact a second Day Retreat at Prinknash has been arranged for Saturday 17th July, to be led by an Ampleforth monk. Anyone who would like to come, please contact Martin or Caroline Davis. Tel: Andoversford 474.

The response to the letter from Fr Abbot concerning Direct Debiting and the rise in the subscription for 1976 has been encouraging. The Secretary asks if members who have not yet replied to the letter could please do so. The cost of sending a reminder to members would be £100 in postal charges alone. Members are reminded that if they have paid by Banker's Order a sum of £3.90 is outstanding for the current year.

REPORT OF THE PROCEEDINGS OF THE 94th ANNUAL GENERAL MEETING OF THE AMPLEFORTH SOCIETY

The 94th Annual General Meeting of the Society was held at Ampleforth in the evening of Holy Saturday, 17th April 1976. Fr Abbot, the President, was in the chair and 55 members were present.

Fr Abbot announced that a telegram of good wishes had been received from Father Abbot Basil Hume, Archbishop of Westminster. A proposal from Mr J. M. Reid that the Society send a telegram of affectionate good wishes was received with acclaim.

The Report of the Hon General Treasurer was adopted subject to audit. The surplus for the year was some £1100. The rise in the subscription from £2.10—£4 had covered the increased cost of the JOURNAL but it had not been possible to increase the money available to the Headmaster. Secretarial expenses were very much higher than in previous years and this trend would continue as the Secretary undertook the setting up of an efficient administrative system which included a part-time paid secretary. The most significant increase was in the Life Membership subscription: £6500 as opposed to £470 in the previous year.

The Hon General Secretary presented his Report as follows:—

> The Centenary of the Society was celebrated at Ampleforth on 6-7 September 1975 and there were in all 280 present for the Centenary dinner at which the speakers were His Grace the Duke of Norfolk (O 34), Abbot Herbert Byrne and Father Abbot Basil Hume. There was a 7 page report on this happy family occasion in the Autumn number of the JOURNAL 1975.
>
> The start of the second century of the Society has been marked by the Appointment of our President to be the 9th Archbishop of Westminster. The Vice-Presidents of the Society on our behalf and after consultation among themselves decided that all members of the Society should be asked to seal this great honour by the presentation of a Pectoral Cross and Ring to Father Abbot Basil Hume, and a sum of some £4,000 was most generously donated.

On behalf of the Society I should like to thank the Vice-Presidents for their initiative and in particular Father Benet Perceval for organising the fund and for ensuring its success.

I am sure members would expect me to place on record in this official report our gratitude to Father Basil Hume for his wisdom and guidance of us all during the last thirteen years and perhaps most of all for his capacity for personal affection. The Archbishop of Westminster is now to be a Vice-President of the Society.

Father Abbot, on behalf of members of the Society here and elsewhere all over the world, we welcome you as our new President of the Ampleforth Society.

During the Centenary Celebrations an Extraordinary General Meeting was held, the minutes of which were published in the Autumn JOURNAL p. 85-6. There are three developments which have emerged during the course of the past 12 months:—

FIRST: After several years of lengthy discussion including during the EGM I am ready to propose formal motions to the Society on Direct Debiting.

SECOND: For the reorganisation and structure of the Society I had always hoped to be able to combine Direct Debiting with the end of the Appeal (and therefore the use of the Appeal records and files) with the employment of a reasonably permanent secretary. This is, I hope, now about to become a reality but the Society will, of necessity, have to pay £39 a month at current rates for secretarial assistance.

THIRD: The Local Area Groups working party of David Ely, Peter Reid, and Anton Lodge has prepared an interim report and progress is being made in setting up areas.

Most of the activity of the Society during the year has been centred in London. There was however the usual Dinner in Liverpool and the hot-pots in Manchester have continued under the inspiration of Tony Brennan. In London, a new Committee is in the process of developing under the Chairmanship of David Tate. He and John Reid provide the link with the former committee under the Chairmanship of Kenneth Greenlees. New members are Peter Reid, Peter Detre, Paul Rietchel, and Harry Dagnall. I would like to place on record very sincere thanks for all the work done by Kenneth Greenlees in London over many years and for the help given him by Rory Chisholm, Arthur French, Bernard Henderson, Pat Gaynor, and Peter Noble-Matthews. In March just after the installation at Westminster Cathedral Father Basil celebrated Mass at the Challoner Club which was followed by a drinks party. About 220 attended and I am grateful to the Committee for their work in organising this. The Ampleforth Sunday took place as usual.

Father Abbot has told his monks that they do not resign when a new Abbot takes over. In this office of Secretary of the Society which is only an annual appointment I am ready to hand over as and when he or the Society wishes. Equally I am willing to carry on, together with the Secretarial assistance proposed, if required.

The Report was adopted.

It was agreed without dissent to raise the Annual Subscription for the current year as follows: Annual Subscription £6 (from £4). First 5 years after leaving school £3 (from £2.50). The first 5 years subscription paid in advance £20.

A motion suspending Life Subscription for the time being was carried by an overwhelming majority, there being two votes against. This in no way affects the rights of existing life members and the matter is to be reviewed annually.

It was agreed without dissent that the Committee should be empowered to change the level of the Subscription, all due warning being given to members in the JOURNAL.

DIRECT DEBITING. Direct debiting as a method of payment of subscription was accepted and will apply from April 1 1977 for those willing to pay by this method. Two changes of Rules and a formal resolution were required and all three were put to the vote together in a motion proposed from the floor. All three were therefore passed by a vote of 41 to NIL, with 14 abstentions. For the record the rule changes and the resolution were as printed in the JOURNAL, Spring 1976, p.87—items (i), (ii), (iii).

Mr David Ely reported on the progress made by the Local Area Groups working party as follows:

The two local groups of the Ampleforth Society have been a decided success. They are situated around Cheltenham and in the NE Hants and West Surrey area. Both have had several meetings ranging from small discussion groups to larger social gatherings and a Day of Recollection at Prinknash (reported elsewhere). Members of the Community have frequently been present at these meetings. More meetings and days of recollection are planned for the near future.

At the meeting of the subcommittee in charge of local groups last January it was decided that certain guidelines should be adopted for groups. They are:—

1) Size: 20 to 40 depending on type of meeting.
2) Frequency: Small meeting every one to two months: longer meetings twice a year.
3) Area: No one should have to travel for more than half an hour to attend a meeting (except Days of Recollection).
4) Those to be invited: Members, their miriad friends. Also anyone connected with Ampleforth.
5) Venue: Members' houses (except for Days of Recollection).

One of the intentions is to help members of the Society who are not ordinarily able to go to Ampleforth or to attend other functions of the Society to gain from the influence of Ampleforth. This could be achieved by way of spiritual development and by discussing issues of the day within the groups. Such activities need not be solemn but are normally joyful and provide fulfilment for those who take part in them.

Five more groups are envisaged for the near future. We appeal to anyone who might be interested in joining in this work and who would be interested in starting a group in his area to write to:—

David Ely (C 59)
Bramshaw
Reading Rd Nth
Fleet, Hants

Fr Robert Coverdale announced that the Appeal total was by then £809,122. Fr Abbot thanked him for all his work and the meeting congratulated Fr Robert on his success which Fr Robert himself attributed to the hard work of the many OAs who had assisted him in running the Appeal.

Elections: Hon General Treasurer W. B. Atkinson (C 31), Hon General Secretary Fr Felix Stephens (H 61), Chaplain Fr Benet Perceval (W 34), one priest for two years (to replace the new Fr Abbot who was elected last year) Fr Jonathan Cotton (H 60); Three members for three years Fr Stephen Wright (T 56), D. T. Peers (O 42), C. F. Knollys (C 50).

THE AMPLEFORTH SOCIETY

BALANCE SHEET — 31st MARCH 1976

	1976		1975	
Employment of Funds	£	£	£	£
Investments at cost per schedule		17,481		17,195
Loan to Local Authority		3,000		3,000
		20,481		20,195
Current Assets				
Income Tax Refund 1975/76	475		424	
Bank Deposit Account	10,576		2,609	
Bank Current Account	699		455	
	11,750		3,488	
Less: Current Liabilities				
Address Book Provision	600		300	
Subscriptions Paid in Advance	348		271	
Sundry Creditors	1,805		1,205	
	2,753		1,776	
		8,997		1,712
		£29,478		£21,907
Funds				
General Fund		27,117		19,780
Bursary & Special Reserve Fund		1,138		1,275
		28,255		21,055
Revenue Account		1,223		852
		£29,478		£21,907

Subject to Audit: W. B. Atkinson, *Hon Treasurer*

BURSARY & SPECIAL RESERVE FUND FOR THE YEAR ENDED 31st MARCH, 1976

	1976	1975
	£	£
Balance brought forward 1st April, 1975	1,275	838
Amount transferred from Revenue Account	852	1,461
	2,127	2,299
Educational Grants	989	1,024
Balance carried forward 31st March, 1976	£1,138	£1,275

GENERAL FUND FOR THE YEAR ENDED 31st MARCH, 1976

	1976	1975
	£	£
Balance brought forward 1st April, 1975	19,780	19,310
Subscriptions from new Life Members	6,560	470
Ex gratia from existing Members	777	—
Balance carried forward 31st March, 1976	£27,117	£19,780

REVENUE ACCOUNT FOR THE YEAR ENDED 31st MARCH, 1976

	1976		1975	
	£	£	£	£
Revenue:				
Members' subscriptions for the current year ...	5,049		3,514	
In arrears	63		99	
		5,112		3,613
Income from Investments—Gross		2,016		1,569
		7,128		5,182
Expenses:				
Members' Journals	5,029		3,593	
Chaplain's Honorarium	20		20	
Address Book	300		365	
Gilling Prize	5		5	
Printing, Stationery & Incidentals:—				
General & Area Printing & Stationery ...	79*		48	
Secretarial Assistance	201*		59	
Postages	129*		70	
Travelling	—		28	
Treasurer's Expenses	42		42	
Grant to Lourdes Pilgrimage	100		100	
		5,905		4,330
Net Income for the Year		1,223		852
Balance brought forward	852		1,461	
Disposal—Rule 32:—Bursary & Special Reserve Fund	852		1,461	
		—		—
		£1,223		£852

*Nett: after allowing for special donations totalling £185.

SCHEDULE OF INVESTMENTS AT 31st MARCH, 1976

		Cost	Market Value
1,000	25p British American Tobacco Ltd	3,059	3,550
2,000	25p Ordinary Concrete Ltd	2,223	1,000
800	£1 'A' Ordinary J. Lyons	2,233	960
266	£1 Sun Alliance & London Insurance	685	1,164
1,000	25p Shell Transport & Trading	2,552	4,080
1,000	£1 Ordinary Imperial Chemical Industries	2,456	3,925
500	25p Ordinary Unilever	835	2,225
3,000	10p P. C. Henderson 'A' Non-voting Ordinary	2,290	1,050
942	25p Ordinary Redland Ltd	1,148	970
	As valued by Laing & Cruickshank	£17,481	£18,924

SCHOOL NOTES

SCHOOL OFFICIALS

Head Monitor... ... ... M. J. P. Moir

Monitors: M. G. C. Elliot, T. P. de Souza, M. C. Webber, S. P. Evans, J. H. Macaulay, A. Stapleton, J. T. Dyson, N. C. T. Millen, R. G. Burdell, B. L. Bunting, T. J. Holmes, N. Longson, P. D. Sandeman, S. J. Bickerstaffe, M. J. Pierce, M. K. Lucey, M. S. N. Badeni, M. J. Craston, J. C. Roberts, F. Beardmore-Gray, M. T. R. A. Wood, M. W. A. Tate, R. J. Fraser, B. J. MacFarlane.

Captain of Swimming ... ... S. P. Evans
Captain of Squash... ... ... M. S. N. Badeni
Captain of Boxing... ... ... M. Day
Captain of Judo ... ... C. de Larrinaga
Captain of Fencing ... ... M. Giedroyc
Master of Hounds... ... ... B. L. Bunting
Captain of Shooting ... ... M. J. Hornung

Librarians: J. B. Horsley, P. A. N. Noel, J. S. H. Pollen, J. E. Willis, P. Fletcher, N. Young, J. O'Connell, M. Mostyn, M. Victory.

Office Men: S. J. Bickerstaffe, R. T. St. A. Harney, M. K. Lucey, J. H. Macaulay, J. H. C. Boodle, M. W. A. Tate, F. Beardmore-Gray, P. J. Lees-Millais, A. Stapleton, M. J. Hornung, P. St J. Hughes, P. D. Sandeman.

Bookshop: B. S. A. Moody, R. Hubbard, R. Grant, N. Hadcock, C. Anderson, T. Herdon

Bookroom: E. T. A. Troughton, E. S. G. Faber, M. C. O'Kelly, C. E. Perry, D. A. Piggins.

COLONEL DUDZINSKI

We record with deep regret the death on Saturday, 24th April of Colonel Dudzinski, who had been a member of the Procurator's Staff since December, 1954. He had, with sadness, written a letter of resignation only on the previous Thursday, unwillingly accepting this necessity as a result of ill-health which had meant several stays in hospital since September last year.

Zbigniew Dudzinski was born on 12th May 1902 at Spala, Poland. He attended Army Schools and was commissioned in a Cavalry Brigade, entered the Staff College in 1927 and commanded a Cavalry Squadron. In 1936 he was attached to the General Staff with the rank of Major. After Poland was over-run, he succeeded in reaching France by a circuitous route and there commanded a Recconnaissance Regiment, his active service culminating in the command of the 4th Tank Regiment of the Polish Army in Italy and later in Germany, after the end of hostilities. During his Army service he received the highest military decoration of the Polish Forces, the 'Virtuti Militari' and also the 'Krzyz Walecznych' (Cross of Valour) with bar as well as British, French and Italian decorations.

His wife and eldest son had escaped to Scotland and were living, by that time, near Edinburgh. On his return to England, he worked with the Polish Army Resettlement Organisation, before himself being demobilised together with the rest of the Polish Army, his Regiment then being stationed in Duncombe Park, Helmsley.

Mrs Dudzinska had moved in the summer of 1947 to Ampleforth, where she had taken over responsibility for the hostel, set up, with the encouragement of Fr Paul Nevill, by the Polish Committee in order to help Polish parents who wished their sons to be educated in this country. Her husband joined her there on his demobilisation. Employment was hard to find at that period. He took a job with the Forestry Commission and subsequently would point out proudly 'his' trees in the Wass area. In December 1954 he joined the Procurator's Staff, as Cashier. It was there that I got to know him.

The outstanding characteristic of 'the Colonel' (as we all knew him) was his total integrity. No one could have better performed a highly responsible and taxing duty with more meticulous care, and as Procurator I was able to leave the 'cash'

entirely in his hands with complete confidence. His unfailing courtesy and kindness in face of sometimes vexing demands and long hours of extra work at busy periods may not have been obvious to those who did not work closely with him. I am glad to have this opportunity to testify to the devoted service he gave us so cheerfully for over twenty years.

We have lost a true and trusted friend, but his wife and three sons have lost more than this. We offer them our sincere sympathy and ask your prayers for them as well as for him—God will reward his staunch and simple faith, the humility of his acceptance of adversity and his willing service to others. We salute a brave and upright man.

Robert Coverdale O.S.B.

Colonel Dudzinski's funeral deserves record, for there was there expressed so deeply the esteem of his brother officers and men (his batman and jeep-driver were present) in the war years, a period of his life little known to us at Ampleforth. On Thursday afternoon, 29th April, Requiem Mass was celebrated in the Abbey church by Fr Abbot, with Fr Gerard Sitwell and Fr Cuthbert Rabnett, in the presence of the family, of a military delegation, and of many friends and parishioners of Ampleforth and Oswaldkirk and of the College teaching and administration staff. The coffin was placed in the nave at the foot of the sanctuary steps and four officers of the colonel's regiment formed a guard of honour round it. The Mass was in Latin, the familiar texts being sung to plainsong by a choir of monks. Fr Abbot gave a homily on the Gospel of the Beatitudes. The colonel's medals and accoutrements were borne behind the body in the funeral procession through the south transept, to the accompaniment of Chopin's funeral march.

In St Benedict's cemetery, Ampletorth village, an impressive funeral oration was solemnly declaimed at the graveside in Polish, for which the following translation must be allowed to speak:

Colonel! summoned from above to a heavenly army, you left us so suddenly and unexpectedly, that the men of your regiment were not able to gather here to bid farewell to their victorious leader; nor are their tanks with the scorpion emblem to fire a final salute! Only our soldiers' hearts beat in unison, in grief and sadness, at the passing of their commander on his last journey. This handful of soil from the battlefields of the regiment which you led, I now throw down upon your coffin in token of our faith that in the next world you will surely meet those of your men who perished before you. Once more you will take your place at their head to report to the Almighty that the commander and men of the Fourth Tank Regiment honourably acquitted themselves in their patriotic duty. As president of the Regimental Association, on behalf of your former colleagues, I offer up our prayers for your noble soul. May you rest in peace!

* * *

The outstanding event of the term was the news of the Abbot's translation to Westminster. Among the gatherings of farewell it should be recorded that the School presented the future Archbishop with a Thompson table, after an appropriate speech by the Head Monitor, Malcolm Moir. The Common Room also made a presentation to one who had been for many years a colleague in the Modern Language department. It appeared that the Abbot had never had a radio and this is what he was presented with, after a happy speech by the President of the Common Room, Mr Elliot.

Radios were in fact definitely in this year, as a similar present was chosen by the Common Room to give to Fr Denis, on the occasion of his retirement from the Second Mastership, in appreciation of all his devoted service. Fr Denis will continue as the School Guestmaster, but his place as Second Master has been taken by Fr Edmund.

As we went to press it was announced that Fr Ambrose had been elected as Abbot. Fr Benedict was appointed to the thus vacant Procuratorship and Fr Aelred was appointed as Housemaster of St Hugh's in place of Fr Benedict.

We offer our congratulations to Malcolm Moir and Maurice O'Connell who were successful in the recent Barclays Bank European Tour Essay Competition for 1976. In an entry of 2106 Moir came in the top 50 and won a 3-week tour of Europe together with a spending and clothes allowance. O'Connell came in the first 300 and won £10. These successes should encourage other boys to participate in what is likely to become an annual event. In recognition of the College's part in these successes Barclays Bank are presenting £20 worth of books for use in the School library.

The Inaugural Concert in Saint Alban Hall on 21st March was an important event in the history of music at Ampleforth. Well over 600 people came to hear the concert and we are very grateful to Mr Barry Griffiths—the Music Adviser for North Yorkshire—for his review. Our 'new' piano was also on view—and in sound—for the first time. The instrument is a 20-year-old 8' 10" Steinway concert grand, completely rebuilt by the makers. Nearly half of the cost of £5,200 (new pianos of this kind cost upwards of £9,000) has already been paid with funds raised from the sale of the records featuring our choral scholar, Andrew Mullen, and of tapes of past performances. The College also made a grant towards the cost. We acknowledge with great gratitude contributions to the Piano Fund received from the following: Mrs P. Armour, Mr J. Codrington, Mrs A. M. Cramer, Miss P. A. Cramer, Mr and Mrs R. Doherty and James, Mr Rhys Evans, Mr G. V. Gosling, Lord Grantley, Mr Hattrell, Mrs E. Houlton, Mr J. P. D. O'Brien, Mr and Mrs Oppé, Mrs K. O. Moore, Mr A. Pike, The Schola Cantorum of Ampleforth Abbey, Mrs M. Williams and Mr T. Wilcock. We also thank those who bought records. The remainder of the bill becomes due in August, so that fund-raising continues and donations will be very gratefully received.

CAREERS

We welcomed Mr C. M. Vis, who is in private practice in York, to speak to us about Architecture. He explained the various stages through which an architect has to go: negotiating with clients, drawing up plans and bills of quantities, using the services of consultants and giving advice about tenders. This brought home to us how complex the work of an architect is and how varied are the problems with which he is confronted. Mr Vis also spoke about the training of architects and the opportunities in public and private practice and in education and industry. He pointed out that the profession is very vulnerable to changes in the economic climate. This interesting talk provoked many questions.

Our other visitors were all concerned with Engineering. Dr A. J. Bartley of Newcastle University introduced 'Engineers in the Making', a film produced by his department. He began by explaining what a professional engineer is (and is not) and how one becomes a Chartered Engineer; after the film he dealt with questions. A few days later Mr J. H. Barton (D 68) also spoke to us about Mechanical Engineering; he is working for Procter and Gamble and at the time of his talk was employed in Germany in the construction of a factory to make paper nappies—a good example of the versatility of the Mechanical Engineer. In fact the width of Mechanical Engineering came out very clearly as he

described his career to date and how he expected it to develop; he emphasised how much general management is involved in engineering.

Finally Mr P. Craven, our Link Officer with ICI, spoke about his work as a Chemical Engineer with the Agricultural Division; he made it clear how great are his responsibilities as a plant manager for the men working there and for the expensive equipment. These valuable talks gave us a very good impression of different aspects of engineering.

Mr Craven subsequently arranged for a few boys to spend a day with ICI at Billingham to see various aspects of industrial management; this was one of the careers visits organised on Field Day and was outstandingly successful. We are most grateful to ICI and to the other organisations which coped with parties.

Two services of the Independent Schools Careers Organisation are worth mentioning again: their holiday courses and their individual interviews. The holiday courses, which cover many careers in industry and commerce, are particularly useful for boys in the first year of their sixth form course; those who go invariably enjoy themselves, but it is disappointing that so few boys apply. Individual interviews are held here in the Spring and Summer terms; they are especially valuable for boys in their last year who are either not going to university or who have applied to university but have had five rejections or are not likely to meet the grades required. It is important that such boys should take some action before they leave and an interview, preferably in the Spring term, is a good way of getting things moving.

David Lenton

CHAMBER ORCHESTRA CONCERT: 22nd February

Simon Wright is rapidly becoming the Barenboim (or if he does not like that, the Previn) of Ampleforth music, appearing as he did tonight as both conductor and soloist with the Chamber Orchestra. Though the lion's share of the credit for this hugely successful venture must go to Simon Wright himself, the orchestra richly deserves a hearty pat on its collective back, in particular for its accompaniment, if one can use that word for so integrated a part, in the Mozart Concerto. Some flaws there were—a member of the wood-wind band apparently missed his cue soon after the beginning of the orchestral introduction, and the beginning of the last movement was a little ragged. But in general one would normally only expect such a high standard of precision and ensemble, in a work directed from the keyboard, from a highly trained professional orchestra.

The well-known 'Arrival of the Queen of Sheba' was distinguished by some almost flawless playing by the two oboists, while the string sections were enlivened by some well-shaded dynamics. The great Piano Concerto in C minor K.491 by Mozart, which followed, received a brilliant performance by any standards. It goes without saying that Simon Wright easily overcame the technical difficulties; more importantly he brought out what Sir Donald Tovey called the 'passion and pathos' of the work. Passion there was a-plenty, though perhaps a little more pathos might not have come amiss—for example the deceptively easy-sounding first solo entry, and its recurrence at the beginning of the development, sounded a little matter-of-fact. An interesting bonus was what must have been the first performance of Gerald Dowling's cadenza. Written in the style of the period, it struck no jarring note (in more senses than one). Nevertheless there were some ingenious modulations and combinations of themes, and it allowed plenty of scope for the pianist to display his virtuosity, ending in a fine flurry of broken octaves. The tempi in all three movements were aptly chosen and admirably maintained; the temptation to relax in the more lyrical variations was resisted, and while not lacking in flexibility, the basic drive of this powerful music was maintained throughout. The orchestral playing was admirably pointed, and balance between it and the piano was on the whole excellent, allowing one fully to appreciate the many felicities of this remarkable score.

A good performance of Haydn's Symphony No. 103 unfortunately, but inevitably, suffered by comparison with the superlative Mozart which went before. There seem to be several alternative interpretations of the actual 'drum-roll', but Keith Elliot's was very effective, and he well deserved his special bow for his playing here, and elsewhere in the work. The main criticism of the writer is that the trumpet parts, very well played by two of the four boys in the orchestra, were nevertheless too overpowering. It would appear that this balance, or lack of it, was deliberate, but was not to the writer's taste, since in some of their more routine passages the trumpets overshadowed much of interest that was happening elsewhere in the orchestra.

Finally one must not forget the Wind Quintet by Antonin Reicha, an exact contemporary of Beethoven, which was admirably played after the interval by the Allegro Ensemble. The music itself, though in no way outstanding, fell very easily on the ear, and shows how much attractive material exists among works by lesser-known composers.

Hugh Finlow

INAUGURAL CONCERT: St ALBAN HALL

Sunday evening, 21 March 1976, was an historic occasion for Ampleforth College as a whole, not just for music at Ampleforth, for it marked the opening of the Saint Alban Hall with a concert given by Ampleforth College Choral Society and the Ampleforth College Symphony Orchestra. There was a sense of occasion, excitement and expectation for undoubtedly many of the audience wondered, as I did, how the musicians would perform in their new surroundings.

It was a splendid sight to see such forces assembled and I felt honoured to have been asked to write an account of such an event. Seeing these forces posed certain problems as on what level it should be judged for there seemed to be a great number of adults participating. This made it difficult to judge it purely as a school concert yet it certainly was not typical of an amateur event.

Throughout the evening I was conscious of balance problems and on reflection I found that the best moments were either made by small ensembles such as the orchestral introductions to the Credo of Haydn's Nelson Mass or made by soft sounds such as the choral passage Cum Sancto Spiritu in the Quoniam tu Solus Sanctus movement in the same work. Another example was Honor Sheppard's shining soprano solo in the opening of Et Incarnatus.

Simon Wright handled his forces well and the choir, in the main, had good attack but the forte chordal passages were marred by the obtrusive tenor tone. It would have helped if the choir as a whole had separated their notes more in this particular building, but who was to know this at the time?

As much as I enjoyed Vera Cooke's performance her phrasing could have had more 'line' especially with phrases which had feminine endings as in the opening 'Gloria' and Hugh Hetherington, even though he gave us some pleasurable moments, needs to develop his higher resonances. Charles Hetherington gave us a finely shaped solo in the Qui Tollis.

The most worrying aspect of this question of balance was caused by the timpani and brass which, from where I was sitting half way down the hall, overpowered all the Tutti passages both in the Mass and in the Overture 'The Consecration of the House' by Beethoven.

This overture, which is so appropriate for such an occasion, has a very difficult opening with exposed unison tune for flute and oboe accompanied by other wind instruments playing in thirds. The tuning of this passage even in the friendliest of halls is daunting, but to play it at the opening of a concert in an unknown quantity was rather disastrous. However this was admirably compensated by a beautifully warm and full bodied tone from the strings in the second subject.

So I come naturally to the opening of the second movement of Rachmaninov's Third Piano Concerto where again the strings made an ethereal sound. This taxing work is a 'tour de force' for any pianist and in many ways poses more problems of balance between soloist and orchestra than other virtuoso concertos by Chopin and Liszt where the orchestra is a mere harmonic vehicle over which the soloist rides triumphant. In this work everyone has to ride in triumph because the orchestra is an integral part of the work and not only shares the tunes, but answers the soloist's phrases.

The tempi were well set and William Howard paced his performance well particularly in the long arduous first movement cadenza. Not everyone is blessed with a hand span like Rachmaninov's! Both William Howard and David Bowman must be congratulated for performing such a difficult work with such control and musicianship and shaping the whole concerto, regarded by some as shapeless, so that its subtleties were fully realized.

I must admit that I looked forward to the big overblown romantic tune at the end of the third movement, but I have to say that I was utterly disappointed because of its lack of impact. With those forces it should have been overwhelming. I am sure that had it been performed in more favourable acoustics it would have been.

County Hall, Northallerton — Barry Griffiths

THE VENTURE SCOUTS

At the beginning of term Wilfred Nixon and Michael Harrison were elected to the committee to join Bobby Grant and Simon Durkin.

The terms activities started with a lecture by Mr Gilbert on mountaineering in Scotland. Mr Gilbert has climbed every 'Munro' in Scotland, and his lecture was well attended and very interesting.

A party of nine, led by Mr Simpson and Mr Hawksworth, went to the Lake District. On the first day we climbed Cansey Pike, Eel Crag and Grisedale Pike. Even though on the second day we suffered the misfortune of losing our transport to a fractured clutch cable, we still managed to climb High Spy and Maiden Moor, which lay directly behind our base, the old school hall in Grange, near Derwentwater.

Several climbing, abseiling and caving trips were organized during the term. One of these finishing *chez* Simon Durkin for a splendid supper.

This Easter six Venture Scouts are going with Mr Gilbert and Mr Hawksworth to the Cairngorms, and judging by recent weather conditions, it promises to be exciting.

The Venture Scouts thank Mr Simpson for being our leader, and we all hope he will continue to be so for a long time to come.

R. D. Grant, *Hon. Sec.*

SEA SCOUT NOTES

The beginning of the new school year saw a change in the Sea Scouts: Br Basil has come to us as Assistant Scout Leader, from the Junior House Troop, to

replace Mr Musker who left last Summer term. Using the new pool in St Alban's, he hopes to improve the canoeing standards of the troop. There were three canoe trips to Howsham Weir at the beginning of the Winter term, before the weather turned cold. These were great fun, despite the York slalom event being held there on one occasion, the Land-Rover having a puncture on another and the canoes dropping off the trailer twice. We are as usual indebted to Mr and Mrs Knock for their kind hospitality. Anthony Baring made himself a Tiger canoe from our mould. Later in the term, Geoffrey Hatfield, a member of the Scottish canoe slalom team and an old Sea Scout of Ampleforth, came to the school and gave a talk on canoeing with some slides as well as a very interesting demonstration in the St Alban's pool. We are very grateful to him for such an enjoyable morning.

There was a training weekend at Redcar when many of the new scouts in the troop worked towards their Scout and Advanced Scout Standards. An interesting night game and the construction of several 'fire ships', which put the sailing dinghies in grave danger, made the weekend enjoyable. A small group of scouts went to Brimham rocks to go abseiling.

The gig made a comeback to the lakes and provided an opportunity for some pulling as a crew practice as well as being an admirable ice-breaker when the lakes began to freeze. A crew under Mike Page pulled the gig around the lake for Cmdr Walton who was inspecting the gig (on loan from the Navy) to see that she was in good order. Paddy Gompertz stood by in Meg fitted with the Seagull as safety boat.

The efficient way in which Saturday afternoons at the lakes have been run is due to the new organisation of the troop into six patrols, giving everyone an opportunity to do much more. The new system has been a success owing to the hard work of the Patrol Leaders, Alex Macdonald, Paddy Gompertz, Mark Duthie, Declan Morton, Justin Read and Mike Page. Mark Wittet served as QM.

Mike Page returned, exhausted, after a very enjoyable time at the 14th World Scout Jamboree in Norway and a week's stay in the home of a Swedish Sea Scout in Stockholm.

Repairs and maintenance to the boats have been the main activities during the Spring term. The gig has been varnished for the first time in many years and Simon Allen has directed operations on the two pulling boats. Preparations for the camp at Fort Augustus began to predominate as the term progressed. This will be the second visit to 'The Fort' where we enjoy the use of their naval section boats. As well as a good deal of sailing on Loch Ness the party will also undertake various mountain expeditions hoping to equal, or even better, the tally of 14 Munros set on the last camp at Fort Augustus. As usual Commander Wright will be with us together with Fr Richard and Br Basil. Mr Simpson may turn up later but his place as chef is being taken by Fr Alban our group leader. Simon Wright will complete the party.

The Helmsley windy-pit was visited on the day the snows came and later in the term both Manchester and Goyden pots taxed our energies. The horrors of cap-left crawl were uncovered for all to see. On these expeditions we were helped by various of the Venture Scouts. There was also some abseiling at Peak Scar. Canoeing took place in the SAC on alternate Sundays and we were grateful to the Malton Scouts for the loan of their 'Bats'.

Fr Richard organised a highly successful PL's training course at Redcar at which we played host to fellow scouts from Norton, Malton, Easingwold, and Ampleforth village.

During the term Andrew Allan was promoted to PL and Mike Page gained his Chief Scouts Award. He is the first member of the troop to do so as a Sea

Scout. The PL's must be congratulated for their hard work during the Easter Term.

M. C. Page, S.P.L.

THE BEAGLES

The Hunt officials are to be congratulated on as good a season as we have had for many years, with B. L. Bunting Master of Hounds, P. J. Lees-Millais, 1st Whipper-in and O. Windsor Clive, Field Master, a number of others helping in an unofficial capacity. Jeff Hall hunted hounds and showed sport of a high standard with a pack always turned out in tip-top condition. We all hope he has many years in front of him with these hounds.

An early harvest meant an early start to hunting, the Opening Meet being at Beadlam Rigg on 27th September. This and succeeding days were affected by high winds and it was not until the meet at Levisham on the first holiday that conditions were good and an outstanding day gave us a taste of things to come, such as the day at Ousegill in Bransdale in November when hounds showed what they could do with a really good scent. A feature of these and succeeding days throughout the season was the keenness of the followers from the School who, though not always as numerous as one would like to see, were very obviously more knowledgeable and keen than has at times been the case. It was good to see this real interest and enjoyment.

Hunting went on through the Christmas holidays and was marked by much local support and interest, such as the day at Goathland with more than fifty cars at the meet and a splendid day's hunting. Nearer home it is good to be able to record equally happy relations with our more immediate neighbours in the Farndale, Sinnington and Bilsdale countries. Typical of this was the invitation to new meets, particularly in Farndale.

It was windy again in early January and some days were missed through snow and fog, but as the new term got under way there was a succession of good days. Particularly one remembers Long Causeway, Levisham again in March and an outstanding day at Rudland with two good hunts, the second including a run to Ousegill Bridge and back. It was good to have with us on that day three previous Masters in Tom and Richard Fitzalan Howard, both also ex-masters of the Christ Church Beagles, and Simon Roberts then coming to the end of a most successful season whipping-in to the Sinnington and dividing the rest of a very full seven day week between work in the Kennels and Stables. In connection with the Sinnington we should here record our most sincere thanks to the retiring Joint-Masters, Major Shaw, Lord Westbury and Brigadier Heathcote Amory for the great hospitality we have enjoyed hunting in their country. Thanks also to David Anker for much help with flesh and best wishes to him in his new post as huntsman to the South Notts.

Early lambing brought the season to a close on 20th March with a final good day at East Moors, leaving only the Point-to-Point to be recorded. This was won by R. D. Grant from B. L. Bunting and T. M. May. In the Junior section E. Faber came first, J. Ferguson second and C. Plowden third. For the Junior House M. Bean was first followed by C. Richardson and A. Fitzalan Howard.

It is sad that Mr and Mrs J. Teasdale are retiring from farming and leaving Ewe Cote, Skiplam, to live in Helmsley where they hope to continue walking puppies for us.

SOCIETIES AND CLUBS

THE SENIOR DEBATING SOCIETY

The President writes: With our grips loosened upon the *Observer Mace* after a year of gleaming silver at every meeting, we might turn our attention from our defeat this year in the Regional Round (the root cause being the Vice-President's need to score three tries against Newcastle RGS instead of lead the Mace Team), when Messrs O'Shea and Moylan slipped into second place behind the home team at Hymer's College, Hull—Hymer's going on to be lambs for the slaughter in the Area Round at Lancaster University a month later. Perhaps a word should be said of the Northern Area, whose Chairman this year was the Sister-Headmistress of the Convent of the Nativity, Harrytown Hall, Stockport; and whose Organiser writes these notes. The Area has been doubly reorganised in the last two years, this partly being caused by the fall-out of schools going comprehensive or broke. It is now divided into four Regions of four schools each (North-East, Yorkshire, Pennines, Wirral); one of six schools (Liverpool); and one of eight schools (Manchester) who have to work doubly hard for their place in the Area Round, of course. That is a total of thirty schools both sides of the Alps, which, were it emulated in the other Areas, would produce a participation of 120 schools throughout the country: it is not quite so good as that. Our current arrangement now is to take the Area Round out of schools into universities, alternating each year either side of the North—so York University last year, and Lancaster University this year. There the main organiser on the ground has most kindly been Sister Veronica Connors SHCJ of the Lancaster University Chaplaincy Centre, who in 1970 brought a team of girls through to win the Mace, and so knows the form well. This year Calday Grange County Grammar School (Wirral) went through to the London Final on the motion: 'This House feels that the sale of arms by developed countries is morally unacceptable'.

The Secretary writes: With the Exodus or Assumption of those whom Mr Stourton had described as the Holy Trinity, many would have thought the Society unable to continue this term. This could not have been further from the truth. Indeed the Society has flourished under the auspices of Mr Moir, our new Vice-President. The average attendance for each meeting was just over 55 people. Of the five debates that were held, two were guest debates and one was a Dress Debate. The motions that were debated with the girls of the Mount School, York and of Richmond Convent, judging by the two houses of over 100 each, proved to be the most popular—good motions being better than good girls!

Mr Conor O'Shea was elected to lead the Government Bench which he did with great gusto but not always with success—perhaps this was because the Leader of the Opposition always decided upon the Motions. Mr O'Shea did not lack eloquence but rather the wit to go with it. However in the last two debates it was shown that this small fault is quickly being eroded away. Mr Malcolm Moir, the Vice-President, opposed him as the leader of the other bench. He was highly successful in obtaining the House's votes either because of his ability in speaking or because he is Head Monitor. He made very good use of his bench; He would make a short speech which would delight the House, and then leave his bench to do the real work.

Happily, there is no shortage of speakers from the floor, thus ensuring varied benches each week. Mr Page has spoken with great persuasiveness and skill and must be one of the best in the Society. Mr Bunting argued with quiet

calmness, a front which could only be shattered if there was any criticism of The Beagles in the air. Mr Moylan spoke on the benches in a style that endeared him to the House—he never paid any attention to the President. His speeches were both highly amusing and bemusing, with few people always able to follow his line of thought. Mr Francis could occasionally be heard, Bible in hand, whenever the President let him. Messrs Kelly, Smith and Nixon are three members who showed that they will be playing important roles in the Society in the coming two years. Mr Pirkl, a boy spending a term here from Germany, is worthy of mention: despite obvious difficulties he knew he would have to face in expressing himself in English, he showed a spirit that one might wish would be more prevalent among those who, handicapped by a feeling of self-consciousness, come to the debate but miss out on the real enjoyment of letting their opinions be known.

The following five Motions were debated this term:

'This House prefers Liberty to Equality'.

Ayes 11, Noes 6, Abstentions 12.

'This House abhors Capital Punishment'. (Mount School Guest Debate.)

Ayes 32, Noes 50, Abstentions 20.

'This House would say; "Hands off Direct-Grant Schools"'. (*Observer Mace* motion).

Ayes 18, Noes 4, Abstentions 3.

'This House holds that the 200 years of American Independence has done more for Civilisation than the British Empire'. (Dress Debate.)

Ayes 7, Noes 13, Abstentions 4.

'This House believes Co-Education does more good than bad'. (Richmond Convent Guest Debate.)

Ayes 34, Noes 58, Abstentions 11.

The Secretary, on behalf of the Society, would like to thank the girls from the Mount School and Richmond Convent for making our guest debates such huge successes, and also Fr Alberic, who as the President chaired all our meetings and astounded us all by the cool manner with which he controlled a house showing its displeasure at a controversial point.

(*President*: Fr Alberic)

SEBASTIAN REID, *Hon. Sec.*

THE HISTORICAL BENCH

Fr Anselm began the term with 'The Defence of the United Kingdom'. This is his special interest: by shrewd observation of what is there for all to see he has reached conclusions about the internal security of the nation. It was encouraging to learn that the Post Office does in fact have the safety, health and convenience of the people close to its heart. Post Office towers form important links in our communications, and their function can easily be changed from television or telecommunications to defence. This very enjoyable lecture ended with some amusing advice: in the event of a nuclear attack cover yourself from head to foot with white paint.

Fr Stephen followed with a lecture on 'The Great Exhibition of 1851'. Its superiority to the French attempt, 'L'Exposition', a few years earlier, was clearly revealed, much to the delight of the audience. The speaker stressed the organisational genius of Henry Cole, the scientific imagination of Paxton and the backstairs influence of the Prince Consort, which were all necessary to overcome the forbidding difficulties of mounting the Exhibition. A series of slides concluded a most entertaining evening.

Our third lecture, given by Mr Jardine on 'History and Modernist Poetry: the sense of the past in the poetry of Eliot, Yeats and Pound', provided one of

the Bench's rare excursions into literature. For these men the past was a guide to the future, so that their poetry became the poetry of prophecy and warning. Eliot's particular hobby horse was the decline of European civilisation epitomised by the First World War, and through his poetry he tried to warn mankind of this danger. The Bench's appreciation of Mr Jardine's lecture was shown by the long and interesting discussion at the end.

Mr Dammann, recently returned from France, talked about 'Charlotte Corday and the Murder of Marat'. Addressing the largest audience of the term, he continually entertained as well as instructed the members of the Bench. Charlotte Corday, he explained, was not the character depicted by traditional historians: a myth had grown around her and Marat which he cleverly destroyed. The Bench is indebted to Mr Damman for a marvellous talk.

Professor Sawyer of Leeds University brought the term to an end with 'The Fury of the Northmen'. Like Mr Damman he carefully distinguished between legend and truth in the history of the Vikings. They were not all long-haired blondes, but of varied nationality and social class. Concentrating on England and Ireland, he explained that they plundered villages and monasteries, frequently raiding the same place twice. This learned and stimulating lecture by one of England's leading medievalists was rewarded with a good discussion at the end.

The Secretary would like to express his thanks for the time and energy spent by our speakers, and for the essential help given by Mr Davidson, our President, Fr Alberic, our Chairman, and Chris Myers, our Treasurer.

NICHOLAS LONGSON, *Hon. Sec.*

ARCHAEOLOGICAL SOCIETY

The term's proceedings got off to an early start, two days after the beginning of term with a film *Caring for History* which, true to its title, showed us just how that delicate task was undergone especially with regard to the preservation of abbey, palace, stately home and Roman remains.

Our resident careers master, Mr Lenton, continued the term's agenda with an extremely interesting and amusing look at that cornerstone of Ancient Roman civilisation—Slavery! a subject which, aptly enough, 'captivated' the audience.

Mike Daniels of the York Archaeological Trust battled bravely through all the snow and ice a cold winter's night could offer in order to deliver our third lecture 'Viking and Medieval York' in which the society was among other things confronted with the problems and complexities of urban archaeology.

A very successful season was brought to an equally successful conclusion when Mrs Lucy Warrack, a lecturer to the Yorkshire Archaeological Society, gave an illustrated and, of course, extremely well-researched talk on 'Mount Grace Priory and the English Carthusians'. The focus rested mainly on the sixteenth century and the evening was of equal benefit to both archaeologists and historians.

The Society expresses its gratitude to the President for his support and to the Treasurer Simon Nuttall for his invaluable help throughout the season.

J. C. MORETON, *Hon. Sec.*

(*President*: Fr Henry)

THE COUNTRY HOUSE SET

This spasmodic little School society set forth again on Careers Day, this time under the leadership of Edmund Glaister, who, knowing Henry and Janet Tempest, had arranged that we spent the greater part of our time at Broughton Hall, just beyond Skipton. A dozen of us motored over to find a welcome beyond all expectation: fires had been lit in the main rooms, collections of church plate,

vestments and secular clothes (waistcoats particularly, from the eighteenth Century) had been laid out for our viewing, and a lunch party at a dining table replete with silver and glass capped the day. Broughton Hall is a very heart-touching place to any with imagination, for it dates from 1324 with a stability of life that even Stonor Park can no longer rival: there have been Tempests in fairly direct line in the house since the fourteenth Century. Moreover, they have tended to hoard every bill or record of purchase (e.g. for furniture, pictures and ornaments), every day-sheet of life in the house, every farm account concerning their 3,000 acres. Here at Broughton is the raw material for several doctoral dissertations on the social life of a single family such as would rival the most famous letter collections already in print. The house and its fondly-loved contents—seen as 'belonging', not as 'valuable'—stands as massive evidence of a living Catholic tradition which weathered Recusancy and now bids to weather Socialism.

Not content with that, we went on to an hour's viewing of Harewood House, being privately shown round by a caretaker. Lovely as Harewood is, it did not fire the imagination of the party quite in the way that Broughton had just done: there was not that intensity of family commitment so much in evidence. We drove on, as last time, to an excellent tea at The Croft, given to us by Mrs Moorhouse . . . and, being late and surfeited, we failed to make our last port of call, 'country houses on wheels' (royal and custom-built railway coaches) at the National Railway Museum, York.

A.J.S.

THE FORUM

The secretary is to be blamed for the lack of activity in the Forum this term, as he left the arrangements for lectures far too late. While about ten speakers seemed almost certain to lecture, only the stalwart Mr Macmillan actually did so. It is also a great pity that the society seems so unwilling to lecture.

Mr Macmillan's talk, 'An Anarchistic Theory of Knowledge', was magnificent as all expected, and was well attended by Monastery and Common Room alike. The thesis was derived from the logical positivism of Hume, and denied the possibility of soul or personal identity on the grounds that there is no access to knowledge without impressions. The lecturer then presented the antithesis, decidedly existentialist, and then used the history and philosophy of science as a rich source of evidence. Although the sudden swerve from epistemology to quantum mechanics was breathtaking, the end of the lecture saw the significance of the science as evidence for the antithesis.

(*President*: Mr Smiley)

M. GIEDROYC, *Hon. Sec.*

THE SYMPOSIUM

The attendance of the society this term was happily improved and the already extremely high standard of lectures was raised still further by Mrs Pickles, who gave a quite outstanding talk on the Norwegian writer Hendrik Ibsen possibly the first and greatest of modern dramatists, and one of the few whose insights have justly been compared to those of William Shakespeare. The talk concentrated especially on 'Brandt' and 'The Wild Duck' and was followed by an animated discussion.

Next term the society looks forward to a series of lectures on subjects ranging from Graham Greene to Polish poetry. The society must once again express its gratitude to the President and his wife for their hospitality throughout the term.

(*President*: Mr Griffiths)

T. C. EVERARD *Hon. Sec.*

THE NATURAL HISTORY SOCIETY

There was another successful term with six meetings. Bernard Bunting, last year's Secretary and now Master of Hounds, gave a practical account of Beagles and Beagling. Fr Timothy showed his slides of the School's West Highland Way expedition of 1972. Some of the Society went to a joint film meeting of the Kirby-moorside and District Naturalist Society and the local Beekeepers Club; films were shown on Deer in the Black Forest, Wild Life in the Alps, and the Honey Bee which had some fine close-up shots. Mike Henry (O 62) another former Secretary and now teaching at Dame Allen School, Newcastle gave a very good comparison of 'Birds of Northumberland and Yorkshire'. Dr Richard Theakston spoke mainly on the North York Moor National Park and its Deer but included slides from Sedbergh and the Rhine area. Dr Peter Evans (T 55) also a former Secretary and now well established as a lecturer in Zoology at Durham University described his expedition to Heron Island at the south end of the Great Barrier Reef of Australia with slides taken from the helicopter on arriving and leaving as well as many colourful ones during his stay.

(*President*: Fr Julian)

C. S. P. HARWOOD *Hon. Sec.*

AMPLEFORTH FILM SOCIETY

A packed auditorium greeted *American Graffiti* and it was not disappointed in this poignant and comic version of the American fifties. *Zadoz* and *Siddhartha* were not so rapturously received, but stretched the imagination and perception. The latter gave a fillip to budding Buddhists while the former encouraged a vision of eternal youth. *Phantom of Liberty* was an indulgent Bunuel offering, with every scene unfinished, and many sideswipes at institutions and the middle class. Fellini's *Roma* was a puzzle and boring to some, but in looking ahead to *Amarcord*, appetites were whetted. Our thanks once again to Nigel Codrington and the Box, and of course Fr Stephen.

(*President*: Fr Stephen)

CHARLES VAUGHAN. *Hon. Sec.*

AMPLEFORTH COLLEGE KINEMA

Gourmets delighted in *Lacombe Lucien* but it proved a little tough for many, whereas *Soylent Green* was about biscuits made of tough little grannies. Subtlety and sledgehammers seemed to sum up the term. *Patton . . . Winston . . .* were balanced by *Oh What a Lovely War* with its parable, parody and superb soundtrack of those hummable World War One tunes. Most enjoyed *Ballad of Cable Hogue* (Peckinpah) and *Papillon* but in reverse order of values: *Cable Hogue* had much to say about the outsider, while *Papillon* dragged him through sea, solitary, and swamps with ne'er an idea to rub off on anyone. *The Hireling* wasn't popular, being a little out of reach of most, but the sumptuousness of *The Great Gatsby* was a draw. *The Taking of Pelham 1, 2, 3* had ominous topicality, but its briskness, fast moving dialogue and technical ingenuity meant that all went home happy. Nigel Codrington and the Cinema Box managed to overcome some technical problems efficiently and often reached a high standard of showing.

JUNIOR SOCIETY

This term was something of a non-event in the Society, with the 96 Members willing to pay their subscriptions fee but being unwilling to take part in any of the activities, or to make use of the JS Bar. Throughout the term sixth form helpers were spending their breaks doing nothing in the Bar, and finding difficulty in persuading people to take part in the activities they had asked to do.

There were four Socials, all organised by Terence de Souza, which were the only cohesive force in the Society. Activities were run by Andrew Robertson who

(continued on p. 132)

RUGBY FOOTBALL

THE A XV

The XV had a most successful term winning its 6 matches. It was encouraging to see the strides made by P. Corkery and C. Dunn if it was most disappointing to lose A. Beck with a broken ankle after 3 matches. B. Moody too did well in his unaccustomed position and some of the forwards, often changed because of injuries, improved beyond all recognition. It was a promising start.

v. YORK UNIVERSITY 2nd XV (at York 28th January)

York were kind enough to offer the use of their pitch as the snow at Ampleforth was still lying, and they were soon to regret their kindness as the XV began to show its paces. Confidence grew as the game progressed and York were gradually torn to pieces. The back row and half-backs were, it goes without saying, outstanding but many of the new players lost little in comparison. Beck had 4 tries and Moody and Dunn 1 each; Healy and Reid both made good debuts in the pack while Longson showed that he was learning fast. 23—0 at half-time and 59—0 at the end in the icy wind took some doing.

Won 59—0.

v. POCKLINGTON (at Pocklington 3rd February)

Ampleforth was still under snow and Pocklington with immense consideration and no little trouble offered their facilities for the match. Again the XV started well in the drizzly and snowy conditions and were soon in the lead through a penalty by Macaulay. Continual pressure and a thrust for the line by Tate produced the first try and more good rucking provided an overlap for Beck to get the second. 11—0 at half-time was not however much to show for all the pressure but in the second half a tiring but gallant Pocklington could not stem the flow. Moody, Reid, Moir and Macaulay added further tries, three of which were converted by Macaulay.

Won 35—0.

v. HEADINGLEY COLTS (at Ampleforth 7th February)

The XV started with great enthusiasm and pace and soon were 6 points up when Beck, deep in defence, managed to free the ball for Moir to appear twice in a thrilling movement to score on the right, a good start made better by a fine Macaulay conversion. Better was to follow for from a line-out the ball was moved rapidly down the line for Moody to beat one man on the outside and another on the inside before beating the cover to the corner. Again Macaulay obliged with a superb kick. The XV continued to dominate their opponents territorially but only increased their lead by a penalty immediately nullified by a fine drop goal from Headingley. In the second half, a fine Headingley pack became dominant and put the School under intense pressure but it was the School who, rather against the run of play, added to their lead with a try engineered and converted by Macaulay. Weak defence regained those 6 points for Headingley and when Lucey went off with ten minutes to go the match was still open. But the XV sweeping left after a ruck put Beck who had an outstanding game in at the corner and this set the seal on a fine performance.

Won 25—9.

v. NEWCASTLE RGS (at Ampleforth 11th February)

A biting westerly wind did not make conditions very easy for fluent rugby but the XV started at a great pace and soon had Newcastle pinned in their own 25. Before long Tate created a situation which enabled Moir to score the first of his three tries. Newcastle replied to this with a penalty but the School rushed back to their opponents' 25 and Macaulay went over for a try which again he could not convert. A heel off the head produced the next try for Dunn playing his best game to date and just before half-time Moir and Macaulay made 6 points between them to make it 20—3. It was after half-time that things went wrong. Even Healy who had been so outstanding in the first half tired, and the general cohesion was missing. It did not help when the admirable Beck was carried off with a broken ankle and though dominating the play the side could add only one more try fittingly scored by Moir and converted by Macaulay.

Won 26—3.

v. HULL & EAST RIDING COLTS (at Ampleforth 15th February)

The Hull club were visiting Ampleforth for the first time: the XV, very aware of their high reputation, started with great fire and a series of rucks created a chance for Macaulay to kick a penalty. Day, playing his first game ever on the wing ran 40 yards for a splendid try to make the score 7—0 after 10 minutes. But the Hull backs looked very sharp a few minutes later when they scored twice in as many minutes to lead 12—7. The School pack was however winning the forward struggle and created a series of chances before half-time which enabled Macaulay to kick 3 more penalties.

Within a minute of the restart the School went further ahead with another fine try by Day and as Hull began to wilt under the pressure Robertson who was having a fine game also scored an unconverted try. Hull replied to nullify this score but a Macaulay try and yet another penalty set the seal on a fine display.

Won 31—16.

v. MIDDLESBROUGH COLTS (at Ampleforth 22nd February)

Injuries had depleted the team yet they rose to the occasion, and although outweighted in the tight managed to win enough possession to create scoring opportunities. Willis, playing an outstanding game, scored the first try which Macaulay converted. The latter added a penalty to this after a thundering run by Longson but could not convert a try scored by the impressive Reid. Though Middlesbrough, with repeated scrums on the Ampleforth line had at last got over, they managed less and less and after half-time began to tire. Moir scored a try and several chances went begging before the brilliant Dyson rocketed over. As usual Macaulay had the last word with a beautiful kick.

Won 23—4.

Congratulations to J. Dyson who has been selected as scrum half for the England Under 19 side against Japan after already playing for the Team against England Colts at Brize Norton. His success has been underlined by J. Macaulay who played for and captained the London Counties side which beat Japan 19—7 at Old Deer Park.

THE AMPLEFORTH SEVENS (7th March)

Ten teams again competed amongst them two Ampleforth sides. The second team only won one match out of their four but the first team had a splendid afternoon losing only in the final. Bickerstaffe hardly put a foot wrong all afternoon and Reid and Lucey, new to this game, were seen to improve as game followed game. The courageous Day at scrum half in place of the absent Dyson also played well. The Seven were too fast for Mount St Mary's in the first match and Q.E.G.S. Wakefield, too, weakened by injury, did not fare much better. But Ashville were a speedy seven and were soon leading 12—0. Tries by a very fit Reid and one by Bickerstaffe brought the scores level and amidst mounting excitement the School clinched victory with a try in the last minute. St Peter's fought hard but the Seven dismissed them and then went straight on to tackle Leeds in the final. The fresher Leeds side denied Ampleforth the ball and though the score was only 12—6 until a minute before the end and gave cause for hope, a final Leeds try gave the team no time to recover.

RESULTS OF DIVISION A

Newcastle RGS 14 ...	Archbishop Holgate's 0	Archbishop Holgate's 10 ...	Ampleforth 2nd 0
Ampleforth 2nd 24 ...	Sir William Turner's 0	Newcastle RGS 18	Ampleforth 2nd 0
Ampleforth 2nd 0	Leeds GS 28	Archbishop Holgate's 0	Leeds GS 34
Newcastle RGS 24 ...	Sir William Turner's 0	Archbishop Holgate's 6	Sir William Turner's 6
Sir William Turner's 3	Leeds GS 15	Newcastle RGS 14	Leeds GS 18
		GROUP WINNERS: Leeds GS	

RESULTS OF DIVISION B

Ampleforth 22	Mount St Mary's 4	Mount St Mary's 0	Ashville 26
Ashville 16	Q:E.G.S. Wakefield 10	Ampleforth 16	Ashville 12
Ashville 22	St Peter's 6	Mount St Mary's 16	St Peter's 13
Ampleforth 18 ...	Q.E.G.S. Wakefield 4	Mount St Mary's 8	Q.E.G.S. Wakefield 16
Q.E.G.S. Wakefield 18 ...	St Peter's 10	Ampleforth 18	St Peter's 4
		GROUP WINNERS: Ampleforth	

FINAL: Leeds GS 18 ... ... Ampleforth 6

THE MOUNT ST MARY'S SEVENS (at Mount 14 March)

The School Seven were drawn to play Leeds in the first round and they approached this match with some relish. Tackling hard, they harried Leeds into error and ran out comfortable victors. Both St Peter's and Mount St Mary's threatened briefly but each time the pace of the seven carried them through. The other half of the draw had been won by Stonyhurst who looked a fast and competent team, and it was indeed an exciting final. The School were soon 4—0 down but Moir crashed over near the posts just before half-time to make it 6—4. Immediately on the resumption, Reid who had played splendidly intercepted a pass and scored between the posts. On the kick off Macaulay and Bickerstaffe combined beautifully to put Beardmore-Gray back where Reid had been and the score stood at 18—4. Not a wit put out Stonyhurst hit back and as the moments ticked by claimed two tries to make it 18—14. The last minute seemed endless but the School tackling was equal to all the demands made on it by the admirable losers.

RESULTS

v Leeds GS won 18—0; v St Peter's won 10—0; v Mount St Mary's won 16—6; Final v Stonyhurst won 18—14.

THE WELBECK SEVENS (at Welbeck 16 March)

The Seven looked rather jaded after their exertions at Mount two days earlier but they dispensed with their hosts with some ease, being altogether too quick and sure in their handling. Mount were a different proposition and for all the first half put pressure on the School line kicking a penalty as a reward. In the second half, the Seven pulled themselves together and eventually were comfortable winners. Oakham had appeared to be well-drilled technically without having much pace but their start was blistering. The School missed three tackles and were down 16—0 without having touched the ball. This treatment seemed to provoke the Seven into retaliation and into scoring a good try engineered by Macaulay for Beardmore-Gray. Bickerstaffe went over for another to make the score 16—10 at half-time. A penalty by Oakham followed by a crashing Moir try brought it to 19—16 with a minute left. A long Macaulay kick frantically chased by Bickerstaffe, Beardmore-Gray and an Oakham player seemed as though it would do the trick but all three pursuers overran the ball and that was that.

RESULTS

v Welbeck won 30—0; v Mount St Mary's won 16—3; v Oakham lost 16—19.

THE ROSSLYN PARK SEVENS (23rd—26th March)

The Festival Tournament

The standard of this tournament seemed much higher this year and the groups were correspondingly more difficult to win. But the School Seven started sharply enough with a convincing victory over Trent. They then played some excellent sevens to beat Wimbledon College with ease and then waited in some trepidation for their match with the fine Eastbourne side. The game went the School's way at the start and two good tries provided a lead of 12—0. But Eastbourne fought back to 12—12 and it was only with a try in the last minute engineered by the admirable Macaulay that the School went ahead. Grenville were no difficulty the next morning and the Seven were through to the last 16. A fine display against Bedford Modern was followed by a not so convincing one against King's Canterbury. The semi-final tie against Prior Park was an exciting game in which the School denied the ball to the tricky runners possessed by the opposition and indeed the team were on the attack and looked likely to score when a pass was intercepted and the Seven were 6—0 down instead of 6—0 up. Both sides scored one try each thereafter and though everybody tried desperately hard, a few chances were neglected and the team went out, defeated by the eventual champions who gave a thrilling performance in the final.

RESULTS

Group: v Trent won 24—6 v Wimbledon College won 28—6
v Eastbourne won 18—12 v Grenville won 20—0.

v Bedford Modern won 24—10; Quarter final v King's Canterbury won 18—6; Semi-final v Prior Park lost 4—10.

THE OPEN AND PLATE TOURNAMENTS

Disaster struck this day: first Dyson who had been outstanding in the two previous days was taken ill overnight and had to be taken home. This was a bad enough blow before a match against a Rydal side with a high reputation but worse was to follow. The School were on the attack and playing well when in the first minute Hamilton-Dalrymple whose pace and power was already causing trouble to the opposition was badly concussed and removed to hospital. The remaining 6 tried hard but could not cope with the very good Rydal team. Thus they entered the Plate tournament for first round losers with three reserves, all of whom acquitted themselves with energy and great ability. They restored the enjoyment of the team and took great pleasure in beating De La Salle and the Oratory that same day. The following day Moir was restored to the team and though he looked very jaded, he scored the winning try against Emmanuel to put the Seven through to the quarter finals. Here they met Belmont and though leading 4—3 with only two minutes to go, their fatigue got the better of them and a determined Belmont assault saw them home.

This magnificent group of boys under the quiet and very able leadership of J. Macaulay played 12 matches in four days and reached the semi-finals of 1 tournament and the quarter-finals of another. Their speed, ability and courage were much to be admired.

RESULTS

Open: v Rydal Lost 0—32
Plate: v De La Salle Won 22—10, v Oratory Won 30—0, v Emmanuel Won 16—12,
v Belmont Lost 4—15.

The Team was: J.J. Hamilton-Dalrymple, S.J. Bickerstaffe, J.H. Macaulay, J.T. Dyson, S.P. Reid, M.K.Lucey, M.J. Moir.

The reserves were: F. Beardmore-Gray, M.St.J. Day, R.S.Duckworth.

THE HOUSE SEVENS

St John's were the favourites for both Senior and Junior competitions and in the Junior one they more than fulfilled expectations by garnering 106 points in four matches with only 4 against. In the Senior competition they had to play only three times and although St Aidan's ran them close in the final, they had too many good players to be much troubled. Even M. Moir found too many men ready for him every time he received the ball, and although he scored the St Aidan's try, it was all he could do. St John's were well served by M. Lucey, M. Day and P. Corkery and the other members of their team supported them well and were too fast for the opposition.

CROSS-COUNTRY

Both cross-country teams did well again this year. The 1st VIII won eight of its nine matches, only losing to Stonyhurst which it had the satisfaction of defeating later in the season in the Midland Public Schools' Championships. In this competition which was held this year at Worksop at the beginning of March, and which increased its entrants to twenty-two schools, we came third to Bradford G.S. and Manchester G.S. The team was a good one with a strong and closely packed scoring six. M.T.R.A. Wood, the captain, always had the edge on the rest and was a fine runner. He was followed by a group of five with very little between them: R.D. Grant, N.J. Gaynor, P.D. Sandeman, A.C.A. Quirke and D.A.J. McKechnie. C.P.J. Morton always filled the seventh place and a number of people competed for the final place which ultimately was held by M.N. Cardwell.

The second team likewise had an excellent season being unbeaten save in one match when they were annihilated by a very strong Army Apprentice side which went on to win the Army Youth Championships. The regular team would have looked like: N.J.P.L. Young, J.M.D.Murray, B.D.J. Hooke, C.C.R. Murphy, C.A. Copping, R.A. Duncan, J.P. Ferguson and P.A. Quigley—all very useful runners. T.A.H. Francis, W.J. Blackledge and E.A. Knock also ran frquently.

M.T.R.A. Wood awarded 1st VIII colours to: N.J. Gaynor, P.D. Sandeman, and A.C.A. Quirke. He himself with R.D. Grant and D.A.J. McKechnie were old colours. 2nd VIII colours were awarded to: N.J.P.L. Young, J.M.D. Murray, B.D.J. Hooke, C.C.R. Murphy, C.A. Copping and R.A. Duncan.

RESULTS

1st VIII:
v. Pocklington Won 30—52.
v. Stonyhurst and Denstone. 1st Stonyhurst 43, 2nd Ampleforth 51, 3rd Denstone 91.
v. Barnard Castle and Durham. 1st Ampleforth 46, 2nd Barnard Castle 50, 3rd Durham 82.
v. Leeds G.S. Won 30—49.
v. University College School Won 24—60.
v. Sedbergh Won 34—44.
v. Welbeck and Trent College. 1st Ampleforth 22, 2nd Welbeck 62, 3rd Trent
Midland Public Schools' Championships (at Worksop). Placed 3rd out of 22 schools.

2nd VIII:
v. Stonyhurst and Denstone. 1st Ampleforth 21, 2nd Stonyhurst 89, 3rd Denstone 113.
v. Barnard Castle and Durham. 1st Ampleforth 39, 2nd Barnard Castle 42, 3rd Durham 109.
v. Leeds G.S. Won 21—65.
v. Army Apprentices' College. Lost 69—21.
v. Scarborough College 1st VIII. Won 25—59.
v. Welbeck and Trent College. 1st Ampleforth 27, 2nd Welbeck 74, 3rd Trent 91.
v. York Youth Harriers. Won 33—51.
Senior Inter House Cross Country : St Hugh's 72 pts.
Junior A Inter House Cross Country: St Wilfrid's 117 pts.
Junior B Inter House Cross Country: St Edward's 12 pts.
Individual Winners:
Senior: M.T.Wood 22 mins 40 secs.
Junior A: E.J. Ruane 20 mins 8.3 secs.
Junior B: A.R.Dunn 19 mins 17.1 secs.

ATHLETICS

This year the weather for the meeting was cold and windy, and a continual drizzle into the bargain did not help the athletes. For all that the competition as usual developed excitingly. St John's took the Senior title with some ease—by over 100 points—and they kept the Junior title—but only just. Only a disqualification in a relay cost St Bede's their chance of success, and the issue was in doubt until the very end when St John's snatched the title by 2½ points. There were some splendid individual achievements too. M. Wood, the captain of Athletics was in no difficulty as he won the 800 and 1500m and his successes there were matched by W. Radwanski's two firsts in the High Jump and Long Jump. The superb performances of C. Brown as he lowered the set 2 400m record each time he ran will be long remembered, and these displays tended to overshadow B. Moody's record in the Triple Jump and his first in the Long Jump, and A. Quirke's two firsts in the 1500m and Steeplechase, and his successful challenge to the unlucky P. Sandeman in the set 1 Steeplechase. N. Healy nearly did in Set 3 what he did in Set 4 last year. Then he achieved five firsts, this time he acquired four and thus easily won the award for the best athlete in that Set, although C.

Dunn with two firsts and a second put in some encouraging performances. R. Lovegrove, M. Hattrell, and J. Geraghty all achieved two firsts in their respective events in Set 4 but Lovegrove deserved the cup for his three seconds as well. In Set 5, J. Stobart, A. Dunn, and A. Forsythe also gained two firsts but the last was more successful in his other events and thus awarded the cup for the best athlete in that Set.

RESULTS

Senior Inter House Cup: St John's; Junior Inter House Cup: St John's;
Best Athlete Set 1: M.T. Wood; Best Athlete Set 2: C.H. Brown; Best Athlete Set 3: N.J. Healy; Best Athlete Set 4: R.Q. Lovegrove: Best Athlete Set 5: A.M. Forsythe.

SWIMMING

It has proved more difficult than one might suppose to adjust our ideas to the use of a whole poolful of water. Many more boys have been able to swim, and some of them have done quite a lot of training. But it has been difficult to organise anything resembling systematic teaching, which is of course the first duty of any swimming organisation. In particular the younger boys have for various reasons been rather neglected.

Water polo has increased: we have managed to organise enough informal house games to have something that began to look like a league. St Bede's, St Cuthbert's and St Oswald's have been the keenest, stimulated largely through the enthusiasm of the captains of the latter, P. Hay and S. Williams. We were host to a York and District Under 16 Competition, into which we put two teams, all of whom had actually played previously: on another occasion the first of these did reasonably well against more experienced opposition from Newcastle RGS and Halifax SC. The Senior team found its opponents distinctly more able, but we were able to learn various things from them, such as the value of movement, the advantage of good handling, and the problems of defending the deep end goal in the fourth quarter when you are already 1—12 down.

Four schools joined us for a mixed bag of unusual events (mostly relays) in what was planned as a Six Schools Meet to mark the opening of the pool. Overall, Newcastle and Barnard Castle were faster than us, and St Peter's and Bootham slower. Sedbergh were prevented from coming. We also lost to Newcastle in a straight match, but P. Graham equalled the Individual Medley record and S.P. Evans lowered both the 100 and the 200 Breast records. The latter as captain coped admirably with the numerous occasions when Fr Anselm was side-tracked onto other problems.

BOXING 1976

The Boxing Club, despite being smaller in numbers than usual, nevertheless, under the leadership of Mark Day, trained conscientiously, and on the day of reckoning gave a good account of themselves.

The match against RGS Newcastle was at home on 10th March, and was originally of eight bouts. However as British Rail were beset by labour relations, Ferguson, who was due for an Army Scholarship interview, had to travel earlier than anticipated and took no part in the match—a great pity as he was keen to box.

Brown, who met Griffiths in the opening bout, showed plenty of enthusiasm and spirit and won convincingly by producing more pressure in the final round. Soden-Bird encountered a stylish and effective opponent, who was always just too good for him. Troughton had a very close bout against Bell, but it was evident that he was not match fit, having had a collar bone injury earlier in the term. Danvers displayed great style and confidence against a very rugged opponent, and his clean punching won the verdict for him. Paul Day had a very tough time with Rodham but in the end wore him down and pressed home to a splendid victory. Lambert we knew was conceding weight to Hamill, and it was quickly evident that we were asking too much of him, and it was stopped at the end of the first round, the wisest course under the circumstances. The match score at this stage was 3—3, with Mark Day our captain coming in against Eno to win or lose the match. He was equal to the occasion and won convincingly to clinch the match against an old adversary.

Brown (Ampleforth) beat Griffiths (RGS Newcastle); Soden-Bird (A) lost to Libretto (N); Troughton (A) lost to Bell (N); Danvers (A) beat Soloman (N); P. Day (A) beat Rodham (N); Lambert (A) lost to Hamill (N); M. Day (A) beat Eno (N).

Colours were awarded to P. Day and Lambert; Half colours to Danvers.

FENCING

The general progress of the fencers was severely set back this term by Mr Miller's prolonged illness, probably a result of too much hard work. While wishing him a speedy recovery, however, the fencers trained and fenced harder than before under the guidance of Mr Henry, with team training in free time along the spacious gallery in St Alban's. The teams, then, were certainly fit for the matches, if

slightly rusty. Regrettably, the other members of this club, now forty strong, did not receive as much training, especially with the inevitable lapse at the end of the Easter Term.

The first match of the term was against Pocklington and was slightly catastrophic in that team members had to preside. This caused unnecessary friction between teams, as well as lowering the general standard of play. The Foils seemed victim to nerves primarily, losing 6—3, while the Sabres won 6—3, making an overall, and fortunate, draw.

The second match against the Army Apprentices' College was in every respect a success. With Captain Simmons, the AAC Coach, presiding, and a floor much improved after a year's use at the AAC gym, the Foils won 6—3, with John Boodle winning all his fights with unprecedented precision and calm. Michael Lambert won two fights with his repeated counter-time movement, and, surprisingly, Richard Moon only won once, his usual close quarters tactics failing. The Sabres also won 6—3, with both Michael Giedroyc and Alistair Cuming dominating, if slow, and Dimitri Rodzianko winning one fight and showing promise for the future.

The competitions planned failed to materialise for one reason and another, except that Michael Giedroyc won through to the Nationals in the North of England Under-18 Sabre. However, late entries to the Public Schools Championships in the Easter Holidays should be secured.

SQUASH RACKETS

This was an eventful term for the squash enthusiast. On 20th January the School was privileged to watch two international and two county players give a highly entertaining and instructive demonstration of the first class game. We are grateful to E. M. Watson (Yorkshire), J. Lee (Durham), G. MacDonald (S. Africa) and I. Nuttall (England) for taking part in these inaugural matches on the St Alban courts which so fittingly marked the beginning of squash at Ampleforth.

Three school competitions were completed this term. J. Levack received the Daly Cup after he beat M. Badeni in a very close and exciting final of the open competition. J. Geraghty became a convincing winner of the Sutherland racket in the U16's open and in addition this highly promising young player gained a place in the first five of the school team while not yet 15 years of age. A new and much enjoyed inter-House tournament arose this term after the donation of an attractive trophy in memory of two old boys, Dr Gerard Unsworth (B 59) and Major Jeremy Ginone (D 59) who both died in 1974. Our gratitude goes to their widows and families who made the donation and our congratulations to St Bede's who became the first holders of the cup after beating their neighbours St Hugh's in the final of the knock-out.

Despite the immense enthusiasm, squash is still in its infancy in the School. We were grateful, therefore, for the competitive experience of four fixtures against past rivals, St Peter's (2 matches, drew 4—4, lost 4—6), Pocklington (lost 0—8) and Hymers (drew 3—3). All were home matches and given our overall lack of experience we fared encouragingly with two draws and two losses. St Peter's purposely did not bring a full strength side which provided for more evenly balanced and enjoyable competition in their two matches. Two of our stronger players were unable to compete against Pocklington and consequently we lost rather heavily. However, the Hymers match provided some good wins especially by the younger members of the side and the overall draw was encouraging.

Team players for this term included: M. Badeni (Capt), J. Levack, R. Duckworth, J. Geraghty, R. Rhys Evans, S. Hardy, M. Cobb, R. Guthrie, P. Moore.

COMBINED CADET FORCE

ARMY SECTION

Senior Ranks. U/Os Wood MTRA, Windsor-Clive OJ, Bidie JR, Carroll TA. CSM Cuming AN, Sgts Baxter MF, Hornung MJ, May MG, O'Kelly MC, Quigley PA, Railing HN, Salter GR.

Training There were only 20 new cadets in the Section, so the usual training programme was slightly altered. All cadets were taught Signals (CSM Cuming) on alternate days, and Night Patrols on the other days (U/O Wood, U/O Carroll). All candidates passed the Night Patrol Test and 16 passed the Signals Test.

Schemes

A practice patrol was held towards the end of September for the Instructors: Field Marshall Idi Amin failed in his bid to stake out a claim to Venus by attaching the Ugandan flag to a USA space rocket about to be launched to that planet. The Field Marshall's patrol had the misfortune to choose an evening when the moon was nearly full which made his task almost impossible.

Just before half term a practice for the cadets took place on the Gilling ridge. The cadets (including RA Troop) had the task of marking a landing zone for Martian flying saucers with lanterns; the cadets represented an advanced party of Martians in 6 patrols. Only two actually succeeded.

The Night Patrol Test at the end of the term was in the grounds of Duncombe Park and involved IRA rockets, Scottish Nationalists, and British Troops trying to prevent the rockets being fired. White frost and a lot of dry leaves in the wooded area made the task very difficult, and although the patrols worked well, it was necessary for the umpires to restrain the IRA to prevent the scheme being too one-sided.

Visit

On 16 February the Royal Signals Demonstration Team visited the School. About 220 cadets were in the Theatre for a talk and film about the Royal Signals by Captain JEF Kirby. Afterwards many of them were able to examine and use the very sophisticated equipment which was displayed in the Miniature Range.

Field Day

The Section went to a new area near Coulton. The morning was largely devoted to a signals scheme; this worked reasonably well, but revealed that the voice procedure is very inadequately known. The 88 sets varied in reliability which added an additional problem.

The afternoon was taken up with a tactical exercise in which the cadets tried to destroy MPLA advanced elements (senior ranks) who were preparing the way for a large scale parachute landing in the area. This involved a sweep through a wood, and ended with a defensive battle.

2nd Lieutenant CMG Scott, a previous Under Officer, and just commissioned at RMA Sandhurst, joined us and assisted with his up-to-date knowledge. He umpired and assisted during the morning, and in the afternoon acted as platoon commander of the British forces. We are most grateful for his expert help.

Royal Artillery Troop

The instructors this year have been Lbdr Stourton JN and Lbdr AIC Fraser. The training was General Gunnery and Night Patrolling in the Christmas Term, and Gun Drill and Observation Post Duties in the Easter Term. The Field Day was spent with the 4th Light Regiment RA at Catterick who provided a varied and interesting day's training which included 7.62mm shooting, a talk on Intelligence and some practical work on Observation Post Duties. Sgt Todhunter continued to provide professional assistance on Monday afternoons; we are most grateful.

REME Section

Work during the term was devoted to preparations for the APC test, which was taken (and passed) on the Field Day at 41 Command Workshops, Strensall. A tour of the workshops finished off the day.

Adventure Training Section

The 3 instructors and 15 cadets carried out two one night hikes in the local area during the Christmas Term and a two night hike from Bilsdale to Saltersgate on the Field Day weekend. All passed the APC Self Reliance test and are at present working for the First Aid test under the expert eye of Mrs Fijalkowska.

The Band

D/M P Hughes has kept the band going with great enthusiasm, assisted by Lcpl R Moon and Lcpl P van den Berg. The Field Day was spent at Strensall being instructed by the Drum Major of the King's Division Depot and his staff. During the Easter holidays 9 members of the Band spent 3 days at the Guards Depot, Pirbright on a mini course under D/M Wiggan, BEM.

The Basic Section

U/O Windsor-Clive and U/O Bidie were assisted by Sgts Baxter, Hornung, May, Railing and Salter, and 12 CTT. All passed the WT test in the Christmas Term. In the Easter Term they passed the Drill Test (not all at the first attempt!) and on the Field Day 83 out of 105 passed the Orienteering which was held in the Gilling woods.

ROYAL NAVY SECTION

People

U/O SM Codrington left at Christmas having run the Section very well for a year. At present there are two Under Officers: P Rapp and D Moir.

Visits

24—27 October. Lt Cdr Wright and 6 cadets flew from RAF Lossiemouth in a Wessex 5 to HMS Ark Royal 50 miles out at sea; they saw her Buccaneers land on. The cadets visited every part of the ship during the passage from Moray Firth to Portsmouth. Our grateful thanks are due to Captain W Graham, an old friend of Ampleforth, who commands HMS Ark Royal, and to Cdr S Harwood, who made the trip possible.

22—24 November. Two cadets took passage in HMS Bronington (a mine hunter now commanded by Lt HRH the Prince of Wales) from Rosyth to Goole where Lt EG Boulton brought 9 cadets to look over the ship. Lt J Rapp (A 70) arranged this.

Field Day

Lt Cdr Wright, LT Boulton and 24 cadets visited HMS Discovery, HMS Belfast, RNC Greenwich, where the party was shown round by Lt NP Wright (T 68), and the new St Katharine Dock complex by the Tower of London.

CCF Regatta

The Section again took part in the CCF Regatta at the Sailing Centre at Chatham. The weather conditions were appalling and we were not as successful as last year, but it was a valuable experience.

Visitors

Captain WR Canning, Royal Navy, and Major P Howgill, Royal Marines, spoke to the Section on the Role of the Navy (6 Oct).

Cdr AD Pender Cudlip, Royal Navy, (O 57), then First Lieutenant of HMS Revenge, spoke on the role of the submarine, and in particular the Polaris type. If he had answered all the many questions he would have been in trouble with the Official Secrets Act! (13 Oct).

Cdr J Walton, Royal Navy, Naval Member JCE watched the Section at work and spoke to many members of it (24 Nov).

ROYAL AIR FORCE SECTION

Senior Ranks Under Officers TS Mann and PP O'Neil Donnellon.

Work During these two terms effort has been concentrated on RAF Proficiency Certificate training. A pleasant and instructive variation was provided by the visit of our liaison officer, Flt Lt MG Dunn, RAF, who gave a lecture on planes at present in service, illustrated with slides.

Field Day

The Section visited RAF Linton-on-Ouse. All parts of the station were seen and although flying was not possible, the ratio of instructors to cadets allowed each to spend a long time sitting at the controls being taught the use of the formidable array of dials and instruments facing a pilot.

(continued from p.123)

must have suffered a most frustrating task. He will be taking over the running of the JS next term. The Committee was unchanged from last term, although playing a much larger administrative role.

SEBASTIAN REID

YORK ARTS THEATRE

The term began with the first visit to York of a superlative company, the London Contemporary Dance Theatre. For nearly everyone this was a completely new experience in theatre. The incredible muscular control and virility shown by these dancers will have dispelled once and for all the notion that dancing is something for fairies. The Company's reputation is now second to none, and York is lucky that they will be returning for the Festival. The Royal Ballet's repertoire a week or two later seemed old-fashioned and faded by contrast: York deserves something better than the conventional *Coppelia* which we saw.

Sleuth for me at any rate was disappointing, and many drew unfavourable comparisons with the film. The University produced a rarity, Etherege's *She Would If She Could*, an adventurous choice, but not a play likely to rival the author's *Man Of Mode* which we saw some years ago at the Arts Centre. Brian Rix' *Fringe Benefits* (destined to spend the summer at Eastbourne) was badly constructed and uninspired. About right for Eastbourne, I should think.

Godspell was just great. These young and superbly professional actors could do everything, and did it with every ounce of energy they had. I enjoyed the big number (*Day By Day*), and the corny jokes, and the electric excitement that only the theatre can give, the sense of being part of an audience which has lost its individuality and become one under some magic spell cast from the stage. How rarely it happens!

BERNARD VAZQUEZ

THE JUNIOR HOUSE

JUNIOR HOUSE

It started off as a perfectly ordinary Spring term, rather featureless with mixed weather, and then it became extraordinary. First, a lot of snow came to freshen the place up and give us a Winter sports season. Then the Abbot's appointment to Westminster had us watching television at odd times and reading all sorts of things in the press about ourselves which we failed to recognize. Finally, when we had smugly decided that it was something other people got, we got flu and it made the end of term rather messy; so, too, did the extra two days holiday although everyone was delighted with them.

DIARY EXTRACT

Gale winds started on 19 January and then the skies opened on the 23rd and we were covered in snow in no time at all. This put paid to two rugby matches with St Olave's on the 27th but did not prevent the opening of the cross country running season on the 28th or affect any of the numerous small scout camps of the term the first of which took place on the 31st. The 3rd Form began to practise shooting in the indoor range on 4 February and the competition itself took place on 12 March. There was a holiday on the 7th and a two-days Pennine hike for 24 scouts. A week later 3rd Form scouts spent a weekend at Pately Bridge. On 17 February came the news of Fr Abbot's appointment and, on the same afternoon, the house running teams won a match with St Hugh's house. St Symeon's Slava took place on 21 February. The Ampleforth chamber orchestral concert on the 22nd was first class and well supported. Our junior rugby team won a match with Gilling on the 24th. Two after-supper chess matches with Gilling were played in our library on 25 February and 5 March and Gilling won them both. A holiday on 1 March, in excellent weather this time, made the last weekend of February a popular one for going out; 60 boys were out for two nights. The house 7-a-side rugby team played in tournaments on 3, 7, and 10 March but our rugby captain, Gregory Fattorini, was the first of our flu victims, on the 3rd. On 4 March a B.B.C. 'Nationwide' television crew filmed us having lunch, part of a Robert Thompson (oak furniture, mouse, Kilburn) centenary programme screened on 7 April. On Field Day 8 March most went ice skating at Billingham, a dozen went to Skipton Castle and another dozen to York. There were music exams on 10 and 11 March. St Olave's produced two cross country teams on 16 March; we won one and lost the other race. The house played a big part in the inaugural concert in St Alban Hall on 21 March. By this time exams were almost over and we were home, two days early thanks to celebrations at Westminster, by the 24th. 7 April must be mentioned again, of course, because Fr Ambrose, who has done so much to help us as Procurator, was elected Abbot on that date.

CONCERTS AND FILMS

There were three concerts to go to. The Landini Consort came on 25 January but only attracted a handful from the Junior House. Far more popular was the concert on 22 February by the Ampleforth Chamber Orchestra in which Mr Simon Wright was both soloist and conductor. The third was the inaugural concert in St Alban Hall and in this one the Junior House had a contribution to make, fifty-one of our trebles helping out with Haydn's Nelson Mass. Back in the house itself Fr Geoffrey produced twelve excellent 16mm cinema programmes and our warmest thanks go to him.

SCHOLA

There were eighteen trebles in the schola, some of them new to the choir this term. Friday choral Masses included works by Byrd, Haydn, Britten, Schubert, Fauré, Charpentier, Liszt and Bowman. The last two were added to the choir's repertoire for the first time. The Bowman Mass got written just in time to be sung; it was specially composed for a choir with no altos (they all had flu) and was entitled 'Missa in Tempore Pestilentiae'. New motets this term included Elgar's 'Ave Verum', Wesley's 'Thou Wilt Keep Him in Perfect Peace', Lassus's 'Sancti Mei' and Tomkins's 'my Beloved Spake'. The solo passages in the Tomkins were superbly sung by the two head boys, Andrew Mullen and Mark Mangham.

CARPENTRY AND PAINTING

Sixty-eight members of the house took regular carpentry classes during the term. Fr Charles and Br Daniel were indefatigable in their efforts and they were often assisted by three members of the sixth form, RT Harney, SM Allan and PStJ Hughes. The general standard of carpentry is good at the moment and it is expected that some fine exhibits will be on display at the beginning of June. The same is true of the painting class of twenty most of whom managed to get in two art classes each week. Mr Bunting regards them as a vintage group which gets on with much hard, cheerful and successful work.

SCOUTS

A full and varied scouting programme was successfully followed through although at one stage axe and saw work had to be replaced by igloo-building—and very fine igloos they were too! A rota of activities included cooking, pioneering, abseiling, patrol hiking, canoe training and compass work. Felix Nelson won the annual compass competition.

The main expedition of the term, early in February, was a good weekend hike in the Pennines, based on the Kettlewell Youth Hostel. A lot of the time was spent above the snow line and even more of it enveloped in thick cloud—good for compass work but not for appreciating the scenery. We did catch a glimpse of the sun on Saturday afternoon when we got above the cloud on Great Whernside and it shone a little on Walden Dale when we descended from Buckden Pike on the Sunday. An exploration of the entrance to Dow Cave was much enjoyed.

The Third Form members of the troop had a special activity weekend at Thornthwaite, near Pately Bridge, later in February, during which the Patrol Leaders attended and enjoyed a County Patrol Leaders' Conference at Ripon.

Introductory activities for the First Form were arranged on a number of Sundays and the First Form will be fully integrated into the troop in the Summer term. An additional patrol has been formed to provide for the increased numbers with Anthony Steven as its Patrol Leader.

We are delighted that Fr Ambrose has become the Abbot but sad that he will no longer be able to play the important part in our activities that he has done as Assistant Scout Leader since 1972. We hope, however, that we shall see something of him and we congratulate him and thank him most sincerely.

SPORT

The house rugby XV brought its season to a close at Pocklington on 10 February with a heavy defeat, 48-0. The junior team also lost at Pocklington but did not have its final match until 24 February, with Gilling Castle. The juniors won this game 14—8 and it looks as if they will have a reasonably good side next year. In the 7-a-side season in March the house had a team in three local tournaments at Red House, Pocklington and Gilling. The team played quite well, won a couple of games, but was in no way a threat to the winners.

Much energy was put into the cross country running season. There were fourteen house runs during the term so the cross country ladder became a source of much interest. Francis Hogarth ran in twelve of these, won them all and was easily our most successful runner. Next came Shaun Fothergill who won once and was second eight times. This was a remarkable achievement for one who is in the First Form. Both cross country teams beat St Hugh's house on 17 February. Against St Olave's on 16 March our senior team was well beaten 31—49 but the score would have been better if we had been able to run a flu-free side. The junior side was also depleted by flu yet won comfortably 32—46.

Thirty-four members of the Third Form made up the shooting details. They started practising on 10 February and the competition took place a month later. At first it looked as if shooting this year was going to be under our normal high standard. In the end, however, the competition marks were excellent, Rossa Nolan winning with 95, second and third places going to Hugh Elwes (93) and Gregory Fattorini (89).

St Alban Centre was used regularly during the term, mostly for basketball and swimming. Some valuable work was also done in the cricket nets. There was, of course, the annual outing to another sports centre, at Billingham, where Junior House ice skating was as popular and as bad as ever.

FACTS AND FIGURES

House monitors were: MDW Mangham, RA Buxton, ACG Day, GTB Fattorini, STT Geddes, JA Graham, PF Hogarth, JT Kevill, AF MacDonald, RA Newton, CRN Procter, CB Richardson, MJR Rothwell, TM Tarleton.

Other house officials were: EH Barclay, PJ McGuinness, RT Plummer (sacristans); AJ Mullen, BStG Ryan, CRN Procter (postmen); JHI Fraser, CD Goodman (bookroom); AF MacDonald, MJR Rothwell (librarians); AMS Hindmarch, PC Murray (chapel); GTB Fattorini (rugby captain); PF Hogarth (cross country captain).

The eighteen schola trebles were: (decani side) AJ Mullen, JP Moore-Smith, WJ Dore, JEF Trainor, MB Swindells, IL Henderson, MWJ Pike, MR Codd, RJ Nolan; (cantoris side) MDW Mangham, AJ Kennedy, LP Ness, JD Hunter, JA Sparke, RJ De Netto, PG Moss, RA Graham, RP im Thurn.

The following played in all three 7-a-side tournaments: MW Bean, PA Dwyer, CB Richardson, ACG Day, JG Beveridge. Those who played in two: SDA Tate, JT Kevill, STT Geddes. GTB Fattorini got flu and only played in one.

The junior rugby side was composed of: TJ Howard, LP Ness, PT Scanlan, AMS Hindmarch, JA Wauchope, SF Evans, SMA Carvill, JG Beveridge (Capt), DHM Porter, RC Morris, ALP Heath, SA Medlicott, JM Barton, RP Keatinge, JEF Trainor.

The shooting finalists and their scores: RJ Nolan 95, HVD Elwes 93, GTB Fattorini 89, PF Hogarth 87, AJ Kennedy 87, AF MacDonald 84, PFC Charlton 83, CB Richardson 83, STT Geddes 82, MDW Mangham 81, JT Kevill 80, PA Dwyer 79, JA Graham 77, JHI Fraser 61, RA Buxton 57.

Those in the senior cross country team: MW Bean, PA Dwyer, PF Hogarth, ECH Lowe, AF MacDonald, MDW Mangham, MA O'Malley, CRN Procter, BStG Ryan, ACG Day.

Those in the junior cross country team: JAH Blackburn, SP Fothergill, AR Fitzalan Howard, MWJ Pike, SA Medlicott, RFJ Nelson, FH Nicoll, PT Scanlan, IS Wauchope, JA Wauchope, GP Shepherd.

THE PREPARATORY SCHOOL

The Officials for the term were as follows:

Head Monitor: FWB Bingham

Monitors: TFG Williams, SM Myers, JCW Brodie.

Captain of Rugby: JCW Brodie.

Captains: GL Bates, HPC Maxwell, JHJdeG Killick, AHStJ Murray, AJ Stackhouse, AJ Westmore, AC Dewey, MA Bond, PAJ Leech.

Secretaries: DCC Drabble, EW Cunningham, GAP Gladstone, RD Twomey, JD Massey.

Librarians: NRL Duffield, MB Barton, SB Ambury, PR Horn.

Sacristans: JH Johnson-Ferguson, JGC Jackson, OJJ Wynne, EMG Soden-Bird.

Ante Room: PE Fawcett, CMG Procter.

Dispensarians: FR van den Berg, AD Anderson, NS Corbally Stourton.

Orchestral Managers: EL Thomas, SJR Pickles.

Art Room: JP Campbell, CL Macdonald.

Posters: RJ Beatty.

Woodwork: S-J Kassapian, DM Seeiso.

Office Men: RH Tempest, AS Ellis.

M Ruzicka joined the School in January, 1976.

This Winter we had a wide variety of activities. Out of doors we played rugger, diversifying into seven-a-sides, had five-a-side soccer tournaments in the St Alban's Centre and had all the joys of Winter Sports for nearly a fortnight. We also used the sports centre for the coaching of swimming and cricket and for two squash competitions. 'Cubbing' was enjoyed on Saturday afternoons and the upper forms got out and about. On Sundays we enjoyed an excellent selection of films and our thanks go to Fr Geoffrey for selecting and getting them for us. We had two good weekends at Redcar Farm. We celebrated St Aelred's Day on Shrove Monday, a third of the School taking advantage of the glorious weather to visit Rievaulx and to go shopping afterwards. We were delighted by the news of the Abbot's elevation to Westminster and celebrated with an unscheduled half holiday.

Indoors, music continued to flourish. We had a concert, reported on below, the wind section visited Duncombe Park for a most enjoyable afternoon, and we continued to support the Choral Society and Orchestra at Ampleforth, both by our exertions and by providing audiences there. The artists mounted a small exhibition of their work in the Ante Room and the wood-workers put their achievements on display in the Hall at the end of term. We also worked hard at a new outlet—drama—whilst continuing with the old favourites like chess and shooting.

The 'flu' epidemic meant that we had ten or twelve boys in the infirmary for a while. The heroic efforts of Matron and Nurse kept it all in bounds, and the cheerful efforts of all the staff ensured that all went on as usual. We lacked for nothing and enjoyed all the usual extras. We take this opportunity for expressing our thanks and appreciation to them all.

MUSIC

The Spring Concert at the end of term was again most encouraging, and reflected the enthusiasm and hard work of both the Music Staff and of the boys involved—not to mention the enthusiasm of the audience too. The performers ranged from the relatively experienced to the near beginners, so that standards inevitably varied too. The wind orchestra made an impressive start to the proceedings; the Second Orchestra put on a brave and on the whole very encouraging pair of items, and the full Orchestra were only a little short of being very impressive. For a school the size of Gilling to be able to 'field' three orchestras speaks for itself. In the full orchestra the violin tone was very good indeed, but the wind, though they played well, really need to count more securely. In general one felt that phrasing was what was most lacking—it was too much a succession of notes, without enough coherence and shape. In fact, if one may venture a criticism, one felt that throughout the concert there was a wealth of talent, well taught and full of enthusiasm which lacked just that extra touch of discipline and determination to make a real performance. Of the soloists, Nigel Finlow was, perhaps, the most impressive, and he played an Ayre by John Blow with great assurance and panache. The string quartet was encouraging, especially considering that they were without their regular cellist. Ellis and Killick as a trumpet duo, and Myers and Thomas in a clarinet duo both did well, and so too, did Adrian Dewey and Tom Williams on violins. It was a concert of considerable variety which effectively demonstrated the flourishing state of Gilling music.

DRAMA

First to christen the new fresnel lights was Mr Buxton's production of *The She Dragon*. Myers was an imposing Queen, Westmore did well as the young King and Maxwell made a good foil for him. Duffield played the Prime Minister and P Leech the General. It was all good fun and thoroughly enjoyed by all.

Next came the Fifth Form's production of *The Crimson Cocoanut*. Westmore carried off the difficult part of the heroine with great success, Bond made a splendid sleuth, J Brodie and Williams delighted the audience with their rendering of the anarchist couple, Stackhouse played the irascible father and Myers cemented the whole production as the slapdash waiter. Bingham and Murray made good use of the lighting and the play ran smoothly under G Bates's stage management. Despite being hurriedly put together the production 'peaked' on the day and was thoroughly enjoyed by all.

Next came a French play — *La Ville se Reveille* by IA Evans. The whole of the top set was involved. Myers again starred, this time as the Mayor. Gladstone made a memorable PE instructor, and one was struck by Dewey's fluency in French. Though put on at the last moment this was a good play and the action so well coached that one almost forgot that it was in a foreign language. Mrs Hogarth is to be congratulated on her achievement.

CHESS

This was a busy term, with plenty of internal competition, and seven matches. The first match, against St Martin's, we lost, but then won the matches with Howsham, Aysgarth, St Oswald's and St Hugh's juniors, and two matches with the Junior House. Forty-six games were played in the seven matches, of which we won 33, lost 11, and drew 2. In the school chess ladder J Howard ranked top throughout the last eight weeks and was awarded the chess cup. He was followed by Gilmartin, Tigar, Dewey, WA Gilbey, G Bates, P Evans, Bingham, Bannen, C Macdonald and P Brodie. The best of the younger players were Dick and Connolly, who also came top in the Junior Chess Ladder, followed by I van den Berg, Moreton and Sparling.

RUGGER

The term's rugger was somewhat curtailed by both weather and the 'flu'. Nevertheless the full 1st XV and a 2nd XV went away to Bramcote in the middle of the cold weather for two good games, which the 1st lost 12—4 and the 2nd being well down at half time, managed to win 18—12. A return match against Malsis in which the Gilling team was looking forward to seeing by how much it could improve on last term's result, was unfortunately cancelled because of illness. In the 'A' team—next term's possible 1st, the three-quarters look very promising, with a spearhead of Cl Macdonald, JJ Tigar and NS Corbally Stourton. They beat St Martin's fairly well, St Martin's managing only one try—a good one—towards the end. Junior House, however, have some promising forwards, who dominated the game, though Gilling put in two good tries towards the end to make it 14—8. P Brodie played well and JGC Jackson is developing well as a scrum-half.

In a new departure we welcomed the Junior House, St Martin's and Howsham for a Seven-a-side competition. We managed to hold St Martin's and Howsham to low scores, and finished with a win against the Junior House. In the final round St Martin's emerged as winners with Howsham second. It was an enjoyable afternoon; Gilling's handling and sense of the game were good, but lacked penetrative running.

Bramcote came and won a close and hard-fought game with the 1st XV, and an easy victory against a rather depleted 2nd XV.

The 1st XV consisted of JCW Brodie (Capt), FWB Bingham, AHStJ Murray, AJ Stackhouse, MA Bond, TFG Williams, RJ Beatty, S-J Kassapian, PE Fawcett, CL Macdonald, DM Seeiso, NS Corbally Stourton, PJ Evans, JJ Tigar, P Brodie and EW Cunningham. The 2nd consisted of SM Myers (Capt), GL Bates, JP Campbell, AJ Westmore, AC Dewey, EL Thomas, PAJ Leech, RH Tempest, JGC Jackson, AC Bean, CMG Procter, SB Ambury, AS Ellis, JJ Tigar and JHJdeG Killick.

WINTER SPORTS

For the first time for many years it was possible to indulge in winter sports for twelve days in a row. Although conditions changed considerably during these days, some very good sledging was had, the run became fast if not dangerous and records were equalled. Skiers realised how lucky they were to have Fr Piers at Gilling and all the 24 pairs of skis he had made or collected were in constant use. Some of us became good skiers and even some slaloming was done!

BOXING

It was good to have a boxing competition again after a year's lapse, and to have as many as forty-two boys taking part. Mr Callighan showed his familiar skill in coaching the boys and paired them off admirably. There was a high standard throughout the School, but especially among the younger forms, although they were new to the sport.

The Senior Cup was awarded to J Brodie, and prizes to M Seeiso, B Bingham and N Corbally Stourton. P Brodie won the Junior Cup and prizes were awarded to M Cunningham and S Seeiso.

THE AMPLEFORTH JOURNAL

AUTUMN NUMBER 1976

VOLUME LXXXI PART III

AMPLEFORTH ABBEY, YORK

CONTENTS

SUBSCRIPTIONS:

Full edition (including notes on Ampleforth College):

Annual subscription ... £4.20
Single copy £1.90

Articles and Reviews edition:

Annual subscription ... £3.40
Single copy £1.35

Back Numbers are available at the above rates.

Some back numbers are available in microfiche copies.

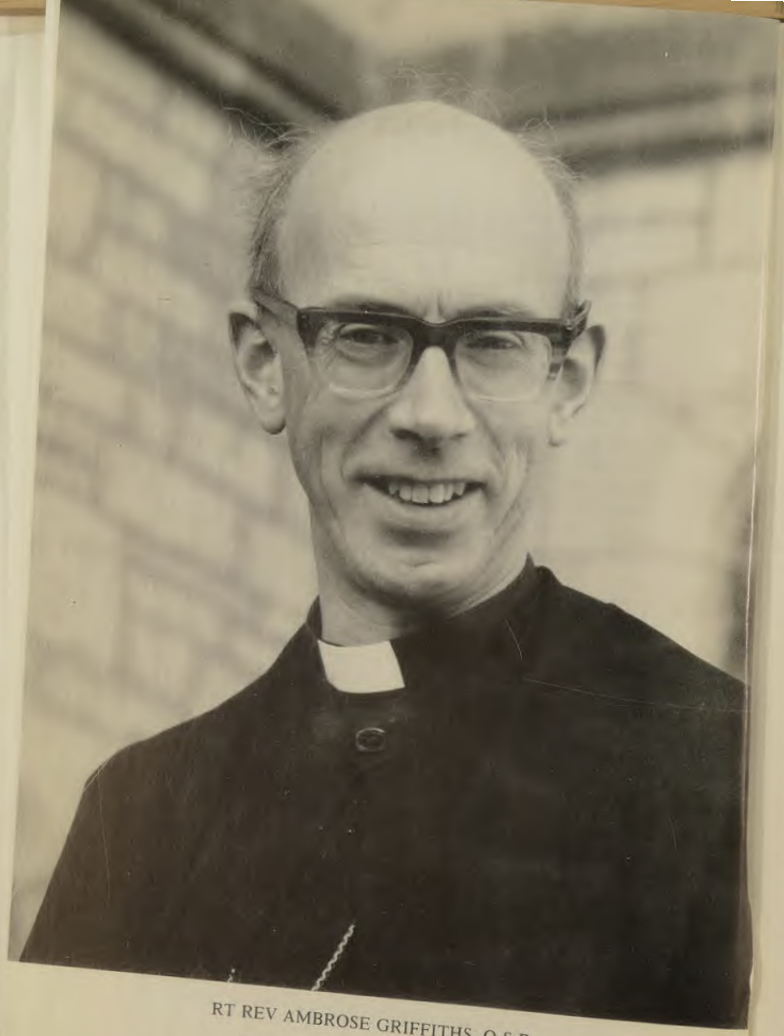
THE AMPLEFORTH JOURNAL, Ampleforth Abbey, York YO6 4EN
Telephone: Ampleforth 225, STD 043 93 225

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

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

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

School Notes communications should be sent to the School Sub-Editor,
E. G. H. Moreton, M.A.



RT REV AMBROSE GRIFFITHS, O.S.B.

FIFTH ABBOT OF AMPLEFORTH, 1976

THE AMPLEFORTH JOURNAL

Volume LXXXI Autumn 1976 Part III

EDITORIAL: TEN PROPOSITIONS

First in many places they sang the service in their mother tongue, men and women and all, and that was a pretty sport for them for awhile. But after a little use thereof, the pleasure of the novelty passed, and they set somewhat less thereby than by a three-man song. They changed also the Mass, and soon after that, many cast it up clean.

St Thomas More

We now live in a world which hurries on so constantly and quickly to new developments that there is scarcely time for those who belong to confederations or even Churches to discover what is afoot or how far it has progressed, never mind to reflect upon it and so allow a digested opinion to become concertedly accepted. It is no surprise then that, in the Catholic Church in Europe, strong sentiments have progressively tended to the support of Archbishop Marcel Lefebvre's traditionalist movement even though this may precipitate a schism in the Church; while at the other end of the spectrum the Churches' Unity Commission in England hurries on past the steady, infinitely painstaking deliberations of such as the Anglican/Roman Catholic International Commission, to propose 'as from an accepted date' establishing by a *fiat* of general assent what can only in effect be reached by due discovery and consolidation.

It must be known to every Christian in England that the last few years have witnessed some swift 'advances' (that word begs the question) in doctrine, liturgy and practice which have not been absorbed by many of the clergy and many more of the laity. It takes time, a lot of time, in matters of central faith and its expression in awe and love, to change one's old habituations or thought processes; for they embody the very experience of that reality. Religion has so much to do with expressive and effective signs and symbols, that to dislodge those signs—as to dislodge respected law in society—is to run grave risk of draining away the experience in men's minds of the underlying reality. It is a Hidden God whom we worship, the God of unapproachable light known to us only through the revelation of Christ and through our acts of love and trust: we worship God in spirit and in truth, but through doctrinal concepts and adoring acts which have been bestowed meaning by long and well-tested usage. Change those by slow degrees, with understanding and consent, and you have evolutionary life; but change them swiftly and without due consultation, and you achieve only regression of faith, withering of love and the dimming of hope. If that should happen, two paths are possible thereafter—indifference (for which there is abundant evidence, alas, from formal surveys and common experience) and traditionalist retrenchment (a return to what was tried and not found wanting).

As to indifference in the English Church, the evidence of Dr Tony Spencer and others[1] provides hard facts about a darkening picture. Dr Spencer's report concludes: 'The Catholic community is experiencing a latent demographic crisis in the mid-1970s more severe than that experienced in the mid-1950s. The difference is that the crisis of the 1950s was one of rapid population growth, creating massive problems of investment in new schools, colleges, churches and other institutions; whereas the crisis of the 1970s is one of rapid contraction.' Several sources of growth have ceased: converts have ceased to be a significant source of recruitment, there has been a real decline in Catholic family fertility, migration from Ireland now virtually balances migration to Ireland. On the debit side, 'leakage' and 'lapsing' in the 1970s have reached alarming proportions. Evidence suggests among the young, for instance, that 3 in 10 children drop out between infant baptism and first Communion, and 4 in 10 before Confirmation. Using criteria admittedly not universally accepted, Dr Spencer comes to this disturbing conclusion: 'Drop-out has risen from an average of 30,000 p.a. in the years 1959 and 1960, to an average of 253,000 p.a. in the five years 1967—71.' That means that by the end of 1971 about two and a half million baptised Catholics, more than a third of the population of Catholics, appear to have been alienated from the use of the offices of the Church at the three great turning points of life: birth, marriage and death.[2]

The reality is there: the causes suggested fall into our categories of too-little-change and too-much-change. As to the first, it is said (not always fairly) that parish priests, failing either to grasp the doctrines of the Council or to acknowledge the need for delegation to a laity 'come of age', have emulated their bishops at diocesan level in keeping a strangle-hold upon parochial activities, encouraging those who still came to fill their pews to remain habit-ridden and intellectually dependent. Resisting change by their attitudes in pulpit and confessional, they supposedly allowed doctrine and practice to drift apart and the young to drift away. The epithet, 'the Church is dying' came to the lips of the laity, who looked for new leadership in the new series of episcopal appointments recently made and soon to be made. Words like 'inspiration rather than administration', or 'affection rather than admiration', or 'availability rather than mere affability', or 'tact rather than command' have come to people's lips. Senates of priests and pastoral councils have come to hope that they may be included in the real decision-making processes, as respected voices and not just make-weights for made policy, as ambassadors of the Lord. It has come to be hoped that the Church's leaders will take pains to pose the priorities and dilemmas to the Christian conscience, setting the tone for public discussion where the central moral and social issues are brought into full focus before the community at large. It has come to be hoped that the relations between the various levels of the clergy and those who closely help them will grow more sympathetic; that the stresses under which they all live—as indeed most of their flocks—should, in an over-governed and mostly urban milieu, be more realistically appreciated; and that the aspirations of the young and dedicated, priests and laity, may be

[1] Cf A. E. C. W. Spencer, 'Demography of Catholicism', *The Month*, April 1975, 100—5; Phillip Knightley, 'The Declining Church', *Sunday Times*, 18 May 1975.

[2] Alas, the same general inference is given more widely in Britain by the statistical evidence of two recent polls (20 September). The first, a Gallup International Poll, records that 46 per cent of the nation no longer regards religion as important. A National Opinion Poll for the British and Foreign Bible Society records that since 1973 ownership of a bible has dropped by 5 per cent to 71 per cent, and that 70 per cent of the population have not looked into a bible in the last year. Some of those asked suggested that bible ownership and reading was beyond them, and was in fact an upper class pastime! The Bible, it transpires, is read most in Scotland and least in the North and Midlands.

fostered and guided into channels consonant with the general tradition of the Church.[3]

As to those who believe that the Church's crisis of disaffection should be largely laid at the door of too-much-change, they have many of them found their champions in such as the journal *Christian Order* (edited by Fr PaulCrane S.J.), whose readership has quickly swollen to 9,000; the Fathers of St Michael's House, Highclere with their thirty Mass centres outside the parochial structure of Catholic England, and with Archbishop Lefebvre at their head in Écone; and—as a banner for action—the issue of the 1570 Mass promulgated as the rite in its final form by Pope Pius V in the wake of the Counter-Reformation Council of Trent. In considering these it is important to remember that the old Tridentine Mass is still a valid rite useable by the Church at its bishops' discretion (indeed in 1971 the late Cardinal Heenan secured for Catholics in England and Wales a unique indult granting permission for the 1570 rite to be used for special congregations on special occasions); that the new *Missa Normativa*, including all its four Canons, is a Latin rite, translated into many vernacular tongues for pastoral reasons, but useable anywhere today in its Latin form; and that Canon I ('the Roman Canon') in the new rite is virtually the old Canon slightly trimmed. It is also important to remember that the quarrel over rite and over the adherence to the Écone movement are symptoms of a discontent—a disorientation—much deeper than is indicated by the limits of their subject; and lastly that Archbishop Lefebvre, despite the rash things said of him by 'loyal Catholics' (even bishops) and for him by his headstrong lieutenants at Highclere, is *au fond* a good and wise priest with a distinguished career of service to the Church behind him—he must be taken at that level.

Marcel Lefebvre, born at Tourcoing (N. France) in 1905, was ordained to the diocese of Lille in 1929. As a Holy Ghost Father he was a missionary in French African colonies from 1932, becoming Vicar-Apostolic of Dakar in 1947 and Apostolic Delegate for French Africa the following year. In 1955 he became the first Archbishop of Dakar, resigning at the time the Council began to make way for an African bishop and afterwards becoming Superior General of the Holy Ghost Fathers (till 1968). He was one of the members of the Central Preparatory Commission for the Vatican Council and played a significant part in the subsequent Council. It was in 1970, after he had resigned under pressure from the General Chapter of his Order, that he established in Switzerland a society of secular priests which he called 'The Priestly Fraternity of St Pius X', with Écone as the house for formation of its members (i.e. a seminary for future priests). By degrees he and his Fraternity moved into open and systematic opposition to all that the Council stood for, publishing in November a Profession of Faith which put him in defiance of papal authority: as Rome put it in a letter to the Archbishop, he was using the traditional language of the sects in

[3] Since this was written, Archbishop Derek Worlock of Liverpool, in a 3,000 word statement of 16 September, has outlined his strategy of 'forthcoming upheaval in England's most Catholic city'. With 669 priests, 228 parishes, 339 schools and 550,000 adherents, the Liverpool Archdiocese is the largest in England in all those respects. Its structure has become out of date and adversely affected by population movements caused by civic development and rehousing. The new Archbishop plans to delegate his authority by increasing local deaneries from 22 to 33; by appointing five episcopal vicars with a five year term and oversight of finance, education, pastoral affairs, missionary activity and the local Religious Orders; and by specially training hand-picked priests to be sent into the most deprived and run-down central areas, three in particular. For, he insists, 'we must find a way of leading our people into a knowledge and love of their faith'.

The Westminster Archdiocese is also in the throes of being reorganised, into five dependent dioceses under five auxiliary bishops, leaving the Cardinal more free at the centre. The Southwark Archdiocese has already undergone some reorganisation in 1965 when the diocese of Arundel and Brighton was formed separately from it. The see is vacant at present.

that he 'appeals to the popes of yesterday to free him from his obedience to the popes of today'. Pope Paul, before the Consistory of Cardinals that created Fr Basil Hume a Cardinal on 24th May, said: 'The faithful are drawn away from the bonds of obedience to the See of Peter and to their rightful bishops; today's authority is rejected in the name of yesterday's. Is it for this group, not the pope nor the College of Bishops nor the Ecumenical Council, to decide which among the innumerable traditions must be considered as the norm of faith?' The rest unfolds from day to day. It is a sad story of a Church which has moved on, and a dedicated group with its widespread followers who have remained encased in revered ways that once brought universal fervour and now bring intermittent consolation.

* * *

Into such a delicate situation, which already contains the Anglican / Roman Catholic International Commission at work on its third great stride after its Agreed Statements (as yet unratified by the Churches concerned) on Eucharist and Ministry, the preliminaries of a Statement on Authority, come the Ten Propositions put up by the Churches' Unity Commission for the immediate consideration of member Churches. The CUC embraces the Baptist Union, the Church of England, the Congregational Federation, the Methodist Church, the Moravian Church, the United Reformed Church and the Roman Catholics—who are represented by Mgr J. C. Buckley, Bishop Butler, Canon Richard Steward (Ecumenical Commission), Fr John Coventry S.J. and Fr Peter Hocken (Oscott College). The Bishop of Manchester, Chairman of CUC, has called for definitive answers to the Ten Propositions by July 1977—'to which, wherever possible, the member Churches are called to give their assent'. What are these Propositions?

The first three Propositions, though not elegantly drafted, do not give cause for concern. They are these—

1. We reaffirm our belief that the visible unity in life and mission of all Christ's people is the will of God.
2. We therefore declare our willingness to join in a covenant actively to seek that visible unity.
3. We believe that this search requires action both locally and nationally.

Both words 'visible' and 'unity' need some qualification. The word 'covenant' is heavily loaded from OT and in the tradition of such as the Scottish Presbyterians and the Methodists, and therefore might advisedly be replaced by another, less confusing word. There is a strong stress on 'active/action' and 'search', where there is equal need to wait upon the Spirit of the Lord, to respond to grace, to rediscover our inheritance, to remove barriers and create an atmosphere (in part by mutual prayer) in which unity may be realised in an organic fashion rather than programmatically.

The next three Propositions do give cause for concern in that they ride roughshod over many of the negotiations that have gone on in the eighty years from the Bull of Condemnation of Anglican Orders, *Apostolicae Curae*(1896), putting at risk all the mutual confidence achieved and the theological ground gained. They put at risk further negotiations, too, for Anglican-Methodist reunion by the boldness and pre-emptiveness of the proposal, which makes one fear for the delicacy of negotiating processes up to date. It is as though patience in the ecumenical field has suddenly snapped, and the participants have rushed to demand decision, whether or not it is *in tempore opportuno*. The Propositions are these—

4. We agree to recognise, as from an accepted date, the communicant members in good standing of the other covenanting Churches as true members of the Body of Christ and welcome them to Holy Communion without condition.
5. We agree that, as from an accepted date, initiation in the covenanting Churches shall be by mutually acceptable rites.
6. We agree to recognise, as from an accepted date, the ordained ministries of the other covenanting Churches, as true ministries of word and sacrament in the Holy Catholic Church, and we agree that all subsequent ordinations to the ministries of the covenanting Churches shall be according to a Common Ordinal which will properly incorporate the episcopal, presbyteral and lay roles in ordination.

The sentiments are good, but they ignore hundreds of years of history and habit, turning the clock back to a roseate era which is wholly plausible to Catholicism but to none other of the covenanting Churches here referred to (with the possible exception of High Anglicanism). This is our ground of apprehension, that we Catholics are guardians of a tradition not ours to alter 'as from accepted date'; and we are guardians against those who have strayed—or inherited the consequences—from that given tradition, and need more than acts of recognition and mutual acceptance before we may again share the one altar, one rite, one priesthood. Baptism we may share at once, as the universal entrance to the Body of Christ able to be administered by any member, priest or layman. But the remainder is ground for persevering negotiation, not general acclamation. The element of abandonment inherent in these Propositions may well strike fear into the hearts of both traditionalists and ecumenists alike.

In fairness, the underlying argument should be given for Propositions 4—6. It rests on mutual recognition of *membership* through baptism, which is a sacrament of redemption begun at the moment of initiation and participating in the total action of God in Jesus Christ. It is a new birth into communion with Christ's Body, God's people who recognise his lordship and final triumph. Such initiation properly brings the initiate to the Eucharist: initial rite should logically issue in total rite after due experience and instruction. Each covenanting Church, it is said, in its own way shares the reality of this incorporation in Christ: so movement from one to another of the Churches should not involve any supplementing of the 'initiation' already fully received. It further rests on mutual recognition of *ministries* celebrated in a common act of worship. Granted the diversity of the operations of the Spirit in different ecclesial bodies, nevertheless reconciliation would bring universality to all ministries which they have lacked while separated. The shared central act of worship (the Eucharist) would seal mutual recognition of ministries and thereafter entail such shared practice as a Common Ordinal. The kind suggested is the one annexed to the Scheme for Anglican-Methodist Unity, widely acclaimed when it was published.

The remaining four Propositions appear to be fairly unimpeachable, a continuation of present practice in fact. They look strangely subdued, coming at the end of such an ambitious document, as a calm after the storm—

7. We agree within the fellowship of the covenanting Churches to respect the rights of conscience, and to continue to accord to all our members such freedom of thought and action as is consistent with the visible unity of the Church.
8. We agree to continue every possible encouragement to local ecumenical projects and to develop methods of decision making in common.
9. We agree to explore such further steps as will be necessary to make more clearly visible the unity of all Christ's people.
10. We agree to remain in close fellowship and consultation with the Churches represented on the Churches' Unity Commission.

We have recalled here phrases like 'the dying Church' and 'living faith', 'yesterday's authority' and 'guardians of tradition'. How do we reconcile the contradictory parts? Perhaps this is best done—as it was done by Disraeli, with his marriage of apparent poles in Tory Democracy—by invoking seeming opposites in the term: 'living tradition' (change being a condition of life). The Holy Father has put his finger upon the whole problem when he proclaimed that for us it is the Council or College of Bishops (he being at the head of both, and also able to act independently) who is 'to decide which among the innumerable traditions must be considered as the norm of faith'. There is the issue today: innumerable traditions, one norm of faith. That is where the poles of change/changelessness reach their synthesis. And equally we have never to forget, as we retrace wrong steps and bind past wounds, that though it is Paul who plants and Apollo who waters, it is—in His own way, in His own time—the Spirit who giveth the graces of mutual growth. *Confidite!*

ENGLISH MONK-BISHOPS

The summer issue, p. 44 gave a list of EBC monks elevated to the episcopate, twenty-six in all (plus a Cardinal-Priest). This list did not, of course, include monks who are English and Benedictine, but not of the English Benedictine Congregation. St Augustine's Abbey, Ramsgate, Kent—for instance—belongs to the Congregation of Subiaco, having been founded in the late 1850s by monks from the Italian monastery of Subiaco. In his commemorative book, *Monastic Century: St Augustine's Abbey, Ramsgate, 1861—1961* (Fowler Wright Books Ltd 1965), Abbot David Parry lists three Ramsgate monks elevated to the episcopate:

EDMUND LUCK Bishop of Auckland, New Zealand 1882—96
('The Holy Father offered to commit the diocese of Auckland permanently to our care, but the Abbot General begged to be allowed to decline' p. 88)
AMBROSE AGIUS Archbishop of Palmyra and Apostolic Delegate to the Philippines 1904 (p. 109)
GREGORY THOMPSON Bishop of Gibraltar 1910—27 (p. 113)

PRINTING AND PRODUCTION COSTS

Despite our change to new printers, the Carmelite Nuns of Quidenham, our costs continue to worry us. One reason is that, in the climate of the present recession, an unforeseen number of OAs have found reason to cease paying their subscriptions to the Ampleforth Society (and so to the cost of three JOURNALS a year, despite most favourable terms).

So we continue to economise. One saving is to be parsimonious about photographs, and to hope that extra ones may be paid for by particular subscriptions. In this issue, readers owe their gratitude to two donors for a full page each—to the OACC for the First Eleven team photo, and to Hugh Meynell (E 49) of Brockton Court, Shropshire for the page recording the new High Jump record.

ABBOT AMBROSE GRIFFITHS

The election of Father Ambrose as fifth Abbot of Ampleforth opens a new and again a hopeful chapter of our history. Perhaps it is also part of a wider process, which might be sketched as follows.

About forty years after the restoration of our Congregation in the seventeenth century, the founders of the Royal Society 'endeavour'd to separate the knowledge of Nature from the colours of Rhetorick, the devices of Fancy, or the delightful deceit of Fables'; they declared war on poetry and decided also to exclude God and the soul from their enquiries, since their existence was beyond doubt, while they solved more practical problems.

In this they hit upon the immense success which led to the Industrial Revolution and brought us the great gift of the scientific mentality; 'this new tinge to modern minds', says Whitehead, 'is a vehement and passionate interest in the relationship of general principles to irreducible and stubborn facts; this balance of mind has now become part of the tradition which infects cultivated thought'.

But it also led us into difficulties: 'the history of thought in the eighteenth and nineteenth centuries is governed by the fact that the world had got hold of a general idea which it could neither live with nor live without'. And for the last hundred years most of us have kept our minds in two compartments, neither of which could explain itself satisfactorily to the other. From this came 'the problem of religion and science' and the agonies of the great Victorian agnostics, so that the study of natural science was long thought dangerous to religious faith and indeed is still in the Soviet Union regarded as a powerful antidote.

But our own century has brought a very interesting reversal of fortune. The scientists have seen their traditional foundations dissolve before their eyes: 'time, space, matter, material, ether, electricity, mechanism, organism, configuration, structure, pattern, function, all require reinterpretation. What is the sense of talking about a mechanical explanation when you do not know what you mean by mechanics?'

And so this last half century the scientists have been talking rather like Bishop Berkeley; they can tell us that 'the stuff of the world is mind-stuff' and that 'the mind-stuff is not spread in space and time'. Einstein summed it all up in the phrase, 'science without religion is lame, religion without science is blind'.

While on the one hand the scientists were thus talking less about mechanism and more about mind, on the other hand the philosophers became so absorbed in sharpening their tools that they lost interest in the great tasks of metaphysics, ethics and cosmology and preferred to discuss the meaning of meaning. Meanwhile the humanities began to turn out 'humanists' in an entirely new sense of the word; and many of the poets turned away from 'the colours of Rhetorick, the devices of Fancy and the delightful deceit of Fables' to the contemplation of the cigarette-stub in the kitchen sink or the exploration of their own subconscious.

Everyone felt the temptation to apply the highly successful methods of natural science outside their proper field and many fell into a positivism that explained almost everything away and made what was left seem hardly worth explaining.

So now it was the humanities that often bred the minds incapable of belief while the sciences cast new light on the wonderful works of God. Perhaps that is why the theologians and churchmen now often come from the sciences rather than from the humanities: Leslie Cross took his first degree in chemistry, Eric

Mascall in mathematics, while Professor Torrance seems to know as much about science as about theology, and Bernard Lonergan perhaps points to a possible reconciliation of the two.

Among ourselves too there has been at least a long association between chemistry and ceremonies, as the office of MC was passed from Fr Gregory Swann to Fr Paulinus Massey and finally to Fr Ambrose himself. And when we elected Fr Ambrose as Abbot on Wednesday the 7th of April, we recognized how much we need to pay attention to irreducible and stubborn facts, how deeply we need a vehement and passionate interest in their relation to general principles; for if we fail to face the facts, if we are unable to relate them to general principles, we shall not escape the Nemesis of a divided mind and all the consequences that that can bring.

Abbot Ambrose certainly has the training and experience to fit him for the task: the ascetical energy of St Aidan's in the days of Fr Terence, a First at Balliol, where Jowett's 'effortless superiority' is still not entirely forgotten, the theological training at Rome under some of the men who, under God, made possible the documents of Vatican II—all this was a worthy preparation for the work of teaching in monastery and school, the responsibility of the Procurator's office and finally for his present task, 'the difficult and arduous task of ruling souls and adapting himself to many dispositions'. And long service has made him familiar with many departments of our life: the kitchens and the boilers, the scouts and the A Level examinations, the theology classes and the Abbot's Council, to mention only a few of the varied sectors of his understanding and experience among us.

We can look forward confidently, then, to the next period of our history, knowing that it will be directed wholly by faith in the Gospel and the Rule, inspired by the love of God and of the brethren which is their lesson. We shall have the courage to get things done and if need be to make mistakes, mistakes from which we can learn. We have seen already in this half year that we shall be led with no lack of energy, ability or steady nerve, by one who, as St Benedict wished, will always be more loved than feared and will always know how to set mercy before justice in the intolerable task for which we offer him all our good wishes and all our prayers.

J. B. S.

Religion is the vision of something which stands beyond, behind, and within, the passing flux of immediate things; something which is real, and yet waiting to be realized; something which is a remote possibility, and yet the greatest of present facts; something that gives meaning to all that passes, and yet eludes apprehension; something whose possession is the final good, and yet is beyond all reach; something which is the ultimate ideal, and the hopeless quest.

A. N. Whitehead: Science & the Modern World, *1925*

APPROACHES TO BELIEF

by

AELRED GRAHAM, O.S.B.

When an important Report is issued from an authoritative source in one of the main Churches of Christendom, it is proper to follow the responsible press and take some account of it. When that Report concerns what must be the concern of all men, whether they like it or not, because it lies at the root of their reason for being given existence, then all the more carefully should we take account of it.

Dom Aelred Graham (whose footnotes below indicate the extent of his former writings) examines the nature of Christian believing, first according to the terms of the Report under review and finally in the wider context of Eastern religious tradition.

Does anything likely to stimulate interest still remain to be said about the Christian religion? By implication, if not explicitly, this is the question faced by the authors of A Report by the Doctrine Commission of the Church of England entitled *Christian Believing* with its subtitle 'The Nature of the Christian Faith and its expression in Holy Scripture and Creeds' (London, SPCK 1976 156pp £2.50). Succeeding the late Bishop Ian Ramsey as chairman of the Commission, Maurice Wiles, Regius Professor of Divinity at the University of Oxford, presided over a distinguished group of Anglican divines in an attempt to discuss the problems of belief in a way calculated to help many Christians 'to understand their faith better and to live it more faithfully.'

In addition to the joint Report subscribed to by all the members of the Commission there are two appendixes, one on the New Testament and the other on the Creeds, followed by eight separate essays in which individual members severally make their distinctive contributions. The emphasis throughout is on the Bible and the mainstream Church tradition, original speculation being given little scope. Great resources of scriptural learning and historical scholarship are here clearly deployed and the Commission has reason to be satisfied with its four years of fruitful labour. As Dr A.R. Peacocke, himself a member, pointed out in *The Times* (14th February, 1976), the Church of England "includes congregational recital of the creeds in its non-sacramental worship more than any other Church". Given today's scientific and philosophical climate, he suggests, "It is no wonder that many who have a sense of God and who respect and admire Jesus of Nazareth, so that they wish to follow his way, find the attitude of the Church to its ancient scriptures and credal formulations an intolerable barrier, and are thus unable to join the Christian enterprise with any intellectual integrity."

The Report analyses 'four approaches' to belief, separate but overlapping, which are to be found among Christians today. First, there are those for whom the creeds are the norm of Christian belief, additional to though dependent upon the Bible. They regard the creeds both as constituting vital links with the Church's past and as embodying the truth of the gospel in the present. They acknowledge that the Church's verbal formulas refer to mysteries whose depths no one can ever plumb, nor do they object in principle to an exposition of the creeds' content in contemporary thought-forms and language; but they could not accept any replacing or superseding of the historic creeds as official formularies. They think it important that the Church should not in any way modify or retreat from its historic commitment to the creeds.

A second approach to Christian belief can be described as traditionalist in its general character, but those who adopt it are somewhat selective in their response to the historic credal formularies. They tend to resolve their difficulties by stressing the basically symbolic character of the words or by emphasising their time-bound historical context. Some suggest, for example, that such a clause as that relating to the Virgin Birth may not represent the unanimous belief of all the New Testament writers. On the positive side, however, they take the view that saying the Nicene Creed as at the Eucharist, along with their fellow Christians is one important way of expressing their faith in God through Christ, and of rejoicing in the unity of God's people which transcends time and finds its deepest earthly expression not so much in any word as in the bond of eucharistic action given by that God to whom the words refer.

Thirdly, there is a broad category of Christians for whom, in early years, the creeds have played an important formative part in their lives; but they now regard the Church's past beliefs and formulations as inevitably relative to the culture of the age which produced them. Such people attach most importance to a fresh understanding of the living Church as it has its origin in Jesus. Thus they neither affirm nor deny the existing creeds: they are embarrassed by solemn and repeated affirmations of beliefs about which they have considerable reservations or which they simply regard as mistaken. Such Christians would like to see the Church investigate all possible ways in which it might testify to its profound concern for truth, leaving open the question whether or not these would eventually take a credal form of any sort.

Finally, there are those Christians for whom the Church's doctrines and dogmas are so inadequate to the living Reality of whom they are the attempted theological formulations that they cannot command full commitment or loyalty. The creeds may only be respected as 'provisional', since they do little more than reflect the language and thought-forms of the age that produced them. Rather than concern themselves with verbal affirmations, such people prefer to commit themselves to the Reality whom men call God as their creator, saviour and sanctifier; likewise they commit themselves to a life of Christian discipleship in the sense of loyalty to Jesus and his values, attitudes and teaching as depicted in the gospels. They find in him a key to the truth about God and the world, and an authentic way of life. Commitment to God and to Jesus, understood in this sense, is more important to these Christians than 'provisional' assent to credal propositions of any kind.

One may surmise that much of the credit for so balanced and informative a Report belongs to the Commission's chairman, Professor Maurice Wiles. His own supplementary essay and his two recent books *The Making of Christian Doctrine* (1967) and the *Remaking of Christian Doctrine* (1974) establish his authority and point to his skill in avoiding doctrinal extremes. Few would challenge his learning within the area of Christian patristics; yet when he seems on the point of taking a position he quickly withdraws into neutrality. Of three possible explanations of the 'Easter Faith', for example, he writes: "Nor, of course, do these three positions exhaust the possibilities of reasonable historical reconstruction . . . Each admittedly has its own historical difficulties. I do not find it easy to judge between them." Obviously fair enough, but it gives us a hint of how Professor Wiles is able to glide over the surface of a theme without really coming to grips with it. For instance, he can write nearly twenty pages on 'soteriology' in which no clear notion emerges of what he takes the concept of *salvation* actually to mean. Or again: "Sin has usually been regarded as more fundamental than ignorance. Men need not only to be enlightened; they need to be changed." On which it seems apt to comment that there is an immense weight of authority—from the Indian religious tradition, the Platonic Socrates

and the New Testament itself—in favour of a different view: the root of evil-doing is in fact ignorance and enlightenment of itself produces change.

But it would be ungracious to press this line of criticism. He is disarmingly modest with regard to "the philosophical competence [and] intellectual range" of others in the field as compared to himself. He names four writers only one of whom, not a Roman Catholic, could justly be described as a 'theological giant'. Professor Wiles, as he often reminds us, speaks from within the ecclesiastical and specifically Anglican tradition. This is true also of each of the contributors to *Christian Believing*. Inevitably so, since almost all hold some academic or official position within the Church. We need not be surprised, then, that questions and doubts remain. The danger here, as the Principal of Pusey House (C.P.M. Jones) points out, is that those concerned may be led to denigrate or abandon attempts at a philosophical theology, with the result that they are "left talking to themselves in the select language of the Christian tradition". The Report as a whole hardly escapes this charge. "The Christian believer," the Regius Professor of Divinity at Cambridge (G.W.H. Lampe) acknowledges, "has no neutral base from which to launch out on his quest." "Are we adapting ourselves and our own presuppositions to the givenness of tradition, or are we adapting the tradition to the needs and requirements of ourselves and our contemporaries?" asks Canon A.M. Allchin of Canterbury. "Even in the form in which it was proclaimed a hundred years ago," writes the Warden of Keble (D.E. Nineham), "the Christian faith would not be a live option for most people today." What, then, of this Report a hundred years from now?

The Commission members have understandably striven to resolve their difficulties within their own terms of reference—the Bible, the Creeds, the Christian tradition—rather than risk placing themselves in the position of a detached observer. This lack of any attempt at radical criticism leaves their Report, for all its absorbing interest, deeply flawed. It begins with the sentence —"Christian life is an adventure, a voyage of discovery, a journey, sustained by faith and hope, towards a final and complete communion with the Love at the heart of all things"—and ends on the same note. Few of the questions posed by this pleasing rhetorical flourish are answered or even discussed. How many who have not read and accepted the relevant verses in the Pauline Epistles and the Fourth Gospel would endorse the statement that at the heart of all things is—Love? What support does 2000 years of lived Christianity lend to this view? What happens to a message of love where there is no message of peace? True, the two ideas are often conjoined in the New Testament, the words and the theory are there, but what of the actual record? In many respects nearer to what happened is the saying ascribed to Jesus in Matthew 10.34: "Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword." The point is corroborated by the Report itself, in qualification of Dr Nineham's allusion to the early Christians having attained a "new-found peace with God and man."

The New Testament is alive with controversy from end to end: Jesus' teaching and indeed his whole ministry are shaped by his clashes with the factions all around him; Paul is in endless argument with those who try to undermine his work; the letters of John hammer away at the dangers of false belief; and on every page of the whole corpus is evidence of the constant war which the earliest Church was forced to fight on two fronts, against Judaism and against Hellenism. How then could the Bible be anything else but a collection of many different insights, most of them passionately propounded, many of them inevitably in tension with one another? That is how, in the Bible, truth is communicated. If we do not like it, we can go elsewhere.

"But, of course, we cannot go elsewhere," the Report continues confidently, "for there is nowhere else to go." But there is and people are going. They are going because they can no longer endorse Christianity's exclusivist claims, however ecumenically defined. Through early Christian history, as Professor Wiles reminds us in his earlier book, the note of envenomed controversy persists: "The heretic is like Judas, who called Christ Rabbi and kissed him; and as Judas is to be classed with Caiaphas rather than with the apostles, but indeed is worse than Caiaphas by virtue of the element of treachery which attaches to his case, so the heretic is not a straying brother but the deadliest and most treacherous of all opponents. If the note of scorn and ridicule is seldom absent for very long from the pen of even the most sympathetic apologists, the note of bitter vituperation is hardly ever silent for a moment in the writings against heresy." The long record of bellicose Christianity: through the fourth and fifth century theological controversies, the forced conversions, the persecutions, the crusades, the wars of religion, the two global conflicts initiated by so called Christian nations, down to the carnage in Viet Nam and the horrors of Northern Ireland, cumulatively account for our sense of exhaustion. At least they have diverted the ancient quarrels into the smoother paths of inter-denominational 'dialogue'.

Before turning to a brighter prospect let us recall an estimate of the state of affairs in early Christianity with which to balance that which emerges from the collective authorship of *Christian Believing*. Writing from Harvard University more than forty years ago A.D. Nock summarises his findings on the spread of Christianity as a social phenomenon:

> We are sometimes told that the unique attractiveness of the central figure of Christianity as presented in the Synoptic Gospels was a primary factor in the success of Christianity. I believe this idea to be a product of nineteenth-century idealism and humanitarianism. In early Christian literature those aspects of the Gospel picture which are now most prominent in homiletic writing are not stressed, and all the emphasis is on the superhuman qualities of Jesus, as foreshadowed by prophecy and shown by miracle and Resurrection and teaching, and not on his winning humanity. He is a saviour rather than a pattern, and the Christian way of life is something made possible by Christ the Lord throught the community rather than something arising from the imitation of Jesus . . . The personal attractiveness of Jesus had done much to gather the first disciples, though even then the impression of power was probably more important than the impression of love . . .
>
> The success of Christianity is the success of an institution which united the sacramentalism and philosophy of the time. It satisfied the inquiring turn of mind, the desire for escape from Fate, the desire for security in the hereafter; like Stoicism, it gave a way of life and made man at home in the universe, but unlike Stoicism it did this for the ignorant as well as for the lettered. It satisfied also social needs and it secured men against loneliness. Its way was not easy; it made uncompromising demands on those who would enter and would continue to live in the brotherhood, but to those who did not fail it offered an equally uncompromising assurance.[1]

It will doubtless be another thirty years or so before as gifted a group of Christian scholars come together to prepare a comparable Report on the state of the Church's doctrine. Meanwhile it should be noted that the subject already occupying the forefront of informed religious discussion is something other than how the Church is to define and defend its traditional positions. What needs to be honestly examined are the fundamental questions of the place of Christianity

[1] A.D. Nock, *Conversion*, Oxford at the Clarendon Press, 1933, pp. 210—211.

as compared to other religions, the nature of salvation and the precise role of the historic Jesus. Judaism may be regarded as a forerunner, and Islam as in part an offshoot of Christianity, so that it is probably the Hindu-Buddhist tradition which most requires study. The challenge here is to consider whether the Church's unbending commitment to the historic process has not to some extent impeded entry into its own spiritual depths. Hitherto the Churches have been too preoccupied with self-preservation to look for enlightenment anywhere outside their own confines. Elsewhere I have suggested that "If institutional Christianity is to transform itself into a truly world religion, it must drop its implicit claim to be *the* world religion. That is to say, it must practise what it preaches—die in order to be born again."[2]

Self-quotation is a tiresome expedient, but when one cannot make a point more succinctly or aptly than one has made it before there appears to be no alternative. Thus, for example, with reference to the kind of scholarly approach best suited to religious studies today, I see no other way of saying what I think:

> What is most of all called for is the exercise of powerful and intuitive minds without party allegiance that can reach beyond the concepts of current theological controversy, beyond the categories of conservative or liberal, Catholic or Protestant, Christian or non-Christian, and illuminate—for those whose interest is not in an ideology, however sacrosanct, but in that which can be disclosed as self-evident and a matter of experience—what the religious quest is really about.[3]

We have to keep in mind that the Church as an institution has a vested interest in insisting that what it has to offer is distinctive and unique. By a cruel ambiguity the clerical profession largely maintains itself by keeping the thought and practice of the faithful comparatively on the surface, at the level of ritual and publicly sanctioned worship, rather than focus attention on the depths of religion 'in spirit and truth'. There is some emphasis in the Report on the inadequacy of any language as applied to God, many references to 'experience' in religion, an allusion (with source unacknowledged) to the 'not this, not that' (*'neti, neti'*)teaching of the Upanishads—which, *pace* the Report's opening statement, is probably as far as we can get in expressing what lies "at the heart of all things". From Bishop Montefiore we have a clear statement of the importance of the Church's apophatic tradition and the need to enter 'the cloud of unknowing'; but in general these themes are not developed or regarded as central. Here no doubt the Commission has judged that the average among the faithful are not yet ready for such explorations. This may have been a prudent decision, but the signs are that the future wellbeing of the Church will depend on attending precisely to these matters, since they are the chief concern of many among the rising generation.

The actual experience of that which is believed is what constitutes the one satisfying 'evidence' of religious truth. Here we move from a voluntarist attitude of 'commitment' to the ineffable calmness of certainty. Mysticism, an unfortunate term, since it connotes in many minds emotionalism and irrationality, is perhaps the only level at which authentic ecumenical encounters can be conducted, for in this approach the divisive categories of the various religions fall away. As Professor Staal in his recent hard-headed and stimulating study has pointed out: "In the exploration of mysticism, historical and textual approaches are even less appropriate. For not only do the mystics claim that their experiences are timeless and inexpressible; we know for certain that mystical experiences in very similar forms are found throughout history and all over the world,

[2] *The End of Religion*, Harcourt Brace Jovanovich, 1971, p. 238.
[3] *Ibid.*, p. 41.

and that many mystics are careless about language. Whatever it is, mysticism is mainly concerned with something quite different from whatever can be learned from the study of texts and history."[4]

Professor Staal comments instructively on phenomenological studies of religion, with particular reference to what has hitherto been the attitude of the Church to non-Christian religions:

> . . . First Christians thought that only Christianity recognizes a god; but when it was discovered that other people also have gods, it was maintained that only Christianity has monotheism. And when it was discovered that others also have that, it was maintained that only Christianity possesses an incarnate god. When it was discovered that others have that too, it was said that only Christianity has an incarnated god who suffers; when that was discovered elsewhere, its essence became a god who saves mankind; etc. The general pattern is: first the apologist tries to state what is most central in Christianity, and then to discover whether that may also be found in other religions. But when this test, with increasing knowledge, establishes again and again that different, allegedly fundamental, characteristics are found elsewhere, the position is reversed: now he tries to establish what feature occurs in Christianity and is not found elsewhere, and then argues that it is that feature which is the basic and superior characteristic of Christianity.[5]

In this context it is worth recording that those who have an inside knowledge of Indian religion, for example, find little capacity among Western academics to get beyond a merely verbal and textual acquaintance with the Hindu-Buddhist tradition. Ananda Coomaraswamy, in his *Indian Culture and English Influence*, has spoken of the need for Western man to regain an understanding of the 'common universe of discourse,' which enabled a St Thomas, as if by second nature, to talk, without knowing it, the language of the *Bhavagad Gita*. "We need mediators to whom the common universe of discourse is still a reality, men of a sort that is rarely bred in public schools or trained in modern universities; and this means that the primary problem is that of the re-education of the western literati. More than one has told me that it has taken him ten years to outgrow a Harvard education; I have no idea how many it might take to outgrow a missionary college education, or to recover from a course of lectures on Comparative Religion offered by a Calvinist."

In corroboration I find it hard to recall any work of consequence in this area emerging from the University of Oxford since the late Sarvepalli Radhakrishnan published his *Eastern Religions and Western Thought* in 1939. No less relevant for Christian churchmen is the point made by the Sufi scholar René Guénon:

> A Hindu somewhere has written that the inability of Westerners to interpret the East is bound up with their failure to penetrate the deeper meaning of their own sages and even of the Gospels. Reciprocally, it may be said that by a genuine assimilation of the essential content of the Eastern traditions, they might be helped to recapture the spirit that dwells at the heart of Christianity itself, instead of restricting themselves, as generally happens, to a humanistic transcription of the doctrine many of them still profess, that relies for its authority almost exclusively on 'historical facts' that can be placed and dated, thus relegating to the background the universal character of its fundamental truth.[6]

[4] Frits Staal, *Exploring Mysticism*, Penguin Books, 1975, p. 79.
[5] Staal, *Op. cit.*, pp. 99—100.
[6] René Guénon, *Introduction to the Study of The Hindu Doctrines*, Luzac, 1945, pp. 11—12.

To strike a more positive note: let us consider Jesus himself in the light of what Indians call *sanatana dharma*, 'eternal religion'. It may be suggested that he exemplified in his own person the two deepest teachings of the Vedanta, summarised in the Sanskrit formulas *'tat tvam asi'* ('That art Thou') and *'neti, neti'* ('not this, not that'). Had he been proclaiming in India, instead of Judea, the kind of God-consciousness interpreted in the Fourth Gospel by the words "I and the Father are one" (John 10.30) his hearers might have found little difficulty. This could have been understood as his true enlightenment, the ultimate insight. It is the equivalent of the 'That art Thou' of the Chandogya Upanishad: the Self (*Atman*) and the ground of being, the Godhead (*Brahman*) were not separate.' Here it is pertinent to recall a point made in the early 1930s by a noted Anglican scholar, that the isolation by Christian theologians "of the divine sonship of Christ from the potentiality in other men 'to become sons of God' (John 1.12) has defeated the attempt to produce a satisfactory doctrine of the Incarnation."[8] With regard to the second fundamental Hindu doctrine just mentioned, I have raised the question elsewhere whether Jesus, at the climax of his lifework, may not be understood to have been confronted by "the *'neti, neti'* (a reference to the self-manifesting Godhead, 'before whom words recoil') of the Upanishads, the *shunyata*(the *void*) of Buddhism"[9].

If we turn now to the central message of Jesus, in possible distinction from much that the New Testament writers have to say about him, we find that, in the biblical language familiar to his hearers, he pointed to the essentials of the religion he shared with them: they were to love God with all their heart, soul, mind and strength (Mark 12.30); that is to say, they were to identify totally with God, and similarly, through God-dedication, with their neighbour (v. 31). Taken separately these requirements are to be found in pre-Christian Judaism (Deuteronomy 6.4; Leviticus 19.18); though Jesus may have been the first to link them together. At any rate they bring us to the roots of all the higher religions.

This love for God, stripped of its emotional overtones, means the individual's realization of egolessness by an unconditional response, in terms of awareness and of corresponding action, to ultimate Reality. Love for one's neighbour means compassionate mutual identification, so that the concerns and interests of the other are as important to me as my own. At this central point there is clearly no break between the religion of Jesus and his inherited Judaism. Nor are there grounds for distinguishing here, however different their terminology, between Christ's message and that of the Buddha. The focus of Buddhism is on 'enlightenment' or 'liberation' (*moksha*), which is realization in terms of *prajna* and *karuna*—the first meaning the intuition born of profound insight and the second boundless compassion for all sentient beings (including the animal world): together they amount to the dispelling of illusions, which are the product of a refusal to face reality, caused by the multiple forms, often unconscious, of greed and lust and hate. Liberation so understood brings with it the annulment of egoism.

With reference to the Anglican Report, which takes for granted the existence in everyone of assumptions and presuppositions, it should be noted that a Mahayana Buddhist would hold that even these disappear in the state of *moksha*; one is in 'the position of no position'. What prompts us of the West to deny

[7] See my *The End of Religion*, pp. 110—111.
[8] B.H. Streeter, *The Buddha and the Christ*, Macmillan, 1932, p. 216.
[9] See my *Contemplative Christianity*, Mowbrays, 1975, pp. 66—67.

such a possibility[10] is because the very structure of thought and language has built-in assumptions of various kinds: the use of a concept, the application of a name, are both conditioned in some way. But liberation—compatible, a Mahayana Buddhist would say, with this present life—brings the mind, at least for a time, beyond thought and language. It is 'not this, not that', 'emptiness', 'the void'; though for some unaccountable reason, it is also bliss. Let thought for a while be suspended and speech abandoned, then the mind's native light will disclose itself. Hence the simple Buddhist counsel:

Try not to seek after the true,
Only cease to cherish opinions.

A variant of the same theme is to be found in China—in the protest of Confucius: "I wish never to speak", in the aphorism of Lao Tzu: "Those who say do not know; those who know do not say". Here also we are at the same level as our own Catholic apophatic tradition.

If this be granted, can anything positive still be said of the Bible, the creeds, authoritative statements sanctioned by Christian tradition? They need not be set aside, but their language should be carefully scrutinized. Religious thinking, like Wittgenstein's philosophy, can helpfully be conducted as "a battle against the bewitchment of our intelligence by means of language". The Report shows some awareness of the problems incidental to all verbal statements about religion, though not quite to the extent of echoing William Temple's arresting comment: "I don't believe in the creeds, I believe in God." [11] The problems are compounded, in part created, by an over-valuation of history—which has led many Christian thinkers to confuse the question of truth with the question of what happened. This is to overlook the fact that truth does not necessarily make anything happen. Suppose, then, that we were to look to Christianity's written sources, not in the first place for historical or even logical truth, but for what we might call *salvific truth* (have we here discovered an unused category of thought that could be of service to future theologians?), would anything of value be lost? Might not much be gained?

By 'salvific truth' I mean any biblical, credal or traditional statement that can be interpreted as conducive to salvation—understood as the state of loving God above all else and our neighbour as ourselves, in the sense already indicated. What remains in our sources can be a field for suspended judgment, neither true nor false, susceptible to whatever principle of verification the individual investigator chooses to apply to them. We are here employing in a Christian context a device from the Mahayana known as *upaya*—'skilful means', sometimes described as 'instruments of therapy', serving to help the individual towards *moksha*, or liberation. Thus the Buddha's holy truths and noble path, though calling for reverence and obedience, are in the last analysis *upaya*. They are not dogmas or moral absolutes, but devices designed to open rather than close the mind, aids on the journey to final liberation, or in Christian language, salvation. In this are we not nearer to the method of Jesus himself, with his parables and constructive questioning, than even the most subtle attempts to elucidate and bring up to date traditional Church doctrine?

[10] Though there is a literary echo of it in Keats's 'Negative Capability'—'that is, when a man is capable of being in uncertainties, mysteries, doubts, without any irritable reaching after fact and reason.' And again: 'The only means of strengthening one's intellect is to make up one's mind about nothing—to let the mind be a thoroughfare for all thoughts. Not a select party.'

[11] Unfortunately I cannot recall the precise source for this, though I am confident of its authenticity; but see my *Contemplative Christianity*, p. 38. In *Zen Catholicism*, pp. 102—108, I have discussed somewhat more fully the relation between the Church's creeds and what they signify, between the symbol and the symbolized with reference to orthodox Christianity.

If the Christian life, as the Report assures us, is "an adventure, a voyage of discovery, a journey," then rather more helps along the way than we find here could usefully have been supplied. Admittedly the place of legitimate religious experience has not been disregarded, but little is said of how this can come about. If Love is "at the heart of all things", by what means is it to be found? An element inseparable from the central Christian tradition, corresponding to that in Sufism, is worth taking note of, since it attracts the attention of many among the rising generation, at least as a temporary discipline leading beyond the externals of religion. It is summarised in what the Sufi Junaid said to his confrère Jurairi: "We have not learned Sufism by listening to 'they say this' or 'they say that', but by fasting, by renouncing the world and by being separated from those who are close to us and from pleasant things".

We may end this slight study in a lighter vein, though one not wholly out of harmony with the preceding train of thought. The seventeenth century theologian and historian Gilbert Burnet, in his *History of my Own Times*, tells of a conversation between Anthony Ashley, Earl of Shaftesbury, and an unnamed lady, as follows: "People differ in their discourse and profession about these matters, but men of sense are really but of one religion". . . . "Pray, my lord, what religion is that which men of sense agree in?" "Madame," says the Earl immediately, "men of sense never tell it."

After correcting the above article in proof Bede Griffiths's recent book *Return to the Centre* (London, Collins 1976 154pp £3.95) came to hand. Written from India, it is possibly the most illuminating contribution to the 'wider ecumenism'—i.e. a plea for a discussion of the great world religions on a basis of first principles—that has so far appeared. Speaking likewise, though quite independently, from within the Catholic and Benedictine tradition, Dom Bede observes:— 'The Church today is in the same position as Israel in the time of Christ. He gave it the basis of an organisation—Peter and the other apostles; a ritual—baptism and eucharist; and a doctrine—concerning the kingdom of God. This Church was intended to be the nucleus of a people, in whom God was to be present by his Spirit, leading them into all truth' (p 109). 'I have to be a Hindu, a Buddhist, a Jain, a Parsee, a Sikh, a Muslim, and a Jew, as well as a Christian, if I am to know the Truth and find the point of reconciliation in all religion' (p 71). 'The only way in which the world can recover is by a return to the eternal religion (*sanatana dharma*), the divine law on which human society is based. But this eternal religion cannot be discovered now exclusively in any one religion. We cannot return to the past forms of Catholicism or Buddhism or Confucianism or Hindu or Islamic orthodoxy. Each religion has to return to its source in the eternal religion, freeing itself from the limitations which historical circumstances have imposed upon it and rediscovering the principles on which modern society must be based' (p 97).

A. G.

ST FRANCIS & THE BENEDICTINES

A COMMEMORATIVE ARTICLE, 1226—1976

by

ERIC DOYLE, O.F.M., S.T.D.

Benedictine historians are apt to speak of 'the Benedictine Centuries', the six centuries before the coming of the friars when their Order stood alone. It was natural then that, when the genius of Francis Bernardone burst forth in 1208, it should draw on the established ways of the monks; just as that of St Ignatius Loyola in its turn would be rooted in Spanish monastic inspiration.

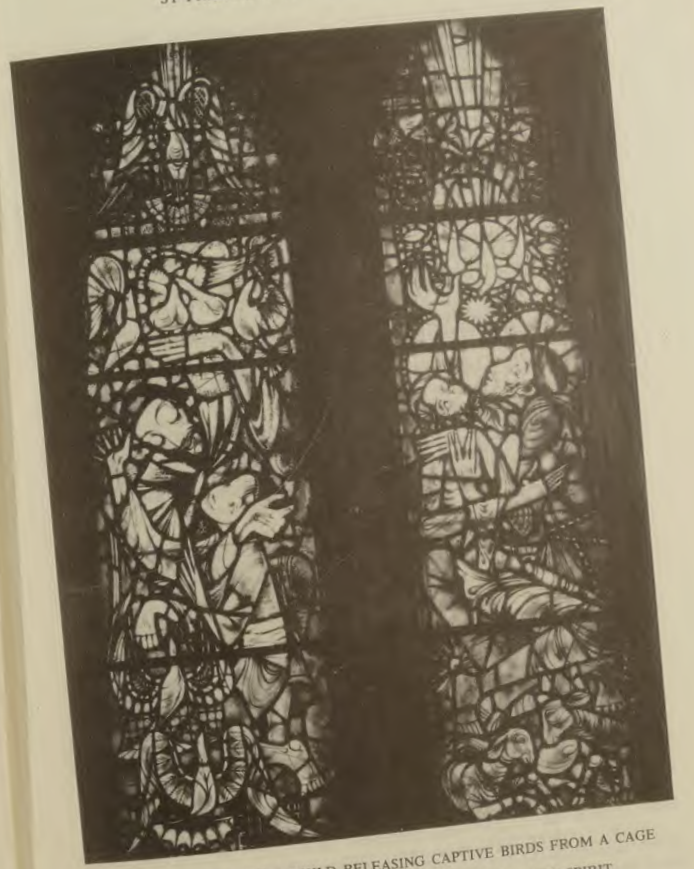
Here Fr Doyle, a Franciscan scholar at their Study Centre in the University of Kent, commemorates the earliest connection between monks and friars. (He is a friend of Ampleforth, having given the Community its annual retreat some years ago).

This year sees the 750th anniversary of the death of St Francis in the chapel of the Portiuncula in Assisi on 3rd October 1226. Because St Francis and his Order up to the present day owe a considerable debt of gratitude to the Benedictines, it is so very fitting to have the opportunity to express our gratitude and to explain the reasons for it in a Benedictine publication.

After he broke with his father and turned from his former life of revelling and parties St Francis worked for a time in the Abbey of San Verecundo. Then when St Clare joined him in 1212 he placed her with the Benedictine nuns in the Abbey of San Paolo about two miles from Assisi. A little later Clare was followed by her sister Agnes and St Francis moved them to the Abbey of Sant'Angelo on the slopes of Monte Subasio, where they stayed for about four months before making their permanent settlement at San Damiano. Though St Francis did not found a monastic Order, nevertheless, critical studies of his writings and particularly of the *Rule*, show that he knew and used the *Rule* of St Benedict.

There are, however, far greater reasons for gratitude than hospitality and some literary influence. In the spring of 1209 St Francis set out for Rome with eleven companions to obtain papal approval for his way of life in absolute poverty 'according to the form of the holy Gospel'. At first Pope Innocent III expressed great reluctance to approve a way of life that seemed to him so austere as to be impossible. On seeing the Pope's reaction the Benedictine Cardinal John of St Paul pointed out to him that if they were to reject this poor man's request, it would be a declaration that the Gospel cannot be observed and this would be to blaspheme its author, Christ. These words so impressed the Pope that he promised to consider the request. The outcome was that he gave oral approval to the *Rule* and granted permission to St Francis and his followers to preach penance, peace and the coming of the kingdom. It is no exaggeration therefore to say that the Franciscan Order owes its existence in the Church to a Benedictine.

Shortly after his conversion Francis began to restore abandoned churches around Assisi. Among these was the little chapel of St Mary of the Angels, known locally as the Portiuncola, which belonged to the Benedictine monks of Monte Subasio. After its restoration Mass began once more to be celebrated in the chapel. On the feast of St Matthias, 24th February 1208, St Francis received from God the revelation of his true vocation. When Mass was finished he asked the Benedictine priest to explain to him the words of the Gospel (Matt 10:7—10). The priest told him that Christ had commanded his disciples to preach that the kingdom of God is at hand, to take nothing on their journey and to have



LEFT: ST FRANCIS WITH A CHILD RELEASING CAPTIVE BIRDS FROM A CAGE

RIGHT: ST FRANCIS HEALING A LEPER BY THE POWER OF THE SPIRIT

These panels (137mm × 47mm) were painted by Ervin Bossanyi, the distinguished Hungarian glass painter, in 1944. They have recently been presented to York Minster where they have been fitted in the south wall of the Zouche chapel. Their superb colouring is lost in the illustration, but the esprit of St Francis is evident.

absolute trust in divine providence. St Francis exclaimed: 'This is what I want, this is what I am looking for, this is what I am longing in my inmost heart to do'. And so was born the Order of the Poor Brothers of St Francis. A little later when St Francis was looking for a suitable chapel and dwelling place for himself and his followers, the Abbot of Monte Subasio offered him the chapel of St Mary of the Angels and the plot of earth around it. St Francis would not accept it as a gift for this would be against his total poverty. So he rented it and arranged to pay the monks a basket of loaches every year. St Francis loved this little chapel more than any other place on earth. *The Mirror of Perfection*, written at the beginning of the fourteenth century, praises the Portiuncola in these beautiful words:

> Holy of Holies is this place of places . . .
> This holy temple God chose as the birthplace
> Of the Friars Minor, humble, poor and joyful . . .
> Here was the Holy Rule to guide the Order
> Written by Francis . . .
> Here, too, was granted to the holy Father
> All that he asked for in his intercession.
>
> (c. 84 in *Omnibus of Sources*, 1217).

So it is that the Franciscan Order owes its most cherished and hallowed spot to the kindness and generosity of the Benedictines.

The Friars of the English Province owe a special word of thanks to the Benedictines. When St Francis sent his friars to England in 1224, it was the Benedictines of Fécamp in Normandy who conveyed them across the Channel. On arriving in Canterbury in September that year they received hospitality from the monks of the Priory of the Holy Trinity before they made their permanent settlement in Stour Street.

For all this the Franciscan Order expresses its deep gratitude to the Benedictines. In particular we record our thanks to His Eminence Cardinal Hume, who graciously accepted to celebrate the Mass of Thanksgiving for St Francis in Westminster Cathedral and to preach the homily.

Although blessed Francis was in greater pain from his diseases than usual, when he heard that Sister Death was fast approaching, he was filled with fresh joy, and praised the Lord in great fervour of spirit, saying, 'If it be my Lord's pleasure that I should die soon, call me Brother Angelo and Brother Leo, and let them sing to me of Sister Death'. And when these two friars, filled with sorrow and grief, had come to him, they sang with many tears the Song of Brother Sun *and the other creatures which the Saint had written. And before the last verse of the Song, he added these lines on Sister Death:*

Praised be Thou, my Lord, for Sister Bodily Death
From whom no man living may escape.

The Mirror of Perfection, *c. 124 in* Omnibus of Sources, *1263*

ERASMUS IN ENGLISH

by

ABBÉ GERMAIN MARC'HADOUR

Desiderius Erasmus of Rotterdam (c1469—1536) shone out as the first scholar and the religious prophet of his age in the twilight preceding the Reformation, as only Voltaire did in a later age. His influence upon men of letters and action alike was so individual and so pervasive, that he became as it were the father of the whole climate of opinion of that nervous, brilliant, storm-gathering period. A succession of popes accepted his dedications and sought his aid against the enemies of their Church. Paul III even contemplating admitting him into the Sacred College. After his death, another succession of popes put his books on the Roman Index; and it remained to the eighteenth century to hail him as the first great rationalist of the modern world. Editor and commentator upon the New Testament, this Augustinian canon has nevertheless been judged a priest 'sans vocation et sans piété, non sans foi'. David Knowles described his religious ideal as 'low-tension Christianity', so despiritualised that it succeeded in creating a critical, contradoctrinal climate of mind that may justly be called 'modernist'. For all that, Erasmus was the most influential thinker of his generation: and so it is that the literature about him and opinions expressed upon him have since become interminable, even to this day. (His book, 'The Praise of Folly', has appeared in more than 600 editions; and his 'Colloquies' in half as many.) Therefore it becomes so important for us to have the primary evidence, the *ipsissima verba* of the man himself.

This new enterprise, 'The Collected Works of Erasmus' (CWE) is then a boon to all who study and care about the world that saw the divisions we are today patiently trying to heal. A fine undertaking and an academic landmark, the Toronto corpus begins with volumes devoted to Erasmus' correspondence, those letters from his years up to the age of 47 appearing in the two volumes under review. The reviewer, a priest-lecturer at Angers University, is a longtime More authority, editor of *Moreana* and international secretary of *Amici Thomae Mori*. Some comment upon the third volume, just issued, has been appended.

The Correspondence of Erasmus. Translated by R. A. B. Mynors and D. S. F. Thomson, annotated by Wallace K. Ferguson. Toronto, University of Toronto Press.
Vol 1, Letters 1 to 141 (A.D. 1484 to 1500), 1974 xxviii+368p £12
Vol 2, Letters 142 to 297 (1501 to 1514), 1975 xiv+374p £12

These two volumes are the first-fruits of a vast design, *Collected Works of Erasmus* or *CWE*—a siglum which has already acquired an aura of excellence. The £12 per volume will not look excessive for the hefty hardbound tomes, to whose external elegance the names of the editorial board add a pledge of internal quality.

Letters, Newman wrote à propos of the Church Fathers, are 'just that kind of literature which, more than any other, represents the abundance of the heart; which, more than any other, approaches to conversation' (*Historical Sketches*. II, 222). The truth of his remark is substantiated as volume after volume of his own correspondence is being edited. And yet he was too shy to be a great conversationalist. Erasmus, on the contrary, delighted in chatting freely with his friends; all the inflections of his melodious voice ring in his 'epistles', often merry, sometimes tender in his youth, occasionally passionate or irritated.

Besides providing the best index to his mind and soul Erasmus' letters have been hailed as 'his best piece of literature' (H. W. Garrod). He himself knew their importance, and carefully re-read the more elaborate ones as they went from edition to edition: thus, his famous portrait of Thomas More in a 1519 letter to Ulrich von Hutten undergoes correction and updating in 1521 and again in 1529—a comment added to the sentence about More's not rashly taking Holy Orders turns his example into an explicit lesson.

Despite competent editing in the author's lifetime, as well as in the *Opera Omnia* of Basle (1540) and of Leiden (1703), the letters waited until this century

for full critical attention. Percy Stafford Allen of Corpus Christi College, Oxford, devoted forty years to compiling the monumental *Opus Epistolarum Des. Erasmi Roterodami*. He began the task on 12 August 1893, under the aegis of J. A. Froude, whose influential *Life and Letters of Erasmus* (1894) would eventually look amateurish beside the younger man's achievement. The first paragraph of Allen's preface to volume I, signed from Longwall Cottage, Oxford, on 26 May 1906, breathes a spirit that was to stay with him until his death in 1933:

> This work, which had its origin in an attempt to use the correspondence of Erasmus for an Oxford prize essay, was undertaken with the encouragement of the late Professor Froude, at the time when he was lecturing here on Erasmus. It has occupied my leisure for the last thirteen years, and has been carried on under the gloom of Indian summers and in high valleys in Kashmir.

Allen's second tome appeared in 1909, the third in 1913, the fourth in 1922. Two years later he was elected President of his College, a recognition which added further weight to his undertaking. By now his *magnum opus* had become easily the most quoted book in Neo-Latin scholarship, and an indispensable companion to all studies of the Renaissance and Reformation. He died in 1933; his wife H. M. Allen, helped by Professor H. W. Garrod, completed the edition; the eleventh and last tome came out of the Clarendon Press in 1947. A volume of indices followed in 1958. That a man of Allen's calibre and balance should allow Erasmus to shape his life, and to claim almost every atom of his spare time, and that he found this constant attendance endlessly rewarding, viewing it as a privilege and a treat rather than a burden, was the highest tribute to the greatness and the soundness of the Christian humanist. It confirmed the especial affinities and congeniality between Erasmus and the cultivated, civilised, middle-of-the-road Anglican Englishman.

England, then, was in the forefront of Erasmus studies in the first half of this century, as it also led the world in Thomas More scholarship with Reed, Campbell, Chambers, Hitchcock and Hallett, editing More's *Lives* for the Early English Text Society, and his English Works in the luxurious Eyre project. The second world war, by destroying the mother sheets in Eyre and Spottiswoode, caused, or finalized, the shift in the seat of leadership: Yale University became the headquarters of Morean edition, and Toronto the world centre of *Erasmus in English*. The italics designate a newsletter published under that title, which introduces itself in the following lines from issue no. 7 (1975):

> The purpose of *Erasmus in English* is to provide information about the progress of the *Collected Works of Erasmus* (*CWE*) and about Erasmus studies in general, and to serve as a clearing house for information and a forum for articles, notes, reviews, and the like, related to Erasmian studies. It appears at least once a year and may be obtained free of charge by writing to Collected Works of Erasmus, University of Toronto Press, Toronto M5S 1A6, Canada. (p. 36)

Although European academics are less trained in *travail d'équipe* than their North-American colleagues, the universities of Great Britain are well represented in the international team. The literary editor for the whole enterprise, Sir Roger (R. A. B.) Mynors, is in especial charge of the *Correspondence*. His joint translator, for the volumes under review, D. S. F. Thomson, won his spurs in 1963 with a fine book on *Erasmus and Cambridge*, co-authored by H. C. Porter, and published by Toronto University Press. Margaret Mann Phillips, whose Erasmian expertise has earned worldwide fame, is undertaking the critical edition of the first five hundred *Adagia* in the Latin original for the Amsterdam *Erasmi Opera Omnia*, and their English translation for Toronto; she is also in charge of the *Antibarbari*. Anthony Levi of St Andrews, and Betty Radice, associated in the Penguin edition of *The Praise of Folly*, also do their share in *CWE*. Dominic Baker-Smith of Cambridge will handle Erasmus' psalm commentaries. Other parts have been assigned, either by Amsterdam or Toronto or both, to Professor S. L. Greenslade, M. W. Pope and Brian McGregor of Oxford, N. M. Cheshire and Michael Heath of Bangor, Betty I. Knott of Glasgow, W. K. Smith of Edinburgh. This list has no claim to be exhaustive, nor is the recruiting of editors over, for the web is likely to stay on the loom until the end of this century.

Forty years ago, when More and Fisher were canonized (1935), and when Erasmus' death-centenary (1936) was celebrated (especially in Basel, his adopted city, rich in relics of his household and proud of having his mortal remains), the renewal of interest in those Christian humanists was explained by 'ca certain similitude between their times and these troubled days' (A. Marinus). Our age still experiences a sense of kinship with the Zeitgeist of the early sixteenth century, what for the confusion and clash of ideas, what for the widespread urge to re-read and translate the seminal documents of our culture—the Bible holding pride of place among them—in the light of fresh discoveries. Hence, no doubt, the hardly anticipated triumph of Robert Bolt's *A Man For All Seasons* (both on stage and on the screen) while the sequence on the wives of Henry VIII, encored by British televiewers, was bought from the BBC by foreign television companies, in America and on the Continent. No wonder, then, if volume 1 of *Erasmus in English*, published in July 1974, has sold beyond expectation.

The popular *engouement*, made possible, and to some extent created by the academic community, feeds back and stimulates the work of scholarship. Sensing a large demand, publishers show themselves ready to take long term engagements. This is how the University of Toronto presents and justifies the *CWE* on a publicity brochure.

> Interest in the history of ideas, in the origins of modern world—the Renaissance, Humanism, the Reformation—has seldom, if ever, been as eager and widespread as today. Not only historians, but theologians, literary scholars, educators, philosophers, social and natural scientists, and scholars in many other disciplines, are turning to the study of these origins. Erasmus and his writings are an integral part of this rediscovered world; indeed, Erasmus' letters could well be considered one of the most important sources for the intellectual history of the late fifteenth and early sixteenth centuries.

Erasmus speaks to our age much as Newman does, and for the same reasons. The categories of metaphysics have, for better and for worse, lost their appeal, perhaps because the universal shake-up has dented or blurred the firm and sharp profile on which they thrive. This is a time, then, for applying the more flexible parameters of perennial psychology, ethics and literature. Teachers like Erasmus (and More) use the language of non-technical communication, knowing full well that its ambiguities are balanced by poetic possibilities. In religion, which is their ruling interest, they aim at reaching, beyond the scholastics, to the early Church Fathers, whose doctrine has its immediate (though not exclusive) roots in Holy Scripture. Leaving speculation aside, they draw on their liberal culture for penetrating analyses of man's response to God, as well as for persuasive exhortation. Their ambition is to reform the whole man, so that every Christian, through his whole lifestyle, may render to Christ an enlightened testimony, a *rationabile obsequium*.

These initial volumes of the Correspondence tell us more than any of those yet to come about Erasmus' love affair with England. As early as 1497, while he is a student in Paris, we find him sending a long letter—his first ever to exceed 200 lines—to Thomas Grey (no. 58) and soon thereafter writing to Robert

Fisher, a kinsman of St John Fisher (no. 62). These lads with their English tutor lived under the same roof as Erasmus. He kept up the pen-friendship long after his formal Latin lessons were over. Another English student, William Blount, future Baron Mountjoy, prevailed on Erasmus to cross the Channel in 1499. One knows the warm friendships with John Colet and Thomas More that resulted from the encounters of that summer. Erasmus' second visit added several episcopal patrons—Fisher of Rochester, Foxe of Winchester, Warham of Canterbury. Volume Two ends half way through 1514 with Erasmus' letter to Wolsey, bishop of Lincoln, 'all-powerful with the king', and ready for the highest promotions in State and Church. Despite his hatred of sailing, Erasmus has by now made four prolonged stays in his dear island, and spent well over six years there. He enjoys a church benefice in Kent. The position of leisure given him at Queens' College by John Fisher, Chancellor of Cambridge, has enabled him to complete two epoch-making projects: the Greek New Testament with a new Latin translation, and the critical edition of St Jerome's epistles. It is because his manuscripts are ready for publication that he starts on his way to Basel: no printer in England is in a position to produce (or to sell) books with the skill and the assets of a Johann Froben.

All of this has been known to scholars for decades, thanks to the pioneering work of the Allens. Yet there is a real call for this edition. The *Opus Epistolarum* is no longer available, and its publishers envisage no reprint in the near future. Fluency in Latin has become a rare accomplishment, and by comparing the Toronto translation with its French counterpart—headquartered at the Institut Interuniversitaire pour l'Étude de la Renaissance et de l'Humanisme, in Brussels—I have already pointed out how frequently the two teams of experts, working on either side of the Atlantic, produce significantly, nay startlingly different interpretations(see *Moreana* no. 43—44, p. 1 to 4). Erasmus' style, subtle and transparent like running water, especially in the familiar letters composed at some speed, may prove treacherous even to the wary tread: the quicksands in these shallow brooks are never murderous, but they can be teasingly and embarrassingly slippery. Moreover, not quite every line is in Latin here: even before the turn of the century, there is a sprinkling of Greek words in Erasmus' correspondence, and thus letter no. 93 of 1499 contains four quotes from Homer. Letter no. 210, from Bombasio, is extant only in an Italian summary. Some later documents are in German. King Francis' famous autograph postscript is in French. More than a competence in Latin, then, is needed to do full justice to these epistles.

One major fruit of Allen's labours was a proper—even if occasionally tentative—calendaring of his documents, often from internal evidence. It was no feat for his successors to insert, at their chronological place, the few letters which Allen discovered too late for inclusion in the sequence, or which others have found since. The newcomers—65A (1897), 187A (1506), 216A(1509), 244A (1511?)—do not upset the numeration: you can always safely refer your audience to the traditional number, whether the language you are using is Latin, French, or English. The information has also been tacitly corrected by relying on recent scholarship: his '1459'? for John Fisher's birth (no. 229) now reads '1469', as it should. Proper names retain their native flavour, appreciated by our well-travelled age: we have 'Fausto Andrelini to Willem Hermans' instead of 'Faustus Andrelinus to William Herman'; Allen's James Mauritz, and Marie Delcourt's Jacques Mauritz, has become again the true son of his father and a rightful Gouda citizen as Jacob Mauritszoon (no. 176). Although their format is both taller and broader than Allen's, the *CWE* runs to more pages, partly because an English translation is nearly always longer than its Latin model (the genius of the language will have it so), partly because Toronto uses bigger type which makes its spacious page most kind to the reader's eye.

It is time to browse rapidly through the volumes: browsing, with a measure of serendipity, is what a work of this type invites, only the doctoral candidates will do a systematic combing. The gaps, pointed out in Professor Ferguson's masterly Introduction, are impressive: against the 32 letters preserved for 1487—89, not one has survived from the next three or even four years. The first VIP we come across is Robert Gaguin, the morning star (or loadstar) of French humanism (1495), and Erasmus' earliest British connection is Hector Boece, a Scot student in Paris, to whom he dedicates a poem *de casu natalitiu Jesu* (no. 47). As a budding Scotist (no. 58), he jestingly remarks to Thomas Grey, I am becoming the disciple of your illustrious countryman (p. 135/12). William Blount, now only nineteen years old, fulfils the promise of his baronial title, Mountjoy: 'Salve, vero nomine Monioie', Erasmus exclaims (no. 79), and the editors had to help the original reader with the gloss: 'Gallis sonat meum gaudium'. In English, 'Greetings, my well-named Mountjoy!' needs no footnoting. Mountjoy's chaplain, Richard Whitford, is a fellow of Queens' College; after becoming a Bridgettine monk he will, in the 1520s and 1530s, sign various devotional books as 'the wretch of Sion'. Erasmus addresses him as 'Ricarde candidissime' (no. 89): does 'my dear Richard' do full justice to the epithet? The translators are aware of its pregnancy since they render 'de tuo candore' by 'your frank and friendly character'. Henry VIII on p. 194 is portrayed as a handsome young king, though in the corresponding letter he is only in his ninth year: I bet many readers would be grateful for this information. Erasmus' compliment to Prince Henry (whose elder brother Arthur is heir apparent) is almost a sermon. That may be why he styles himself *theologus*: he is a theology student with seven more years to go before he receives a doctorate.

The Colet sequence of nos. 106 to 111 deserves a study by itself. It has already received considerable attention. Erasmus published part of it in the *Lucubratiunculae* (1503), a collection of minor writings including the *Enchiridion*; and in 1504 he sent Colet a copy of the book. The *disputatiuncula* (friendly discussion), by the two young priests, on 'the fear, sadness and disgust of the Lord Jesus' reveals how close the Erasmus of 1499 was to the Thomas More of 1535, meditating in prison on Christ's Agony. Colet, a lesser humanist than the other two, appears also less firmly rooted in the Catholic tradition, less prepared to accept the fullness of Christ's humanity. Viewing 'alacrity' as an essential token of authentic love, he tries to explain away the conflict expressed in the Saviour's 'non mea voluntas, sed tua fiat'. Erasmus' oft-quoted argument against such timorous evacuations of the literal sense bears rereading here:

> Nimirum homo tum hominum causa apud homines loquens humanis verbis reformidationem humanam significauit, vt voluntas illa nihil sit aliud quam naturalis ille mortis horror, quem ita nobis penitus inseuit natura, vt tam sit secundum naturam expauescere morte ostensa quam esurire subducto cibo. (Allen 1, 250/41—45)
>
> Surely at that moment he spoke as a man, for men, to men, and in the words of men, expressing man's fears; so that the 'will' in question is but the natural dread of death, which nature has so deeply implanted within us that it is as natural to be alarmed at the prospect of death as it is to be hungry when deprived of food. (Toronto 1, 208/49—53)

In the next pages Erasmus repeats *alacritas* a dozen times (lines 67, 70, 84, 85 twice, 88, 92, 97, 105, 109, 125, 127), besides using the adjective alacres (line 121). Marie Delcourt began bravely with *ardeur* or *ardeur joyeuse*, then shifted to *allégresse*. The stock equivalent in *CWE* is *joy* (*great joy, holy joy*), with two

departures: *liveliness of affection* and *quick temper*. To buttress a plea for scrupulous fidelity to verbal repetitions, I recall Marcel Proust's disappointment when he found that Scott-Moncrieff, his otherwise excellent translator, had failed to catch a vital echo, rendering a certain key-word differently in two separate passages. Not only was Erasmus as fastidious as Proust in his choice of terms, but also, given the volume and sonority of *alacritas*, the inculcation here was compounded with a measure of incantation. Total stylistic fidelity often proved an impossible task; the translators' struggle with the message is attested by their emending *voce et* into *vocis* (p. 210), although nothing in Allen's apparatus, or in the French version, invited this wise step.

Before we let go of the theological *disputatiuncula* between the two scholars as they strolled along the Cherwell in the late summer of 1499 (one of them, Colet, not disposed to talk of anything but Christ), we might remember that both Fisher and More in the Tower were ashamed of feeling dull and cold in their prayer; they begged to be 'warmed, heated, and kindled with a sweetly burning love', and to experience 'delight and quickness' in their relationship with the Father in heaven, to feel sure they loved him 'with all their heart'; they yearned for that glowing devotion which Colet could not imagine lacking in the soul of the only-begotten Son. The document is Erasmian by its emphasis on the true humanity of the Word Incarnate, and also by a certain anti-Stoic, almost anti-heroic stance: Christ 'had determined to win our love, rather than admiration' (p. 210, line 127): 'non tam mirabilis esse voluit quam amabilis'.

In his *Selections from Erasmus* (Clarendon, 1908) destined 'for beginners', Allen included the letter of 5 December 1499 to Christopher Fisher (then in Italy) in which Erasmus describes the prolonged thrill of his first holiday in England (no. 118). The passage we quote is a favourite with historians:

> Sed quid Anglia nostra te delectat, inquis? Si quid mihi est apud te fidei, mi Roberte, hanc mihi fidem habeas velim, nihil adhuc aeque placuisse. Coelum tum amoenissimum tum saluberrimum hic offendi; tantum autem humanitatis atque eruditionis, non illius protritae ac triuialis, sed reconditae, exactae, antiquae, Latinae Graecaeque, vt iam Italiam nisi visendi gratia haud multum desyderem. Coletum meum cum audio, Platonem ipsum mihi videor audire. In Grocino quis illum absolutum disciplinarum orbem non miretur? Linacri iudicio quid acutius, quid altius, quid emunctius? Thomae Mori ingenio quid vnquam finxit natura vel mollius, vel dulcius, vel felicius? (Allen 273/15—25)
>
> But you ask, 'how does our England please you?' If you trust me at all, dear Robert, I should wish you to trust me when I say that I have never found a place I like so much. I find here a climate at once agreeable and extremely healthy, and such a quantity of intellectual refinement and scholarship, not of the usual pedantic and trivial kind either, but profound and learned and truly classical, in both Latin and Greek, that I have little longing left for Italy except for the sake of visiting it. When I listen to Colet it seems to me that I am listening to Plato himself. Who could fail to be astonished at the universal scope of Grocyn's accomplishments? Could anything be more clever or profound or sophisticated than Linacre's mind? Did Nature ever create anything kinder, sweeter, or more harmonious than the character of Thomas More? (Toronto, p. 235/18—29)

Rival translations will be found in biographies of Erasmus and More. The likening of Colet to Plato is footnoted with two studies of the Dean, published in the 1960s.

Volume 1 ends with the fifteenth century—the incunabula period. Volume 2 begins with a rather lean spell, while Erasmus is completing against cruel odds his truly heroic conquest of the Greek language. The discovery of Valla's *Annotationes* will soon confirm him in the conviction that flawless philology is a prerequisite to biblical theology. The grammarian, he says, plays the part of Moses' father-in-law who, for all his being a heathen, had some wisdom to impart: 'quibusdam in rebus plus sapit Jethro quam Moyses' (no. 182: the allusion to Exodus must have seemed obvious to Allen, but *CWE* mercifully provides the reference, p. 94).

The first personage to whom Erasmus dedicates any of his translations from Lucian is Richard Foxe, the wealthy and cultured bishop who, in 1516, will found Corpus Christi College, Oxford, placing it firmly within the trilingual requirement of christian humanism and thus preparing the eclosion across the centuries of paragons of *pietas litterata*, precisely like P. S. Allen. A portrait of Foxe, provided by his College, adorns p. 102, opposite the letter dated 'the calends of January' (1506).

Erasmus' letter of 1 May 1506 (no. 191) dedicating his Lucianic *Tyrannicide* to Richard Whitford is entirely occupied with England's 'only genius', Thomas More. To allow a comparative exercise, I will, between a few lines from the Latin model and the Toronto version, submit the rendering by E. E. Reynolds in *Thomas More and Erasmus* (London 1965, p. 55):

> Neque enim arbitror (nisi me vehemens in illum fallit amor) vnquam naturam finxisse ingenium hoc vno praesentius, promptius, oculatius, argutius, breuiterque dotibus omnigenis absolutius. Accedit lingua ingenio par, tum morum mira festiuitas, salis plurimum, sed candidi duntaxat, vt nihil in eo desyderes quod ad absolutum pertineat patronum. (Allen, 422/8—13)
>
> For I do not think, unless the vehemence of my love leads me astray, that Nature ever formed a mind more alert, ready, discerning, and penetrating, or in a word more completely furnished with every kind of faculty. Add to this a power of expression equal to his intellect, a singular cheerfulness of character and an abundance of wit, but only of the good-humoured kind, and you miss nothing that should be found in a perfect advocate. (Reynolds, p. 55)
>
> And I believe (unless I am deluded by the intensity of the love I bear him) that nature never created a livelier mind, or one quicker, more discerning, or clearer—in short, more perfectly endowed with all the talents—than his; and his intelligence is matched by his power of expression. Moreover, he has an exceptionally charming disposition and a great deal of wit; yet the wit is good-natured; so you could not find him lacking in a single one of the qualities needed by the perfect barrister. (Toronto, 2, 113/11—18)

This brings us close to the end of Erasmus' second stay in England, mainly spent at *The Old Barge*, More's house on Thames side in Bucklersbury. Jumping three years (the Italian parenthesis) we find him under the same roof again in the summer of 1509. Henry VIII, just turned eighteen, is the darling of his subjects and the cynosure of Christendom. As if to attune himself to England's glee and Europe's hope, Erasmus 'praises folly' and praises his wise fool of a host, Thomas More. For some mysterious reason—perhaps simply because London was technically and commercially ill-suited for Latin publications—the *Moria* did not appear until 1511, when the author had a chance to revisit Paris. The dedication to More has been englished many times; a parallel between the versions across the ages holds the greater illumination (and fascination) as it is a carefully penned manifesto. In the Penguin Folio Edition (1974, p. 25), the famous line 'cum omnibus omnium horarum hominem agere et potes et gaudes' (Allen 1, p. 460/20) becomes: 'You have the rare gift of

getting on well with all men at any time, and enjoying it'. This is semantically unimpeachable, but it ignores a double linguistic event, namely that an Early Tudor schoolmaster rendered 'omnium horarum homo' as 'a man for all seasons', and that the vogue of Robert Bolt's title has turned the phrase into the most prolific speech pattern of *our* season. The Latin adage has received a new lease of life in that felicitous garb, and therefore we must applaud its retention in *CWE*: 'You are both able and pleased to play with everyone the part of a man for all seasons' (p. 163 23). The reference to Erasmus' *Adagia*, not in Allen, is here provided, and More's portrait by Holbein appears on p. 163. Indices are never full-proof; under *More*, our Volume 2 lists pp. 162 and 163, but p. 161, which carries More's name six times (including fat type and capital letters) has fallen through the indexer's net, or else escaped the compositor's eye.

Stimulated by the game of comparison—which Scriptural exegetes find so rewarding in their field—I even checked D. S. F. Thomson of 1975 against his 1965 *Erasmus and Cambridge*, which contains a complete translation of epistle no. 271. Each change struck me as a definite improvement. Thus 'from the underworld', for a rather neutral 'ab inferis', is better than 'from Hell'. I only wish that 'exit Hell' had been matched six lines further with 'enter Heaven': in the plural 'faventibus superis', there may be more than a euphemism, since Erasmus believed in guardian angels and in the intercession of saints. Style and meaning then combine to suggest 'Heaven willing' or some such phrase rather than 'God willing'.

The wealth of illustrations adds to the appeal of the book and enhances its documentary value. Well-chosen reproductions sample Erasmus' 'rapid script' as well as his careful 'clerkly hand' (pp. 130, 274). John H. Munroe's substantial appendices on 'Money and Coinage of the age of Erasmus' (1, 311—47) and 'The purchasing power of coins and wages in England and the Low Countries from 1500 to 1514' (2, 307—45) are quite in the spirit of Erasmus, so keen on reaching the *res* behind the *verba*; they emulate Guillaume Budé's bulky treatise, *De Asse*, on the weights and measures of Antiquity. The coins feature kings and angels and saints (Mark on Venice's ducat, John on Florence's florin, etc) side by side with shields and crosses, lilies and roses. Among the reproductions are the 'angel noble', first struck in 1465 (with St Michael trampling the dragon), and the first English shilling ever minted (in 1504). More importantly, we are given precious glimpses of actual living standards: a penny in 1500 England could buy a pound of butter, or 7 pounds of smoked red herrings, or 15 eggs, but only 0.38 lb. of loaf sugar ('fresh cane sugar from the Mediterranean and the Portuguese islands'). A gold angel purchased 47 litres (over 10 gallons) of red wine, which the Oxbridge Colleges and the monasteries used to order by the dozen gallons. The average Englishman of 1500 ate less sugar than his Flemish counterpart, and drank more wine. Not until the third decade of the century would monetary inflation become a problem and lead to debasement of the coins.

For such aids, then, *CWE* deserves the public's congratulations and thanks, as it does for W. K. Ferguson's panoramic introduction and his copious notes (especially where they supplement or correct Allen's), and for the always careful, often brilliant translation by R. A. B. Mynors and D. S. F. Thomson: verse is rendered by verse, even in long stretches, e.g. nos. 234 and 236. It is, of course, by the quality of translation that a work like this will stand or flounder. To any one who has imbibed the spirit of the Renaissance, the acknowledged competence of the translators should constitute a challenge, but no excuse for endorsing their every word uncritically. Jerome's Vulgate was not sacrosanct to Erasmus, nor was Tyndale final to the King James translators, nor did these in turn claim any peremptoriness. The riot of biblical translations in our age, as in

the sixteenth century, sets an example of fruitful emulation and chronic, indeed perennial, dissatisfaction than which there is no truer sign of a jealous and passionate love. P. S. Allen demonstrated, not by his edition alone, but by his lectures and by his letters (a selection of which was edited by his wife in 1939), that a Dutch priest-scholar whom some philistines might dismiss as a bookworm can inspire more than antiquarian interest in a sophisticated layman of today. The snowball which Allen set rolling continued its growth across two world wars (these increased the appeal of Erasmus' militant pacifism), and reached a momentous size by 1966-69—doubts concerning his birth-year spread the quincentennial over 4 years—when hundreds of *periti* (philologists, exegetes, historians, theologians, educators, lawyers, ecumenicists, art critics, etc) put their expertise together in dozens of congresses and symposia. Their sheer number and their appetite helped secure the grren lights and the subsidies for the three mammoth projects which are now underway: Amsterdam (*Opera Omnia*) and Brussels (*La Correspondance en français*) started earlier, but Toronto will not lag behind; it evinces an Erasmian ambition to couple speed with excellence.

'J. A. Froude genuit P. S. Allen; Allen genuit multos filios et filias', and the third generation seems determined to prove worthy of the awesome ancestors. England, through her language, continues to be Erasmus' second country, to cherish his memory and his middle-of-the-way leadership as she once, through her wisest sone—Colet, More, Fisher, Warham, Mountjoy, even Cromwell and Cranmer—welcomed him in the flesh and supported his studious labours. The provincial language, spoken in 1500 by a few millions in a relatively small country, has become the medium of world-communication, the *lingua franca* which Latin was when Erasmus chose it as his literary vehicle.

* * *

Addendum: as we go to press, the third volume comes under review, and it is fitting that some words should be appended upon it at once.

Vol 3, Letters 298 to 445 (1514 to 1516), 1976 xvi + 392p £17.50
translated by R. A. B. Mynors and D. F. S. Thomson, annotated by James K. McConica, CSB.

This volume of 151 letters includes one that has not been published before among collections of his correspondence. More letters survive from this short period than from the whole of the first forty years of Erasmus' life. As expected, they range in character from hasty personal notes to extended formal treatises, and they have been written with remarkable regularity. This volume has particular importance in that, closely woven fabric that it is, it coincides with the moment in the career of Erasmus when he left England and emerged upon the international stage of European intellectual life. We are given by these letters the sense of meeting the mature Erasmus confidently poised to face a wider future.

The interest centres on Erasmus' work at the press of Johann Froben in Basel, to where he journeyed from England in the summer of 1514. Froben's press productions were impressive, and he could handle Greek type: Erasmus was ready to publish the fruits of his Cambridge labours—chiefly Jerome's letters, his revised text of Seneca and his new translation of the New Testament. These and lesser works soon issued from Froben's press with astonishing rapidity, and Erasmus began to look on Basel as his base. But by March 1515 he was back in England for further research, the fruits of which he took back to Basel in mid-summer. On both journeys he had been fêted through the cities of the Rhine, old Burgundian territory, where to his surprise he found profound

religious and intellectual ferment in which his name was famous. Taken up by the great evangelists of the patriotic tradition established by earlier German humanists, Erasmus was glad to indulge the notion of his German roots, little comprehending the complexities of German regional (so anti-Italian and anti-Roman) aspirations: he was an innocent abroad.

Erasmus maintained his contacts with influential men in England and Rome, widening his friendships through France and other countries, as these letters show. Most of the letters are amiable, some sharp and disciplined, and a few marked by the beginnings of future dispute. Overall, the mood is set by incessant scholarly work accompanied by high optimism. In these years the gruelling task of seeing into print the New Testament and Jerome editions is achieved; and towards the end, in May 1516, Erasmus is taking the road to the Netherlands to confirm his appointment as councillor to Prince Charles, the future Emperor Charles V, having refused to be lured by Duke Ernest of Bavaria to Ingolstadt as an ornament for his university there.

This volume has many more letters from the period it covers. The first two volumes contained less than 300 letters covering almost thirty years: while this has over half as many covering two years (August 1514 to August 1516), regularly spread over the months and well balanced between those from Erasmus and those addressed to him. 'The feeling that we now meet the mature Erasmus', the annotator judges, 'and that what has gone before is prologue, is consequently difficult to resist'. P. S. Allen's judgment of these years was this: 'Erasmus had now reached his highest point. He had equipped himself thoroughly for the work he desired to do. He was the acknowledged leader of a large band of scholars, who looked to him for guidance and were ready to second his efforts; and with the resources of Froben's press at his disposal, nothing seemed beyond his powers and his hopes.' It seems, then, that this volume, albeit the most expensive so far, is also the most valuable.

A. J. S.

MORE QUINCENTENNIAL FESTIVAL

St Thomas More was born in 1477 or 1478, and his 500th birthday will be celebrated in both years. A long series of celebrations in his honour will begin with a More conference at Fordham University, New York on 10th—11th February. In the summer a party of More (and Shaksper) pilgrims from Japan are to tour Britain and the Low Countries, including a stop at York and possibly Ampleforth. The International Association *Amici Thomae Mori* is organising its More Festival at Angers University in the Loire Valley, in Easter Week (12th—17th April 1977). Of the twenty or so scholars with international reputations who have been invited to participate several are from England, including Margaret M Phillips, an Erasmus expert of London University. There is to be a week-long exhibition, a daily concelebration of Mass and two excursions—one down the Loire to Nantes, where Queen Anne of Britanny was born also in 1477, one upstream to the royal abbey and Plantagenet necropolis of Fontevrault. The proceedings of the Festival will be held in More's English. Those interested should write to More—500, B. P. 858, 49005 Angers for further details.
Editorial

CONDITIONAL ORDINATION: A LETTER TO A CONVERT

by

REV PROF JOHN JAY HUGHES

Fr Hughes has been a friend of many of the brethren from the early 1960s when he came to live among us from time to time at St Benet's Hall and the Abbey, as he studied for the Catholic priesthood by writing a doctoral dissertation on the perennial problem of the validity of Anglican Orders. It was a subject very near his heart for reasons more than academic, as this open 'Letter' will make clear. He discussed his work much with us, and it was indeed on a moorland walk above Lastingham in the summer of 1966 that it was decided that he should put his thesis to print in two parts (for they were properly very different one from the other, and confusing if not separated), one dealing with Leo XIII's Bull of 1896, the notoriously ill-researched and ill-judged condemnatory Bull *Apostolicae Curae*; and the other making a real root reappraisal of the *status quaestionis* of Anglican Orders once the ground had been cleared of bad scholarship. This decision he saw through with Messrs Sheed & Ward by publishing *Absolutely Null and Utterly Void* in 1968, followed two years later by *Stewards of the Lord*. Both books received wide attention and general approval: he was, for instance, described by *The Irish Times* as a 'representative of a new and happier age as far as ecumenical relations are concerned'.

Fr Hughes has regularly contributed to the JOURNAL in this Editor's time, beginning with an eye witness account of Konrad Adenauer's funeral in the Summer of 1967. Before his ordination he wrote for us 'The Unresolved Problem of Anglican Orders' (published in the Spring of 1968), and after his ordination followed it up with 'Newman on Anglican Orders' (Summer, 1968) and other pieces. The subject has been aired by others too, notably Edward P. Echlin with 'Towards a Contemporary Appropriation of *Apostolicae Curae*' (Summer 1972) and 'The Ministry: a New Approach' (Autumn 1972). When the Canterbury Agreed Statement was issued by ARCIC, on the Ministry, the same author wrote a background study of it, which was followed by an article by one of the Statement signators, 'Anglican Orders: a New Context' (Spring 1974). It is a subject that has long been running through our pages, because ecumenically it is of the first importance. Therefore we make no apology for raising it yet again, and in a form so interesting and personal.

LETTER TO A CONVERT

27th January 1976.

Dear Confrater,

By a coincidence which I find it difficult not to regard as providential, your letter, a veritable *cri de coeur*, has reached me eight years to the day after my conditional ordination to the priesthood of the Roman Catholic Church by Prof Dr Joseph Höffner, then Bishop of Münster. You put to me the problem which I faced daily in the eight years between my reception into the Roman Catholic Church and my admission to its priestly ministry: how should a convert Anglican priest convinced of the validity of his Anglican ordination, and wishing to continue his priestly ministry as a Catholic, resolve the dilemma posed by the insistence of the Catholic authorities that the only way for him to be admitted to such ministry is to accept what, in his conscience, he knows to be sacrilege: an absolute re-ordination at the hands of a Catholic bishop?

I am touched by the confidence you have shown in me, a complete stranger. I know that your distressing dilemma is shared by not a few others; and that there are far more who *would* share it if they were not prevented from seeking visible communion with the Holy See by advance knowledge of precisely this dilemma. I am convinced, however, that this matter has an importance far

transcending the personal anguish felt by you and so many others. It illustrates one of the greatest obstacles, on the Catholic side, to real ecumenical progress today: our unwillingness, because of timidity and fear, to take seriously and to act upon principles of Catholic theology so elementary that they may be found in any of the countless Latin manuals still gathering dust on our library shelves. Let me tell you first how the dilemma you are facing was resolved in my own case, before I comment on your analysis of the deeper issues it raises, and then offer some observations of my own.

Apart from purely personal considerations (the importance of which you will appreciate from your own experience), there were two principle obstacles to my transfer of allegiance from the Anglican to the Roman Catholic Church. The first was the question of the papal claims; the second was the problem posed by the papal condemnation of Anglican orders, the validity of which I have never in my life entertained the slightest doubt. I had wanted to be a priest from the age of twelve and had known great happiness as a priest in the Anglican Church. I naturally wished to continue priestly ministry as a Catholic. But given my conviction that I was a priest already, I could never accept re-ordination without violating my conscience.

My resolution of the question of the papal claims involved the discovery, through laborious study, that the account of those claims generally given in English-speaking countries before Vatican II, and in particular the presentation of papal infallibility, was not faithful to the Church's authentic teaching. In an attempt to find a way through the difficulty presented by the Church's rejection of Anglican orders, I submitted to an official of the Holy Office in Rome a request for a judgment about the validity of my own Anglican ordination.

The statement which I drew up for this purpose did not argue the case presented in my subsequent writings about Anglican orders. I simply gave the facts about my ordination as deacon and priest by two Anglican bishops, and showed that they traced their own episcopal orders not only to Anglican sources, but also to consecrators or co-consecrators from the Old Catholic and Polish National Catholic Churches, the bishops of which are acknowledged by the Holy See to possess valid orders.[1] I hoped that by drawing attention to these facts it would be possible for a representative of the Roman Curia (for whom the verdict of *Apostolicae Curae* was of course beyond question) to recognize that the orders I had received were not identical with those condemned by Leo XIII in 1896; and that they could not therefore be regarded as certainly invalid. The answer I received justified my hope. Addressed to the Catholic priest through whose good offices my request for a judgment had been submitted, the letter was written on the stationery of the Holy Office and signed by one of its officials. The crucial sentence of this document stated in effect: 'if this person fulfils all the requirements for ordination in the Catholic Church, there is no reason why ordination *sub conditione* would be refused.' I put the letter away, hoping it might some day determine the action of a Catholic bishop willing to admit me to the prebyterium of his diocese.

[1] The participation, as co-consecrators, by such bishops in Anglican episcopal consecrations is *not* (as some Catholics still suppose) a covert attempt by Anglicans to remedy secret doubts about the validity of their own orders. Anglicans have no more doubts about their orders than Catholics have about theirs. The mingling of episcopal successions is merely a form of expressing in practice the state of intercommunion between Anglicans and the other Church bodies concerned. The practice is reciprocal, Anglican bishops participating in the episcopal consecrations of their sister Churches as well, to give mutual expression to the existing relationship of intercommunion.

Shortly thereafter, at Easter 1960, I was received into the Roman Catholic Church. I refused even to discuss the question of conditional baptism, having been baptized at the age of three weeks by my Anglican priest-grandfather according to the undoubtedly valid form of the Book of Common Prayer. Nor did I make the, to me, offensive long 'Abjuration of Error' then required of converts, which almost implied that one had been in bad faith and needed to repent. The Anglican Church had taken me from the font to the altar; it had taught me almost all the Catholic truth I know, even today. How could I be anything but deeply grateful for all this? I merely recited the brief 'emergency' form for the reception of a convert, re-affirming by it my lifelong faith and adding to it those elements which I had come to believe it needed for completion. On Easter Monday 1960 an Auxiliary Bishop of Boston, busy interring the unburied dead of Holy Week, confirmed me at breakneck speed and *sub conditione* in his private chapel, and gave me a certificate to prove the fact.

Had I known then that I would have to wait eight years before being readmitted to the priestly ministry which I had exercised so happily as an Anglican, I do not know whether I should have found the courage to go through with it. This is not the place to tell the story of those years, save to say that they were difficult ones; that the principal difficulty consisted in the fact that I was not permitted to exercise the priesthood which I had received in 1954 at the hands of an Anglican bishop; and that no one could guarantee that I should ever be admitted to priestly ministry as a Catholic at all. Indeed many considerations indicated that I might wander for life in the desert of lay aspiration.

For three years in the early 'sixties I was a housemaster at a large Catholic school in the diocese of Münster. In time the bishop invited me to join the presbyterium of his diocese. By way of preparation I began working toward a doctorate in theology at the University of Münster in the summer of 1965. Though I raised the question of conditional ordination with the bishop several times, I did so quite tentatively and always as a *question*, never as a request, let alone a demand. I wished to avoid any suggestion of presenting the bishop with a *conditio sine qua non*. The bishop's answers to my question were vague and unsatisfying. While this was naturally disquieting to me, I realized that it would not do to press the matter prematurely.

By Christmas 1967 the bishop had set the date for my ordination for Saturday, 27th January 1968. He kindly accepted my suggestion that it would be inappropriate for me to be ordained publicly in his cathedral with those being admitted to the Church's ministry for the first time. The ceremony was to be in his private chapel in the presence of only a few close friends. Twenty-four hours beforehand, however, the question of conditional ordination was still unclarified. That I was firmly resolved to withdraw if this was not conceded is proved (as far as such an interior intention can be proved) by the almost daily letters I wrote at the time to a priest-friend in England, and which he has since told me he has preserved.

You will appreciate that it was with no little trepidation that I rang the doorbell of the bishop's house at ten o'clock in the morning of Friday, 26th January, aware that the next half hour would determine the whole course of my future life. Once again I raised with the bishop the question of conditional ordination, mentioning that the orders possessed by the Anglican bishops who had ordained me deacon and priest were not identical with the purely Anglican orders condemned by Leo XIII in 1896; for these prelates traced their consecration, through others, not only to Anglican sources, but to Old Catholic and other bishops recognized by Rome to be validly consecrated. The bishop responded with references to the need for a Roman investigation, which could take years. We were clearly on the brink of the decision I had so long sought, and it

seemed to me it must be negative. Inwardly I steeled myself to tell the bishop that in these circumstances I had no choice but to withdraw.

Before doing so, however, I played my trump card. With little hope that it would have any effect, I produced the letter written eight years previously about my case by the official of the Holy Office. The writer had in the meantime become a curial archbishop. As by the touch of a magic wand the entire atmosphere was transformed. The bishop had no sooner read the document which I placed in his hands than he announced to my astonishment and delight that the matter was perfectly clear: he would have to ordain me conditionally.

At seven o'clock the next morning, in the private chapel of his house, he proceeded to do so. In ninety-five minutes he gave me: tonsure, the four minor orders, sub-diaconate, and, *sub conditione*, diaconate and presbyterate. Because the 'essential form' of ordination in the Roman Pontificale is a prayer, and not an indicative statement (as in the case of baptism and confirmation), no verbal expression could be given at this point to the bishop's conditional intention. This *was* expressed, however, at two other points. The priest who presented me for the last two orders asked in each case that they be conferred *'sub conditione'*. And at the end of the ceremony the bishop, after welcoming me to his presbyterium with words of characteristic graciousness, said: 'We have given you the orders of deacon and priest conditionally, and we leave it to God what has really happened.' He subsequently gave me a certificate attesting to what was done. It must be the only one of its kind in the world. It hangs framed behind me as I write this.

Two days later my picture was on the front page of one of the leading British newspapers, with a full-page account of this quiet, private ceremony. Requests for statements, interviews, and even a personal appearance on British television, came flooding in upon me. Upon ascertaining that my acceptance of such invitations could prove embarrassing to the bishop, I declined them. In time editors and their correspondents turned their attention to other matters. Contrary to press reports at the time, the bishop who had shown me such kindness was never a daring progressive. His subsequent translation to the Archdiocese of Cologne and his elevation to the cardinalate have made it clear to those who did not know this already that he is *persona gratissima* to the Roman Curia. It is clear that in disclosing now for the first time the full story of his goodness to me I can no longer embarrass him. His reputation as the great *defensor fidei* in West German Catholicism is too secure for me to impair.

Eight years ago the position was different. Just how embarrassing the world-wide publicity over my conditional ordination might become for the bishop was brought home to me in a telephone call I received from his Vicar General a day or two after the news broke. A younger man than I and friendly to me, he is one of the most phlegmatic people I have ever known. He managed to avoid losing his cool even as he disclosed to me that editors from the American magazines *Time* and *Life* had just been on the telephone to him saying that the London Press was reporting that the Bishop of Münster had recognized Anglican orders, and could they please have a comment. I helped him draft a statement, which soon received international dissemination, explaining that my conditional ordination had been a recognition not of Anglican orders, but of the fact that the orders I had received from Anglican bishops were not identical with those condemned by Leo XIII in *Apostolicae Curae*.

Having read my writings, you will realize that I am not happy with the 'pipeline-theory' of apostolic succession involved in tracing the orders of Anglican bishops, through co-consecrators, to non-Anglican and certainly valid sources. While I should naturally have preferred, therefore, that my conditional ordination had been based not on this technicality, but upon a re-appraisal of

the Church's still-existing rejection of purely *Anglican* orders, I always realized that such a change could not come in time to resolve my personal dilemma. I had no compunction therefore in accepting conditional ordination, despite the fact that it was based on a mere technicality which implied a fundamentally unsound theology of apostolic succession: the idea that the episcopal names in a bishop's *Table of Succession* are of greater importance than the nature of the ecclesial communities which stand behind these prelates and their occasionally inflated titles. In letters to friends eight years ago following what one of them called my 'non-ordination', I said I felt like a man who had won recognition of his rights in court, but on a technicality rather than on the broad issue of principle in which he was chiefly interested. Why should I fret when I had got what I wanted?

Your letter makes it clear that the Anglican bishop who ordained you priest is connected to an Old Catholic co-consecrator at only one remove. This is a considerably shorter 'pipeline' to an undoubtedly valid source than any I could trace for myself. Yet whenever you have tried to discuss this matter with your Catholic superiors, you 'have not really found any answers, only an adherence to the view of *Apostolicae Curae* regardless of what one says'. This is simply a refusal to face the crucial fact that the kind of orders you possess did not exist in 1896, and thus could not be envisaged by *Apostolicae Curae*. What you write next shows that the problem far transcends in importance the question of Anglican orders.

> The only argument that I have heard that differs from the traditional one [advanced in *Apostolicae Curae*] is that the Joint Anglican-Roman Catholic Ecumenical Commission has now put the matter on the level of considering ministry in relation to ecclesial community and bishop, and that 'validity' in ecumenical RC circles is considered to exist only when there is unity with the Holy See. While this may be more scriptural and be supported by certain Conciliar texts, it is hardly a consistent approach, for there is no new rejection of Old Catholic orders, at least not that I have heard of. And if there were it would be most unecumenical and a reversal of long traditional practice and theology. Anyhow, the Church still acts officially on the basis of *Apostolicae Curae*, which assumes the 'pipeline', 'sacrificing priesthood' theology which we both criticize—with support (I am now told) from 'RC ecumenical circles' at the highest official level.

You are simply being given the runaround by people more interested in getting rid of you (and incidentally preventing your serving the Church as a priest in a time of growing and allegedly grave clergy shortage) than in helping you. That you yourself realize this, though you are too tactful to say it, is evident in your concluding paragraph, to me the most disturbing part of your letter.

> It does seem that 'converts' are an embarrassment these days. It is all very well when two denominations meet one another on an ecumenical basis. Lots of bending can be done and positions can shift then. But for the 'convert' the same consideration is not given. And yet we have come into the Church because we recognize it to be the body founded by Christ, even while thanking God for the priesthood we received at our Anglican ordination and the sacraments we were enabled to celebrate. Obedience to Christ meant that I came into his Church and that this was more important than staying outside because of the particular question of orders—which seems to belong to the realm of discipline rather than faith anyway. So I thank God, but at the same time I look for some way through the question of orders, especially as an increasing number of Catholic priests (especially the younger ones) are quite open about their personal view that Anglican orders are as valid as their own.

You point out the inconsistency between the large concessions made, in ecumenical discussions, to people who have no present intention of entering into communion with the Holy See; and the refusal of any concessions at all to those who have done so at enormous personal cost. But it is not really a matter of *concessions* at all, but of strict justice. In raising the question of conditional ordination, and pointing out (as the basis for this) that your orders are *different* from those condemned by Leo XIII in 1896, you are not asking for any special treatment or concessions. You are simply reminding the Catholic authorities of one of the most basic principles in sacramental theology: that in the case of the three sacraments which confer 'character', their repetition is always forbidden unless their previous conferral is *known* to be invalid. When the sacrament previously conferred is of *doubtful* validity, it is to be conferred *conditionally*. This is not a *concession* to anyone's scruples. It is *mandatory*.

Neither your circumstances nor mine are unique, as you well know. They are not even unusual. The vast majority of Anglican bishops in the world today could trace their orders, if they cared to (which few do, thank God) to sources recognized by the Holy See as undoubtedly valid. In other words, the orders condemned by Leo XIII in 1896 are hardly to be found any longer. Even for the most rigidly conservative Catholic theologian or prelate therefore, these new, 'mixed' Anglican orders must be considered not certainly null and void, but doubtful. Indeed it is *precisely* the rigid conservative who must take this view; for he accepts uncritically the very 'pipeline' theory of apostolic succession which compels the conclusion that almost all Anglican orders today are not those spoken of in *Apostolicae Curae*, but some *tertium quid*.

Why, then, amongst all the convert Anglican clergy who have been admitted to priestly ministry with us since my conditional ordination eight years ago has there been not one single case where the bishop has done what, on our own principles, he is *required* to do? I can see no other explanation but one: fear. Timidity and fear are still rife in the Church at every level, despite the liberating effects of Vatican II. Fear paralyses action in many situations, and creates rigidity and harsh, knee-jerk reactions in others. I could fill pages with examples of this fear, but I forbear.

Your letter makes it clear that your dilemma would be resolved at once by your conditional ordination. This would respect your own conscientious conviction, while at the same time giving the Church the assurance which it must have that you are fully empowered to share in the ministry of your fellow priests. But though your conditional ordination is not only justified but strictly speaking, mandatory, people are afraid of something so unusual. Despite the precedent of my own case, it would cause comment. Some of the comment might be adverse. Awkward questions could be asked. Better not to risk it. Don't rock the boat, chaps, don't shake the plum tree. I am reminded of a magnificent, over-sized banner carried in a liturgical procession here in St Louis recently by some students at one of the most exciting and enthusiastic assemblies of eucharistic worship I have experienced for some years. In a riot of colour the banner proclaimed to over a thousand worshippers in a jam-packed Church:

THE SEVEN LAST WORDS OF THE CHURCH
'WE NEVER DID IT LIKE THAT BEFORE'!

As long as your dilemma remains unresolved you will have to exercise patience and faith. Perhaps it will help you to realize that this is your contribution to diminishing the pervasive timidity and fear in the Church which, beyond all else, are responsible for your dilemma. The practice of denying conditional ordination to those for whom, like yourself, it is mandatory is so at variance with our principles that it cannot remain uncorrected indefinitely. A similar correction has already been made with regard to the reception of converts. In English-speaking countries especially it was the settled policy until only a few years ago to require conditional baptism of all converts, even of those furnishing incontrovertible proof of undoubtedly valid baptism. Exceptions to this rule, such as that made in my case, were exceedingly rare. This practice violated both the principles of sacramental theology, and a pronouncement of the Holy Office in Rome on 20th November 1878 explicitly forbidding the indiscriminate conditional baptism of all converts.[2] It took more than eight decades for this decree to be observed. We live in a more fast-moving age today, however, and it does not seem to me unrealistic to hope for a similar correction in the foreseeable future of bad practice by correct principle in the manner of admitting convert Anglican clergy to priestly ministry in the Catholic Church.

While you are awaiting this correction continue your studies and whatever work for the Church may be possible. Offer yourself without reservation for priestly ministry to any bishop who will have you. Make no conditions in advance, ask for no special consideration. Assume that the bishop will do the right thing; that he is a good man, and intelligent; that otherwise he would not be where he is. If in the end of the day you find that something is asked of you which you cannot in conscience accept, have the courage to declare this simply, directly, modestly, but also firmly. But do not anticipate such a development. Should it come nevertheless, be prepared for a time for some kind of alternative ministry, short of priesthood. It is most unlikely to last your lifetime. There may be delays. I had to wait eight years—but it was worth it. Continue to work, to pray, to offer yourself. You will stand again one day at the altar, I am sure of it. And you will do so without violation of what you know in your heart to be true. Remember what we learnt as Anglicans: *magna est veritas, et praevalebit*.

I assure you of my prayers, and ask for yours.

Yours most sincerely, in Dno,

JOHN JAY HUGHES

6825 Natural Bridge
St Louis, Mo. 63121

Cf Denzenger-Schönmetzer 1848/3128.

SOUTH AFRICA THROUGH ENGLISH EYES

by

DR ANTHONY WALSH

The scandal of South Africa does not come home to us, most of us, until we hear it told by someone who shares our own judgment and values. Here then is an impression formed by an Old Amplefordian whose conviction is very evident. Tony Walsh (E 67) was in his time Head Monitor. He read History at Lincoln College, Oxford and then turned to medicine, qualifying at the Middlesex. As part of his final training he undertook four months of doctoring at a mission hospital in Zululand earlier this year, when he formed the impressions he recounts below.

There is much literature available on South Africa. Indeed, it is easier to get information here in the UK about the system of apartheid than it is there; but I want to discuss one aspect only—why do people go there and what happens to them when they do? This is a side of the problem of South Africa which does not get enough of our attention. I will mention three ways of seeing the country. As a white, you can go there as a tourist, or on business, or as an immigrant.

Why do people go as tourists? Mostly they go because they have friends or relations to visit. South Africa contains a large number of English people and it is natural that families wish to keep in contact. Invariably, this kind of tourist spends most of his time in white man's land, seeing the astonishing standard of living available to whites in terms of luxury homes with swimming pools, open terraces, lawns, cars, television (recently introduced and arousing newspaper headlines such as 'Even Prime Minister Vorster admits to being a telly addict'); they see magnificent coast lines of sand, visit a few game parks, drink in bars (men only) or in hotel lounges (women admitted) and can consume kilos of juicy steaks at reasonable prices in restaurants. They are subject to white propaganda and, whether enquiring or not, will be given by the South Africans (English speaking or Afrikaans) a view of apartheid which justifies its existence.

The only black South Africans a tourist sees are servants, road-sweepers, porters, people in shops. Suddenly you notice in South Africa that all the menial tasks are being carried out by blacks, never whites. You may pass an industrial area in a place such as Johannesburg and crowded buses or trucks carry Africans to and from work. Along the edges of the road, the African walks, sometimes rides a bicycle; but except in cities like Johannesburg, you never see an African driving anything but clapped out bone-shakers for cars, again heavily laden with people and goods. Conversely, you never see a white man riding a bike or walking along the road to work. They all have cars.

It is the exception rather than the rule not to have several servants in South Africa. It is usually a maid, who has her separate quarters, and a gardener. There are laws about how many resident servants whites may have, but they infringe their laws to employ more than is permitted. These infringements do carry fines for whites but involve deporting the Africans back to their titular homeland. The reason for such regulations is to keep the number of blacks who sleep in white areas to a minimum and to ensure that all blacks stay in black townships. Hence the pass laws. No African has a right to be anywhere in South Africa except his homeland which is the area he was born in, or is associated with through his tribal ancestry, and can only live near white cities in neighbouring black townships if he has a work permit. There are some conditions an African can fulfil to claim the right to live in town, such as proving he was born

in a township and has always lived there, but both statutory holidays and the natural pull to the country (poor as the homelands are) serve to make it virtually impossible to establish this right of urban citizenship. For a week's holiday visiting relatives immediately jeopardises the African's right to be in his township. Furthermore, there is no right of ownership of property for Africans out of homeland areas. Even in the homelands, chiefs distribute land by tradition belonging to them. Put bluntly, this means no African in South Africa can buy a house.

The other side of the coin as far as pass laws are concerned is that a white needs a permit to visit or work in African townships or the homelands. Most tourists see neither. I worked in a homeland hospital, founded as a mission hospital but by 1976 fully state-run. It was only by doing this that I was able to learn for myself exactly what it feels like to be an African living in South Africa. Most tourists, if they talk to a single African at all during their stay, will simply be ordering drinks from a waiter or graciously thanking the maid as she clears their place at table. It takes some effort to appreciate that this maid has a husband somewhere and children, the one probably elsewhere working in the mines and living in a hostel or a shack in Soweto, the latter probably rather badly looked after in their homeland by Granny. We are providing work for these people, the whites will tell you. But there is still a big link missing in the argument when you realise that work is only provided at the cost of total social disruption.

Those who go to South Africa on business or for work reasons are in a different category. They are more closely linked with the economic and social system and are more obliged to ask themselves about it since they are contributing to and working within it. Even to work in a homeland hospital, especially now nearly all the mission hospitals have been taken over by the State Health Department, is to accept responsibility for one aspect anyway of the Government's policy. You may fight for things to be different in your sphere and object or attempt to have things your way in the district of your hospital, but if you do not change things and go on working, you are inevitably part of the system. The alternative is to resign, to leave. Some (very, very few) stay in South Africa, genuinely working for change, for progress; but they live in the continuous shadow of banning orders, harassment and possible trial for breaches of Government security laws, such threats on life and freedom being understandably too much for most mortals.

However, it is the business community which shoulders the real guilt. Not just the visiting businessman, who seems to me to be blinded by the money available by exploiting the blacks, but also those over here who, knowingly or unknowingly, are maintaining very significant trading links with South Africa. If only to withdraw from Simonstown *was* the answer, or to pay wages at or above the poverty datum line. A survey of incomes of families living in the homelands conducted by two workers at our hospital showed that the average family of six received a monthly income of R14 (about £12.50). Given that 50 per cent of the black population are living in the homelands, this implies that for most blacks in South Africa, life is lived far, far below the poverty datum line which, in a country as rich as South Africa, is criminal. It doesn't really matter what you pay the separated wage earner in the city if only a meagre proportion of his wage reaches home where children have to eat, pay for their schooling and be clothed. For the whites, of course, schools are free; not for the blacks.

British firms have vast investments in South Africa through subsidiaries and partners; no less than 30 per cent of South African goods are exported to this country; together with Western Germany, the UK accounts for 60 per cent of South Africa's trade turnover. This staggering truth becomes obvious once you

look around South Africa's urban centres—Marks and Sparks are there, thinly disguised as the chain store 'Woolworth's'. Tons of British trade names are around; the only real rival, of course, are the Japanese: Toyotas and Datsuns are everywhere pushing aside British Leyland. Hence the fact that Japanese are 'honorary whites'. In this country, it is not just Cape apples, Outspan oranges and South African sherry that we buy, but minerals, metal products and much more.

Business-wise, whatever public statements may plead to the contrary, South Africa and the UK are close friends. Mr Vorster can well cock a snook at the Western press for he knows that the West is pouring money into his country. What does it matter what the editorials of *The Sunday Times* say when the same paper carries advertisements encouraging readers to enjoy the pleasures of the South African sunshine? Margaret Thatcher's wooing statements confirm his confidence. Again, if only to withdraw rugger teams was enough!

Far from withdrawing, English speaking immigrants are being recruited in greater numbers than ever while we at home deceive ourselves by thinking it is the Afrikaans hardliners alone who support the Nationalist Government. This is just not so. My personal experience of English speaking immigrants in South Africa varied from surprise to shock. The Christian Institute has done surveys to show how attitudes change rapidly, so that while 30 per cent of immigrants condoned apartheid on arrival, after one year no less than 70 per cent were in favour of Government apartheid policy. Most of the immigrants are there to make money, as much, as quickly as possible; a great number were unemployed at home; many more were unsuccessful in England. Suddenly, they have large, spacious homes, two cars, a swimming pool, a servant and a work force to kick around; and ex-bottom rung of society that they are, boy, do they know how to treat underdogs! I have never experienced such obvious hatred (inextricably bound up with fear) being expressed by one human being about another. I suppose it was even more fantastic that the woman expressing such violent, anti-black feeling was the wife of a so-called priest; but in a country of whites-only churches, not so surprising. The real source of amazement was that I heard such opinions so often—and from the English. Ignorant pronouncements are made about the Africans, about whom most whites choose to know nothing, at the same time as they are destroying what social and cultural systems that exist.

Unawareness of, and lack of interest in, the true way of life of Africans is explained, of course, by a reflex not to want to know about the people you are exploiting. But having actually seen the homelands, having made good friends among African nurses at the hospital, having talked freely there with intelligent, perceptive and incredibly patient Africans, to hear illiterate and insulting statements made by the white ruling class of South Africa was stunning. I learnt not to listen to the mythical rubbish that most whites pedal to foreigners about African aspirations and modes of existence; I found how argument was futile with minds made up; I honestly could come to no other conclusion than that the policy of apartheid in South Africa is malignant and malevolent. For the first time I saw a truly evil state, a totally selfish and cruel oligarchy.

Implicated in this crime, we in England choose to do nothing. We continue to trade; our emigrants fill up jobs bolstering the economy and delaying the day that Africans get these skilled jobs by force of necessity. Our newspapers carry advertisements enticing people to go there. We allow South Africans freely into this country. For every Basil d'Oliveira, there are dozens of Tony Greigs we welcome; one-time folk hero David Steele played cricket merrily in South Africa last winter along with many other English players. New Zealand was in the limelight in the Olympics, but didn't we send the Lions out to South Africa two years ago? The sad conclusion is that we are, in our own way, acting with hypocrisy.

BOOK REVIEWS

In this issue, reviews have been arranged under headings in the following order: Manipulation, Depression, Suffering, Death; Two Thinkers; Studies in Church History; Medieval History.

1. MANIPULATION, DEPRESSION, SUFFERING, DEATH

Bernard Häring MANIPULATION: ETHICAL BOUNDARIES OF MEDICAL, BEHAVIOURAL AND GENETIC MANIPULATION St Paul Publications 1975 £3.25.

The rapid progress in biology, medicine and psychology has opened up vast new areas of manipulation. Man's new unprecedented power to shape and reshape his biological and psychological nature touches the foundations of life and raises challenges that are equal to those arising from the use of atomic power.

Fr Häring's study concerns itself with the ethical boundaries of manipulation over a wide spectrum of contemporary issues. His guidelines throughout are the preservation and fostering of personal dignity and creative freedom. In the first half of his book he describes the main areas of manipulation in modern society, and then sets out to find the fundamental criteria for discerning and evaluating manipulation. The second part is devoted to specific problems of manipulation in bioethics as they arise in medical practice, in behaviour modification, in brain research and in the field of genetics.

The author writes as a Catholic Christian and makes his points with conviction and clarity. Whilst acknowledging the immeasurable benefits of new scientific discoveries and experiments, he warns that the wholeness of the human person is in jeopardy today. In the light of twentieth century history, the potential dangers in such areas as behaviour control, mind manipulation, genetic control and genetic engineering are all too evident.

The determination of accurate boundaries to man's right of intervention is a continuing process that requires increased awareness, sensitivity and shared responsibility. This is the challenging message of Fr Häring's book.

33 Lye Green Rd, ANTHONY MANN
Chesham, Bucks.

Jack Dominian DEPRESSION Darton, Longman and Todd 1976 224p £4.95 and £1 paperback.
Dorothee Soelle SUFFERING Darton, Longman and Todd 1976 178p Paperback £2.40

Suffering is as surely a part of human experience as is breathing. Its causes, effects, extent and meaning have exercised philosophers, theologians, poets and healers since thought has been recorded. For suffering is both particular and universal and the human response to it has to be at these two levels, urgently demanding: 'Why?' and: 'What can be done to alleviate its impact?' In his book, *Depression*, Dr Dominian offers a comprehensive introduction to a subject which lies at the root of much private and family suffering. He asserts that 'Depression is one of the commonest experiences known to mankind', and describes the features which characterise the two broad groups of depression, endogenous and reactive. He discusses genetic, environmental, biochemical and dynamic contributions to the incidence of depressive illness and shows how the basic and crucial events of the human life cycle, which are linked with attachment and loss at birth, during childhood and adolescence, at marriage and bereavement, mark times of particular vulnerability to depression. Women suffer more than men from this type of illness, but commit suicide less frequently. Modern medicine offers very effective treatment with antidepressant drugs, electroconvulsive therapy and psychotherapy.

This is a valuable book because it contains a mine of information, methodically presented, on a very common human condition which at its worst leads to the ultimate despair of self-destruction, and at all stages before that to intense misery. Any of us could encounter a victim any time and our compassionate intervention could mean the difference between life and death. Dorothee Soelle, in her book: *Suffering*, writes: 'When you look at human suffering concretely you destroy all innocence, all neutrality, every attempt to say: It wasn't I; there was nothing I could do; I didn't know.' To read Dr Dominian's book is to know enough to recognise when help is needed, though he is careful to stress that research into depression has still very far to go and many of us realise from frustrating personal experience not only that facilities for treatment are grossly inadequate but that the medical profession itself often seems hardly aware of the difference between a sedative and an antidepressant.

Depression, as Dr Dominian describes it, clearly exhibits the three dimensions, physical, psychological and social which Soelle believes are essential to suffering. She, however, as a theologian, considers the cosmic as well as the personal significance of her subject so, although there is a skilful use of particular examples of agony, her main concern is the social and political impact of various Christian, historical attitudes to suffering. She examines and rejects what she describes as Christian masochism—suffering regarded as punishment for sin, a view 'so useful for the cementing of privileges and for oppression', or as 'willed' by God and therefore relieving us of the need to seek out and

remedy its other causes. In such a philosophy there is no distinction between avoidable and unavoidable suffering and its pitiless logic leads directly to Calvin's sadistic deity. The modern world, however, is victim to another distortion—the belief that perpetual happiness is readily available, the repression of suffering to the point of apathy; people suffer, but are unmoved by it, learn nothing from it. The worst form of apathy is political because failure to learn from history has such horrendous consequences: ' . . . Vietnam carries on the story of Auschwitz. For here, as there, people saw, but did not see, heard but did not hear.'

In contrast to this apathy, Christianity makes an overwhelming affirmation of suffering—there is no way to God except through Christ crucified; what is essential is that our suffering is an activity through which we work and from which we learn to love, to be sensitive to the sufferings of others, to change ourselves and society. An indispensable step towards learning and changing is the ability to articulate suffering and Dorothy Soelle has a most exciting chapter on: 'Suffering and Language'. The Christian command is to love our neighbours, even our enemies, and the most important concern of love is not the avoidance of suffering, but the liberation of people.

Not, then, a new thesis, but a passionate, often angry book, revealing Dorothee Soelle as a woman of huge compassion and considerable dialectical skill. Her scholarship is impressive; orthodox theologians will want to challenge some of her opinions—for example, on the divinity of Christ; or, 'there is no way to combine omnipotence with love'. Sometimes her arguments are laboured, but her verbal violence has the merit of conveying the urgency of her message and demanding a response from the reader: 'God the executioner'; 'sado-masochistic theology'; 'Christianity a religion of slaves'; 'Eli, Eli, a *scream* of growing up'.

However, the world is not quite so black as she paints it. We all know scores of people whose lives are shot through and through by faith, hope and love; even in the global picture there are a few, faint signs that society is trying to cope with suffering, rather than impose it.

Dorothee Soelle's deeply moving account of the daily life of a factory worker, in Düsseldorf, could just as easily be a case history from Jack Dominian's records. In it is the simple and clear call that, inspired by her theology and his psychiatry, we must bear each other's burden of suffering:

'Everyone who helps another
is Gethsemane;
everyone who comforts another
is the mouth of Christ.'

Leeds Centre, CMAC,
36a Boar Lane, Leeds 1. EILEEN SIKORSKI

Lily Pincus DEATH AND THE FAMILY: THE IMPORTANCE OF MOURNING Faber 1976 278p £4.50.

While a few theologians have talked of the death of God, sociologists seeking to prophesy have predicted 'The Death of the Family'. In 1971 Dr David Cooper wrote a book of that title in which he claimed that 'the bourgeois nuclear family unit has become in this century, the ultimately perfected form of non-meeting and therefore the ultimate denial of mourning, death and birth.' Mrs Pincus's book, meant to be primarily a study of the process of mourning and its effect on family relationships, proves to be a firm rebuttal of this view and shows quite positively that the family is, and needs to continue to be, very much alive.

It has a formidable title which gives a false impression. Death has an important relevance in every relationship discussed in the book but the work as a whole is much more concerned with living families and the interaction of differing personalities within a marriage, than just merely about bereavement and death. It is, like the Erna Furman study of childhood bereavement reviewed in the Spring JOURNAL, a plea for the restitution of mourning as an accepted, necessary process through which the bereaved must always pass if they are not to find themselves at some later date unnecessarily overcome by their loss. This book is of much wider interest than the Furman study and has a certain immediacy in that Mrs Pincus writes always of personal experiences, either in her own life by a moving account of the death of her husband after eleven years of illness, or from her case book at the Tavistock Clinic of which she is a founder member. She was seventy-five when she started the book and she writes with the wisdom, intuitive understanding and compassion engendered by a lifetime of caring for others. All examples quoted are first hand accounts, not compilations for a report and though she is dealing with problems left by the death of a spouse her care is always very clearly for the living and the complexities of mutual needs within the interwoven structure of the marriage relationship.

Mrs Pincus shows in two fascinating chapters how different kinds of marriage produce a different response in the bereaved; that a marriage based more on the projection of one's personality, than upon mere self-identification, is an easier starting ground for coming to terms with one's loss. Having found in life strength and comfort from their spouse in both the complementary and differing aspects of personality it is necessary for the bereaved to take into themselves something of their loved one in order to find themselves able to face life alone, 'to internalize their loss' in sociologists' terms, better illustrated by Martin Buber as the I-Thou symbol.

Mrs Pincus visited Buber (then aged 86) in Jerusalem six months after her husband's death some ten years ago and the conversations she had with him then, proved to be the genesis of this book. I would not have been surprised to hear that she had also had conversation with T. S. Eliot—echoes of whose 'Four Quartets' recur constantly especially 'Little Gidding'—

'We die with the dying: See, they depart, and we go with them.
We are born with the dead: See, they return, and bring us with them.'

The Croft, Kirkby Wharfe, Tadcaster. MARGARET M. MOORHOUSE

II. TWO THINKERS

Aubrey Hodes ENCOUNTER WITH MARTIN BUBER Penguin 1975 245p 70p

Although Martin Buber (1878—1965) is regarded pre-eminently as the philosopher of 'dialogue' and many would align him with Gabriel Marcel as an outstanding pioneer in the field of interpersonal relations, it is possible that comparatively few people have studied his writings in depth. This is more than a pity but probably inevitable. As Walter Kaufmann suggests in his invaluable prologue to his 1970 translation of Buber's *I and Thou*, 'Buber makes very difficult reading. He evidently did not wish to be read quickly, once only, for information. He tried to slow the reader down, to force him to read many sentences and paragraphs again, even to read the whole book more than once'. As a result of this deliberate intention on Buber's part, whereas it is fashionable among dilettanti to pay lip service to his achievements, and even quote (and misquote) him extensively, it requires considerable concentration and perseverance to reach the heart of Buber's message.

For this reason, one can only welcome the publication in Penguin paperback of Aubrey Hodes' *Encounter with Buber* which originally appeared in hardback in 1971. Largely because of his intimate friendship with Buber (the genesis and growth of which is vividly described in the book), Hodes is in a unique position not only to outline the chief stages and influential events of Buber's life, but to explain in a deceptively simple but compelling way the main tenets of Buber's outlook.

If one were to read Hodes' book alongside the indispensable and more scholarly volume of critical essays edited by Paul Schilpp and Maurice Friedman and entitled *The Philosophy of Martin Buber*, published by Open Court in 1967, and John Macquarrie's *Existentialism*, published in Pelican books in 1973, one would probably then be better prepared to tackle the actual works of Buber himself.

Clearly one has a choice—either to skim through Buber's *I and Thou* and *Between Man and Man* and obtain a popular but superficial awareness of his ideas, or to approach him in perspective and context. Only via the latter method, however, will one attain anything like a worthwhile grasp of his original and in many ways devastating contribution to the field not only of philosophy, but of theology, history, education, ethics, aesthetics and politics. At least Hodes makes it clear that simply to ignore Buber or to regard him merely as a captivating exponent of Hasidism is—to put it mildly—myopic.

St Edmund's Presbytery, The Avenue, Southampton. DAVID FORRESTER

Austin Farrer THE BRINK OF MYSTERY SPCK 1976 171p £3.95.

Even in these remote parts of the Yorkshire Dales we hear strange tales. Priests there are, it seems, who write copious and rather boring articles on 'the role of the priest today'—as if it were not far beyond our deserts to be allowed to say Mass, to hear confessions, to preach, and to direct the thirsty to the unceasing miracles of God's mercy and the satisfying wine of eternity. As for the theologians how hard life is for them—for they doubt if they have a genuine subject—or so some of them say. Nothing more different can be imagined than the life and the sermons of Dr Farrer. There is nothing, he once said, more remarkable than that a priest—sinful and human and prone to error—should be allowed to handle the divine mysteries. Such is the contrast between what he is and what he does. So to encourage the fainthearted here is a fourth volume of his sermons—and who else in our day would find a publisher for even one volume? By it 'he being dead, yet speaketh': for, hard though it is to realise, he died eight years ago.

He was a remarkable combination of priest, pastor, and theologian: and the sermons reveal, as they always did, that in him these were one. He cannot but speak as a Christian theologian, concerned to bring truth to the souls committed to his care. Most of this volume contains the sermons of his last years at Keble, though there are others. In these later sermons there is a marked development. All the former brilliance and clarity of style is there. But there is also a great simplification of thought and directness of speech, like the simplicity of the saints. So we are moved again and again to the basic duties—the claims of family and friends, the unpopular duty of study, the even more unfashionable virtues of continence and chastity. Does he write of predestination? Yes: but he will first ask us if we think it worth while to have a destination and what it is. Are we depressed at losing God? Grace can be won but not stored: we have to go back again and take what God so freely gives.

All this is set against his two permanent themes. God is an active power who raised Jesus: Jesus is the heart of heaven, and from him the rays of the heavenly light stream through his Church. The gift of his life is sealed with the covenant on which there is no going back, and the Church is fed by

the bread and wine of the Covenant. All this is richly expounded in the brilliant biblical expositions which he gave on the lessons read at the divine offices. To read them makes orthodox theology exciting: since he dodges no problems but sees through them: and he manages to be original and traditional—in fact to make belief more exciting intellectually than doubt—(and who, except C. S. Lewis has done that since Chesterton—Farrer of course is writing on a much deeper level than they).

Most of all we meet in his sermons the unconscious note of his holiness. The saints, he used to say, are the most evident proof of the goodness of God. It was pre-eminently true of him. He wrote of Sir Thomas Pope, the founder of Trinity, 'Dear Servant of God, pray for us'. Some of us can say the same to him.

PHILIP CURTIS

Giggleswick School,
Settle, North Yorkshire.

(I hope next year to publish a biography of Austin Farrer. The Reverend Brian Hebblethwaite of Queen's College, Cambridge is organising a conference on 'Farrer's Theology' in January 1977, and I imagine would like to hear from those interested.)

III. STUDIES IN CHURCH HISTORY

The Ecclesiastical History Society was founded in 1961, its first president being the late Dom David Knowles, who delivered the opening address at a Conference at Peterhouse in the summer of 1962, on 'Some recent work of early Benedictine history'. Since then the regular pattern has been a one-day Winter Conference in January at King's College, London, and a three or four-days Summer Conference in July held at one or other of the English universities. Since the start of the Society, its papers and communications have been annually published, under the title Studies in Church History. *The Society draws its membership from men and women of varying religious traditions, and aims at furthering the study of ecclesiastical history in a broad historical context.*

Ed. Derek Baker THE MATERIALS, SOURCES AND METHODS OF ECCLESIASTICAL HISTORY Studies in Church History 11 Blackwell 1975 370p £10.

This volume contains twenty-six papers read to the Ecclesiastical History Society meetings during 1973—4, published with financial help from the British Academy. Its theme is the task of the modern ecclesiastical historian, in all its variety—for he uses perforce many classes of documents, medieval penitentials and *ordines*, episcopal registers, parochial records, religious periodicals and the rest. It was John Selden who said: 'to know what was generally believed in all ages, the way is to consult the liturgies, not any private man's writings'. But there is more to it than that, especially in a subject so notoriously partisan as religious history. We need only recall the attitudes of recusant historians ('The recusant view of the English past'), or of nineteenth century 'cultural imperialism' ('Supernaturalised culture: Catholic attitudes and Latin lands'). The attitude towards truth and evidence on the part of writers and historians evinced in the studies of Welsh historiography, the writings of John Strype, the sources for the history of the *humiliati*, and of a twelfth century English manuscript (the Editor's contribution), all further raise the problem—what truth?

At the end of the volume Professor Keith Robbins of Bangor (formerly of York) suggests that 'arguably the best theologians had the least impact on the mass of churchgoers'; for, he writes, 'Great men are atypical—it is in studying the activities of ordinary people that we can see most clearly into the history of a past age'. This is the theme of several papers, the search for the truth among the ordinary evidences that need so much more pains—not to say teamwork—to sift. So it is that Church history becomes ever wider in its confines, in its use of evidence, in its skills. Papers on the contribution of archaeology (in this instance to the history of Christian Nubia), of socio-linguistics (here related to medieval material), of super-social cultural studies (here related to the modern world, to the trend of secularisation), all show how ecclesiastical historians must bend themselves to new attitudes and techniques. *Nihil humani alienum a me puto*. Indeed R. A. Markus opens the volume with these words: 'From the beginning the Christian group took an interest in its own past: ecclesiastical history is a special form of this corporate self-awareness.'

A. J. S.

Ed. Derek Baker CHURCH, SOCIETY AND POLITICS Studies in Church History 12 Blackwell 1976 440p £10.

This volume contains an appreciation of Dom David Knowles by Christopher Brooke, and twenty-three papers read to the Ecclesiastical History Society meetings during 1974—5. Knowles was first President of the Society, providing a paper as his first Presidential Address on the Rule of the Master which he much expanded later—and it is interesting that almost his last paper was on that subject again, to the Oxford Patristic Conference.

Church History is so wide a subject that these titles tend to be all-subjects-for-all-men. However there is a connecting thread here: the interplay of Church and State, of power and poverty, of possessions and prayer. None can easily escape the world, and even when churchmen avoid being political they find that they have embraced a religion whose tenets have deeply political consequences. The first paper underlines the point: 'Early Christian attitudes to property and slavery', as does the next: 'Holy kings, the bane of seventh century society'. So do studies of *Judicium Dei*, i.e. ordeals,

of alien priories (an explosive name at the best of times), of novelty versus conservatism, of right to resist rulers, of Jansenism, of Christian colonialism, of nonconformism at home. In short, 'Christ's kingdom not of this world' proves more of a political challenge than a let-out, as one paper shows. Professor Hill's remark that the seventeenth century king 'who was holy without also being stern . . . was apt to prove a disaster' for his kingdom is mirrored in Brenda Bolton's 'Fulk of Toulouse: the escape that failed', a portrayal of Fulk's enforced involvement in a world from which he had fled.

Many and charming are these papers, but the one that may be most directly useful is straightforward in title and treatment, O. G. Rees on 'The Barmen Declaration (May 1934)', which—in face of rising Nazism—asserted the uniqueness of the Church as the body entrusted with the proclamation of the revelation of Christ, alone in her responsibility and determined to resist attempts by the world to usurp it. This Declaration was the child of the first confessing synod of the German evangelical Church, the brightest light in the Reich through some very dark years. From it came Dietrich Bonhöeffer. The Reich tried first to woo the Church, then to eliminate it, then to eliminate its best witnesses—and so Bonhöeffer died in 1945, his fate sealed by 1934.

A. J. S.

Ed. Derek Baker THE ORTHODOX CHURCHES AND THE WEST Studies in Church History 13 Blackwell 1976 336p £10.

This volume contains twenty papers read at the Ecclesiastical History Society meetings in 1975, all bearing (in one or two cases peripherally) on Orthodoxy and its connections with the west. There are major surveys such as Peter Brown's paper on the initial 'parting of the ways'; and an examination of Basil of Caesarea's attitude to Greek learning by that eclectic figure the late Amand de Mendieta, who during his career was in turn Belgian Benedictine and resident of Barchester, his heart all along probably never far from Mount Athos. Early history is also dealt with by Avril Cameron, who writes on Justin II's religious policies, by Professor Frend on the Acacian schism, and Derek Baker on St Theodore of Sykeon. Janet Nelson follows up the subject which she has made her own, coronation rituals, with immense erudition, and Joan Petersen is concerned to know whether Gregory I read Greek.

That 'horror' topic, the Fourth Crusade, must inevitably appear in such a book, and it does so in three grouped papers.† Professor Rosalind Hill draws her title, 'pure air and portentous heresy', from the engaging words of the twelfth-century historian Guibert de Nogent, who attributed the prevalence of unsound views amongst eastern Christians to their cloudless skies. Miss Hill points out the sheer unwillingness of the medieval Latins to understand their Orthodox brethren, leading to the growing estrangement which culminated in the disaster of 1204. The title of Professor Donald Nicol's magisterial paper, the 'papal scandal', is equally arresting. As he remarks in his first sentence, the Greek word 'skandalon' means a stumbling-block. He emphasises that the primacy of Rome as such was not questioned by eastern theologians. But after 1204 it became the largest stumbling-block between east and west. Miss Brenda Bolton draws attention to the part played by Cistercians in the Fourth Crusade. Whilst the statement that the 'fourth crusade was largely a Cistercian operation and mounted from Citeaux' (p 171) is bold, one does get the impression from Villehardouin's narrative that the Cistercian abbots with the army were a potent force in sustaining its morale.

Deno Geanakoplos of Yale contributes a lengthy paper on the Greeks at the Lyons council in 1274, and Miss Kathryn Hill writes attractively on the activities of Bishop Grosseteste of Lincoln as a translator from the Greek. After Muriel Heppell's contribution on the visit of the head of the Orthodox Church in Lithuania, Grigori Tsamblak, to the council of Constance in 1413, there is a varied group of papers on the modern period. Canon G. J. Cuming discusses the influence of Orthodox liturgies on the classical Anglican divines, Henry Sefton the contact made by an Orthodox archbishop with non-juring bishops in Scotland, and Kallistos Ware the conversion of an eighteenth-century philhellene English nobleman to Orthodoxy. Richard Clogg examines anti-clericalism in pre-independence Greece, and Professor E. D. Tappe surveys the Rumanian Church. We come to our own times with Stuart Mews's account of Anglican-Orthodox relations in the 1920s, and finally Nicolas Zernov's paper on the Russian Orthodox diaspora. Having heard Dr Zernov's moving address at the Lancaster conference, I confess to some disappointment on reading the printed version, which none the less breathes a warmth and feeling not invariably apparent in the papers laid before this predominantly academic Society. Zernov's warning of the dangers confronting the west from atheistic communism, and his argument that secular humanism inevitably leads to totalitarian slavery, are not to be treated lightly.

The book, as might be expected, is excellently edited, the only slight blemish here being the inability to decide which is the correct title to Miss Bolton's paper (pp. vii, 169).

JOHN GODFREY

Donhead St Andrew Rectory,
Shaftesbury, Dorset.

† *Also to be read is the collection of eight papers entitled* Relations between East and West in the Middle Ages, *ed. Derek Baker (Edinburgh, 1973), in which Joseph Gill, S. J. puts the papal case relating to the Fourth Crusade in his contribution, 'Innocent III and the Greeks: Aggressor or Apostle?'*

IV. MEDIEVAL HISTORY

GREGORY OF TOURS: HISTORY OF THE FRANKS: Introduction and Translation by Lewis Thorpe Penguin Books 1974 710p £1.

Lewis Thorpe's translation of the *History of the Franks* is a worthy successor to O. M. Dalton's translation published in 1927. It is right that the fascinating story told by Gregory should be easily available to a wide public. St Gregory of Tours (AD 539—594) lived in a world where the security and civilisation of Roman Gaul had been almost entirely swept away by the invading Franks, Burgundians and Visigoths. At his death in 594 the Salian Franks had been masters of Gaul for almost a hundred years. Lonely outcrops of Roman civilisation lingered tentatively in the households of a few Gallo-Roman families in one or two centres such as Clermont-Ferrand, where Gregory was born. The future lay with the Franks whose king, Clovis, had embraced Catholic Christianity in 506. Although nominally Christian, the brutal Merovingian kings proved a tough task for conversion in any deep sense. Their feuds, and, in particular, the bitter rivalry between Fredegund of Neustria (a villainess if ever there was one!) and Brunhild of Austrasia, make absorbing, if sometimes gruesome, reading.

In an age when few had the leisure to read, and fewer had the ability, Gregory's 'History' was a masterpiece of historical writing. His scope covered the main events of the Old Testament, the life of Our Lord, the early days of the Church in Gaul, the conquest by the Franks and the events leading up to and including those of his own day, in some of which he was personally involved as Bishop of Tours, the See of St Martin. The glimpses of the life of the Church in sixth-century Gaul are fascinating and throw light on the struggle and methods of the Church in combatting heathenism of the most ruthless and barbaric type.

What is now needed is a translation of Gregory's other works, mainly the lives and miracles of Gallic saints. Perhaps Mr Thorpe will provide us with an equally good and readable version of these works. For £1.00 the reader can have a key to unlock the door into the thought-world of one of the centuries of the Dark Ages: it is well worth it.

Ampleforth Vicarage. BARRY KEETON

Ed. David Parsons TENTH-CENTURY STUDIES Phillimore 1975 xiii + 270p £8.75

Despite its appearance, this is a work for serious study; its price, and the thirty-nine pages of notes and references, should deter the casual reader. Well-printed, with a generous provision of photographs and an excellent index, it presents fourteen essays by distinguished scholars on the monastic reform of the tenth century and its literary and artistic context, composed mainly from the papers read in 1970 at the conference celebrating the millenium of *Regularis Concordia*, the customary and syllabus of the reform, which were fully reported then in the *Ampleforth Journal* (Spring 1971). Some are résumés of old research, such as Abbot Thomas Symons' paper on the history and derivation of the *Concordia*, his last published work before his death in September 1975, and the fruit of a lifetime's study. Others, such as Prof Wickham's stimulating essay on romanesque drama and the liturgy or Mr Biddle's on recent architectural discoveries at Winchester, anticipate major works yet to be published.

David Parsons has added an introduction, and Prof D. H. Farmer has written a new survey of the Benedictine revival. His essay is a reaction against the exaggeration of the monastic achievement. It is well known that the numbers in the monasteries were small before the Conquest. It is doubtful if more than six houses in England in 1066 had more than forty monks. Yet for a hundred years, since the time of Dunstan, nine-tenths of the bishops had been monks; the small communities were perhaps overstrained by promotions to the episcopate. They were always dependent upon royal patronage, and therefore hindered and weakened also by royal interference. Prof Farmer questions the effectiveness of the reform in substituting monks for canons, for many of the canons seem to have lingered and monastic observance was not always high, especially relating to property holding. He thinks that the monasteries were probably remote from the world of art and scholarship: their libraries were old-fashioned at the Conquest, and the latinity of their writings and transcriptions was often poor. These suggestions are reinforced by Mr Hohler's very detailed paper on late Saxon service books, generally an unintelligent and frequently illiterate adaptation of continental books, and by Prof Sawyer's research in the Worcester archives that suggests that Oswald did not purge the cathedral chapter in the decade after 967, though he did introduce new men, and that grants of land were sometimes made to monks. Did Worcester really undergo a monastic revolution, as has long been thought? This reappraisal seems to be substantiated by the difficulty other contributors had in relating their special subjects, especially the important developments in the plastic arts, to any monastic influence. Perhaps the monastic reformation was more apparent than real, a royal invention to supply the episcopal bench, which did not transform the cathedrals or establish a great tradition of conventual life in houses that were not very different after the reform, inhabited by small communities remote from the artistic and intellectual revolution of the age.

Yet some of the essays cannot be reconciled with this view: Mr Biddle traces the growth of the monastic buildings in Winchester in pace with the flourishing town; Dr Alexander describes the high standard of illumination achieved in the Benedictional of St Ethelwold; Prof Loyn praises the close relations of Church and State, and the ideals of the Carolingian reform practised by monastic bishops such as Wulfstan of York. Clearly, the book is not a unified whole, despite Mr Parsons' introduction and extensive marginal cross-references. It provokes many questions and shows that there is room for a new assessment of the monastic reform and its role in the renaissance of tenth-century England: much is known, but it is not brought together here. There is need too for a monograph on relations between England and the continent in the tenth century, a tantalising leitmotiv of the book.

BERNARD GREEN, O.S.B.

A. S. McGrade THE POLITICAL THOUGHT OF WILLIAM OF OCKHAM CUP 1974 269p £6.20.

In possibly no other important thinker has the division between the philosopher and the political theorist and propagandist been as sharp as it was in Ockham. Both in his career and in his impact, these two aspects stand in antithesis to one another. As a philosopher Ockham, together with Duns Scotus, was the dominant influence north of the Alps for over one and a half centuries; his ideas were almost too easily assimilable, to the point of caricature. As a political thinker, on the other hand, he remained an exile and largely a voice in the wilderness, lacking either the directness of his philosophical ideas or the immediacy of his fellow exile at the court of Ludwig of Bavaria, Marsilius of Padua. Ockham's concern with liberty was at once too protean and too qualified by political realities to point to palpable paths of action. In the end he remains an individual calling for recognition of his rights as a believer and a citizen rather than an advocate of institutional reform either of the Church or temporal society.

It is the merit of Professor McGrade's book to have caught the nature of Ockham's political thinking and to have set it in its own presuppositions. Although it does not pretend to be comprehensive it has come closer than perhaps any other study to doing justice to Ockham's political ideas. Professor McGrade's study focuses upon what he calls 'the central principles about individual action and governmental institutions'. He succeeds in showing that, far from being merely negative or sceptical, Ockham was concerned with solving the crisis that—for him as a Franciscan—arose from the papal abuse of spiritual power. It was caused by the attack of Pope John XXII upon the doctrine of Christ's absolute poverty which had come to form the basis of Franciscan poverty. As a Franciscan Ockham became involved in its defence, which led him to flee in 1328 with the leaders of his order from Avignon to the pope's enemy, the Emperor, Ludwig of Bavaria. Henceforth he devoted himself to defending Franciscan principles and imperial independence.

These were the poles between which Ockham's political thinking developed; he gradually moved from defence of his order to an attack upon the contemporary claims for a papal plenitude of power. He never however went beyond upholding what he regarded to be christian and imperial rights against the abuse of spiritual power to evolving a theory of an ideal society. Ockham was never the theorist of institutions; as a Franciscan he regarded all authority as a *faut de mieux*, necessary through the effects of Adam's sin and not something desirable in itself or inherent in man's nature as a political and social animal. It is that which set him apart from most of his contemporary theorists, notably Marsilius of Padua. It also renders him so unsatisfactory a subject for political analysis, as the late George de Lagarde's exasperation with Ockham's lack of interest in political forms illustrates.

Professor McGrade, however, fully enters into Ockham's assumptions. With considerable perspicience and skill he identifies them in Ockham's belief that the universal laws governing Church and temporal society are open to any individual, who has the right to appeal to them in countering their violation. In the case of the Church they were contained in the Bible and what could be legitimately deduced from it. The laws binding upon all Christians were given in Christ's precepts from which the pope not only was not exempt, but beyond which he could not go in enforcing his own authority. That effectively meant that he could not deny such supererogatory acts as Franciscan renunciation of possessions. As interpreted by Ockham, Christ's law was the law of liberty, to be maintained against all oppression by ecclesiastical authority. It was Ockham's counter to the papal claim to a plenitude of power. But beyond that Ockham did not go. Unlike Marsilius of Padua he did not for example deny the Petrine basis of papal authority; nor ecclesiastical possessions. Indeed what is striking about Ockham's appeal to the Bible as the criterion of licit spiritual action, is its non-juridical basis, away from office to comprehension of gospel law, open to all believers. There was a corresponding shift over temporal authority; only here the yardstick was not an immutable set of laws belonging to revealed truth but different kinds of justice founded upon the no less palpable —but much more flexible—norms of right reason. These, unlike the precepts of the Bible, could be modified by circumstances, as the result of original sin.

All of this is well analysed by Professor McGrade. It is to be hoped that he has finally dispelled the misconception, still prevalent, that Ockham did not accept fixed ethical norms of action, spiritual or temporal. If there is a criticism to be made of this book it is that not enough recognition is given to the disparity in Ockham's attitude to spiritual and temporal authority. For all his qualifications to the latter, he effectively accepts the *status quo*, so that natural law has no independent role. In contrast the abuse of spiritual power is impermissible and must be overcome, even if it means rejecting all the existing means of authority, including individual Churches and general

councils. Ockham, despite his dependence upon the Emperor's protection, remained above all a religious whose principal concern was spiritual probity. In that he remained true to Franciscan tradition, distinctive though his interpretation of it became.

GORDON LEFF
Department of History,
University of York.

Professor Leff has published a study of the writings of William of Ockham, The Metamorphosis of Scholastic Discourse (*Manchester University Press £15*). *In the Second Series of these Cambridge Studies in Medieval Life and Thought (of which the book reviewed above is Third Series, vol. 7) he contributed vol. 5, 'Bradwardine and the Pelagians'.*

COMMUNITY NOTES

THE BLESSING OF ABBOT AMBROSE GRIFFITHS

Dearly beloved, let us ask our Lord and God to sustain with his grace his servant Ambrose who has been chosen to guide his brothers. (Prayer from the Rite of Blessing of an Abbot)

A whole abbacy has passed and a new one is upon us with all its hopes and all its trials, as yet unseen. As in 1963, so in 1976, Abbot Herbert, Ampleforth's third abbot, was present to celebrate and take a part in the Blessing of the Community's new abbot; a comfort and a joy to the new Father of the Community and to his brethren. Tuesday, 4th May, was a day which dawned bright and sunny, a promise of good weather which was only partly fulfilled, for by the end of the afternoon the sky was overcast and the rain persistent.

It was to be expected that, since Abbot Basil's translation to Westminster, the press and media would seek to get to know his successor; and so it was that on the morning of his Blessing Abbot Ambrose had to face the camera of Tyne Tees television and through the questioning of Phil McDonnell discuss the effects of his predecessor's appointment and the rôle of a monastery in today's world. This short interview, filmed against the background of the monastery and church tower, with its magnificent banner extended in the breeze, was shown that evening two hours after the end of the ceremony in the abbey church.

With the same calm that he showed in answering the questions of the interviewer in the morning, Abbot Ambrose replied to the questions of Bishop McClean in the afternoon ceremony. 'Are you resolved to teach your brothers by

your holiness of life, sound doctrine, and good example? Will you value deeds more than mere words?' 'This is my resolve'. Indeed, a great and high ideal for any man, and a resolve witnessed by all his brethren and a concourse of guests and dignitaries which included five Bishops and nine Abbots, together with a large ecumenical representation and, of course, his widowed mother, his priest brother and his married sister with her family and other relatives. The grandeur of the occasion was seen in a ceremonial flawlessly performed and the musical setting of the rite, with trumpets and drums accompanying Vaughan William's triumphal hymn 'All people that on earth do dwell'. The symbols of the Abbot's office, The Rule, Ring and Crozier were brought to him by fellow monks of his own novitiate. The whole Community then proceeded down the aisle of the nave and onto the Sanctuary to give their new Abbot the fraternal Kiss of Peace, while the Schola sang a series of Motets in the Choir. The Ceremonial Blessing completed, the Bishop and fellow concelebrants—the visiting Prelates, abbots, clergy and monks—proceeded with the Mass until right at the end, after the final dismissal and Blessing, the Community sang their *Te Deum* in thanksgiving to God for this their fifth Abbot.

After the ceremony the whole company of guests and community assembled in the St Alban Centre for tea and where Abbot Herbert entertained the audience to a speech of welcome to the new Abbot in his own inimitable style of wit. 'It was good for a Community to have a change of Abbot; like the celebration of a birthday or, even, the beginning of Lent'. Father Abbot replied in a touching speech of thanks and gratitude to all those who had helped him in his life and particularly, his mother to whom he owed everything. He finished by quoting 'An Abbot's prayer for his monks' by Saint Aelred: 'Thou knowest my heart Lord and that whatsoever thou hast given to thy servant I desire to spend wholly on them and to consume it all in their service. Grant unto me then, O Lord my God, that thine eyes may be opened upon them day and night. Tenderly spread thy wings to protect them. Stretch forth thy holy right hand to bless them. Pour into their hearts thy Holy Spirit who may abide with them while they pray to refresh them with devout compunction, to stimulate them with hope, to make them humble with fear, and to inflame them with charity. May he, the kind Consoler, succour them in temptation and help their weakness in all the trials and tribulations of this life. Amen.'

The day ended with the usual monastic Offices of Vespers and Compline and the private celebration of the Community after supper in the Calefactory.

C.G.L.

Visiting Clergy for the Blessing of Father Abbot.

Bishop Gerard McClean (Middlesbrough), Bishop Gordon Wheeler (Leeds), Bishop Brian Foley (Lancaster), Bishop Joseph Gray (Auxiliary—Liverpool), Bishop Gerald Moverley (Auxiliary—Leeds).

Abbot Gregory Freeman (Douai) representing the Abbot President, Abbot John Roberts (Downside), Abbot Nicholas Holman (Fort Augustus), Abbot Jerome Hodkinson (Belmont), Abbot Francis Rossiter (Ealing).

Abbot Dyfrig Rushton (Prinknash), Abbot Alfred Spencer (Pluscarden), Abbot Donald McGlynn (Nunraw), Prior Anscar Nielsen (Farnborough), Prior Stephen Ortiger (Worth) representing Abbot Farwell.

Fr Matthew Tylor OSB (Quarr) representing Abbot Sillem, Fr Luke Ballweg OSB (Hendon Mission), Fr Fabian Binyon OSB (Prinknash), Fr Benedict Seed OSB (Fort Augustus), Fr Robert Mackenzie OSB (Fort Augustus).

Fr Henry Graystone SM (Marists, Middlesbrough), Fr Peter Allen SM (Marists, Middlesbrough), Br Sebastian Keating OH (St John of God, Scorton), Br John of God O'Neill OH (St John of God, Scorton).

Mgr Michael Buckley (Wood Hall), Fr Vincent Lucas (SS Gregory & Augustine, Oxford), Canon Noel Burditt (Milton Keynes), Fr Anthony Griffiths (St Augustine's, High Wycombe), Fr William Campling (Berkhamsted).

Canon F. J. Connolly (Northallerton), Fr Peter Storey (Middlesbrough), Mgr Purcell (Cottingham), Mgr O'Mahoney (Scarborough), Fr Anthony Storey (Stokesley), Fr J. Brennan (Thirsk), Fr Michael Boyd (Malton), Mgr Patrick Lannen (Whitby), Fr John Treacy (York), Mgr Anthony Bickerstaffe (Middlesbrough), Fr Raymund Charlton (Middlesbrough), Fr Dunstan Cooper (Lancaster—Bishop Foley's Secretary), Fr Francis Gordon (Cheadle Hulme), Fr Tom Burke (York), Fr Joseph O'Mahony (Beverley).

Ecumenical Representatives at Father Abbot's Blessing.

The Right Reverend Clifford Barker (Bishop of Whitby), Abbot Wilfrid Weston (Nashdom), Canon Gordon Thompson (Normanby), Canon Anthony Smith (Easingwold), Rev Barry Keeton (Ampleforth), Rev James Thom (Coxwold).

Rev Ronald Atkinson (Methodist Chairman, York & Hull), Rev Neil Graham (Helmsley), Rev Ronald Cheffings (Easingwold), Fr Simeon (St Symeon's, Oswaldkirk), Canon Paul Burbridge (Precentor, York Minster).

CARDINAL'S CONSISTORY: ROME, 23rd—30th MAY

It is difficult to put into words the many varied impressions that one absorbed in this quite extraordinary week of Roman pomp and ceremony. This is one of the reasons why it has been decided to give readers as wide a variety of visual aid as possible and the text is in some sense a mere commentary on the selection of plates. (For the technically minded: the majority of the photographs i.e. those with no professional acknowledgement to them, were shot on Kodacolor C 135, using available light, hand held at 30th of a second, and here printed in black and white.)

The party which flew to Rome to attend the Consistory and the subsequent celebrations consisted of Father Abbot, Fr Patrick and Fr Geoffrey. Bishop Wheeler represented the English Hierarchy and Mgr Miles, the Cardinal's Secretary, was also in attendance. Other Ampleforth supporters who were present included Dr and Mrs Kenneth Gray, Mr and Mrs Tony Brennan, Jan Wilkins and Miss Houlihan, to whom must be added Fr Dominic, Prior of S. Anselmo, and Br Christopher Gorst, both resident in Rome at the Benedictine college on the Aventine Hill. Of the new Cardinal's family only John and Catherine Hickman and Philip Westmacott were able to make the journey and that only for the Consistory itself. During the whole week the monastic guests were given hospitality by Fr Dominic and the Abbot Primate at S. Anselmo, only twenty minutes away from St Peter's. This alone was enough to leave one with many glorious memories of kindness and gracious hospitality.

The Consistory took place in the morning of Monday 23rd of May in Nervi's splendid Audience Hall to the South of St Peter's. The congregation of guests, public, official representatives and a small army of TV and Press men took a full hour to assemble so that by 10.30 when Cardinal Villot, Secretary of State in the Vatican, read out the names of those who were to be raised to the Sacred College the audience were more than happy for the proceedings to begin. It turned out to be a very, very long ceremony with huge intervals between acts and some quite appalling singing by an off-key Sistine choir; a kind of prize-giving made into liturgy. The splendour of it all made up for much of the frustration and the acts of giving the Biretta and the Kiss of Peace, the Pope's address, the acclaim accorded to the new Archbishop of Westminster (along with Cardinal Pironio, one of the most popular choices), the surprise announcement of the Cardinal *in petto* from Hanoi, half in red, half in purple, the sheer

beauty of the Hall carried us along—or almost—until 1.30 pm when we returned to our respective bases. The English party mustered again that evening to attend a reception given by Mrs Malcolm the wife of Her Britannic Majesty's Minister to the Holy See at their Villa on the Via A. Bertoloni. Here gathered the various British residents in Rome and English clerics—Abbot Rudesind Brookes among them—as well as the other English-speaking Cardinals, Cardinal Gray from Scotland, Cardinal Delargey of New Zealand, Cardinal Nsubuga of Uganda. Four Carbineri, hired for the night, flanked the doorway and saluted all who arrived. The Minister and his lady greeted all and everyone mingled around, speaking with the new Cardinal of Westminster, sipping their various drinks. A large number of persons—many of them distinguished like Archbishop Casaroli, the British Ambassador to the Quirinale, Sir Guy Millard, the journalist Douglas Brown who, tragically, was dead within a few weeks and who was out in Rome to do a series of articles on the Vatican—stood around in a small room until close on 9 pm when the party closed.

Wednesday (26th) was the day of the Benedictine 'toast' to their new Cardinal. Fr Dominic and Abbot Rembert Weakland, the Primate, played host to Cardinal Basil at S. Anselmo where a celebratory lunch was organised. Fr

Pedro Arrupe, the General of the Jesuits, Archbishop Mayer OSB, Abbot Braso, Abbot Turbessi from St Paul's outside the Walls, joined us for a very splendid meal and convivial coffee afterwards. Other Benedictines in Rome were also present such as Fr Bernard Orchard of Ealing, recently Spiritual Director at the Beda, and Abbot Brookes, the Procurator in Curia for the English Benedictine Congregation. It was a great lunch; the sweet, it was rumoured, cost all of £100! Cardinal Basil spent much of the remainder of the day enjoying some peace and quiet with his brethren, briefly receiving Cardinal Döphner of Munich (who regrettably has recently died) before returning to the English College.

Thursday, 27th, the Feast of the Ascension, was the occasion for a Papal concelebrated Mass in St Peter's with all the newly elevated Cardinals taking part and receiving their 'rings of office' from the Pope after his homily, the rings being brought up from their resting place over the tomb of St Peter by a Benedictine deacon from S. Anselmo, Dom Laurence Schieker of Gerleve in Germany. Large numbers of guests and diplomats (including Mrs Marcos of the Phillipines) were grouped around the central altar behind the circle of Cardinal concelebrants. It was a very moving occasion, well-conducted, musically well-rehearsed (in contrast to Monday) and multi-lingual. At the Communion the Pope gave the Sacrament to a number of selected people including Tony Brennan and his wife, Mary. Prominent in the congregation, and full of enthusiasm for Fr Columba's work in Nigeria, were the Bishop of Enugu and the Archbishop Arinze both of whom appeared to be as much camp followers of Cardinal Basil as they were of their fellow West African, Cardinal Thiandoum. Mgr Cormac Murphy O'Connor, Rector of the English College, followed the morning's ceremony with a luncheon given in the Cardinal's honour and to which a number of diplomats and friends, Cardinal Delargey, the Primate, Fr Abbot and Fr Dominic were invited. The Foreign Office Ampleforth contingent, Christopher Herdon and Martin Morland, were also present; it was a friendly, rather less than formal affair in the style of its gracious host.

On the evening of Friday, 29th May, we were told that the Pope would receive the new Cardinal and 'his suite' in private audience at 12 o'clock the following morning. The Cardinal's group consisted of Fr Abbot, Fr Geoffrey, Fr Dominic, Mgr Murphy O'Connor, Mgr Miles and four students from the English College, including one old Amplefordian Digby Samuels (B 66). The

Pope received the party in one of the smaller audience rooms in the Vatican Palace, spoke briefly from a prepared text in English and then led us in prayer with the Pater Noster. He spoke informally of his love for England, the beautiful town of Leeds and the admirable monastic houses of Fort Augustus and Downside which he had once visited years ago. No mention was made of the Alma Mater, but then you can't have everything! Each person was then presented in turn and received an individual word of chat and encouragement—a blessing on Ampleforth for the Abbot to convey to the Community at home—and a medallion of St Peter the Fisherman and a copy of Cardinal Felici's extracts from the Council Documents. Pope Paul impressed us all with his warmth and concern, his calm and humble posture; a real man of God and of prayer. The whole audience was beautifully conducted and lasted not more than about twenty minutes, the Cardinal having had a more private word before the remainder of us went in.

In the evening the Rector and students of the English College put on yet another reception. Most of the party who had attended the Monday reception at the Legation were there again, but a rather wider and larger (about 200) range of guests were here enjoying very lavish hospitality. The Diplomatic community were again in evidence and there was a larger selection of clerics and nuns than on the previous occasion as well as the ever faithful Archbishop Casaroli doing his rounds on the international Roman circuit.

The following morning, Sunday 30th May, saw all of us at the small basilica of S. Silvestro in Capite, an eighth century basilica reconstructed in the seventeenth century and the English church of Rome run by the Pallotine Fathers and the Titular of the new Cardinal. Here Father Abbot, Bishop Wheeler, Mgr Miles and about twenty other English priests concelebrated Mass. Afterwards we all signed a document to the effect that the Cardinal had indeed taken possession of his church and then mingled with the congregation in the little forecourt of the church where yet more conviviality was made available for all.

So ended a most wonderful week—a week of triumph and gladness, of quite extraordinary joy among the English followers of the Cardinal; an atmosphere to marvel at and retain in the memory for many years to come. The expectations of Englishmen were almost without bounds; so much had happened, so quickly, so much had been hoped for and now some of these hopes had already been fulfilled. Cardinal Basil deserves all our thanks, and all our prayers.

GEOFFREY LYNCH, O.S.B.

DOM MARTIN ROCHFORD, 1900—1976

The writer of these lines is acutely conscious that his readers will include a whole round of Rochfords, relatives of our Fr Martin whose death in June 1976 we mourn together. He lies buried at Ampleforth as seems so fitting. There has hardly been a moment this century when there was NO Rochford at Ampleforth. And today we can count grand-nephews in the School who may know of him possibly only as a revered name. Truth to tell, in the last eight years of his life Fr Martin was in semi-retirement, cared for by the brethren at the parish in Workington.

Douglas Rochford was born at Waltham Cross on 11 November, 1900. His school-days at Ampleforth were from 1912 till 1919. Besides his gifts in the study of Latin and Greek he had the gift of a mellow baritone voice and a nice touch for Debussy at the piano. When the School slowly came to life again after the scourge of Spanish Influenza in the early days of 1919, it was Fr Bernard McElligott who gave an extra fillip to its music by founding the AMS, the Ampleforth Music Society. And what better choice for an Hon Sec than young Douglas Rochford, then in the Sixth Form. This was the extension of what Fr Bernard was already doing with the choir to which he was teaching the polyphonic music of Ingegneri, Croce, Byrd . . . And now the boys were listening to one another playing together or listening to Rochford singing *Who is Sylvia?* and the touching songs of Henry Purcell. And he would lead us in the roaring *Sea Shanties* that R. R. Terry found time to publish along with his pioneering work at Westminster.

In the September of that same year, with eleven other postulants of every grade of humanity, Rochford became a Benedictine Novice in the first noviciate ever to be launched at the Abbey under Abbot Oswald Smith. (Previously all novices, for whichever house of the EBC—Downside excepted—were clothed as novices at Belmont Abbey.) Of those twelve aspirants to the religious life, trained by long-suffering Dom Bernard Hayes, seven made their profession the following year. And so we follow Br Martin Rochford through his monastic career, and his four years at St Benet's Hall, Oxford, concluded with his attaining Second Class Honours in Greats.

Menawhile his repertoire of song was growing apace. Besides mastering the song-cycle *Der Dichterliebe* of Schumann in German, he would discover (at Alec Robertson's promptings) the works of Hugo Wolf, and so on, and so on. It was a delight to be able to accompany at the piano when Martin sang.

When Fr Bernard McElligott was moved to begin a career in the parishes attached to the Abbey, Dom Martin became President of the AMS in his place. And so he continued till he himself was moved to the other side of the valley, to Gilling where the Prep School had not long been established. Later, Fr Martin was called to work farther afield. We find him at Warrington St Mary's with Abbot Justin McCann; at Leyland; at Liverpool St Peter's. He had to do with the establishing of four schools. But the present writer's duties were channelled elsewhere, and these years that Fr Martin spent 'on the mission' cannot be chronicled with the fulness one would prefer. And so we wonder if he was still devoted, as before, to that lovely song of Roger Quilter's *Blow, blow, thou winter wind*! Or if he was *still* uncertain about a certain lady's identity: *Who is Sylvia?*

There is one scene that remains indelibly fixed in the memory, surely of everyone who was privileged to be present. It was the ordination day in 1928 of Fr Martin by Bishop Shine, along with at least two other ordinands. There was a splendid luncheon served in the Guest Hall itself. The company consisted of the Bévenot family, with representatives of the House of Vanheems. But what was unforgettable was the phalanx of Fr Martin's relations who commanded the scene: everywhere you looked, there was that unmistakeable Rochford chin!

Of that gallant pioneering group of novices who began their monastic life with Fr Martin in 1919, there are now three who remain at their post. While he is now singing the *Exsultet* in the heavenly choir, he may hardly need our prayers; instead, he can 'join us in invoking the mercy of Almighty God' on his friends.

PERSONALIA

Our good wishes go out to Father Francis Dobson who was ordained priest by Bishop McClean on 4th July, to Br Wulstan Fletcher who made his Solemn Profession on 28th August and to Br Terence Richardson who took his Simple Vows on 11th September. Three novices were clothed in the Habit by Father Abbot on 4th September: Br Paul Hadow (J 68), Br Clement Payne and Br John Ryan.

Father Aidan Gilman is to spend the coming year helping Fr Columba and the Glenstal Fathers with their monastic foundation at Enugu in Nigeria. Father Geoffrey Lynch has been appointed Novice Master in his place. Father Abbot also announced two changes on our parishes, namely, Fr Maurus Green is now on the staff at St Peter's, Seel Street, Liverpool and Fr Boniface Hunt is helping Fr Charles Forbes at Lostock Hall.

Changes at St Mary's Priory, Bamber Bridge/Brownedge

On 23rd May Fr Christopher Topping concluded both his year as Mayor's Chaplain and his period of office as parish priest of Brownedge with the celebration of a Civic Mass of Thanksgiving attended by the Mayor and Mayoress of South Ribble Council; after which he departed to take up his duties as parish priest of St Mary's, Warrington. A month later he was back again to preside at a combined concert given by all four parochial schools (the first time this has ever happened) at the conclusion of which he was presented with a cheque.

Fr David Ogilvie-Forbes arrived from Liverpool in February, Fr Ian Petit arrived from Warrington at the beginning of June and in the middle of the month Fr Leonard Jackson moved up the road from Lostock Hall as the new parish priest.

Current developments include the building of an extension to the Science Laboratories at Brownedge Secondary School and the rehabilitation of the old convent, next to the Priory, as a Retreat Centre which we hope to open early in 1977.

Fr Patrick Barry has been invited by the President of the Oxford Union (an OA) to second the Bishop of Truro at the third Union debate of the Michaelmas Term. This is his fifth invitation to the Oxford or Cambridge Union, and the third he has been able to take up.

Fr Benedict Webb was one of the doctors giving a lecture at the Symposium on 'Child Abuse' held at the Royal Society of Medicine during 2—4th June. It included papers by consultant paediatricians and psychiatrists, social workers, probation officers as well as theologians and philosophers. His was entitled: 'Strengthening the Individual', putting forward the Catholic view. He covered the value of man, the forgiveness of God, the central importance of love and marriage. These principles were brought to the strengthening of parents unde' stress, both in marital relationship and relation to children. He touched on team work, on police involvement and whether the doctor should tell. The papers are to be published.

Fr James Forbes spent the autumn in Asheville as Visiting Professor to the University of North Carolina, lecturing on ceramics. He wrote from USA: 'You will be interested to hear that Asheville is in the province of Bunkum, whose representative in Congress was so boring that the term 'bunkum' entered into the vocabulary on both sides of the Atlantic. I only hope that my lectures are not coloured by the locality!'

Fr Martin Haigh gave a week's retreat to the Notre Dame sisters at Norwich.

Fr Ian Petit has been engaged in retreats and conferences throughout the summer. During May he gave twenty days of prayer at Courtfield House (Mill Hill Fathers), for fifty priests attending most days. During 23rd—28th June he attended the Ecumenical Conference for leaders of the Charismatic Movement from all regions, at Malines (under Cardinal Suenens' patronage). In late July he gave a weekend at Wood Hall, entitled 'Charismatic Weekend', going on as guest speaker to the ecumenical conference at the University of Newcastle. In late August he gave the annual retreat at Stanbrook Abbey. In early September he gave a week's retreat for Religious (mixed Orders) at Hengrave Hall. In early October he gave a series of conferences at Watcombe House, Dorset, on 'The Spiritual Life'; following it with a weekend at Wood Hall on 'Elected Silence'.

Fr Thomas Cullinan gave one of the annual retreats—a later one was given by the Cardinal—to some of the diocesan clergy at Westminster. It was attended *inter alia* by Bishop Christopher Butler, OSB.

Fr Alberic Stacpoole has given lectures on the Church in England to the Newman Societies of York, Sheffield and Oxford.

Fr Aelred Burrows gave a Day of Recollection in late July to Old Amplefordians and their friends in the west of England, some thirty of them, at Prinknash Abbey. The whole day was spent in the sun, Dom Fabian Binyon (O 39) of Prinknash saying the Mass under the trees.

Fr Timothy Wright with a group of the younger brethren, ran a Retreat for Young People from the North of England (some 55 sixth formers) in monastic life—prayer, work and study. They were self-catering and in their own sleeping bags in dormitories. A small Retreat followed for a dozen who had been before and wanted to go a little deeper into the life of the Community. They found themselves used during manual labour by the Estate Manager during afternoons!

Fr David Morland spent the month of July teaching at a theological summer school at Mount Angel Abbey, Oregon, USA. He gave courses on Christology and the preaching of Christ, each to about thirty students composed of nuns, priests and lay people. They were part of a summer school organised annually by the monastery for those intending to obtain an M.A. or simply wishing to increase their understanding of theology. In a serious but relaxed atmosphere, a spirit of Christian community soon springs up among students and staff. Set atop of a hill overlooking the Williamette Valley, the Abbey provides a fine site for such a meeting of minds and hearts.

Fr Justin Price was a principal speaker at the Harrogate Day of Renewal in September. Such meetings are planned to bring together those involved in the charismatic renewal of the Church. In 1977 Days of Renewal for those in the

Middlesbrough diocese are to be held monthly at Ampleforth (Cf advert col, *Catholic Herald*, first issue each month).

COMMUNITY RETREAT: CASSIAN ON PRAYER

The speaker at the annual Community Retreat, held in the week beginning 16th August, was Father John Main, the Prior of Ealing Abbey, London. He put before us his understanding of the urgent need that our society has for men and women who pray in the depths of their hearts. He outlined his own initiation into the prayer of meditation when he lived in the Far East, and his later discovery of the similarity between the teaching of his Hindu guru and the teachings of John Cassian, who lived in the fifth century and was highly esteemed by St Benedict.

He spoke of the Rule as presenting an inspiring vision of life in a community devoted mind and heart, body and soul, to the realisation of the Kingdom of God. The Rule remains a living inspiration because it shows us the way to reach fullness of life by the complementary paths of fraternal love and self-discovery. In the detailed regulations of the Rule, St Benedict concentrates largely on the path of fraternal love. Fr John sought to show that a basic presupposition of the Rule was that the monks as men of prayer would be well acquainted with the doctrine of John Cassian—St Benedict's own chosen guide and teacher of prayer.

John Cassian began to record his experience of the teachings of the Egyptian Desert Fathers in about the year 420. In his Conferences he produced a statement on Christian prayer that Abbot Cuthbert Butler of Downside considered never to have been surpassed. Cassian's statement, Fr John suggested, contained qualities of which we stand sorely in need today, namely, authority, simplicity and practicality.

Fr John also suggested that the basic question a Christian must ask is not so much 'how do we pray?' or 'how can we pray?' but rather 'how can we become aware of the prayer of the Spirit within us? The wonderful vision of St Paul of the Spirit praying within us is the great Christian reality. Our principal task and concern as Christians must be to realise in the depths of our being that the Spirit of him who raised Jesus from the dead dwells within us and will give new life to our mortal bodies.

Cassian addressed precisely this question in teaching us to pray. His simple message is that we must concentrate, we must be still, we must become aware. Cassian teaches that the way to this awareness that the Desert Fathers put forward was the faithful repetition of a single verse. Fr John laid great stress on this simple repetitive prayer and suggested that Cassian's single verse is very close to the *mantra* method of meditation. Cassian saw this form of prayer—that is, the simple repetition of a single phrase like *Maranatha* (Come Lord), or *Abba* (Father) or Jesus Lord—as so basic to the monk's life that men cannot be ignorant of it 'without terrible blasphemy and serious harm to the Catholic faith'.

In urging this form of meditation the Prior of Ealing suggested that all we needed to do to follow the teaching of John Cassian was to choose a word—a Christian *mantra*—and then in the time of meditation (the 'time of the work' as the author of *The Cloud of Unknowing* called it) simply to restrict the mind to the faithful recitation of this single word or verse. This one word disposes us for the revelation of the Word closer to us than we are to ourselves.

Fr John ended by speaking of the desperate need our society has for realising first-hand the glory and liberty that Jesus has won for us. He suggested

that the whole structure and organisation of the Church exists for this single end. 'To this end are celebrated the holy mysteries, to this end the word of God is preached, to this end are the moral exhortations of the Church made'. (St Augustine). Only by discovering for themselves in prayer the riches and meaning of their religion will Christians, laymen or monks, be able to speak to their contemporaries with the authority of first-hand experience. There is no authority without courage—the courage to restrict the mind to the essential poverty of spirit—the poverty of the single verse or word.

In October, Fr John Main visited Kentucky to give some conferences on prayer to the Cistercians of Gethsemane Abbey, and to see the background of Fr Thomas Merton's life. [Ed.]

AMPLEFORTH APPEAL 1972—1976

We are most happy to announce that the target figure for the Appeal was reached during August this year and has now been surpassed. At the date of going to press, the current gross total of contributions may be shown as follows:—

Cash Gifts	457,000
Covenanted Gifts ... ... (at 'grossed-up' value)	417,630
Promises	17,000
Gifts of Shares & in Kind, etc.	62,760
TOTAL	954,390
Less Expenses	23,570
NET TOTAL	£930,820

Some comments should be made on these figures:

Covenanted gifts depend for their full gross value on the rate of tax which can be reclaimed. The figure given is calculated at the present standard rate of income tax of 35%. Should the Chancellor reduce the standard rate, the figure shown would be reduced.

Promises refer to gifts made by instalments but not officially made over in the way a covenant is confirmed by deed. Nevertheless, they can be relied upon with certainty.

Expenses have been held to a minimum and it is gratifying to find that they work out at approximately 2.5%.

The Appeal was first discussed in the Summer of 1971 as a result of the Feasibility Study carried out for us by Arup Associates in the previous two years. A group of experienced Old Boys met at Ampleforth in July of that year at the invitation of Abbot Basil Hume (as he was then) and encouraged us to go ahead with an Appeal for £900,000 for Phase I of Arup's Development Programme. The Appeal was launched at a Dinner given by the London Area of the Ampleforth Society in October, 1972. Preparatory work had been in progress since the beginning of the year.

The buildings for which Phase I of the Appeal was launched, viz: Nevill House (St Oswalds and St Dunstans), East Wing, St Alban Centre (Sports Complex) and the Grange, as set out in the Appeal Brochure, have been completed and are all in full operation. They are all highly successful, especially St Alban Centre which is attracting many people from a wide area who make use of its facilities during times when it is not occupied by the School. This has come as something of a surprise for us but we are very pleased that we have this new contribution to make to the welfare of our neighbourhood.

We are immensely grateful to all of our many friends who have, by their great generosity, brought the Appeal to its successful end. It is difficult to find words which express this adequately but we know that our benefactors will be able to imagine for themselves what we would wish to say.

We in the Community will constantly remember all our benefactors in our prayers. It has long been our custom to offer one of our Conventual Masses each week for our benefactors, and all donors to this Appeal will, of course, be included in that intention.

We would like here also to thank the three Appeal Secretaries who have helped Fr Robert so ably and willingly: Miss Caroline Wright from March 1972 to April 1974; Miss Jennifer Marshall from April 1974 to February 1975; and Miss Anne Jorgensen from February 1975 to the closing of the Appeal Office in the late Autumn of 1976.

A Memorial Book, listing the names of all those who have contributed to the Appeal, is being prepared and will be preserved. Some donors have preferred to remain anonymous and their wish has been respected.

After the closure of the Appeal Office, covenants will continue to be handled through the Procurator's Accounts Office and any queries should be addressed there.

Our many benefactors have greatly encouraged us by their tremendous response to our Appeal, as well as gaining for themselves our lasting gratitude. They also have the satisfaction of knowing that their generosity is enabling us in the stated object of our Appeal, '. . . under God's guidance, to do our best in the cause of Christ in the years that lie ahead'.

THE MONASTIC LIBRARY

The monastery library has received a most timely gift from Mr Brian Ogden of Hong Kong, father of Dominic (T), who intends it to commemorate Abbot Basil's elevation to the see of Westminster. It is a Fuji microfiche reader, and is particularly welcomed at a moment when inflation is making havoc of our limited library budget. It is possible to buy on fiche some of the learned series we need for reference work for as little as a sixth of their price in print.

A microfiche, for those not familiar with this recent development in the publishing field, is a post-card-sized film transparency, containing reduced photographs of about 100 pages of a normal octavo book. It is surprisingly easy to use, particularly on this reader, which magnifies the image to the size of the original, projecting onto a table or a wall. The Bodleian Library has recently invested in a large number of these portable readers, and the feeling is widespread in academic circles that it won't be long before most students have their own readers. It was partly with this probability in mind that the School Library recently purchased two fiche readers.

Apart from solving problems of storage space, and of expensive binding for periodicals, microfiche is now being exploited by publishers as a means of making out-of-print material available without the financial hazards of republication in print. We will use it, as we have been using the more cumbersome microfilm, to copy some of our manuscripts and rare books, so as to avoid the damage done to such items by repeated photocopying for the steady stream of researchers who apply to us. Some of the out-of-print back numbers of the AMPLEFORTH JOURNAL have been put on fiche for foreign libraries, and the Secretary of the JOURNAL would welcome enquiries from prospective customers. Our warm thanks to Mr Ogden for enabling us in this way to keep up with this most promising trend in the library world.

Shrines of Saints in England and Wales

Through the courtesy of his sister, and at the request of the custodian of the manuscript, there has come into possession of the Abbey Library a treatise by the late Linwood Sleigh (OA 1921) compiled over many years of the latter part of his life. The paper is entitled 'Shrines of Saints of England and Wales', a subject very dear to his heart as can be seen in the care and attention to detail he gave to every aspect he could discover of the cultus and location of each shrine. The detailed index by place names, under counties listed alphabetically, comprises eleven typewritten pages and was compiled by Rev R. C. Atkinson of Northampton diocese, the custodian after Linwood's death. The chapter headings give some measure of its content: 'The Cultus of Saints': 'Relics': 'Loculus and Tumba': 'The Feretrum': 'The Throne': 'The Canopy and the Adornment'. Time taken to read it may well repay any serious student of the subject: it is a very complete piece of research into location, history of ossuaries and places of pilgrimage for these saints.

GROUPS AND CONFERENCES AT AMPLEFORTH DURING SUMMER HOLIDAYS

During the summer holidays this year the School buildings were used to house many different groups of people. On the Monday after the boys went the Leeds clergy arrived for their retreat; some 70 priests and 3 Bishops were accommodated in Nevill House, Lower Building and St Cuthbert's, and the Monastery Refectory was given over to them. St Thomas' was used by 20 handicapped children with 20 accompanying adults for a fortnight's holiday and the R. E. Camp was held as usual at Aumit House.

The largest group and perhaps the highlight was the Northern Charismatic Renewal Conference from August 9th—14th. Nevill House, Bolton House, Aumit House, Lower and Upper Buildings provided accommodation as well as two camping sites, one outside Aumit and the other on the Bounds. There were 250 residents and many came in addition by day. Catering in Upper Building presented problems but tolerance prevailed and after the first day there was usually enough food for everybody. Every part of the buildings was used: the theatre for talks, classrooms and common rooms for discussion groups, Big Passage for tea and coffee, Library for books and the Church filled most of the day with praying people and packed in the evening for the Eucharistic celebration. The Organizers worked very hard indeed and it was a happy experience to collaborate with them. The nature of the accommodation: buildings straggling across the hillside, lack of amenities in a boys' school and the inevitable many unexpected arrivals, all tested patience and tolerance on both sides but all was healed with the sign of peace each evening!

The Nuns' retreat at the Grange coincided with the Charismatic Conference so the nuns had a busy time stretched between the two. The last group was Fr Timothy's student retreat at Junior House. These young people come regularly during the year and are always cheerful and helpful. This year their manual labour was used to move furniture round the Houses.

One hopes the economics of all this have worked out satisfactorily for that is an important consideration in regard to the maintenance of the vast buildings. The Apostolic value is undoubted. Inevitably there are problems about the on-going maintenance and cleaning when the buildings are in constant use during the long holiday.

THE AMPLEFORTH CHARISMATIC CONFERENCE

The decision not to have a national Charismatic Conference in 1976, led to a suggestion that regional conferences should be held with local rather than national or international speakers. Abbot Basil and Fr Ambrose (procurator) gave their consent that the School buildings should be used as a site for the Northern meeting. Dr Alan Guile and Mrs Eileen Jackson of Leeds undertook the organising and masterminding. On 9th August, 250 residents and 100 campers (round Aumit House) settled in. They included 2 Bishops, 50 priests, 50 nuns and some 250 laity. The powerhouses of the conference were the Church (2 hours exposition, and a daily 1½ hour Eucharist), the Theatre for the twice daily lecture (and the film *Brother Sun, Sister Moon*) and, most important, the small prayer/discussion groups into which the large numbers were broken down (28 with about 8 in each). On the solid basis of prayer and shared faith and ideas, there was generated a current of praise and joy which flowed out visibly in the evening Masses, making them real celebrations. The Crypt came into its own once again with individuals and groups praying on and off during the day. Upstairs the schola choir stalls were used by the concelebrating priests, while between them, the choir altar was raised on a dais and became the celebrating centre of the Church.

The main talks included Sr Mary McAleese on the Christians in the Inner City, Bishop Langton Fox of Menevia on the indwelling of the Holy Spirit and private prayer; Sean Conaty of Newcastle on the personal encounter with Christ and Christian freedom; Dom Ian Petit on the origin and nature of the renewal. Fr Ambrose, now our Abbot, opened the conference with a few words of encouragement, and there followed a recorded message from Cardinal Suenens. The Masses were celebrated by Fr Justin Price OSB, Fr Ian Petit OSB, Bishop Fox, Fr Abbot, Bishop Galvin (Sarawak) and Fr Anthony Barry (Middlesbrough). Music was an important feature with Gill Simpson leading a small band of experienced musicians which was joined by Br Peter, Br Cyprian, Hugh Osborne, and Andrew Wright on occasions. The many children on the camping site took part in an Action Mass organised and celebrated by Fr Damian—as he explained, 'An Action Mass allows the Holy Spirit into those parts other liturgies do not reach'. Frs Benedict, Bernard, David (Ogilvie-Forbes), Edmund, Damian, Stephen and Justin took part from the Community; Philip Francis, Richard Morris, Hugh Osborne, Simon Durkin, Stephen Henderson, and Peter Vis from the School; and Alex Rattrie came over to project the film.

A personal response:

One always approaches a conference with a sinking feeling especially when it is the first one on one's home base. In the event, teething troubles were very few. The altar in the centre of the schola choir was a successful innovation which brought everyone into the nave, gallery or aisles, and showed that the Church has excellent qualities for liturgy if one excludes the transcepts and choir. The small groups quickly developed into caring Christian communities which ministered to their members through shared faith and prayer. These groups were the important foci of the conference lessening the possibility of loneliness and lostness, among the many people and buildings. The presence of Bishop Fox, plus the clear emphasis that this renewal in the Holy Spirit is for the renewal of the whole Christian body (because at its centre is Jesus the Lord and Master of the Christian's life), led to an awareness that it must join other Holy Spirit generated impulses in the Church and enter into parish experience. So many went away not, we pray, fly-by-night enthusiasts, but Christians who have come to know Christ better and have seen and now live the hope which exists through a rediscovery of the power of Christ in his Church.

STEPHEN WRIGHT, O.S.B.

Bishop Galvin's sudden death on 4th September brought great sorrow to those of us with whom he shared his joy during the week of the conference. He had spoken a little ruefully (and playfully) of his early contacts with Ampleforth. As a boy, he used to cycle over from Brandsby to come to Mass but, he said, no one ever spoke to him and so he didn't join the Community. Our loss! He prayed at some length for the Community when he offered the conference Mass, thanking God that Ampleforth had become a second Rievaulx, opening its doors to share the love of God with all men, and praying for the renewed outpouring of the Spirit on the Community. May he continue that prayer in his new life!

HOPWOOD LEADERS CONFERENCE

The National Service Committee of the Charismatic Renewal felt that it would be more profitable if a study session was organised drawing together in dioceses leaders from the different prayer groups. This would help to integrate the renewal with the parishes and dioceses as well as sharing information. Seven members were present from the Middlesbrough diocese, three priests, Fr Anthony Barry, Mgr Anthony Bickerstaffe, and Fr Stephen Wright (Ampleforth), and 3 laypeople plus Sister Kevin. It transpired that about 60 people are to some degree involved in the renewal in the diocese so it was decided to try to organise days of renewal at Ampleforth on a monthly basis. The speakers to the Conference were Fr Ian Petit (Ampleforth), Bishop Langton Fox (Menevia), Fr Michael Targett, WF, Bob Balkam (for Fr Peter Hocken who was stranded in the USA) and Fr Michael Gwinnell with Lisa Reynolds. The overall theme was a call to see through the secondary features of the Renewal which sometimes dominate attention, to the central Christian vision that Jesus Christ is Risen and is Lord. Fr Derek Lance of the diocese of East Anglia contributed some helpful insights on evangelism and catechesis. The liturgies were lively and prayerful, but the overall tone of the conference was restrained and serious. Fr Gabriel Cave (OA 1957) was present, as also were Frs Kentigern, Leonard, Bernard, David Ogilvie-Forbes from the Community on our parishes.

STEPHEN WRIGHT, O.S.B.

The following review is relevant to the subject of these two conferences:—

Simon Tugwell OP, George Every, John Orme Mills OP and Peter Hocken NEW HEAVEN, NEW EARTH: an encounter with Pentecostalism. Darton, longman and Todd 1976 206p £2.25.

This is one of those rare books of evaluation which is primarily positive—seeking to understand the Pentecostal phenomenon in terms of Scripture, tradition and psychology. It contains a massive critical apparatus which supplies commentary and detail omitted in the text as well as a guide to sources. Professor Walter Hollenweger in his preface, sees the essays as cutting new grouns in the way the Pentecostals are influencing Catholic theology not seeing the phenomenon as providing a Pentecostal appendix to the Catholic theology manual, but as influencing the central drive of all Catholic thinking.

Fr Peter Hocken has some important ideas which light up Catholic traditions through contact with the Pentecostal dimension. The integration of body and spirit in worship by gesture and movement—this has always been part of the Catholic tradition from the priest's gestures at Mass to the formal solemnity of the Pontifical Mass, but the whole people of God raising their hands to their Father (both expressing a desire to pray as well as being a prayer) adds a dimension which is implicit in the renewal of the liturgy after Vatican II. He notes the new life given to the homily through recognition of the immediate inspiration of the Holy Spirit, and the ordered involvement of the congregation in the mystery of creating worship and prayer.

Fr John Orme Mills in a largely scriptural essay, looks at the apocalyptic element in Pentecostalism. He suggests that it emphasises the concrete action-packed style of early Christianity, buoyed up with hope in the coming of Christ. This, the ginger in the Judaeo-Christian tradition, confronts the suburban front room prayer group and challenges it to hope and drive forward. Though he notes that Pentecostals do not always articulate the full cosmic event implied by 'Come, Lord Jesus', still he suggests the new crucible of Christianity, South America, might well provide the challenge to the tired melancholy of the West.

Fr Simon Tugwell in a fascinating essay analyses the function of speech in human psychology and history. He is looking, of course, at the Gift of Tongues which has become the Pentecostal guarantee of the validity of the Christian experience (in the same way as Catholics go to such lengths to ensure the validity of the Mass). Tongues he sees as enabling a breakthrough in communication with God, and this generates a new level of communication by Christians among themselves. On this level the Pentecostal phenomenon has a vital place in ecumenism, by establishing a new level of dialogue, first of all with the Father, and then with each other in the same act of prayer.

George Every throws new light on prophecy, surveying the field historically. He underlines prophecy in areas which at first we find strange: Dante, Bunyan, Newman's Gerontius; he notes how societies seeking stability fear prophecy but suggests that it is essential to the contemporary renewal of Christian vision. Looking at the new covenanted communities, (Catholic and Anglican lay 'apostolic' ventures) he compares them with those set up by Bernard and Aelred in the twelfth century, and the challenge the new monks then made to the old.

There is much penetration in these essays: they are a 'deeper' read for anyone wishing to discern the roots of what has been going on here at Ampleforth this August.

STEPHEN WRIGHT, O.S.B.

MARIAPOLIS 1976

This year there were more or less eight hundred of us who came to Hopwood Hall, Manchester, from 26th to 31st July for the English Mariapolis. Ours was one of fifty such meetings of the Focolare Movement taking place all over the world, each one inspired by the same ideal.

This ideal has a living experience as its basis, which is the living of the gospel, seen to be the Word of life for the hundreds of thousands of people who want to share in it. In every country there are 'Focolari' where groups of men or women, with ordinary jobs live together sharing their lives, being united in the name of Christ so that the essential thing for them is that he is present among them. They form the living centre of this living network of people; in the United Kingdom and Ireland there are Focolari in London, Liverpool and Dublin. The

Mariapolis is the summer meeting of all interested in this ideal, especially for new people.

There were at Manchester people from all over the world, but the majority were from the United Kingdom, and the greater part English. It was a good cross section of our society. There were rich and poor, young and old, priests (two Anglican bishops visited us), nuns and religious. About half were Catholic, the others were Anglican, Non-Conformist or of no particular religious allegiance.

People come to the Mariapolis despite a lack of advertising, attracted by something which fascinates. It is the same fascination which the crowds had who came to hear Jesus, as we read in the New Testament. For he, Jesus, is present spiritually but none the less really at the Mariapolis, for at its centre is the reality of the prayer that he made, 'That they may all be One.' Where there is unity, he is there, for he said, 'Where two or three are gathered in my name there am I in the midst of them.' (Mt 18, 20)

This presence of Christ among his faithful is one of the fundamental aspects of the spirituality of the Focolare Movement. Chiara Lubich, its foundress and elected President, with a small group of companions, was the first to live this ideal. She has given a series of talks and published a book this year on the theme of the presence of Christ among those united in his name, which shows how this is in fact a basis for the life of the Church. It was these talks that provided the theme for the Mariapolis this year, which was entitled 'The God who is Near.' There were four talks outlining the special importance of this presence of Christ from Patristic times right up to the Church of the Second Vatican Council. It became clear that we are not so much a particular movement, but the Church itself at the Mariapolis, for Tertullian, one of the early Fathers had said, 'Where three are gathered together in his name, there is the Church.'

The Mariapolis is not just a place where one listens to talks, but where it is possible to live this life of unity, each person contributing something to the life of the whole. To help us to achieve this we divided into 'Word of Life' groups in which we could help each other to put the Word of God into practice. Each day we took a different 'word' from the New Testament, and concentrated on that, so we were able to make what for many was a new discovery that the gospel is for living, rather than for reading or leaving unopened on our bookshelves.

A larger proportion of us were young people, university students, or those just starting their careers. Some of them gave us their beautiful songs on the theme of the ideal of the gospel, reflecting their experience. One young pair of students explained how the ideal of keeping Jesus among them was the foundation of the relationship they had with each other, even before their own mutual feelings of love. Another couple, married for twenty-five years, told us how the same ideal was leading to a healing of their marriage, which for the greater part of their married life had not been a loving partnership. A priest told how he had experienced God's immense love for himself by a relationship with a person who was living in this way; his vocation had found its confirmation by means of it.

The Mariapolis lasted five days, and these few lines merely touch its surface. Throughout there was an atmosphere of joy and happiness, peace and laughter because of the immense love that was there. It was our experience that God among us, was able to blend us into the unity of one family, which was a miracle of grace considering our diversity. At the end of the few days we spent together many were sad to go, feeling we were leaving behind our true family, the Church, made up of the living stones of ourselves.

A. J. C.

AN EXPERIENCE WITH RELIGIOUS IN THE FOCOLARE MOVEMENT

There are thousands of religious who live the ideal of the Focolare Movement, just as there are diocesan priests, nuns and hundreds of thousands of laity. This summer there was the second international meeting for young religious at Enego, in North East Italy, a kind of Mariapolis for them, and five of us went from the UK and Ireland. Each of us was from a different order (Jesuit, Redemptorist, Oblate of Mary Immaculate, Holy Ghost Father, Benedictine) and among the 200 religious present who came from all over the world, there were about 35 different orders represented.

It may be asked what this spirit can give to religious orders? First of all it leads to a new commitment to seek first the Kingdom of God, as should always be the case for religious. Secondly this commitment to God necessarily means the building of relations with others, the building of community and so there grows a communion of religious orders. But far from resulting in a sharing of the different charisms in each order, this is seen to lead to a clarification of each one. For it is the same God who has inspired the founder of every congregation, and each represents one particular aspect of the Gospel. These charisms are meant for the whole Church, and the light from one throws more light onto the reality of another.

Furthermore when religious orders are united it is a great witness to the world of the unity and love of God. What Pope Paul said about nuns who were together at a similar congress to share in the spirit and ideal of the Focolare Movement applies exactly to us.

GENERAL AUDIENCE—Wednesday 14 July 1976.

The Holy Father to the Nuns present at the Mariapolis from 14—18 July 1976.

> Now, first and foremost we greet the nuns with paternal joy. People say—just imagine how many nuns there are in the world!
> Here represented we have 400 nuns from eighty religious families, coming from twenty countries in five continents. They have gathered at the Mariapolis Centre of Rocca di Papa. It is an international congress arranged by the Focolare Movement. . . .
> Beloved daughters, the aim of your congress is to deepen the knowledge and the unity of your respective founders in the atmosphere of brotherhood of the Focolare Movement. This seems to us a very well worth-while aim.
> Each one of you, in fact, forms a better knowledge of the origins and spiritual sources of your own congregation and receives in return, by means of your loving encounter, the specific charisms of the other congregations . . . all this is a great novelty because there was a time when sisters of different institutes never met each other. Now they do, but nothing is taken away from the originality of each order.
> From this meeting you can discover the specific charisms of your individual congregation, because on the one hand you will gain a more lively awareness of your own originality, while on the other, you will recognise the inexhaustible riches of the Spirit. As the heavens send their rain, so the Spirit rains the Grace of God on the human race where there are souls ready to receive him. What St Peter, the Prince of the Apostles wrote in his first letter may be a guide for you in your reflections:
>
> > 'As each of you has received a gift, employ it for one another, as good stewards of God's varied grace; Don't be jealous, or closed in but be open and giving.'
>
> One says, 'we profess charity!' another says, 'we profess teaching', or 'we profess prayer', 'we profess mortification', 'we profess solitude' . . . well then, let each one offer his own gift for the building up of the Church, for its construction, to give greater vigour and consistency to the Holy Church of God. As a spur on to your gaining all the graces you desire in your generous plans, we give you all our special blessing.
>
> [Translation from Italian mine]

At our meeting, there were many experiences which showed how God was working among religious who were living by the ideal of unity. One lasting impression that I came away with was that God has a plan which he is unfolding for all of us in religious life, and that in unity with other religious orders. We must remain one, as he prayed in his last testament (Jn 17, 21) and believe in him, active and present among us.

JONATHAN COTTON, O.S.B.

For further information please contact: The Focolare, 57 Twyford Avenue, W3 9PZ.

THE SOCIETY OF ST GREGORY—*alias* SSG

In the year 1979—not so far off now—this Society will have been in existence, a thriving existence, for half a century. Indeed for more than a quarter of Ampleforth's very existence. Founded by an Ampleforth monk, Dom Bernard McElligott in 1929, it has been doing more than any known body in this country to express the mind of the Church regarding public worship. And this praiseworthy aim has been achieved mainly by the joyous Summer Schools to which members and non-members are annually drawn, and by which they realise what the fullness of Catholic life implies through the experience of liturgy when this is well and truly put into practice. *Cri de coeur*: How few are the OAs who have been known to rally at this invitation of the SSG!

In the early days the stress was on recovering the heritage of plainsong and polyphony associated with the golden age of the Tridentine Mass. Fr Dominic Willson's admirable editing of *Plainsong for Schools* was a spur to the movement. (Fr Dominic was the organist at the Abbey when Fr Bernard launched his project.) Henry Washington—trained under H. B. Collins at the Birmingham Oratory—has done stalwart work with the SSG's polyphony. The committee elected to draw up the scheme for daily services in church or chapel has always owed a debt to Fr Bernard's vision and insistence on aiming at the best.

The SSG has consistently followed the guidance of the Church in matters liturgical, moving from Pius X's *Motu Proprio* to Pius XII's *Mediator Dei*; and now it encounters the vernacular with all the reverberations released by the 'explosion' of Vatican II. Very properly its quarterly magazine has gone back to its original title: *Music & Liturgy*.

The old pattern—so good!—lives on, but with new youth stemming from the experience of wisdom in centres like Clifton and Liverpool (to mention only two). For several years now the members have been working under the stimulating wand of the musical directors of the cathedrals of these cities; salute to Mssrs Christopher Walker and Philip Duffy.

But the SSG is not all music. It is music and liturgy. (Nor is it a collection of fuddy-duddies addicted to plainsong!) Music is the joyous *servant* of the assembly, with music which is up-to-date and yet authentic, integrated with the plainsong. In due proportion there is also the strumming of guitars. And all this is based on a balanced understanding of what liturgy means.

This year, 1976, the morning lectures stressed the notion of *community*. Fr Michael Gaine's lecture was from the socio-religious angle: the case of young

people lapsing from the Church was viewed. Dom Edmund Jones described 'community' as we think of 'parish': many Catholics who have been to Cockfosters can imagine how his treatment of such a topic was enlightened by that broad smile of his. Fr Winstone, our Chairman and head of the St Thomas More Centre in north London, handled the question of Ministry in the Community: the *diakonia* of the early Church developing into the present day notion of everyone having his/her part to play in the living liturgy. In the discussion, Women's Lib reared its head. But Fr Winstone, unyielding, could envisage nothing more than the occasional Deaconess.

The fourth lecture planned for this year's Summer School was to do with Spirituality & Community. Fr Bévenot hinted that the significance of Christ's impact on individual persons met with in the gospel accounts brought force to bear on all future generations. Using the example of the woman who anointed the feet of our Lord, the lecture explored what might lead to a new theology of inter-sex relations. Finally there was a talk, a two-some, given by Veronica and Sarah, about the Focolare Movement, how it is known to deepen our sense of belonging and our sense of ecumenism. And Veronica sang to her own guitar . . .

Dear Reader! And you missed all this. Next year you will enrol yourself for the 1977 Summer School, at Newbold Revel in the first week of August. (Hon Sec SSG, St Thomas More Centre, 9/11 Henry Road, London N2 2LH.) This year at the Mary Ward Training College, Keyworth, Notts the hospitality of the nuns was great. The campus suits the needs of the SSG admirably: choice meals, separate rooms, a friendly bar, a lovely chapel. A typical day was scheduled as follows:

9.15 Morning Prayers, sung. Carefully selected Readings
9.45 Tutorials—wide choice
10.30 Lecture/coffee/discussion
Afternoon free for Choral work/AGM/siesta!
4.30 Workshops (see below)
5.15 General rehearsal—for all things to be sung in chapel
6.00 Evening Prayer (as Morning Prayer)
6.30 Concelebrated Mass 7.30 Supper
8.39 Compline followed by every kind of group-activity

On the Saturday evening before the Feast of the Assumption, there was an extended VIGIL ranging from the secular by easy stages to the sacred. And this VIGIL deserves to be described in some detail. Original ideas of mime and dance had been evolved at the daily Workshop sessions, and here and there could be detected a stroke of genius to uplift the whole presentation. A Penitential Rite was enhanced by a stylised miming of group-sorrow, the participants—cleric and lay—facing the great Crucifix and raising their arms at the singing of *eleison* by the assembly. Phoney? Not at all. The action was convincing and sincere.

A beginning was made with the traditional concert—fourteen items grave and gay, including the reading of a poem by Belloc, fighting for the honour of Our Lady whom some Vicar had dared to disparage. And when this was over, everyone was invited to quit the Hall and assemble—in the warm summer night—outside the great illuminated Assumption Window of the chapel, so that the whole body could then proceed *en bloc* round the buildings while reciting the Rosary in honour of her Feast. Next, headed by the ministers, the throng sat itself (under the moon) in front of a covered arcade where joyous Renaissance music of recorders and flute came trickling down to us from the roof-level above.

Now the account (alas! apocryphal) of Our Lady's death, burial and assumption was read to us; and as the story developed, each scene was mimed

under one or other of the arches. The young ladies—attended by pairs of vested and uninhibited clerics—achieved a moving spectacle. Not least when Mary was reunited with her Son.

Moving on again, this time to the almost violent *ostinato* rhythm of a Litany by Huybers, we reached the broad patio that flanks the chapel, being directed to form three sides of a square facing a balcony set high up on the fourth side. From this balcony a Deacon with lights and thuribles in attendance sang the Gospel of the Feast. This was followed by dancing in the centre of the patio. If a word of criticism is allowed here from one who was there, it would be that so little of the dancing was visible in the dark. But the next surprise was nothing if not visible: the launching of half a dozen rockets into the midnight sky!

This was the signal for the assembly—still clutching its wilting candles—to file back into church and pick up the celebration of the Eucharist with everyone clustered around the altar. The singing included a lively *Sanctus* and a solemn *Agnus* from Clifton; and after the lengthy distribution of Communion (under both kinds) it was the superb *Assumpta est Maria* in six parts of Palestrina. Here was a celebration indeed. And to cap it all, when the Mass was over—at 1.45 am—the company was invited back into that patio to be refreshed with hot punch.

In the words of that lovely Carol: 'O that *you* were there'.

LAURENCE BÉVENOT, O.S.B.

EBC HISTORY COMMITTEE SYMPOSIUM AT COLWICH:
2nd September

Continuing to take the motto *attendite ad petram unde excisi estis*, the EBC History Committee quarried further at the rock from whence we were hewn by repeating last year's successful symposium at Stanbrook Abbey, but removing to Colwich further north in Staffordshire. The Community of St Mary's had its roots in mid-seventeenth century Paris, when three nuns under the patronage of Charles I's widow had rented a house near the court of St Germains, Dame Brigit More becoming the first prioress and Fr Serenus Cressy their confessor. Driven out of France, they came to England in 1795, first to Dorset and Somerset. In 1836 they came to Mount Pavilion, Colwich, a Georgian Gothic house built as a shooting box for Lord Tamworth but never occupied; and there they prospered, reaching the number of 60 in 1859 when they made a foundation. In 1928 the monastery was raised to the rank of an Abbey, and it continues thus to this day—though, like the rest of religious houses, affected by a shortfall of vocations. It is a very beautiful house inside, the ballroom being converted to the chapel, with a modern sanctuary extension piercing the far wall. Today it is a Community of 28 nuns who, alive to the future, were able to bring the symposium into their midst despite enclosure. They came to the papers, and the visitors shared their long Midday Office with them, and some also Vespers at the end of the day. They were most open and hospitable.

Several of those taking part stayed at the retreat house of Oulton Abbey, some miles up the road at Stone, where they were equally welcomed by the Community of 21 sisters, especially for Mass—'song and smoke'—on St Gregory's Day following the symposium. This St Mary's Abbey had been founded at Ghent from Brussels in 1624 to teach English Catholics under persecution. They too were driven back to England by the French Revolution and finally settled at Oulton Hall in 1853, at once commissioning a Pugin church for

fifty nuns beside it. They ran a small boarding school till 1969 and converted it into a retreat house, where we lived. So we saw two more Benedictine monasteries for women, not being debarred by the once too strict enclosure rules. And the symposium brought together sisters from other houses too: Stanbrook, Holme Eden, Talacre, Teignmouth and some from the now dispersed Haslemere who had not met since their traumatic end in March and who are now spread among the other houses. Teignmouth sisters embraced Oulton sisters, for instance, as fellows from Haslemere, delighted to be reunited for awhile. This mingling was itself some justification for the symposium.

Monks too met one another again: Fr Aidan Trafford (Downside) chaplain of Colwich, entertained us before lunch; Fr Martin Griffin, chaplain of Oulton (Buckfast) came over for the day; Fr Philip Jebb (Downside, Congregational Annalist) motored up two hundred miles and back; and Fr Placid Spearritt, Br Bernard Green and two others giving papers came from Ampleforth. Dr David Rogers from the Bodleian was there too; but alas not our Chairman, Abbot Gregory Freeman (Douai), unable to manage it.

The theme of this year's conference was the recusant period 1675—1725, a watershed between two periods of growth for the missionary work in England. It was outlined in a first paper giving the *sitz im leben* for the others, by Fr Alberic, who chose to use three books to make his point. In 1936 Bishop David Mathew had shown in his portrait of a minority, *Catholicism in England*, first the remoteness of Catholic existence from the life of the nation at large; secondly the way the 1700 Act had incapacitated Catholics from so much as inheriting or purchasing land, so that under the 'long strain of inactivity' they tended to Quietism or at least supreme simplicity of life; and thirdly the way the gentry were so dispirited that, 'lacking even the stimulus of severe persecution', they did not support the Stuarts or even 'sentimental Jacobitism'. John Miller, in *Popery and Politics in England, 1660—1688* (1973), looked outwards from the centre, interested in power and conspiracy. He saw the Catholics as 1.2 per cent of a population of 5.5 million, some 60,000 evenly divided north and south, permanently excluded from office, dwindling but holding firmly to their faith and their lands—except in the towns, where the oligarchs supported Protestant evangelism and knew too much of other men's affairs. London was the exception, too large for that, and too inundated with Court and foreign embassies, many with their private chapels and furtive Catholics—and indeed there was nothing furtive about Court Catholicism. In the provinces, the missionary strategy was shifting from gentry-chaplaincy to independent circuits, the regulars were well organised in distinct provinces, the seculars were seeking order through chapters of canons, and discipline fluctuated between the heroic and 'priests going spectacularly off the rails': in effect they were fighting a losing battle against a century of Protestant evangelism and propaganda. The penal laws were too complex and ill enforced; but the virulence of anti-Catholicism in Court and political circles—hatred of popery as championship of arbitrary government and as insurrectionist treason—remained the real danger to the most harmless Quietist in the provinces. So it was that the 1666 Fire of London was blamed on Catholic incendiarism, and the 1679 Popish Plot brought so many mild and distant priests to the gallows. John Bossy, in *The Catholic Community, 1570—1850*, (reviewed below) looked inwards from the provinces, interested in local life first. He found the latter half of the seventeenth century a period of numerical stagnation, declining activity, and transition. Till 1650, the Catholics had been a traditionalist expanding community, largely led by Jesuits; after 1660 it had become a 'modernist' community sharing secular values, reconciled to its environment, largely led by secular priests who had overcome their 'burden of church-nostalgia' and got down to their job. James II's reign had been an external filip to the community's revival—an episcopal regime had been successfully launched, missionary work had become realistic, a future in the towns looked viable; but the collapse of the Stuarts had been a shock holding up all advance, though it did afford time for reflection, so that a strong spirituality got under way (cf John Gother's *Instructions*). Thereafter the diminished clergy freed themselves of gentry dependence, developing their own active spirituality in a broader climate of the early eighteenth century. That time had its difficulties too. Both clergy and gentry were diminishing. The Land Tax and Jacobitism brought excessive harrassment to the Catholics, whose vitality was never more tested. The clergy became determined to close the gap between the levels of religious experience and understanding available to the gentry and to the rest of the community—so that the rising classes acquired new levels of religious culture under popular catechism and indeed secular influences in the burgeoning towns. There followed a period of modest progress, heralding an 'age of emancipation' (1778 first Relief Act—1850 Restoration of the Hierarchy): numbers increased many times, and Catholics moved into the industrial belts, deluged by the Irish. No longer could Locke set the mind with his 'Letter on Toleration' (1690), which excluded only Catholics; men like Sam Johnson and Edmund Burke found it 'a respectable religion, perfectly good for those countries where it is established'.

Fr Gerard spoke on 'A Crisis in the History of the EBC'. In the years following the revolution of 1688 and the disappearance of the Stuarts from the political scene there was a period of marked unrest in the Congregation, and he suggested that this was a direct result of the political change in as much as all hopes of achieving the ultimate end of the Congregation, which was the re-establishment of Benedictine life in England, seemed to have vanished. That this was thought to be the case was illustrated by an incidental remark made in the General Chapter of 1693, where one of the fathers suggested that some temporary monetary assistance which was available should be given to St Gregory's, because all hope of continuing the Congregation rested with this house. The Acts of Chapter do not enlarge upon the remark and we do not know what hopes were placed on St Gregory's, but it is evidence that the possibility of continuing the Congregation had been seriously discussed. The result of this unsettling state of affairs was that there was a certain amount of real disaffection, especially at St Edmund's—no doubt on account of its location in the middle of Paris—but also on the English mission. By no means all the Congregation was involved, but there was a dissident element, and the condition things had reached can be judged from the fact that in the year 1700 President Gregson urged the ringleaders at St Edmund's to refrain from running down the laws, constitutions, and ordinances of the Congregation, from despising General Chapter, and detracting superiors and elders. The climax came at the General Chapter of 1721 when two of the fathers, Laurence Fenwick and Bede Moore, put themselves at the head of the malcontents and by means of a certain amount of chicanery succeeded in getting themselves elected as President and First Definitor respectively, which gave them control of the Regimen for the next quadriennium. This awoke the *sanior pars* to the gravity of the situation, and they succeeded in getting Rome to outlaw the Chapter which Fenwick proposed to hold in London in 1725 instead of at Douai, which was the place fixed by the previous General Chapter. Fenwick however went ahead with his Chapter in London, but only had ten or twelve followers. The General Chapter of 1725 at Douai, which elected a new President for itself, deprived those who had been at the London Chapter of active and passive voice and took away their faculties. Following a good deal of turmoil by the end of the quadriennium all had

submitted except Fenwick and Moore, but they never did and led a miserable vagrant existence in England till the end of their lives. Even so the Congregation never ceased to be solicitous for them. Chapter made several attempts to make them admit the error of their ways, sent them money from time to time, when they knew their whereabouts, and tried to arrange asylums where they could live in retirement, offering to treat them with all clemency and humanity. They took the money but would co-operate in no other way. At the 1725 Chapter much concern was shown that the whole situation should be improved. Bonds were to be drawn closer between the houses, the jealousy which existed between them moderated, the superiors to communicate with each other, and party spirits kept within bounds. Studies were to be improved to provide more enlightened missioners. It is good to know that all these efforts were successful.

Two papers were read to the symposium on the Benedictine missions in the eighteenth century. Dame Maura Sée of Holme Eden, the secretary of the Commission, gave a general introduction contrasting this period with the aspirations of the previous century for the restoration of monastic life in England. With the fall of the Stuarts, that hope was qualified and at last abandoned; the missions were no longer seen as a monastic presence in England preparatory to the re-establishment of conventual life, but were held on to, dependent heavily upon gentry support, in a period of regression and confusion. She also described the qualifications of a missioner: a priest over 30, who had done two more years' theology after ordination. He could only be summoned from his monastery onto the mission by the President, where he passed under the authority of either the Provincial of York or Canterbury, but the President alone could remove him from a province or restore him to his monastery. This confused relationship of authorities reflected the confusion of the Congregation's view of the mission.

Br Bernard, speaking of the second half of the eighteenth century, characterised it as a time of growth and new confidence amongst the English Catholics. Aristocratic and gentry support for the Church reached its apogee with the chapels built in the 1770s by Lord Petre at Thorndon and Lord Arundell at Wardour, and in 1790 by Thomas Weld at Lulworth. Many Benedictine missions were chaplaincies to great families: Coughton Court, home of the Throckmortons, was not replaced by a church in the village until 1857; some new missions were sponsored by gentry such as that at Morpeth in Northumberland (1779) by the Riddells of Felton Park. However there was a trend away from these chaplaincies towards independent missions as families died out or apostatised. In 1780 Aberford succeeded the chaplaincy to the Gascoignes when they conformed. In 1766 the mission at Woolton was endowed by Lady Molyneux in the year before her death to preserve Catholicism in the area; in 1774 Warwick Bridge parish replaced the chaplaincy at Warwick Hall; in 1802 Ampleforth succeeded the Fairfaxes of Gilling. These added to the Benedictine missions that were already independent, which were moving to follow the shift of population and growing in size and building new churches—eg the first church at Brindle (founded 1680) was built in 1735, and another built in 1787; in 1771 the first parish at Warrington was founded from Woolston (2 miles away); the mission at Cuerdon settled at Brownedge in 1780. Thus the Benedictine missions were changing, in accord with the developments of the Catholic body, but they did not move into the larger cities and take the initiative. Throughout the century, their only urban parishes were in London and Bath, the former overshadowed by the many chapels in the city, and the latter merely a showcase for the aristocratic visitors to the spa, never really exploited for its full evangelising potential in Wiltshire and Somerset. Liverpool and Coventry

were adopted from the Jesuits and Franciscans, the pioneering work completed. Indeed the Benedictines showed their lack of interest in the big towns by surrendering even those urban missions they briefly supplied—Winchester (1717—69) and Bury St Edmunds (1732—55). This effort could be contrasted with that of the Dominicans who developed Coventry, Leicester, Leeds and Selby in the same period. Though the Benedictines kept in pace with the trends of the age, they lacked a coherent policy towards the mission. They were constrained by *Apostolicum Ministerium* (1753) that had confirmed them in the missions they held from expanding into new areas, and preferred to develop Benedictine enclaves, and perhaps they felt too that vigorous evangelisation in the towns could prove injurious to the monastic life that had been nurtured in accordance with the Rule in France. This undeliberate transformation of the Benedictine missions is a most convincing confirmation of the Catholic revival after 1750.

Two interesting portraits of early convent history followed, the first by Dame Cecilia Thorpe on her home ground, 'Pre-Revolutionary Colwich'. Colwich evidence is good, particularly in its account of Paris during 1651—95. Life was not eventful after that until the Revolution, but something of its flavour can be pieced together to show two strong Community characteristics—poverty and simplicity of life. In 1693, when France was laid waste by famine, the Paris sisters had to appeal for help to Port Royal, who sold a chalice for their sustenance. In a letter of 1770, a nun wrote that 'our good religious many times have not in the morning wherewith to buy our dinner'. . . but here we have no complaints, rather a holy confidence in God'. It was the old Paris custom that all wearing apparel was made to a common size so that they could be passed from one nun to another till they wore out. For all their poverty, they managed to employ a Sacristan-Without and a Gardener-Within, together with maids and washers who came every third week. As to the simplicity of life at Paris, a report said of them in 1779: 'Their object is to pray unceasingly for the conversion of England . . . nothing can be more edifying than this monastery, which contains as many saints as religious. They have no dealings with anybody whatsoever; relegated to an extreme corner of Paris, they are unknown by the world'. Another account declared: 'we lived as in a desert free from the noise of the world, though in a great city; so well enclosed and barred in that no one could come near us . . . Though there was time to pray, there was also a time for work and that very hard.' Time to pray included Matins at 3.30 am!

'The last years of Cambrai', as Dame Eanswith Edwards of Stanbrook told us next, were of a poor temper beside those of Paris. The Community had been depleted over the years, Cambrai had suffered corn riots, the nuns had been told not to take in new novices, and the National Assembly demanded an inventory of all they owned. Spirits ran low among the sisters: 'I have not the heart to do fine work'. Then three abbesses died in quick succession and a fourth in 1792, after which sisters began writing home about returning to their families after the break-up of the house, notably not to other religious houses. In 1793 the French government demanded that they become naturalised or leave France; and one Sunday night after the nuns had gone to bed, four officials arrived to fix seals on all property, setting guards over the convent and declaring the nuns prisoners. Later, at a half hour's notice—'all our linen was in the wash and our bread in the oven'—they were carried off to prison at Compiègne under Hussar escort. Dame Anne Theresa Partington (MS at Stanbrook) left a vivid account of how this brought the Community to England.

Dom Philip Jebb, the Annalist, spoke of eighteenth century papers in the Downside archives, quite a large and varied collection—though some of the best of it had since been printed in Birt or Allanson or the *Downside Review*. He discussed the many items: 'Abbot's current files = about 100 items'. They

included 'Gregory Greenwood, 30 vols of spiritual treatises etc, 14 vols of his own discourses (about 500 pages to a volume), and 7 smaller volumes on such as "Persecutions and trials of Christian converts in primitive ages of Christianity" etc'. Also 'Francis Bruning: 48 vols (c. 600 pages in each) on "Reflections on ye Epistles and Gospels" (1730—31)', and so forth. For the Northern Province, there were extracts from Provincial Chapters, 1665—1753, a catalogue of benefactors for 1661—1766, a parish register for Aberford during 1757—96, the Province Record Book for 1640—1882, and so forth. For the Southern Province there were Chapter Books for 1681—1781, 1785—1846, and a number of account books across long periods. For St Edmunds there was a manuscript history written about 1742. For Lambspring there was the *liber professionum* 1649—1802 and *liber concil.* 1715—1802, and more. Thus far will be enough to show the richness of the collection. But one more set should be mentioned, that of Dom Anselm Mannock (see below) which includes 24 MS vols (4—500 pages each), 9 vols of Bible commentary, 3 vols of *Annus Sacer Britannicus* (lives of English saints) and other single volumes including a *Thesaurus Praedicatorum*, a Summary of Christian Doctrine and *The Poor Countryman's Controversy* and *Catechism*, these last two proving very popular with a first printing of 5000 copies. It is a collection needing scholars' attention.

Dr David Rogers, an Old Gregorian now at the Bodleian Library, Oxford, gave an account of the writings of three Gregorian monks. John, Dom Benedict Wilson, born in Co. Durham in 1660 and sent to the Northern Province in 1688, lived much of his life in a Tempest home, was imprisoned in 1718 and died in a Cholmodley home in 1725. His only book, *The Creed Expounded: on the light of Christian doctrine*, appeared ten years after his death, though it was composed a good deal earlier. It is an easy exposé of twelve articles of the Creed from which devotion and piety should arise, Dom Wilson's aim being 'to solicit readers' affections to draw them into the same path as myself', a pastoral rather than learned aim. During his ministry in rural Durham, a climate of rationalism had been attacking the authenticity of parts of Scripture—miracles and prophesy—and the modes of moral judgment, free thinkers exalting fashionable unorthodoxy: so he prefaced his work with an essay on faith and the weakness of the human mind without it in the 'discovery of these mysterious truths'. He extolled the Tridentine Catechism as a pastoral handbook of instruction. In his view, assent to truth was rightly followed by an act of will reaching out to God in taking possession of truth: this ended in prayer, simple and dignified, reflecting the power of love. In the same vein but much more prolific was John, Dom Anselm Mannock (1681—1764), son of a Suffolk baronet, who spent long years from 1709 to 1759 as a chaplain at Poxton Manor and so was able to write at leisure. His two best works became well known, especially *The Poor Countryman's Catechism* (1752), written for the poor as 'heirs of the kingdom of heaven through docility and obedience'. Covering the whole body of Christian doctrine, it moves from Question/Answer to instruction and then to prayer, treating both subject and reader with full seriousness. Such was its vigour and clarity that it was still being reprinted in 1827 for those who still felt isolated by their Catholic piety from their village mates. The last of the three Gregorian writers is Michael, Dom Benedict Pembridge (1725—1826) who, while at Preston in 1775 wrote 400 pages on *The Whole Beauty of a Christian*, including instructions and prayers about daily patterns of living: there are 55 pages on the Mass, 70 pages on Penance and examination of conscience, and more on visits to the Blessed Sacrament, reading and meditation. Fr Pembridge insisted that 'every Christian should reflect on his means of salvation as much as upon his temporal affairs . . . All should enrich themselves with the treasures of the Spirit.' He culled passages from psalms and hymns for lay edification unto God's divine attributes

(power, love, goodness, mercy, etc). He devoted 60 pages to parental duties, to the encouragement of children to read and engage in critical discussion that would satisfy their mind upon a passage—so they would build the habit of reasoning and returning to sources, a good mental habit in relation to God. In 1779, while at Hereford, he wrote *A Manual of the daily prayers and duties of a Christian for the use of infants*—Part I for parents, Part II prayers for children, Part III lessons in history. A sequel was planned for parents' instruction, but it is not extant. All of these writings are very English, in the genre of Challoner's *The Garden of the Soul* (1741, printed annually thereafter); they are also very Benedictine in their concern to bridge the theological and the pastoral—such modern writers being E. C. Butler, Chapman, B. C. Butler, Graham, Watkin, Van Zeller.

The following review is relevant to the subject of the Colwich Symposium:—

John Bossy THE ENGLISH CATHOLIC COMMUNITY, 1570—1850 Darton, Longman & Todd 1976 446p £12.

Conservative Catholics will undoubtedly find this book shocking and puzzling. The English Catholic tradition of historical writing, like that of all religious bodies, has been (apart from a few rebels) 'pious' in a claustrophobic way, a mixture of hagiography, apologetics and local antiquarianism. Such traditions are tough. The modern 'recusant history movement', for all its measure of critical professionalism, has not escaped from the bounds of the tradition. Mr Bossy, the first modern professional academic historian to set foot squarely on the holy ground, has himself, to a degree he perhaps does not realise, been moulded by the tradition in its straitest, Jesuit, form. Nevertheless he tries hard to achieve professional objectivity and his very effort and fair success are bound to appear startling and novel. Equally startling is his 'historical idiom'. He writes within the context of an academic history which is scientific and sociological in approach, abounding in close analyses of economic and social factors, in statistical tables, and in original hypotheses sustained by detailed, speculative argument. Like every book, learned article and book review produced within this academic context, *The English Catholic Community* is meant to be a comment on, and contribution to, a lively and continuing debate amongst European and American academics. One of the crucial topics in that debate at the moment is the part of religion in the processes of change in English society in the 16th, 17th and 18th centuries. As a professional, Mr Bossy is engaged in an open-minded enquiry as to whether English Catholicism had any significant part at all in these processes. (The traditional view amongst academics has been that it was too small, peripheral and reactionary a body to have played any significant part.) On the other hand, partly as a professional who has chosen to make English Catholic history his field of expertise, and partly because he is a Catholic, Mr Bossy is clearly doing his best to argue that the Catholic community must have played some sort of part. The ordinary Catholic reader will be bewildered by the tone of the debate, by the sociological-historical terms used freely, and by the absence of a nice, clear 'story'. Mr Bossy in fact takes for granted the main outlines of the 'story'. He deliberately omits from consideration topics which tradition has regarded as central (for instance martyrs, seminaries, religious houses, clerical controversies, 'Court Catholicism') and often concentrates in detail on topics which have hitherto been practically ignored (for instance clerical finances, congregational trustees, lapsed Irish immigrants, changing fashions in Catholic worship and devotion).

Yet in spite of these difficulties for the ordinary reader, Mr Bossy's modesty, and some downright obscurity of argument (the last chapter is particularly obscure and meditative), the book is an intensely interesting and

remarkable achievement. Many thinking Catholic readers (even if their instincts are conservative) will find in it a wholly new and, in the main, convincing picture of 'the old Catholicism'. The author stresses that there was nothing very monolithic about it: it underwent great and successive transformations. It was practically dead between 1534 and the 1570s. The tiny community of (for the most part) converts from Anglicanism which sprang up from the 1570s took almost a century to disengage itself from Protestantism and 'jell' as a coherent, organised body. The long delay was, suggests Mr Bossy, largely due to a long-drawn-out and painful crisis of identity. The Jesuits and those influenced by them saw the community as a foreign mission and wished to adapt the medieval structures and attitudes of Catholicism radically to fit in with this aim. Their opponents clung pathetically to the old ways and outlooks. The eventual outcome of this struggle was a piece of English pragmatism incorporating features supplied by both sides and others borrowed from Protestantism. Hence from the 1670s to the early 19th century the Catholic body had all the appearances of a typical Nonconformist sect practically tolerated within the fringes of the Establishment. Its ecclesiastical organisation had distinct likenesses to those of the Presbyterians and Congregationalists. In the bare little chapels the Latin services were heavily overlaid with congregational 'English prayers'. These prayers, Catholic sermons and catechetics were all, in tone and phraseology, akin to those used in contemporary Protestant churches and chapels. The Catholics had 'squarsons', double-decker pulpits, box-pews, pew-rents and proprietary chapels. Many of them were married and buried by Anglican rites. Catholic and Protestant Nonconformists were often united by a bond of fellow-feeling and, on occasion, visited each other's chapels for music and sermons.

The changeover in the mid-17th century to this curious set-up from the styles of medieval English Catholicism had been traumatic. In the early 19th century there came an even more traumatic change, brought about by the Industrial Revolution, a great expansion of Catholic numbers, the rise of large urban congregations, the irruption of the Irish and the arrival in the community of the ex-Tractarian converts. English Nonconformity as a whole was entering its period of maximum strength and expansion: by 1851 it actually outnumbered the Anglicans. Swept along by these complex developments, the tone and organisation of the Catholics changed radically. Mr Bossy would not dispute that massive Irish immigration strongly coloured the community after 1850. But he insists that the English Catholics had achieved expansion and the radical changes before the Irish began to come in in great numbers; he believes that the Irish mostly arrived in England as weak, ill-instructed Catholics unused to regular church-going. Many finally lapsed; many more were slowly and painfully (in Catholic religious practice, if not in temperament and spirit) Anglicised.

Interested readers will regret that Mr Bossy does not go on to consider in detail the Catholic set-up of 1850—1950s and its present traumatic changes. They will search his pages for some 'message' or moral in vain. In his Preface he expressly says that he began to write the book intending incidentally to try to provide modern Catholics with a historical sense of identity, to be 'a saviour of the nation', but soon abandoned the effort. Insofar as the book has a single conclusion it is a highly tentative and academic one: that the English have a special amalgam of radicalism and conservatism, in the making of which Nonconformity has played a great part; inside Nonconformity its right wing, Catholicism, has had a moderating influence. Some, unsatisfied, will read and reread the quotation from Edward Elgar on p. 293 and place it alongside the obscure and speculative last chapter. Put together one could interpret Mr Bossy as thinking that the purpose of Catholicism is not to be a perfect, definitive Christianity but (like the Old Testament prophets) a symbol and an irritant within the body politic always pointing men beyond and through their sects and parties and Churches in the constant pilgrimage towards the truth.

Bracknell, Berks.

Dr John Bossy gave a preview of this book in his article, 'The Catholic Community of York, 1558—1791' (Journal, Summer 1973, 27—32), reviewing the writings of the present reviewer.

J. C. H. AVELING

FR EDMUND HATTON IN EAST GERMANY

For Checkpoint Charlie the station is Kochstrasse. I crossed a busy street, passed four bored, timekilling British and American soldiers, then across a hundred yards of open ground, a no-man's land, to the control point where the East German frontier guards screen everyone who enters East Berlin. I looked ahead of me; I suddenly became aware of a large camera in the control point focussed on the approach path and the photographer moving back from the camera. My passport was whisked away along a small conveyor belt into an unseen office in exchange for a numbered receipt. There was a form to fill in, but nowhere to write so one had to use the window sill or the wall or any ledge. It was above 90° outside and the control point was crowded and airless. After a long wait my number was called out and the passport returned; then I passed on to a further official, then the customs, then to another office to pay for the privilege of visiting East Germany for a day. The Frontier Police were dour and were obviously under strict orders not to fraternise in any way. They were in no hurry to get people through and were content to go on reading the paper while one waited. The procedure was no mere formality. On another occasion at the control point at Friedrichstrasse station we were queueing up in large numbers when there was a gruff command 'Platz, bitte!' and everyone quickly made way for a hefty frontier policeman who then made a considerable fuss with some unfortunate woman whose passport photograph did not satisfy him.

I breathed again as I left Checkpoint Charlie and found that the no-man's land continued a good bit further. There was no one about, houses were unused and empty, there was a notice for a taxi rank but no taxis. Eventually a car appeared out of a side street and gradually I passed an open shop and a quarter to half a mile later there was normal city activity. So this was East Berlin.

I looked around: yes, there did seem to be rather a lot of uniformed police and guards. People had warned me that the East German police were the strictest of any behind the Iron Curtain. The purpose of my journey was to take part in the silver jubilee celebrations of Hermann-Josef who had a parish in East Berlin and whom I had not seen for 28 years. After the Mass that evening there must have been some hundred guests or more in a parish room. We, from West Berlin, had to leave in time to get back through Checkpoint Charlie by midnight, and thus left the parish about 11.45. I did not know then but the police were watching at the street corner and as soon as the visitors from West Berlin had departed, in they went. They had heard the sound of a party and it is not permitted to organise anything like that for parishioners. Luckily they were satisfied that the guests were there by personal invitation only. The Police always seemed to go about in pairs and could indeed be officious. In Weimar we were talking to some children who were fishing coins and bits of paper out of a fountain: two police came up and made them clear off. The most dramatic event took place on an autobahn. We were crossing the footbridge when we noticed a policeman standing just off the road surveying the on-coming traffic. People were watching him. Then a large white Mercedes could be seen surging down the autobahn, devouring the kilometres. (A Mercedes spells '*West* Germany'

loud and clear.) The policeman advanced to the middle of the traffic lane, held up a hand and with the other beckoned the car to slow down and directed it into the car park. The number of spectators rapidly increased. 'He'll fleece you, you West Germans, always exceeding the speed limit.' And then the anticlimax: at the far end of the car park was another Mercedes with engine trouble. The white Mercedes was told to tow it out of East Germany into West Berlin!

I had never been in an occupied country before and it was a surprise to see the large number of Russian soldiers about. Their lorries and 'jeeps' are all over the place; Russian soldiers—mostly young and very smart, are around in the streets or visiting the sights such as imperial palaces at Potsdam. As one drives along outside Berlin one comes across vast camps for Russian soldiers and tanks. It is said that there are more than 250,000 Russians within half an hour of West Berlin. East Germany is an occupied country and has to pay for this garrison.

On the evening of my arrival I had to go to register with the police. This necessitated going to the focal point of post-war reconstruction in East Berlin. This is the Alexanderplatz, a wide, paved open space with some vast statues to youth, a TV tower as its focal point, a number of fountains and people relaxing in the sun. It is surrounded by typical modern buildings, hotels, shops, cafés, the state travel agency and a multi-storey car park. We walked across Alexanderplatz past some Government buildings, a newly-built, glass-walled Conference Centre, the Humboldt University and St Hedwigs cathedral where an evening Mass was in progress, and eventually came out in Unter den Linden. Here the lime trees are growing up again; there are some large and expensive shops, embassies of some Iron Curtain countries and many imposing buildings.

Gradually people thinned out as we approached the Brandenburg Gate. Parked a good distance from it were tourists' cars: from Bulgaria, Roumania, and Czechoslovakia. One cannot get close to the Brandenburg Gate: there are barriers and armed guards. One stands looking across some two hundred yards of no-man's land to the Wall and beyond it in West Berlin the Reichstag building. That wall! If you approach it from West Berlin and climb up onto the platform to get a better view of the Brandenberg Gate there are Frontier Police in a control tower a little way off scrutinising all comers with field glasses. If you approach it from East Berlin there are barbedwire barriers, floodlights and guard dogs: I saw one of them being led away: a great black animal with high fore legs and low hanging head, in profile and size like a hyena. This wall runs right through Berlin separating families and friends; as one drives along a country road to Potsdam there it is a few fields away: white and staring, fifteen feet high and with great pipes along the top so that it is impossible to get a grip should it be possible to reach it. The Wall was built suddenly and without warning during a Sunday night. Hermann had been on holiday and was unofficially in West Germany when he heard about it. He went back to his parish in East Berlin. One has to learn to live with the Wall; but at first sight it haunts and stifles one.

Another thing I found stifling were the party slogans. I do not remember any advertisements for consumer goods—the shops just did not look too full of them, but in every village, on public buildings and hoardings were large red and white party propaganda slogans. Praise of the alliance with Russia, encouragement to work harder and accurately, 'Forward with Marx and Engels', 'The stronger Socialism, the more stable is peace', 'Glory and honour to the workers of the German Democratic Republic'. The party line comes at one from every direction: it is in guide books and in the patter of guides, many people do not bother to read a newspaper and it is strictly forbidden to bring any printed matter into East Germany. For me this was a most nauseating pressure and after 48 hours in East Berlin I nearly fled back to the West. But the people have

to live with it and Hermann-Josef continually laughed and joked about Socialism. It was the only thing to do. On one occasion he did get upset: we learned that the biggest of the imperial palaces in Potsdam had been in fact pulled down by the Ulbricht Government and a roadway built across the site. Hermann told the guide three times he thought it was 'barbarism'. The guide began to look upset too. I got a bit anxious and moved out into the fresh air.

On the other hand I noticed no signs of poverty nor of extreme wealth. Prices were firmly pegged, so were wages for that matter but there was no unemployment. Although older houses needed paint and too often brickwork showed through the plaster, there were large numbers of blocks of flats being built. Perhaps pokey inside and unimaginative, but the six small rooms were very adequate for newly-married couples. But privilege there certainly was: we visited a picturesque lake north of Berlin and among the many notices telling us how to behave was one which explained that the shooting and hunting rights were reserved for the German People. 'That means Party members' remarked Hermann. Along one shore we came upon a number of secluded and attractive cabins behind a high wire fence. Suddenly a soldier with a rifle appeared from behind a bush. These cabins were reserved for top officials and guarded day and night. In the lake there was a conspicuous boundary of red cork floats and a rope to ensure ordinary mortals should not intrude on the privacy of party notables.

I got the impression of a mobilised economy. On one of the collective farms there were 12 combine harvesters at work in one field: we passed 30 massive combines one after another on the autobahn moving off to other uncut fields. Socialism seems to approve of groups: children go about in groups. A guide in Naumburg Cathedral got extremely upset because some members of our group wandered off on their own.

Things are not easy for the Church. 'Even after twenty-five years of indoctrination, they have not won youth. But we've lost them. They're searching.' There is only one surviving Catholic school run by nuns in East Berlin. There seemed to be very few children and young people at Mass: the congregation was largely middle-aged and elderly. There is a pledge offered to boys and girls when they leave school and which brings some social and political advantages. The pressures to conform are considerable. It is forbidden to have any parish activities outside the walls of the Church. Immense courage and loyalty are needed by both laity and clergy.

Yet in the south in Erfurt some 230 kilometres south of Berlin conditions seemed more relaxed. I do not remember seeing any police in Erfurt: they must have been there but were less obtrusive. The Catholic cathedral dominates the market place and there are a large number of churches dating from the Middle Ages still in Catholic hands. There is a big seminary, built since the War with money from West Germany. In May, on Corpus Christi and on 11th November (this last an ecumenical occasion for St Martin of Tours and Martin Luther) the market place is filled with thousands for Mass on the steps below the cathedral or a torch-light parade. Yet here too a large crowd of school-children were being marshalled by loud hailers into coaches for an outing. The Bishop has to obtain special permission to go to administer confirmation in areas near the border. During one recent visit his permit was suddenly curtailed by an official.

It is not possible to give a fair picture of the Church in East Germany after a visit of only 6 days. Its struggle to survive must, I think, be seen against the background of the Wall and the frontier police, the Russian encirclement and the pressures of a one-party totalitarian Government. 'Tell you friends in the West that it is a work of mercy to visit those in prison.'

Hermann-Josef drove me back to the control point at Friedrichstrasse Station. The car park was empty. A party of young in blue jeans went arm-in-

arm singing along the pavement. Hermann had said many times I must return within 4 years to visit him again. But a lot can happen in 4 years. In Berlin one stands in the middle of history—history in the making. Hermann-Josef had come out of the sacristy after Mass on the 17th June 1953 that day of the Uprising of the workers in Berlin. He had been swept along. He showed me where he was when the Russian tanks came in. We walked on in silence.

We walked on in silence. At the control point they have built a covered entrance with a sharp right bend in it so that separation of families should not be too protracted or visible to passers-by. I had a lump in my throat and tried to picture what parting must be like for Hermann's family who live in West Germany. We shook hands. Words seemed inadequate.

I did get a smile and a pleasant word from a young policeman—but it was a slack moment just before lunch on Sunday. The woman just ahead of me had to turn out all her cash. They carefully examined the contents of my grip. I moved on, just a bit too quickly for a sunburnt, brawny arm suddenly barred my way while my papers were once more scrutinised. Finally I was allowed through, and I moved past the duty-free shop, the final pairs of frontier police to the Underground which took me back to the well-filled shops of West Berlin.

Herr, gedenke deiner Kirche auf der ganzen Erde . . .
Lord, remember your Church throughout the world. . . .

EKE MONASTERY NIGERIA

Eke monastery is slowly and surely becoming part of the local Catholic scene, under the guidance of the Holy Spirit. The holy See has given a sign of recognition of our apostolic aim, as spiritual centre, by sending the first instalment of a subsidy for building retreat-houses for men and women. The local agricultural department of government is aiding us in a pilot scheme for growing maize, guinea corn and other cereals for feeding pigs, poultry, sheep—and us!—mainly for self-support and not marketing, since our soil is poor. It is hoped this will encourage the local people to follow suit, rather than or as well as going five to fifteen miles away for nine months of the year to farm. Ampleforth Abbey is to help financing the building of the monastery itself.

But above all, the central purpose of the operation: the setting up of a Nigerian Benedictine monastery by us (the formation team, that is all we are) is under way. Three young men have begun their postulantship on 2nd August, and two more may be joining them later. If they persevere, the novitiate will start on 1st January.

Meanwhile other apostolic works continue: we aid in the local parish by offering Mass on Sundays in the subsidiary townships of Ebe and Abor. Almost every other Sunday a group of from 40 to 60 come for a day of spiritual activity: talks, Confession, Mass, Rosary, Stations of the Cross. The Fathers give retreats far and wide (it is helpful for getting to know, and to be known by, the Nigerians). One is assistant Spiritual Director of the huge Bigard Major Seminary at Enugu. Two months ago twenty Protestant seminarians from Trinity College, Umuahia, spent a day with us—possibly the first positive ecumenical act at the middle level in the whole area. Already the local Christians of different denominations had stopped disliking one another.

The health of the community has been wobbly, but is now steady. Fr Columba has remained firmly healthy throughout, thank God. He wishes to thank all for the steady flow of letters. You cannot realize how much they help, as do your prayers'.

Eke, PO Box 302, Enugu

C. C. E.

OLD AMPLEFORDIAN NEWS

DIARY OF EVENTS

21 November. London Area: Ampleforth Sunday: Roehampton (Digby Stuart College) Retreat conducted by Fr Abbot. Please contact David Tate (United Merchants and Manufacturers (UK)Ltd, 26-8 Great Portland St, W1A 4TA. Tel: 01-580-9811).
5 December. Abbey Church: Handel's Messias (Schola Cantorum).
10 December. Ireland. Ampleforth Society Dinner.
11 December. Rugby XV v Whitgift (Away).
13 December. Rugby XV v Monmouth (Twickenham).
11 January Spring Term begins.
20 March. Symphony Concert in St Alban Hall.

OBITUARY

Prayers are asked for the following who have died:—William J. Browne (1925) in April; John Martin (1925) on 25 June; Noel J. de Guingand (O 28) on 12 August; Simon P. Barton (D 70) on 16 August; Major Cyril Lancaster (1914) on 17 August; Michael Dalglish (A 40) on 26 August; and Edward Forster (1923) on 3 September.

MARRIAGES

Charles Barker-Benfield (E 72) to Marion Boerstoel at St Johannes de Doper Geboorte, Wageningen, Holland.
Andrew Bussy (J 70) to Patricia Mary Seaby at St Pancras Church, Lewes on 11 September.
Christopher Knollys (C 50) to Kathleen Anne Flemming at Douai Abbey on 19 April.
Rory MacDonald (E 68) to Caro Barty-King at Farm St on 16 August.
Norman Macleod (B 57) to Dianne Cecilia Sachko at St Mary's Ukranian Catholic Church, Vancouver, British Columbia on 27 June.
Brendan Skehan (D 71) to Maxine Anne Hill at Our Lady Star of the Sea, Tayport on 3 September.

ENGAGEMENTS

Malcolm Forsythe (T 71) to Antonia Martin.
Andrew Kinross (A 62) to Rosemary Makumbi.
Adam Pearson (H 65) to Judith Mayhew.
Patrick Russell (H 70) to Pamela Jill Chesterman.
Julian Sayers (C 65) to Catherine Laine.
David Dodd (H 64) to Alison Jane English.
Bernard Dewe-Matthews (O 55) to Catherine Armstrong.

BIRTHS

Frances and Patrick Brocklehurst (B 58) a son, Jonathan Patrick.
Frances and Hugh Fattorini (O 53) a son, Julian.
Teena and Richard Freeland (H 65) a son, Jonathan Peter.
Stephanie and Michael Gretton (B 63) a daughter.

ANTHONY FIRTH (A 50) a Fellow of University College Oxford, and former Senior Proctor has been appointed Deputy Warden of Goldsmith's College, London.

IAIN STITT (D 57) has published 'Practical Aspects of Deferred Tax Accounting' under the auspices of the Accounting Panel of the Editorial Board of the Institute of Chartered Accountants. One of the members of the panel is D. P. Morland (T 55).

ALAN RODGER (W 72) has been awarded the Arteaga Prize for modern languages at Oxford University. He gained first class honours in Modern Languages.

PETER KNAPTON, (J 63) FRANCIS THOMPSON, (J 63) ANDREW MAFELD (O 68) were among the 40 British participants in the 1975—6 M.B.A. (Master of Business Administration) at INSEAD, Fontainbleau, the European Business School. They received their degrees in July from Prince Bernhard of the Netherlands.

GUY DE CHAZAL (T 66) has also been awarded M.B.A. but at the Harvard Business School and is now working with McKinsey and Co Inc in New York. His brother DAVID DE CHAZAL (O 66) starts the M.B.A. course at INSEAD, Fontainbleau this year.

FR NORMAN TANNER S.J. (H 61) was ordained priest at All Saints, Oxted, on Saturday 17th July by Bishop Bowen of Arundel and Brighton. The lesson was read by his father and members of the family brought up the offertory. 17 Priests concelebrated, among them 10 Jesuits. The administrator of St John's, Norwich was among the concelebrants (Norman's research was based on Norwich). Along with Fr Vice-Provincial there were representatives of Campion Hall and of the Gregorian and English Colleges in Rome, and Fr Nye and Fr Willcocks represented Mount St Mary's (where Norman had taught as a Scholastic). Ampleforth was represented by Norman's former House Master, Fr Benedict Webb, O.S.B., together with two St Hugh's boys, Fr Jonathan Cotton, O.S.B. and Fr Felix Stephens, O.S.B.

CHARLES, LORD MOWBRAY & STOURTON (O 41) was the recipient of the Magna Charta Day Award at Christ Church, Philadelphia on Sunday 13th June. This seems no small honour if we consider that the recipients in 1954—57 were Churchill, Dulles, Herbert Hoover and Nixon; and in 1963—66 MacArthur, Byrd, Bradley and Eisenhower. The instruction for the Day read: 'The 1976 Award recipient is Lord Mowbray and Stourton, 26th Baron Mowbray and 23rd Baron Stourton; a member of our Order and a descendant of Baron William de Mowbray who was at Runnemede in 1215. This distinguished war hero and member of the House of Lords will be accompanied by Lady Mowbray and their eldest son, the Hon Edward Stourton'. On the day the recipient delivered a speech on 'Freedom of the Individual'. He wrote afterwards: 'I gave my address (some 16 minutes) from the pulpit and we sat in George Washington's pew. To my surprise the church was packed.' He managed to include it in his trip to America for a Congressional Delegation visit to Washington.

HON RICHARD NORTON (O 73), now at New College, has been elected President of the Oxford Union. He received 227 votes, ten more than Miss Benazir Bhutto (Lady Margaret Hall), daughter of the Prime Minister of Pakistan. All other offices, *mirabile dictu*, went to women—Librarian to Miss Vivien Dinham (last year's disqualified President-Elect), Treasurer to Miss Bhutto, Secretary to Miss Victoria Schofield. So the new President is in for some petticoat government!

He is not the first OA to become President of the Oxford Union. HON HUGH FRASER (O 35), in a letter to the Editor, writes: 'I myself was elected the last Summer Term before war broke out in 1939. The only thing which we did of note was to reverse the 'King and Country' Motion with an enormous house, using some of the same speakers as in 1933, the most notable speeches being made by Randolph Churchill and Leo Amery. This was all a long time ago, but we certainly reversed the Motion with a small minority.'

Richard in his turn writes: 'For the first time in our history, I have arranged an Inter-Varsity Debating Competition, which Lloyd's Bank have agreed to sponsor, on Thursday 21st October. So far thirteen universities other than Oxford are sending a total of eighteen or more teams . . . Lloyd's and I hope that this will become an annual event.' Of the seven major debates he has arranged, the third on 28th October is of special interest; the Motion is: 'That the mission of the Church is to prepare mankind for eternity and must therefore be concerned with the causes rather than the symptoms of human distress'—for the Motion, the Bishop of Truro and the Headmaster of Ampleforth; against the Motion, the Bishop of Stepney, and Mr Clifford Longley of *The Times*.

His other news is of Chicago, where with Hon Colin Moyniham (President of the Oxford Union before him) he toured for three debates, winning them all during the summer, one Motion being: 'Is the American Revolution unfinished business?' He went on to a three-week political study tour of South Africa, sponsored by Pretoria University booksellers, and involving fifty interviews and some broadcasting on return.

DEREK CLARK (B 31), portrait painter, notably of Fr Paul Nevill and Abbot Basil Hume, has been invited to mount an exhibition of his water colours in the Scottish National Gallery, Edinburgh.

JAMES RAPP (A 70) is presently serving under the command of HRH The Prince of Wales, as the navigating officer of the minehunter, HMS Bronington. In his previous ship, HMS Abdiel, he spent much of 1974—5 in Egypt while the Royal Navy participated in the clearance of the Suez canal. Next year he hopes to begin training to become an observer in anti-submarine helicopters.

SIMON FRASER (A 72) is spending nearly 4 months leading an expedition to the North West Himalayas. Also in the party of five is MICHAEL RITCHIE (A 72), who gained first class honours at Southampton University. They will climb virgin peaks of 18,000—20,000 feet in the Ladakh ranges; in addition they are to produce a study of village life and institutions, and compile an illustrated report on Ladakh's natural and social geography. Simon Fraser was a member of the Ampleforth High Atlas Expedition of 1970 and the Iceland party of 1972. He has climbed also in Ecuador, Turkey, Afghanistan and Peru.

MAJOR IVAN SCOTT LEWIS (O 57) has completed a two-year tour commanding a rifle company in BAOR which included 4 months in Northern Ireland. He is now on the staff as a GSO 2, in the Ministry of Defence at the Royal Armament Research and Development Establishment, Fort Halstead, Sevenoaks.

JAMES MCGING (A 66) read Business Studies at TCD. He is now working in the Commission of European Communities as a member of the Directorate-General 18, 'Credit and Investment' where he is concerned with raising International loans under the aegis of the European Coal and Steel Community.

His brother BRIAN MCGING (A 70) obtained first class honours at TCD in Classics and is now studying for a master's degree at Toronto University.

OACC REPORT 1976

Played 20 Won 6 Lost 10 Drew 4 Cancelled 6

Summer of 1976 will be remembered for its vintage weather, yet for the Club it provided the highest number of cancellations since records began in 1935. All the games at Ampleforth were washed out, including the Cricketer Cup, and those at Hurlingham in August cancelled because of the drought.

In between our fortunes fluctuated on wickets not always conducive to great batsmanship and we soon discovered that without true fast bowlers we were often at a significant disadvantage.

The Cricketer Cup 1st Round vs Eton Ramblers

A weaker XI than that chosen to play at Ampleforth eventually found its way to Warnford, to be confronted by a Rambler side considerably strengthened by the inclusion of Barclay and Faber not previously available. The game was not a good one. After winning the toss we were bowled out for 121 on a slow wicket with only James Rapp and Martin Cooper showing any form, contributing between them over half the runs. Cooper, completely fearless, hit 7 fours mostly off Barclay in his 39. From the Ramblers execution came swiftly. Barclay hit 16 off the first over and with 30 up after 3 we were well and truly on the back foot. Steadier bowling from Fr Felix and Chris Ainscough slowed the run rate but did not prevent them winning by 5 wickets just before tea. Regrettably we were just not good enough on the day.

While there were other occasions on which we were outplayed there were moments to savour. The Grannies were beaten by the handsome margin of 109 runs chasing our total of 234/8 (M. Stapleton 59, M. Wright 65) with Robert Jackson picking up 4 for 9 off 8 overs. The Haileybury Hermits were bowled out for 55 (making our 109 look quite decent) thanks to some fine bowling from Fr Felix (5/15) and Charles Murray Brown (4/30) and there was an exciting draw against the Marlborough Blues who needed but 5 runs to run with one wicket left at the close. We achieved a victory against the Douai Society in the first ever match between us and a miscalculation by our opponents let us off the hook against Old Georgians. Noteworthy individual performances included Bob Lorimer's 5/28 at Douai, Ainscough's non stop 24 overs and 4/61 at Marlborough. He remained the most consistent and accurate bowler in the Club and wound up the season with 25 wickets off 133 overs at an average of 14.5. Francis Fitzherbert, one of the most active supporters, lifted his batting off the bottom of the average table with a good 67 at Weybridge and Charles Soden Bird made his maiden fifty for the Club in an innings which showed considerable potential.

However the lack of any other startling innings to comment upon suggests a consistent lack of concentration at around the 25/35 mark and in turn probably accounts for some of the more appalling displays. The potential is there, so often the production is not.

THE TOUR C. J. A. writes:—

Resultswise the Tour got off to a slow start perhaps because the social side was quickly under way. South Kensington was taken by storm and the Hon Sec was leading the way with the impressionable Francis Fitzherbert and the evergreen Bob Lorimer not far behind. The details are best passed over as are those of our first three games but suffice it to say that we failed to score enough runs at Weybridge in spite of fifties from David Russell, Chris Ainscough and Panto Berendt, and on the dubious Cranleigh wicket we let the Cryptics off the hook at 59/5. We eventually found ourselves facing a big total which we could not achieve although Adrian Brennan nearly succeeded in gaining a draw for us. Runs also came from Aidan Connolly, Simon Trafford and Mike Hattrell. Of the bowlers Robert Wakefield took 3 wickets against the Privateers to raise our hopes: Fr Edward, insisting that it was only his second game of the year, dropped straight onto a length and nearly turned the Emeriti game in our favour with three quick wickets. After his warm up against the Privateers Charles Murray Brown took 3 of the first 4 wickets at Cranleigh to put them temporarily on the spot. Whilst it does not do to dwell overlong on our misfortunes it should be recorded here that Miles Wright injured himself while batting at Cranleigh and was prevented from taking any further part in proceedings on the field during the rest of the week—a sad blow for him and the rest of the team.

After this unfortunate start things began to look up. The Bluemantles game was favourably drawn and an excellent supper party that evening given by the Brennans was a prelude to two wins against the Sussex Martlets and Old Blues. On the superb Nevill ground wicket the OACC had a field day. James Rapp made a magnificent 100 and Panto Berendt 75 enabling Fitzherbert to declare at 229/2.Having had little success with the bat the skipper felt justified in opening the bowling. In spite of such a friendly attack the batsmen showed no signs of aggression and he was forced reluctantly to give way to his spinners. Although John Pearce and Fr Edward bowled well and Robin Andrews did all he could to make the batsmen play shots the game eventually ended in a disappointing draw. Against the Martlets too it was a matter of prising out the opposition. Martin Spencer was rewarded with two wickets off his worst two balls but thereafter it was Pearce and Ainscough who bowled 36 overs between them taking 6 for 66 before the Martlets declared at 178. Fitzherbert and Rapp laid the foundations of our innings and left it to Willie Moore and Paul Spencer to finish off in just 32 overs. We celebrated our success in fine style at Salt Winds that evening and moved very gently the next day to Christ's Hospital where a combination of disciplined captaincy by Fr Felix, experienced batting from Martin Crossley and fine bowling by Pearce, Fr Edward and James Willis gave us our second win by 87 runs.

Victory obviously went to our heads. On a good Middleton wicket we struggled to reach 169 despite a breezy 50 from Felix Stephens and a gem (if rather a small gem!) from Robert Jackson who was only dismissed when Simon Tyrrell over-estimated his speed between the wickets. Middleton

then took our bowling apart making our own batting look more inept. Fortified by the Tour dinner, at which some 27 were present, the team returned to the fore against John Poland's XI. In the event it was not a great game of cricket but in the OACC a win is something always to be treasured. Fitzherbert and Charles Berry batted sensibly before making way for the onslaught provided by David Russell and Fr Felix (74 each). The latter and especially Bob Lorimer then took advantage of a deteriorating wicket to bowl out the opposition for 84 and give us victory by the unprecedented margin of 143 runs. The highlight of the day (certainly for those of us who did no batting and precious little bowling!) was a magnificent tea put on by Lady Stafford and an army of helpers—long may the fixture continue! On the final day we drove to Lancing to try and even up the four losses with another win. Prospects looked good after bowling the Old Rossallians out for 147. However, our batting was bad, often suicidal, and only Fr Felix with a whirlwind 80 and Fr Simon batted well. At 127/9 the Pavilion had resigned itself to defeat but Tom Fitzherbert and David Evans nudged the score forward to raise our hopes, only to have them dashed with 4 runs to go.

If one goes by results it may seem to have been a disappointing Tour but in terms of fine weather and enjoyment both on and off the field it was a great success. Off the field much thanks go to the Brennans and Lord and Lady Stafford who entertained us so magnificently, and for our enjoyment on the field we owe a great deal to Miles Wright who did so much in terms of administration but who was sadly prevented from making his usual sizeable contributions.

Finally our special thanks must go to John Willcox, Fr Denis and Fr Patrick at Ampleforth (not forgetting Don Wilson for his advice) and to Willoughby Wynne all of whom entertained us so generously. Also to David Russell for organising such a successful 200 Club which raised £200 for the Treasurer and which should defer an increase in subscription for a year or so, to Mrs Ferguson who organised the arranging of the Club's flowers in the Westminster Cathedral Flower Festival. Last but certainly not least thanks to all those who supported and played for the Club on and off the field.

C. J. A.

Dates for the Diary

OACC Annual Dinner: 6th December.
Annual General Meeting: 19th January, 6.30 pm at the Bath Club, 43, Brook Street, W.1.
NB THIS IS THE ONLY NOTICE BEING MADE FOR THE AGM.
Cricketer Cup 1977: OACC vs Old Wykhamists Sunday 5th June at Ampleforth.

M. F. M. W
Hon Sec

RESULTS

	Opponents	OACC	
vs Wargrave	194/8	160/9	M. Wright 55
vs Eton Ramblers	122/5	121	
vs Grannies	125	234/8	M. Wright 65 M. Stapleton 59
vs Douai Society	114	115/8	Lorimer 5/28
vs Free Foresters	126/2	124	
vs Haileybury H's	55	109	Fr Felix 5/15
vs Old Georgians	205/7	208	Fitzherbert 67 Soden Bird 51
vs Send	164/6	163/9	
vs Marlborough Blues	185/10	190/9	(12 aside)
vs Privateers	210/5	209	Ainscough 63
vs Emeriti	209/8	207/8	Russell 63 Berendt 59
vs Cryptics	216/8	141	
vs Bluemantles	169/6	229/2	Rapp 101* Berendt 75
vs Sussex Martlets	178/8	181/4	Spencer P. 56
vs Old Blues	67	152	Pearce 5/24
vs Middleton	171/4	169	Fr Felix 51
vs J. Poland's XI	84	227/4	Fr Felix 74* Russell 74 Lorimer 5/36
vs Old Rossallians	147	143	Ainscough 5/47 Fr Felix 80
vs Buccaneers	176/8	106	
vs Eton Ramblers	242/4	155	

SCHOOL NOTES

SCHOOL OFFICIALS

Head Monitor ... M. J. P. Moir

Monitors: M. G. C. Elliot, T. P. de Souza, M. C. Webber, S. P. Evans, J. H. Macaulay, A. Stapleton, J. T. Dyson, N. C. T. Millen, R. G. Burdell, B. L. Bunting, T. J. Holmes, N. Longson, P. D. Sandeman, S. J. Bickerstaffe, M. J. Pierce, M. K. Lucey, R. T. St A. Harney, M. S. N. Badeni, M. J. Craston, D. P. Lardner, J. C. Roberts, F. Beardmore-Gray, C. J. Parker, M. T. R. A. Wood, M. W. A. Tate, B. J. MacFarlane.

Captain of Cricket ... M. J. Craston

Captain of Athletics ... M. T. R. A. Wood

Captain of Swimming ... S. P. Evans

Captain of Tennis ... J. H. Macaulay

Captain of Fencing ... M. Giedroyc

Captain of Squash ... M. S. N. Badeni

Captain of Shooting ... M. J. Hornung

Captain of Hockey ... J. T. Dyson

Librarians: P. A. N. Noel, J. S. H. Pollen, J. E. H. Willis, N. J. P. L. Young, P. Fletcher, J. M. O'Connell, M. F. Mostyn, T. Gillow.

Office Men: S. J. Bickerstaffe, R. T. St A. Harney, M. K. Lucey, J. H. Macaulay, J. H. C. Boodle, M. W. A. Tate, F. Beardmore-Gray, P. J. Lees-Millais, A. Stapleton, M. J. Hornung, P. St J. Hughes, P. D. Sandeman.

Bookshop: B. S. Moody, R. Hubbard, C. Anderson, T. Herdon, R. Grant, N. Hadcock.

Bookroom: E. Troughton, E. Faber, M. O'Kelly, E. Perry, D. Piggins.

The following boys entered the School in April, 1976:

DC Beck (E), MD Fox (W), AF McEwen (C), DBA Moody (H), STE Strugnell (W).

The following boys left the School in July, 1976:

St Aidan's: LA Lindsay, MGE Dawson, TC Everard, MG Price, C de Larrinaga.

St Bede's: AE Bond, SP Evans, CA Vaughan, SD Peers, JHD Misick, DStJ O'Rorke, PM Magrath, MCM Pickthall, TB Boulton, PA Graham, CHW Soden-Bird, RA Newton, J. Brennan, EJD O'Brien, GL Anderson.

St Cuthbert's: OJ Windsor Clive, GWA Tyrrell, PJ Lees-Millais, Hon T Noel.

St Dunstan's: TS Mann, RG Burdell, NCT Millen, TJF Fincher, ADH Lochhead, SP O'Carroll FitzPatrick, AP Walker, SRF Hardy, CMG Campbell, AN Cuming, DC Higgins, NP Gruenfeld, MTC Madden.

St Edward's: BL Bunting, JR Bidie, TAJ Carroll, PP O'Neil Donnellon, MW Weatherall, TM Lubomirski, CD Mitchell, WJ Blackledge, PJG Goodman, TG Richmond, AJB Fenwick, I Rodzianko.

St Hugh's: PD Sandeman, JSR Moylan, KEJ O'Connor, AM Moorhouse, TAH Francis, PR Morris, JMD Murray, MD Sillars, LR Dowling, ME Newton.

St John's: MJ Brennan, SJ Bickerstaffe, BJ Dore, MJ Walmesley-Cotham, PSJ Hughes, CM Lomax, JS Burnford, CA Copping, PJA Hall, Prince Alexander, MJ Pierce, TE Redmond.

St Oswald's: MA Blaszczynski, SM Cronin, DPJ Lardner, SD Nuttall, WH Wilberforce, JCE Moreton, CGE Heath, PJH Scotson.

St Thomas's: F Beardmore-Gray, RA Duncan, MEN Shipsey, SB Glaister, PMI Blakeney, J Foley, CJF Parker, GECJ Pirkl, AM Scott, GDA Sharpley, DC Simpson.

St Wilfrid's: BJ Macfarlane, MTRA Wood, DA McGonigal, JD Harrison, MJ Plummer, DA French, PB Anagnostopoulos, RP Ellingworth.

THE SCHOLA CANTORUM

Examination pressure in the summer term restricts extra activities considerably, so the Schola was more confined to its primary function of singing at the liturgy in the Abbey Church, at the Sunday High Mass and the now weekly Friday evening Schola sung Mass. The term began with the blessing of the Abbot, at which the musical highlight was the solemn 'Old Hundredth' of Vaughan Williams, with its drums and trumpets, which was to become a feature of occasions of pomp and circumstance throughout the term, such as Exhibition and the Sung Eucharist in York Minster.

This Sung Eucharist was musically and ecclesiastically an important ecumenical occasion. The Dean of York invited us to join the Minster Choir in singing at the Eucharist one Sunday, surely the first time a Catholic choir has sung at a service in the Minster since the Reformation. For the Minster it was an important occasion also because it was the first time that Series Three had been used in its solemn form. Kenneth Leighton's *Sarum Mass* was sung, and also a piece for boys' voices composed by him specially for the occasion, *O Sacrum Convivium*. For many members of the Schola it was a first attendance at an Anglican Eucharist, and we were impressed not only by the differences, but also by the reverence and dignity of the service and were uplifted by Canon Cant's warm and catholic sermon.

Another outing to the Minster followed within a fortnight, when a group from the Schola sang the part of the Celestial Choirs for Elgar's *Dream of Gerontius*. This is a part for a hidden choir, and hidden we were, balanced precariously on catwalks among the organ pipes, the only contact with the outside world being our conductor, perched like the extravaganza of a baroque angel astride the choir screen. It was a great experience, all the same, to rehearse and sing with the London Symphony Orchestra and such soloists as Janet Baker.

Apart from these our only outside concert during the term was at Workington, a concert long promised and often unwillingly postponed. Here the chief work was Fauré's *Requiem*, with solos by Andrew Mullen and David Barton. A feature of this weekend (we also sang Mass the next morning) was the wonderful entertainment from the families and the Fathers of St Mary's parish, Workington.

We had decided not to undertake a full summer tour this year, but a section of the Schola were joined by the Chamber Orchestra for a mini-tour consisting of two concerts, one in Penrith at St Andrew's Parish Church, and the other at St Mary's Haddington, near Edinburgh. A review of the Penrith concert is printed below, but non-musically the trip was memorable for the superb hospitality provided for us all in Edinburgh by Mrs Wittet (who master-minded the whole Haddington concert), for a wonderful lunch offered us at Leuchie by Lady Anne-Louise Hamilton-Dalrymple, and for a magnificent buffet supper after the concert, in which practically the whole Ampleforth community in Scotland participated.

MUSIC IN PENRITH CHURCH

The reaction of all who heard the musicians from Ampleforth College in Saint Andrew's Church, Penrith, on Saturday evening must have been amazement at their standard of performance. In many respects this was singing and playing which would have graced a professional group.

Their programme was an interesting and challenging one, being basically English anthems written in the two hundred years between 1550 and 1750. The short anonymous anthem which began the programme, 'O Lord, the maker of all things,' at once showed the precise tuning and chording which was to mark the singing of the group. In the setting of a Compline hymn by Robert Whyte we heard too the rhythmic vitality which was to be another important element in the evening's performance.

In the two anthems by Gibbons and Greene which followed we were impressed by the treble soloists Andrew Mullen and Mark Mangham. The

anthem by Greene, 'Lord, let me know mine end' was particularly moving, and in this work the choir was joined by the small orchestra.

The choral climax to the first half of the programme was 'My beloved spake unto me' by Thomas Tomkins, one of the finest pieces of church music of its period, and a particularly difficult one to bring off well, and this was one of the few places where the choir faltered.

When one first saw in the programme that the orchestra was to play Bach's fourth Brandenburg Concerto one wondered how the work would fare. We need not have feared. Two fine recorder players, Cyprian Smith and Andrew Wright, and a young violinist, Paul Stephenson, led a very lively and pleasing performance of this masterpiece. The instrumentalists then repeated their success by launching the second part of the programme with an equally accomplished performance of Handel's Concerto Grosso in G.

Most of this second half was taken up with music by Henry Purcell, beginning with a famous anthem for eight-part choir, which is very short yet very concentrated, 'Hear my prayer, O Lord'. This was followed by an even shorter piece, 'Thou knowest, Lord, the secrets of our hearts' and finally by one of his famous verse anthems for five soloists, choir and continuo, 'O God thou art my God'. Here again the two treble soloists impressed, one of them showing great breath control in a very long phrase.

The final work was a fitting climax, being one of Handel's large scale Chandos Anthems, 'As pants the hart!' The work begins with an extended orchestral 'symphony' after which passages for soloists and for full choir alternate. In this one would pick out some fine solo violin playing by Alexander McCabe, further delightful playing on the recorder by Cyprian Smith (who had also delighted us earlier by his organ accompaniment) and impressive singing from the soloists, especially the treble and tenor.

Obviously a tremendous amount of credit for the standard of the evening must go to the director of the ensemble, David Bowman, but equally he has at his disposal some outstanding musical talent.

(Reprinted from the *Cumberland and Westmoreland Gazette*)

ORDINATION CONCERT 4th JULY 1976

Ampleforth Chamber Orchestra, conducted by Simon Wright

Martin Hotton's 'Diversion' which opened the programme might well sum up the whole concert, consisting as it did of 'diverse' works from the early nineteenth century to very nearly the present day. Hotton's three movement work, written in 1973, was given a lively if not entirely polished reading. This piece showed (at least for one listener) the influence of Michael Tippett, particularly the first movement of the Concerto for Double String Orchestra. Diversion's first movement ('Ostinato') displayed conciseness of form and great clarity of instrumental writing, qualities which unfortunately were not maintained in the second and third; the second movement ('Elegy'), was notable for its heavy and rather tortuous chromaticism which seemed to tie itself in tonal knots. The frequent, intricate time changes of the third movement ('Burlesque') gave the impression of organised disorganisation. Perhaps this was the composer's intention. One had the impression however that this was not the case, and he was instead striving for a structure dominated by the rhythmic element.

Problems of acoustics marred Otto Gruenfeld's otherwise dramatic account of Beethoven's Third Piano Concerto. The resonant acoustic was frequently to blame for Mr Gruenfeld's blurred and indistinct passage work. This might partially have been overcome by leaving the lid of the piano on, so that the sound was projected toward the audience and not allowed to drift upwards. The soloist was deftly accompanied by conductor Simon Wright. Despite some occasional problems of intonation there were some beautiful solos from the woodwind department, particularly from first oboe and flute. A generally excellent orchestral balance was occasionally disrupted by horns, trumpets and timpani being too loud.

The second half of the concert began with Debussy's 'Danses Sacrée et Profane' with the conductor's wife, Honor Wright, as the harp soloist. This was a performance of great transparency and beauty which just missed that incandescent glow that a larger string section would have given it.

Poise, charm and style were qualities which marked Simon Wright's reading of the final item of the concert: Schubert's Fifth Symphony. This is a work which can all too easily sound dull and laboured. However, Simon Wright's clear appreciation of its stylistic problems brought forth the opposite characteristics. This despite some rough edges; lack of ensemble and unanimity, particularly in the violin section for example. Rough edges which would no doubt have been eliminated had the conductor had more rehearsal time at his disposal. Outstanding in this lively performance were the long breathed phrases of the slow movement and the horn playing of the third movement.

MICHAEL TROWSKI

THE FORUM

The Forum met once only this term because of pressure of examinations. Several new (and earnest) members are welcomed, reviving hope for more lectures from the Society.

This term's lecture was 'Time', given by Fr David and typically brilliant. Time was firstly introduced as an awareness unique to humans, assumed to have a linear and constant progression. Some philosophical definitions of time by famous philosophers were then supplied in chronological order—notably the definitions of Aristotle, Wittgonstein, Kant, and finally the fascinating 'A' and 'B' series of McTaggart. The problem of the future and temporal asymmetry was rather more complicated, and the theological implications equally so.

This, however, accounted for only one half of the evening. The meeting then split into three animated discussions; the first was centred around Mr Macmillan and discussed the relativistic views of the passage of time, while the second pursued temporal philosophy and was centred around Fr David. The third group, centred around Mr Smiley, discussed the Monodian interpretation of molecular biology.

This meeting was one of the Forum's best. With a membership so dedicated and ruthless there is hope for the future.

(*President:* Mr Smiley) M. GIEDROYC, *Hon. Sec.*

SCHOLARSHIPS 1976

MAJOR

PCN Irven	St Richard's, Bredenbury Court, Herefordshire.	£501
SC Gompertz	St John's College, Beaumont.	£501
JHI Fraser	Junior House, Ampleforth & Gilling Castle.	£402
PFC Charlton	Junior House, Ampleforth & Gilling Castle.	£402
RJB Noel	Junior House, Ampleforth.	£300
SJ Halliday	St David's, Huddersfield	£300
MDW Mangham	Junior House, Ampleforth & Gilling Castle. (Hugh Dormer Scholarship)	£201
RC Ford	St Bede's, Bishton Hall. (Hugh Dormer Scholarship)	£201

contd. on p. 96

THE EXHIBITION

PRIZEWINNERS 1976

ALPHA

Allan S. M.	*Carpentry*—Backgammon Table in oak with rosewood, sycamore and blackwood inlays.
Campbell C. M. G.	'The Land Use in Arlingham Parish'
Clarke A. S.	'The Art of War in Byzantium, 580—1204'
Franklin C. J. M.	'Verdun, 1916'
Hamilton-Dalrymple R. G.	*Art*
Harney R. T. St A.	*Carpentry*—Sewing Casket in mansonia inlaid with sycamore and blackwood.
Harwood C. S. P.	'A study of the River Meon, Hampshire'
Hawkswell A. W. (1)	'The English Traction Engine'
(2)	*Art*
Kennedy T. M. F.	'American Foreign Policy towards Russia and Europe, 1947—75'
Lambert C. M.	'Henry Hook at Rorke's Drift
Ley P. E. F.	'The peaceful uses of atomic energy'
McAlindon T. E.	'The Cyprus Problem'
Mann T. S.	*Carpentry*—Oak Jewellery Casket inlaid with sycamore
Morris P. R.	*Carpentry*—Dinner Wagon in oak
Parsons J. C. R.	'Israel and the Palestinians'
Pickthall M. C.	*Art*
Plummer M. J.	'Methods of film animation'
Radwanski W. M.	'The Holbeck—a river study'
Roberts A. P.	'The Hittites'
Stephenson P. S.	'The Periodic Table and the Chemical Elements'
Unwin S. J.	*Art*
van den Berg P. J.	*Carpentry*—Chess Table in oak inlaid with sycamore and mansonia
Villeneuve N. J.	*Carpentry*—Walnut Chess Table
Weaver B. N.	'A study of the port of Plymouth and H.M. Dockyard of Plymouth'

BETA I

Ainscough S. N.	'Land Use in two Lancashire parishes'
Allan A. J.	*Carpentry*—Queen Anne single pedestal table in mahogany
Allan J. A.	*Carpentry*—Chess Table in oak, sycamore and walnut
Beck T. D.	*Art*
Blackledge N. H.	'Punch, 1914. A pictorial and literary survey—the German threat'
Brodrick J. E.	'British Birds of Prey'
Burns C. D.	*Art*
Burtt A. C.	'An urban study of Thirsk'
Campbell C. M. G.	'Aerial Warfare over the Western Front, 1914—18'
Duncan A. E.	'Aberdeen Harbour'
Dunn H. C. H.	'Bishop John Fisher'
Duthie M. L.	*Carpentry*—Queen Anne Tripod Table in mahogany
Giedroyc M. G. D.	'The Lonely Hearts Club Band—the Beatles disentangled'
Gillow J. T. J.	'Life of Oswald Mosley up to 1930'
Howard C. C.	'An urban study of Guildford'
Lowe J. P. W.	*Carpentry*—dismantable oak bookcase
McAlindon F.	'Jaws'—the truth
Magrath S. J.	'The development of the Tank and its impact upon the First World War'
Mather J. V.	'The Malta Convoy'
Morris P. R.	'An assessment of the growth of tourism in the isle of Skye'
Noel Hon. T.	'A study of the impact of open cast mining and reclamation in an agricultural area in Leicestershire'
Nolan J. P.	'The Industries of Cork'
Nowill J. F.	'The communications of Istanbul'
O'Connell J. M. R.	'Tourism in Killarney'
Pearson J. A.	'Reptiles'
Plowden C. E. P.	*Carpentry*—Backgammon Box and Board in mahogany, sycamore and mansonia

Radwanski W. M.	*Art*
Rattrie A. M. G.	'Lord Lister'
Richmond T. G. O.	'A survey of the land use and human activities in the parish of Sandhurst, Kent'
Secondé-Kynnersley C. T.	'The growth and development of present day Santiago'
van den Berg N. P.	*Carpentry*—Chess Box and Board in mahogany, mansonia and sycamore
Villeneuve N. J.	*Carpentry*—Standard Lamp in walnut
Vis P. M.	'The Humber Bridge'
Windsor Clive O. J.	'The changing pattern of agriculture in the parish of Redmarley d'Abitot, Gloucestershire, since 1866'

BETA II

Baharie I. W.	'The new National Socialism'
Blackledge W. J.	*Art*
Brown N. A.	*Carpentry*—Bedside Cabinet in walnut
Gruenfeld N. P.	'A farm study in N. E. Yorkshire'
Hill M. V.	'Cecil Rhodes'
Houlton D. A.	*Art*
Kenneally S. J.	'The economic growth of Houston, Texas'
Lees-Millais P. J.	'The factors accounting for the development and functions of the villages of the parish of Ogbourne St Andrew'
McAlindon T. E. & Mann P. J.	Joint project on Toned Photography
Martens A. D.	'Achilles'
Naylor T. P. H.	'Kirkstall and the Cistercian Ideal'
Nixon W. A.	'A critical appreciation of the "Lord of the Rings"'
Ogden D. H. N.	'Luther till 1526'
Parker A. N.	'The Miracles and Teaching of Christ and the Cross'
Plummer P. R.	A portfolio of Photographs
Railing H. N.	'To determine the cause of the behaviour of Newton's Cradle'
Seconde-Kynnersley C. T.	*Carpentry*—Display Cabinet in mahogany
Sutherland N. G.	'Manila'
Tyrrell G. W. A.	'A study of the development and expansion of Lucan, Co. Dublin'
van den Berg N. P.	*Carpentry*—Folding Table in pine
Walker A. C.	*Carpentry*—Bookcase in chipboard
Ward J. C.	*Carpentry*—Walnut Bookcase
Wood T. A.	'Sharks'

THE EXHIBITION PLAY: *HAMLET*

Any performance of this play faces many serious difficulties. Most obviously, it demands a first-rate actor as Hamlet and the work is in itself one of Shakespeare's 'problem plays', those in which (to put it crudely) intention and form do not seem entirely unified. It is a long, involved work which requires taut, focussed acting by everyone from the first moment to the last. Also, it is very well known to many people, and, worse, very well half-known to most. So as a choice for a school play it was incredibly ambitious and the following comments, which make no concessions, must be seen in the light of this. Certainly I must admit I went to see it with considerable misgivings, though these did not last long.

The play largely revolves round Hamlet himself, of course, and Ian Davie clearly and cleverly conceived him as an ordinary man's Hamlet, an accessible and really sympathetic person: yet this in no way belied his supremacy as

scholar, soldier and courtier. This Hamlet did not pose in his suit of sables and stand apart, gesturing metaphysically; yet the distinctive concerns were there and the pressure behind them. In this production Hamlet was above all a personality rather than a disembodied intelligence; and this most sensitive and illuminating reading of the play did full justice to Hamlet's integrity—arguably the dominant quality in the text. Mr Davie, responding to the particular gifts of his group of actors, gave perhaps too much prominence to Hamlet himself but he was brilliantly successful in the way he made Hamlet so close and yet so impressive and in the way he achieved such consistency and plausibility in the acting out of this conception.

Julian Wadham as Hamlet was superb in every respect and sustained this interpretation with unbelievable intuition, maturity and sureness of touch. This is an exceptionally taxing part and he acted it with great success: his poise, sense of direction and feeling for the audience made his performance utterly compelling throughout. He gave us a genuine sense of the nature and quality of Hamlet's humanity—a very remarkable feat and one which must have radically altered our conception of the play: one can offer no higher praise. With so many productions of *Hamlet* one turns back to Shakespeare with relief. Certainly Julian Wadham's acting was very largely responsible for the impact of this production: he was magnificent.

He was helped a great deal, though this may not have been obvious, by Edward Troughton as Horatio, who gave a splendid account of the honest but limited fellow student. His interpretation of Horatio fitted Julian Wadham's Hamlet very well indeed and this added an important dimension to the play as a whole: far too often Horatio is seen as a mere stooge. Laertes (Guy Salter) came across extremely well as the much more conventional type of young nobleman and yet with genuine if stereotyped nobility. His performance at the news of his sister's death was especially good.

Claudius is a surprisingly difficult character to bring off and yet he is as crucial as Hamlet in his way: I have never seen a good Claudius. Mark Plummer did a very sound job and succeeded better than most would have done but the result was disappointing. Quite simply he did not appear to be devious or cruel enough to pose any sort of effective challenge to Hamlet. It seemed throughout as if he was late for a train and anxious to be off.

Polonius was deliberately sent up—the only concession to an audience looking largely for entertainment. This was carried off with great panache by Philip Noel whose spirited and skilful efforts were (quite rightly) greatly appreciated. (He was to be seen around the school for the rest of term holding forth in a manner which testified to the thoroughness of his work on Polonius!) However, Polonius is too important and too sinister a threat to Hamlet's integrity to be treated in this way: his considerable significance was devalued by being made into a clown.

There is always something utterly ridiculous about boys acting women's parts, although one must have just accepted it as a necessary convention in the pre-war Public School. Indeed the absence of female actors is perhaps the only serious reservation I have about this production; but a very serious one it is. Both Peter Phillips as Gertrude and Mark Kerr-Smiley as Ophelia made a tremendous effort to achieve the impossible but the fact remains that, ultimately, neither was very successful. Gertrude avoided all movement during the great closet scene but this is a potential solution only for a weak female actor, not for a male one. As it was, in this scene she displayed considerable embarrassment but no real anguish. Elsewhere she was a good deal better, although the inevitably artificial tone of voice did not make for credibility. Uncertainty of tone was particularly apparent in Ophelia; also posture and movement were thoroughly unfeminine. This showed particularly in the mad scenes which, after all, rival

Lear's in their poignancy if not in their scope; although something of this poignancy came across and Mark Kerr-Smiley achieved a remarkable degree of success. However, no boy can be expected to play a woman out of her mind whose sexuality is asserting itself in ways which are beyond rational control.

The other parts are, of course, too numerous to mention in much detail but they supported the main actors well on the whole, with the main exceptions of Fortinbras (David Bradley) who was rather too 'heavy' (and Fortinbras is a central character although he is not seen much), and the attendant courtiers in the last scene. The night I went one courtier was scratching his head with his back to the audience while Hamlet was actually dying. Alastair Burtt and Mark Kennedy as Rosencrantz and Guildenstern were suitably sponge-like, William Hutchison brought out some though not all the possibilities in Osric, and the Players acted particularly well. Mark Campbell, Stephen Murray and John Ferguson as Francisco, Barnardo and Marcellus respectively, were very good, helping to set up a distinctive tone in the crucial and demanding opening scenes of the play. Charles Murphy and David Harrington were effective and amusing as the grave-diggers by not overdoing the comedy, whereas Maurice O'Connell's sailor was enthusiastically but rather raucously played; and it is in the smaller parts that the attitudes generated by the major characters find support or significant contrast. The ghost (Charles Wright) was quite impressive but had about him perhaps rather more of the rugger field than the underworld.

The lighting, sets and costumes all fitted in well with this deliberately understated interpretation of *Hamlet* and the make-up was good, except for an excess of rouge on Ophelia's cheeks the night I saw the play. A good deal of the credit for the success of this production must go to an able, very hard-working and extremely well-disciplined production team who faced magnificently this severe test of their skills.

Ian Davie's democratic view of *Hamlet* was further helped in its articulation by the tremendous pace at which the play was taken: on the whole it came off very well and served to reinforce the possibility and indeed the actuality of the work. Some parts were gabbled slightly but Julian Wadham himself never did this and from my seat every word was audible to those who bothered to listen: it is a supremely intelligent play and cannot be merely absorbed. Mr Davie was quite right to keep everything moving as fast as possible and this speed also made an important contribution to the play's coherence and effectiveness as a revenge tragedy.

In conclusion, this was a really excellent production of a notoriously difficult play (not that it seemed notoriously difficult after seeing this performance) and the credit must go to Ian Davie and Julian Wadham principally. They were very well supported by a most capable production team and a large cast in which no one failed to give of his best. The criticisms I have made largely stem in one way or another from the most original and telling quality of this interpretation of *Hamlet*, as a play very much centred on Hamlet himself and about a Hamlet for human beings rather than intellectual ego-trippers. For stressing the fine normality of Hamlet can make every other character seem to be less creatively linked to him and therefore to us also. But with such a splendid Hamlet as Julian Wadham this was perhaps inevitable. I was tremendously impressed by this *Hamlet*, despite its flaws: it must have deepened the audience's understanding of the play and their experience of the aspects of being human of which the play is such a superb expression, and this is a great achievement. I am sure those of the community, school and parents who were fortunate enough to attend will join me in offering congratulations and thanks to all concerned.

Nicholas Jardine

The Cast

CLAUDIUS—Mark Plummer; HAMLET—Julian Wadham; GERTRUDE—Peter Phillips; POLONIUS—Philip Noel; LAERTES—Guy Salter; OPHELIA—Mark Kerr-Smiley; GHOST—Charles Wright; HORATIO—Edward Troughton; FRANCISCO—Mark Campbell; BARNARDO—Stephen Murray; MARCELLUS—John Ferguson; VOLTEMAND—Richard Murphy; CORNELIUS—Thomas Beardmore-Gray; ROSENCRANTZ—Alastair Burtt; GUILDENSTERN—Mark Kennedy; REYNALDO—Mike Ryan; GENTLEMAN—Robert Wakefield; OSRIC—William Hutchison; FIRST PLAYER—Mike Weatherall; PLAYER KING—Adrian Roberts; PLAYER QUEEN—Mark Paviour; PROLOGUE—Charles Gaynor; MESSENGER—Jolyon Neely; SAILOR—Maurice O'Connell; GRAVEDIGGERS—Charles Murphy, David Harrington; PRIEST—Wilfred Nixon; ENGLISH AMBASSADOR—Tom Judd; FORTINBRAS—David Bradley; LADIES, LORDS, ATTENDANTS—Dimitri Rodzianko, John Graham, Mark Campbell, David Ellingworth, Robert Ellingworth.

Production Team

Theatre Director—Ian Davie; **Theatre Manager**—Justin Price; **Associate Producer**—Christopher Wilding; **Production Manager**—Martin Morgan; **House Manager**—Joe Blenkinsopp; **Carpenter**—Richard Harney; **Set Construction**—Neil Sutherland, Nigel Young; **Costumes**—Mike Ryan, assisted by Ben Moody, Victoria Fabling, Mrs Horner; **Properties**—Stephen Keneally; **Lighting**—Oliver Nicholson, assisted by Jasper Sligo-Young, Charles Pickthall; **Sound**—Simon Durkin, assisted by Justin Collins; **Drums**—James Edmonds; **Make-up**—John Davies, assisted by Clare Nelson, Adam Stapleton, Mark Coreth, Hugh Osborne; **Set, Posters and Programmes**—Robert Hamilton-Dalrymple.

THE CONCERT

The programme for this year's Exhibition Concert comprised an overture, a mass and a concerto: the large audience that attended was thus able to judge the prowess of the College orchestra, the Choral Society and an individual soloist.

The orchestra's own contribution was Elgar's *Cockaigne* Overture. In itself, the work makes a splendid start to an evening, but the 'shot-silk' quality of its scoring demands the maximum of liaison between the various members of the orchestra, and in this performance the texture's continuity was often at risk. Balance, too, could have been better: the strings' tone was rather thin and some of their leads were tentative, while the brass's enthusiasm needed to be held in check. The big climaxes were exciting, however (for instance the build-up to the entry of the 'Guards' tune), and towards the end a quiet trumpet solo was most poetically interpreted.

One of the chief merits of the performance of Haydn's 'Nelson' Mass which followed was the chorus's clear articulation. This made the dramatically-realized Kyrie of the opening even more striking. It gave definition also to the contrapuntal texture of 'In gloria Dei Patris', and helped towards the gradual increase of tension in the Benedictus, which was particularly notable. Another memorable passage was the bass solo 'Qui tollis' sung by Albert Ainsworth, and here too the chorus's contribution was clear yet unobtrusive making a sympathetic collaboration with the soloist's line. One would have wished for a greater sense of commitment in the 'Crucifixus' which sounded rather perfunctory: here, and in other quiet passages of the Credo, the chorus's standard of unanimous attack was not so high. Honor Sheppard sang the extensive and difficult solo soprano part with beautiful control at all times: the other two soloists were Betty Ainsworth (contralto) and Hugh Hetherington (tenor). The orchestral accompaniment was adequate, but here again much more tone and precision from the strings would have made a considerable difference to the authority of the performance. Undoubtedly this concert will be remembered chiefly for the impressive solo playing by Charles Hattrell in Brahms' Piano Concerto No. 1. As a feat of stamina as well as memory (the work lasts some 50 minutes) it was remarkable from such a young player; but what called for especial praise was

the interpretation he brought to the work. He captured an introspective, visionary quality which underlined how much the style of the young Brahms had in common with Schumann's. It was clearly revealed in the piano's first entry and elsewhere in the first movement as well as in the mystical slow movement (which, according to one commentator, was planned at one stage as a kind of requiem for Schumann). This side of the work's character is not always fully brought out even in professional performances. At the same time the soloist did not scale down the more forceful sections, as was shown by a thrillingly dynamic return to the main theme in the first movement. The orchestra was at its best in this work and gave excellent backing, particularly during the first two movements. Perhaps the last movement was not quite so successful, not hanging together so well, but in all this was a performance which thoroughly deserved the ovation it received.

Department of Music, James Brown
University of Leeds.

THE ART ROOM SUMMER EXHIBITION 1976

The year in the Art Room began with academic successes for two past winners of the Herald Trophy. C. Hunter-Gordon and R. Bishop won scholarships to Cambridge and Oxford respectively. A third member of the Art Room J. Gaisford St Lawrence won the Marjoribanks scholarship at Christ Church, Oxford. The loss of three influential students inevitably left a gap. The gap was filled by Robert Hamilton-Dalrymple ably supported by S. Unwin. And as often happens in such a situation there was a complete change in artistic direction. The direction was 'American'. Dalrymple's work concentrated on the world of the 'Trans-Continental', the 'Pan Am' jets of the '50s, baseball players, hamburger bars, 'pop' singers. In the 'American Dream Machine' there was a suggestion of nostalgia and, in the title, maybe, irony. His work is graphic in intention and in execution. His pictures are of posters or parts of posters, sometimes using 'montage' figures from colour supplements—but his colours are carefully selected and his design sense is sure and confident in its aim. S. Unwin showed a number of pictures of considerable promise with a wider variety of content and more searching for a satisfactory vehicle in which to express himself. Both artists possessed the characteristic of abundance and both have achieved a high standard in their drawing.

The other discernible trend in the Exhibition centred on W. Radwanski and D. Houlton both of whom showed works of sustained and meticulous care. The painting by W. Radwanski titled the 'Hunt' showed at its best his control and ingeniously painted detail with its medieval or Persian sense of enchantment.

T. Beck showed a number of pictures with steadily improved skill and he also showed portrait drawings from the Society of which he has been the energetic secretary. M. Pickthall was represented by a number of good things, drawn, painted and made.

John Bunting

CARPENTRY

Over the years we have grown so accustomed to outstanding work being presented for Exhibition that we become perhaps a little blasé and start looking for aspects to criticise. On the other hand visitors seeing it for the first or second time comment in wide-eyed amazement at what is after all a display of fairly astonishing skill.

But there are two criticisms one hears. There is a certain lack of a comprehensive modern approach. Ampleforth carpentry has long benefited from the influence of Thompson of Kilburn, but possibly this is an influence that should go, except occasionally, and there is need for a new and fresh sense of design. Some study of Scandinavian carpentry—perhaps a freer use of pine and spruce woods that are popular at present and can look so attractive, possible visits to places like Treske Ltd in Thirsk could all help. The freshness desired does not necessarily come from excessively modern—or modernistic—and complicated design, though some successful work has been done on these lines by boys. Ancient style joints can look very attractive—but it is simplicity and naturalness that appeal so much today; a design that shows the material used, that lets the wood be seen. And to this end, the various modern oils, so essential for trays, table-tops etc, are not as effective as wax. You still cannot beat well sanded, polished wood.

It seemed to be the year of inlay work and games at Exhibition; chess and backgammon boards, boxes and tables abounded. Many were very fine indeed; N. J. Villeneuve's original use of end-grain wood for the squares was notable, and very well finished. What the visitor will long remember, though, will be the Sewing Casket and Jewellery Casket of R T St A Harney and T S Mann. Displayed together in the middle of a room, they gave the viewer that sense of looking at something very near perfection; the delicate skill of the one contrasting with the more solid finish of the other, with its excellent inlaid initials. There was a very attractive trolley by PR Morris notable for its lightness of design. Names that one remembers were those of Allans and van den Bergs (several of each!), Duthie, Ward, Secondé-Kynnersley, Tabor, Blaszszynski, Brown, Lowe and many others for fine work produced, and a very pleasant little wall cabinet in pine whose maker cannot be recalled to mind.

Matthew Burns, O. S. B.

contd. from p. 89

MINOR

PL Bergen	St Anthony's, Hampstead.	
AGA Lochhead	Carlekemp Priory School.	£150
JFM Wright	Beech Hall, Macclesfield.	£150
DB Staveley-Taylor	Mostyn House, Parkgate.	£150
		£100
JDW Roberts	Claires Court School.	
ME Gilmartin	St Martin's, Nawton.	£100
		£100
SJ Gillon (JH)	St John Fisher Junior High School. (Choral & Music Scholarship)	£201

CRICKET

THE FIRST ELEVEN

All matches: Played 14 Won 4 Lost 5 Drawn 5
School matches: Played 11 Won 4 Lost 2 Drawn 5

Most cricket reports throughout the land will doubtless be read in the context of blue skies and no rain. Well, it was not like that here. We probably had our worst May ever: in mid-May the XI bowled both Durham and Bootham out for 43; in the 8 days beginning 25 May 5 matches were scheduled for the match ground. All were cancelled. Against the Free Foresters 4 days later 40 wickets fell for 341 runs, three innings completed under 75. For most people the rain never came again but in the festival against Oundle in what was becoming the match of the year the rain came and destroyed the match.

It is therefore all to the credit of those concerned that the pitches at Ampleforth were good. We hardly got into the nets in May but when we did they became superb. The match wickets were as good if slower as is their wont. April had been good but the constant rolling and the advance preparation ensured pitches of quality for boys. Against the North Yorkshire schools the XI made use of the pitch to show how they could bat. But it was not sustained. Too much had they suffered from the constant effort to work the ball away but we should see the rewards in future years. The fact is however that it is taking too long to teach the boys to play straight. Nick Hadcock had an excellent season, driving with ease and pulling with power; Charles Soden-Bird was the most dependable and saved many an innings without ever showing that he could create a winning position. For the rest, 8 made one score over 30, only two more than one. Consistency in the batting was at a premium. Andrew Robertson showed much promise against speed, James Willis played a gem of an innings against the NY schools and Felix Beardmore-Gray twice took the bowling apart and always threatened to do so. It was, however, ironic that the XI had to play its last 4 matches on the crumbling squares of other schools.

In recent years the bowling and fielding have been very good and the tradition was maintained once again. William Frewen was the fastest bowler and the most penetrating. For a time he was too good for most, but he had very strange lapses when he would not bowl anywhere near the stumps. He could have made this side impregnable. Christopher Newsam confirmed his promise and the adage that slow bowlers keep the score down if the field is well placed and the batting a bit less than good. His analysis on 10—71 v Free Foresters on a wet turner was a just reward; he tired towards the end of the season just at the time he could have been learning the art of off-spin on genuinely spinning wickets. The find of the year was Finbarr O'Connor, the third in three years to emerge out of non-team sets. He had never been higher than Set 3 but was becoming used to bowling out the 1st XI in house matches. It is difficult to know how he had escaped the net. He was described by R. K. Platt as practising the 'lost and gentle art of genuine in-swing'. The action was, naturally, open-chested and unusual, his length immaculate, and his only problem was one of line. He worked harder than most (others may have practised more), and in the three day festival he bowled 76 overs taking 13 for 160. His capacity to swing the ball late is priceless against even the good players in a world where the up and down 'seamer' aims to keep the ball straight, to see it played straight to mid-off and mid-on to keep the runs down. Together, these three bowlers dominated the season: only two boys in 11 matches scored a 50 v XI; indeed in a season of 15 innings only 9 scores of over 30 were registered against the XI (the XI themselves tallied 18).

While Adam Stapleton was in the XI the fielding was capable of reaching a high standard. He is a brilliant cover fielder. Without him the standard was ordinary and this was a pity. Willis is above average in the slips, Soden-Bird was safe close to the bat, Beardmore-Gray potentially better than Stapleton. Martin Lucey was the best 'keeper for some years, especially up to the stumps, and deservedly won a place in the Rest XI v Southern Schools. In his career here he averaged only one bye per 100 runs and stumped almost as many as he caught. He lacked a general tidiness and never kept to real speed on a fast wicket—weaknesses exposed on the Eastbourne ground in the trial.

Matthew Craston led the XI well. Previously he captained at every level up to 2nd XI and had shown qualities of tactical sense and the ability to bring the best out of others. He revealed these again this year. At first it was decided that he should open the innings, a daring thought for one accustomed to No 10 but the mistake of the year was to yield to his desire to move down the order. He made 45 against Denstone and with practice and perseverance against the opening attack he might have done well. He lacked confidence in his batting but rarely in his captaincy and made few obvious mistakes. His side was happy and content under him and he was loyal to them, none more so than Martin Pierce who has, over three years, been the most persevering and the most loyal and deserved a better record.

Ampleforth lost to the SAINTS C.C. on 2 May.
Scores: Ampleforth 124
Saints C.C. 125—3

WORKSOP drew with AMPLEFORTH on 8 May

O'Connor, straight from Set 3, in his first two matches for a school XI has an analysis of 30.10.32.3. Frewen, who bowled better against the Saints and with no luck, was the beneficiary of O'Connor's nagging in-swinging accuracy and of superb catching by Willis, Stapleton and a return catch which made a mockery of his normal slowness in the field. Willis and Soden-Bird gave the XI a confident start but the middle order batting was spineless. It was left to Lucey, who kept wicket better than ever, and O'Connor, who has yet to have a net, to bat 20 minutes to save the match.

Scores: Worksop 129 (Frewan 24.13.25.7; O'Connor 18.9.22.2)
Ampleforth 101 for 9 (Willis 37)

AMPLEFORTH beat BOOTHAM by 50 runs on 19 May

On a wicket of easy pace after two weeks rain and of some varying bounce the batting was disappointingly bad. Bowling and fielding were correspondingly good. Frewen was accurate and hostile, O'Connor naggingly awkward and Newsam, as is his wont, varied between ordinary and outstanding. Lucey, behind the stumps, was faultless collecting two stumpings off flighted deliveries from Newsam, a catch and a difficult run out.

Scores: Ampleforth 93
Boootham 43 (Frewen 3—17, Newsam 8.3.8.4.)

DURHAM lost to AMPLEFORTH on 22 May

Inserted by Durham, the XI had the best of a wicket which became decidedly tricky—soft on top and hard underneath. Nearly all the XI struck an aggressive boundary; most got out to the usual cardinal error. Hadcock however played straight and hit with precision. Frewen took his first two wickets with dreadful full-tosses, his second two with excellent full length pace. Newsam collected two for nothing, but it was O'Connor who deserved more than 4—11. He was virtually unplayable. But for several no-balls, and the failure of Lucey to pick up 4 leg side, and difficult, stumpings, he must have had 8 wickets for about 6 runs.

Scores: Ampleforth 99 (Hadcock 33)
Durham 43 (Frewen 4—32, O'Connor 11.6.11.4, Newsam 2.2.0.2.)

AMPLEFORTH lost to FREE FORESTERS by 61 runs on 5/6 June

4 innings totalled 341 runs on a ground which had been under water twice in the previous week. 5 matches in 7 days had been rained off. It rained 29 days in May; in London it rained once. The XI lost the match in the hour after lunch on the first day when in 10 overs FF added 70. For the rest it was level pegging—indeed the XI came out with much credit yet all admitted that the match should have been easily won against an ordinary attack. Beardmore-Gray drove his way to 42 and Stapleton scored some runs though at the cost of two run outs. Lucey dismissed 5 behind the stumps and Newsam in taking 10—71 had the help of no one apart from Lucey. A tit-bit for the historian: George Robertson and his son Andrew made a total of '0' in four innings.

Scores: Free Foresters 143 (C. R. Newsam 15.3.55.5)
and 58 (C. R. Newsam 12.6.16.5, F. O'Connor 14.11.11.2, W. Frewan 14.6.23.3)
Ampleforth 65 (Stapleton 29)
and 75 (Beardmore-Gray 42)

AMPLEFORTH lost to ST PETER'S YORK by 7 wickets on 12 June

Compared with the previous week, the sun shone and the wicket was firm and easy paced—ideal for those needing the confidence of runs. Only Hadcock responded to the challenge, driving strongly and attractively for 8 boundaries while his colleagues floundered to a series of long-hops and LBW decisions. The previous 113 dismissals this year had seen but 8 LBW's. Today there were 7 out of 13. St Peter's took nearly three hours to score the runs for victory but the XI had had a thoroughly bad match.

Scores: Ampleforth 105 (N. Hadcock 52)
St Peter's 106—3

AMPLEFORTH lost to YORKSHIRE GENTLEMEN on 3 July

Scores: Ampleforth 158 (Millbank 6—58)
Yorkshire Gentlemen 159—5 (Millbank 67)

AMPLEFORTH beat POCKLINGTON by 5 wickets on 4 July

The heat-wave of 1976, a good easy-paced pitch, lightningly fast outfield and a new fixture—all this produced a game which lasted till the penultimate over. Simultaneously the Under 14's were winning the Yorkshire final against the same opponents and victory came at the same time for both teams. The XI started badly and ended convincingly well. O'Connor on a pitch which gave him no

by the kindness of the OACC

THE FIRST ELEVEN

Standing: F. BEARDMORE-GRAY, M. PIERCE, J. WILLIS, A. STAPLETON, A. ROBERTSON, N. HADCOCK, F. O'CONNOR.

Seated: W. F. FREWEN, M. K. LUCEY, M. J. CRASTON (Capt), C. P. NEWSAM, C. SODEN-BIRD.

help bowled superbly to take 5—40 in 19 overs (13 coming off his last over) and Newsam, too, shrewdly slowed the scoring with his more flighted spin. 40—0 after 40 minutes Pocklington required 160 minutes for the remaining 110. The first half hour of the XI's innings saw good cricket—attacking shots, good bowling, two intelligent dismissals. Martin Pierce dug in, produced powerful on-drives, and was finally out to his strength which is all too often his weakness as he played all across the line. Soden-Bird, meticulous in technique but unambitious in temperament, played quietly until Lucey ordered the final assault and then with a straight drive and square cut Soden-Bird took the XI home. It is a fact, though not one to be proud about, that this was the first time in 8 seasons of coaching that this coach had seen the XI score over 150 to win.

Scores: Pocklington 154 for 8 dec. (O'Connor 19.4.40.5, Newsam 26.11.49.2)
Ampleforth 155 for 5 (M. Pierce 40, C. Soden-Bird 39 not out)

STONYHURST drew with AMPLEFORTH on 7 July

In 3 hours Stonyhurst bowled just over 14 overs to the hour. In the circumstances the XI batted quite well, Beardmore-Gray hitting straight with power and freedom and unleashing one cover drive in by far his best innings. Stonyhurst were left 2 hours 20 minutes but the XI bowled more overs (46 to 44) and in the event this was a match which Stonyhurst should have won well, not because of the XI's failings but because of a superb innings by O'Donnell. On Saturday he had scored 102 out of 111, against Sedbergh 88 in boundaries out of 100; today calmly and with good sense, playing late and square he took Stonyhurst to within easy reach. Yet the game never came alight. It was like the last day of a test match.

Scores: Ampleforth 175 for 8 dec.
Stonyhurst 156 for 4 (O'Donnell 82 not out)

AMPLEFORTH beat NORTH YORKSHIRE SCHOOLS by 8 wickets on 8 July

By 3 p.m. on the most perfect of days and the equal of wickets the Schools XI was in the pavilion: 89 runs off 41 overs. Frewen was outstanding—fast and accurate, and the fielding and determination of the XI was altogether different from much of what has gone before. The XI looks a good side. By tea the match was over, the opening pair scoring their 70 in 35 minutes. Robertson played two glorious off-drives, Hadcock a square drive off the back foot but this was Willis's best innings: a delicate leg-glance, 4 off his toes to square leg, two off-drives off rising deliveries on the back foot, and finally two peerless and perfect extra-cover drives. This was an outstanding win by the XI and a perfect end to a home season which began in such good weather and which was nearly destroyed by the rains of late May.

Scores: North Yorkshire Schools 89 (W. F. Frewen 16.2.43.6)
Ampleforth 90—2 (J. Willis 45)

DENSTONE drew with AMPLEFORTH on 10 July

On a wicket made for runs yet turning quite sharply by evening the XI lost their way. Soden-Bird played a quiet cultured innings till he achieved his first 50 and then unbelievably retired into a shell and was comfortably stumped. Craston rescued a rather pathetic performance with his best knock, batting convincingly and scoring all 37 runs made for the last wicket against an ordinary attack. Denstone with three hours to play with never looked for victory. Soden-Bird, well though he bowled, was allowed 26 overs for 27 runs; Newsam with a turning ball collected his wickets but contrived only two fielders on the leg-side for much of the evening. He should now be bowling sides out on a turning wicket.

Scores: Ampleforth 183 (Soden-Bird 59, Craston 45, B-Gray 33)
Denstone 141 for 9 (Soden-Bird 26.15.27.2; Newsam 27.6.63.6)

THE FESTIVAL

On the whole the cricket was uninspiring. Not surprisingly in view of the parched grounds the bounce was continually irregular and the ball flew or kept low to deceive all but the best. The XI were determined to defeat the strong unbeaten Oundle side but rain finally had the last say and the game ended when it was well poised. Ampleforth had the advantage if only because the main Oundle batsmen were in the pavilion. By lunch Ampleforth had scored 160 in the two hours but had lost 6 wickets. Robertson drove well in his best innings but Hadcock destroyed much of the Oundle attack by alternately driving and pulling. Oundle were under pressure from the start and Beardmore-Gray took two excellent catches at short leg while O'Connor and Newsam continued their successful bowling partnership. The match against Blundell on the 2nd XI ground was poor. It took the XI nearly 4 hours to bowl out a weak Blundells batting side. No schoolboy should be allowed to bowl 33 overs for 45 as O'Connor did, immaculate in length though he was. 9 catches were dropped. Only the XI were surprised at the extent of their collapse afterwards. They held out but it was boring stuff all day. The XI lost to Uppingham on the final day because they batted badly again and Simpkin of Uppingham became only the second boy to make 50 against the XI. O'Connor again had to do the bowling but perhaps the most significant moment of the day was the half hour Richard Lovegrove

was at the crease. Lucey was injured, other 'keepers were not available so the 14 year old was called up for the day. The Colts had asked him to bowl 'little seamers' so this was his first day of wicket-keeping this year and he did well but, more to the point, the XI was discovered pointing out how straight he played, and how well he moved his feet. He came in at 37—6 and was out at 74—7.

AMPLEFORTH COLLEGE CRICKET 1976

Batting Averages

N. Hadcock	14	2	293	85	24.42
C. Soden-Bird	14	1	302	59	23.23
F. Beardmore-Gray	12	—	177	56	14.75
M. K. Lucey	11	5	85	27	14.16
M. Pierce	9	1	104	40	13.00
J. Willis	15	—	190	45	12.66
A. Robertson	15	—	178	40	11.87
C. R. Newsam	12	3	95	34	10.55
W. F. Frewen	13	1	103	36	8.58
M. J. Craston	13	—	101	45	7.77
A. Stapleton	7	—	54	29	7.71
F. O'Connor	11	6	13	5	2.6

Bowling Averages

F. O'Connor	228	80	416	35	11.8
W. R. Frewen	159	48	360	28	12.8
C. R. Newsam	215.2	59	515	38	13.5

THE 2ND XI

The 2nd XI had a most unfortunate year; no less than 4 of their 7 matches were cancelled because of the appalling weather in May and all attempts to replace the fixtures were fruitless. This was a great pity because the side was a good one, with perhaps too much bowling and not enough trustworthy batting. For example P. Rapp who had a very fine season as captain both on and off the field was an off spinner of the highest class. So also was J. Tate. A. Pope was a good leg spin bowler as was C. Braithwaite, left arm round. Four such bowlers were too much of a luxury when the team had four seamers as well. All could not bowl in an afternoon game. In fact the bowlers did very well. P. Corkery after a poor first match bowled superbly being hostile and accurate against Ripon GS and St Peter's, the angle of his attack causing the utmost difficulty to some very good batsmen in the former game. His partner, R. Wakefield, was too young to show the same hostility and pace but his nagging accuracy was a good foil and they were an excellent opening pair. All these bowlers were admirably supported by a fine wicket-keeper. A. Nicoll quietly and efficiently showed himself to be capable of great things and it will not be long before he is demonstrating his ability in higher spheres.

The batting, because it lacked practice, was brittle. The older hands did well. C. Braithwaite and M. Pierce particularly so. The former's innings against Ripon GS 1st XI when he and Wakefield put on over 100 for the first wicket had no blemish, and M. Pierce threatened to put the St Peter's bowling to the sword until he was unfortunately run out. But much was expected of J. Chancellor and R. Murray-Brown and they never fulfilled their promise seeming to lack the necessary confidence and judgement to play their fine strokes and show their undoubted ability.

The achievements of the side then were good if few. Durham were beaten in what was a poor game. Against Ripon GS 1st XI however the side excelled themselves having much the better of the draw and showing an aggression and determination to beat an able side. The match against St Peter's did not live up to expectations because the fielding was very patchy at a time when it had to be very good to achieve an unlikely victory.

The team was: P.A. Rapp, M. J. Pierce, P. K. Corkery, C. M. Braithwaite, A. Nicoll, R. Murray-Brown, A. Pope, J. Chancellor, R. Wakefield, J. Tate, C. Dunn.

The Captain of Cricket awarded colours to the following: C. M. Braithwaite, P. K. Corkery.

Results

v Durham	Won	Ampleforth	86 (C. Braithwaite 41)
		Durham	64 (R. Wakefield 4 for 16, A. Pope 3 for 11)
v Ripon GS 1st XI	Drawn	Ampleforth	165 for 9 (C. Braithwaite 70)
		Ripon	116 for 6
v St Peter's	Drawn	Ampleforth	139 for 9 (M. Pierce 29)
		St Peter's	112 for 5

THE THIRD ELEVEN

This year's third eleven was a fine team and apart from the odd dropped catch here and there it would perhaps have been unbeaten. In terms of weather the fates did not smile favourably upon us: when we wanted good weather it rained, and when the sun shone down forcefully towards the end of the term the fixtures were over. Two of the six matches arranged had to be cancelled owing to rain.

The term got off to a shaky start with a win over Bootham by four wickets, thanks largely to some fine bowling by Lomax and Bidie, the former taking 6 for 13, the latter 3 for 16, and some beefy agricultural wallops by our dynamic if rather green wicket-keeper Mark Elliot. The Pocklington match followed and the team won far more convincingly, declaring at 161 for 3 (with Goodman and S. Magrath both making over 60) and skittling Pocklington out for 79—E. Troughton took 3 for 8 and the captain amazed everyone (no one more than himself) by taking 3 for 10. Again we batted well against St Peter's, amassing 171 for 9 with farmer Elliot making 46. Lomax again was devastating and scorched his way to 6 wickets for 6 runs and St Peter's only managed 47. Paradoxically the only match we lost proved the most enjoyable—against Barnard Castle 2nd XI. Our first 9 wickets went for 67 but we were saved by a last wicket stand of 62 by W. Wilberforce and Bidie and we managed 129, the former making 49. Barnard Castle were in all sorts of trouble early on at 13 for 2 but their opener pulled things together and they were /8 for 4: their sixth batsman was dropped most alarmingly first ball and to show his appreciation proceeded to deposit everything we could throw at him, regardless of its speed, over the boundary and they won the match off the fourth ball of the last over. Sympathies are owed to J. Horsley who had various chances put down. It was a memorable if unfortunate way to end the season. One more match was played, our annual post-exams informal match against Hovingham CC, who won by two wickets.

S. Hardy and S. Watters were the two other regular members of the team and colours were awarded to C. M. Lomax, J. R. Bidie, P. J. Goodman and M. G. Elliot. The captain would like to express the thanks of the team to our coach Fr Alberic for making the term so enjoyable—great fun!

Simon Bickerstaffe

UNDER 14 COLTS

This was a competent side. They were deservedly beaten by St Peter's, but this was their only defeat and, like their predecessors, they won the Yorkshire Final of the Lord's Taverners' Cricketer Colts Trophy; this time our opponents were Pocklington and again the issue was not settled until the last over. This was a tense and interesting, but undistinguished game, which provides an accurate commentary on the whole season—rather disappointing batting, steady bowling and good fielding.

At the beginning of the season it seemed that the batting would be very strong; there were several handsome strikers of the ball and no rabbits. But in matches we rarely put together a good score, even in the second part of the season when pitches were hard and outfields fast. Too often the early batsmen failed to get on top of the bowling, especially if a spinner appeared. Lack of confidence was probably the main cause of the trouble and this was not helped by poor running between the wickets and far too many unnecessary run-outs. Waterton started the innings well and was the most consistent and convincing of the batsmen; his partner, Heagerty, made a useful contribution, especially in the early games. Calder-Smith disappointed himself and us by never putting together the big innings which his ability promised. Krasinski too was curiously hesitant and uncertain in matches. The only high score was made by Lawson: he was not the best of starters, but, once established, had some fine strokes. The shortcomings and slowness of the early batsmen placed a burden on the later players, but they usually responded well; Low and Webber were enterprising and aggressive; Georgiadis' approach to batting was uncomplicated and cheerful—and often successful.

Although the batting did not improve as much as we had hoped, the bowling became increasingly accurate and effective as the season went on. Calder-Smith in the last few games came on very well and looked a very good prospect. His partner, Bean, bowled accurately and thoughtfully. Useful support was provided by Lawson at medium pace and the crafty variations of Low. In a side containing an embarrassing number of competent bowlers neither Grant nor Georgiadis got much bowling; but Grant produced a fine spell of economical bowling in the Final and Georgiadis, when he did get a bowl, was often unlucky.

Very few catches went down and the ground fielding was always adequate, if at times a bit lethargic. But in the Final, when every run was precious, the fielding was extremely good in every respect. Webber was press-ganged into keeping wicket and served us well; his agility and alertness made up for his technical shortcomings. There was no bad fielder, but Heagerty, Low and Lawson particularly caught the eye.

The captain, Beardmore-Gray, set a fine example in the field. He led the side quietly, but with growing confidence and skill. His handling of the bowling and his fieldplacing in the Final were virtually faultless; had he made mistakes, the game would almost certainly not have been won and for this reason we had no hesitation in awarding him the bat presented by the Lord's Taverners to the winning side.

Team: T. Beardmore-Gray (Capt.), A. C. R. Calder-Smith, S. D. Lawson, M. C. T. Low, J. G. Waterton, A. J. Bean, S. B. K. Georgiadis, P. M. A. Grant, P. J. P. Heagerty, P. Z. M. Krasinski, I. P. Webber.
Colours were awarded to the first five.
Also played: P. Ainscough, G. A. Codrington, A. R. H. Dunn, S. A. C. Griffiths.

Results.

v. St Thomas Aquinas (Knock-out). Won by 69 runs.
Ampleforth 105 for 7 (innings closed) (Heagerty 29). St Thomas Aquinas 36 (Krasinski 5 for 5).

v. Bootham. Won by 103 runs.
Ampleforth 140 for 9 dec. (Heagerty 29, Beardmore-Gray 25, Krasinski 25). Bootham 37.

v. Durham. Won by 4 runs.
Ampleforth 97 (Low 27). Durham 93 (Low 4 for 15).

v. Ashville. Won by 4 runs.
Ampleforth 70 (Lawson 21 not out). Ashville 66 (Calder-Smith 3 for 12).

v. St Peter's. Lost by 4 wickets.
Ampleforth 97. St Peter's 100 for 6 (Bean 3 for 17).

v. Barnard Castle. Drawn.
Ampleforth 110 for 8 dec. (Beardmore-Gray 22, Waterton 20, Low 20). Barnard Castle 58 for 5.

v. Oakwood (Knock-out). Won by 88 runs.
Ampleforth 151 for 9 (innings closed) (Lawson 73). Oakwood 63 (Calder-Smith 5 for 18).

v. Outwood Grange (Knock-out). Won by 84 runs.
Ampleforth 103 for 7 (innings closed). Outwood Grange 19 (Calder-Smith 6 for 11).

v. Lawrence Jackson School. Won by 42 runs.
Ampleforth 99 (Waterton 28). Lawrence Jackson School 57. (Low 7 for 19, Calder-Smith 3 for 19).

v. Pocklington (Knock-out). Won by 9 runs.
Ampleforth 111 for 7 (innings closed) (Waterton 34). Pocklington 102 (Lawson 4 for 11).

UNDER 15 COLTS

This was quite a talented Colts side and its results were good. It was undefeated in its regular fixtures and won through to the Northern semi-final in the Lord's Taverners' Colts Cricket competition. The side was enthusiastically and competently captained by M. R. Paviour, who himself had a successful season with the bat. The batting never quite measured up to its potential. M. R. Paviour and R. Q. C. Lovegrove almost always gave the innings a sound start and both should make many runs in the future. But the middle order batting of D. H. Dundas, R. C. M. Treneman, M. E. M. Hattrell and M. P. Gargan was disappointing. There is much talent there and perhaps the slow wickets for most of the playing season can help to explain their lack of assurance. J. J. D. Soden-Bird and P. G. Phillips lower down the order more than once came to the rescue with some forthright hitting.

The bowling on the other hand looked convincing. P. W. Howard, Phillips and Lovegrove provided the seam attack and on the whole bowled accurately, particularly Howard who looked a very useful bowler. Soden-Bird, who is a very good prospect as a slow left-arm bowler, Dundas (legspin) and J. C. Ward or P. M. Graves (off-spin) completed the bowling. The fielding was always respectable with some outstanding individual talent.

In the national competition of the Lord's Taverners' colts event we beat Mathew Humberstone School (the winners of Humberside) and then King's, Macclesfield (winners of Cheshire) convincingly to gain a place in the Northern semi-final. We then went to Whitehaven and narrowly lost a good game on a nasty drying wicket. Batting second and chasing 96 we were going well at 76 for 6 with eight overs left, and then lost our heads and the match by 16 runs.

The normal fixtures were affected by rain, but we beat Sedbergh easily and had the better of drawn games against Durham, St Peter's and Bootham.

Colours were awarded to: M. R. Paviour, D. H. Dundas, R. Q. C. Lovegrove, P. W. Howard, M. E. M. Hattrell, P. G. Phillips and J. J. D. Soden-Bird. The following also played: R. C. M. Treneman, M. P. Gargan, R. E. Bianchi, J. C. Ward and P. M. Graves.

Results.

v Mathew Humberstone — Ampleforth 157 for 7 dec.
M. Humberstone 131 (P. Graves 4 for 30)
Won by 26 runs

v King's School, Macclesfield — Ampleforth 73
King's School 27 (J. Soden-Bird 4 for 4)
Won by 46 runs

1942: John Bamford clearing 5ft 10 inches—half an inch short of the White City record at the time. Until then the School record had been 5ft 6 inches (C. J. Ryan, 1936). The style photographed is the elegant Western Roll.

1976: Michael Price (A) clearing 6ft. He went on to clear 6ft 1⅓ins (1.87 metres), the new School record, on 9th June. Anthony Fraser (W) has also cleared 6ft this season, both jumpers with a 'Fosbury Flop'.

It is fitting that the Ampleforth high jump record should top six feet in 1976. It was first achieved in 1876 when Marshall Jones Brooks jumped the height in a snow hurricane at Oxford. A Brasenose man, he had already played rugger for England, and found time for athletics between matches, jumping a world record at 18 years old. His style was a Fosbury Flop in reverse, his feet leading and his elbows being the part most liable to hit the bar, this all done with an approach no faster than a walk.

As President of OUAC in 1876, after an autumn of injuries, he took his task more seriously. By St Patrick's Day, he was back in peak form and topping an inch below the coveted 6ft. Knowing this a vast crowd had braved the snowstorm to go to Marston to watch the attempt. Light was failing by the time the bar reached the 6 ft mark, and twice Brooks brought it down with his elbows—but on the last jump he sailed over and into athletics immortality. He had cleared his own height. That summer he went on to 6 ft 2½ inches (1.89 metres) in the Varsity match, and a 21 ft 8½ inch long jump win too. His Varsity record still stood when he died in 1944.

v Bootham Ampleforth 132 for 9 (M. Gargan 44)
Bootham 29 for 9 (J. Soden-Bird 4 for 8, D. Dundas 4 for 4)
Match drawn

v Durham Ampleforth 159 for 8 (D. Dundas 45)
Durham 113 for 6
Match drawn

v Whitehaven GS Whitehaven 95
Ampleforth 80
Lost by 15 runs

v Sedbergh Sedbergh 92 (R. Lovegrove 5 for 21)
Ampleforth 93 for 3
Won by 7 wickets

v St Peter's Ampleforth 158 for 8 (M. Paviour 48)
St Peter's 100 for 6
Match drawn

THE HOUSE MATCHES

Neither of the first round matches produced scintillating cricket. St Edward's, leaning heavily on R. Wakefield (45) staggered to 89 for 9 in 30 overs. For a while St Thomas's were cruising to victory with F. Beardmore-Gray (40) batting forcefully. But when he was out, Wakefield and P. Goodman were too much for a procession of St Thomas's batsmen. A veil is best drawn over the other game in which St Hugh's reached 29 and St Dunstan's beat them in one afternoon.

The second round matches were also of a disappointing standard, reflecting the lack of practice had by all in an infuriatingly wet May. Not a single House reached treble figures: St Wilfrid's indeed beat St Cuthbert's in one session. St Cuthbert's making 49 with T. Hubbard and J. Tate achieving figures of 4 for 5 and 4 for 23 respectively. This score hardly troubled the St Wilfrid's batsmen. St Aidan's also made 49 with M. Craston acquiring figures of 6 for 14. Of St Oswald's 51 for 1, N. Hadcock made 26. Against St John's, St Edward's struggled to 80 for 8 in their 30 overs and were again indebted to P. Goodman who batted well for 26 not out but St John's had little difficulty in reaching this total. The surprise of the round was the elimination of St Bede's. They rather allowed St Dunstan's to make 76 for 9 in their allocated overs with S. Watters and R. Burdell the only batsmen to make their mark on the game. St Dunstan's in the shape of J. Chancellor and R. Burdell then proceeded to rattle St Bede's with some fine bowling and only C. Newsam was left to keep the St Bede's ship afloat. But he could not push the score along fast enough, was forced into error and when he was out, that was that!

The semifinals were also unexciting. St Oswald's did not have the necessary good start against St John's and with N. Hadcock and M. Craston cheaply dismissed, St Oswald's were all out for 52. St John's with M. Pierce in superb form and getting 42 not out, knocked this total off for the loss of only 2 wickets in 13 overs. A. Robertson had a glorious game for St Wilfrid's scoring 88 not out in their total of 130 for 9 and then with 7 for 11 being the prime reason for the St Dunstan's impoverished total of 66. R. Burdell, J. Chancellor and S. Hardy all did well for St Dunstan's but they had no answer to Robertson.

The final made up for everything that had gone before. On a scorching June day St Wilfrid's after an early thrust by P. Corkery, were led to recovery by 105 not out by A. Robertson who was most admirably supported by the captain, W. Frewen. Tea was taken on his declaration at 3.45 p.m. and St John's were left with almost 2½ hours to make 178. They seemed to need a good start but did not get it. C. Braithwaite being bowled by Frewen. Nor did M. Pierce, the prospective match winner stay long but S. Bickerstaffe with 84 and his quicksilver partner M. Lucey (50 not out) turned the match towards St John's. With ten minutes to go they took a well-earned victory in the best final for many years. Congratulations are due to both Houses for a sparkling match.

The Junior final did not reach this standard. St Bede's, rattled by some splendid St Cuthbert's fielding and bowling in which A. Bean and P. Howard were prominent, only managed 27 runs and St Cuthbert's achieved this total for the loss of 4 wickets.

ATHLETICS

Without hesitation it is possible to say that this season was outstandingly successful. The senior team won all its matches, the only cliff-hanger being the triangular with Uppingham and Wakefield, which we had never yet won in the ten years of competition, and a number of impressive new records were set. Perhaps the most impressive single (or double?) achievement was to have two highjumpers repeatedly clearing six foot, a feat which few schools could equal: Price reached 1m 87, with Fraser not far behind. But equally impressive was Burdell's 43m in the Discus; he beat almost all his opponents with his first standing throw. This and the three new throwing records in the Under 17

group (Pickthall for Javelin, Healy for Shot and Kenneally for Discus) owe not a little to the skilled coaching of Mr Molloy who was a student teacher with us for the early part of the term. The sprinting was another strong point. The captain, Mark Wood, moved to middle distance and sacrificed really good times to the duty of running both 800m and 1500m; it was therefore only at the end of the season that he reached his best form. The sprinting was therefore left to Brown (who now holds records for all three sprint distances), and Moody, who at Under 17 age regularly ran in the senior team; they were a formidable pair. The only sadness was that Sykes, who might well be a first-string sprinter in an ordinary year, found himself confined to the Relay. Another set of distinguished performances was given by Cobb in the Triple Jump; he eventually pushed the record to 13m 41.

The Under 17 team, though deprived of Moody, acquitted themselves well under the captaincy of Danvers; apart from his sprinting their strength lay chiefly in the throwing events. At Under 16 level Schulte was perhaps the outstanding athlete, competing effortlessly in up to seven events, ably seconded by Burnford in middle distance running. But in general training was more continuous and enthusiastic than ever before, and success was not confined to the few mentioned in this account, as witness the fact that 21 Five-Star Awards were won.

RESULTS

Seniors v. York Youth Harriers. Won 95—41.
v. Q.E.G.S. Wakefield and Uppingham. Won 107—103(U)—78(W).
v. Pocklington and Leeds G.S. Won 135—83(P)—63(L).
v. Worksop and Bradford G.S. Won 123—84(W)—79(B).
v. Sedbergh. Won 75—67.
v. Denstone. Won 63—46.
v. York University and Army Apprentices School, Harrogate. Won 130—82(H)—51(Y).

Under 17 v. York Youth Harriers. Won 95—38.
v. Pocklington and Leeds G.S. Second 117(L)—99—72(P).
v. Sedbergh. Won 77—65.
v. Denstone. Won 85—43.

Under 16 v. Worksop and Bradford G.S. Lost 130(B)—80(W)—75.

The following represented the School:

Seniors: M. Wood (Capt), C. Brown, R. Burdell, M. Cobb, A. Fraser, M. Moir, B. Moody, M. Price (colours), A. Beck, R. Harney, P. Sandeman, J. Sykes (half-colours), E. Glaister, N. Healy, C. Lomax, J. Murray, M. Pickthall, N. Tillbrook, A. Quirke, W. Radwanski.

Under 17: C. Danvers, S. Kenneally, N. Healy, B. Moody, M. Pickthall (colours), E. Beale, R. Burnford, N. Carr, J. Ferguson, A. Fraser, A. Plummer, E. Ruane, G. Salter, M. Schulte.

Under 16 E. Beale, R. Burnford, A. Forsythe, J. Geraghty, A. MacDonald, P. Mollet, J. Neely, N. Parker, A. Plummer, M. Schulte.

The climax to the season, however, came after the end of the term, at the London Athletics Club School Challenge Cups Meeting at the West London Stadium. Last year we had been more than delighted to win two events. This year we won seven: 400m (Brown), Pole Vault (Radwanski), Shot (Moir), Discus (Burdell), High Jump (Fraser), Junior 400m (Moody, with Danvers 2nd and Burnford 6th) and finally the Relay. School records were beaten also by Kenneally and Healy, who came 2nd in Junior Discus and Shot respectively, and by Cobb (3rd in the Triple Jump). Not a little of the success was due to the boost to morale provided by the arrival of the Cardinal in the middle of the day; a bit of coaching from him at a critical moment helped Fraser to his victory.

TENNIS

No one can say that it was not a successful year. The first six lost only one match out of eight, the second six won all their seven matches handsomely and the under 15 Colts won both their matches.

The first six soon settled down, and the presence of five of last year's team was a considerable asset. The first pair (J. H. Macaulay & N. Longson) were probably the strongest pair we have had for a long time. They did well, early on the season, in the Under 19 North of England Tournament, losing in the third round to the strong Coatham first pair; both of whom were Yorkshire players. In school matches they played consistently well, winning their matches with considerable ease and only being extended by the first pairs of Coatham and Hymers College who managed to beat them in close matches. They played some wonderful tennis. The captain, J. H. Macaulay, displayed a penetrating service and used a nice variation of top and back spin in his drives. N. Longson lacked power in his service but learnt to use his knees for the low volleys. The second pair (S. R. Middelboe and A. Cuming) formed an aggressive partnership who liked a tight match. S. R. Middelboe, who was strong on the forehand, developed a passable backhand drive and served consistently to a good length. A. Cuming was particularly aggressive on the high volleys although his service was lacking in depth. The third pair (M. Webber and J. Levack) always have an unenviable task as they are not expected to win more than one rubber in each match. However, this pair usually managed to do better than this. M. Webber served to a good length and his return of service flowed consistently on both forehand and backhand sides. Unfortunately his volleying never became sufficiently aggressive to win points. J. Levack had a fine eye for the angles of the court and was adept at returning the low volleys, but his game lacked power. The strength of the team as a whole can best be judged by the 9—0 victory over Newcastle. It is very rare for this to happen at first team level as it implies that the third pair is better than the first pair of the opponents.

The second six was too strong for most school sides, and won four of their seven matches 9—0 and managing not to lose a single rubber in any match all season. It was not easy to maintain such a level of superiority throughout the season and congratulations must go to all members of the team. The team consisted of R. Duckworth (Captain) & A. van den Boogaard, D. Barton & D. Webber, P. Sewell & T. Hubbard. I. Panich was an admirable substitute when D. Webber or R. Duckworth were asked to play for the first six.

The Under 15 Colts team gained valuable experience in winning their two matches. M. Dunhill playing with P. Eyre and M. Caulfield showed considerable promise but must learn to make fewer unforced errors. R. Wise and M. McSwiney proved an effective pair but must learn to attack the net together. H. Nevile and T. Naylor played well from the back of the court and, what they lacked in power, they made up for in guile.

The Junior Tennis continues to thrive under Fr Andrew and many boys benefited this year from the welcome additional coaching of Mr C. Belsom.

Colours were awarded to: J. Levack, M. Webber & A. Cuming.

Results:	1st VI	v	Old Boys	H	Rained Off	
			Coatham	H	Won	6 —3
			Bootham	H	Won	8 —1
			QEGS Wakefield	A	Won	7½—1½
			RGS Newcastle	A	Won	9 —0
			Sedbergh	H	Rained Off	
			Hymers College	H	Lost	3 —6
			Leeds GS	A	Won	6½—2½
			Pocklington	A	Won	7½—1½
			Stonyhurst	A	Won	7 —2
	2nd VI	v	Coatham	H	Won	9 —0
			Bootham	H	Won	9 —0
			QEGS Wakefield	A	Won	9 —0
			RGS Newcastle	A	Won	8½— ½
			St Peter's 1st VI	H	Won	8½— ½
			Scarborough College 1st VI	H	Won	9 —0
			Pocklington	A	Won	8 —1
	Under 15 Colts	v	Pocklington	H	Won	6 —2
			Scarborough College	H	Won	8 —1

Tournaments:	Open Singles	J. H. Macaulay	6—2,	6—2	
	Open Doubles	S. Middelboe & A. Cuming	5—7,	6—2,	6—2
	Junior Singles	P. Sewell	2—6,	7—5,	6—3
	Junior Doubles	P. Sewell & T. Hubbard	6—4,	10—8	
	Under 15 Singles	R. Wise	6—4,	6—1	
	Under 14 Singles	P. Heagerty	6—2,	6—0	
	First Year Singles	G. Forbes	6—8,	6—4,	7—5
	House Matches	No competition			

WIMBLEDON 1976

The performance of the Youll Cup Team was a disappointment. The first pair (J. H. Macaulay & N. Longson) won a nervous match against Cranleigh, serving too many double faults and failing to put away high volleys. The second pair (S. Middelboe & A. Cuming) settled down more quickly and, although having to earn their victory, were never in difficulty. In the second round match against the seeded Bryanston team, both pairs needed to play at their best. The first pair were immediately in trouble against hard-hitting opponents, but managed to slow the game down. Having lost the first set they began to get back in the match, but the serving of J. H. Macaulay proved too fragile and the opportunity of winning the second set was lost. The second pair started off well and seemed to be well in command at 4—1 up in the first set but allowed the set to slip away. A recovery in the second set raised our hopes, but this was followed by collapse in the third, and Wimbledon was over for another year.

In the Thomas Bowl (Under 16) R. Wise and M. McSwiney were unlucky to be drawn against a strong King's College School Pair in the first round and took too much time to relax and play their normal game. In the Plate competition, they played much better but their serving was too weak to bring them victory. T. Naylor and H. Nevile fared better. Against a strong Leeds pair, their short second serves were rightly punished, and they lost quite quickly. However, in the Plate competition, they demolished an Emmanuel pair before going out with honour to the Downside first pair.

Youll Cup:	First Round v Cranleigh	J. Macaulay & N. Longson	won	6—3,	3—6, 6—0
		S. Middelboe & A. Cuming	won	6—3,	6—1
	Second Round v Bryanston	J. Macaulay & N. Longson	lost	2—6,	7—9
		S. Middelboe & A. Cuming	Lost	5—7,	8—6, 0—6

Thomas Bowl:	Ampleforth I (R. Wise & M. McSwiney)				
	v King's College School II	lost	2—6,	2—6	
	v Downside II	lost	3—6,	3—6,	(Plate)
	Ampleforth II (T. Naylor & H. Nevile)				
	v Leeds II	lost	1—6,	2—6	
	v Emmanuel	won	6—2,	6—0,	(Plate)
	v Downside I	lost	3—6,	4—6,	(Plate)

GOLF

The golf team had a relatively busy season, playing four school matches. And it is after travelling away, that the work done by Father Leo and his golf-workers can be fully appreciated. They are thanked for keeping the Gilling course in such good condition, and for the new tees which may be in use next summer. The Baillieu Trophy was won for St Bede's by C. O'Shea and C. Healy with a 73 betterball.

The team beat St Peter's and an otherwise unbeaten Stonyhurst, drew with Scarborough College, but lost at Giggleswick, where they missed C. Healy who was undefeated in the other matches.

The following played: C. R. O'Shea, A. D. Lockhead, C. Healy, T. Fincher, T. Carroll, C. Hattrell, S. Hyde, C. Howard, R. Murray Brown, F. O'Connor, P. Stokes, N. Cathcart and N. Healy.

Results:	v. St Peter's (H)	won	5	—3
	v. Giggleswick (A)	lost	2	—4
	v. Scarborough College (H)	halved	2	—2
	v. Stonyhurst (A)	won	7½	—4½

HOCKEY

Hockey with fewer numbers than hitherto flourished under the captaincy of J. Dyson. Scarborough College came over on their annual visit at the end of term and an exhilarating match was drawn 3—3.

COMBINED CADET FORCE

Annual Inspection

The Inspection was carried out by Captain ME Barrow, Royal Navy, Deputy Director of Naval Recruiting (Officers). He was received by an All Services Guard of Honour commanded by U/O PAA Rapp with the Band under D/M P Hughes in attendance. The preparation and training for this had been conducted by RSM Baxter. During the afternoon Captain Barrow saw the following training items:

Royal Air Force Section	Navigation exercise and use of Training Aids.
Adventure Training Section	Maps and route cards for hikes and exercises carried out during the year.
Royal Navy Section	Simulated Jackstay Transfer under U/O DJK Moir.
Army Section	Circus Competition organised for Basic Section under U/Os TAJ Carroll, JR Bidie and OJ Windsor-Clive.
	Army Proficiency Test of Recruits, instructed by CSM MJ Hornung.
	Royal Artillery Troop: 25 pounder demonstration.

Captain Barrow added to the arranged programme by detailing various cadets to lie down and pretend to be casualties in order to see whether the others would take appropriate action. On the whole they tended to turn a blind eye to this unexpected problem!

Some blank ammunition was obtained for the 25 pounder; our own gun was not considered safe to fire, so 269 Battery RAT & AVR kindly brought theirs over from Leeds and allowed us to fire it. The speedy and efficient way the Troop functioned was most impressive and did great credit to Lieutenant John Dean and Sgt Todhunter (12 CTT).

Captain Barrow commented especially on the excellence of the organisation of the Basic Section Competition which was the work of the senior members of the Army Section. There were 10 small tests and each Section had to do all ten; the conduct of each test, timing and control, and system of recording results and marks called for a highly efficient staff with everyone knowing exactly what to do.

Nulli Secundus Competition

For the first time the competition to find the best cadet in the contingent was conducted by the Royal Air Force. Sqn Ldr MJ Perrett, Officer Commanding Aircrew Officer Interim Training Squadron, and Flt Lt DM Sedman, both from RAF Leeming, devised and conducted the competition. We were particularly grateful to Wing Commander JR Dowling, MBE, DFC, AFC, RAF (O 41) for coming up from MOD to preside and to present the prizes.

The competition comprised the following items: Inspection, Leadership Tests, Lecturettes, Navigation/Map Reading Test, and Interview. The result was a win for U/O DJK Moir (RN Section), with Sgt HN Railing winning the Fusilier Cup for the best cadet in the Army Section, and W/O SL Livesey the Eden Cup for the best cadet in the RAF Section.

Army Section Camp in Germany

21 cadets under Fr Simon and Fr Edward spent a week with the 3rd Bn The Light Infantry at Minden. The journey was by bus to Hull, ship to Rotterdam,

and by 4 tonner and mini-bus to Minden. Our hosts laid on an interesting programme which included: Assault Course, SLR firing, Signals Exercise, Night Patrol, riding in Stalwarts, riding in and driving APCs, a demonstration of Support Company weapons—81mm mortar and Wombat, and a variety of visits to see other units in action. These included the REs bridging the Weser with M2s at night, 45 Fd Sqn RE, who showed off their equipment and allowed many cadets to drive bulldozers and other unusual vehicles, 25 Fd Regt RA with whom we spent one night, and 3 RTR who provided a chance of riding in Chieftan tanks.

There were opportunities to see a bit of Germany. We had outings to the Herman Denkmal memorial at Detmold, and Belsen; we also spent a morning with the German army and saw bridging training by 110/130 Engineer Bns. The cadets were entertained to lunch in the officers' mess on one occasion, and a cricket match was played against the battalion, which we won. Our warmest thanks are due to Lt Col David Pank, the Commanding Officer, Major Stuart Money who prepared our programme, and Lieutenant Graham Hutchinson who was in charge of us throughout the visit. Everyone helped to make the stay interesting and memorable, and the fact that the battalion was in the process of packing up and returning to England was not allowed to interfere with our programme. We are glad to know that the battalion is now at Catterick and preparations are already afoot to renew the contact; we look forward to seeing our many friends again soon.

Royal Navy Section

Members of the Section were occupied during the parades prior to the Inspection preparing for the Guard of Honour or the Evolution. U/O PAA Rapp proved a very smart Guard Commander under the eagle eye not only of the Inspecting Officer, but also of his elder brother Lieutenant James Rapp, Royal Navy, who was visiting the School on leave and joined Captain Barrow's entourage. U/O DJK Moir continued the habit of the Section providing the winner of the Nulli Secundus Cup.

It is with great regret that we say goodbye to Lieutenant Ian Gregory, Royal Navy, who has been an outstandingly good Liaison Officer. We welcome in his place Lieutenant Nigel Cowley, Royal Navy, who has joined from HMS Ark Royal.

A number of members of the Section qualified for the Royal Yachting Association Intermediate and Elementary Certificates. U/O PAA Rapp attended the Naval Scholars' Camp at RNC Dartmouth.

Royal Air Force Section

The Section prepared a small but impressive demonstration showing general training and home-made training aids for the Inspection. Flying has been limited but good with our new AEF No 11 under Sqn Ldr Ritchie RAF; we would like to thank Sqn Ldr Morris of 9 AEF who has flown us for so long until moved to RAF Finningly. Towards the end of the term 5 cadets went with Fr Simon to RAF Leeming's 'Good Neighbour Day' and enjoyed an excellent ground display followed by a skilful flying display—incidentally including a Royal Navy Sea King flown by an Old Amplefordian, Lieutenant Richard Davy, Royal Navy.

U/O T Mann and U/O P O'Neill Donnellon, two successful Under Officers have left after excellent service in the Section. W/O Coreth achieved a Student Pilot's Licence and made his first solo flight in the Seyshelles. F/Sgt Carr completed a Gliding Course and received his proficiency award at Catterick. He was also at the Camp at RAF Wareham, together with Jcpl I

Sasse and Cdt M Kupusarevic (Flt Lt John Davies). This proved a most successful camp thanks to the hard work of the ACLO Flt Lt G Smith and the Camp Commandant. F/Sgt Hubbard attended the Army Section camp in Germany and then did a Cadet Leadership Course at CTC Frimley Park.

Captain A. L. Ainscough, TD

A brief notice should appear here to mention the fact that Fr Anthony has achieved such an advanced age that the Ministry of Defence will no longer renew his commission. This he regards an an insult and has every intention of continuing to run the shooting which he has done for so long and with such distinction. This is very good news for members of the shooting teams, old boys, and the many other friends he has made in this capacity. Technically he can no longer conduct shooting on a military range—someone else will have to be in charge—but he will continue to give the benefit of his experience, so we hope that not much will be changed. MOD has thanked him for his services; we warmly add our thanks but look forward to many more successful teams under his guidance.

SHOOTING

Ever increasing difficulties to obtain a Range for Full-Bore practice has inevitably resulted in a rapid decline of standard and, even worse, a decline in enthusiasm. The situation is depressing and several would-be first-class boy marksmen are being deprived of a valuable asset.

As expected, results at the Ashburton Meeting could hardly have been worse though four members, and in particular H. Railing who won a Schools' Hundred Badge, shot well. The same four, with one exception, had previously shown their prowess in the Skill at Arms competition at Strensall where they won three of the four matches.

In contrast, Small-Bore shooting thrives and continues to attract many. Results remain good but even so there is room for improvement and the indoor range, recently modernised, continues to provide ideal facilities.

The Veterans

The above account would remain incomplete without mention of the Old Boys. They too, unfortunately, failed to shine in the Veterans' match. This was not true of the indefatigable Michael Pitel who had mustered three teams and appropriately went on to produce the highest score that won for him the Utley-Ainscough Cup presented later in the evening at a large and happy dinner party in the Swiss Restaurant, Guildford. *Ad multos annos.*

SUB AQUA CLUB

The new indoor bath is a welcome facility for the basic training, although the deep end (2.1 metres) is rather shallow for some of the exercises and tests. There were eight new members bringing the total membership to twenty-two but half of them could not complete the first year course as the pool was not in use until the end of the autumn term. Costs for the new members were kept down this year by making wet suits from seconded material or buying home-made suits from others. The Club is now fairly well provided with essential gear and has seventeen cylinders and twelve demand valves.

The unusually hot summer made the weeds grow unusually long in Fairfax lake; and the visibility in Foss and Gormire was poor in June and July owing to the plankton. So the best diving conditions were in spring and early summer.

The summer expedition this year was at Oban on the west coast of Scotland. Br James, who has been training with a new teachers association for the County

of North Yorkshire, joined the party for the first party. Chris de Larrinaga (A) and Ludovic Lindsay (A) were unable to continue diving after three days owing to sinus trouble and difficulty in clearing the ears. But Fr Julian and James Raynar had two excellent wreck dives towards the end. One of these, S.S. Breda of about 7,000 tons, was essentially intact although it had sunk in 1938. The party also visited the deep diving centre at Fort William where many of the professional divers working in the North Sea are being trained. After the party had left, Fr Julian was shown round the large Marine Biological Station at Dunstaffnage Castle: much of the research is done by scientists who must also be trained divers.

(*President:* Fr Julian) *Secretary:* C. de Larrinaga (A)

THE ROVERS 1975—1976

This has not been such a successful year, but even so, much good work has been done in a wide variety of ways. The enthusiasm of Nicholas Millen, well supported by MarkEliott, Simon Jamieson, Philip Noel, Robert Emmet, Philip Hughes and Philip Sykes, has not had the response expected. However, numerically, the Rovers have had a steady total of about 80—100 members in the 6th form.

Two events have had important repercussions for us; the opening of St Alban's Centre and the rise in fuel prices. With the former, we took over the running of the York Bus, while the latter forced us to concentrate our work in the York area and relinquish some of our more far-flung projects. This has been facilitated by the help of Mrs Janet Morley and her team at York Social Services, who provide us with work, mainly in gardening projects and at the same time give us contacts for other organisations requiring help in York.

In the previous year, projects had become increasingly difficult to organise centrally and so during the year we tried a more House-orientated approach; in some cases it worked extremely well—St Wilfrid's established an extremely happy relationship with the Wilberforce Home for the multipli-handicapped blind. St Dunstan's took care of Alne Hall and provided an excellent service, much appreciated by the Matron.

One or two projects have, for various reasons, been stopped; the work at Claypenny hospital has ceased for the moment, partly because it has become impractical to do the feeding at Rowan Ward, we cannot get there in time and also because it has been difficult to maintain continuity in the work on the other wards. Clifton Hospital in York has ceased being a week-end project and now we visit on Saturday afternoons. St John's School for the Deaf at Boston Spa continues on a fortnightly basis, but fortunately, they are able to come over to us and use St Alban's Centre during the morning on Sundays.

St Mary's continues, as do the Poor Clares and Glen Lodge; another new project in York is our Saturday afternoon visit to Naburn hospital. Painting and decorating went extremely well and we redecorated part of Mrs Watson's house in Acomb which we first visited some 3 years ago. We have about 6 regular gardening projects, important not so much for the actual work done but for the contact involved.

Other activities involved the organising of the bonfire and firework display at Alne Hall, the running of the Cheshire Homes Day just before the Exhibition, which seemed to attract even more guests than usual, and the Sherry party on Exhibition Sunday morning which is becoming a popular and lucrative activity. Regrettably we have not had week-end projects in Liverpool or Nottingham, but perhaps we will be able to restart them this coming year.

We are grateful to several people for their continued help; Mrs Stewart who organises the cake-making among the staff wives for the Cheshire Homes Day; Mrs Pratt for putting up overnight our painters and decorators; the various matrons, nurses and social workers who continue to provide us with work.

Timothy Wright, O.S.B.

THE SEA SCOUTS

Despite poorish conditions the Easter camp at Fort Augustus was undoubtedly a great success. Favourable winds on Loch Ness made dinghy sailing quite exciting until the transom of the Wineglass cracked. This loss was more than compensated for by the fact that we had the use of a 32ft sailing cutter and a 23ft motor cutter loaned to us by Ft Augustus CCF. An overnight sailing trip up to Invermoriston was a great success despite a tangle with an electric cable. The mountaineers were equally undaunted by the poor weather. There were expeditions on six days including an overnight camp in Glen Shiel. Eleven summits were attempted but blizzards and high winds meant that we only gained the summit of four of them.

There were two major canoe trips this term including one on the River Ure in spate. In terms of canoes these proved costly with two suffering major damage. The good weather, which fortunately came in time for the Exhibition lunch, meant that the lakes were used a good deal. There was one overnight camp there and during the course of the term Simon Allen and Rob Peel passed their Boatman Badge. Later on in the term eight sea scouts earned RYA Dayboat Certificates: Declan Morton, Mike Page and Simon Allen passing their intermediate and Andrew Allan, Ian Lockhead, Jon Kerry, Rob Peel and Paul MacNamara passing the Elementary. The exam was conducted by Mr R Ingrey of the Royal Navy to whom we are grateful.

Mike Page also gained his BCU assessment.

At the end of the term the third year JH were entertained to some Sea Scout activities and they were followed by the Matrons who came for their annual tea party. With Mike Page, Alex McDonald, Mark Duthie and Paddy Gompertz leaving us at the end of the term it must be recorded that a P L's binge was held on the last Tuesday of term. What went on would not give edification to the readers of these pages; suffice it to say that a good time was had by all.

Rob Musker, our assistant leader until last September, has become engaged to a nurse working in Africa. He is hoping to visit the School in early September before returning to The Cameroons for another year.

Andrew Allan and Declan Morton

THE JUNIOR HOUSE

It was a very happy and successful term but let nobody think that the sun shone all the time even though the farmers and the London weather centre said it did. The house diary states very clearly that it rained solid in North Yorkshire for the first fortnight in May. There were a few sunny intervals for a week then down it came again during the last week of May and first few days in June. So Exhibition was heading for disaster. Fortunately the super weather began on 4 June. The diary records more than weather, however. The scouts were away on their night hike on 24 April. The Abbot was blessed on 4 May and thirty of us were present at the ceremony. On 9 May another thirty tramped well over twenty miles of Yorkshire moor to raise cash for charity. The schola went to Workington on 15 May for a concert and next day a handful of orienteers from the House competed at Hutton Lowcross, up Guisborough way. There was a large scout camp at Kirkdale on the 21st and a fine holiday on the 22nd. Most of the House attended 'Hamlet' in the theatre on the 31st. Fr Patrick came to lunch on 2 June to announce four scholarships. Then came Exhibition weekend on 5 and 6 June and another fine holiday on the 7th. With the exception of the 17th when rain caused the cancellation of two cricket games with St Olave's, the sunny weather lasted till the end of term. The schola sang in York Minster on the 20th. We had our swimming sports on the 24th. Exams started on 3 July. Luggage was away on the 5th and we followed on the 8th and 9th.

EXHIBITION

The flooded fields of the previous weekend gave way to a good old-fashioned summer and everyone seemed to have a good time. Exhibited over the weekend were excellent displays of carpentry and painting. For the first time there was a printed report from the carpentry judges on the work of the prize-winners. There were eleven of these and their work was astoundingly good. Never have there been so many talented carpenters in the House and never such a fine exhibition of work. The painters too were in fine form and it will be some time before the House has as many enthusiastic artists again. Nine prizes were awarded and there were forty-six paintings hung in the cinema room, the best of several hundred completed during the year. The prize essays were up in the library for all to see, including the three quite excellent ones marked alpha plus. In the Troop Room there was much to see. The mould and the latest canoe out of it were there; there were photographs galore of camps and hikes; there was an aerial runway for anyone inclined to get airborne. On the Saturday night the Choral Society trebles did their bit during the main Exhibition concert and, of course, we bathed in reflected glory as Old Boy Charles Hattrell dashed off Brahm's first piano concerto. Next day our own House orchestra opened proceedings in the theatre after Mass. The Headmaster was there to congratulate Hamish Fraser, Francis Charlton, Robert Noel and Mark Mangham on their scholarships. The Abbot was there to present prizes to forty-seven essayists, eleven calligraphers, nine artists and eleven cabinet-makers. In the afternoon the fathers felt the need, in the face of all this talent, to re-assert themselves by humbling the House cricket team. Or perhaps the sons felt that they ought to humour their fathers by letting them win, who knows?

MUSIC MAKING

We produced forty trebles for the performance by the Choral Society of Haydn's Nelson Mass on Exhibition Saturday. It had been well rehearsed and was an excellent performance. Most of the singing during the term was done of course by the schola which continued to sing four-part Masses each Friday evening as well as lead the High Mass in the Abbey Church each Sunday. On 15 May the schola gave a concert in Workington and sang Mass the next day. They sang in York Minster on 20 June. At the end of term there was a small tour in the north where an 'Ampleforth Ensemble' gave concerts at Penrith and Haddington with six of our trebles in the party. We had our own House concert on 1 June, a very successful one in which fourteen soloists and the House orchestra performed. There were forty boys taking private music lessons during the term and there were Associated Board exams on 28 and 29 June.

SCOUTS

There was a unique event in our scouting this term, the Solemn Blessing on 4 May of our Assistant Scout Leader, Fr Ambrose, as Abbot. Timothy Tarleton and Gregg Sawyer represented the Troop in the Offertory Procession and many scouts attended the ceremony. Our other Assistant Scout Leader, Fr Francis, was ordained priest on 4 July and again the Troop was well represented. We offer both our congratulations and prayers.

On the more usual scouting plane we had a good night hike on the moors in April, a camp at Kirkdale in May and a lot of canoe training in the course of regular Sunday scouting at the middle lake. Most of the patrols also managed to fit in a camp by themselves somewhere in the locality. Our participation in the York Scouts' 'Tamasha' at Strensall at the end of May was curtailed by exceptionally bad weather but about twenty of the Troop managed to be there for one day.

The first form became entitled to share fully in the Troop's activities during the term and sixteen of them made the scout promise before the end of term.

Our Summer Camp in the Lake District was quite outstandingly successful. The weather was mixed but there was only one really bad day. The enthusiasm for the mountains, including some of the most difficult routes that can be allowed without climbing gear, was unprecedented and Br Basil calculated that the most ambitious scouts climbed 17,000 feet in the course of the week. The peaks conquered were Place Fell, Fairfield, St Sunday Crag, Nethermost Pike, Helvellyn, Blencathra, the three Langdale Pikes, Scafell and Scafell Pike. The last, England's highest point, was reached by 23 of the scouts and 9 of the staff. Canoeing on Ullswater included a turn for everybody on a canoe camp near the other end of the lake. The most unexpected event was the arrival by night on top of Fr Alban's tent of a 20ft × 14ft frame tent delivered whole by a gale from further down the field. We were delighted that Fr Abbot, after an almost total enforced absence from scouting during the term, was able to be with us for nearly half of the camp and that Fr Cyril was able to come with him. The competition for efficient and orderly camping was won by the Leopard Patrol led by Gregg Sawyer, while the Cobras under Timothy Tarleton won the cooking competition. Congratulations to Timothy Tarleton, Benjamin Ryan, Gregg Sawyer, Richard Leonard, Anthony Steven, Philip Beck on the award of the Advanced Scout Standard at the end of camp.

CRICKET

The 1st XI had a rather disappointing season (played 9, won 3, drawn 1, lost 5) owing mainly to poor batting. All the leading batsmen made runs but each in turn lacked application and determination when it was needed. The strength of the side lay in its fine opening bowling attack of John Beveridge and Esme Lowe, and the good support work of Simon Tate. Our season began with a shaky draw with Gilling followed by a fine win against Howsham Hall thanks to the batting of Aidan Day and Thomas Howard. We were then thoroughly humbled by St Martin's. Next came an exciting tussle with Red House where the bowling of Beveridge saw us home. We were well beaten by the Fathers XI at Exhibition but Lowe produced his best bowling performance of the season to dismiss Ashville College for 43 in the next match. We then lost an enjoyable match to Pocklington in the last few minutes of a high-scoring game. Barnard Castle beat us by five wickets and finally we lost a very exciting game with Bramcote who won with one over to go and two wickets in hand. Our junior team, despite being beaten by Pocklington, defeated Lawrence Jackson and showed much promise for next year.

FOR THE RECORD

The following were awarded Alpha prizes at Exhibition: HVD Elwes, RJB Noel, MA O'Malley (these three were given A+ prizes), PABR Fitzalan Howard, JA Graham, RJ Nolan, APH Blackburn, JF Shipsey, M Young, JAH Blackburn.

Beta-one prizes went to: RA Buxton, PF Hogarth, CD Goodman, CB Richardson, ECH Lowe, RA Newton, RT Plummer, TM Tarleton, AM Burns, AR Fitzalan Howard, TWG Fraser, JG Gutai, RP im Thurn, RFJ Nelson, GP Shepherd, CGE Jackson, SA Medlicott, RC Morris, MP Tate, AMS Hindmarch.

Beta-two prizes to: MW Bean, APB Budgen, MA van den Berg, EH Barclay, MA Hogarth, RB Leonard, ESC Nowill, MJR Rothwell, AT Steven, PAL Beck, SF Evans, WJ Micklethwait, RJM Blumer, AD Kupusarevic, GT Worthington, JM Goodman, JJ Newton.

Eleven handwriting prizes were given to: TM Tarleton, SDA Tate, MJR Rothwell, STT Geddes, CRN Procter, TJ Howard, MA O'Malley, JG Gutai, PAL Beck, FH Nicoll, AMS Hindmarch.

Art prize-winners: RJB Noel, GTB Fattorini, RP im Thurn, MA O'Malley, HVD Elwes, RJ Nolan, ROA Macdonald, AI Macdonald, STT Geddes.

Carpentry prize-winners: STT Geddes, SF Evans, PG Moss, JG Gutai, SA Medlicott, J McNair, AR Fitzalan Howard, AM Burns, AMS Hindmarch, MB Morrissey, CGE Jackson.

The eighteen schola trebles were: J Aldous-Ball, MR Codd, RJ De Netto, WJ Dore, RA Graham, IL Henderson, JD Hunter, RP im Thurn, AJ Kennedy, MDW Mangham, JP Moore-Smith, PG Moss, AJ Mullen, LP Ness, RJ Nolan, MWJ Pike, JA Sparke, MB Swindells.

Choral Society trebles included all those in the schola (above) plus: APH Blackburn, JAH Blackburn, RJM Blumer, APB Budgen, AM Burns, CH Cunningham, PABR Fitzalan Howard, TWG Fraser, JSM Golding, CD Goodman, JM Goodman, AMS Hindmarch, MA Hogarth, RP Keatinge, JWF Knight, AI Macdonald, PC Murray, ESC Nowill, DHM Porter, TW Sasse, JEF Trainor.

The 1st XI from: MW Bean, SDA Tate, TM Tarleton, ACG Day (capt), SF Evans, ECH Lowe, JEF Trainor, TJ Howard, CRN Procter, JG Beveridge, PA Dwyer, AF MacDonald, CB Richardson, STT Geddes.

The junior XI from: PAL Beck, MB Morrissey, AMS Hindmarch, M Kennedy, M Young, JF Shipsey, IL Henderson, SJM Pearce, AR Fitzalan Howard, JA Wauchope, IS Wauchope, SF Evans, JG Beveridge, TJ Howard, JEF Trainor.

The sponsored walkers were: MW Bean, JA Graham, GAJ Sawyer, RA Clark, TM Tarleton, JM Barton, SF Evans, AR Fitzalan Howard, JG Gutai, TJ Howard, WJ Micklethwait, MB Morrissey, MA O'Malley, PT Scanlan, GP Shepherd, M Young, JB Ainscough, JG Beveridge, CGE Jackson, JG Jamieson, SA Medlicott, WHT Salvin, DJ Smith-Dodsworth, IS Wauchope, JA Wauchope, GT Worthington, CH Cunningham, AMS Hindmarch, J McNair.

At the end of term: cricket colours to ACG Day and JG Beveridge; bowling prize to ECH Lowe, batting prize to SF Evans and hat-trick prize to SDA Tate; swimming prize to AT Steven; shooting prize to RJ Nolan; cross country prize to PF Hogarth; point-to-point prize to MW Bean; athletics prizes to PA Dwyer, TM Tarleton, ACG Day, TJ Howard, JEF Trainor, AMS Hindmarch, MWJ Pike.

contd. on p. 118

THE PREPARATORY SCHOOL

The Officials for the term were as follows:

Head Monitor: FWB Bingham.

Monitors: TFG Williams, SM Myers, JCW Brodie.

Captains: GL Bates, AC Dewey, HPC Maxwell, AHStJ Murray, MA Bond, JHJdeG Killick, AJ Stackhouse, AJ Westmore, PAJ Leech, SJ Kassapian.

Captain of Cricket: CL Macdonald.

Secretaries: JGC Jackson, JH Johnson-Ferguson, GAP Gladstone, SJ Kassapian, AD Anderson.

Librarians: NRL Duffield, MB Barton, PE Fawcett, PR Horn.

Sacristans: CL Macdonald, OJJ Wynne, DM Seeiso, EMG Soden-Bird.

Ante Room: EL Thomas, EW Cunningham.

Dispensarians: RH Tempest, RD Twomey, JD Massey.

Orchestral Managers: FR van den Berg, NS Corbally-Stourton.

Art Room: RJ Beatty, DCC Drabble.

Posters: JP Campbell.

Woodwork: SJR Pickles, CMG Procter.

Office Men: SB Ambury, AS Ellis.

The following joined the School in April, 1976: SGC Chambers, JC Piggins.

This term we experimented with the times of afternoon classes, starting work soon after lunch on most days. It was a popular move, giving the impression of more time for games and allowing us to enjoy the Summer evenings without the thought of classes to come. It also enabled us to make use of the St Albans Centre in the late afternoon. Still on work, our top forms shared the Junior House examinations, an exercise in which we held our own.

At prayer we continued on much the traditional lines but made more of form Masses, one of which was held most weeks, augmented confessions with a penance service for the senior forms, and honoured the Blessed Sacrament with the usual procession to the Hall, which was even more beautifully decorated with flowers for the occasion.

Corpus Christi was a holiday. Threatened by poor weather we ran a shuttle service to the St Albans Centre and saved the day. Other holidays however, were more in tune with the exceptional Summer, chief of which was the annual outing to Sleightholmedale, once more kindly lent to us by Mrs Gordon Foster. The gorgeous sunshine made it a memorable day. The outings to the Fairfax Lake were also blessed by sunshine and fine weather.

All in all we had much to be grateful for. Matron and her staff overcame every difficulty —not least the shortage of water, which is about to be resolved—not only keeping us clean, healthy and well fed, but also providing all the usual treats and extras. Jack Leng and his staff again provided us with an abundance of garden produce and Tommy Welford and Trevor Robinson still found time to do all the maintenance jobs whilst working on the new water pipes. We are grateful to Mr Thomas for his gift of Bilson's book on Gilling, to Mr Bates and Mr Westmore for donations to the Library, and to Mr Myers for a lovely tent.

PRIZE-GIVING

The annual Prize-giving took place on Thursday 8th July. We welcomed Fr Abbot, Fr Patrick and a large attendance of parents and guests, afterwards enjoying the munificent tea provided by Matron and her staff. In his speech Fr Justin welcomed Fr Abbot, recalling how great a friend Fr Abbot had been as Procurator. He 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 they had done. Fr Patrick looked forward to the first direct entry from Gilling and said that they had had a marvellous start. Fr Abbot urged the leavers to make the most of the opportunities before them.

PRIZE-WINNERS

Form 1B: English—LML Charlton; Mathematics—MJ Rohan; Form Prize—AM Evans.

Form 1A: English—CHE Moreton; Mathematics—CP Crossley; Form Prize—PG Gosling.

Form 2: English—SJ Hume; Mathematics—PD Johnson-Ferguson; Form Prize—JTH Farrell.

Form 3C: Form Prizes—NJM Finlow, AK Macdonald.

Form 3B: Form Prizes—JBW Steel, RC Weld-Blundell, PJF Brodie.

Form 3A: English—EA Craston; Mathematics —EN Gilmartin; Latin—SAB Budgen; French—ME Johnson-Ferguson; Form Prizes —WA Morland, AC Bean.

Form 4: English—JGC Jackson; Mathematics —CL Macdonald; Latin—FR van den Berg; French—MB Barton; Form Prizes—JH Johnson-Ferguson, PE Fawcett.

Form 5: English—AHStJ Murray, Mathematics —GL Bates; Latin—JCW Brodie; French—(Hubert Carter Memorial) FWB Bingham; Science—AC Dewey; History—SM Myers; Geography—JHJdeG Killick; RS—HPC Maxwell; Form Prize—PAJ Leech

SPECIAL PRIZES

Music: Form 5—TFG Williams; Form 4—AS Ellis; Form 3—JS Duckworth; Form 2—SJ Hume; Form 1—M Dick.

Art: Form 5—JHJdeG Killick; Form 4—JH Johnson-Ferguson; Form 3—AWG Green.

Handwriting: Form 5—GAP Gladstone; Form 4 —OJJ Wynne; Form 3A—EA Craston; Form 3B—PJF Brodie; Form 3C—MJ Ainscough; Form 2—JF Daly; Form 1A—TBC Maxwell; Form 1B—MJ Rohan.

Carpentry: Form 5—GAP Gladstone, SJ Kassapian; Form 4—RD Twomey, AD Anderson; Form 3—DM Moreland, AK Macdonald.

Chess: Cup—JA Howard; Other prizes—AC Dewey, CL Macdonald, BJ Connolly.

Fr William Price Memorial Trophy: AC Dewey.

SPORTS PRIZES

Cricket: Set 1—CL Macdonald; Set 2—SAB Budgen; Set 3—CP Crossley; Set 4—PS Leonard; Set 5—JC Piggins.

Tennis: Singles—AJ Westmore, AC Dewey; Doubles—AJ Westmore, AC Dewey.

Golf: Senior—AJ Westmore; Junior—RH Tempest.

Squash: Senior—AC Dewey; Junior—RH Tempest.

Swimming: Crawl Cup—JCW Brodie; Other prizes—MB Barton, JJ Tigar.

Boxing: Senior Cup—DM Seeiso; Junior Cup—PJF Brodie; Other prizes—JCW Brodie, FWB Bingham, NS Corbally-Stourton, MV Cunningham, SS Seeiso.

Athletics: Cup—DM Seeiso.

P.E.: Senior—S-J Kassapian; Middle—JJ Tigar; Cup—NR Elliot; Cup—Stapleton House.

Shooting: Senior—AHStJ Murray; Middle—JH Johnson-Ferguson; Junior—EN Gilmartin.

PRIZE-GIVING CONCERT, 1976

FIRST ORCHESTRA
National Anthem
Canzone and Rondeau — Purcell

MATTHEW BARTON
Andante — Handel

ADRIAN DEWEY
Rondo in C — Mozart

JAMES KILLICK
Minuet — Gordon Jacob

TOM WILLIAMS
Allemanda — Vivaldi

NICHOLAS CORBALLY STOURTON
Augustin — German Folk Song

SIMON MYERS & EDWARD THOMAS
When Johnny Comes Marching Home — Traditional

Once again a packed audience enjoyed this annual concert. The First Orchestra started things off and played splendidly, especially in their second piece; the string tone was pleasant and intonation throughout the orchestra was quite good. The rest of the concert was devoted to individual items. Matthew Barton played his flute very competently; he has a nice tone, though he needs to breathe more properly (understandable nervousness I'm afraid does not help correct breathing for wind players!). Adrian Dewey—better known as a violinist—played the piano this time, and Tom Williams played Vivaldi on the violin: both pieces were admirably played. James Killick played his trumpet solo with bright tone and enviable assurance. These last three boys have also been playing across the valley with the College Symphony Orchestra, and this experience has clearly been very good for them. Nicholas Corbally-Stourton played his horn solo very nicely indeed and finally Simon Myers and Edward Thomas played their rousing piece with gaiety and panache.

Such concerts (and the others at Gilling throughout the past year) are not achieved without the dedication and hard work of Mrs Bowman and her various assistants, and the help, encouragement, and support of Fr Justin (and how many Headmasters can play the double-bass *and* the trombone?). To all these people—and not least, the Gilling young musicians themselves—we are very grateful indeed.

E. H. M.

CARPENTRY

The carpentry displayed in the Hall for Prize-giving looked very impressive. First of all the amount: the majority of boys doing carpentry—about 80—had something on display, varying from cocktail dishes, toast-racks and small boxes to tables, benches, chairs, bookshelves. There was a pleasant freshness and variety of design. Even the finishing was good, as more boys became convinced that this is worth spending some hours on. Pride of place went to GAP Gladstone's display cabinet in oak with a framed glass lid; but AK Macdonald's chair was an innovation, in more ways than one; so too S-J Kassapian's two high stools were notable, as was work by Anderson, Twomey, D Moreland, as well as many others. Those named received prizes.

CRICKET

Before the dry weather several matches had, sadly, to be cancelled; still by the end we had plenty of cricket, if not quite enough matches. Besides winning the Gryphons Match somewhat easily—by 60 runs—the First XI won only one other match, drew 5 and lost one; the under 12 lost one; the under 11 lost three then won the last two, quickly knocking up three centuries as they did so—more of that later.

The First XI were a very good side, that yet never quite seemed to believe in its own ability. The opening bowling attack of FWB Bingham, HM Crossley and DM Seeiso will take a lot of equalling for pace and skill. Every other member of the team could bowl, and did, taking wickets; JCW Brodie was an excellent wicket-keeper, let very little through, and took some memorable catches; the fielding was good; only the batting lacked confidence.

AJ Westmore and the Captain, CL Macdonald, on the whole scored well. Westmore started with a duck against Howsham, leaving it to Macdonald, Seeiso, J Brodie and PJ Evans to win the first match of the season, but against Junior House he made a very good 71 and followed later with 47 and 43; Macdonald ended with 50 against Glenhow. Gilling played Bramcote and Aysgarth, our toughest opposition, away and hung on to a draw in each; nearly beat Malsis at home after a lightening 22 by Bingham but Malsis just saved the match at 45 for 8. The match against St Martin's was the most exciting. They made 116 after a very good innings of 64 by their captain; Gilling went for the runs, were going well at 85 for 4 and were all out 9 runs short on the second ball of the last over, losing their heads over the time factor.

Whilst this was going on on the first XI pitch, amazing things were happening in the under 11 match. When Gilling declared, their score was 226 for no wickets, which is a Gilling record for any number of wickets—P Evans 109 n.o., CP

Crossley 103 n.o. (One century by a Gilling boy is remembered in the last 30 years). Crossley then went to St Olave's six days later . . . and scored 103. It's becoming a habit. Many congratulations to them both.

Besides those already mentioned, EMG Soden-Bird, OJJ Wynne, JGC Jackson, AC Dewey, GAP Gladstone, RJ Beatty, MA Bond played for the first XI, PJ Evans, P Brodie and Gilmartin were young enough to play for the first and under 11; and AK Macdonald (Capt.), AC Bean, DFR Mitchell, JE Schulte, PH Corbally Stourton, NR Elliot, WF Angelo-Sparling, MV Cunningham, DJ Cunningham, EA Craston played for the under 11, who although only winning 2 out of 5 matches, scored 620 runs as against 384.

TENNIS

The open knock-out tournaments attracted immense enthusiasm as usual, two-thirds of the school taking part. AJ Westmore won the singles and Westmore and Dewey the doubles. In the first friendly match against the Junior House we lost the singles but won in the doubles. In the second, which was doubles only, we won again. Against St Wilfrid's House Juniors we were lucky in that the only finished tie was won by us. The afternoon match against the parents was the pleasant occasion we have come to expect, even if the parents only managed to win one tie. The following played for the school in these matches: Westmore, Dewey, Kassapian, Murray, Bingham, Tempest, CL Macdonald, Beatty, JGC Jackson, Soden-Bird, NS Corbally Stourton, Ellis, Procter, MB Barton, Wynne and EW Cunningham.

GOLF

Golf unfortunately takes up much time, and there was a sad lack of challenging matches. But the course was used a lot and progress made. AJ Westmore stood out as a very promising golfer—before very long he will be going round in par figures. He and RH Tempest won the senior and junior competitions respectively. There are other golfers of promise.

FOOTBALL

On Wednesday evenings we had a team competing in the Junior Five-a-side Football League at St Albans Centre. At the end of the competition we were placed in the middle of the table, with one point less than a 50% score. Our regular team was B Bingham, J Brodie, M Seeiso, C Macdonald and A Stackhouse, but many others played in the course of the competition.

SWIMMING

The extreme heat of this summer made the Swimming Bath a popular place from 7.30 am until the late evening, and for the first time, the heating of both water and air was an economical process. However, besides bathing for relaxation and cooling off, much hard work was done, especially by the middle and lower parts of the School.

In the races during the last weekends of the term, E Cunningham showed that he is well on the way to becoming a good all-round swimmer, and B Bingham is not far behind him, although J Brodie remains the leader of this age-group in both style and speed, and was awarded the Crawl Cup. In the second age-group, P Brodie was the fastest in both Front Crawl and Breast Stroke, and A Reynolds produced the best times for Back Crawl and Dolphin. In the next age-group, J Tigar is clearly a very promising all-rounder, and he now holds the records for Front Crawl, Back Crawl and Dolphin, and so was awarded the Swimming Prize. R Stokes-Rees also deserves a mention as a developing swimmer, together with D and M Cunningham. In the youngest age-group, D Green won the Front Crawl, Breast Stroke and Dolphin, while W Angelo-Sparling still excels at Back Crawl.

However, racing is not the only aspect of swimming in which we are interested; over a quarter of the School gained A.S.A. National Swimming Awards, ranging from our first-ever Gold Awards for Personal Survival, in the St Alban Pool, by E Cunningham, A Ellis and N Corbally Stourton; through 14 Silver and 22 Bronze, 2 Advanced and 15 Merit Speed Awards, down to a Stage 2 Award gained by J Piggins in his first term; 57 awards in all for 36 boys. These boys, and the many others who were interested and helped to run the tests are to be congratulated on their enthusiasm and their efforts which we hope will be continued in the years to come. We still owe our sincere thanks to Fr Anselm for his reliable interest, assistance and advice, and we greatly regret that it was not possible to arrange a Style Competition this year owing to the increasing tightness of our programme.

contd. from p. 115

JUNIOR HOUSE ART EXHIBITION

It is rare to be able to say the heat of the summer term made work inside or outside difficult. Two expeditions were made—one to the Terrace above Rievaulx and another to Scawton Church and the War Memorial church. Another visit to the Gilling Art exhibition to look at the pictures and to improve the room with white paint was unexpectedly rewarded by a substantial quantity of strawberries. If this sounds desultory the facts are different. The number of pupils doing Art in Junior House (20—volunteers) is the highest total on record and the standard of work and enthusiasm as well as ability has been very gratifying. Any changes in routine, like expeditions, have been accompanied by redoubled energy for work. Amongst a large number of project prizes RJ Noel produced work of architectural ability and also secured a major scholarship to the Upper School. GTB Fattorini made a number of promising pictures. M O'Malley and RJ im Thurn both obtained alpha awards and will remain to continue the tradition into next year. The pictures produced vied in quantity and at times in quality with the strawberries consumed.

J. J. B.