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E. O. H. Moreton, M.A.
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 concordantly 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 love and life, 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 concludes: "The Catholic community is experiencing a latent demographic crisis in the mid-1970s more severe than that experienced in the mid-1950s. The creating massive problems of investment in new schools, colleges, churches and presbyteries. Several sources of growth have ceased to be significant; converts have dropped to a significant migration from Ireland and now virtually balances migration to Ireland. On the portrait, evidence suggests among the young, for instance, that in 10 children Confirmation. Using criteria admittedly not universally accepted, Dr Spencer concludes that 30,000 p.p. in the years 1959 and 1960, to an average of 25,000 p.p. in the five million baptised Catholics, one of the third of the population of Catholics, the three great turning points of life: birth, marriage and death.

The reality is there: the causes suggested fall into our categories of too that parish priests, falling either to grasp the doctrines of the Council or to their opponents at diocesan level in keeping with a distinguished career of service to the Church behind him—be must be taken at that level.

Marcel Lefebvre, born at Toucourea (N. France) in 1905, was ordained to the diocesan of Lille in 1929. As a Holy Ghost Father he was a missionary in French colonies from 1932, becoming Vicar Apostolic of Dakar in 1947 and Apostolic Delegate for French Sahara the following year. In 1956 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 (til 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 Council that the CDF of his Order, that he established the Prelature of Econe with Econe 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 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, there 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 use is vacant at present.
TEN PROPOSITIONS

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 diaconal 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 of present practice in fact. They look strangely subdued, coming at a time when separation was achieved and the theological ground seemed safe, solid. They put at risk further negotiations, too, for Anglican-METHODIST unity, and therefore might advisedly be replaced by another, less possible, the member Churches are called to give their assent'. What are these

4. We agree to remain in close fellowship and consultation with the member Churches represented on the Churches' Unity Commission.

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.
THE AMPLEFORTH JOURNAL

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 Holy Father has put his finger upon the whole problem when he proclaimed that 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/maintenance wrong steps and bind past wounds, that though it is Paul who plants and gives birth to new life, so to the cost of three JRNA subscriptions. In this issue, readers owe their gratitude to two donors for a full page of their subscriptions to the Ampleforth Education Society (so to the cost of three JRNA subscriptions). In this issue, readers owe their gratitude to two donors for a full page of their subscriptions to the Ampleforth Education Society (so to the cost of three JRNA subscriptions).

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 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

AMBROSE AGIUS Archbishop of Palmyra and Apostolic Delegate to the Philippines 1904-1910 (p. 119)

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 present printers, have done a good job. 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 Holy Father has put his finger upon the whole problem when he proclaimed that 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/maintenance wrong steps and bind past wounds, that though it is Paul who plants and gives birth to new life, so to the cost of three JRNA subscriptions. In this issue, readers owe their gratitude to two donors for a full page of their subscriptions to the Ampleforth Education Society (so to the cost of three JRNA subscriptions).

ABBOT AMBROSE GRIFFITHS

The election of Father Ambrose as fifth Abbot of Ampleforth opens a new and hopeful chapter of our history. Perhaps it is also part of a wider process, which might be sketched as follows.

April forty years after the restoration of our Congregation in the seventeenth century, the founders of the Royal Society 'endeavoured 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 disintegrate 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 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.
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 realised; something which is a remote possibility, and yet the greatest of apprehension; something whose possession is the present fact; something which gives meaning to all that passes, and yet eludes reach; something which is the ultimate ideal, and the hopeless quest.

A. N. Whitehead: Science & the Modern World, 1925

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.

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 appendices, 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 creedal 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 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 formulæ. They think it important that the Church should not in any way modify or retreat from its historic commitment to the creeds.

APPROACHES TO BELIEF

by

AELRED GRAHAM, O.S.B.
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 creedal formulations. They tend to resolve their difficulties by stressing the basically symbolic character of the creeds or by emphasising clause as that relating to the Virgin Birth may not represent the unanimous view that saying the Nicene Creed as at the point in which they see their fellow and of rejoicing in the unity of Christ, deepest earthly expression not so much in the bond of eucharistic action given by that God to whom the word refers.

Thirdly, there is a broad category of Christians for whom, in early years, regard for God and man. The Report belongs to the Commission’s chairman. Professor Maurice Wiles. His own supplementary essay and his two recent books (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, “lacks a firm 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 Kelbe (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 the truth of the living God and the world, and sense, is more important to these Christians than ‘provisional’ assent to creeds.

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 (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, “lacks a firm 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 Kelbe (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?

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"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 ever ecumenically defined. Through early Christian Christianity, as Professor Wiles bereft of 'commitment to the ineffable calmness of certainty. Mysticism, an unforeseen term, since it connotes in many minds emotionalism and irrationality, 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. Hibbert 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 impulsive claim to be the only religion. That is to say, it must practise what it preaches—die in order to be born again."

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 the pathos of 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."

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 ambiguit 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, pure the Report's opening statement, is probably as far as we can get in expressing lies 'at the heart of all things'. From Bishop Montefiore we have a clear statement of the importance of Christianity'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 'sense' of 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 diverse 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,
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. It may be suggested that he exemplified in his own person the two deepest teachings of the Vedanta, summarised in the Sanskrit formulas \textit{tat tvam asi} (‘That art Thou’) and \textit{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, the \textit{neti, neti} of the Chandogya Upanishad: the Self (\textit{Atman}) and the ground of being, the Godhead (\textit{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 person 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. With regard to the second fundamental Hindu doctrine just mentioned, I have raised the question elsewhere whether Jesus, at the climax of his life-work, may not be understood to have been confronted by the \textit{neti, neti} (a reference to the self-manifesting Godhead, before whom words recede) of the Upanishads, the \textit{svayam vocitavit(woad)} of Buddhism.’

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 realized in terms of \textit{prajna} and \textit{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 refusal to face reality, caused by the multiple forms, often uncomprehended, 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 of other religions, 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

\begin{itemize}
  \item Kenel Guénon, \textit{Introduction to the Study of The Hindu Doctrines}, Luzac, 1945, pp. 11–12.
\end{itemize}
such a possibility is because the very structure of thought and language has name, are both conditioned in some way. But liberation—compatible, a for a time, beyond thought and language. It is 'not this, not that', 'emptiness', for a void' though for some unaccountable reason, it is also bliss. Let thought will disclose itself. Hence the simple Buddhist counsel: Try not to seek after the true.

A variant of the same theme is to be found in China—in the protest of Confucius; know, those who know do not say'. Here also we are at the same level as our

creeds, authoritative statements sanctioned by Christian tradition? Then we are thinking, like Wittgenstein's philosopher, can helpfully be conducted as a

reports some nature of the problems incidental to all verbal state-

in the 20th century, the phrase 'the void' is sometimes described as 'the

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

friend 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 seventh-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."
ST FRANCIS & THE BENEDICTINES
A Commemorative Article, 1226—1976
by ERIC DOYLE, O.F.M., S.T.D.

Monastic 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 form would be rooted in Spanish monastic formation.

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 reveling and parties St Francis worked for a time in the Abbey of San Vincenzo. 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. Through 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. ... 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 Portiuncula, 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 Stephen, 26th December 1216, 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 (Mark 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 x 47mm) were painted by Ervin Bossányi, 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.' St Francis was looking for a suitable chapel and dwelling place for himself and the Angels and the plot of earth around it. St Francis would not accept it as a pay the monks a basket of loaves every year. St Francis loved this little chapel. The Mirror of Perfection, written at the end of the fourteenth century, praises the Portiuncula 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.

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 of Fécamp in Normandy who conveyed them across the Channel. For all this the Franciscan Order expresses its deep gratitude and care about the world that saw the divisions we are today patiently trying to heal. A fine under-

Although blessed Francis was in greater pain from his diseases than usual, he rejoiced and praised the Lord in great fervour of spirit, saying, 'If it be my Lord's will, let me be delivered from this place.' And when these two friars, filled with sorrow and grief, had come to him, they sang the Song of Brother Sun and the other verses which the Saints 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. The Mirror of Perfection, c. 1263 in Omnia in Sources, 1263

**ERASMUS IN ENGLISH**

**by ABÉE GERMAIN MARCHEAUD**

Desiderius Erasmus of Rotterdam (c.1469—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 a second letter 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 great 'sans vocation et sans pain, non sans foi'. David Knowles described his religious ideal as 'love beyond Christianity', so despoticized that it succeeded in creating a critical, contradoctrinal climate of mind that may well 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 interna-

These two volumes are the first-fruits of a vast design, **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 under-

**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+388p £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** (CWE)—a siglum which has already acquired an aura of excellence. The £12 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. Labé Newman wrote a preface to the Church Fathers, 'just that kind of literature which, more than any other, represents the abundance of the heart; which, more than any other, approaches 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.

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 Epistolinarum, De Ezrami Roterodami, whose influential Life and Letters of Erasmus (1894) would paragraph of Allen's place to volume I, signed from Longlawn Cottage, death in 1933.

This work, which had its origin in an attempt to use the correspondence of the late Professor Froude, at the time when he was lecturing here on carried on under the aegis of Dr. A. A. Froude, whose Erasmian expertise has earned worldwide fame, is undertaken the encouragement of Anthony Levi of St. Andrews, and Betty B., whose Erasmian expertise has earned worldwide fame, is undertaken the encouragement of the late Professor Froude, at the time when he was lecturing here on carried on under the aegis of Dr. A. A. Froude, whose Erasmian expertise has earned worldwide fame, is undertaken the encouragement of Anthony Levi of St. Andrews, and Betty B.

...
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 future Baron Mountjoy, prevailled on Erasmus to move from the Channel in 1499, resulted from the encouragements of that summer. Erasmus' second visit added of Caserta Guglin, the morning star (or herald) of Protestantism (1495), and Erasmus' earliest British connection is Hector Boece, a Scot student in Paris, to whom he dedicates a poem de casu nataliti tuus (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, fulfills the promise of his baronial title; Mountjoy; 'Salve, vero nomine Monseigne', Erasmus exclaims (no. 79), and the editors had to help the original reader with the gloss: 'Caldis soror meum gaudio'. 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 his observant eyes, keep an eye on the newcomers. His family has included with him to complete two epoch-making projects: the Greek New Testament and with work of the Aliens. Yet there is a real call for this edition. The Opus near future. Fluency in Latin has become a rare accomplishment, and by come the Institut Interuniversitaire pour l'Etude de la Renaissance et de l'Humaniste (Toronto I. 208/49-53) is almost a sermon. That may be why he styles himself theologus; he 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 his Luctuariae (1503), a collection of minor writings including the Euchologion; and in 1504 he sent Colet a copy of the book. The disputatatio (friendly discussion), by the two young priests, on 'the fear, sadness and disgust of the human mind' 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 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 significavit, vt voluntas ilia nihil sit aliud quam naturalis ille mortis horror, quem ita nobis penitus inseuit natura, vt tam sit natural to be alarmed at the prospect of death as it is to be hungry when deprived of food. (Toronto I. 208/49-53)

Surely at that moment he spoke as a man, for men, and in the words of men, expressing man's fears; so that the 'will' in question is but the natural dread of death, nature has so deeply implanted within us that it is natural to be alarmed at the prospect of death as it is to be hungry when deprived of food. (Toronto I. 208/49-53)

In the next pages Erasmus repeats alacritas a dozen times (lines 67, 70, 85 twice, 88, 92, 97, 105, 109, 125, 127), besides using the adjective alacres (line 121). Marie Delecour began bravely with ardeur or ardeur joyeuse, then shifted to allegresse. 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 disappointments 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 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 disputations 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 in a letter to Fisher, 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, 1906) 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 marked with histories:


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—rather, profound and learned and truly classical, in both Latin and Greek, ... Linacre's mind? Did Nature ever create anything kinder, sweeter, or more harmonious than the character of Thomas More?

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. (Allen, 422-8:13)

And I believe (unless I am deluded by the intensity of the love I bear him) that Nature never ingrained a livelier mind, or one quicker, more discerning, or clearer—is 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 chatz dispositions 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. (Allen, 423:5-18)

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 Beckenham. (In 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 age and Europe's hope, Erasmus' praises forly 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 Moriae 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 centuries 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 aegre et poies et gaudeas' (Allen 1, p. 460:20) becomes: 'You have the rare gift of

Volume 1 ends with the fifteenth century—the incunabula period. Volume 2 begins with a rather lean spell, while Erasmus is completing his truly heroic conquest of the Greek language. The discovery of Valla's Annotations will soon confirm him in the conviction that flawlessness is 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: 'quilibet in reverenda plius sagittis quaerit Mosesi' (no. 182). The allusion to Exodus must have seemed obvious to Allen, but CWE mercifully provides the reference, p. 94).
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 seasons’, and that the vogue of Robert Bolt’s title has turned the phrase 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 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.

1965 Erasmus and Cambridge, which contains a complete translation of epistle no. 271. Each change struck me as a definite improvement. Thus ‘from the 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 (I, 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 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, Jehn on Florence’s florin, etc.) 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 have been given precious glimpses of actual living standards: a penny in 1500 England could buy a pound of beef, or 7 pounds of smoked red herrings, or 15 eggs, or only 0.38 lb. of food sugar (‘fresh cane sugar from the Mediterranean and the Portuguese islands’). A gold angel purchased 47 litres (over 10 gallons) of 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. Fugger’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 235. It is, of course, by the quality of translation that a work like this will stand or founder. 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 carelessness, and no verdict on the judgment of the translators. 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; fi + 392p. £17.50
translated by R. A. B. Mynors and D. S. F. Thomson. annotated, by James K. McConica, CSB.

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. By March 1516 he was living there and managing his further word in England. Jerome’s letters dismantled the fictions of which he had written to Erasmus, nor was Tyndale finally to the King James translators, nor did these in turn claim any preeminence. The state 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 leal 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 know-it-all which Allen set rolling continued its growth across two world wars (these increased the appeal of Erasmus’ militant pacifism), but the large work reached a monumental size by 1966—souls concerning his birth year spread the quincentenary over 4 years—when hundreds of periti (philologists, exegetes, historians, theologians, educators, lawyers, ecumenists, art critics, etc) put their expertise together in dozens of congresses and symposia. Their sheer number and their appetite helped secure the great gate and the subsidies for the three mammoth projects which are now underway: Amsterdam (Opera Omnia) and Brussels (La Correspondance en françois) started earlier, but Toronto will not lag behind; it evinces an Erasmian ambition to couple speed with excellence.

P. S. Allen 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 son—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.
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 in-
cessant scholarly work accompanied by high optimism. In these years the
grievous 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 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.

MORE QUINCENTENNIAL FESTIVAL

St Thomas More was born in 1477 or 1478, and his 500th birthday will be cele-
brated 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 Shakspere) pilgrims from Japan are to tour
Britain and the Low Countries, including a stop at York and possibly Ampleforth.
The International Association Amicitia Thomae Morei 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 Brittany was born also in 1477, one
upstream to the royal abbey and Plantagenet necropolis of Fontevraud. The
proceedings of the Festival will be held in More's English. Those interested should
write to More—S00, B. P. 858, 49005 Angers for further details.

A. J. S.

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 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 from one another, and confusing if not
separately), 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
questions 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 atten-
tion 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 Jot 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 his 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 Agreement Statement was issued by ARCI on
the Ministry, the same author wrote a background study of it, which was followed by an article
by one of the Statement signatories, '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.

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
decision he saw through with Messrs Sheed & Ward by publishing Absolutely Null and Utterly
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Dr Joseph Höfner, 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
continue his priestly ministry as a Catholic? The only way for him to
be admitted to such ministry is to accept what, in his conscience, he knows to be
sacred; 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

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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 the subject 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 conscious opinion that I was a priest already, I could never accept re-ordination without violating my conscience.

The 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. 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 Apostolic Carta [an act 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 (which can be proved) by the almost daily letters I have received regarding my 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 presbyterium 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 Anglican and Roman Catholic Churches as well as 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 brought up 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 was almost implied that one had been in bad faith and needed to repent. The Anglican Church had taken on me the font from the altar; I 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 interning the unbaptized 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 Munich. 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 Munster 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 condition sine qua non. The bishop's answers were vague and unsatisfying. While this was naturally disquieting to me, I realized that it would not do to press the matter prematurely.

In May 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 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 consecrations back to Old Catholic, not 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 steered 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-deaconate, 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 the bishop should continue '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 '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 '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 'sub conditione'.

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 all that 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 Eccumenical Commission has now put the matter on the level of considering ministry in relation to ecclesial community and bishop, and that 'validity' in ecumenical circles is considered to exist only when there is unity with the Roman Curia. While this may be necessary and 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 the Church in order 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 his 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 reappraisal 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 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?
You point out the inconsistency between the large concessions made, in
eccumenical 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
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
conferred by the Pope in St Louis 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 admit-
ted 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 con-
viction, 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.

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viction, 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.

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 contrib-
ution 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 con-
verts. 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 indis-
criminate conditional baptism of all converts. It took more than eight decades
for this decree to be observed. We live in a more fast-moving age today, how-
ever, 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: magnum 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-Schonmetzer 1846/3126.
The scandal of South Africa does not come home to us, most of us, until we hear it told by someone 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"); and, whether enquiring or not, will be given by the South Africans (English speaking or Afrikaans) a view of apartheid which justifies its existence.

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 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

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 for South Africans 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 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 knowing orders, harassment and intimidation from the 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 businessmen, who seems to me to be blinded by the money; but also those over here who, knowing or unknowingly, are maintaining very significant trading links with South Africa. If only to withdraw from more than 50 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

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
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
paper carries advertisements encouraging readers to enjoy the pleasures of the
South African sunshine? Margaret Thatcher's wooing statements confirm his
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 at least 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
explained, of course, by a reflex not to want to know about the people you are
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, ... 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**

Brent Haring. MANIPULATION: ETHICAL BOUNDARIES OF MEDICAL, BEHAVIOURAL AND GENETIC MANIPULATION St Paul Publications 1973 £3.25

The rapid progress in biology, medicine and psychology has opened up vast new areas of manipula-
tion. Men's new unprecedented power to shape and reshape his biological and psychological nature
baffles the foundations of ethical and raises challenges that are equal to those arising from the use
of atomic power.

Fr Haring's study concerns itself with the ethical boundaries of manipulation over a wide spec-
trum of contemporary areas. His guidelines throughout are the preservation and fostering of personal
dignity and creating 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 it is
arises in medical practice, in behaviour research, in brain and the field of psychol-
ogy, as well as in the area of art. Fr Haring considers as a Christian and makes his points with conviction and directness. As a historian, he asks questions, he ponders, he
reflects, and by doing so he is acknowledging the immeasurable benefit of new scientific discoveries and experiments, he helps us to understand the importance of the human person in society today. In this 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 in man's right of intervention is a continuing process
that requires increased awareness, sensitivity and shared responsibility. This is the challenging
message of Fr Haring's book.

Antony Mann
Chesham, Bucks.

Jack Dominian. DEPRESSION Darton, Longman and Todd 1976 224p £5.50 and £1 paperback.

Suffering is as surely a part of human experience as it is breathing. Its causes, extent, and
meaning have exercised philosophers, theologians, poets and healers since thought has been
recorded. For suffering is both personal and universal and the human response is in its case to
these two facts, 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 in human life, and describes the features which characterize 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 brain and crucial
events in the 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.
We learn much more from this view of the hospital bed than about the man of street, but commit suicide less frequently. Modern psychiatric 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 demise of self-destruction,
and at all stages before that to intern mental anguish. Any of us could discover a symptom at any time and our compassionate intervention could mean the difference between life and death. Dorothy Soele, in her books: Suffering, Suffering, writes: "When you look at human suffering concrete 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, we are asked to do the impossible: to recover when help is needed, though it is useful to stress that research into depression has now far to go and many of us are still prone to frustration.

Depression, as Dr Dominian describes, is clearly to be found, almost everywhere, in the human condition. He explains how depression is caused by too much of the difference between a realistic and an antidistress.

Dorothee Soelle SUFFERING Darton, Longman and Todd 1976 179p Paperback £2.40

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these two facts, 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 in human life, and describes the features which characterize 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 brain and crucial
events in the 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.
We learn much more from this view of the hospital bed than about the man of street, but commit suicide less frequently. Modern psychiatric 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 demise of self-destruction,
and at all stages before that to intern mental anguish. Any of us could discover a symptom at any time and our compassionate intervention could mean the difference between life and death. Dorothy Soele, in her books: Suffering, Suffering, writes: "When you look at human suffering concrete 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, we are asked to do the impossible: to recover when help is needed, though it is useful to stress that research into depression has now far to go and many of us are still prone to frustration.

Depression, as Dr Dominian describes, is clearly to be found, almost everywhere, in the human condition. He explains how depression is caused by too much of the difference between a realistic and an antidistress.

Dorothee Soelle SUFFERING Darton, Longman and Todd 1976 179p Paperback £2.40

Suffering is as surely a part of human experience as it is breathing. Its causes, extent, and
meaning have exercised philosophers, theologians, poets and healers since thought has been
recorded. For suffering is both personal and universal and the human response is in its case to
these two facts, urgently demanding: Why? and: What can be done to alleviate its impact? In his
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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 demise of self-destruction,
remedy its other causes. In such a philosophy there is no distinction between available and unavailable suffering and its psychic logic leads directly to Calvin's sadistic deity. The modern world, however, is prone 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 horrific 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 in that suffering is an understanding that we are learning from it, or learn to love, to be sensitive to the suffering of others and 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'.

...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, and her verbal violence has the merit of exposing the urgency of her message and demanding a response from the reader: 'God the executioner'; 'sadomasochistic theology'; 'Christianity a religion of slaves'; 'Eli, Eli, a scream of growing up'.

However, the world is not quite black as she paints it. We all know scores of people whose lives are shut 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 just impose it.

Dorothy Soelle's deep moving account of the daily life of a factory worker, in Düsseldorf, could just as easily be a case history from Jack Dovima's Nigeria. 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 God himself. Everyone who comforts another is the mouth of Christ.'

For this reason, one can only welcome the publication in Penguin paperback of Aubrey Hodes' Encounter with Buber which originally appeared in hardback in 1974. 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 comprehensible, and compelling way the main ideas of Buber's thought. If one were to read Buber's works alongside the indispensable and more scholarly volumes 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 Existence, in Pelican books in 1973, one would probably then be better prepared to tackle the actual works of Buber himself.

Clearly there is one choice—either to skim through Buber's I and Thou and Between Man and Man and obtain a superficial but superficial awareness of his ideas, or to approach them in perspective and context. Only via the latter method, however, will one attain anything like a worthwhile grasp of his ideas, theology, history, education, ethics, 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.

Aubrey Hodes ENCOUNTER WITH MARTIN BUBLER Penguin 1975 249p 70p.

Although Martin Buber (1873—1965) is regarded pre-emminently as the philosopher of dialogue and many would align him with Gabriel Marcel as an outstanding pioneer in the field of interper- sonal 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 (frequent) to put 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 1974. 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 comprehensible, and compelling way the main ideas of Buber's thought.

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Aubrey Hodes ENCOUNTER WITH MARTIN BUBLER Penguin 1975 249p 70p.
the bread and wine of the Covenant. All this is richly expounded in the brilliant biblical expositions he gave on the Nicene Creed at the divinity office. To read them makes orthodoxy theology exciting: where he dodges no problems but sees through them, and he manages to be original and exciting: since he dodges no problems but sees through them, and he manages to be original and

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-eminent true of him. He wrote of St Thomas Pope, the founder of Trinity, 'Dear Servant of God, pray for us.' Some of us can say the same to him.

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 in early British ecclesiastical history'. Since then the regular annual 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.

This volume contains twenty-six papers read to the Ecclesiastical History Society meetings during 1974–5, published in 1976, with an introduction by the Editor. It is the theme of the modern historical historian, in all its variety—for he uses perforce many classes of documents, medieval ponitentials and ordnics, 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 recent historians ('The recent view of the English past'), or of nineteenth century 'cultural imperialism' (Papamaniacal culture: Catholic attitudes and Latin heads). The attitude towards truth and evidence on the part of writers and historians evident in the studies of Welsh historiography, the writings of John Frye, the sources for the history of the booklet, and of the twelfth century English manuscript (The Editor's contribution), all further raise the question—what truth?

At the end of the volume Professor Rithon of Bangor (formerly of York) says: for he writes, 'Great men are epitaphs—in this study in the activities of ordinary people that we can see most clearly into the fabric of a part age.' This is the way we may truly reactively on the activities of Bishop Cronenbe of Lübeck. Certain the ordinary evidences need so much more patience—not to say teamwork—to sift. So it is that the history of German orthodoxy offers itself Papers on the contribution of orthodoxy (for this instance to the history of Christian Nullah), of linguistic (which have related to medieval materials) and of new worlds), of the modern world, to the trend of secularisation. all show how bishop and priest, and seculars have accepted the faith in their own past; ecclesiastical history is a specific form of this corporate self-awareness.
and civilisation of Roman Gaul had been almost entirely swept away by the invading Franks, Bur- 

gundians and Visigoths. At his death in 594 the Salian Franks had been masters of Gaul for almost 

a hundred years. Lonely outposts of Roman civilisation lingered tenaciously in the hilly, wooded 

areas of modern France, particularly in the Rhone valley and the Pyrenees, where the Gallic tribes 

remained loyal to their Roman overlords. However, the majority of the people of Gaul had been 

converted to Christianity by the Franks, who embraced Catholic Christianity in 500. 

Although nominally Christian, the Frankish leadership was far from devout. The Frankish kings 

were often more interested in war and plunder than in the religious life. In fact, the Frankish 

leadership was often in conflict with the Church. At times, the Church was forced to retreat and 

even in some cases, the Church was forced to accept the Frankish leadership. However, in the long 

run, the Church was able to assert its authority and establish itself as the dominant force in Gaul. 

The Church was able to do this because it had a large and loyal following among the people of Gaul. 

The Church was also able to assert its authority because it had the support of the Franks. The 

Franks were often forced to rely on the Church for guidance and direction. In fact, the Church 

was often able to influence the Franks to do things that they would not otherwise do. 

For example, the Church was able to influence the Franks to convert to Christianity. The Church 

was also able to influence the Franks to make policies that were in the best interests of the people. 

The Church was also able to use its position of power to influence the Franks to do things that were 

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following among the people of Gaul. The Church was also able to do this because it had the support 

of the Franks. The Church was able to use its position of power to influence the Franks to do 

things that were in the best interests of the Church. 

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 

St Gregory of Tours (AD 539-594) lived in a world where the security 

of his rights as a believer and a citizen rather than an advocate of institutional reform. 

It is the merit of Professor McGrawe's book to have caught the nature of Ockham's political 
thinking and to have set it in its own preoccupations. Although it does not present to the 
government. It was caused by the fact that Ockham's political thinking developed in an era when 

the Church was the dominant power in Europe. The Church had the support of the people and 

the law, and it was able to use its position of power to influence the political leaders. 

What is new in a translation of Gregory's other works, mainly the lives and miracles of 

Gallus saints. Perhaps Mr Thorpe will provide us with a 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. 


In no possible way other important thinker has the division between the philosopher and the 

political thinker. Ockham's work in the political field is a towering achievement. The book is 

high standard of illumination achieved in the Benedictine of St Etheldreda; Pref Loxton praises the 

close relations of Church and State, and the ideals of the Carolingian reform practised by monastic 

bishops such as Wulstan and York. Clearly, the book is not a unified whole, despite Mr Parsons' 

introduction and extensive marginal cross-reference. It provides 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 moment- 

ous conclusions on relations between England and the continent in the tenth century, a tantalising hint 
of the book. 

BARNEY GREEN O.S.B.
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.

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 £15.4). 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 role 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 Abbots’ 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

wishes; I wish not a shadow of my desires, but that thou mayest to thine elected and appointed in their interest. Give to God for this their fifth Abbot.

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, some quite appalling singing by an off-key Sistine choir; a kind of prize—magnificent audience, half in red, half in purple, the sheer splendour of it all 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 acclamations 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 magnitude 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 Abbots’ 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.

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address, the acclamations 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 Hano
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 Delargy of New Zealand, Cardinal Nsuga of Uganda. Four Caribou, 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 Cisaré, 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 organized. Fr Pedro Arrupe, the General of the Jesuits, Archbishop Mayer OSB, Abbot Brasso, 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 Bula, 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 Dönhner 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 Philippines) 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 Arranze 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 Delargy, 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 60).
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 Abbots, Bishop Wheeler, Mgr Miles and about twenty other English priests concelebrated Mass. Afterwards 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 spectacles 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.
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 Fr Wulstan Fletcher who made his Solemn Vows 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 Hadvin (I 68), Br Clement Payne and Br John Ryan.

Father Aidan Gillman 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 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.

On 23rd May Fr Christopher Topping concluded both his year as Mayor’s 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 ELRED BURROWS gave a Day of Recollection in late July to Old Ampleforthians 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.

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.
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 the 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 is 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 becoming 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 be still, we must become aware. Cassian teacher 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 it was a form of meditation which was very close to the mantra method of meditation. Cassian saw this form of prayer as 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 or verse is very close to the mantra method of meditation. Cassian saw this form of prayer as 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?

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.
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.

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, in which the image in 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 that this is a thing of the future. In the bibliographies, there has come into possession of the Abbey Library a treatise 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 Canopy and the Adoration’. 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 tombs, and places of pilgrimage for these saints.

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 Canopy and the Adoration’. 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 tombs, 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 week; 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, Atmit 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 struggling 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 host 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 main labour was 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 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 1 1/2 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 on Newcastle on the personal encounter with Christ and Christ 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 Suensens. The Masses were celebrated by Fr Justin Price OSB, Fr Ian Pettit O.S.B, Bishop Fox, Fr Abbot, Bishop Galvin (Sarawak) and Fr Anthony Barry (Middlesbrough). The 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’. Fr Benedict, Bernard, David (Ogilvie-Forbes), Edmund, Damian, Richard Morris, Hugh Osborne, Simon Durkin, Stephen Henderson, and Peter Viss 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.

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 Waterfield, and Fr Stephen Wright (Ampleforth), and 3 laypeople plus Sister Kevin. It transpired that about 60 people were 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 Pettit (Ampleforth), Bishop Langton Fox (Menevia), Fr Michael Titterton, WF, Bob Balkam (for Fr Peter Hocken who was stranded in the USA) and Fr Michael Wismann 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 Titterton and Richard Morris, Hugh Osborne, Simon Durkin, Stephen Henderson, and Peter Viss from the School; and Alex Rattrie came over to project the film.

The following is relevant to the subject of these two conferences:


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 essay as cutting new ground 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 spirituality of the Focolare Movement, Chiara Lubich, its founder 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 there 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. It helps to us to achieve this we are divided into 'Word of Life' groups in which we could help each other to put the Word of God into practice. Each day we had a different 'word' from the New Testament, and concentrated on that, so we were able to see the context and the challenge. The new monks and nuns 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 grew. Another couple, married for twenty-five years, told us how, in 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.

This presence of Christ among his faithful is one of the fundamental aspects of the Spirituality of the Focolare Movement. Chiara Lubich, its founder 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 there are gathered together in his name, there is the Church.'

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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.
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 must 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 building of relations, this is seen to lead to a clarification of each one. For it is the same God who has inspired all religious orders. Each order 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 ten countries in five continents. They have gathered at the Mariapolis 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 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 is 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, W1 9IZ.

THE SOCIETY OF ST GREGORY—also 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 McElliott 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.

From this is well and truly put into practice: 'Oe de cœurs! How few are the GAs 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 Wilkinson'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 Moot propio 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 liturgical 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 cathedral of these cities: salute to Missy 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 community, 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 the 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 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 Bevenol 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 encounter. And Veronica sang to her own guitar.

The summer courses —wide choice— included several important topics, including the VIGIL, the Holy Rosary, and the Eucharist. The 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—forty-four items grave and gay, including the reading of a poem by Belloz, 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 in the shade above. 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 altaregro 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 thurible 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 mid-night 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 lovely Sanctus and a solemn Agnus deo 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 REVENOT, O.S.B.

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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.

Continuing to take the motto attendite ad petram wade unde eatis est, the ECC History Committee quarried further to the rock from whence we were heard 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 rented a house near the courts of St Germain. 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 and in 1836 they came to Mount Pavlion, Colwich, a Georgian Gothic house built as a shooting box for Lord Tamworth who 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 a chapel, with a modern sanctuary extension piercing the far wall. Today it is a Community of 22 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 went with them 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 one commissioning a Fugin church for...
into a retreat house, where we lived. So we saw two more Benedictine monasteries for women, beside it. They ran a small boarding school till 1969 and converted it into a priory. The community's enclosure rules were too strict for the nuns beside it. 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. 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 Rogers from the Bodleian, 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 public life, with the exception of a few 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 conciliated 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, and it did afford time for reflection, so that a strong spirituality got under way (of John Gother's Instructions). Thereafter the diminished clergy freed themselves of gentry dependence, developing their own alternative forms of domestic service in a broader climate of the early eighteenth century. That time had its difficulties too. Both clergy and gentry were dispirited, lacking the stimulus of severe persecution, they were Tactics 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, and some from the now disposed Haslemere who had not met since their traumatic end in March and April 1969 and who are now spread among the other houses. Teignmouth sisters embraced Oulton sisters.

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 Webb (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 Johnson and Edmund Burke found it 'a respectable religion, perfectly good for those countries where it is established'.

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 Rogers from the Bodleian, 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 public life, with the exception of a few 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 conciliated 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, and it did afford time for reflection, so that a strong spirituality got under way (of John Gother's Instructions). Thereafter the diminished clergy freed themselves of gentry dependence, developing their own alternative forms of domestic service in a broader climate of the early eighteenth century. That time had its difficulties too. Both clergy and gentry were dispirited, lacking the stimulus of severe persecution, they were Tactics 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, and some from the now disposed Haslemere who had not met since their traumatic end in March and April 1969 and who are now spread among the other houses. Teignmouth sisters embraced Oulton sisters.

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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 it had 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 not to be the case was illustrated by an incident in the General Chapter of 1693, one of the fathers suggested that some temporary monetary assistance which was available should be given to St Gregory's, to enable all of continuing the Congregation rested with this house. The Acts of Chapter, except in the towns, were not only a farce, and we do not know what hopes were placed on St Gregory's, but it is evident that the possibility of continuing the Congregation had been seriously discussed. The result of this unrest was that the Congregation was divided into the provinces, each with their private chapels and each with a different strategy. The province of London was the exception, too large for that, and too inundated with Court and foreign emissaries, many with their private chapels and each with a different strategy. The province of London was the exception, too large for that, and too inundated with Court and foreign emissaries, many with their private chapels and each with a different strategy. The province of London was the exception, too large for that, and too inundated with Court and foreign emissaries, many with their private chapels and each with a different strategy. The province of London was the exception, too large for that, and too inundated with Court and foreign emissaries, many with their private chapels and each with a different strategy. The province of London was the exception, too large for that, and too inundated with Court and foreign emissaries, many with their private chapels and each with a different strategy. The province of London was the exception, too large for that, and too inundated with Court and foreign emissaries, many with their private chapels and each with a different strategy. The province of London was the exception, too large for that, and too inundated with Court and foreign emissaries, many with their private chapels and each with a different strategy. The province of London was the exception, too large for that, and too inundated with Court and foreign emissaries, many with their private chapels and each with a different strategy.
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, for 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
consideration was shown that the whole situation should be improved. Bonds were to
be drawn closer between the houses, the jealousy which existed between them
military was moderated, the superiors to communicate with each other, and party spirits
were to be improved to provide more enlightened missionaries. 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 See 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 lost 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 missionary: 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 Congrega-
tion's view of the mission.

Br Bernard, speaking of the second half of the eighteenth century, charac-
terised it as a time of growth and new confidence amongst the English Catholics.
Artsocratic and gentry support for the Church reached its apogee with the
chaplins 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
Wardours, was not replaced by a church in the village until 1857; some
missions were adopted from the Jesuits and Franciscans, the pioneering work completed. Indeed the Benedictines showed their lack of interest in the big towns by sur-
rendering even those urban missions they briefly supplied—Winchester (1714-
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
had taken up and expanded into new areas, preferring to develop Benedictine
entrprises. However, 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 undertale 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 between 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 sus-
tenance. 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
each wearing apparel was made to a common size so that they could be passed
from one nun to another till they were out. For all their poverty, they managed
to employ a Sacristan—Without and a Gardener—Within, together with maids
and washerwomen who came every third week. As to the simplicity of life at Paris,
the report said of them in 1774: "Their object is to pray unceasingly for the conver-
sion of England... nothing can be more edifying than this monastery, which
contains as many inmates as religious. They have no dealings with anybody what-
soever, 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 Eams Edwards of Stanbrook told us
next year, with a poor temper beside those of Paris. The Community had been
depleted over the years, Cambrai had suffered corn riots, the aunts 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 the
nun 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 1753 the French government demanded that they become naturalised
in France. And one day after the news had gone to bed, four
officials arrived to fix seals on all property, setting guards over the convent and
declarations. That summer 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 Com-
pignie 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 early-century papers in the
Downside archives, quite a large and varied collection—though some of the best
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discussed the many items: "Abbot's current files = about 100 items". They
included 'Gregory Greenwood, 30 vols of spiritual treatises etc, 15 vols of his own discourses (about 500 pages to a volume), and 7 smaller volumes on such as "Persecutions and trials of Christians" (1665-1752), also 'Francis Bunting, 'Reflections on ye Epistles and Gospels' (1739-31), and so forth. For the Northern Province, there were extracts from Provincial Chapters, 1665-1752, an 'Expendition of the light of Christian doctrine', a catalogue of benefactors 1661-1756, a parish register for Abergavenny during 1757-96, the Province Record Book for 1640-1820, and so forth. For the Southern Province there were Chapter Books for 1681-1781, 1785-1846, and a number of account books along long periods. For St Edmunds there was a manuscript history written about 1742. For Lambourne there was the liber professuum 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 house, was imprisoned in 1718 and died in a Cholmley house in 1725. His only book, The Creed Exposed on the light of Christian doctrine, appeared ten years after his death, though it was composed a good deal earlier. It is an easy expose of twelve articles of the Creed from which devotion and piety should arise, Dom Wilson's aim being to help diligent readers' affections to draw them into the same path as himself, 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 prophecy—and the modes of moral judgment, free thinkers extending fashionable unorthodoxy: so he laboured 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, his ex-voto 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 (1661-1764), son of a Suffolk baronet, who in 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 doctrinely 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 Christian piety from their village mates. The last of the three Gregorian writers is Michael, Dom Benedict Pembroke (1725-1828) 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 Pembroke insisted that 'every Christian should rely on his means of salvation as an assurance of his temporal affairs. . . All should enrich themselves with the treasures of the Spirit.' He called passages from psalms and hymns for lay edification into God's divine attributes.

THE AMPLEFORTH JOURNAL

COMMUNITY NOTES


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 'recant 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 stratified, Jesuit, form. Nevertheless he tries hard to find 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 modern Catholic community must be moulded into some part of the whole. 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 skirts 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 practised — 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 another century to disengage itself from Protestantism and "settle" 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 1570s 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 catechism 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, pews and proprietary chapels. Many of these were married and buried by Anglicans. 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 of this curious set-up from the skies 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. Sworn along by these complex developments, the tone and organisation of the Catholics changed radically. Mr Bossy does not suggest that this 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; 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 painlessly Anglicised. 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 1800-1950 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 try to write the book intending 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 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 re-read the organisation from Edward Eliot on p. 207 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.
loud and clear.) The policeman advanced to the middle of the traffic lane, held the car park. The number of spectators rapidly increased. 'He'll fleece you, you up a hand and with the other beckoned the car to slow down and directed it into 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 party propaganda slogans. Praise of the alliance with Russia, encourage them, but in every village, on public buildings and hoardings were large red and white party propaganda slogans. Praise of the alliance with Russia, encourage stronger Socialism, the more stable is peace', 'Glory and honour to the workers movement to work harder and accurately, 'Forward with Marx and Engels', 'The warning during a Sunday night. Hermann had been on holiday and was un- 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, encourage 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 concerned from every direction: it is in guide books and in the partner 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 it is strictly forbidden to bring any printed matter into East Germany. For me this was a most nauseating pressure and it is strictly forbidden to bring any printed matter into East Germany. After 48 hours in East Berlin I nearly fled back to the West. But the people have
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.

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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 Underpass 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 asking us in a pilot scheme for growing maize, guinea corn and other cereals for feeding pigs, poultry, sheep—mainly for 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) 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 Eke and Abor. Almost every 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 each other.

The health of the community has been wobbly, but is now steady. Fr John Martin (1925) on 25 June: Noël J. de Gugliande (O 29) 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 Birkner-Benfield (E 72) to Marion Boestool 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 Fleming at Donni Abbey on 19 April.

Rory MacDonald (E 68) to Caro Barly-King at Farm St on 16 August.

Norman Mackeod (B 57) to Dienne Cecilia Szechko at St Mary's Ukrainian 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.

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Julian Sayers (C 65) to Catherine Laine.

David Dodd (H 64) to Alison Jane English.

Bernard Dew-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.

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, 26-3 Great Portland St, W1A 1TA. Tel: 01-580-9811)

5 December. Abbey Church: Handel's Messiah (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; Noël J. de Gugliande (O 29) 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 Birkner-Benfield (E 72) to Marion Boestool 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 Fleming at Donni Abbey on 19 April.

Rory MacDonald (E 68) to Caro Barty-King at Farm St on 16 August.

Norman Mackeod (B 57) to Dienne Cecilia Szechko at St Mary's Ukrainian 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 Dew-Matthews (O 55) to Catherine Armstrong.

BIRTHS

Frances and Patrick Brocklehurst (B 58) a son, Jonathan Patrick.

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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 Motion 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 Mynahm (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 bookellers, and involving fifty interviews and some broadcasting on return.

DEREK CLARK (B 31), portrait painter, notably of Fr Paul Neville 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 Bromington. 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 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 bookellers, and involving fifty interviews and some broadcasting on return.
soon discovered that without true fast bowlers we were often at a significant disadvantage.

The Cricketer Cup 1st Round vs Eton Rammers

39. From the Ramblers execution came swiftly. Barclay hit 16 off the first over and with 30 up after slowed the run rate but did not prevent them winning by 5 wickets just before tea. Regrettably we we were well and truly on the back foot. Steadier bowling from Fr Felix and Chris Ainscough The Grannies were beaten by the handsome margin of 109 runs chasing our total of 234/8 (M. Hermits were bowled out for 55 (making our 109 look quite decent) thanks to some fine bowling 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 massacre by our opponents let us off the hook against Old Georgians. Nonetheless 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

Victory obviously went to our heads. On a good Middleton wicket we struggled to reach 169 despite a breezy 50 from Felix ... from Robert Jackson who was only dismissed when Simon Tyrrell over-estimated his speed between the wickets. Middleton
Examination pressure in the summer term restricts extra activities considerably, so the Schola was more confined to its usual activities. The term began with the blessing of the Abbot, at which the musical highlight was the solemn 'Old Hundredth' of Vaughan Williams. After the service, the Schola was joined by the Chamber Orchestra for a mini-tour consisting of entertainment from the families and the Fathers of St Mary's parish. Working-men's College and the London Symphony Orchestra and such soloists as Janet Baker.

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 all the Ampleforth community in Scotland participated.
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 introduction 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, Wittgenstein, 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 meeting was one of the Forum's best. With a membership so dedicated and ruthless there is hope for the future.
THE EXHIBITION

PRIZEWINNERS 1976

ALPHA

Allan S. M.
Campbell C. M. G.
Clarke A. S.
Franklin C. J. M.
Harney R. T. St A.
Harwood C. S. P.
Hawkswell A. W. (I)
Kennedy T. M. F.
Ley P. E. F.
McAlindon T. E.
Mann T. S.
Pickthall M. C.
Plummer M. J.
Parsons J. C. R.
Radwanski W. M.
Roberts A. P.
Unwin S. J.
Stephenson P. S.
van den Berg P. I.
Weaver B. N.
Villeneuve N. J.
Weaver S. N.

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 in itself is 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.

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 around Hamlet himself, of course, and Ian Davie and really sympathetic person: yet this in no way belied his supremacy as clearly and cleverly conceived him as an ordinary man's Hamlet, an accessible
This Hamlet did not pose in his suit of sables and stand apart, gesturing metaphorically, yet the distinctive concerns were there and the pressure helped 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 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 unimaginable 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 much one cannot offer no higher praise. With so much praise, however, it is true to say that the dominant quality in the text. Earle Troughton as Horatio, who gave a splendid account of the honest but limited fellow student. His interpretation of Horatio fitted Julian Wadham's acting out of this conception.

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 by some slight change. Yet Julian Wadham himself never had this 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 is too important and too sinister a threat to Hamlet's integrity to be treated in this way: his considerable significance was devoured 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 present Public School. 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 rest of the cast; the other 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 rest of the cast; the other 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 rest of the cast; the other actors is perhaps the only serious reservation I have about this production; but a very serious one it is. 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94
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itself, the work makes a splendid start to an evening, but the 'shot-silk' quality
mass and a concerto: the large audience that attended was thus able to judge the
Stephen Murray; MARCELLUS—John Ferguson; VOLTEMAND—Richard Murphy;
QUEEN—Mark Paviour; PROLOGUE—Charles Gaynor; MESSENGER—Jolyon Neely;
SAILOR CLAUDIUS—Mark Plummer; HAMLET—Julian Wadham; GERTRUDE—Peter Phillips;
Theatre Director—Ian Davie; Theatre Manager—Justin Price; Associate Producer—Christopher
Widling; Production Manager—Martin Morgan; House Manager—Joe Blinkenopp; Carpenter—
Richard Hartley; Set Construction—Neil Sutherland, Nigel Young; Costumes—Mike Ryan,
assisted by Ben Moody, Victoria Fabling. Mrs Horner; Properties—Stephen Kenawley; 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 Corth, Hugh Osbourne; Set, Posters and Programmes—Robert Hamilton;
Dalympie.

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
prosperity 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 contra-
tpointal texture of 'In gloria Dei Patris', and helped towards the gradual increase
of tension in the Benedictus, which was particularly notable. Another memor-
able passage was the bass solo 'Qui tollis' sung by Albert Ainsworth, and here
the soloist's contribution was clear yet unobtrusive making a sympathetic
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 move-
ments. 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-Dalympie ably supported by S. Unwin. As and often
happens in such a situation there was a complete change in artistic direction.
The direction was 'American'. Dalympie'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 discernable 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 enchant-
ment.

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 ener-
giously painted detail with its medieval or Persian sense of enchant-
ment.

John Bunting

Carpentry

Over the years we have grown so accustomed to outstanding work being
presented for Exhibition that we become perhaps a little bland and start looking
for aspects to criticise. On the other hand visitors seeing it for the first or second
time comment on the wide-eyed amazement at what is after all a display of fairly
astonishing skill.
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 woods, 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. Matthew Burns, O. S. B., 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, it was a good if slower as is their wont. April had been good but the constant rolling and the advance pre-

THE AMPLEFORTH JOURNAL

contd. from p. 89

JDW Roberts
JFM Wright
SlGiBon (JH)
DB Staveley-
ME Gilmartin
AGA Lochhead
PL Bergen

cond. from p. 89

MINOR

PI. Bergen £150
AGA Korchaid £150
JFM Wright £150
MB Staveley £150
JOW Roberts £150
ME Gilman £150
SJ Gilbert (SH) £201

St Anthony's, Hampstead.
Carleham Priory School.
Reech Hall, Macclesfield.
Monsy House, Paragate.
Claires Court School.
St Martin's, Newton.
St John Fisher Junior High School. (Choral & Music Scholarship)

Scores: Ampleforth 124 Saints 124

CRICKET

The First Eleven

All matches: Played 14 Won 4 Lost 5Drawn 5

Most cricket reports throughout the year 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 one a day beginning 25 May 4 matches were scheduled for the match ground. All were canceled. 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.

Matthew Burns, O. S. R.
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 Sodes-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
Bootham 43 (Frewan 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. Hadecock 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. Beardsmore-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 (Beardsmore-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 (Milbank 6—58)
Yorkshire Gentlemen 159—5 (Milbank 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
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.
helped superbly to take 5—40 in 19 overs (13 coming off his last over) and Newsam, too, showed the scoring with his more flighted spin. 40—0 after 40 minutes Pocklington re—
quired 160 minutes for the remaining 10. The first half-hour of the XI’s innings saw good cricket—
attacking shots, good bowling, two intelligent bowlers. Martin Pierce dug in, produced powerful on—
drives, and was finally out to his strength which is all too often his weakness at the end of the over.
Soden—Bird, mid—adius in technique but unambitious in temperament, played quietly until Lucey ordered the final assault and then with a straight drive and square cut Stony—
hurst 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.

Scorer: North Yorkshire Schools 89 (W. F. Frewen 16.2.43.6)

In 3 hours Stonyhurst bowled just over 14 overs to the hour. In the circumstances the XI batted
seasons of coaching that this coach had seen the XI score over 150 to win.

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
101 was at the crease. Lucey was injured, other ‘keepers were not available so the 14 year old was called up for the day. The...
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 dice did not fall favourably for us when we wanted good weather it rained, and when the sun shone down forcefully towards the end of some fine bowling by Lomax and Bidie, the former taking 6 for 13, the latter 3 for 16, and some 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. Trough —again was devastating and scorched his way to 6 wickets for 6 runs and St Peter’s only managed 47. Again we batted well against St Peter’s, amassing 171 for 9 with farmer Elliot making 46. Lomax ton took 3 for 8 and the captain amazed everyone (no one more than himself) by taking 3 for 10. Paradoxically the only match we lost proved the most enjoyable —against Barnard Castle 2nd XI. Bidie and we managed 129, the former making 49. Barnard Castle were in all sorts of trouble early but our first 9 wickets went for 67 but we were saved by a last wicket stand of 62 by W. Wilberforce and S. Hardy and S. Watton were the two other regular members of the team and colours were awarded to C. M. Lomax, J. R. Bidie, P. I. 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!

This was a competent side. They were demonstrably bears by St Peter’s, but this was their only defeat and, like their predecessors, they won the Yorkshire Final of the Lord’s Taverners' Cricket Cup 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 uneventful game, which provided an accurate commentary on the whole season —rather disappointing batting, steady bowling and good fielding.

The bowling on the other hand looked convincing. P. W. Howard, Phillips and Lovegrove produced a good mix of spin and seam. The only high score was made by Lawson; he was not the best of starters, but, once established, had some fine shots. The shortcomings and slowness of the early batsmen put 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.

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1942: John Bamford clearing 5ft 10 inches—half an inch short of the White City record at the time.

It is fitting that the Ampleforth high jump record should top six feet in 1976. It was first achieved in 1976: Michael Price (A) clearing 6ft. He went on to clear 6ft 1 inch (1.87 metres). the new School record. 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. Bean and P. Howard were expected to give him a run for his money. He was expected to clear 6ft 1 inch 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) took the honours.

The final made up for everything that had gone before. On a scorching June day St Wilfrid's after an early thriller by P. Corkery, were led to victory by 105 not out by A. Robertson who was most admirably supported by the captain, W. Frewen. He was taken on his declaration at 3.45 p.m. and St John's were left with almost 2 1/2 hours to make 178. They seemed to need a good start but did not get it. C. Braithwaite being bowled by Frewen. Not did M. Pierce, the prospective match winner stay long but S. Bickerstaffe with 44 and his quicksilver partner M. Lucey (30 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.

In 1876: Michael Price (A) clearing 6ft. He went on to clear 6ft 1 inch (1.87 metres). the new School record. His elbows being the part most liable to hit the bar, this all done with an approach no faster than a walk.

1942: John Bamford clearing 5ft 10 inches—half an inch short of the White City record at the time.
group (Pickhall for Javelin, Healy for Shot and Kennelly for Discus) were not a little to the credit of Mr Millove who was a student teacher with us for the early part of the term. The term was as another strong point, Mark Wood, moved to Sidcot's distance and 
ites really good times to the duty of running both 100m and 1500m; it was therefore only at the 
end of the season that he reached his best form. The sprinting was therefore left to Beattie (who was 
not so good at the sprint distances), and Moogy, who at Under 17 age regularly ran in the 
season team; they were a formidable pair. The only sadness was that Sykes, who might well be 
guished performances was given by Cobb in the Triple Jump: he eventually pushed the record to 
first-string sprinter in an ordinary year, found himself confined to the Relay. Another set of distin-
enthusiastic than ever before. and success was not confined to the few mentioned in this account. as 
level Schulte was perhaps the outstanding athlete, competing effortlessly in up to seven events. ably 
13m 41.

The following represented the School: 


The Under 17 team, though deprived of Moody, acquitted themselves well under the captaincy of 

Davies; apart from his sprinting their strength lay chiefly in the throwing events. Under 16 level 

Schulte was perhaps the outstanding athlete, competing effortlessly in up to seven events, 

The Under 16s won seven matches this year: 400m (Brown). Pole Vault (Radwanski). Throwing 

The climax to the season, however, came after the end of the term, at the London Athletics 

The Junior Tennis continues to thrive under Fr Andrew and many boys benefited this year 

The junior Tennis team moved into a new building this year and was able to improve its results. The team was composed of R. Leavack (Captain) and M. Webber. The Under 15s were 

The Under 15 Colts team gained valuable experience in winning their two matches. M. Denstone 

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 won seven times, 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 again, and in the first Schools' championship, in the Under 19 North of England Tournament, 
winning in the third round to the strong Cheadle first pair, both of whom were Yorkshire players. In 
school matches they played consistently well, winning their matches with considerable ease and 
out being extended by the first pairs of Coatham and Hymers College who managed to beat them 
in close matches. They enjoyed some wonderful tennis. The captain, J. H. Macaulay, displayed a 
promising service and used a new variation of top spin that he learnt in his drives. N. Longson lacked 
power in his serve but learnt to use his knees for the low volleys. The second pair (S. R. Middelboe and A. Canting) formed an aggressive partnership who liked a tight 
match. A. Canting was strong on the forehand, developed a passable backhand drive and served consistently to a good 
length. A. Canting was particularly aggressive on the high volleys although his service was lacking in 

direction. The third pair (M. Wood & D. Webster) had a very good season and were very 

The Under 15 Colts team gained valuable experience in winning their two matches. M. Denstone 

TENNIS

CRICKET

WIMBLEDON 1976

The performance of the Youl Cup Team was disappointing. The first pair (J. H. Macaulay & N. 
Longson) were a nervous match against Cranleigh, serving too many double faults and failing to put 
away high volleys. The second pair (S. Middelboe & A. Canting) held up well, but the serving of J. H. Macaulay proved too fragile and the 
set they began to get back in the run but the serving of J. H. Macaulay proved too fragile and the 
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**THE AMPLEFORTH JOURNAL**

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 second serve was 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.

You'll Cup: First Round v Cranleigh 1. Macaulay & N. Longson
- V King's College School II lost 3-6, 3-6, 6-0
- V Downside I lost 2-6, 2-6
- V Emmanuel lost 3-6, 3-6, (Plate)
- V Downside II lost 1-6, 2-6
- V Emmanuel won 6-2, 6-0, (Plate)
- V Downside I lost 1-6, 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 Gitling 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 73-70 for coming up from MOD to preside and to present the prizes.

Results:
- v. St Peter's (H) won 5 —3
- v. Giulietta (A) lost 2 —4
- v. Scarborough College (H) hubred 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.
- Maps and route cards for hikes and exercises

**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 Honnig.
- 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).

For the first time the competition to find the best cadet in the contingent was conducted by the Royal Air Force. Sgt 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, Lectureettes, Navigation/Map Reading Test, and Interview. The result was a win for U/O DJK Moir. 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.

**Null Secundus Competition**

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 mortars 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 German Denkmal memorial at Denzol, and Beisen; 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 parade 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 DKR 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 School's 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 retired to RAF Finningly. Towards the end of the term 5 cadets went with Fr Simos 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 Davies, 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 Seyhelles. F/Sgt Carr completed a Gliding Course and received his proficiency award at Catterick. He was also at the Camp at RAF Waremhe, together with Jcp1 M Kupusarevic (Fit Lt John Davies). This proved a most successful camp thanks to the hard work of the ACLO Fit 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 as 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.

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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 Miller, well supported by Mark Elliott, Simon Jameson, Philip Noel, Robert Ewan, 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 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 multiply-handicapped. St Dunstan’s took care of Alne Hall and provided an excellent service, much appreciated by the Matron. St Mary’s continues, as do the Poor Clares and Glen Lodge; another new project in York is our Saturday afternoon visit to Invermoriston... We have about 6 regular gardening projects, important not so much for the actual work done but for the contact involved.

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 weekend 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 Navenby 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.
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 came again during the last week of May and it was a perfect disaster. Fortunately the super weather barrier lasted till the end of term. The diary records another really bad AMS Hindmarsh, however, the scouts were away on their night hike on 24 April. The Abbot was blessed on 4 May and sixty 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 whole week turned into a holiday on the 7th. With the exception of the state's very clearly that it rained solid in North Yorkshire for the first fortnight in May. 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The PREPARATORARY SCHOOL

The Officials for the term were as follows:

Head Monitor: TWB Bingham
Monitors: TF Williams, SM Myers, JCM Brodie

家長s: CB Macdonald, CL Macdonald, NW Wynne, DM Seeiso, EMG Soden-Bird, AN Barrow, SB Ambury, AS Ellis, JD Massey.

The following joined the School in April, 1976:

Art: CL Macdonald, DJ Cunning.
Music: Form 5—TFW Williams; Form 4—AS Ellis; Form 3—11SJ Duckworth; Form 2—SJ Kassapian.

Form 1A: English—CHE Moreton; Mathematics—NLM Filmore; AK Macdonald.
Form 3B: Form Prize—JW Steel, RM Gildham, FPJ Brodie.
Form 3A: English—FA Creston; Mathematics—EJ Gillham, STonson-Ferguson, FP Fawcett.

SPECIAL PRIZES

Music: Form 5—TJG Williams; Form 4—AS Ellis, CL Macdonald, NW Wynne, DM Seeiso, JH Johnson-Ferguson; Form 3—M Dick.
Art: Form 5—JCM Brodie, Form 4—JH Johnson-Ferguson, Form 3—AGW Green.
Handwriting: Form 2—AGP Gladstone; Form 3—OJ White; Form 2—EA Cunningham; Form 3—PJF Brodie; Form 3/M—AJ Macdonagh.
Reading: Form 5—JCM Brodie, Form 3—JPC Macdonagh.
Carpentry: Form 2—AGP Gladstone, SJ Kassapian, Form 3—SD Twomey, AD Anderson.

The Preparatory School Annual Prize-Giving Concert, 1976

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Gilmartin were young enough to play for the Dewey. GAP Gladstone. RJ Beatty. MA Bond. Crossley 103 n.o. (One century by a Gilling boy scored 103. It's becoming a habit. Many con-
is remembered in the last 30 years). Crossley The open knock -out tournaments attracted im-
bally Stourton. NR Elliot, WF Angelo-Sparling, played for the first XI. PJ Evans. P Brodie and
MV Cunningham. DJ Cunningham. EA Cras-
against 384.
school taking part. AJ Westmore won the singles first and under II; and AK Macdonald (Capt.),
second. which was doubles only, we won again. Against St Wilfrid's House Juniors we were
mense enthusiasm as usual, two-thirds of the
The following played for the school in these
matches: Westmore. Dewey, Kassapian,
Murray, Bingham. Tempest, CL Macdonald,
and A Stackhouse, but many others played in the course of the com-
petition. We were placed in the middle of the table.

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 Weston showed out as a very promi-
ning golfer—before very long he will be going round in par figures. He and MV Teasg won the
junior and junior competitions respectively. There are other games of promise.

FOOTBALL
On Wednesday evenings we had a team par-
icipating in the Junior Five a side Football League.
at St Albans Centre. At the end of the compet-
tion we were placed in the middle of the table,

TENNIS
The open knock-out tournaments, attracted im-
mitor enthusiasm as usual, two-thirds of the
school taking part. AJ Westmore won the singles
and Westminster 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, with numbers double, we won again. Against St Wilfrid's House Juniors we were
very fortunate 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: Westminster, Dewey, Kassapian,
Murray, Bingham, Westminster, CL Macdonald,
and A Stackhouse, but many others played in the course of the competi-
tion.

SWIMMING
The extreme heat of this summer made the Swim-
ning Bath a popular place from 7.30 am until
the late evening, and for the first time, the he-
ating of both water and air was an economical
process. However, besides bathing for relaxation
and cooling off, much hard work was done, es-
specially by the middle and lower parts of the School. In the two during the last weekends of the
school, E Cunningham showed that he is well on
his way to becoming a good all-round swimmer;
and Crossley is far behind him, although P
Brodie remains the leader of this age group
in both style and speed, and was awarded the
Crawford 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 Dolphens. In the next age group, J
turns a very promising all-rounder, and he
now holds the records for Front Crawl, Back
Crawl and Dolphens. and so was awarded the
Crawford Prize. R Stokes-Ron also deserves a
mention as a developing swimmer, together with
D and P Cunningham. In the youngest age
group, D Green won the Front Crawl, Breast
Stroke and Dolphens, while W-Angelo-Sparling
still excels at Back Crawl.
However, swimming 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
Albans Pool, by E Cunningham. A Ellis and N
Curry at Stourton; through 1 Silver and 2
Bronze; 2 Advanced and 11 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 congratula-
ted 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.

Preparatory School