THE AMPLEFORTH JOURNAL

SPRING NUMBER 1977

VOLUME LXXXII PART I

AMPLEFORTH ABBEY, YORK

CONTENTS

SUBSCRIPTIONS:

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

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

Back Numbers are available at the above rates.

Some back numbers are available in microfiche copies.

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

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

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

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

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

ST FRANCIS OF ASSISI RECEIVES THE STIGMATA

Of some 60 saints and more than 270 others to have received the wounds of the Passion of Christ, the first was St Francis. It occurred in September 1224, two years before his death, at his retreat in the Appenines, Mount Alverna; and from then on he bore the wounds of Christ in his own body.

Alabaster Sculpture by Rosamund Fletcher, Oxford.

THE AMPLEFORTH JOURNAL

Volume LXXXII Spring 1977 Part I

EDITORIAL: THE FAMILY, ESSENTIAL SOCIAL CELL

Beliefs, and the sanctions which accompanied those beliefs, have dwindled. The support of a stable community has mostly gone.
Sir Keith Joseph, 'The Cycle of Deprivation'.

We live in a fast-flowing age which has broken up the extended family of several supportive generations living together in viable proximity for long periods of expected stability and availability.[1] We live in an age of easy morals ('pre-sex' and 'post-sex', contraception, sterilisation and abortion). We live in an age of broken homes (separation, divorce, trial marriages, multiple remarriages): five years after the Divorce Reform Act, petitions have reached an all-time record in Britain of 140,000 per year, the rate tripling in the last decade[2] so that now one marriage in four (Catholic as well) ends in the divorce court, and broken marriages are described as 'the number one psycho-social problem of our age', massive Government money being spent on legal aid and supplementary benefits, while disillusioned parents drag up their children into a dread of the marital status.[3] A side effect is alcoholism (increasing fast) and both wife and child battering (increasing fast): a report shows that personal disputes have become the commonest cause of homelessness in England today, accounting for nearly forty per cent of all homelessness in the first half of 1976.[4]

Part of the wreckage is the children of marriages: more than 200,000 each year are involved in their parents' divorces, and the effect on them is always dismal and not always temporarily so. Three-quarters of all divorces involve children, most of whom will be soon subjected to the neglect or trauma inseparable from the remarriage situation, which has become the norm and

[1] 'Parents and children are (now) on their own in a small family unit. This unit has to bear a burden of child-rearing which used to be shared by relatives and neighbours . . . the severe social restrictions and the loneliness often suffered by young mothers—all these produce a strain on the family system'. Sir Keith Joseph, *Midwife & Health Visitor*, Dec 1972, p.419.

[2] Annual divorce rate: 1959/26,000; 1968/55,000; 1971/110,000; 1975/140,000. As an indication, cf *Observer* Magazine, 21 Nov 1976. 'The Divorcing Society. Why are more marriages breaking up? How do people cope with the biggest crisis in anyone's life? What about the children?', a report by Maureen Green (and see her book in Book Reviews on single parent families, *Goodbye Father*).

[3] Cf Canon Law Society of Gt Britain & Ireland Reports—1975: 'The Church's Matrimonial Jurisprudence, a statement on the current position'; 1976 'Preparing for Marriage'. The latter begins, 'If current trends continue, there will be a doubling of the divorce figure every six years . . . in the period 1941—71 divorces have risen by an annual increase of 8.2 per cent . . . the average duration of marriages involving a Catholic is shorter than those pictured in the national statistics.'

[4] Department of the Environment Report, 9 Feb 1977.

which greatly preoccupies partners *from* parental duty or *towards* such duty in the newly formed family. In a macabre way this may be described as a neo-extended family, extended in effect not by the links of love but by the wreckage attendant upon infidelity. Such remarriages provide instant grandchildren for troubled elders, instant step-siblings for disorientated partners, and instant step-parents for the bewildered offspring, who must compete for the scraps of parental attention that fall from another's table. Generation differences become muddled and relationships complicated, not to say fraught.

What is so pathetic about the breakdown of family life—as also the breakdown of peace and justice in Ulster and some inner cities—is that children grow up unfit for loving, unfit for peaceable living, unfit to build a social cell in their turn. The Canon Law Society's recent Report, *Preparing for Marriage*, remarks of this that 'in our urban society, there is evidence to show that problems of one generation appear to reproduce themselves in the next. The tensions and lack of love often associated with marital failure affect the children of that union, so that often they in turn find it hard to form the sort of relationships on which a marriage can succeed'.

The problem is well set out in the report on the CMAC 1976 Annual Conference (below), especially the words of Archbishop Worlock, who is now closely engaged in situations on a large scale in his archdiocese involving all the modern ingredients conducive to marital collapse, single parent families, breakdown of family discipline, ultimate orphanage, delinquency and imprisonment (see also Community Notes). For all the gloom cast upon marriage today by the circumstances of modern life, a recent survey, admittedly from rural and Catholic Southern Ireland, has shown that living a happy family life is a very important goal of a large majority of Catholics, three-quarters of them believing that religion is relevant to achieving it and that family activity is always influenced by religious values, family and religion being inexorably linked.[1]

This is not the place for an extended rumination upon the phenomenon of changing marital habit, which is—tragically in most cases—loosening the bonds of the essential social cell of all society. But it is the place to draw attention to three recent pamphlets; and then to offer a deeply Christian vision. The first is the ARCIC Report on *The Theology of Marriage & its Application to Mixed Marriages*, signed 'Donald Cantuar' and 'John Cardinal Willebrands'.[2] The first half deals with marriage in its theological setting. (A section entitled 'Exegesis of NT texts on divorce and remarriage—areas of agreement and disagreement' is signed by Barnabas Lindars SSF and Henry Wansbrough OSB).

The second pamphlet, by Dr Jack Dominian, is *An Outline of Contemporary Christian Marriage*,[3] with special reference to the early years. It deals first with divorce as social pathology, and its relationship to the Christian concept of evil; and divorce as the dissolution of a bond. It then examines the psychological influences on marriage related to divorce, viz alterations of patterns of life in our society today—extensions of life expectation, reduction of infant mortality, the rapidly changing status of women, and the rising expectations of the quality of life. It then examines premarital relationships, i.e. promiscuous behaviour, sexual intercourse in the presence of a transient friendship, and the same with a commitment. It then examines the relationship between religious life, the consecrated single state and marriage—these in the light of Vatican Council

[1] *A Survey of Religious Practice, Attitudes & Beliefs*, commissioned by the Irish Catholic Bishops' Conference, dated 9 Jun 1976.

[2] *Anglican-Roman Catholic Marriage*, the Report of the Anglican/Roman Catholic International Commission (Church Information Office/Catholic Information Office, 1976), at 50p.

[3] Pastoral Investigation of Social Trends, Working Paper No 4 (August 1976), Liverpool Institute of Socio-Religious Studies, Christ's College, Woolton Rd, Liverpool L16 8ND, at 15p.

declarations. It ends by discussing the major factors affecting relationships in the early years of marriage—social, psychological, physical, intellectual, and finally community support.

The last pamphlet is by two Anglican wives, Dr Margaret White (mother of three children) and Nurse Jennet Kidd (mother of four children), *Sound Sex Education—preparation for marriage and parenthood*.[4] It describes itself as a handbook for parents, teachers and education authorities. It begins with Seven Safeguards, which are these: parents' rights should be established, over those of the teacher or the State; Head Teachers' responsibility should be strengthened; sex education teachers should be approved by Head Teachers and Health Education Authorities; sex educators should be thoroughly investigated; contraceptive education should provide total truth (about failure rate, health risk, etc); health hazard warning is essential (premature intercourse, VD, abortion, emotional damage); use of the existing law to protect children (Age of Consent Regulation Law 1956, Medicine Act 1968, Trades Descriptions Act 1968, Obscene Publications Act 1959 & 1964). Part II is 'Sex Education Guidelines' and there are good Parliamentary and Legal appendices. It is noteworthy that in early February the judges, notably Lord Justice Scarman, have been relaxing the 1956 Sexual Offences Act (age of Consent), suggesting that cases brought before the courts are a matter of sin and not crime, to be dealt with by homes and teachers, not courts. The judges were accused by Mr Kenneth Kavanagh, a Bedford senior probation officer and chairman of the Parents Advisory Group, of 'acting under instructions . . . the Executive is trying to achieve by the back door what pressure groups are advocating, the lowering of the age of consent' from 16 to 14. The Department of Health has already granted doctors the right to put girls in their early teens on the Pill.

There then is a sketch of the present state of the debate on marriage and the bringing up of children. There are many possible extensions of the picture, to the old as well as to the young; and we are offered one by the Somerset County Social Services Committee, who have appealed for volunteers for a one-year experiment because cuts in public spending have prevented expansion in residential homes for the elderly. So six families in Somerset are to be paid up to £30 per week for taking elderly people into their homes and caring for them (cf *Times*, 24th June, p.2). This is an official resurrection of the old extended family way of life, but done as a social service and financial contract, instead of as a natural service and a part of Christian love.

What Christian love offers, when the principle of family and of nurturing the young is taken to a heroic—or at least fully extended—limit, is illustrated by the work of the Children's Family Trust, with which Amplefordians have of late become more closely concerned. Let it stand against the picture portrayed in our first two paragraphs. May it prosper, and have the attention of our prayers—

CHILDREN IN NEED: *The Children's Family Trust*

Paul Field, founder of The Children's Family Trust (CFT), died on 5th July and was buried five days later in his Anglican village church. He had founded his Trust just after the War, and from it—inching forward, not like Cheshire Homes—a dozen family homes have been founded, with a couple more in prospect. The eleventh (as we shall see) was a Catholic home founded under the care of an Amplefordian, and that was to Paul Field a particular source of pleasure. The Trust has for its President the Earl of Ancaster (Lord Lieutenant of Lincolnshire); and for sponsors the Duke of Norfolk, Lady Jane Willoughby, the

[4] Social Responsibilities Series (July 1976), Order of Christian Unity, 39 Victoria St, SW 1, at 20p. Introduction by Sir John Peel.

Bishop of Nottingham and the Abbot of Ampleforth. To quote the Queen quoting, 'Mighty things from small beginnings grow'.

Bernard Knowles (O 48) wrote of him that 'Paul was a very great Christian, with faith which moved mountains. Once he knew that a certain course of action was right, he would unhesitatingly pursue it regardless of obstacles that people more prudent were pointing out to him, convinced as he was that the divine Providence would see him through in the best possible manner. Needless to say, his faith was not in vain; and it is quite certain that without it he would never have started his Trust. He lived to see the reward of his faith . . . Paul had that wonderful quality, hard to live up to, of always seeing the potential for good in people: indeed his tireless exercise of this quality may have made him appear on occasions as a nuisance . . . Paul had, outstandingly, that Christian love which radiated from him to overflow upon all who came within his reach. It was impossible to be with him without becoming aware of his great love of God and of all mankind, a love which bubbled up within him and which demanded expression. He radiated Christ for the rest of the world to see.'

In 1960, in a book edited by George Bruce, *A Family Called Field* (Evans Bros), Paul Field the author told of how he had created the Children's Family Trust to provide entirely non-institutional homes for orphans: it tells simply of the triumph of a Christian family love that transcended the limitations of natural feeling and formal 'charity'. The story was taken up in 'The Spark of Life' (JOURNAL, Sum 1966, 181—8), where the then Editor wrote: 'There is the utmost compelling need for Catholic couples to take up, and share in, the work of Paul Field because there are more Catholic children than others in need of this Family Trust.' After a false start and a long wait, Bernard and Lillian Knowles answered that call, and what follows is theirs to tell—

> The Children's Family Trust was founded just over thirty years ago by Paul Field. He had become acutely aware of the pressing need for children, who had been placed 'in care' with local authorities for most, or the whole, of their young lives, to be given the love and protection of stable family life. It can easily be understood that the principals of institutions, however good the facilities, however well meaning they may be, lack the total commitment, are even afraid to be involved in the absolute loving, of normal parents. Even if they could give it, the other essential, stable family life, is still missing.
>
> Paul Field started the Trust to raise funds and to supply the organisation to provide homes where permanent and normal family life can be given to children who would otherwise never enjoy this right. Although non-denominational, it is a requirement of the Trust that each family is a committed Christian family following the religious denomination of the parents [see 'The Spark of Life'].
>
> In October of 1973, the Association of British Adoption Agencies published 'Children Who Wait' which once and for all exploded the myth that only a small minority of children were destined to live out their childhood in institutional care. In fact it was concluded that of the children who have been in care for more than six months, only one in four is likely to be rehabilitated with his own family, and two out of every three are likely to remain in care until they are eighteen—more than half of them in children's homes.
>
> The traumatic experiences which have led to children losing their homes, and the emotionally stunting effect of institutional care, can do irreparable damage. They have been denied the one essential quality for fruitful development—personal, persevering parental love, which most of us have had the good fortune to take for granted. As Catholics, knowing the loving involvement of Christ in our lives, how can we do less than our utmost to ensure that this love is not denied to his children? And without that how can we expect children to grow in their turn into loving adults without first enjoying a fully loving experience in their childhood—and that surely found only in a normal family life.

The Catholic home which has been established is situated at Swinstead Hall, in South Lincolnshire, not far from Grantham. The house has come as a gift from Lady Jane Willoughby (whose father is President of The Children's Family Trust). In setting up this Catholic family we are indebted to the great generosity of non-Catholics for the provision of a very fine house and for the donations of the greater part of the money which has ensured that the property could be adapted to its new role. A Catholic charitable trust has also recently contributed a handsome donation towards the new home—which has been expended on furnishing the house.

It is hoped that this will be the first of several such Catholic homes. Father Abbot has shown great interest in the project and has agreed to become a patron of the new family. We now need a great deal of Catholic support to provide not only the interest but also the prayers which are essential to such an undertaking. Financial aid is required if we are to match the unstinted generosity of others towards the children of our faith. You are therefore asked to be generous in your response to this much needed activity.

The Knowles are reticent about telling their own story, so it shall be told for them. The family moved into Swinstead Hall, Lincolnshire[9] last April and were soon enough joined by four foster children—a boy from London who had had an unhappy background of parental strife, the break-up of his family, rejection and finally institutional care; and a family of two girls and a boy from Corby, Northants, who have lost their parents and would otherwise have been split up among institutions. They all soon settled in surprisingly well with the three Knowles children, getting to know other local families with children of around the same age. Nevertheless another five children were needed to bring the household up to strength; but experience showed that dealing with social workers, locating the children and getting them established in the new home is a surprisingly lengthy, not to say testing, process. The Knowles had hoped that by Christmas formalities would have been completed for a young Welsh family of two girls and two boys (the youngest only five) to join their rapidly growing 'family'—a natural and lasting family, circumventing institutional care (and that, said Lillian, 'means the world to these kids'). That little family never reached Swinstead Hall, but fell victim to official and uncharitable interference. 'Lillian and I have been greatly shocked at what can happen to children taken into care by the Social Services: not least affected are Catholic children, who for official reasons can be kept away, or even taken away, from Catholic homes unless the Church is willing to provide for them at its own expense. A terrible tragedy, it shows the need for support in the work we are doing.'[10] That tells all that needs to be said.

> *Your children are not your children.*
> *They are the sons and daughters of Life's longing for itself.*
> *They come through you but not from you,*
> *And though they are with you yet they belong not to you.*
> *You may give them your love but not your thoughts.*
> *For they have their own thoughts.*
>
> Kahlil Gibran

[9] Swinstead, Grantham, Lincs NG33 4PH (tel: Corby Glen 423). Visitors are most welcome, but are asked to phone and make arrangements before coming.

[10] The Department of Social Services (on 7 Feb 1977) gave the weekly cost of a child placed in care, and it highlights the need for support to voluntary enterprises: in local authority maintained and controlled community homes, £70; in voluntary organisation assisted community homes, £55; in registered voluntary homes, £40. This last amount is not received by CFT, who receive £29.

CMAC AGM

THE ANNUAL CONFERENCE OF THE CATHOLIC MARRIAGE ADVISORY COUNCIL —NOTTINGHAM UNIVERSITY, SEPTEMBER 1976

34. Organisations such as the Catholic Marriage Advisory Council, the Catholic Housing Aid Society, and Cala (for alcoholics) attempt to cope with problems presented by stresses in modern life—marital tension, homelessness, heavy drinking. These services require high standards of training and need many more resources to help them meet the demand for their aid.

69. Among the most important means of achieving Christian formation is the small group. There already exist many groups doing excellent work helping to form better Christians . . . playing a vital role in pastoral strategy . . . a dozen people coming together on the basis of shared interest, profession, neighbourhoods, with the aim of . . . finding means to serve Christ through practical application of their Christian understanding and conviction to their daily lives.

103. The Church has a number of practical responsibilities for marriage, a priority among which is in the field of preparation for marriage. The valuable work done by the CMAC, and individual priests and groups, at present touches a minority of those who marry in the Church each year.

A TIME FOR BUILDING

Fresh breezes were blowing this year at the CMAC Annual Conference (the last two of which were fully reported in the JOURNAL, Spring 1975, 121—4; Spring 1976, 69—75). With a new President in Cardinal Hume, and a newly constituted Executive Committee under Professor John Marshall, the CMAC, now exactly thirty years old (born 3rd September 1946), is changing course to face new needs.

At last year's Conference there was a widespread plea that the bishops should more closely identify themselves with the work of CMAC. Members' wishes have been roundly and richly answered. The Cardinal himself is taking an active interest, visiting the Headquarters at 15 Lansdowne Rd. Bishop Patrick Casey has been appointed Vice-President and Ecclesiastical Advisor, to liaise between CMAC and the Bishops' Conference—a genuinely two-way liaison, and this for the first time. Archbishop Derek Worlock came to Nottingham to give the main address—the first time a member of the hierarchy has ever done so—on the Saturday before leaving by helicopter for a Peace Rally in Liverpool: the address is given below and is heartenigly positive in its approach. And Bishop James McGuinness, in whose diocese the Conference was held, came to be principal concelebrant at the Saturday evening Mass.

'Purposeful and creative change' was a phrase used by the other main speaker, and that was evident throughout the Conference. First, it was so heartening at last to hear a bishop speaking in strongly positive terms—rather than merely admonitory—about the graces of marriage. Then it was encouraging to hear that for the first time since 1968 there had been in the past year an upsurge of cases counselled, cases having increased by forty per cent this year—our Chairman, Professor Marshall said of it, 'the sickness in the body is over'.

The greatest immediate evidence of change comes from Headquarters (15 Lansdowne Rd, W11 3AJ, 01-727-0141), where the post of Director has given place to that of Chief Executive; to this post had come in the last few weeks before the Conference, from Manchester CMAC work earlier on, Fr Peter Rudman. He is joined by Fr Christopher Budd, formerly with CMAC in Birmingham, as Head of Training; with two other Heads of Department, who have already shown their initiative in developing services available to the local branches. An example is the Centre Tapes scheme, where tapes of specialist work are to be provided to help detailed training.

The 61 Centres had consolidated over the year, and expanded their activities. A review of their location in the light of current population shifts is to go hand in hand with the promotion of a Regional structure: by the New Year four of the eight Regions had Regional Officers appointed. Fr Andy Kennedy, present at the Conference, has now successfully launched an independent CMAC for Ireland since the last Annual Conference. His policy has been to concentrate upon 'the apostolate of marital enrichment', i.e. a deepening understanding of the marital community (with children) in the presence of God.

For all the optimism, the number of counsellors has dropped from 725 to 655, some having moved and others become too busy on other work, or simply tired of the exacting task. Many of the keenest counsellors are under-employed. Selection and training in the local centres has diminished: the number of new counsellors is over fifty less than last year. Fr Rudman's exhortation, for all that, was for deeper activity to bring CMAC's vast experience fully to bear, topping it up with further training—and the new 'tutor' system has proven a great gift. He called for closer cooperation with parish priests, with other voluntary helping organisations (SVP, Catholic Youth Service Council, NMGC, etc), and with the hierarchy, who (in Bishop Casey's own words) will now want to know CMAC's views before issuing relevant statements.

Besides the principal papers, the specialist group discussions operated again with success. Besides group debates on the plenary papers, groups met to discuss family therapy, youth counselling, moral development; counselling the unmarried, helping clients who have been advised abortion, pastoral care of the invalidly married; work in prisons, helping alcoholics, psychological inability to fulfil obligations of marriage, sexual needs of the handicapped, violence in marriage; non-directive counselling, transactional analysis, counsellor and clergy, theology in marriage; psycho-sexual problems, ovulation method, sympto-thermal method, role of nurse in teaching natural family planning, menopausal problems; centre publicity, personal relationships within the centre.

* * *

When CMAC came to birth in 1946, Cardinal Griffin was ill, and his secretary, Mgr Derek Worlock, took an active interest in its coming to birth—as with the aura of Westminster upon him. Now, thirty years later, an older Archbishop Worlock addressed a very adult Council, with the title *'Out of Reverence for Christ:* Inter-Personal Relationships in Marriage' (from Ephesians 5:21, *subjecti invicem in timorem Christi*). He showed that, as we enter through baptism into the life of Christ, so our attitude to one another must become mutually Christ-like, this at both ends of relationships; and never more so than in marriage wherein two members of Christ's body become one flesh—'that union in flesh is, as it were, in the body of Christ'.

In Christian marriage the baptismal relationship between the partners must colour the natural and physical bond between man and wife. The Archbishop took Ephesians 5:25—30 (familiar from wedding services), emphasising the words 'Man nourishes and cherishes (his own flesh), as Christ does the Church, because we are members of his body'. Thus, in Christ-like fashion, the love of a husband should be self-surrendering. It is a relationship that is sacrificial—and thereby sanctifying. All sacraments imply a bond with Christ in his death and resurrection: marital love is a real token of Christ's love for his Church as he endured all in fidelity upon the Cross, a love which calls forth an undying response from his faithful followers. And thus a love match is a symbol of the mutual love of Christ and his Church, a love which hopes and endures all things without end.

The Archbishop then shifted from Scripture to social history, recalling the 'extended family' of early man, relations and dependents living long years together in one community, economically inter-dependent and mutually supporting. In that close society, the needs of the community tended to determine the choice of marriage partners. Perpetuation of the stock by child-bearing held high place, higher than mutual love. Then industrialisation and urbanisation knocked away many of the props, replacing them with mutual love and dependence—'which may well be closer to the sacrificial, sanctifying and saving generosity of Christ's love for his bride and the response of the Church'.

'Then in our time the social services have taken over rather too many of the responsibilities previously undertaken by families. Liberation from care has issued in social mobility and lack of relationship, so that families have in effect (an anomalous effect) been drawn in more upon themselves, the State having arrogated the functions of the former extended family unit. 'Belonging' has diminished, and with it responsibility, the family unit coming to feel alienated from the society in which it lives.

'The Americans speak of the "hedgehog syndrome"—of families who just do not want to be involved in the life and responsibilities of their locality. Rejecting the community, at least so far as personal involvement is concerned, the married couple, for whom more is provided, is more drawn in upon its own resources. Place of living and place of work are separated. The very anonymity of their housing separates them from the compelling influences which dictated their parents' marriage in its early years. There is now seldom any fixed pattern, or, strictly speaking, any objective patterns for better or for worse. How they will live and love becomes a matter of subjective or personal choice. There are criteria, it is true. But, as Schillebeeckx says: "Married couples of today realise that they are faced with the task of building up their marriage into a place of security. This security is no longer given to them when they marry. The task of creating it is something they have to do themselves".

'The fact that so many women go out to work today means that for almost all couples it is the home and family life which must hold them together—when they get back from work. The old structure of the bread-winner and the queen of the home (or the house-keeper, as the case may be) has largely gone. With women's liberation or the abolition of sex-discrimination, with a realistic equality between the sexes outside the home as well as in it, the old external structural props of formal family relationships and of necessary involvement in the wider society (though a smaller locality) have gone. The very institution of marriage has been challenged. But this has had the effect that marriage now depends, under God, upon the so-called "primary relationships" between the marriage partners themselves. The stability and fidelity of marriage can no longer rely on the extrinsic organisation of society for support. They depend upon the mutual dependence of the couple upon each other.

'We may feel inclined at first to bemoan the fact that newly-married couples today have no firm exterior support on which to rely. They have to rely first and foremost on their own relationship, the inter-personal relationship of their married state. To quote Schillebeeckx again: "The patriarchal and authoritarian pattern of family relationships has gone, and a more friendly relationship of companionship and comradeship has taken its place in marriage. Now that the authority of the father in the patriarchal system is no longer necessary even to provide leadership in the family's communal working life, more and more importance is placed upon the existence—between the husband and wife and between the parents and children—of an inner unity and affection, a mutual trust and a close interdependence, whereby each member of the family can find support in the other members when needs arise" (*Marriage: Secular Reality and Saving Mystery, Vol 1.*).

'Nostalgia inevitably tempts us to count the losses that have come with all these changes. But instead we should try to look at the positive aspects of marriage which present day circumstances reveal as a living, loving relationship between two individuals: not just as a convenient "house-able" unit or microcosm of society, but two in one flesh, united in love as Christ is with his bride, the Church. It is a lasting on-going relationship, to be lived day after day, with its "lion-days" and its "mouse-days", as Sam Goldwyn called them. Despite all the pressures from the abuses which I am asked not to mention to you (that alphabet: 'abortion', 'birth-control', 'divorce'), we have a chance now to see marriage today, stripped of the externals of a mere social contract and shown as a communication and exchange of love between two persons and as an expression of mutual help. We can recognise in marriage an inter-personal relationship which is sustaining, sanctifying and creative, and lived in mutual *loving tenderness* and consideration "out of reverence for Christ".

'I place great emphasis on this constant communication of love because it seems to me to be vital to our understanding of how man and wife must relate to one another as Christ relates to his bride, the Church. But we should be careful lest by using this form of comparison we may seem to exclude Christ's place in the relationship between the couple. *Ubi caritas et amor, ibi Deus est:* where is love and loving-kindness, there is God. A loving marriage is a sign of God's presence. Indeed as a life-long relationship it is a sign of his abiding presence. It is this loving presence of Christ in the union of man and wife which makes their marriage a sacrament. And it pervades every aspect of their married life. Marriage is not just a matter of being in love but of living love in every aspect of everyday life.'

Marriage, like the priesthood, is not part-time but is always with a husband and wife even when they work apart—indeed when a husband goes out to work and a wife remains to do the chores, they are expressing their marital love as clearly as when they are together after the last child is abed: all the actions of the day are 'making love', *caritas* or loving-kindness contributing to the totality of *amor*. And that loving action should always be, as Paul tells us, 'in the name of the Lord', as a constant prayer of union with one's partner before God. Our every activity should be permeated with the Spirit, all tasks becoming a prayer, and not least our expressions of love for our partner. 'Then the whole day, however active it is, and whether it is spent together or apart, can itself be a loving thing'.

'"As Christ loved the Church" must surely imply this comparison between our communication with God and the communication between husband and wife. Is it too much to liken moments of prayer to the sexual relationship between husband and wife? In prayer there are moments when we make the approach and moments when we must listen: and in our demands our love is given in response to his yearning, just as all is done in reverence and respect. "With my body I thee worship" were the words in the old rite of marriage. The tenderness and devotion with which we pray to the Lord, the care we should give to it and the need to ensure that it is not crowded out of our lives through other activities, these are essential elements in our communication with the one on whose love we can always count. There is surely little need for me to elaborate the comparison.

'I have used the word "communication" and it will do us no harm to remember that it means "to come into union with". We communicate with the Lord in prayer and often it takes a little while for us to achieve that union or

sense of communion of spirit. The effort and patience and love of the preliminaries are no less prayer. And so it can be with married love. The preliminaries and care and sensitivity with which the fulness of the expression of love are achieved in the sexual union of the partners are no less love. The very word "intercourse" implies both approach and response. You will know as well as I how often the hoped-for loving relationship may be endangered by insufficient consideration of the other person. "Christ treats his Church" says St Paul "as a man cherishes his own body. In the same way husbands must love their wives as they love their own bodies".'

At the marriage ceremony, bride and groom, hand in hand, promise to cherish one another till death. 'Cherishing' is the key to the developing bond of love, never to be presumed always to be fostered—the word means 'nurse', 'keep warm', 'cling to', 'hold in one's heart'; and it infers conscious and continuous effort.

Summing up, the Archbishop brought out the dimensions of marriage: the relationship to another, before and 'in' Christ, within the Church that Christ loves, set in the society of all Christians, lived in imitation of the Trinity, itself a living relationship of love. 'Through Christian marriage, Christ speaks to the world of love. Through the Christian family, the message of loving sacrifice and redemption is made known to the world.'

* * *

The other plenary paper came from Robert L. Townsin of Newcastle, who is also the Leeds Centre tutor and whose wife Sheila is tutoring the York Centre. His title was *Our Feeling, Healing & Growth Services*, and he began by taking note of the size and variety of UK organisations which offer helping service to those in psychological pain or distress:—

'At the Marriage Counselling Conference in Hawkstone Hall this year [1976] we were delighted and enlightened by the personality and paper presented by Mrs Joan Burnett, currently the Secretary to the Standing Conference for the Advancement of Counselling. It was a timely public meeting between SCAC and CMAC because from 25th October SCAC becomes The British Association for Counselling of which the CMAC is a member. As we enter into association it is advisable to take note of our associates: some of them we will know, others may surprise us. It may astonish us to discover that there are now over a hundred national counselling agencies and organisations offering counselling training who belong to the BAC. Who are they?

The CMAC and NMGC are among the largest agencies, with some 3/4,000 counsellors between them. From among the hundred or so others, I pick out the following to illustrate the variety:

Association of Child Psychotherapists; Salvation Army; Off the Record; Association for Student Counselling; Spastics Society; Institute of Careers Officers; Family Planning Association; British Pregnancy Advisory Service; Cheshire Foundation Homes Counselling Service; The Clinical Theology Association; Jewish Welfare Board.

Over the UK as a whole and including the BAC, there are very many thousands of people working through organisations and offering help to those in some kind of psychological pain or difficulty. I would like to select five important groupings to illustrate the differences in function and service among the organisations:

1. Some *hospital departments* of *psychological medicine* have *family therapy units* in which a psychiatrist will work with a family and its various subgroupings, and himself be a part of a supporting team who will assist with e.g. individual personality counselling. There is a heavy weight of books and learned

society papers emanating from the work here and abroad and there is a growing tendency for analysts to offer marital therapy and psychotherapy as well as long term analysis. Whilst much of the literature makes heavy reading for counsellors like you and me, four typical aims of family therapy can be more easily understood: they are:—

a. To improve communications within the family,
b. To observe marital and family interaction,
c. To discover and possibly change family rules,
d. To promote family bargaining.

Many of you will have seen these aims being worked towards by Dr Estersen in the BBC film *The Family*. Whilst the family therapy units are having families referred that are in distress and failing to cope, it is interesting to reflect that the four aims that I have mentioned could be appropriate to a marriage enrichment programme which a Centre might wish to develop for groups of couples.

2. *The Samaritans* must be the best known and easiest helping agency to contact, and usually the contact is made at crisis by telephone and can be anonymous. The view is increasingly expressed that nationally there is a need for a variety of doors at which a client may knock but each door must be easily found and not in any way forbidding. We may have much to learn from the Samaritans about the way we should offer our service to the community.

3. *The Schools Counselling Service* is among the fastest growing of the groupings. More and more schools are employing counsellors who have had up to two years full time training and who are themselves fitting in to a pastoral care scheme in which heads of house and other teachers may recognise themselves in a counselling position. There is a substantial and rapidly growing literature concerning counselling in education. Because of these developments for young people we must continuously reappraise what we may offer to schools that is appropriate.

4. *The Social Work Service* should perhaps come first in any list since social workers pioneered counselling on an agency basis through their casework. This approximate equation describes the agency's function: Practical Help + counselling as needed = social service + supportive casework. Professional social caseworkers are trained for at least two years full time and subsequently are under close supervision. At present there are at least 15,000 full time professional social caseworkers and 3,700 students for the qualifying certificate start this month.

5. *The Marriage Guidance* movement in which the CMAC and the NMGC form the largest parts. The differences between our two organisations are small in comparison with the difference between marriage guidance and the other four services above.

There are remarkable differences between the extent and nature of the initial training for the various organisations ranging from the many years for the psycho-analytically oriented psychiatrist to the residential weekend for workers in some of the newer and smaller organisations. It is likely, in the future, that some nationally agreed standards of training will be laid down for people working in the counselling field so that qualified part time voluntary workers will be those whose initial and in-service training hours and syllabus aggregate to some full time equivalent period of study.

An important function of the BAC will be to provide a system of accreditation which will ensure a consistently high standard of counselling no matter upon which door the client chooses to knock. The difficulty of course is that the system should make provision for all those who have something to offer in

counselling despite differences in training. We shall soon have to consider together what "certification for counselling" will mean in the marriage counselling field.

To sum up this section then, we may see ourselves in CMAC as a part of a very large and rapidly growing national endeavour in the field of human relationships. It is interesting to note that during the last few months national conferences, like this one, and short courses in the general field of counselling interest, have been held at the rate of almost three per week.

Counselling Orientations

Remarkable differences and sometimes contradictions, exist between the various counselling orientations in both underlying theory and in practice. Some understanding of this diversity is necessary if one is to be released from the notion that there is only one right way to counsel e.g. you may have found that non-directive client-centred counselling is totally inappropriate when seeing a husband and wife together or when you are working with certain groups. Good accounts of the various approaches to counselling are given in books by C. H. Patterson, *Theories of Counselling & Psychotherapy*, and by B. Shertzer & S. C. Stone, *Fundamentals of Counselling*.

1. *Directive Counselling:* In this approach the counsellor seeks openly and frankly to influence the direction of development. He does this by analysis of the client's situation, diagnosis and prognosis. He then uses directive counselling by giving advice, persuading and explaining. These techniques have grown out of the vocational guidance and student counselling fields. It was probably the idea of counselling which we all brought to the CMAC when we started training. It is consoling to know that a naturally generated approach has an academic classification, especially since in the early training of some of us we learnt that the 11th Commandment was : "Thou shalt not give advice".

2. *Behavioural Counselling:* The counsellor uses reinforcing techniques, imitative learning (or social modelling), cognitive learning and emotional learning. The reinforcements must be systematic, potent and well timed and the counsellor must be able to elicit from the client the behaviour which he wishes to reinforce. Social modelling can be based on audio visual aids, programmed instruction, other people and autobiographies.

Cognitive learning can involve verbal instruction, contacts between counsellor and client and role play. Perhaps one could say that the counsellor reconditions the client. According to Krumboltz a requirement for this orientation is that the goals of counselling should be those desired by the client, and herein lies a difficulty. I find that the whole package is cold and impersonal but I often find myself using the techniques. Unfortunately I know that often the goals are those *I* have set for the client and the motives are less than frankly manipulative.

3. *Psycho-Analysis:* Whilst psycho-analysis is inappropriate under the heading of counselling many of its concepts and practices lie at the heart of counselling procedures. The analyst occupies the role of unquestioned authority and the patient is told that his behaviour and attitudes may depend upon emotional factors of which he is unaware. These factors are brought into awareness through a long series of sessions using the psycho-analytic tools of free association, interpretation, dream analysis and transference (re-enactment of previous relationships).

4. *Gestalt Therapy:* The aim of this orientation is to assist the client to discover that he need not depend upon others but can be an independent being. A brief description of the process is possible by listing the client's activity encouraged by the counsellor; for instance—Becoming aware of present experience, especially by doing body-awareness exercises; Personalizing pronouns; Changing questions into statements; Assuming responsibility—using 'won't instead of 'can't'; Asking 'how' and 'what' rather than 'why' (discussing 'why' often leads to the defence of intellectualisation instead of experience and understanding); Bringing past feelings into the here and now.

5. *Transactional Analysis:* The popular paperbacks *Games People Play* by Berne and *I'm OK, You're OK* by Harris have promoted interest in the 'do-it-yourself' identification of 'The Parent, The Child, The Adult' as a model in oneself and in others. Counsellors have said that they find the model helpful. A recent publication, *The People Book* by Muriel James and Dorothy Jongeward offers simple and detailed TA material which is designed for use with young people singly or in groups.

6. *Family Therapy:* Working with a whole family and its sub-groups may involve any of the influences to which I have already referred but it also opens up the possibility of on-going therapy between family members, triggered by the counselling interviews. This can be called 'homework' quite appropriately. The Masters and Johnson sex therapy is another orientation in which the transactions between the couple at home, as a result of set exercises, play an important part. Family Therapy I see as a major growth point and it is significant that the Association for Family Therapy has recently been formed. Horst Richter's book *The Family as Patient* [reviewed JOURNAL. Spring 1976, 44—5] is a recent helpful book to come out of Germany.

A well-known do-it-yourself family therapy is contained in Virginia Satir's *People making*.

7. *Non-directive client-centred therapy:* For most counsellors however this kind of counselling is the basis of the theory and practice of their skills. The originator of this orientation, Dr Carl Rogers, is sufficiently celebrated for his name to have become an adjective. Rogerian counselling is grounded in the premise that everyone has within himself the potential for growth "a tendency, latent if not evident, to move forward to maturity", sometimes called the drive towards self actualization (though it is not the same thing).

This potential can be realised in relationship with the counsellor provided the counsellor can create a relationship in which he manifests three principal characteristics:

(a) The counsellor is "genuine" and "transparent" in his feeling world. He is "real" or "congruent", i.e. what he is feeling inside is present in his awareness and comes out through his communication.
(b) The counsellor has a warm "acceptance" and "prizing" of the client. A "caring" for the client or a "non-possessive love", are other useful words to describe this characteristic.
(c) The counsellor has a sensitive ability to see the client's world, and the client, as he sees them; in other words, the ability to understand the inner world of the client from the inside. "Empathy" is a good word in this connection.

Accepting Rogers' hypothesis, these three characteristics are sufficient to form a relationship in which emotional growth can occur in the client. These characteristics of the counsellor therefore determine the nature of the selection, training, supervision and support for counselling. Evidently it is not the counsellor's academic ability which is of importance but his emotional maturity. These characteristics cannot be turned on for counselling purposes only but will be present in all the counsellor's relationships. Above all they are important to us because they describe how the healing power of love is channelled through one person to another.

If these characteristics are brought to the relationship by the counsellor what are the likely outcomes? Rogers says of the client in the healing relationship that he will:

Experience and understand aspects of himself which previously he had suppressed; Find himself becoming more integrated, more able to function effectively; Become more readily the person he would like to be; Be more self-directing and more self-confident; Become more a person, more self-expressive; Be more understanding, more acceptant of others; Be able to cope with the problems of life more adequately and comfortably.

The process of emotional healing can be thought of as a journey or a continuum, at the beginning of which is a person unwilling to communicate self. He does not perceive his problems and he expresses no desire for change. At the other end of the continuum is a person able to experience his real feelings with immediacy and richness, owning and accepting them. His internal communication is clear with feelings and symbols well matched.

Like many others I am grateful for personal insights through reading Rogers' books. I have been able to identify myself and the stage of my own development as a person. I reckon to be about two-thirds of the way along the Rogerian continuum, in which case "I am becoming more familiar with my feelings, expressing them freely and in the present. I find an increased ownership of my feelings and a recognition of the 'real me'. I can face up to the incongruent feelings and there is a freer dialogue within me".

The counsellor then, is also a client in the process of growth. If he is deeply loved then inevitably he will become more self-accepting, grow as a person, with as a result an enhanced ability to foster growth in others, affirming them in *their* being. So the cycle is given another turn. I take this to be the meaning of 'loving your neighbour as yourself'.

Whilst we owe a major debt to Rogers for helping us to understand ourselves, to understand our growth as persons and hence to comprehend how we may most effectively help our neighbour on the way, most people in the feeling, healing and growth services recognise that truth is many-faceted, and so develop their counselling styles from a number of orientations according to the resources of their own personalities. But whether your style is directive or not, whether your approach is objective or subjective, the Rogerian description of the counsellor as a genuine, accepting and empathetic person still should apply.

Beyond and above disputation and exchange between counselling orientations is the growing idea, as yet dimly perceived, of making a more total or holistic approach to our neighbour which includes a meld of psychology, theology and philosophy. Perhaps this could be called healing from an existential viewpoint. A descriptive phrase which has the flavour of this massive and complex approach to the human condition is "to facilitate in someone the freedom to be".

Along these lines the charismatic renewal movement in the Christian Church today redirects our attention to the source of all healing. Cardinal Suenens, in his book *A New Pentecost*, comments that "the ministry of healing played too great a role in the life of Jesus for us to imagine that his work of restoring physical and moral health is not meant to be continued by his disciples". In the Decree *On the Apostolate of the Laity* we read: "For the exercise of this apostolate, the Holy Spirit who sanctifies the people of God through the ministry and the sacraments, gives to the faithful special gifts as well, 'allotting to everyone according as he will'. Thus may the individual, 'according to the gift that each has received, administer it to one another' and become 'good stewards of the manifold grace of God', and build up thereby the whole body in love." One of the special gifts of the Spirit is, of course, healing.

Fr Francis MacNutt, in his book *Healing*, devotes a chapter to prayer for the inner healing of emotional problems. This may involve a number of sessions with the client during which a part of the time may be spent bringing to light the hurtful things which have occurred to the client in the past, which is in itself a healing process, and then praying the Lord to heal the binding effects of these hurtful incidents. Fr MacNutt describes the process as the application of Christ's healing power to what we now know, through psychology, of the emotional nature of man.

In-Service Training and the Future

Before considering our new pattern for in-service training it might be useful to point up characteristics of the current NMGC and CMAC practice.

Whilst we may not have asked and have not received the gift of healing we may be able to assent to this idea: "It is the Lord who heals; and the acquisition of counselling skills through training, is the using, melting and moulding of us to become channels of healing power, joy and peace." Counsellors need to be open to a broad view of their function and freed from the narrow confines of one orientation.

National Marriage Guidance Council practice is for every counsellor to have six meetings per year with a personal tutor for case discussion. Each local Council meets for case discussion with their tutor once per fortnight; and counsellors may go back to Rugby HQ for short residential courses. Tutors (paid part-time) themselves are supervised and report to the Regional Officer. The Director himself must attend supervisory interviews with his tutor. Supervision and case discussion is client-centred but the personal growth of counsellors is one anticipated result and this is in the tradition of British social casework. Sensitivity training is offered at Rugby.

CMAC practice has varied from Centre to Centre. Generally there has been no individual supervision of counsellors. In-service training in many Centres in the past was confined to optional attendance at the monthly meetings during which, after the business of the Centre was conducted, little time was left and many counsellors found that the ensuing case discussion was scarcely more than a discussion group with feeling elements unresolved. Other Centres have generated substantial training programmes particularly if they have related to educational work. In in-service training, Centres were not sufficiently aware of what had developed in the counselling world outside. The same mistake was made in the training of the first tutors whose regular weekends together followed ad hoc internally generated programmes of work.

The new pattern: Tutors are counsellors who have had a reasonable experience of working in the CMAC and who have more time to spare for the CMAC than is possible for most counsellors. What they learn during their continuous training they are to share among the Centres. There are now a substantial number of tutors and a comprehensive in-service training programme is beginning.

As you will know the basic on-going in-service training programme is to occupy eight 2½ hour sessions for each Centre during the year. Each Centre has been assigned a tutor who will carry through a programme of work appropriate to the current needs of the Centre. Additional meetings of the Centre will not be the responsibility of the tutor and a Centre must decide for itself what it wishes to undertake. Some Centres have long since abandoned the traditional monthly meeting and have consigned business to an executive committee who report to quarterly meetings of the Centre at which Mass is celebrated. The exact nature of the new pattern of Centre life is built around the in-service training

programme, and must depend upon local circumstances and the size of the Centre.

The content of in-service training

If we return to the three characteristics of the counsellor which Dr Rogers offers as sufficient and necessary for the possibility of the client's growth in the healing relationship, we can see that in-service training could be directed toward releasing these characteristics in the counsellor:

How do we become genuine, transparent, real or congruent about our feelings?

How do we become a more accepting person who is able to care for the most uncongenial of clients or colleagues?

First surely, by being accepted ourselves as persons and realising our own dignity and worth as separate individuals. There is no intellectual solution to this need: the learning to love oneself must come experientially. Persons in the Centre will be at various stages in their own personal growth, not depending upon their age, but upon the affirmation which they have received from significant others. Some element of experiential learning about self and others is, then, an important element in in-service training but it must be conducted with great gentleness and with great support for each other. Such experiences are variously called sensitivity training, growth games, or encounter groups, but the experience should be present in whatever the Centre group is doing.

The generation of understanding of the client, Rogers' third characteristic, requires study and discussion of the human condition as a background. As much is likely to be learnt from say Kahlil Gibran's poem *The Prophet* as from a weighty volume of psychotherapy. Continuous broad reading and sharing in the Centre is of great importance. Client-centred case discussion is a major source of learning not only of empathetic understanding but also about oneself as a counsellor. To be successful however it must be competently led, otherwise it will degenerate into pointless discussion and defence play. If the Centre is composed of warm, caring and accepting people then we might anticipate that they will be close together on a feeling level. In such a climate what could be more natural than that they should share their prayer with each other when they meet?

It is my belief that we are being led to a broader view of our function:—that we are not simply an agency to serve married Roman Catholics but an agency of married Christians open enough to channel the healing love of Christ to our neighbours whomsoever they may be. Equally I believe that we should share our gifts more positively by working with the married who *are* coping and make marriage enrichment a major focus of our activity. The Marriage Encounter movement is along the lines of what we should attempt. Reaffirmation of marriage is deeply needed today.'

The next Annual Conference of the CMAC is to be held at Reading University during 16th—18th September 1977.

A LIVING LITURGY

REFLECTIONS ON THE 'OLD' MASS (1570) AND THE 'NEW' MASS (1970)

by

ABBOT AMBROSE GRIFFITHS

The Council of Trent, which gave birth to the Tridentine Mass rite, has been called 'the most impressive embodiment of the ideals of the Counter-Reformation'. It was the consummation of the religious tradition of the late Middle Ages, rather than a new break out into a different spiritual future; and as such it was conservative and normative, casting a long shadow down the years—the shadow of conformity, not to say uniformity. It had been a long and untidy Council of four sessions from 1545 to 1563, punctuated by political and ecclesiastical crises. Its decrees were all confirmed by Pius IV in a single act in 1564, an act which included the promulgation of the *Professio Fidei Tridentina*, imposed on all holders of ecclesial office. Pius IV published a new Index, and then died. The Dominican saint, Pius V then issued the Tridentine Catechism (1566) to standardise belief, the revised Breviary (1568) to standardise worship, and the revised Missal (1570) to standardise sacramental rite. He then founded the Congregation of the Index (1571) to prevent wider study, ordering a new edition of Aquinas for universal use; and then died.

This is the historical context of the Tridentine Mass Rite, promulgated in the year that the papal bull *Regnans in Excelsis* rashly excommunicated Elizabeth I. This climate of thought—much the same as that under Pio Nono (1846—78)—was far removed from one of freedom of faith or enquiry, or liturgical expression. Indeed it deeply affected the course of the Church's liturgy, as Fr Abbot's reflections below show us. Cf also 'Increasingly Active Participation: the liturgical movement in this century', JOURNAL, Spring 1970, 45—63.

Many of us have been brought up to regard the Mass not only as the most solemn but also as a fixed and unalterable form of worship of Almighty God. And quite rightly we feel that it is something so precious that we fear that any change in it may well be a corruption and a loss. But it was not always so. The Eucharist has in fact undergone a history of continual development from the earliest days until the time of the Council of Trent. It passed through many varied forms and through several different traditions which contributed to display the richness of the mystery and its many facets. The most rapid development was in the first five centuries but development went on right up to the missal of Pius V in 1570. Though we have seen in recent centuries the appearance of stability and an unchanging liturgy, that has not been true to the history of the Church.

And it is not right that the liturgy should be static. In the liturgy we have divine mysteries given to us in human form, in human clothes. They inevitably depend on human signs and symbols and words. If these signs are to speak effectively to man, to give us a true memorial of our Lord and make his power effectively present among us these signs must evolve; they must change and adapt as people change, and indeed they must be adapted for different nations and peoples. We know only too well the sad history of the China Rites and the other attempts in India that were nipped in the bud with terrible loss to the Church. The liturgy is essentially a living reality; like all human things either it grows and lives or it stagnates and dies. The Eucharist is a sign of the Church and the Church itself is not something static; the Church is a growing organism. It is essentially a pilgrim Church; a Church always in need of reformation and renewal; a Church growing to the perfection that will only be reached in the final Kingdom of God. It is in fact what we would expect from the incarnation when God came among men in human form subject to all the rules of human kind. And he left us his own mysteries, again in human clothes—and those

human clothes inevitably evolve. That is not to say that the essential truths change, not at all, but the way in which they are expressed—the signs, the symbols, the language—all must change. For if they do not they no longer convey the original truth. It is very important to grasp the essentially dynamic character of the liturgy or we are in great danger of misunderstanding all that is being done at the present time. We have not been given mere rites that are to be regarded like the old ones. It is not a question of a change of rubrics or details. It is a question of a radical change of the whole basic theology and outlook that is involved.

We naturally yearn for stability. We have had the misfortune to suffer in ten years the changes that might have taken place over four hundred. But if we think that the liturgy will again remain static then we will be disappointed. The Vatican Council set it back on a track on which it naturally evolves, in the future far less rapidly than during the last decade, but evolving and living all the same.

The Missal of Pius V was in its time a very great achievement and it was produced in a somewhat defensive situation, but it did two things which were unfortunate. It began a period of complete fixation in the liturgy and it also had the misfortune, for which no blame attaches, of fixing the liturgy in an impoverished form. When that Missal was compiled there was not available much knowledge of the early liturgies of the Church and indeed of some of the writings of the Fathers. Much has come to light more recently through the researches of the last fifty to a hundred years and we now have a very much better knowledge of the earliest liturgies of the Church.

The introduction to that Missal describes its character, perhaps unintentionally. It is concerned almost entirely with rubrical directions in minute detail intended almost entirely for the priest and says almost nothing about anybody else, because at that time the Mass seemed to be primarily the action of the priest which the people watched from afar. The Fathers of Trent indeed urged frequent Communion but they clearly didn't have much confidence that they would be listened to for their rubric said '*If* there is *anyone* to be communicated

The General Instruction in the Missal of Paul VI of 1969/70 is very different in character. There are few rubrics and it is not a question of modifying existing rubrics, it simply sweeps away nearly all previous existing rubrics and if they are carried over into the new liturgy we are making nonsense of it. It emphasises that the Mass is a *community* celebration. It is the sacred gathering of the people of God who come together to celebrate the memorial of the Lord under the presidency of the priest. You see the people are an essential part of the full sign of the Eucharist which is the sign of the Church, the source of its unity. It has broadened the perspective, so instead of concentrating one's attention exclusively on the sacred species and seeing there alone the sign and there alone the presence of Christ, the perspective is widened to embrace the entire celebration and all the participants and indeed all their actions. All these contribute to the full sign and the sacraments are above all signs. And furthermore we see the presence of Christ not only in the sacred species but also, and most important, in the word of God which is proclaimed in the liturgy and explained in the homily. The presence of Christ in the priest, and the presence of Christ in the whole assembly itself, the people of God assembled together constitute the presence of Christ according to Christ's own promise. And so the sign which is the worshipping Eucharistic community reveals to us the nature of the Church, i.e. that the Church is the union of those who love one another in Christ and who through him are lifted up to the Father in praise and thanksgiving. An outsider attending one of our Eucharists should be able to learn of the nature of the Church from what he sees happening.

The General Instruction to this Missal is well worth re-reading, especially Articles 7 and 48. It is a very good statement, but it has to be read in the current terms and not with the old mentality, to understand it. It is no innovation. It is very firmly based on what Christ himself did at the Last Supper and it goes back beyond the Council of Trent to the tradition of the Fathers and the earliest liturgies; that is where it finds its inspiration. In those earliest liturgies there was a very considerable development during the first five centuries from the simple domestic celebrations based originally on the Jewish sacred meal to the elaborate papal liturgy of the sixth and seventh centuries; but in the midst of all the variations and the varied traditions a common factor stands out clearly and that is that it was always and only regarded as a *communitarian* experience. It was something involving the entire Christian community in a particular place. There was indeed such emphasis on unity that for a long time there was only one basilica or church in a given town; only one altar in the church and indeed they were only allowed to hold one Eucharist on any given day at that altar. Originally only the Bishop celebrated and the priests ministered with him in subsidiary roles and all the people took part according to their position. They all celebrated together the one Eucharist. The theology of the time reflects this emphasis because it emphasises the Eucharist as the image and source of the unity of the Christian community. To be excluded from the Eucharist was to be cut off from the community; to be allowed again to take part was to be restored to the Christian community. There was no question but of their total faith in the real presence in the Eucharistic species but they never thought of the sacred species in isolation; rather they always considered the Eucharist as the nourishment of the Christian and of the whole Church. The Christian, they said, becomes one with Christ by receiving his body and blood and thus becomes a bearer of Christ.

It was in the eighth to eleventh centuries that the Eucharist gradually ceased to be celebrated consciously as an action of the whole Christian community and became largely a clerical preserve. This was due in part to the much greater number of Christians who became correspondingly slack and congregations declined. Latin was no longer the current language of the people but in that difficult period they feared to translate the Latin into the vernacular languages because Latin represented the enduring culture of Rome; and of course in consequence the Mass became unintelligible to anyone except the clergy and a few others. And then also under the influence of the monk missionaries from the British Isles to Northern Europe, using a tradition which ultimately came from the East, the Canon or Eucharistic prayer became silent and ceased to be clearly the great paean of praise and thanksgiving for all the wonderful works of God. Many signs of the Cross and other details were added and overlaid over the simple Roman rite, so that the idea grew up of the Eucharist being a sacred secret. Also there were added frequent protestations of unworthiness and these further contributed to the decline of Communion, and Communion began to be received on the knees, a symbol of servility, instead of in the standing position of Christian prayer. All this meant that the Eucharist in this period came to be regarded as a *mysterium tremendum* of which the Christian community, by and large, was not worthy and therefore the Eucharist was something to be adored from afar but not actively shared in and still less received in Communion. Thus it was that the Consecration and the Elevation became the focal point instead of, as formally, the Communion, in spite of Christ's obvious words: 'Take and eat, all of you'.

This was also the period when theological interest centred on the real presence under the species of bread and wine and this diverted attention from

(continued on p. 81)

ST JOHN NEWMAN?

WITH OBITUARY NOTICES OF FR STEPHEN DESSAIN, CONG. ORAT.

Guided solely by love of truth and fidelity to Christ, Newman traced an itinerary, the most toilsome but also the greatest, the most meaningful, the most conclusive, that human thought ever travelled during the last century, indeed one might say during the modern era, to arrive at the fulness of wisdom and peace.

Pope Paul VI

No paradox is truer than this, that the higher we are in holiness, the more we are in danger of going wrong. I have been accustomed to compare the ascent to perfection to the mounting of a higher ladder. As the climber gets higher the ladder dances under him—behold the state of the soul mounting towards heaven. I thus account for the wonderful falls of holy men—the utter shipwreck of ascetics—the heresies of grave and learned teachers—the delusions in which Satan enwraps souls which he cannot on the whole separate from God. This is why saints are so few—they drop off as they get more likely to be saints.

John Henry Newman

The urge to study the life and the mind of John Henry Newman has not abated since the War. Every serious Catholic journal (ours included) has carried long articles relating his work to particular disciplines, monographs have appeared almost annually (some of them reviewed through the years in our pages), the *Letters & Diaries* have been painstakingly edited by Fr Stephen Dessain of the Birmingham Oratory (sometimes with a collaborator), Newman gatherings have been held to promulgate his thought, and Newman Societies all over England have periodically attended to the master. He has been spoken of as a Doctor of the Church, at least *in petto*, during the period of the Council and its aftermath. His has been linked with Teilhardian thought as visionary and evolutionary, or shall we say 'developmental'. In the grand liberal dialogue, he has become the touchstone of liberal orthodoxy. He has been called upon to be philosopher, exegete, biblical theologian, poet, preacher and cultural pundit in a world at once of specialisation and trivialisation. His sermons are used for spiritual reading, his prayers for divine office, his hymns for the liturgy. And the greatest of his books are re-edited in their various editions (for instance, *The Essay on Development* in both the 1845 and 1879 versions). In April 1976 an academic symposium was held in Rome, entitled 'Newman's Realisation of Christian Life', Cardinal Wright being President and the general committee being composed of Newman scholars from nine European countries, the general secretary being from Luxembourg. At that symposium the English were well represented: Fr Stephen Dessain provided a biographical sketch and the sum-up; Rev. Geoffrey Rowell gave a paper on 'Newman's Scriptural Holiness'; Rev. Professor J. D. Holmes of Ushaw College spoke on 'Personal Influence & Religious Conviction—Newman and Controversy'; Fr Geoffrey Winterton of the Oratory, and Mgr Murphy-O'Connor of the *Venerabile* both made contributions.

1976 was marked in the Newman calendar by an inaugural celebration on 20th October to mark the establishment of 'The Friends of Cardinal Newman', a society whose purpose is to disseminate knowledge of the teaching and philosophy of JHN, to assist the Vice-Postulator in collecting evidence of devotion for the furtherance of his cause, to raise funds towards his popularisation and towards the expenses of the Cause of his canonisation. (Address: The Oratory, Hagley Rd, Birmingham B16 8UE, 021.454.0496). The Inaugural Meeting took place at Westminster Cathedral Conference Centre. The Patron, the Archbishop of Birmingham, was not present, but his place was taken by Bishop Gordon Wheeler of Leeds who became the principal speaker. His interest

This page also appears after p 88. Page 21 (but not 22) seems to be unavailable.

C. Briske, B.SC., PH.D., A.R.I.C. (Head of Chemistry).
F. D. Lenton, M.A. (Careers Master).
A. I. M. Davie, M.A. (Director of Theatre).
P. A. Hawksworth, B.A.
R. D. Nelson, M.A., F.I.M.A. (Head of Mathematics).
K. R. Elliot, B.SC.
R. D. Rohan, B.A.
J. J. Dean, M.A.
N. Jardine, M.A.
G. Simpson, B.SC.
F. Booth, M.A.
M. J. Robinson, B.A., PH.D., A.R.I.C.
R. V. W. Murphy, B.A., D.PHIL.
R. S. Downing, B.A.
C. G. H. Belsom, B.A., M.PHIL.
C. J. N. Wilding, B.A.

Music:

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

Art:

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

P.E.:

M. Henry.

Procurator: Dom Benedict Webb, M.A., M.R.C.S., L.R.C.P.
Estate Manager: Dom Edgar Miller.
Medical Officer: Dr K. W. Gray, M.B., CH.B.
Manager, St Alban Centre: Dom Anselm Cramer, M.A.

SCHOOL OFFICIALS

Head Monitor ... ... M. J. P. Moir
School Monitors: M. G. C. Elliot, T. P. de Souza, S. P. S. Reid, C. P. Morton, M. C. Webber, C. P. Newsam, C. J. Healy, D. J. Barton, J. H. Macaulay, A. Stapleton, J. T. Dyson, J. P. Sykes, T. J. Holmes, R. S. Thorniley-Walker, N. Longson, D. A. J. McKechnie, B. S. Moody, R. T. St. A. Harney, M. K. Lucey, M. S. N. Badeni, M. J. Craston, M. C. Coreth, J. C. Roberts, J. E. Willis, J. Horsley, N. J. Young, M. W. A. Tate, W. J. Frewen, C. P. Myers, S. A. Middelboe.
Captain of Rugby ... ... J. H. Macaulay
Captain of Swimming ... ... M. J. Morgan
Captain of Squash ... ... M. S. N. Badeni
Captain of Shooting ... ... T. M. May
Captain of Golf ... ... S. Hyde
Librarians: P. A. N. Noel, J. S. H. Pollen, M. Victory, N. J. Young, J. O'Connell, M. O'Connell, P. Fletcher, T. Gillow.
Bookshop: N. J. Hadcock, R. D. Grant, B. S. Moody, R. P. Hubbard, T. A. Herdon, C. R. Anderson.
Bookroom: E. T. A. Troughton, E. S. Faber, M. O'Kelly, E. Perry, D. Piggins.
Office Men: R. T. St. A. Harney, M. W. A. Tate, M. J. Hornung, S. G. Williams, M. K. Lucey, A. Stapleton, S. M. Allan, A. S. Jones, S. E. Willis, J. H. Macaulay, M. R. Coreth, C. H. Brown.

The following boys joined the School in September 1976:
From Schools other than JH. & Gilling: GW Allardice (D), RJ Bamford (W), JP Barrett (B), PL Bergen (W), RNA Bland (A), TBD Blasdale (A), DT Braithwaite (J), HC Buscall (J), AMO Channer (D), NH Channer (D), NJ Cox (C), CM Cramer (E), TJ Crowley (J), RH Cumming-Bruce (O), MAG de Candamo (T), IA Dembinski (D), AR Fawcett (C), Hon. PB Fitzherbert (E), RC Ford (A), ME Gilmartin (J), SC Gompertz (H), TM Grady (H), SJR Halliday (T), DS Harrison (H), JF Heagerty (O), PCN Irven (B), SBH Jeaffreson (B), MJW Kenny (B), RM Kerry (T), AGA Lochhead (D), RT Macauley (C), MA Mather (J), PJ Molloy (T), DP Moorhead (A), MC Morreau (C), APM O'Flaherty (E), DRW O'Kelly (C), NM Parsons (D), RE Patmore (W), SJ Pender (J), MHN Porter

these chauvinists that whether they like it or not, they are now members of a European community!)—to those who imagine it would be an un-ecumenical gesture—(I think that this can be discounted by the presence of an Anglican speaker as well as Anglican well-wishers here tonight). As Dean Church wrote in a notive of the *Apologia*: 'Surely never did any man break so utterly with a Church, who left so many sympathisers behind him or took so many with him, who continued to feel so kindly and with such large-hearted justice to those from whom his changed position separated him in this world for ever.' And those who think that the whole process wants clarifying theologically and canonically along with the general up-dating of the Church's life. It is rare, on the other hand, to find anyone who would deny that John Henry Newman was a man of the highest intelligence, the deepest spirituality and an outstanding exemplar of Christian living. I would go so far as to say that, whatever the ultimate issue of our endeavours—and we know that the last word is with the Pope and the Universal Church—a great good can be achieved by our entering more fully into this dedication of 'friendship' both for ourselves individually and the Church in general. If only a little of the Newman charisma rubs off on us, we shall be richer in worth, both intellectually and spiritually than we have ever been before.

There are those present this evening who can speak with far greater expertise than I can on the philosophical and theological importance of this great man. I shall confine myself, therefore, to a few very general remarks. Those of us who took part in Vatican II (the 21st General Council of the Church) became very aware that Newman had not only come into his own but that the whole mind of the Council was imbued with his thought. I do not think it is an exaggeration to say that. For it is difficult to imagine how a great deal of the Council's thinking on the Church, Revelation, Conscience and the participation of the laity could have been formulated apart from his initial groundwork.

Jean Gritton supports this in his book *The Pope Speaks* (Dialogues of Pope Paul VI with Jean Gritton, Weidenfeld and Nicolson 1968): 'Newman' he says, 'is present at the Council in several ways: by his ideas of the laity, of Tradition and its relation to Scripture, of the organic episcopate, of the mystical Church. One might say even the idea of the Council is Newmanian: The Church must reform herself constantly to preserve her identity in time, to adapt herself. Tomorrow the Church will be still more Newmanian, for she will have to become aware of the profound identity between the Church after the Council and the Church before the Council and of all time.' It was Cardinal Gracias who at one stage in the Council, when the co-responsibility of Bishops was being discussed, suggested that Cardinal Newman's 'Development of Christian Doctrine' ought to be the trail whereby the Council should proceed.

Dr Coulson can speak to us regarding the influences of Newman 'On consulting the Faithful in Matters of Christian Doctrine.' In this context I recall some words of Cardinal Columbo during the discussions on the Pastoral Constitution *Gaudium et Spes*: 'Convinced of the mutual connections of theology and culture, Newman in his old age, and a Cardinal, once asked himself with a touch of humour what he would do if he were elected Pope at the next Conclave. His answer was that he would at once set up a mixed commission of learned clerics and laymen for the purpose of studying the findings of science, in order to compare them with Catholic doctrines . . . This idea of Newman's was in advance of his time. Today, however, it is current in the Church's hierarchy itself, which wants to see mutual respect, mutual relations and continued exchanges between theology and the multifarious forms and expressions of culture. Both would profit by this, and as a consequence, so would the whole of mankind.' (Vorgrimler: *Commentary on the Documents of Vatican II*, Vol V.)

There is a continuity in Newman's philosophical and theological importance throughout his life. In his Anglican period he emphasised the importance of revealed religion (as he did subsequently in 'The Idea of a University') and of coming to the fulness of the Catholic Faith. In his Catholic period he was utterly loyal to the Church but at the same time always defended the just liberties of true scholarship, both clerical and lay, theological and secular against the over-strict line taken by some Ultramontanes. In our own day, he is still recalling everyone inside the Church and outside to return to the fulness of Faith and obedience to the duly constituted authority. But at the same time, he is still defending the just liberties of the People of God against anyone who is intransigent.

Pope John XXIII was determined that the Council which he had called would be a 'pastoral' Council. And so it has undeniably proved. If its decrees bear the Newman stamp in their elucidations of Christian thought, they surely reflect him also in this pastoral dimension. One of his many biographers has said: 'It is not in scientific Apologetics that he engages but in that real, concrete, personal Apologetic which causes conversions'. It would seem important for the Friends of Newman to stress this charisma of one who besides being a great teacher was also an outstanding pastor. And, indeed, another biographer has spoken of him as 'a man who altered England's attitude towards the Roman Catholic Church'. There is a continuity here between his pastoral impact at St Mary's, and indeed St Clement's, at Oxford, and the great personal priestly apostolate at Birmingham and indeed in a field that cannot be circumscribed, as is depicted by the prodigious wealth of personal correspondence with all sorts and conditions of men.

His friendship, very human in one sense, was ever divine in another. A pastor who loves will always bring others to God. Cardinal Manning, in the funeral oration, said, 'For no one in our memory has such a heartfelt and loving veneration been poured out. Of this the proof is enough. Someone has said: Whether Rome canonises him or not, he will be canonised in the thoughts of pious people of every creed in England. No living man,' he went on to say, 'has so changed the thought of England. His withdrawal closes a chapter which stands alone in the religious life of the century. It has for the most part been wrought in silence: for the retiring habits of the man, and the passing weight of age made his later utterances few. Nevertheless his words of gold were as the hammer that breaks the rock in pieces and as the light that works without sound . . . .'

The spirituality of Newman is an entirely Christocentric one, flowing from his life-long preoccupation with Scripture and the great Patristic commentaries. Here again we see his special affinity with Vatican II. This involvement, indeed loving, preoccupation with the Person of Christ, has simplicity as its hall-mark. One can understand his undying love for the Grecian simplicity of Trinity College Chapel at Oxford. It is surprising to some people, therefore, that when he became a Catholic and a priest, the chosen ambience of the long last period of his life was the Oratory of St Philip of Rome, which in some ways more than even the Society of Jesus, portrays the zenith of Counter-Reformation spirituality.

Actually, as Fr Gregory Winterton has pointed out to me, there is a certain affinity in the classical style common, at any rate fundamentally, to the Chiesa Nuova and Trinity College Chapel. Whilst Newman preferred the classical to the Gothic, his preference was for the primitive classical Church, with semi-circular apse etc pursuing a link with the ancient Roman tradition.

I think myself that this return to the sources: Scripturally, patristically, architecturally,—and again one can see a kind of prophetic identity with the

2nd Vatican Council—is also reflected in his spirituality. The keynote is a fundamental simplicity and authenticity.

I am inclined to think that one may develop this further, not only in Newman's love for St Philip, but in delineating the essential spirit of the Oratory which lies in the joyfulness of deep Faith. We tend, for example, to think of the exuberance of baroque architecture in terms of triumphalism. A more measured diagnosis could be to think of it as an exuberance of Christian Joy. In other words I think that it will be shown one day that Counter-Reformation spirituality, however unpopular nowadays, may be seen as wholly consonant with all traditional Christian spirituality and an enrichment in the developing sense of God's providence.

Looking at this from another viewpoint, some people are somewhat taken aback by the strange circumstance of this typical and highly cultured Englishman being received into the Church by a simple, wholly unacademic Italian Friar who could scarcely speak English. I have come to the conclusion, however, that this is a superficial diagnosis of the situation. I am told that Fr Federigo CP, the Postulator of Blessed Dominic's cause, maintains that the Beatus is another St John of the Cross and that his spiritual writings are voluminous, though they were never published. Nevertheless, we cannot think of Blessed Dominic as being an academic in the Newman sense. One of his biographers writes these words: 'The two holy men had been drawn together by the magnetism of spiritual affinity.' And I think myself that this bears further witness not only to the fact that all Christian spirituality is au fond highly Christocentric but also that the reaction from the Counter-Reformation ethos in our time has overplayed the differences of approach which are fundamentally simple and identical. And in the same way as the development of doctrine has enriched a deeper appreciation of the primitive truth, there has been a parallel enrichment of Christian spirituality.

It is surely true from his writings, especially in the meditations on Our Lady, that Newman absorbed from the life of the Church in the Rome of his day a devotional enrichment of the theological position at which he had already arrived. On the other hand, it is not easy to categorise the type of his spirituality because in many ways it epitomised the wealth of the Church's history in this respect. The nearest approach might be his kinship with St Francis de Sales. At the same time he stands alone and yet always with the Universal Church. And like his Divine Master and St Paul and indeed all the Apostles and those who have tried to follow them, he needed all his life to 'go apart into a desert place'. Littlemore, Maryvale, and Rednal all bear witness to this. It is sometimes said that great personalities imprint themselves indelibly on the scenes of their activities and this has always seemed to me to be specially true where Newman is concerned. The friends of Newman can be enriched by visiting the places that he loved: Grey's Court at Ham, Trinity, Oriel, and St Mary's at Oxford, Littlemore, Maryvale, Birmingham and Rednal: not forgetting the old Propaganda Fide in the Piazza di Spagna and the Chiesa Nuova in Rome.

It is said that Pope Pius XII remarked to Jean Guitton: 'Do not doubt, sir, that Newman will one day be a Doctor of the Church.' When the present Holy Father beatified Dominic Barberi, he spoke as warmly of Newman as he did Dominic and referred to them together as 'these two saintly figures'. It is now the task of the new 'friendship' of ours with the Great Cardinal to make our fellow-countrymen more fully aware of his signal contribution to the life of our Church and our nation. His writings, still so vibrant and relevant, have the answers to many of the problems of our time. And it should be a great encouragement to us that the Church has in a true sense already made them her own.

Our task, then, is not merely to raise Newman to the altars of the Church, but something much closer to his heart. It is to lead our fellow-countrymen by his prayers and inspiration 'ex umbris et imaginibus in veritatem'.

* * *

The President of the Friends is most fittingly the Duke of Norfolk, for it was the fifteenth Duke (1847—1917) who was largely responsible for Newman's becoming a prince of the Church—and his Cardinal's biretta and skull cap were in evidence on the dais. It was he who had headed a group of Catholic laymen to put the idea to the Holy Father, Leo XIII, rescuing Newman from an obscurity and isolation into which he had been driven by anti-liberals. It was he to whom Newman wrote his famous open letter on conscience when he had wanted to reply to Gladstone's accusations against the loyalty of Catholics to the State. The present Duke made a characteristically brief and amusing speech between the set pieces in this vein: 'The Reformation was a load of rubbish—the Cecils got the land and the Howards lost their heads!'

Of the two main papers, the first was given by Rev. Geoffrey Rowell, Chaplain and Fellow of Keble College, Oxford (no stranger to our pages, cf JOURNAL Aut 1968, 184—92). It was fitting in the centenary year of the chapel of Keble College, named after one of the greatest of the Tractarians, that there should be an Anglican representation from there. Newman the Catholic kept many of his Anglican friends, and at his death received as great an encomium from them as he did from his Catholic friends and brethren; for he loved those of the Church of Christ first. The paper, entitled 'An Anglican Perspective', is given in full below.

The last presentation of the evening, before a dinner for the select to exchange Newman news, was given by Dr John Coulson of Bristol University, a convert through reading Newman's works. He has written often on Newman and is the editor of his *On Consulting the Faithful in Matters of Doctrine* (1859). His main writing, published from Oxford in 1970, is *Newman and the Common Tradition: A Study in the Language of Church & Society*. The paper, entitled 'John Henry Newman: His Genius for Friendship' has been published in *The Clergy Review*, Jan. 1977, 18—21 (in the same issue of which Fr Robert Hodge OCSO of Mount St Bernard Abbey asks, 'Was Newman a Saint?', p. 9—18; cf also 'Cardinal Newman: Contemplative', *Cistercian Studies* 3(1976), 193—227). Reminding us that the Father's Mass room at the Oratory (his 'nest') was dotted with pictures of his friends on whom he depended as much as they on him, and for whom he prayed (he called the Blessed Sacrament '*the* place for intercession'), he suggested that for Newman 1845 was like going out onto an open sea. A man of huge reserve, both by temperament and by policy (cf R. C. Selby's 1975 monograph), he sought the work of the day patiently and not grand plans of action, resigning himself like Benedict or Philip Neri to the acceptance of life as it unfolded. His time as Vice Chancellor of the Catholic University at Dublin during 1851—7 found him genial and brought him new friends: 'he shed cheerfulness as sunbeams shed life'. But another side of Newman was less than genial: he was transparent to the truth, regardless of where it might carry him—'It has been my fault through life to have spoken out!' So he came into collision with the Dublin authorities, with Wiseman and Manning, with Gladstone, with Kingsley, with the London Oratory, and so forth. That was Newman, speaking the truth and loving his friends. An erstwhile friend and then adversary and then friend again, E. B. Pusey, said this of his Biglietto speech when he received the red hat in 1879: 'It was a beautiful speech, quite the old John Henry Newman speaking out the truth, yet not wounding a single heart'.

Fr Charles Napier, Father of the London Oratory proposed a vote of

thanks, speaking of two autograph letters of Newman's to the Carmelite Convent outside Dublin, never seen by Fr Dessain. He said that, just as Covent Garden or the cathedrals needed friends, so did the Cause of Newman. He was followed by the Father of the Birmingham Oratory, Fr Geoffrey Winterton our host, who spoke of Newman's friends abroad (from Lourdes, from Rome, etc), and at home of Newman Societies, Newman schools and colleges, Newman scholarship. He said that we were striking a blow that night, that might issue in anything: we were exhorted to resort to prayer, especially for beatification which is the work of God. We should use the prayer composed by Archbishop Dwyer, the Friends' Patron. Since the movement had started, he had received a remarkable number of letters concerning favours consequent on the intercession of Newman. Over their Oratory is the motto: 'My house shall be a house of prayer'. Prayer is now what is needed, for Newman's Cause.

NEWMAN: AN ANGLICAN PERSPECTIVE

by GEOFFREY ROWELL

In 1966 Michael Ramsey, then Archbishop of Canterbury, speaking at the opening of the Oxford Newman Symposium, affirmed his belief that 'the renewal of the Anglican Church will involve the recapturing of something of the spirit of John Henry Newman, and by that I mean not the recapturing of Tractarianism in its particular polemical theses, but rather the recapturing of that spirit of scriptural holiness which pervades his writings from first to last.'[1] This conviction that the spirit of Newman has much to say to the Anglican Church, which both formed him and which he loved so much that his withdrawal from it was a deathbed of years and not of days, was recognised also by a much earlier writer. When Newman died in 1890 William Charles Lake, the Dean of Durham, who was in Oxford from 1835, wrote to the editor of the church newspaper, the *Guardian*, in the following terms:

> No doubt (Newman) has worked an immense change in the national feeling in the view taken of the Roman Church, and in this and other respects the benefits which he has conferred on his own Church are great. But most fair-minded men will agree, I believe, with a statement of your own, that the Roman Church has not 'the same paramount reason to be grateful to him' as we have, for that he is the 'founder, we may almost say, of the Church of England as we see it.' At a time when the Church of England seemed to rest on no principle and to aim at no definite object, when the hearts of those who loved it were failing them, it was Mr Newman who, at the moment when he was apparently dying in Sicily, exclaimed with a sort of inspiration that he should not die, 'for he had a work to do in England.' It was he who for twelve years influenced Oxford and the English Church generally as no man has ever done before or since. It is to those twelve years that we owe the establishment of principles which have gone so far to change that character of the Church of England during the last half-century, and of which the full development is probably still to come.

What were those principles which Lake saw as Newman's legacy to the Church of England?

> (Newman's) 'Ideal of a true Church lay in its maintenance of two things of which the New Testament is full, and which are characteristic of it—devotion and self-sacrifice.' . . . This high ideal of a living Church in its reality and its power is among the best memorials which he has bequeathed to us. He left us because he could not then find it amongst us. He had tried the Church of England as it then was, as the Church of 'Evangelicalism', the Church of Whateley or of Hawkins, the Church of the *Via Media* and the 'Apostolical Succession'. All these had failed him. The one thing he craved for, and, alas! could not then find, was that the Church of England was the Church of the highest devotion and self-sacrifice.'[2]

Lake believed that although Newman had turned away from the Church of his upbringing in disappointment, his influence had remained, because of 'the power and beauty of his life and writings', and even the manner in which he pointed out the defects and shortcomings of the Church of England.

That description of Newman in 1890 as 'the founder of the Church of England as we now see it' contains an element of pardonable exaggeration. Not all would have shared Lake's views. But there is no doubt that the Oxford Movement, which Yngve Brilioth many years ago characterised as the Anglican Revival, gave to the Church of England a new sense of its identity as a church with apostolic foundations; reminded it of the patristic roots of its theology; restored a sense of reverence and beauty in its worship; led to the revival of religious orders; restored the Eucharist to a centrality in its life that had largely been lost; and did all this not as a programme or scheme, but out of the conviction that the church must be the holy people of God. Newman alone was not the Oxford Movement—Pusey and Keble and many more played their part, and Newman drew from them much that remained with him to the very end of his life. He wrote to Keble shortly after his reception into the Roman Church: 'May the Holy Trinity . . . return to you sevenfold, my dear Keble, all the good of which you have been the instrument towards me, since I first knew you. To you I owe it, humanly speaking, that I am what and where I am. Others have helped me in various ways, but no one can I name but you, among those I ever knew, except one who is gone (i.e. Hurrell Froude), who has had any part in setting my face in that special direction which has led me to my present inestimable gain.'[3] But when that debt of Newman to his friends is acknowledged, it still remains true that without Newman the Oxford Movement would not have been what it was, and would not have achieved what it did. It was Newman's preaching in St Mary's, which drew the undergraduate congregations, and gave his hearers a vision of the reality of God, the wonder of revelation, and the call to holiness.

> 'Let others seek earth's honours; be it mine
> One law to cherish, and to track one line,
> Straight on towards heaven to press with single bent,
> To know and love my God, and then to die content.'[4]

So Newman himself expressed it in a poem of 1834, and Newman's sensitivity to music and poetry undoubtedly contributed to the power of his preaching. That sensitivity, as Wilfrid Ward points out in one of his many perceptive appreciations of Newman, was not just aesthetic, it was the sensitivity of the pastor, whom Newman describes under the guise of the Christian gentleman, as 'tender towards the bashful, gentle towards the distant, and merciful towards the absurd', who always recollects to whom he is speaking.[5] There are many famous descriptions of Newman preaching, but they all witness to the impact of his inner energy, his quiet intensity, his total lack of rant or oratorical flourish: 'here was no vehemence, no declamation, no show of literary argument . . . the look and bearing of the preacher was as one who dwelt apart, and although he knew his age well, he did not live in it.'[6]

Newman's sense of the way of holiness was by his own acknowledgement rooted in the intense apprehension of God born in upon him at the time of his Evangelical conversion in 1816—'two and two only absolute and luminously self-evident beings, myself and my Creator'. If this was the ultimate reality of life then, in Thomas Scott's phrase, it was 'holiness rather than peace' which was to be the way, and the life of holiness was to be a continual growth. Newman's early Evangelical experience was one in which he knew his heart to

have been touched by God, and it was the internal evidences of religion—conscience and the way in which the certainty of faith was established—rather than the arguments of men like Paley, which became his central concern. His sense of mastery by God, of the sheer graciousness of God's action towards him, and of Christianity as a personal revelation, remained with him throughout his life. Consider this letter in which, as a Roman Catholic, he comments on Pusey:

'He does not hold the utter, infinite separation between the Creator and the creature; but, like the elder brother in the Parable, or the Pharisee, thinks that we have claims on God, and are something more than what grace makes us. I suspect this is at the bottom of a vast deal of Puseyism. It is a curious fact that my original Evangelical-Calvinistic bias has kept me personally (whatever I may have *written*) from feeling the force of this temptation.''

And this, from his meditations on Christian doctrine:

'The light, O Jesus, will be all from Thee. None of it will be mine. No merit to me. It will be Thou who shinest through me upon others . . . Make me preach Thee without preaching—not by words, but by my example and by the catching force, the sympathetic influence, of what I do—by my visible resemblance to Thy saints, and the evident fulness of the love which my heart bears to Thee.'[8]

It was 'the catching force, the sympathetic influence', which gave Newman his power as a preacher and as a pastor.

Newman's sense of the transcendence of God, of the infinite, qualitative difference between God and man, made him particularly open to the influence of the Greek Fathers—particularly Clement, Origen and Athanasius—with their awareness of the mystery of God and his revelation of himself through types, and symbols, and language adapted in the Divine economy to the limitations of human understanding. It was of a piece with the sacramental sense that he had first learnt from Bishop Butler and had been reinforced by the teaching of John Keble. Divine truth cannot be adequately expressed in human words, but words are given us sufficient to enable us to grasp something of the divine.[9] As Stephen Prickett has recently pointed out, Newman shares with Coleridge the conviction that 'words are not things, but the living educts of the imagination'. Doctrine lies hid in language. God gives himself to us as, responding to him, we are led on to grasp him. 'This is His gracious way with us: He gives, not all at once, but by measure and season, wisely . . . We must begin at the beginning. Each truth has its own order; we cannot join the way of life at any point of the course we please; we cannot learn advanced truths before we have learned primary ones.'[10] Two points we should note here, there is a development in faith as historically there is a development in doctrine; and the living power of faith and love which characterises real assent is more than an intellectual, it is also an imaginative response to truth. As Newman puts it in a famous passage in the Tamworth Reading Room Letters: 'The heart is commonly reached, not through the reason, but through the imagination, by means of direct impressions, by the testimony of facts and events, by history, by description. Persons influence us, voices melt us, looks subdue us, deeds inflame us. Many a man will live and die upon a dogma: no man will be a martyr for a conclusion.'[11]

'The testimony of facts and events'—it is characteristic of Newman that in his examination of the relation between faith and reason, he is not concerned to elaborate an abstract theory, but to pay attention to the complex and subtle facts of the establishment of conviction and certitude. Likewise he looks at historical change in the development and expression of doctrine, and asks what this implies about the nature of the church, and of revelation, and of theological expression, given this fact of change. This attitude links Newman with the English empiricist tradition, and, although he was alert to many of the limitations of that tradition, he drew much from it. As Professor Cameron pointed out in the 1966 Symposium, 'empiricism' is an experience that has to be lived through if one is to grasp the mentality of the modern educated man. Newman had had this experience, and this is one of the reasons why what he writes strikes so sympathetically upon the ear.'[12] His tradition of theologising was English, formed by his Anglican years. It was empirical, personal, pastoral and historical —a situational theology called forth by the needs of a particular circumstance or of a particular person. The *Lectures on the Prophetical Office of the Church*, *Tract XC*, the *Apologia*, the *Letter to the Duke of Norfolk*, are all examples of such responses. It was a style which could create puzzlement and suspicion amongst Roman theologians, who were the heirs and practitioners of a more scholastic theology, yet, as Newman himself recognised, and others have acknowledged since, it was more closely related than neo-Scholastic theology to the unsystematic, historical character of Scripture.[13] It is no accident that the re-discovery of Newman should have been contemporaneous with a return to Scripture in Catholic theology.

Not only in his style of theologising, but in the topics with which he was concerned Newman was remarkably prescient. The reasonableness of belief and the certainty of faith; the question of doctrinal continuity and historical change, are questions which are central issues for theology today. Newman was amongst the first in the English-speaking world to recognise the importance of them. Not all agree with the positions he maintains in the *Essay on Development* and the *Grammar of Assent* but they remain highly significant and suggestive works for theologians grappling with the same problems. Newman was aware that the times were changing, and that a secular society was emerging. The church must be ready for the testing of its faith in a new and terrible way. Let me remind you of his words in his sermon of 1873:

'The elementary proposition of this new philosophy which is now so threatening is this—that in all things we must go by reason, in nothing by faith, that things are known and are to be received so far as they can be proved . . . There is no revelation from above. There is no exercise of faith . . . You will say that their theories . . . are no new thing. No. Individuals have put them forth, but they have not been current and popular ideas. Christianity has never yet had experience of a world simply irreligious.'[14]

The same theme is echoed later in Newman's *Biglietto* speech, and earlier in his first plans for the Oratory to be established in Birmingham in order to reach the mass of those already estranged from religion. In that earlier letter of 1847 Newman recognises, as he continued to do as a Catholic, a positive role for Anglicanism, describing the Church of England as 'the moderator of extremists, heir of antiquity, a witness to and almost a pattern of Catholicity.'[15] Whilst he maintained his conviction as a Catholic that the Church of Rome was the true Church, he always looked with ecumenical sympathy and charity on the church he had served for many years, and felt himself closely bound to his many Anglican friends. He grieved over 'the disordered state of belief' and the, at times, 'freezing coldness' of contemporary Anglicanism, but he recognised that there could be men and women of great sanctity within the church he had left. He had a high doctrine of baptismal grace.

'I believe too I am right in saying that the Church holds that all things are possible to the baptized—that heaven is opened to him and power given to him to attain it . . . If then I see a man of great sanctity in the Anglican Church, I will not resist facts—I will say that . . . such a man has, by his baptismal privileges alone, risen to what he is—and he has been able to do so, because he has never shut his eyes to the light . . .'[16]

Perhaps the greatest friend of Newman in our generation, whose *Life* in the Leaders of Religion series is, for all its succinctness, beautifully done, was not at Westminster on 20th October. His loss to us was remarked on by the speakers and felt by all present. It is right that his death should be recorded here.

FATHER C. S. DESSAIN, CONG. ORAT., 1907—76

Peter Jennings writes:

Father Charles Stephen Dessain, of the Birmingham Oratory, died suddenly on 31st May at the age of 68, after collapsing as he was about to concelebrate Mass at the end of a Newman Conference at Spode House, Rugeley.

Born on 2nd September 1907, Father Stephen was educated at The Oratory School (another Newman foundation) and Balliol College, Oxford, where he obtained an MA in history, before joining the Birmingham Oratory in 1929, when there were still eight priests living in the community who had been there in Newman's time.

He was ordained at The Oratory on 21st December 1933. In 1940 he became a Chaplain to the Forces, and spent from 1949—1954 as a Carthusian monk at Parkminster Monastery, Sussex, and from then until his death at The Oratory, where he was Provost from 1956 until 1962.

Father Stephen, whose family were personal friends of Cardinal Newman, became archivist at The Oratory in 1955 and from then on devoted his life to scholarship on Cardinal Newman. Since then he published 19 volumes of the definitive edition of *The Letters and Diaries of John Henry Newman* and other of Newman's writings. He wrote many authoratative articles about Newman in leading religious journals.

His own life, *John Henry Newman*, was first published in 1966, followed by a Second Edition in 1971. In it Father Stephen uses many significant quotations from sermons and writings to illustrate Newman's gradual realisation of Christian truth, and goes on to describe his renunciation of the commanding and influential position he held in the centre of Anglicanism at Oxford to enter the Catholic Church.

His excellent CTS booklet, 'The Mind of Cardinal Newman', was published in 1974. In his book *Why Pray?*, published in 1969, Father Stephen endeavoured to explain to all Christians the value and necessity of prayer.

Lecturing to The Oratory Society, in January of this year, on 'Newman, An Inspiration for Today', Father Stephen said that the Cardinal, who died in 1890, would certainly have welcomed Charismatic Renewal with its emphasis on prayer and shared prayer, but added that Newman would have been distrustful of undue stress on feelings, emotions and external manifestations.

He was a member of the Executive Committee of the newly-formed Friends of Cardinal Newman, a society for spreading knowledge of his teaching and for furthering his cause for beatification. In 1974 Pope Paul VI told Father Stephen that it was his dream to beatify Newman.

In June 1975, Father Stephen attended the International Newman Conference of Newman Scholars held in Dublin to commemorate the centenary of the debate between W. E. Gladstone: 'The Vatican Decrees in their Bearing on Civil Allegiance: A Political Expostulation' and J. H. Newman: 'A Letter Addressed to His Grace the Duke of Norfolk on the Occasion of Mr Gladstone's Recent Expostulation'.

Following a Solemn Requiem Mass at The Oratory on the morning of 4th June, Father Stephen was buried in the Community graveyard at Rednal, where Cardinal Newman himself is buried. '*Ex umbris et imaginibus in veritatem*'.

The author of 'Newman: the Pillar of the Cloud' and 'Light in Winter' writes:

It is hard to think of Newman's Oratory in Birmingham without Father Stephen Dessain, who for about twenty years has been Archivist there and the central person at the heart of Newman studies. An Oxford man himself, (at Balliol in the Twenties, when he read History) Stephen continued the collegiate atmosphere which Newman recreated wherever he lived. Innumerable researchers from all over the world were received and assisted with unfailing kindness—reflected in the warmth which so often crept into the acknowledgements prefacing their works. Stephen, whose mother's family sprang from converts of Newman's day, had an encyclopaedic knowledge of the nineteenth century, enlivened by anecdotes handed down from grandparents and aunts. (He was taught to read by an aunt who knew Manning well.) His father was at the Oratory School under Newman, and Stephen's novice master was Fr Bacchus, who remembered the Cardinal well, so that the links with Newman were many and living.

Newman was deeply Oratorian; so was Stephen, and not less so because after the war, in which he served (arduously) as an army chaplain in North Africa and Italy, he spent five years at Parkminster as a Carthusian novice. He never lost touch with soldiers or with contemplatives and something of both vocations remained in his character. This did not make him any the less an Oratorian, for it is in St Philip's tradition that his sons should be a group of mature individuals, working as a kind of team ministry, each pursuing his own line in collaboration with friends. It was typically Oratorian of Stephen that he was tremendously pleased that it was a Benedictine, Dom Placid Murray, who edited and introduced Newman's unpublished community papers under the title *Newman the Oratorian*.

Typical of St Philip's *ethos* too was Stephen's unobtrusive but essential contribution to the study of Newman. He once laughed off a compliment to his scholarship with, 'Oh, I'm just a pedant!' His pedantry consisted of scrupulous care for facts, but it was not at all a dessicated rigidity. His theological and spiritual understanding of Newman's mind was profound and it informs his all too rare papers on aspects of Newman's thought, which I hope will be collected and published in book form. An early one, on the Divine Indwelling, created quite a stir at a conference at the beginning of the present theological renewal; the latest, on Newman and the Eastern Tradition (Downside Review) illuminatingly brings out the way Newman developed patristic thinking in the very different psychological climate of the modern era.

Stephen was about fifty when he embarked on the task of editing Newman's Letters, starting with the conversion year of 1845, and it is almost incredible to me that he succeeded in bringing out twenty volumes since 1961; the twenty-first and last is in proof. He has had assistants, but the bulk of the work (and the worry about publishers) has been his—and there have been many other calls on his time and energy, always readily and unsparingly given. Like Newman in this, he was an intellectual man whose bent was primarily spiritual and pastoral. Immersed in book work he yet never lost touch with people—a very wide circle of friends and relations as well as the Newman scholars and the Birmingham parishioners—and he took part in the Anglican/Roman Catholic discussions, where Newman often now provides a bridge rather than division.

A year or two ago, on his way to the British Museum, Stephen had a blackout in the street and woke up in the Middlesex Hospital, where five specialists argued over his bed as to what had happened to him. As soon as he was allowed home he set off again at once—for the British Museum. It is so like him; quietly getting on with the work in hand. It was a providential mercy that he was given

time to complete his great work on the Letters, [a review copy of Vol XXXI, *The Last Years Jan 1885—Aug 1890*, OUP £18.50, reached the Editor in February] but it is a sad loss to everyone who knew him and he will be very much missed by very many people.

70 Pulteney St,
Bath BA2 4DL

Meriol Trevor

A student supervised by Fr Dessain writes:

For many years now a large number of books have been written, devoted directly to understanding Cardinal Newman's life and thought, while many others have examined aspects of nineteenth century scholarship which touched on Newman studies. Very few of these works, however, when works of quality, have appeared without acknowledging the co-operation and guidance received from Fr Stephen Dessain at the Birmingham Oratory. His willingness to help those interested in Newman has been recognised internationally. But in this matter I can, I believe, make a unique claim. When I was due to go up to Oriel College in 1970 to study Newman's understanding of Christ, Fr Edward Yarnold, then Master of Campion Hall, had accepted the task of supervising my research. But before I had arrived, he had second thoughts and arranged for Stephen Dessain to take me on instead. In this way I became the only research student to work full-time under his tutelage. 'Although you would have the inconvenience of having to go to Birmingham,' Fr Yarnold told me, 'the benefit of Father Dessain's supervision should be ample compensation.' Indeed it was.

Some students of Newman have occasionally remarked upon a critical weakness in Stephen. Under his supervision I came to see both the reason for the remark and the truth of the matter. His sheer knowledge of the Newman corpus was overwhelming. I once asked him where I might investigate further Newman's views on Scotism. He paused fractionally and then replied, 'Look for a letter to Faber early in December 1849.' And there it was: 9 December 1849. There were many other similar instances. Furthermore he was never called on so much to work at disputed questions as to uncover unadorned the riches of Newman's thought. Thus the very breadth of his knowledge and the way he was required to use it left him open to the rebuke of critical weakness. But I saw no sign of that defect in his attitude to my work. On the contrary, his wide learning ensured that I wasted no time up blind alleys, and he would seize upon flaws even of minute detail and urge me on to standards of the highest scholarly precision. It was excellent training and I shall always be most grateful for it. And what is more his own debt to Newman had very practical consequences for me, for he was, if anything, anxious lest I work too hard and confine my experience of the university too narrowly. He always encouraged a variety of interests, even one so time-consuming as the stage. His grasp of *The Idea of a University* was firm and sure.

Last January, by a happy chance, I had to change trains at Birmingham on my way to the fens. I had not seen Stephen for more than a year and so decided to break my journey for a couple of hours to call on him. We talked as ever happily and easily, moving at speed—for my time was limited—across a wide range of subjects. Although there were letters afterwards, it was the last time I saw him. The Fathers of the Oratory are generous men. They have assured me that I will be welcome to visit them at any time. I mean to accept their invitation. But it will never be the same again.

English Martyrs' Presbytery,
Wallasey.

Roderick Strange

When Pusey published his *Eirenicon*, drawing heavily on the extreme statements of Ultramontane theology, Newman, whilst not agreeing with Pusey's conclusions, repudiated them completely as binding on Catholics: 'As spoken by man to man, in England, in the nineteenth century, I consider them calculated to prejudice enquirers, to frighten the unlearned, to unsettle consciences, to provoke blasphemy, and to work the loss of souls.'[17] As he said in a later letter: 'A German who hesitates may have more of the real spirit of faith than an Italian who swallows.'[18]

Newman's pilgrimage, since the publication of the *Apologia*, has always been compelling as the journey of a soul. It is a journey whose inner experience has been shared by many through his literary skill and sensitivity. But today the journey would not be quite the same, for Newman's influence as the powerful embodiment of the Oxford Movement has shaped Anglicanism into something different than the often antagonistic church he knew. In the same way, the Catholic church has also come to recognise the importance of many of the things for which Newman stood and were not appreciated at the time. The secular age which he saw coming, is now the context of all Christian churches in the west, and it has sharpened the questions with which he wrestled, of the relation of faith and reason, and of the expression of the truths of revelation in an age of increasingly rapid change. Newman agreed with W. G. Ward that an invisible church would be a very sorry antagonist against so visible a world; the truth of revelation had to be embodied and lived out; it was not a theory, it was the pursuit of holiness. And that is not a matter of show: those who are engaged upon it 'go on in the same quiet ordinary way as the others, but really they are training to be saints in Heaven'.[19] So Newman in 1837; and later as a Catholic: 'If we wish to be perfect, we have nothing more to do than to perform the ordinary duties of the day well. A short road to perfection—short, not because easy, but because pertinent and intelligible.'[20] 'Holiness rather than peace', 'Growth the only evidence of life', those two phrases of the Evangelical Thomas Scott run right through Newman's life, making him a truly ecumenical figure.

[1] J. Coulson and A. M. Allchin, *The Re-discovery of Newman* (1967), p. 8.
[2] K. Lake, *Memorials of William Charles Lake, Dean of Durham. 1869—1894* (1901), p. 301—302.
[3] Ed. C. S. Dessain, *The Letters and Diaries of John Henry Newman* (1961—) XI, p. 34 [14 xi. 1845).
[4] J. H. Newman, *Verses on Various Occasions* (1868), p. 181.
[5] W. Ward, *Ten Personal Studies* (1908), p. 225.
[6] Principal Shairp, q. Ibid p. 223—4.
[7] *Letters & Diaries* XIV, p. 235.
[8] J. H. Newman, *Meditations and Devotions* (1953 ed), p. 279.
[9] J. H. Newman, *Select Treatises of St Athanasius* (1897 ed) II, p. 92—3.
[10] Stephen Prickett, *Romanticism and Religion: the tradition of Coleridge and Wordsworth in the Victorian Church* (1976), p. 18 and 185; R. C. Selby, *The Principle of Reserve in the Writings of John Cardinal Newman* (1975), p. 70.
[11] J. H. Newman, *Discussions and Arguments* (1888 ed), p. 293.
[12] *The Re-discovery of Newman*, p. 95.
[13] *Discussions and Arguments*, p. 170.
[14] *Faith & Prejudice and other unpublished sermons of Cardinal Newman* (New York 1956), p. 124—5.
[15] Placid Murray, *Newman the Oratorian* (Dublin 1969), p. 153.
[16] *Letters & Diaries* XI, p. 195, (26.vi.1846).
[17] W. Ward, *The Life of John Henry Cardinal Newman* (1913) II, p. 107.
[18] Ibid p. 332.
[19] J. H. Newman, *Parochial & Plain Sermons* (1875 ed) IV, p. 243.
[20] *Meditations and Devotions*, p. 208.

KARL BARTH

PROTESTANT THEOLOGIAN & CHRISTIAN PROPHET

A REVIEW ARTICLE

by

ALBERIC STACPOOLE, O.S.B.

When he died in December 1968 at the age of 82, Barth was described in *The Times* obituary notice of three columns as 'one of the leading religious figures of our times, a Reformed theologian whose stature rivalled that of the giants of the Reformation epoch. It was said of him that he accomplished a Copernican revolution in Protestant thinking, but his influence radiated far beyond the frontiers of Protestantism itself'. What distinguished Barth was a combination of relentless inquiry in the realm of pure theology together with a readiness to apply positive theological principles to the social and political life of his times: they happened to be the times of two World Wars, of Nazism and Communism, and of a revolution in the Catholic Church.

A considerable biography (in style and purpose amounting to an autobiography) has appeared covering the whole long and involved lifespan of the greatest of modern Protestant theologians, and it deserves our full attention. It includes 103 illustrations, a family tree, five maps and a chronological list of Barth's major works. Notes, indices to names/places/subjects take up over fifty pages. It is translated from the second revised edition (1976) of *Karl Barths Lebenslauf*, C. K. Verlag, Munich, done in a year, which is high tribute to the teamwork at SCM Press, whose earlier triumph in the same context has been the 1972 translation of the full text of Barth's *Die Protestantische Theologie im 19 Jahrhundert*.

Eberhard Busch KARL BARTH: HIS LIFE FROM LETTERS AND AUTOBIOGRAPHICAL TEXTS SCM Press 1976 xvii + 569p £10.

Let us begin from the English end. The Editor and Managing Director of the SCM Press is Rev John Bowden, the translator of this *Life*, who wrote a book entitled *Karl Barth* in 1971 and was responsible for the translation and issuing of the full text of Barth's important *Protestant Theology in the Nineteenth Century* (German 1947, SCM Press English 1972). In recent years, as SCM Editor and with the encouragement of such as Dean Alan Richardson of York, John Bowden has successfully (both academically and commercially speaking) adopted a policy of bringing into the English stream of theological study the writings of the giants of the German Church, Catholic and Protestant. The process was begun by his predecessor, Ronald Gregor Smith, who in the days when he was working with the Allied Control Commission in Germany became friends with such men as Karl Barth. Thereafter the works of Barth, Bonhoeffer, Bultmann, Cullman, Debelius, Eichrodt, Jeremias, Käsemann, Moltmann, Pannenberg, von Rad, Weiser and others were brought into our language and theological consciousness; in particular, some ten Barthian works have been published in translation by the SCM Press, this being the most recent.[1]

The author, Pastor Busch, became the last of Barth's close assistants in 1965 at a time when, aged 78, he was recovering from a pair of prostate operations and when his 'faithful helper who had been at my side since 1930 and had been indispensable in every way' contracted a brain disease. Soon afterwards Barth embarked on an autobiography, the first chapter of which he completed—dealing with his family background. His attention was soon taken by current problems, including a final fragment of his monumental *Church Dogmatics*, and he never persevered with his intended autobiography. So Pastor Busch has endeavoured to fill the bill by providing a biography from the inside, as far as possible using Barth's own words, 'constructing a gigantic mosaic' (as the translator puts it) and invaluably summarising the majority of Barth's own theological writings at the appropriate place. He has drawn on unpublished letters, records of informal conversations and personal photographs. The result is a self-chronicling by the subject, what the translator calls a map to be used to trace a way through the exceptionally rich landscape of Barth's life—a landscape fuller of event than academic theologians normally expect. In his first parish Barth was embroiled with support of blossoming trade unions; in the 1920s he was involved with 'dialectical theology', a method issuing in his 9,000 page work, *Die Kirchliche Dogmatik*; in the 1930s he struggled with the Nazis; in the 1940s he refused, from Basel where he had fled, to condemn Communism; and he later became an ardent critic of atomic weaponry. So his life continued, a direct and uncompromising witness to the gospel as he saw it in his time, an intermingling of issues at once political and theological.

It is surprising how much Barth was a product of the nineteenth century, and how much he knew that himself. His consuming admiration as a student was for Harnack in person, and in their writings Kant and Schleiermacher, especially when he moved from Berlin to Marburg during 1907—09; Harnack of course betrayed him in 1914 by putting his trust in the Kaiser and Chancellor in what Barth saw as an act of stupefying apostacy—'Everything to do with the State is taken a hundred times more seriously than God'. When he was ordained (by his father, Fritz Barth in Berne Cathedral in November 1908), Pastor Karl plunged into his pastoral duties but kept his academic blade sharp as editorial assistant to Professor Martin Rade, the systematic theologian at Marburg who edited *Christliche Welt*; and with him almost alone he did not become disillusioned—and it was just as well, for his brother Peter married the Professor's daughter Helen. Others like Troeltsch fell as ashes before his gaze, about whom he wrote: 'faith (for him) was on the point of dissolution into endless and useless talk'. Even the much loved Herrmann compromised himself in 1914 beyond forgiveness, he whose *Ethics*, when they appeared in 1909, had been so influential in determining Barth's pastoral attitude as a guide rather than a governor: 'our task is always only to arouse, to encourage and to shape . . . as pathfinders in the sphere of inner life'.

The Pastor was a qualified disaster in his early years, learned beyond human communication in the rural parish of Safenwil (1911—21), painstaking to exasperation. But when he got among his working class folk and saw their needs and their grinding helpless poverty, he became transformed: 'one has to be a comrade to be a man at all'. His sermons turned to socialism, factory legislation, class war, trade unionism; and his lectures to such topics as "Human Rights and Civic Duties' (1911). In his time, he founded three flourishing trade unions in his region to save the workers from appalling exploitation. He became an initiator of the Religious Socialist Movement and went on to join the Social Democrats: 'Since war has broken out, both Christianity and socialism are in need of reform'. From there he was forced on to his crisis in his understanding of pastoral theology, perceiving the magnitude of the claims of God upon us: 'Don't things become dangerous only *if* and *because* God is God.?'; and from there he was brought back to the strange new world within the Bible, 'not the right human words about God, but the right divine words about men'. And that

[1] It is curious how long it used to take, before SCM's present policy, for important German books to reach an English speaking public. Rudolf Bultmann's *Die Geschichte der synoptischen Tradition*, published in 1921 and kept up to date by subsequent editions (1931 and 1957), was not translated until 1963. His 1926 popular study of *Jesus* was not translated until 1934. His Commentary on the Fourth Gospel, 'one of the classic works of exposition of this century', appeared in 1941, to be translated thirty years later. Barth's own *Römerbrief* (1919, rewritten 1921) never reached England until 1933 and was issued in paperback in 1968.

brought him to write *Der Römerbrief*, which brought him fame in 1919. With it must be paired the Tambach lecture, which brought a new hope and new kind of theology to a distraught Germany: 'The Kingdom of God does not first begin with our movements of protest. It is the revolution which is *before* all revolutions, as it is *before* the whole prevailing order of things.' That order was in disorder, and this message brought fresh life.

The storm engendered by *Der Römerbrief* merely drove Barth back to his desk to rethink and wholly rewrite his commentary on St Paul to the Romans, this edition soon effacing the first—but it was the first which won him his place in 1921 at Göttingen (just when all Switzerland was tiring of his austere message) in the new chair of Reformed Theology. 'We men are wanderers between two worlds . . . and as such wanderers we are God's children in Christ: the mystery of our life is *God's* mystery. Moved by *him* we must sigh, be ashamed, be frightened and die. Moved by *him* we may rejoice, be brave, hope and live. *He* is the origin.' Such was Barth's message in 1921 as he moved to Germany. There he was made a doctor of theology by Münster, an ironic accolade of which he was deprived in 1938.[2]

Göttingen brought the double challenge to Barth of turning the Pastor into the Professor able to confront men like Bultmann and Tillich; and turning his pastoral insights into formal 'dialectical theology'. In lectures throughout Germany, he taught that professional theologians ought to recognise both their obligation and their inability to talk of God, and in so doing give God the glory. They should grasp the *whole* truth, because it has itself first grasped them. He became appreciated everywhere except among his colleagues in Göttingen, for whom he was strong meat and too much the prophet. So when offered the professorship of Dogmatic & New Testament Exegesis in 1925 by Münster, albeit a predominantly Catholic place, he accepted. He lectured much on Calvin and the pauline Epistles in these years, tiring of Zwingli and turning from his own earlier teachers: as he progressed, he discovered in himself a secret passion for history. Anselm's *Cur Deus Homo* and nineteenth century theologians both became subjects of Barth's historical passion for a while, though the Epistles were never neglected in semester lectures. By this time, when the family moved to Münster, what he liked to call 'KB's collected works' were complete—his five children duly born.

Barth's long encounter with Catholicism began in Münster the year he was developing his thought on Ethics. He read the *Summa Theologica* Bk 1 and found Aquinas uncanny in the scrupulousness of his work. He invited the Jesuit Fr Erich Przywara to Münster, where he lectured on the Church and 'shone for two hours in my seminar . . . and finally overwhelmed me for two whole evenings'. Barth related of the Jesuit after sharing his professorial chair with him, that he spoke ever of the Church 'always with the Council of Trent or the Vatican Council behind him, knowing Augustine by heart'. The experience drove Barth to examine Augustine and Aquinas further, and then Ambrose: he never ceased teaching himself and complaining of how little he knew.

Be that so, nevertheless Barth moved effortlessly to the chair of Systematic Theology in Bonn for five years in 1930. His following increased and with it his standing with his colleagues. He returned to Anselm, to the formula *fides quaerens intellectum*: 'I wrote this with more loving care than any other of my books', the formula becoming the fundamental model for Barth's theological epistomology, stress being put on the 'search' man must make to realise for himself the formulae of the Church's creeds. Barth's Anselm became—as he put

[2] The University was gracious enough to restore Barth's doctorate after the demise of the Nazis in 1945.

it—'the key to understanding the process of thought that has impressed me more and more in my *Kirchliche Dogmatik* as the only one proper for theology'. He had abandoned continuance of his 1927 book *Christliche Dogmatik* as outdated, and now embarked on the great work that was to occupy the rest of his life. His plan was to begin with long prolegomena showing concern for 'the Word of God as the criterion of dogmatics', the Triune God revealing himself freely and as Trinity. From there he planned to go on to creation, reconciliation and redemption, giving a specifically Protestant presentation to these truths. By that Barth meant that man's grasp of these realities rested not on the Catholic *analogia entis* (that the being of man has its analogue in the being of God), but in the *analogia fidei* (man's power to know God resting in faith in the Word itself).

Leaving Pastor Busch for a moment, we should pursue this important distinction so fiercely separating Barth from Catholic tradition, by referring to a study by one of his disciples and keenest critics, Henri Bouillard S.J., *The Knowledge of God* (Aubier 1967 / Burns & Oates 1969). Bouillard begins with Barth's rejection of Catholic analogy-of-being arguments for the 'natural' knowability of God. To early Barth these were a denial of the fact that 'analogy' itself would have no meaning without God's existence, and man's relation to God no meaning without his revelation in Scripture—which set aside as an idol any god other than the God of revelation, there being no other access to the true God than faith in his word. Admitting the magnitude of Barth's contribution to dynamic Christology, Bouillard describes Barth's thesis concerning 'natural' knowledge of God as 'less a light than a stimulus to our research': he goes on to distinguish the uses of analogy in the works of seminal theologians (from Anselm and Aquinas onwards) and to examine the scriptural understanding of God's knowability, so developing an understanding of analogy-in-being (*analogia entis*) that is subsumed in the analogia of faith rather than set against it unnegotiably, very much broadening the Barthian view.

The day Hitler became Führer, 30th January 1933, Barth 'saw my dear German people beginning to worship a false God . . . a pure consistent nihilism destructive and hostile to the spirit . . . aimed at the eradication of Christian belief and its expression'. His reading of Hitler's *Mein Kampf* confirmed this view. To his chagrin he had to watch his colleagues and pupils being assimilated into the Nazi movement; and so he wrote a pamphlet he described as 'the first trumpet blast of the Confessing Church', which was not banned till it had sold 37,000 copies (July 1934). Nevertheless the so-called 'German Christians'[1] became predominant, to the prejudice of the freedom of the gospel, the 'pernicious Aryan paragraph' appearing in their constitution; and Barth's fellow theologians simply capitulated or collaborated. The great betrayal was acceptance of Stapel's maxim that the law of God is identical with the law of the German people. Barth and his friends countered it with a series of tracts entitled *Theologische Existenz heute* commenting on the course of events, which aroused such concern among the Nazis that issues were confiscated and Barth was finally prohibited from editing them. In October 1933 he gave a lecture in Berlin on 'Reformation as Decision' at which he advocated resistance

[1] *Deutsche Christen*, condemning the Jews and their traditional religious books as 'servile', pronounced Germany to be the Holy Land by blood and destiny, and Hitler the embodiment of God's law. In the July 1933 Church elections, the Nazis urged a massive vote for their followers and Ludwig Müller was elected Bishop of Prussia and *Reichsbischof* (head of a united German Evangelical Church, a *Reichskirche*). In 1936 this political prelate published a Germanised version of the Sermon on the Mount. He was gradually superseded by H. Kerrl, Minister for Church Affairs.

THE PARODY OF THE BLESSED SACRAMENT ENACTED IN HAMBURG

From *L'Osservatore Romano*

to what he called neo-Protestant infidelity: whenever he used the word 'resistance' the response was so tremendous that he had to stop for several minutes. Privately and publicly Barth was becoming a rallying banner, a *krisis* (in the Johannine sense). His lectures took him to the Incarnation as an act of God's freedom, freeing us; and his sermons to 'the Jesus question—that Christ was a Jew (who) died for Gentiles and Jews', which made present German ill-treatment of Jews appallingly inexcusable. People walked out of both, and a dossier was built up on Barth's utterances.

Opposition to 'German Christianity' hardened, and Pastor Martin Niemöller brought into being the Confessing Church,[4] whose first significant event was the 1934 Reformed Synod at Barmen at which Barth presented for approval his 'Declaration on the Right Understanding of the Reformation Confessions in the German Evangelical Church Today'. Representatives of 167 churches throughout Germany adopted the Barmen Declaration without alteration.[5] From then on Barth was a marked man. He refused to give the Heil Hitler salute at the beginning of his lectures, which he always began with a prayer. At a crucial meeting he confronted the German Church leaders with the words: 'We have different beliefs, different spirits and a different God'. He was later put under 'city arrest', but only shortly, for he found himself—after travelling to Paris and Italy—at the Second Confessing Synod at Dahlem, whose resolutions clarified and complemented the dogmatic achievement of Barmen: Barth was elected to the inner Council as theologian. In the subsequent confrontations with the Nazi regime, he left the National Council of Brethren, writing to Niemöller: 'We have based our cause on God and not on success'. He withheld the oath of loyalty to the Führer, and was suspended in Bonn from further lecturing. Brought before a Cologne tribunal, he was dismissed by the State for corrupting German youth. The Gestapo later banned him totally from speaking in public, which silenced a very active preacher. The Bonn faculty of theology, which had risen like a meteor, was now demolished, its professors being scattered—Barth to Basel as Professor there. The liveliest and richest years of his teaching life so far were over.[6]

Basel proved both 'confessionally weak' and contentious to him; and Göbbels took care to fan the quarrel. When in October Barth made a last appearance at Barmen to give a sermon-lecture on 'Gospel and Law', the Gestapo policed the church, refused to let him deliver his address in person and escorted him to the frontier, never to return till the Nazis were finished. He spent most of the rest of his life in Basel lecturing on dogmatics. His 1936 students included Thomas F. Torrance of Edinburgh[7]; and his colleagues were Eichrodt, Baumgartner and soon Cullmann and Vischer—like him exiled from Germany. He began regularly to lecture on the plight of the German Confessing Church and its struggle with the Nazis, telling his fellow Swiss that they must be concerned 'just as much as if they were German citizens'.

[4] or 'Confessional Church', a dedicated group of German Evangelical Christians actively opposed to the *Deutsche Christen*. It established its own *Bruderrat* or Council of Brothers in all regions where the official administration was 'German Christian', resisting all efforts to nazify Christianity. Many of its pastors died in resistance, Dietrich Bonhoeffer being the best known, hanged by the Gestapo in 1945. After the War its leaders made a 'Declaration of Guilt' at Stuttgart to Bishop George Bell and the Provisional World Council of Churches. It reunited with the Evangelical Church, its tradition being kept alive.

[5] O. G. Rees, 'The Barmen Declaration (May 1934)' in ed. Derek Baker, *Church, Society and Politics* (Studies in Church History 12, 1975), p. 405—17. Later, in his *Dogmatik* II.1, Barth described the Declaration as 'one of the most notable events in modern Church history'.

[6] Cf J. R. C. Wright, 'The German Protestant Church & the Nazi Party in the period of the seizure of power, 1932—33' (Studies in Church History 14, forthcoming); also his *Above Parties: the political attitudes of the German Protestant Church leadership, 1918—1933* (Oxford 1974).

[7] who became general editor of the English translation, *Church Dogmatics* (13 vols. 1936—69); cf T. F. Torrance, *Karl Barth: an introduction to his early theology, 1910—31* (1962).

Barth's fiftieth birthday in 1936 was marked by a *Festschrift* presented by his theological disciples, in which his works to date were listed—over two hundred of them, by then in several languages. He was a recent grandfather, and beginning to feel his age; but it did not stop him from travelling to Hungary and Yugoslavia to lecture, and to Aberdeen to give the Gifford lectures (ten of them on *The Knowledge of God*, followed by ten more the next year on *The Service of God*). These were meant to be on natural theology, but it was axiomatic to Barth's views that there is no such thing—this, as we have seen, was at the root of his quarrel with Catholicism—so he deftly turned the issue to his view. After expounding the Scottish Confession to Presbyterians, he went on to expound the Heidelberg Catechism to Swiss pastors in Davos, and then the Gallican Confession to French pastors in the Ardèche, returning to St Andrews to receive an honorary doctorate. In the middle of all this travel he brought out another thousand pages of his *Kirchliche Dogmatik*, and got deep into a further volume on 'The Doctrine of God', which raised again the whole problem of *analogia entis*: he insisted, against Catholic teaching, that 'between Creator and creature there is a history and not a relationship as of two static substances . . . For that reason I have gone on to speak of the *analogia fidei*', God being known not through any connaturality but only through grace and faith, only in revelation. He admitted that in his signs and works, a 'secondary objectivity of God', God can be known indirectly; but Barth went on to call natural theology's claim that man is open to grace in his natural state 'a bourgeois perversion of the Gospel' and a proud refusal of man to accept gratefully God's self-revelation in his grace. This was fundamental to his view of theology, though he did modify it in his later, more eirenic years.

Barth's travels continued, and with them his lectures and admonitions about the survival of the Confessing Church. As the Reich annexed Austria in 1938, he found himself receiving an honorary degree in Oxford, and so took the opportunity to lecture there and in Birmingham on the German Church struggle and the right of resistance to certain political authorities.* Warming to the English people, he visited Bishop George Bell and the House of Commons, unleasing approval of both! His concern for Germany brought him to reflect upon the roots of Church/State relations, rejecting the Lutheran 'doctrine of the two kingdoms' (which only encouraged quietism on the part of the Church) in favour of the Church's active and responsible participation in the State 'by proclaiming the divine justification' and so ensuring human justice and the involvement of all citizens. While the Confessing Church became more passive to secular intervention (its leader, Niemöller, by then being in a concentration camp), Barth spoke out for integration of political and Church resistance. He was appalled by Munich, and said so, warning Europe—in face of their thanksgiving services for peace—that 'realism' meant no more than capitulation before the facts as created by Hitler: 'now every Czech soldier will stand and fall not only for the freedom of Europe, but also for the Christian Church' (would

* This does something to account for the spate of English books to come out in 1938–9. Cf A. Frey, *Cross & Swastika* (1938); A. S. Duncan-Jones (Dean of Chichester, in George Bell's diocese), *The Struggle for Religious Freedom in Germany* (1938); Robert d'Harcourt, *Catholiques d'Allemagne*, trans. *The German Catholics* (1939); Michael Power, *Religion in the Reich* (1939); Nathaniel Micklem (Principal of Mansfield Coll., Oxford), *National Socialism & the Roman Catholic Church, 1933–38* (RIIA, Chatham House 1939); *The Persecution of the Catholic Church in the Third Reich: facts and documents translated from the German* (Burns & Oates 1940). Of these the most authoritative was that of Rev. N. Micklem, who numbered among his friends many pastors, whose language he spoke; and he gathered in his College one of the fullest collections of literature in the world about the German Church struggle—a collection he gave to the Bodleian Library. He died last St Stephen's Day.

that more voices had said that). Barth's writings were banned in Germany, the Confessing Church found it prudent to dissociate themselves from him, and even in Switzerland he had to defend his case. Lecturing in five Dutch cities, he was asked to keep off political issues and was almost subject to censorship—to which he roundly retorted that censorship was the mark of a Hitlerite Europe and that implicit in all theological talk was political talk.

The summer of 1939 (that last summer) saw a further volume of the *Dogmatik*, in which, in the midst of his political trials, Barth spoke peaceably of the reality of God, his being-in-action i.e. in the act of revelation of self as 'one who loves in freedom'. God's perfections were shown to embrace the apparently contradictory, not merely mercy *and* righteousness, but for instance in his patience and his response to a time-world (hearing prayer, etc) though he is omnipotent. The advent of war found Barth rethinking predestination, pursuing the doctrine of election as the sum of the Gospel, Jesus Christ being at once the-God-who-elects and the-man-elected, elected to make rejected man his own. Reshaping Calvin, Barth went on to reshape his own Ethics, whose task is to declare 'the law as the form of the Gospel': because God sanctifies and man is sanctified, because God's self-revelation makes a claim on man, man's ethics are not his law but the call of God's grace. So the question 'What are we to do?' is answered: 'Whatever corresponds to grace'.

So it was that Professor Barth found himself in uniform, a soldier armed and drilled, who served 104 days in all. Once when on guard down by the Rhine, he was asked by a fellow soldier hearing his name how he avoided being confused with the Professor of that name. At last again he was among simple non-church-goers, and he was able to match his sermon to the man. Meanwhile he joined an organisation for combatting defeatism and providing resistance in case of invasion. He told Swiss citizens and Swiss Christians their duty, incurring governmental censure for mixing theology and politics—which he insisted were inseparable. The Germans warned the Swiss of their displeasure at Barth's attacks, but he only confronted his fellow countrymen with 'surrender or resistance', criticising their exploitation of the economically weak, the restriction of press freedom, their curtailment of the right of sanctuary, and the lively trade continuing with the Axis powers.

The next *Dogmatik* (Vol III, begun in 1941) dealt with creation, resting on the Barthian presupposition that Creator and creaturelitness is understood only 'in receiving and responding to God's witness to himself, i.e. only in faith in Jesus Christ, in the knowledge of the unity of Creator and creature brought about in him'. Taking Genesis 1—2 for his text, he showed how creation, though it was not the embodiment of the whole work of God, belonged to the series of the one work of God as 'the accommodation for the history of the covenant of grace . . . the external basis of the covenant (which) is the internal basis of creation'. God's good-pleasure is then two-fold: to create, and to see to the justification of man.

Meanwhile Barth wrote to encourage those who stood out against the Germans, disappointed only that his words came from a private citizen and not the Geneva office of the Ecumenical Movement, which was silent. As Jews fled for refuge over the Swiss border, he exhorted the Swiss—in face of unsympathetic legislation from Berne—to help these homeless Jews 'precisely because they are Jews and as such are physical brethren of our Saviour . . . (because) the fugitives do us the honour of seeing our country as a last stronghold of justice and mercy . . . (because) we see in the fugitives what we have so far by a miracle been spared'. Personally he did a good deal for refugees, finding medicine for them and organising little aid programmes.

Barth's fiftieth birthday in 1936 was marked by a *Festschrift* presented by his theological disciples, in which his works to date were listed—over two hundred of them, by then in several languages. He was a recent grandfather, and beginning to feel his age; but it did not stop him from travelling to Hungary and Yugoslavia to lecture, and to Aberdeen to give the Gifford lectures (ten of them on *The Knowledge of God*, followed by ten more the next year on *The Service of God*). These were meant to be on natural theology, but it was axiomatic to Barth's views that there is no such thing—this, as we have seen, was at the root of his quarrel with Catholicism—so he deftly turned the issue to his view. After expounding the Scottish Confession to Presbyterians, he went on to expound the Heidelberg Catechism to Swiss pastors in Davos, and then the Gallican Confession to French pastors in the Ardèche, returning to St Andrews to receive an honorary doctorate. In the middle of all this travel he brought out another thousand pages of his *Kirchliche Dogmatik*, and got deep into a further volume on 'The Doctrine of God', which raised again the whole problem of *analogia entis*: he insisted, against Catholic teaching, that 'between Creator and creature there is a history and not a relationship as of two static substances . . . For that reason I have gone on to speak of the *analogia fidei*', God being known not through any connaturality but only through grace and faith, only in revelation. He admitted that in his signs and works, a 'secondary objectivity of God', God can be known indirectly; but Barth went on to call natural theology's claim that man is open to grace in his natural state 'a bourgeois perversion of the Gospel' and a proud refusal of man to accept gratefully God's self-revelation in his grace. This was fundamental to his view of theology, though he did modify it in his later, more eirenic years.

Barth's travels continued, and with them his lectures and admonitions about the survival of the Confessing Church. As the Reich annexed Austria in 1938, he found himself receiving an honorary degree in Oxford, and so took the opportunity to lecture there and in Birmingham on the German Church struggle and the right of resistance to certain political authorities.* Warming to the English people, he visited Bishop George Bell and the House of Commons, unleasing approval of both! His concern for Germany brought him to reflect upon the roots of Church/State relations, rejecting the Lutheran 'doctrine of the two kingdoms' (which only encouraged quietism on the part of the Church) in favour of the Church's active and responsible participation in the State 'by proclaiming the divine justification' and so ensuring human justice and the involvement of all citizens. While the Confessing Church became more passive to secular intervention (its leader, Niemöller, by then being in a concentration camp), Barth spoke out for integration of political and Church resistance. He was appalled by Munich, and said so, warning Europe—in face of their thanksgiving services for peace—that 'realism' meant no more than capitulation before the facts as created by Hitler: 'now every Czech soldier will stand and fall not only for the freedom of Europe, but also for the Christian Church' (would

* This does something to account for the spate of English books to come out in 1938–9. Cf A. Frey, *Cross & Swastika* (1938); A. S. Duncan-Jones (Dean of Chichester, in George Bell's diocese), *The Struggle for Religious Freedom in Germany* (1938); Robert d'Harcourt, *Catholiques d'Allemagne*, trans. *The German Catholics* (1939); Michael Power, *Religion in the Reich* (1939); Nathaniel Micklem (Principal of Mansfield Coll., Oxford), *National Socialism & the Roman Catholic Church, 1933–38* (RIIA, Chatham House 1939); *The Persecution of the Catholic Church in the Third Reich: facts and documents translated from the German* (Burns & Oates 1940). Of these the most authoritative was that of Rev. N. Micklem, who numbered among his friends many pastors, whose language he spoke; and he gathered in his College one of the fullest collections of literature in the world about the German Church struggle—a collection he gave to the Bodleian Library. He died last St Stephen's Day.

that more voices had said that). Barth's writings were banned in Germany, the Confessing Church found it prudent to dissociate themselves from him, and even in Switzerland he had to defend his case. Lecturing in five Dutch cities, he was asked to keep off political issues and was almost subject to censorship—to which he roundly retorted that censorship was the mark of a Hitlerite Europe and that implicit in all theological talk was political talk.

The summer of 1939 (that last summer) saw a further volume of the *Dogmatik*, in which, in the midst of his political trials, Barth spoke peaceably of the reality of God, his being-in-action i.e. in the act of revelation of self as 'one who loves in freedom'. God's perfections were shown to embrace the apparently contradictory, not merely mercy *and* righteousness, but for instance in his patience and his response to a time-world (hearing prayer, etc) though he is omnipotent. The advent of war found Barth rethinking predestination, pursuing the doctrine of election as the sum of the Gospel, Jesus Christ being at once the-God-who-elects and the-man-elected, elected to make rejected man his own. Reshaping Calvin, Barth went on to reshape his own Ethics, whose task is to declare 'the law as the form of the Gospel': because God sanctifies and man is sanctified, because God's self-revelation makes a claim on man, man's ethics are not his law but the call of God's grace. So the question 'What are we to do?' is answered: 'Whatever corresponds to grace'.

So it was that Professor Barth found himself in uniform, a soldier armed and drilled, who served 104 days in all. Once when on guard down by the Rhine, he was asked by a fellow soldier hearing his name how he avoided being confused with the Professor of that name. At last again he was among simple non-church-goers, and he was able to match his sermon to the man. Meanwhile he joined an organisation for combatting defeatism and providing resistance in case of invasion. He told Swiss citizens and Swiss Christians their duty, incurring governmental censure for mixing theology and politics—which he insisted were inseparable. The Germans warned the Swiss of their displeasure at Barth's attacks, but he only confronted his fellow countrymen with 'surrender or resistance', criticising their exploitation of the economically weak, the restriction of press freedom, their curtailment of the right of sanctuary, and the lively trade continuing with the Axis powers.

The next *Dogmatik* (Vol III, begun in 1941) dealt with creation, resting on the Barthian presupposition that Creator and creaturelitness is understood only 'in receiving and responding to God's witness to himself, i.e. only in faith in Jesus Christ, in the knowledge of the unity of Creator and creature brought about in him'. Taking Genesis 1—2 for his text, he showed how creation, though it was not the embodiment of the whole work of God, belonged to the series of the one work of God as 'the accommodation for the history of the covenant of grace . . . the external basis of the covenant (which) is the internal basis of creation'. God's good-pleasure is then two-fold: to create, and to see to the justification of man.

Meanwhile Barth wrote to encourage those who stood out against the Germans, disappointed only that his words came from a private citizen and not the Geneva office of the Ecumenical Movement, which was silent. As Jews fled for refuge over the Swiss border, he exhorted the Swiss—in face of unsympathetic legislation from Berne—to help these homeless Jews 'precisely because they are Jews and as such are physical brethren of our Saviour . . . (because) the fugitives do us the honour of seeing our country as a last stronghold of justice and mercy . . . (because) we see in the fugitives what we have so far by a miracle been spared'. Personally he did a good deal for refugees, finding medicine for them and organising little aid programmes.

As the War drew to an end, Barth sounded a note of warning both against those who would crow over a defeated nation, and against those Germans who would attempt to slough off responsibility for all that had passed since 1933. Calling for pity towards Jews and Germans alike, he told the German people that the cure for their character 'must not only take account of the crass corruption of the Hitler period, but go back to the roots of the disease at the time of Bismarck and indeed of Frederick the Great'. He told the victors that they had to convert the Germans by showing them how gentlemen behave in power—giving practical instruction about the meaning of democracy, freedom, loyalty, humanity. From his pen came the Basel Church Council's encyclical message of repentance and obligation that marked the end of hostilities. In August 1945 he returned to Germany for the reconstitution of the Council of Brethren of the Confessing Church at Frankfurt, and later at Treysa the reorganisation of the official Evangelical Church in Germany. He was reunited with Niemöller, freed from his camps; he visited Bultmann in Marburg, and in Bonn he saw the ruins of his former place of work. His Protestant spirit was perturbed by the Church's post-War development, though: 'I would like to rouse the German theologians from their intense involvement with sacrament, liturgy, confession, ministry, episcopacy and so on to face the real fact of the inward and outward needs of Germany and the real Gospel which they should *say* to the people—in simple words, not mysterious ones'. (Catholics might well blink at that!) He was determined that, even in face of the Stuttgart Declaration of Guilt of October 1945, which he found too vague, the German Church had to acknowledge its error in following Hitler and its shared responsibility for the consequences: nothing less would free the Germans to build anew, and nothing less than building anew was enough. Large audiences in Tübingen and Stuttgart listened to his plea.[9]

* * *

In 1946, faced with the choice of devoting his life to German Church problems and of continuing his *Dogmatik* in a wider perspective, Karl Barth chose the latter. He declined to become Rector of Basel University, so to leave himself free to participate in Germany's reconstruction, taking on two summer semesters back in Bonn. Bringing with him his research assistant Charlotte von Kirschbaum ('Lollo' to the family), he set forth for the ruined Fatherland to 'listen and gather impressions'. He twice listened long to Konrad Adenauer (whom Lollo accidently covered with wine!), advising him not to drag the Church into politics by founding a Christian Democratic Party.

Barth celebrated his sixtieth birthday in Bonn, marked by *Festschriften* from England (F. Camfield, *Reformation Old & New*) and the French/French-Swiss. Sitting in the semi-ruined Kurfürsten Schloss, he lectured on the nature and purpose of dogmatics, interrupted by rebuilding noises and attended by many students not formally reading theology, wanting privately—after their war experience—to know something of God. Barth found that the appeal of his work at this time so much transcended the merely academic that he gave up his custom of reading his lectures and became, as he said, 'a kind of missionary, Sunday School teacher, popular orator, philanthropist and so on'. His theme: 'There is only one Lord, and this Lord—a Jew—is the Lord of the world'. Politics were discussed and the Barmen Declaration studied. Lectures ventured

[9] The most exhaustive account of that period is by a German emigré, Prof. Günter Lewy, *The Catholic Church & Nazi Germany* (McGraw-Hill 1964). He combed 9 German diocesan archives (5 refusing him access), Jewish and governmental archives, and spent weeks in the Wiener Library in London, which has a fine collection on Nazi Germany. Cf also Gordon C. Zahn, *German Catholics & Hitler's War: a study in social control* (Sheed & Ward 1963).

onto such ground as 'The Christian Community and the Civil Community': he spoke out on the Church's political indifference, and equally against political action by Christians who had not achieved an honourable solidarity with the world. He suggested that Christians should 'enter the political arena anonymously' rather than as a Christian party. Barth spread himself widely, preaching, broadcasting, chairing seminars, not only in Bonn but up and down West Germany.

He reported on his travel observations to a British officer responsible for education and religion in that Zone, complaining that still the Germans, with their contrary history, were not being properly introduced to democratic ways of public life based on humanity, freedom, justice. He thought that, despite the Stuttgart Church 'Confession of Guilt', Germans were still slow to acknowledge their own guilt and quick to load it onto others; unready to repent, they were prone to return to an archaic past, turning the Church into a medieval museum—what he called the great march back to antiquarianism. Barth recommended that both Church and society were rebuilt 'from the ground upwards', the occupying powers democratically delegating responsibility in small ways at once. He regretted that the same energy given to war could not be summoned for peace, either by victor or vanquished.

Returning to his Swiss university, Barth then accused the professors of the 1920s, with their narrow nationalism, of having prepared Germany for Hitler by failing to make of their students free men. He began outlining his address to the impending first Assembly of the World Council of Churches at Amsterdam, on 'The Church—the Living Congregation of the Living Lord Jesus Christ', wherein he 'demolished the whole conception of Church "authority"—in both episcopal and synodical form—and constructed everything (rather like the Pilgrim Fathers) on the congregation'.

Back in Bonn for his second summer (he refused a third later), Barth again lectured and preached extensively in all Zones of Germany, and tried out his Amsterdam paper—based as it was on the sixth thesis of Barmen ('The message of the free grace of God', God's nature, as well as effects, being free grace, in which his Church lives). Again he saw Berlin and lectured 'real flesh-and-blood German Communists'. He was becoming interested in the effect of the East-West conflict upon the Church.

In late 1947 the problem of Rudolf Bultmann arose.[10] Bishop Wurm, President of the Council of the Evangelical Church in Germany, was faced with Bultmann's description of the empty tomb as 'legend', and turned to Barth for advice, who judged that the term rightly understood was unobjectionable. But he later objected to Bultmann's understanding of Easter, i.e. that the appearances of Jesus before his disciples were the only way belief was made possible. Barth argued that anthropology was not Christianity, though indeed the man Jesus was ' the source of our knowledge of human nature as created by God'. He called for a closer union in study between the exegete and the dogmatic theologian, each having to partake of the discipline of the other. His own exegesis was insistently practical: he refused ever to discuss the subject except as related to a particular text.

In early 1948 Karl Barth completed his doctrine of Creation (*Dogmatik* III. 2). He settled in Basel, working in close tandem with the philosopher Karl

[10] Prof. Bultmann of Marburg died on 30 July, aged 92. He was judged one of the greatest modern theologians: 'his influence more than any other's has guided the course of NT studies since the 1920s; in addition he made contributions of the highest importance to systematic theology and philosophy' (*Times*, 2 Aug. 1976).

Jaspers,[11] the two Karls being alternatively visited by the same students. New students now flooded in from Germany and indeed all Europe, and the professor's lecture venue had to be altered to Room I. There he began reaching out to his *Dogmatik*'s next field of study, Providence (taken initially from Galatians and Luther's Great Catechism). His problems were hammered out with students in a life situation before being reduced to print—a form of collaboration with a new generation already accepted as fellow researchers.

Research, for all that, was not his purpose: for Barth recognised that his students had to make the Kerygma their own, thereafter going out to preach it with humility and patience and delight, serving a live community and not merely thinking about theology in sterile circles. Their intention was primarily pastoral. So too was his, and he continued his preaching tours—in 1948 travelling to Hungary, where he preached upon the responsibility of youth, unleashing applause with his quotation from Kant: 'Have the courage to use your own intelligence'. He warned the Christians of Hungary against compromise with Communism or retreat into a false neutrality—but in a covert way, not as he had done over the Nazis; and for that he was castigated by Emil Brunner and the Swiss press. While Cardinal Mindszenty stood trial, Barth pleaded that the Church should not be dragged needlessly into a political confrontation: it seemed uncharacteristic of him.

Summer 1948 ushered in a shift of effort away from East-West questions to the coming World Council of Churches' first Assembly at Amsterdam, at which Karl Barth had contracted—under duress—to give the opening speech after digesting the four preparatory volumes. He chose to speak on 'Man's disorder and God's design': he demanded that the Assembly put God's work and witness first, ceasing to be over-concerned with man's disorderings. He afterwards chaired a committee on the life and work of women in the Church, and then joined the drafters of Section I of the Report. He advocated a new 'ecumenical theology', sharp but fruitful encounter between the competent theologians of the various Churches. He was delighted by the evident unity in diversity, and by the fact that the Assembly was not dominated by a Western spiritual bloc. His own ecumenism reached into his own home, where he soon tended to have visitors from the Third World from time to time. He became openly critical of Rome's refusal to participate, corresponding with Daniélou (the French Jesuit scholar) and provoking von Balthasar (the Swiss Jesuit scholar) to ten lectures on 'Karl Barth and Catholicism', which issued in a book in 1951: Barth attended most of the lectures 'to learn about myself'.

Summer 1949 saw the completion of *Dogmatik* III. 2, though it was held over for a further year while Barth answered his critics (notably von Balthasar, who accused him of narrowness) about his unswerving 'Christomonism': Christ alone appearing at every turn of his theology; and while he digested the then breaking demythologising controversy. In August Barth found himself paired with the French Dominican A. J. Maydieu, together representing Christianity 'among the intellectual children of this world' at Geneva, in a Congress calling together philosophers and historians, orientalists and scientists, theologians and Marxists from all over Europe 'pour un nouvel humanisme': the two decided not to perambulate a Christian humanism as it 'is flawed steel', an unevangelical man-worship. Better, Barth decided, to talk of the humanism of God, God's delight in man as source and norm of all human rights and status.

[11] Professor of Philosophy at Heidelberg 1920—37; he was forced to resign by the Nazis. He moved to Basel during 1948—61, dying after Barth in 1969. He was a critic of Bultmann's presupposition that science has a world view, for he believed in myths as man's language relating to the Divine.

The Pope had pronounced 1950 a 'Holy Year', and Barth responded by examining Catholic Mariology together with the encyclical *Mystici Corporis*. His interest aroused, he snapped up the encyclical *Humani Generis*[12] in August, sharing his head shaking over it with von Balthasar and other French and German Catholics for whom, as he said, the light of life seemed almost extinguished—for friends like the Dominican Hamer, the Jesuit Bouillard, Maydieu. When on All Saints' Day Pope Pius XII decided to exercise his infallibility by defining the Assumption of Mary, Barth was both awed at the chance of hearing such an act occur and reluctant to prejudice his freedom of comment by accepting an invitation to St Peter's: both the encyclical and the dogma remained questionable to him, and he refused the invitation.

Barth found work on his *Dogmatik* harder as he grew older: 'my life and work has always been much more burdensome than some people might now imagine'. Again he refused the Rectorship of his university, and now he began restricting tours abroad and lectures at home. He claimed that four hours lecturing on the *Dogmatik* took him forty hours' preparation. He began to be an old man in a hurry: 'I now face the lower limit of the normal span of a man's life'. He began to wonder whether he were building the temple of Solomon or the tower of Babel, as he worked at the eighth volume (III. 4, over 700 pages) dealing with creation and concomitant ethical questions. He saw creation as involving commandment, disobedience and subsequent obedience. Freedom became central to his ethic, 'the freedom of the children of God . . . to obey'; and his discussion of the commandments began with keeping holy the sabbath —the command that explains all others, in that it orders man to delight in the fact that God in his grace 'has *taken* men's affairs into his *own* hands and thus *out* of the hands of men', man being bidden to believe and thus go to his life-work.

In 1951 Barth tackled the last issue, the doctrine of reconciliation, of the covenant. He worked it out in three thick volumes amounting to 3000 pages, using the Calvinist threefold office of Christ as prophet, priest and king: as true God who humbles himself to bring reconciliation, as true man whom God exalts in reconciliation, as these united in pledge of our reconciliation. He spoke of man's sinfulness overcome in justification, sanctification and vocation; and of the Spirit gathering up, building up and sending forth in faith, in love, in hope. Deliberately Barth fused christology and soteriology, sin and reconciliation, denial and grace. Lutheran 'justification', pietist 'sanctification', Anglican 'vocation' he wove together into a single process under the Spirit, power of Christ at work in the community and in individuals (in that order). *Dogmatik* IV. 1 dealt only with Christ as true God, obedient to the Father, judge 'judged in our place', priest in his humiliation. Outside Christ, head of his Church and head of all mankind, there is no salvation—and therefore the Church is driven outwards to all mankind, reconciling men to Christ. For Barth, John 1.14 was at the centre of all theology: all was to be found in Christ (cf. Col 1.15—20; 2.3)—and indeed this insistence became the subject of concerted criticism in 1952—3 from Holland, France and Germany.

For his refusal to play politics with theology, and yet having 'too many Eastern friends', Karl Barth found himself between firing lines with files kept upon him by both East and West. He rejected Eastern propaganda moves to ban the Bomb and German rearmament alike, at the same time condemning

[12] Transl. by R. A. Knox, *Tablet* 2 Sept. 1950 and CTS Do 265 as 'False Trends in Modern Teaching'. It put serious Catholic scholarship back to where it had been under the shadow of Modernism, condemning *inter alia* existentialism and excessive emphasis on the Word of God to the detraction of reason—which struck at Barth's doctrine.

pacificism as much as anti-Communism as a policy: 'God is not against, but *for* men'. For his pains he was cordially denounced by Federal Councillor Feldmann and the press at large as a friend of Communism, but remained silent, refusing 'to be forced out of the narrow space . . . between East and West'. Some vindication came for him from an unexpected quarter, George VI of England, who awarded Barth the Royal Medal for Service in the Cause of Freedom (which he was allowed to accept only on retirement in 1962); and indeed from another quarter, the Vatican, for Pius XII—through Cardinal Tisserant's Alsace meeting with Barth—declared that he was of the same mind, that of 'the third way'.

Barth now had to face the problems of his old Marburg colleague Rudolf Bultmann's 'demythologising' the New Testament and his existentialist interpretation of its statements. The controversy infected his *Doctrine of Reconciliation* as he worked it out: he believed that one could only demythologise demythologising by a better exegesis of the subject on hand—and this he did with his German and Swiss students in his seminars. So attractive did these seminars prove that he had to extend them to a French and an American/English set of seminars. Eventually he raised the question directly, 'Kerygma & Myth'; and the debate spread from the students' halls to a correspondence, public and private, with Bultmann himself—but the two remained implacable in their theologies.[13]

The eight hundred pages of *Dogmatik* IV. 1 went to the press in the spring of 1953, dedicated to Barth's three sons, at the time that the first volume of the French edition came out of a Geneva publishing house, with English and American editions soon following (Bromiley and Torrance leading the fifteen expert translating team). It was also to be translated into Japanese.

Barth—'Jerome in his cell', as he was called at this time—then went on to *Dogmatik* IV. 2, reconciliation by the ascent of man to God, the Catholic doctrine of sanctifying grace. Having just dealt with the humiliation of the Son of God, he now focussed upon the exaltation of the Son of Man—and these not in isolation from one another. It took him onto the well beaten and then reviving problem of the historical man Jesus, the *one* holy one, centre of a brotherly Christocracy that was together a spiritual gathering and a legal institution (not a dichotomy) in which men loved their neighbours as encountered in the community of Christ.

In 1951, 1952 and 1953 Barth attended the preparatory conference for the Second World Council of Churches Assembly at Evanston (1954). He was unanimously invited to add the coda to the final commission 'report', and his draft won the commission's assent. It went beyond the issue up for debate: 'The crucified Lord, only hope for the world', asking if the Church really was that community which already recognised the coming King in their hungry, thirsty, naked, sick, imprisoned brethren. After a triumphant lecture tour in Germany, the first in six years, Barth realised that he could not both attend to public life and produce 'these thick books' at his age; so he decided to cancel his attendance at Evanston and the round of lectures at American universities planned to follow it. Remaining at home, he let his outside lecturing diminish in scope and style and frequency, contenting himself with discussion-answers to questions put to him.

The Barths moved house in 1955, preparing for the inevitable retirement of the Professor. 1956 marked his seventieth birthday and—blessed concurrence—the bicentenary of Mozart's birth, whom he worshipped, even above Augustine,

[13] Cf 'Rudolf Bultmann—an attempt to understand him', in *Kerygma & Myth* II (SPCK 1962), p. 83—132.

Luther, Calvin and Schleiermacher, as he admitted. He bought records, went to concerts and even wrote about Mozart at this time, being invited to deliver a commemorative speech at the main bicentenary concert at Basel—on 'Mozart's Freedom', his music being as parables of the Kingdom freshly revealing grace.

And that was just about the subject of *Dogmatik* IV. 3, which Barth had begun. He alternated between Mozart lectures and theological lectures in a most felicitous way. He took his research assistant Lollo to Wuppertal, Venice and on to France to cultural conferences. He turned to Rome again, studying Scheeben's *Mysteries of Christianity* and calling him 'the greatest figure the RC Church has recently produced in the German sphere'.[14] He passed seventy and admitted he was 'like an old weathered fir tree . . . bearing the inscription of passers-by on its bark'. He took to preaching only to Basel prisoners—'Karl has ended up in gaol'—and so tempted people to commit some slight crime to have the privilege of hearing him preach! He told his prisoners that the first Christian community had consisted of Jesus and the criminals crucified with him; and he described Christ as prisoner for all men. For him the eucharist among these men was more real than elsewhere.

Barth was presented on his seventieth birthday with the Festschrift *Antwort* (Answer) edited by Ernst Wolf and containing writings of 78 scholars from all over the world, indicating the depth and breadth of Barth's influence, the wealth of his stimulation in the Church. His bibliography up to 1955 was listed in it, some 406 publications translated into 12 languages. Other Festschriften came also from young Swiss theologians, Lutheran theologians, from America and Japan, and from the Rhineland. Delighted, Barth nevertheless asked himself: 'What would Kierkegaard have said? What will it look like in the light of heaven?' He insisted that 'Barthianism' must not imprison others to follow, but must essentially entail the will to go on learning. He had gone on learning, principally that man had a greater place in creation than as a young theologian he had dared to accord him: man free through God's grace to obey as child of God. He had moved from problem to problem down the years—'I prayed for my daily bread, got it and ate it, and let the next day look after itself'.

Soon afterwards Karl Barth participated in the doctoral examinations of the French Jesuit Henri Bouillard and the Lucerne theologian Hans Küng on aspects of his own life work[15]—'I am becoming a kind of Catholic Church father *in partibus infidelium*'. In 1957 he wrote a foreword to Küng's book and together they received an imprimatur! The book was important in that it established that there is no essential difference between Reformation doctrine on the central point of justification as then presented by Barth and Roman Catholic doctrine, properly understood.

Reaping days were at hand—a fifth Hon. D. Theol., a second of Laws (LL D, Edinburgh), Barth met Dr Fisher of Canterbury, George Bell of Chichester, and Prince Philip. He was fêted in Switzerland . . . but he was still learning. In August he delivered a lecture on 'The humanity of Jesus' revising his former

[14] Professor of Dogmatic Theology at Cologne seminary from 1860—88, he wrote his *Mysterien des Christenthums* in 1865, building an organism of Christian doctrine viewed as supernatural cosmos with the mystery of the Blessed Trinity at its centre. He championed the rights of supernatural faith against rationalist and naturalist tendencies of earlier German scholars.

[15] H. Bouillard S.J., *Karl Barth* (Theologie xxxviii—ix, 1957); Hans Küng, *Rechtfertigung* (Einsiedeln 1957), transl. *Justification: the doctrine of Karl Barth & a Catholic Reflection* (Burns & Oates 1964). Of this book, Barth wrote in a prefatory letter: 'If what you have presented in Part II of this book is actually the teaching of the Roman Catholic Church, then I must certainly admit that my view of justification agrees with the Roman Catholic view, if only for the reason that the Roman Catholic teaching would then be most strikingly in accord with mine!' This would apply to the doctrine of grace more widely.

work: he felt that it was safely established now that God is *God*, and it should now be confirmed that his deity includes his humanity. For the old theologian had come to feel with full force that his discipline is more exactly 'theanthropology', the communication and community between God and man.

In his *Dogmatik* IV. 3, Barth was concerned with the unity of the God-man in humiliation-exaltation: that reconciliation '*proclaims* itself by taking place'. That is the fundamental presupposition for the Church's mission, cultural involvement, political activity, lay action, all of which must be grounded in the work of the living Jesus, the only true witness. All Christian action is but a human witness to that, albeit an active cooperation in revelation and reconciliation, which was occurring under the guidance of the Spirit and the power of human hope all days from the Resurrection to the Parousia.

Relatively withdrawn though he may have become, Karl Barth still worried about the world around him; and especially the Soviet invasion of Hungary in late 1956, about which he chose to be silent in public (and was criticised for it), for Communism 'had pronounced its own verdict on itself'. He spoke rather of man's tendency to 'depersonalisation' and 'retreat into the private sphere' in face of that process. His audiences did not diminish, as he turned with astonishing aptitude and agility from formal lecture to colloquia, some of them in the Basel Mission House where missionaries home on leave came to gather in his insights and inspiration.

For Karl Barth 1958 was marked by his absorption with nuclear rearmament. He had on Good Friday of 1957 endorsed Schweitzer and the eighteen protesting German scientists: 'East and West should rise against this madness . . . we are concerned with life'. A year later the German Church Brotherhoods declared even preparation for nuclear warfare a sin, and with the ten theses of that declaration Barth publicly aligned his own name—for he was in fact the anonymous author! He became very active in their support, even describing them as the Barmen Declaration of 1958. He campaigned politically against Swiss atomic participation, and when an international conference against nuclear warfare was mooted he called for it to be held in Basel: in the event it was held in London and Barth's address was read out for him there, and was approved.

1959 marked the jubilee of the Calvin Academy in Geneva (founded in 1559); for which in the two previous summers Barth gave Calvin seminars, counting Calvin an incomparable theological teacher and a stimulant to himself. Further seminars followed in the winters of 1959 and 1960, Barth taking his master to task for his doctrine of God and his views on predestination, and then his epistomology. 'No genius, unlike Luther, but a conscientious exegete, a tenacious thinker, a theologian concerned with the practice of Christian life', was the Professor's judgment. He was naturally given another Hon. Doctorate of Theology by Geneva; but this one gave him especial pleasure as identified with Calvin and as marking fifty years of his life work, beginning when he had been an assistant pastor in Geneva. Then in November 1959 he received another Doctorate from Strasbourg from the hand of de Gaulle.

The University of Basel celebrated its half-millennium at the end of the 1960 summer semester, but Barth took little part in its celebrations after the University refused to entertain representatives from the East. He simply returned to his *Dogmatik*. The thousand pages of IV. 3 had gone to press; IV. 4, echoing III. 4, took up Christian ethics, in this context as man's free response to grace and to the question 'what shall I do?'. The problem had moved from freedom to faithfulness (corresponding to the covenant of grace). He planned that at the outset of his doctrine on the ethics of reconciliation there was to be an account of baptism as 'the basis of Christian life —not infant baptism, nor baptism by water, but 'baptism with the Holy Spirit'. He planned to go on to the

Lord's Prayer as the programme of Christian action, and to the Eucharist as the community's obedience to the renewal and support brought about by God alone. But the plan got no further than fragments: at this point Karl Barth (one recalls Aquinas and his *Summa*) broke off work upon his *Dogmatik*, which had so long been his principal life force.

In August 1960 his son Markus introduced him to Billy Graham, with whom he was friendly till he heard Graham 'let loose in the St Jacob stadium' where he 'presented the gospel at gun-point . . . pushing it like an article for sale . . . heating up hell for people so that they came running'. No, said Barth, 'we must leave God free to do his own work'. He was inclined at this time to find more division than union between his fellow men of God and himself: about both Brunner and Bultmann he was reduced to saying that, as with an elephant and a whale, 'both are God's creatures but they simply cannot meet'.

Passing his seventy-fifth birthday, Karl Barth was still drawing large audiences to his Basel lecture hall. But he was growing fatigued, anxious and laboured. So he made the 1961 summer semester his last. He was dealing with the Catholic and Lutheran teachings on the Eucharist, and with the petition 'Thy Kingdom come' in the Lord's Prayer; and these completed his forty professorial years of 'wandering in the wilderness' from which he sought his earned rest. There was a political flare-up over his successor, not a German Barthian disciple, but a young Swiss Heinrich Ott: Barth called it 'an almost apocalyptic triumph of folly and malice'. In the event, Barth called his farewell to teaching 'a kind of ignominious dismissal', marked by a public attack on his political attitude—but his students protested for him.

There was a swan song. After five years as a student, twelve as a pastor, forty as a professor, Karl Barth wanted to gather up his insights. He had spoken on Evangelical Theology, dividing it into 'Theological Existence' in wonder, concern and commitment; 'Threat to Theology' from solitude, doubt and temptation; and 'Theological Work' through study, prayer and service. He corrected his old view of the Word of God as threefold—in revelation, scripture and preaching—to Word of God on the one hand, and testimony from scripture and Church on the other. He insisted that the theme of theology was neither faith nor man but God, God of the gospel; it was the human logic of the divine logos. Open to the end, he characteristically added that you did not need to *know* that logic to heal the wounded, to feed the hungry and to give hearth to the homeless. Equally openly, he said as an enfin that every day the student of God is directed to begin again from the beginning: nothing is finally settled by one generation.

* * *

Nothing settled: Barth retired made his longest journey, lecturing east, west and centre of America. Accompanied by Lollo and his son Christoph, he was met by his son Markus. *Time* provided a lead story on his visit. He met Billy Graham again. He delivered his five Warfield Lectures on *Evangelical Theology* at Princeton, there listening to Martin Luther King preach. In Washington he met the President's staff. He asked to see the insides of American prisons, comparing them to Dante's *Inferno*. He asked to see Gettysburg where 'the reality and myth of modern America was born'. Only then was he overcome, contemplating his retirement, by accidie, by 'oriental tranquillity, despising all activists'.

Barth kept up his colloquia for a few more semesters, on parts of his *Dogmatik*, in English/French/German language groups. New men were discussed: Moltmann, Pannenberg, Cullman, Teilhard. Barth now began to reject the hour-long lecture in favour of the colloquium as a mode of serious theologising. He turned to interviews on the media (Swiss, French and German),

dealing with the rampage of Tillich and the Bultmannites and with the problematic Bonhoeffer 'and poor Bishop Robinson'. He followed the Vatican Council carefully, partly through direct reports from a *peritus*, Hans Küng, and a Protestant observer, Cullman; and then Cardinal Bea invited him to be an observer, which delighted the frail scholar. He wrote warmly of the new life the Council was giving: 'the signs of renewal within Catholicism must be much more interesting to us than the rather tedious question of the possibility of future "dialogue" with Rome'.

In April 1963 Barth went to Copenhagen to receive the Sonning Prize (already awarded to Churchill, Schweitzer, Stravinsky and Niels Bohr, so he was in good company): how fortunate, he said, that Kierkegaard no longer lived there to say that prophets are remembered by stones, not prizes. At the *Laudatio*, he called him 'a teacher through whose school every theologian must pass'; and afterwards he gave the bulk of the prize to Swiss missions. Later he went to the Sorbonne to receive an honorary doctorate, his eleventh. (He remarked once that if men give glory to one another, they cannot properly give glory to God.)

1964 saw the beginning of Karl Barth's final decline. A prostate operation was followed by a slight stroke, and then a bout in hospital (July-October 1965). A second prostate operation resulted in his having to wear a catheter and be attended to daily for the rest of his life by a visiting nurse, as well as by his wife Nelly. While he recovered, his faithful research assistant Lollo, Charlotte von Kirschbaum, who had worked at his side since 1930 (not without some stress to Nelly and the family, be it said), developed a brain disease that took her terminally to a home in January 1966 and soon reduced her to a shadow of her former capacity. Barth visited her every Sunday to reminisce and cheer her along: and it was then that he took on as research assistant the author of the new Life, Eberhard Busch, on a full time basis. Lollo suffered ten years of drift into the grave, dying sadly on 24th July 1975.

Beyond preaching sermons, Barth now listened much to them, sometimes on the radio, Protestant and Catholic alike. He produced a second volume of his prison sermons, and then began an autobiography, which got little further than an account of his ancestry. Heinrich his brother died, then Tillich, then Brunner, then Althaus . . . At his eightieth birthday, more honours and more *Festschriften* accrued.[10] He became absorbed in the fruits of the Vatican Council, reading the sixteen Latin Constitutions and studies upon them, lauding what had been liberated in Rome: 'What if one day Rome (without ceasing to be Rome) simply overtakes us in the question of the renewal of the Church on the basis of the word and spirit of the gospel, putting us in the shade?' But he warned young Catholics not to become too Protestant and simply repeat the mistakes of the sixteenth century. Hans Küng brought over his fellow scholars from Tübingen. Then the old man gathered up his loins at Cardinal Bea's behest for a *peregrinatio ad limina apostolorum* (with wife and doctor). He met principally groups of Jesuits and Dominicans; and he asked them: 'Where is the distinction between Christ as Lord, King and Judge, and his Church?' Attending an international congress of Catholic theologians, he was warmly applauded and then introduced to the Cardinals 'as though I were their equal'. After this he discussed Mariology with Rahner, Ratzinger and Semmelroth; and was then 'received with open arms' by the Holy Father, who gave him a facsimile of the Codex Vaticanus and accepted from him a memento from the 1934 Barmen Synod, books inscribed 'to the Bishop Paul VI, humblest

[10] notably *Parrhesia*, ed. Eberhard Busch and others, which lists Barth's writings during 1956—66, p. 709—23.

servant of God, from his separated brother Karl Barth'. Then the old man went to pray at the tombs of Pius XII and John XXIII. Back in Basel, he began a seminar on the Vatican Constitution *Dei Verbum* on divine revelation.

In the evening of his life Barth blessedly (and needfully) deepened his relationship with his wife, Nelly, who not only nursed him but read his works and joined him at meetings. She helped him with his fragmentary last volume (over 200 pages) of his *Dogmatik*, which had by then grown twice the size of the *Summa* of Aquinas and nine times the size of Calvin's *Institutes*, while yet remaining an *opus imperfectum*. To his critics he asked how many cathedrals were ever finished, and reminded them that Mozart never completed his *Requiem*. 'For the "late Barth", which I now am, it is indeed too late', for the mental drive had gone. Eschatology was never begun; he had reservations about Teilhard de Chardin's neo-Gnosticism and Moltmann's over-stress on Hope; and he also had questions for Pannenberg—all that as necessary ground clearing, and it was now beyond him.

Old as he was, his thoughts turned again to Rome. He joined Swiss groups in dialogue, corresponded with Karl Rahner and Pope Paul, and held a winter colloquium on *Lumen Gentium* (the Conciliar document on the Church).[11] When the Pope was agonising over what was to become *Humanae Vitae*, Barth wrote that according to his understanding of the Bible neither natural law nor human conscience could be regarded as 'sources of revelation'. He shared a lectern with Hans von Balthasar on 'The Church in renewal', saying that without its constant renewal it was not a living Church. He asked the bishops to canonise Mozart!

In his last year, Barth undertook some broadcasts, and prepared a lecture for an ecumenical week in January 1969, on the lines: 'Setting out—Conversion —Confessing', stressing the movement of life. But he was not to reach 1969: he died on 9th December, still at his studies. His last testament as a theologian came in a radio guest programme, where he called only for Mozart's music; and between such sweet sounds he declared: 'What I have been concerned to do in my long life has been increasingly to emphasise the name Jesus Christ and to say: there is no salvation in any other name than this. Grace is there; and there too is the impulse to work and struggle, and also the impulse towards fellowship, towards human solidarity. Everything that I have tested in my life, in weakness and in foolishness, *is* there.'

AFTERTHOUGHT: The Barthian rejection of natural theology and insistence upon Revelation alone, sola scriptura, *is of course doomed as self-contradictory, because one of the clearest voices in favour of natural theology is Scripture itself! Vaulting Genesis I, that man is made in God's image and likeness, we may recall a text from each of the Testaments—*
Wisdom *13.1—9: 'Stupid are men who, from the things that are seen, have not been able to discover Him-who-is . . . since through the grandeur and beauty of creatures we can by analogy contemplate their Author . . .'*
Romans *1.19—20: 'What can be known of God is perfectly plain to men, since God himself has made it plain. Ever since God created the world his everlasting power and deity, however invisible, have been there for the mind to see in the things he has made.'*

[11] Cf Colm O'Grady MCS, *The Church in the Theology of Karl Barth* (1968); *The Church in Catholic Theology: dialogue with Karl Barth* (1969).

dealing with the rampage of Tillich and the Bultmannites and with the problematic Bonhoeffer 'and poor Bishop Robinson'. He followed the Vatican Council carefully, partly through direct reports from a *peritus*, Hans Küng, and a Protestant observer, Cullman; and then Cardinal Bea invited him to be an observer, which delighted the frail scholar. He wrote warmly of the new life the Council was giving: 'the signs of renewal within Catholicism must be much more interesting to us than the rather tedious question of the possibility of future "dialogue" with Rome'.

In April 1963 Barth went to Copenhagen to receive the Sonning Prize (already awarded to Churchill, Schweitzer, Stravinsky and Niels Bohr, so he was in good company): how fortunate, he said, that Kierkegaard no longer lived there to say that prophets are remembered by stones, not prizes. At the *Laudatio*, he called him 'a teacher through whose school every theologian must pass'; and afterwards he gave the bulk of the prize to Swiss missions. Later he went to the Sorbonne to receive an honorary doctorate, his eleventh. (He remarked once that if men give glory to one another, they cannot properly give glory to God.)

1964 saw the beginning of Karl Barth's final decline. A prostate operation was followed by a slight stroke, and then a bout in hospital (July-October 1965). A second prostate operation resulted in his having to wear a catheter and be attended to daily for the rest of his life by a visiting nurse, as well as by his wife Nelly. While he recovered, his faithful research assistant Lollo, Charlotte von Kirschbaum, who had worked at his side since 1930 (not without some stress to Nelly and the family, be it said), developed a brain disease that took her terminally to a home in January 1966 and soon reduced her to a shadow of her former capacity. Barth visited her every Sunday to reminisce and cheer her along: and it was then that he took on as research assistant the author of the new Life, Eberhard Busch, on a full time basis. Lollo suffered ten years of drift into the grave, dying sadly on 24th July 1975.

Beyond preaching sermons, Barth now listened much to them, sometimes on the radio, Protestant and Catholic alike. He produced a second volume of his prison sermons, and then began an autobiography, which got little further than an account of his ancestry. Heinrich his brother died, then Tillich, then Brunner, then Althaus . . . At his eightieth birthday, more honours and more *Festschriften* accrued.[10] He became absorbed in the fruits of the Vatican Council, reading the sixteen Latin Constitutions and studies upon them, lauding what had been liberated in Rome: 'What if one day Rome (without ceasing to be Rome) simply overtakes us in the question of the renewal of the Church on the basis of the word and spirit of the gospel, putting us in the shade?' But he warned young Catholics not to become too Protestant and simply repeat the mistakes of the sixteenth century. Hans Küng brought over his fellow scholars from Tübingen. Then the old man gathered up his loins at Cardinal Bea's behest for a *peregrinatio ad limina apostolorum* (with wife and doctor). He met principally groups of Jesuits and Dominicans; and he asked them: 'Where is the distinction between Christ as Lord, King and Judge, and his Church?' Attending an international congress of Catholic theologians, he was warmly applauded and then introduced to the Cardinals 'as though I were their equal'. After this he discussed Mariology with Rahner, Ratzinger and Semmelroth; and was then 'received with open arms' by the Holy Father, who gave him a facsimile of the Codex Vaticanus and accepted from him a memento from the 1934 Barmen Synod, books inscribed 'to the Bishop Paul VI, humblest

[10] notably *Parrhesia*, ed. Eberhard Busch and others, which lists Barth's writings during 1956—66, p. 709—23.

servant of God, from his separated brother Karl Barth'. Then the old man went to pray at the tombs of Pius XII and John XXIII. Back in Basel, he began a seminar on the Vatican Constitution *Dei Verbum* on divine revelation.

In the evening of his life Barth blessedly (and needfully) deepened his relationship with his wife, Nelly, who not only nursed him but read his works and joined him at meetings. She helped him with his fragmentary last volume (over 200 pages) of his *Dogmatik*, which had by then grown twice the size of the *Summa* of Aquinas and nine times the size of Calvin's *Institutes*, while yet remaining an *opus imperfectum*. To his critics he asked how many cathedrals were ever finished, and reminded them that Mozart never completed his *Requiem*. 'For the "late Barth", which I now am, it is indeed too late', for the mental drive had gone. Eschatology was never begun; he had reservations about Teilhard de Chardin's neo-Gnosticism and Moltmann's over-stress on Hope; and he also had questions for Pannenberg—all that as necessary ground clearing, and it was now beyond him.

Old as he was, his thoughts turned again to Rome. He joined Swiss groups in dialogue, corresponded with Karl Rahner and Pope Paul, and held a winter colloquium on *Lumen Gentium* (the Conciliar document on the Church).[11] When the Pope was agonising over what was to become *Humanae Vitae*, Barth wrote that according to his understanding of the Bible neither natural law nor human conscience could be regarded as 'sources of revelation'. He shared a lectern with Hans von Balthasar on 'The Church in renewal', saying that without its constant renewal it was not a living Church. He asked the bishops to canonise Mozart!

In his last year, Barth undertook some broadcasts, and prepared a lecture for an ecumenical week in January 1969, on the lines: 'Setting out—Conversion —Confessing', stressing the movement of life. But he was not to reach 1969: he died on 9th December, still at his studies. His last testament as a theologian came in a radio guest programme, where he called only for Mozart's music;and between such sweet sounds he declared: 'What I have been concerned to do in my long life has been increasingly to emphasise the name Jesus Christ and to say: there is no salvation in any other name than this. Grace is there: and there too is the impulse to work and struggle, and also the impulse towards fellowship, towards human solidarity. Everything that I have tested in my life, in weakness and in foolishness, *is* there.'

AFTERTHOUGHT: The Barthian rejection of natural theology and insistence upon Revelation alone, sola scriptura, *is of course doomed as self-contradictory, because one of the clearest voices in favour of natural theology is Scripture itself! Vaulting Genesis I, that man is made in God's image and likeness, we may recall a text from each of the Testaments—*
Wisdom *13.1—9: 'Stupid are men who, from the things that are seen, have not been able to discover Him-who-is . . . since through the grandeur and beauty of creatures we can by analogy contemplate their Author . . .'*
Romans *1.19—20: 'What can be known of God is perfectly plain to men, since God himself has made it plain. Ever since God created the world his everlasting power and deity, however invisible, have been there for the mind to see in the things he has made.'*

[11] Cf Colm O'Grady MCS, *The Church in the Theology of Karl Barth* (1968); *The Church in Catholic Theology: dialogue with Karl Barth* (1969).

BOOK REVIEWS

In this issue, reviews have been arranged under headings in the following order: The Synoptic Gospels; Early Church Literature & History; Borthwick Papers; Recent Church History; Concerning Newman; Language of Religious Belief; Men & Women, With & Without.

I. THE SYNOPTIC GOSPELS

Robert Banks JESUS AND THE LAW IN THE SYNOPTIC TRADITION (Society for New Testament Studies Monograph Series 28) CUP 1975 x + 310p £8.75.

The theme of this study (a doctoral thesis for Cambridge in 1969) is that no satisfactory explanation has yet been given for the varied attitude of Jesus shown towards the Laws and customs of the Jews. Distinctions have been tried between his early and late utterances or his public and private sayings, or between the moral and the ritual law, but these are all unsatisfactory. The author holds that Jesus observed the customs of his people only when the claims of his ministry demanded it, and that his attitude to the Law, too, is determined by the primacy of his own person and teaching. His whole thrust is to show that his authority is unique and that a wholly new situation obtains.

The book is well set out and the plan is easy to follow. The argumentation continues right to the end, for it is not one of those theses which could well be compressed into one chapter, were it not for the demands of assessors. But it is oddly unconvincing. Too often the author is covering ground already well trodden by opposing armies who have marched to and fro across the field inconclusively, where the arguments on both sides have equal strength. His early assumption colours much of the picture, that on each occasion when Jesus observes Jewish customs there is special significance for his ministry, when surely the principles of form criticism demand the adjustment that only then is the story *told*; when Jesus observed such customs for no special reason connected with his ministry we are simply not told, since it had no interest for the evangelist. Furthermore, the insistence that the central issue in Jesus' observance of the Law is the authority of Jesus himself is curiously unfocussed, as though Jesus exerted his authority simply for the sake of exerting authority, without any special direction or plan. Of course the salient factor is the transcendent authority with which Jesus acts in perfecting the Law, but it is the way in which he perfects it which is important. This, however, does not mean that all the changes he makes must be in the same direction or fall under the same formula; one has only to consider the six antitheses of the Sermon on the Mount to see the complexity of this problem and the flexibility required in any solution. It is not clear that Dr Banks has found one.

HENRY WANSBROUGH, O.S.B.

M. D. Goulder MIDRASH AND LECTION IN MATTHEW S.P.C.K. 1974 xv + 578p £8.50.

This is certainly one of the most important books on Matthew's method of composition and working to be published in recent years. The first part is a very thorough and well-documented study of the Matthaean manner. Mr Goulder is not a prolific writer; his bibliography lists only one other book (on the Acts of the Apostles) and three articles of his own, two of which are important fore-tastes of his present book. As his title suggests, he views Matthew as working on the basis of Mark, but completing him by means of midrash without the use of any other source. In narrative he points out that there are only three additions to Mark of any significance, and all of these are of a somewhat special character, namely Peter walking on the water, the coin in the fish's mouth and Pilate's wife. In his explicit treatment of sources he is rather unsatisfactory, simply ruling out Q *a priori* with the assertion that it is incredible that there should be any tradition so rich in sayings which had yet no narratives worth preserving and passing on. But by the time he arrives at this discussion he has already implicitly undermined the credibility of Q by 140 pages of closely reasoned argument, in which he shows that a clearly recognisable style and pattern of interests pervades the whole.

First it is clearly important to show that Matthew is a Christian scribe, who might be expected to use rabbinic methods; he is vitally interested in the Law, and much less radical than Mark in his superseding of it by Jesus' teaching; again and again he uses rabbinic arguments not found in the other evangelists. Then he lists with examples elements of midrashic technique which are to be found in Matthew: transcription, omission, abbreviation, explanatory changes, modification and even deliberate change of meaning. After this preliminary work Goulder examines the parables (a development foreshadowed by his important article in JTS 1968), pointing out a number of characteristics which Matthew shares with rabbinic parables, but which differentiate him from the other evangelists. This is followed by a chapter on Matthew's poetry: here again Matthew stands apart from Mark (and also Luke) in that his rhythms and figures are far more developed, as well as being far crisper and pointed; by the end of this one sees Mark as very flat and insipid from the literary point of view. Worse is to come, for in the next chapter, on Matthaean imagery (a fascinating study) the writer demonstrates how much more adventurous and well-used is Matthew's imagery; he also shows some interesting differences in emphasis and use: Matthew regards each of the animals as symbolic, ox and fatling of wealth, moth of destruction, etc. The milieu betrayed is both wider and more sophisticated; whereas Mark reflects the simple life of the Galilaean village with narrow horizons and practically non-existent economic life, Matthew is at home in the town and amid the bustle of trade. This raises, of course, the question of whether Jesus himself was as limited as Mark. If the imagery and the poetry are all Matthew's, have we to shed the picture of Jesus the clear-sighted, brilliant, forceful and memorable oral teacher?

If Q is to be dispensed with it must be shown that Matthew's additions to Mark are all of a piece, both those shared by Luke and those proper to Matthew. This Goulder succeeds in doing with great persuasiveness. Nor is it plausible any longer to suppose that Matthew merely arranges sayings which come to him from elsewhere, for one of Goulder's most telling arguments is the succession of images in a natural development. For instance in the Sermon on the Mount there is a series of images running through which could be the product only of a single mind (p. 105).

The final chapter of the first part and the whole of the second part of the book relate to Goulder's second thesis, that the arrangement of the gospel can best be understood if it was to be used as a lectionary through the year. Goulder uses the divisions, *kephalaia*, which are given in some of the most ancient MSS including Sinaiticus (no papyrus yet for Matthew, but P75, which does not include Matthew, has the divisions for Luke), and have never yet been satisfactorily explained. If the calendar of a Jewish-Christian year is reconstructed from the available evidence, and Matthew is distributed over it, starting on the second Sabbath after Easter, a very satisfactory arrangement is obtained. Many of the divisions relate well to the liturgical feast or to the Jewish readings which would have been used. Although lectionary theories are becoming increasingly common for the gospels (Goulder also suggests in an appendix that Mark was read from New Year to Easter), one cannot resist the feeling that it is too good to be true, in spite of the fact that Goulder counters this malaise by a demonstration that the Chronicler also intended his work to be read over the liturgical year. The second part of the book is a detailed exegesis of proper passages in the gospel, using the calendar thus established, and showing how Matthew's midrash developed. Here the treatment of the infancy narratives is most interesting, but—perhaps partly because of the reviewer's hesitations about the lectionary theory—this element in the book seems less satisfactory. It will be interesting to see whether it stands the test of time and criticism, whereas the first thesis of the book is gripping and persuasive.

HENRY WANSBROUGH, O.S.B.

John Drury TRADITION AND DESIGN IN LUKE'S GOSPEL Darton, Longman and Todd 1976 xiii + 207p £3.95.

This most important study of Luke's literary methods does for the third evangelist the job which M. D. Goulder's *Midrash and Lection in Matthew* did a couple of years ago for the first. With admirable clarity and persuasiveness it shows just how Luke weaves his material, drawing on Mark, Matthew and the Old Testament. To my mind it finally explodes the two-source theory which for so many has been the basis of gospel study for so long. Goulder succeeded in explaining Matthew without recourse to the hypothetical second source *Q*, a lost collection of the *Sayings of the Lord*, on which he is supposed to draw for most of the material which is common to Matthew and Luke. Now in the same way Canon Drury, ex-Chaplain Fellow of both Universities, and now Canon of Norwich, demonstrates that Luke is most coherently explained as drawing, not on the lost *Q*, but—for the material which he shares with Matthew—on Matthew himself. Matthew is shown to constitute an essential step in the development from Mark. This is most convincing in Drury's treatment of two sections, the Infancy Narratives, where he shows how and why Luke uses some elements of the Matthaean data and neglects others, and the long central section of the gospel which forms Luke's journey to Jerusalem. Here Luke is working both on Matthew and on Deuteronomy, holding both horses together with remarkable skill for the most part, but in certain parts of the long section (especially just before he enters the final straight) flagging in a thoroughly human way.

The most interesting feature of the book is the way it shows how Luke uses the Old Testament, drawing from it many of the data which seem to rely on independent factual information about Jesus. It was a perfectly accepted technique of contemporary Jewish writing to decorate and embroider and fill out a narrative by means of these methods, called *midrash*, and there is no *a priori* reason why the evangelists too should not have used them. Canon Drury shows that Luke has his own characteristic and coherent methods of using the scriptures to convey his teaching. Once a slightly patronising initial chapter has been surmounted, the book makes fascinating reading, and certainly gives an excellent impression of Luke the writer.

HENRY WANSBROUGH, O.S.B.

II. EARLY CHURCH LITERATURE & HISTORY

Kwesi A. Dickson THE STORY OF THE EARLY CHURCH Darton, Longman and Todd 1976 188p (no price given)

This commentary on the Acts of the Apostles is intended as a textbook for the GCE course of the West African Examinations Council. It is frankly pre-scientific, showing no acquaintance with the copious work which has been done on the Acts since the War, and arguing on the naïve level that the author must be Luke the Physician because medical terms are used (e.g. to heal, feet and

ankles, and scales falling from the eyes!). There is virtually no discussion of such theologically rich scenes as Pentecost or Paul's Conversion, let alone any knowledge of their Old Testament background, which alone makes sense of them, and very little awareness of such important theological themes as the role of the Spirit. The only items of interest which struck the present reviewer were some remarks on adaptation of Christianity to the African scene, and the need for it to shed European attitudes, just as the early Christians shed their Jewish attitudes (pp.63 and 86).

HENRY WANSBROUGH, O.S.B.

Transl. Sr Benedicta Ward SLG THE SAYINGS OF THE DESERT FATHERS Mowbray/Cistercian Publ. 1975 228p £7.50.

Transl. & Intro. Sr Benedicta Ward SLG THE WISDOM OF THE DESERT FATHERS SLG Press (Fairacres, Oxford OX4 1TB) 1975 66p 90p

Three years ago, an ecumenical conference was sponsored by the Benedictines of Chevetogne to investigate the contemporary value for Christians of the Apophthegmata or Sayings of the Desert Fathers. The monks of this Belgian community have as their particular work the promotion of a better understanding between the Churches of the East and of the West. The Apophthegmata date from the fourth century and are the product of a tradition of spiritual guidance given by monks and occasionally nuns living in the deserts of Egypt, Syria, Palestine and Arabia. The scholars, who gathered at Chevetogne, demonstrated how this wisdom of the desert offered very practical help in dealing with the needs and problems of those who set out to seek God. Though monastic in emphasis, the concern of the Fathers is basically with the human condition as such and their advice in the form of anecdote or brief 'saying word' has often a simplicity and directness which is refreshing by comparison with stylized treatises on the spiritual life.

Sister Benedicta's translation, the first complete English version of the Greek Alphabetical Collection and the Anonymous Series, published as *The Sayings* and *The Wisdom* respectively, makes possible an appreciation of this literature in a language which is clear and unaffected. The short selections edited by Thomas Merton (*The Wisdom of the Desert*) and Helen Waddell (*The Desert Fathers*) may have helped to stimulate interest in recent years but now, as the result of Sister Benedicta's work, they can be seen in their full context. She provides a good background to the Apophthegmata in her introduction to *The Wisdom of the Desert Fathers* and this should help considerably in understanding their ethos and in using them as spiritual reading. A final word of advice: you will probably find them best taken in small doses. Ignore the ones that don't suit you and persevere.

MARK BUTLIN, O.S.B.

M. A. Smith THE CHURCH UNDER SIEGE Inter-Varsity Press 1976 277p £2.25.

This brief but expensive paperback is a simple history of the Church between Constantine (c300) and Charlemagne (c800). It reflects the opinion that the 'ultimate aim in studying Christian history is to make us better fitted to serve Christ in our generation' (p. 13). Unfortunately, the author imposes too readily his own ideals upon the churchmen he describes, so that they emerge as heroes or failures judged by standards foreign to them. Instead of opening the reader to new perspectives, and deepening his understanding of theological controversy, this book would tend to confirm common misapprehensions. Everything is seen as though the West were the really interesting half of the Church, while the medieval Christendom that the reign of Charlemagne inaugurated is presented in the blackest terms. He has little sympathy with the growth of monasticism, save where it produced great administrators, as at Lerins. He tends to describe, rather than explain, and yet fails to catch the spirit of the men he is describing. He does not provide a bibliography, but only haphazard hints for further reading in the footnotes.

The book is well printed, save for a small error on p. 171 ('orthox'), with very good maps, a useful chronological table, and a fairly full biographical index, though Mr Smith betrays his lack of interest in the desert fathers by omitting Evagrius Ponticus.

BERNARD GREEN, O.S.B.

Slān Victory THE CELTIC CHURCH IN WALES SPCK 146p 4 plates £2.95.

The Venerable Bede is the Father of *English* History and, since he wrote, the early Church in Wales has had a poor press. Like the Bretons, the Welsh were hemmed in by pushing Germans, and never acquired that elbow-room to flower like the Irish. They were disposed to non-cooperation, as Augustine found, and, seventy years later, as Aldhelm reported of the priests of S-W Wales, who 'puffed up in the conceit of their own purity do strongly abhor communion with us'. They lacked the enterprise of the Irish and the missionary drive of Bede's contemporaries: about the time of the rebuff to Augustine, St Beuno left Berriw on the Severn as soon as he heard the hated sound of English on the other bank. What was this purity, this apartheid, based on? A consciousness of *Romanitas*, such as Gildas had urged on his countrymen, or the lingering prejudice of all former Roman subjects against all Germans, presumed Arians, which gives Ceredig, 'the furious champion in battle' at Catterick, the assurance of perfect union with the Trinity when he falls? Or was it an introspection of genealogy and discipleship, which denied the Welsh Church the apostolic accolade that the Irish gained?

But the Church endured: Edward I confirmed the grants made to Beuno in the early seventh century. But its structures, its personalities, its politics and the shape of its aspirations are difficult to grasp. British scholarship has traditionally concentrated on archaeology and there is a lack of scholarly editions of texts, and distrust too perhaps; the contrast in approach with, say, France, is great. Mrs Victory has here, lightly and pleasantly and with a firm foundation in recent scholarship, given us an enjoyable survey of Christianity in Wales, from Aaron and Julian of Caerleon to the coming of the Normans.

Department of History,
University College of North Wales.

P. A. B. LLEWELLYN

Transl. Helen Waddell MORE LATIN LYRICS FROM VIRGIL TO MILTON ed. and intro. by Dame Felicitas Corrigan Gollancz 1976 391p £7.50.

For one who has not the opportunity to go to the collections of medieval Latin poetry in many volumes, this book provides some very pleasing samples of poems by famous writers like Boethius, Alcuin, and St Thomas Aquinas; and others less well known, as Marbod of Rennes and Hildebert of Lavardin. Some have strong affinities with classical models, especially Virgil and Horace, but are in their own way vivid and happily expressed. Dame Felicitas of Stanbrook Abbey has introduced each author with an informative paragraph, and Miss Waddell's translations are on the opposite pages to the text. These include versions of *Adoro te devote* and *Vexilla Regis*. Hildebert's line from his poem on the death of Henry the Lion sounds applicable to the end of 1976:

Anglia nunc humilis, terrarum gloria quondam.

Dame Felicitas of Stanbrook Abbey has now gone out to Nigeria to help, with her experience as novice mistress, in the foundation of a monastery for indigenous women near Eke in the Eastern Region.

GILBERT WHITFELD, O.S.B.

Philip Hughes A HISTORY OF THE CHURCH TO THE EVE OF THE REFORMATION Sheed & Ward 1976 312/445/562p £11.50.

This is a soft-cover single volume reprint of Fr Hughes' three volumes first published in 1934, 1935, 1947 (the initial two being revised in 1948). Appendix I, a list of the Popes with supportive data, has been (clumsily) brought together into a single Appendix from the three volumes, and the bibliographies somewhat amalgamated at the end, the indices remaining separately in three places.

The question arises, why a new one-volume reissue of a book too old to avoid being called 'dated' and not quite remarkable enough to be called 'classic'? 'Classic' means Gibbon on Byzantium & Rome or Knowles on the monasteries; and it might just be extended to Pastor and Mann on the Popes (a thin claim, though in fact being reissued this year); and Hughes cannot lay claim to being in that league. 'Dated' means, for instance, that when you look up 28th January 1077 (a ninth centenary) you find that Henry IV's humiliation at the feet of Pope St Gregory VII at Canossa is recounted from the evidence of Fliche & Martin VIII, for the great volumes of *Studi Gregoriani* under Borino's editorship, with at least two essays on Canossa directly, had not begun when Hughes was writing. It also means that since he laid down his pen, men like Daniélou & Marrou, Knowles & Obolensky, Chadwick & Southern and another Chadwick—not to say the translated German *Handbuch* writers—had taken up theirs. For all that, Hughes remains, as his publishers have found, a hardy-annual, a near-classic, a period piece that represents all the quaintness as well as the wisdom of its time: it continues to sell, and even the least sentimental scholars want it as it was. Costs have encouraged this present format, and the market has encouraged its reissue. *Floreat!*

A. J. S.

III. BORTHWICK PAPERS

M. G. A. Vale PIETY, CHARITY AND LITERACY AMONG THE YORKSHIRE GENTRY, 1370–1480 Borthwick Paper 50 (St Anthony's Hall, York YO1 2PW) 1976 32p 70p

This essay finds the late medieval Yorkshire gentry conventionally pious. They did pray for the dead, but did not tend to found new perpetual chantries. Their wills reflected changing devotional fashions. Their charity began at home, and seldom went further afield—and indeed neither their bodies nor their minds ever strayed far afield. John Pigot Esq in 1429 bequeathed money to sustain the Bohemian war against the Hussites and to build up the Hospitaller castle at Rhodes against the Turks, and so his name is remembered; but as for the rest, they hardly pushed their horizons so far as Parliament or the king's wars in France. Those that did had made money out of fighting in France and had brought home loot to hand on grandiosely. Most of them were mean men on the make, who saw less of the world in a lifetime than the monks of Ampleforth in a decade!

Nevertheless this essay, inspired by K. B. McFarlane, bears out his dictum that 'funeral monuments, heraldic achievements and wills, if read aright, are the most important evidence of men as individuals'—well yes, perhaps for medieval man.

R. L.

the back row could not have been so successful. Justin Read had a fine season; his hard driving running and his solid tackling gave the opposition many headaches. Mark Gargan on the other flank, with his footballing ability and his inexhaustible stamina proved to be a perfect foil. There are high hopes for Jolyon Neely as a number eight. His aggressive and confident approach were somewhat tempered by a carelessness in his handling but he has the physique and ability to do well in this position.

The hall mark of the season was the team's ability to work together as a unit, one helping another. Mark Gargan, as captain, must be given every credit for welding them together. He did a tremendous job both on and off the field, making the coaches job both easy and enjoyable. To him and the entire team the coaches can only say thank you for your efforts and for such an enjoyable term on the O.M.G.

In conclusion it should not go unmentioned that there were many other players in the set who, despite the lack of the opportunity to play in a side, which was remarkably free of injuries, showed themselves to be tremendously loyal to the side who, because of their ability, will do well as they move up the School into senior team rugby.

F.B.
K.R.E.

Results: v Pocklington	(H)	Won 23—0;	v Durham	(H)	Won 32—10;	
v Newcastle	(H)	Won 28—0;	v Sedbergh	(A)	Lost 12—6;	
v Ashville	(A)	Lost 4—0;	v Stonyhurst	(A)	Won 6—3;	
v St Peter's	(H)	Won 20—0;	v Barnard Castle	(A)	Won 28—8.	

UNDER FIFTEEN COLTS

The results of this season suggest disaster, and in some ways it certainly was a disastrous term. But it remains true that the team was much less bad than the scores seem to indicate. Any number of excuses and mitigations could be, and were, put forward: a series of away matches at the beginning of the season against teams which had played together for far longer; the cancellation of a match which would have restored confidence; the backs letting the forwards down in one game and the forwards the backs in the next. It was only in the last two matches of the term that the team really started to play ferociously and effectively as a team, giving grounds for real optimism for the future.

The team was ably captained by Georgiadis, at wing-forward; he, with Robinson who finally moved to be the other wing-forward, formed a pair of determined ball-winners who could be relied on to play themselves to a standstill in any match. Huston, at prop, was a cheerful tower of strength, adding power and weight to the pack. Carr-Jones provided plenty of strength too, but could be clumsy and awkward at times; Baxter gives the appearance of awkwardness, while in fact he was one of the best line-out players in the team. Behind the scrum the diminutive Webber remained firm through any amount of battering, but in the end was displaced by Griffiths who showed more speed and initiative. Nelson eventually won the place at fly-half, improving considerably as he gained match experience, and displacing Pilkington to centre. At second centre Dunn shows a great deal of promise as a fast and determined runner, once he cures himself of a tendency to cut inside. The speedy Forsythe on the wing scored the majority of the team's points, but he needs more determination if he is to reach his full potential. In many ways the full-back, Young, was the best footballer in the side with a sure pair of hands, an eye for a break and a featherweight tiger in the tackle.

The following represented the School: S. B. Georgiadis (Capt.), G. Baxter, S. Conway, R. Huston, T. Nelson, R. Robinson, H. Young, T. Beardmore-Gray, J. Carr-Jones, A. Dunn, N. Farrell, A. Forsythe, M. Fox, P. Grant, S. Griffiths, T. Hall, D. Morton, J. Pilkington, C. Roberts, C. Taylor, I. Webber.

Colours were awarded to: H. Young, T. Nelson, R. Huston, S. Conway, R. Robinson, G. Baxter.

Results: v Pocklington	Lost 4—18;	v Hymer's College	Lost 4—35;		
v Giggleswick	Lost 4—36;	v Leeds GS	Lost 6—56;		
v Ashville	Lost 12—16;	v Bertram Ramsey	Won 22—0;		
v St Peter's	Lost 8—31;	v Barnard Castle	Lost 7—18;		
v Saltscar	Won 28—14;	v Abp Holgate's	Lost 9—14;		

UNDER FOURTEEN COLTS

On 28 September Pocklington scored 8 tries v XV. 8 Matches later only a further 6 had been scored by the opposition while this potentially outstanding XV amassed 70 tries and 317 points. But the first month was spent trying to motivate ex-JH boys who had had a poor season in 1975 and successful prep school boys who threatened to know it all already.

Two matches reflect the twin strengths of the XV. Against Hymer's, in a splendid match of attack and counter-attack, the defence in the back division emerged rock-like and subsequent success was built upon flawless and at times brilliant tackling. At Ashville, when Channer was hurt after five minutes, the pack responded with a pace and force which overpowered a tough and bigger opposition and it was this pace and developing technique in the loose which formed the basis of the massive scores after half-term. Yet for all that the most deeply satisfying performance was a

Most students of the history of Europe in the nineteenth century are aware that liberalism and nationalism helped generate political anticlericalism in struggles for power in states such as France, Italy and Spain where the Church was powerful and by tradition associated with reactionary politics. But did liberalism necessarily lead to secularisation? Pius IX certainly thought so, and Professor Chadwick agrees that, logically, the liberal state implied the secular state. Yet almost immediately he qualifies this opinion by suggesting that logic in this matter did not always apply—a point perhaps worthy of greater emphasis. In England, far from repudiating religion, Liberalism depended heavily on the mobilisation of the nonconformist conscience, as the very astute and very religious Mr Gladstone well realised. In the USA, political liberalism has proved more than compatible with the survival of different versions of the Christian faith; no successful American politician fails to acknowledge his indebtedness to the Almighty. Similarly, nationalism might well have been the enemy of religion in a situation where the Pope sought to maintain his territorial possessions by the force of French or Austrian arms against the aspirations of the Italian patriots. But this is not enough to validate Gambetta's partisan assertion (which Professor Chadwick seems to endorse) that patriotism was nowhere to be found among Catholics in France. On the contrary, right-wing Catholics who adopted an integral nationalist outlook constantly taunted their devotion to their native land but refused to identify this with adherence to a form of government ('Republicanism') which they detested. None of the belligerent countries in the First World War, it may be added, were to lack spiritual succour from the representatives of organised religion.

'The theory of Marxism', states Professor Chadwick, 'lies near to the heart of the European problem of the secular.' One wonders how, where, when or why. Marxism made no impact on labour movements in this country, very little on those in France, Spain or Italy. Even in Germany, where the SPD did officially adopt a Marxist programme, the appeal of the party to the German worker owed much less to its Marxist ideology than to its providing a sense of belonging in a flourishing sub-culture within Wilhelmine society. Marxism seems hardly relevant to the problem of how it came about that thousands of working men throughout Europe lived out their everyday lives without paying any attention to either the Church or religion. The creation of a social order in which the authority of the Church appeared either irksome or non-existent might have more to do with the matter.

In Part Two, Professor Chadwick handles his theme with greater assurance. Here readers will find intellectual history at its most stimulating in his fresh and lucid appraisals of thinkers as different as John Morley, Michelet, Taine and Renan, along with trenchant exposition of the thought of scientific writers like Vogt, Moleschott and Büchner. The range of his grasp and the perceptiveness of his insights compel admiration from the reader. Taken as a whole, the great merit of the book is to focus attention on one of the key issues of nineteenth century history and to launch a debate into which all who care about the evolution of religion, politics and society may join. It deserves to be widely read and discussed.

Dr Reardon has written a much less ambitious book. He is concerned only to present a digest of French Catholic though in the nineteenth century without making any serious attempt at personal comment or evaluation of how ideas interacted with politics and society. The result is a useful outline of currents in the Church whose chief merit, perhaps, is to illustrate the diversity of traditions within the Faith—which, one may hope, might give food for thought to contemporary 'traditionalists' who claim to have a monopoly of 'tradition'. He has also rescued from oblivion some interesting figures such as Bautain and Maine de Biran, as well as acquainting English readers with a major thinker like Blondel who has been neglected here but hailed in France as comparable in stature to Bergson or Sartre.

On the other hand, perhaps the obscurity enjoyed by some of the other writers discussed by Dr Reardon is a not unrealistic comment on their significance. At the other extreme, it is difficult to see why we need yet another survey of the essential works of people such as Chateaubriand, Maistre and Bonald among traditionalists, or Lamennais, Lacordaire and Montalembert among 'liberals', when these are readily available. Equally one wonders for whose benefit the appendix outlining the basic tenets of Saint-Simonianism was included. The book offers a rather odd *mélange* of the familiar and the recondite. But, altogether, in so far as the author wishes only to introduce the uninitiated to the sweep of Catholic thought in the period the author has produced a workmanlike and serviceable summary.

Department of History,
University of York.

JAMES McMILLAN

Pierre Blet et al (editors) LE SAINT SIEGE ET LES VICTIMES DE LA GUERRE Libreria Editrice Vaticana 1975 xxvii + 687p L.18,000.

This is the ninth volume in the series *Actes et documents du S. Siège relatifs à la seconde guerre mondiale*, which undoubtedly owes its genesis to the German playwright, Rolf Hochhuth, whose play, *The Representative* (1963), charged that Pope Pius XII must be held co-responsible for the death of six million Jews because of his silence and inaction. Though two previous volumes in the series were devoted exclusively to the efforts of the Holy See on behalf of the victims of war, this is really the first publication of Vatican documents bearing directly upon the charges of Hochhuth

(and a host of imitators). For the systematic mass slaughter of Jews by the Nazis did not begin until mid-1942. It was carried out in such secrecy that as late as August 1943 neither the Holy See nor the American government could confirm the persistent rumours of mass executions in gas chambers (cf p 274 n 2).

As in previous volumes, we are given a selection only from the enormous and apparently disorganised archives (the editors note in a number of places that important documents could not be found). Evidence damaging to the Holy See has not been omitted, as may be seen from a prescient and outspoken letter from the Prefect of Pontifical Ceremonies to the Cardinal Secretary of State (No 184), which anticipates by a full two decades some of the post-war charges against the Pope's alleged silence and inaction, which the writer warns are responsible for a 'rising tide of hostility'. He pleads that the Pontiff go beyond private letters to bishops and diplomatic protests, and speak 'two strong words' against atrocities of all kinds.

Pius XII, as we now know, sincerely believed that he *had* spoken out against Nazi persecution of Jews and others, most notably in his Christmas message of 1942. (See the Pope's well-known letter of 30th April 1943 to Bishop von Preysing of Berlin, the fullest statement by the Pontiff himself of the reasons for his self-imposed war-time reserve, in B. Schneider, *Die Briefe Pius XII an die deutschen Bischöfe 1939—1944* [Mainz 1966]No 105.) Neither at the time nor since, however, were others able to discern in the Pope's words the force with which they were invested in his own mind.

The documents published here for the first time show the Vatican's unrelenting efforts, despite woefully inadequate resource in personnel and money, to render practical assistance to victims of all kinds: prisoners of war (of all nations), hostages and others condemned to death, and Jews. An example of the difficulties the Vatican had to contend with in trying to aid Jews is seen in the response of the Secretariat of State to a specific request from Dutch Catholics for Vatican aid for Jews in that country (No 183). It would be useless to inform the governments with which the Holy See had diplomatic relations of the treatment of Dutch Jews by the Nazis (as proposed from Holland), because the facts were already known to these governments. The Holy See was already doing all it could by way of practical aid, in collaboration with the International Red Cross. Experience had shown that nothing at all could be achieved by appeals to the Nazi authorities in Berlin (through the Nuncio there, Mgr Orsenigo, who had repeatedly reported that his interventions on 'racial questions' were completely unsuccessful). And experience had shown too that attempts to arrange for the emigration even of Catholic Jews to Spain, Portugal, or South American countries (as suggested from Holland) were doomed to failure because of the negative attitude of the governments concerned.

The Vatican had limited success in saving Jews by appeals to governments willing to respond to such requests. These included the Italian government, even prior to the fall of Mussolini, and some of the satellite or puppet regimes in Eastern Europe, where appeal could be made either to individual Catholics (such as the President of Slovakia, himself a Catholic priest) or to the Catholic faith of the local populace.

An absolute prerequisite for the success of these measures of practical help was precisely the public silence which subsequently formed the basis for post-war charges of Papal complicity in the Holocaust. At the time this grim necessity for silence was appreciated not only in Rome but also at the headquarters of the International Red Cross in Geneva, which (as the Vatican representative reported) had rejected numerous appeals for a protest against the persecution of the Jews on the ground that this could do no good at all and would render a grave disservice to the very people it was designed to aid (cf No 56).

The post-war indictment of Pius XII rests on the assumption that if he had made a ringing public denunciation of wartime crimes they would have diminished or stopped. There is not a shred of evidence for such an assumption; and such evidence as there is tells strongly against it. The outspoken protest of the Catholic bishops of Holland in July 1942 against the Nazi persecution of Jews in that country, which had begun in earnest the month before, not only failed completely to aid the victims, but actually sealed the fate of Catholic Jews there, who until their bishops spoke out, had been spared (cf p 288 n 3). And it is well known that the public warnings of the American and British governments that those responsible for crimes against Jews and others would be brought to strict justice after the war were treated with scorn by the Nazi officials in question.

After six months of research in the Jewish Holocaust archive at Yad Vashem, Jerusalem, Professor Pinchas E. Lapide of the Hebrew University there estimated in his book, *The Last Three Popes and the Jews* (1967), which is by no means uncritical of the Papacy, that the secret Vatican diplomacy of which this volume contains abundant evidence had saved 860,000 Jews from death. He reports further that at the time the leaders of world Jewry were virtually unanimous in supporting the Pope's policy of public reserve, lest he destroy all chances of saving such victims as could still be assisted. That the Vatican's efforts in this direction were known and appreciated at the time is shown by the numerous expressions of thanks contained in the volume under review and emanating from Jewish leaders and groups all over the world. In a statement to this reviewer, with permission for citation, at the International Conference on the Holocaust held at Hamburg in June 1975, Professor Lapide expressed his belief that 'if the leaders of other Churches had done only what Pius XII did, several hundred thousand more Jews might have survived the war'.

Six million dead are an urgent summons to repentance. That not enough was done to aid the victims is beyond dispute. But this volume shows clearly that claims that nothing was done, or that the Holy See's efforts on behalf of Jews and others were perfunctory or half-hearted, is a grave falsification of history.

St Louis University JOHN JAY HUGHES

For his defence of Pius XII in his book 'The Vatican in the Age of the Dictators, 1922—45' (reviewed at length in the Journal, Summer 1973, 48—55 by Sir Alec Randall), Mr Anthony Rhodes has been made a Knight Commander of St Gregory the Great.

V. CONCERNING NEWMAN

Ed. Louis Allen JOHN HENRY NEWMAN AND THE ABBÉ JAGER. A controversy on Scripture and Tradition (1834—1836) Edited from the original manuscripts and the French version Published for University of Durham by OUP 1976 x + 202p £7.50.

Between completing his first book, *The Arians of the Fourth Century*, and delivering his *Lectures on the Prophetical Office of the Church*, Newman became involved in controversy with a French priest, the Abbé Jean-Nicolas Jager. A friend of his, Benjamin Harrison, had met Jager and debated with him over dinner on a holiday visit to Paris. They agreed to continue their discussion by correspondence with a view to publication. Soon afterwards, however, Harrison withdrew, which seems to have been his original intention, and left Newman to take his place. Newman, confident of his ability in debate, was happy to oblige. Thus from the autumn of 1834 to the spring of 1836, as the Oxford Movement was gathering momentum and his own influence reaching its height, he was at the same time engaged in a controversy which, when noticed at all, has generally been dismissed as a mere sideline issue. Clearly that cannot be right, particularly since the subject under review, the nature of the Church, was so fundamental to the Tractarian cause.

The letters revolved largely around the correct interpretation of the Vincentian axiom, *quod semper, quod ubique, quod ab omnibus*, each seeking thereby to establish the superiority of his own Christian heritage. Moreover, during the debate Newman was led to elaborate a distinction between two kinds of tradition: the first, apostolical, is official and precise and transmitted from person to person throughout the history of the Church; the second, which he called prophetical, interprets the divine law, unfolding and defining its mysteries, illuminating its documents, harmonizing its contents and applying its promises (p. 94). The importance of this distinction for him is plain from his return to it the following year when he was composing his *Lectures on the Prophetical Office* and attempting to formulate effectively the Anglican *via media*. Later still, of course, it dissatisfied him and he set out a fresh opinion in the long preface he published with these Lectures in the uniform edition of his work. So the Jager controversy stands as an intriguing piece in the jigsaw of Newman's development, although he himself questioned its significance. However it was certainly no sideline issue.

Here, therefore, is a book which, because really it forms part of a larger whole, demands attentive reading, but which is also an instructive example of a great mind at work. Louis Allen deserves gratitude for producing so careful and satisfyingly detailed an edition. He has printed Newman's contribution in full and provided lengthy summaries of Jager's part. Also he has included in appendices the relevant letters between Newman and Hurrell Froude and also Newman's correspondence with Harrison. Harrison came to disapprove of the line Newman was taking: he thought him ultra-Protestant!

English Martyrs' Presbytery,
Wallasey, Merseyside. RODERICK STRANGE

THE LETTERS AND DIARIES OF JOHN HENRY NEWMAN Volumes XXIX and XXX Edited by Charles Stephen Dessain and Thomas Gornall, SJ Clarendon Press:Oxford University Press 1976 xviii + 468; xviii + 488p £17.50 each

These two latest volumes of Newman's *Letters and Diaries* in no way belie Professor Owen Chadwick's tribute to Fr Dessain in *The Times*—'He was one of the great editors of our generation'. The standards set out in the preface are fully maintained and no library section on Newman is complete without these volumes of letters, which allow one to see Newman in his entirety without the distorting bias of a biographer. The Introductory Notes and Summaries of Events give an excellent idea of the scope of each volume. Volume XXIX is primarily concerned with the offer to Newman of the Cardinal's Hat, the misunderstanding that ensued, and the happy outcome. It also sees Newman through his revision of his 'Arians'. Volume XXX is important for the correspondence Newman through his revision of his 'Arians'. Volume XXX is important for the correspondence leading up to and subsequent on his article 'On the Inspiration of Scripture'. Historians will also be interested in the political correspondence concerning Gladstone and Ireland. Both volumes also contain a wealth of letters to numerous correspondents on a host of different matters.

Throughout his life Newman sought and loved Truth. His writings strove to express this as succinctly and accurately as possible, all the more necessary as they were usually occasioned by controversy. His letters are invaluable in that they give one additional insights into the weight to be attached to his words. But what comes across most strongly in these volumes is his charity. Faithful

to the teaching and magisterium of the Church, he kept open as many questions as possible. Could anyone but Newman have laid the foundations for the contemporary scriptural revival in the Church in the face of the embattled authoritarianism of his age? As a priest this reviewer marvelled at his ability to express and safeguard the truth whilst having compassionate concern and understanding for the correspondent. Could anyone but Newman have set out to try and revive the faith of the dying Mark Pattison and yet left him overjoyed at the visit?

BEDE EMERSON O.S.B.

VI. LANGUAGE OF RELIGIOUS BELIEF

Thomas McPherson THE ARGUMENT FROM DESIGN Macmillan 1972 78p £1.95.

As Professor McPherson notes in the introduction to this short but most useful book, 'Argument from Design' is ambiguous, because the notion of 'design' is itself ambiguous. Where 'design' is given the sense of purpose, where it is used with reference to adaptation of means to ends, there is no need to distinguish it from the teleological argument. But where the sense is of an order, and no pretension is made of an orderer, there is a real distinction between the arguments.

It is quite a business to get from a sense of order to a recognition of God, so men have generally concentrated attention upon alleged evidences for a purposer. Sometimes it is claimed with, of course, rather more sophistication after Darwin than before, that one may see a purposer in the delicate balance of rabbit and weasel, or honeysuckle and bee. And the notion of purpose is derived here, evidently, from an analogy with human purposers. Gradually an argumentative structure, cruder generally than [the other] Bishop Butler's, cruder even than Archdeacon Paley's, may be erected. But if plants and animals are purposed what of the men who provide the analogues? Are they to be explained in a similar manner? Are we but means to ends? Must give us pause.

Yesterdays ago I read a terrifying Science Fiction tale of a planet of hugely intelligent beings who foresaw their world's destruction in a few thousand years, and framed plans for their exodus to other worlds. They had no metals to construct escape capsules, but their powers of mind were immense. They therefore concentrated on the distant earthlings. Willed us to develop slings and arrows and Apollo craft, and after several further wars, for the aliens had quickly realised that technological advance came faster if they willed us into hostility, we were willed into making and launching a space vehicle to them. There was a nice twist to the story. (and I wish I could remember the clever author's name), for the intergalactic tram for which we had been hypnotised from battle to battle had an atomic warhead, and the planet blew up on its impact.

An unpleasant tale, that, but it may be the kind of thing that too much talk of a designer with 'means and ends' will inevitably land us in. And if we don't like it for ourselves perhaps we ought not to be so easy in using it for the rabbits. In his *Explanation of Behaviour*, Professor Charles Taylor managed without a purposer. He understood teleology as a feature of systems as a whole, and saw no necessity to go outside those systems for an explanation of them. But this suggestion functions only as an explanation of elements within a system. It is but a description when applied to the system itself. So those who still want to talk of 'the universe' are left looking for a purposer.

And of course the argument from design suffers from our never having seen the purposer purposing. We see only the purposed. The primitive appeal to the miraculous has an advantage as an argument for the divine. There at least the god is evidently at work.

And it is not every time that we look at the world that we glimpse an order. It sometimes seems as if the argument from design were expressly constructed to make us realise the death of God. Hume, in a nice anticipation of more recent theologians, once suggested that the world is 'the production of old age and dotage in some superannuated Deity; and ever since his death, it has run on at adventures from the first impulse and active force, which it received from him'. Upon this death has entered the lively Mechanist. The denial of any separate existence to purposing minds offers, Professor McPherson rightly suggests, the most serious difficulty for the argument from design. He is glad that this problem belongs with the philosopher of mind and not with him of religion.

Professor McPherson is, indeed, very ready to hand on difficulties to others. He notes with relief that 'questions about the proper interpretation of Aquinas are not relevant', that he will not be blamed 'in talking of Kant for 'putting it crudely', that he may 'adopt a convenient way of expressing' impositions by the mind in our experience of things. He can thus give a good straightforward account of his main matter. It becomes beautifully clear that the argument from design is in Paley, as in Genesis 1, a religious piece of talk. It means something to the man who believes in God which it cannot to the man who does not. It means something to the man who is content with metaphors of God as artist or artificer which it cannot to the man who is not.

Professor McPherson in this courteous essay does not let on what sort of man he is.

Eliot College,
University of Kent at Canterbury.

HAMISH F. G. SWANSTON

W. Donald Hudson A PHILOSOPHICAL APPROACH TO RELIGION Macmillan 1974 xiv + 200p £4.95.

Whatever truth there may be in the claim that religious belief today is in more serious decline than at any previous period in Christian history there can be no doubt that interest in the intellectual

case for such belief shows no sign of abating, at least to judge from the continuous flow—or even flood—of books dealing with what broadly may be called philosophy of religion. (The demand must be there, for publishers are not as a rule pure philanthropists.) The present volume, by Dr W. D. Hudson of the University of Exeter, contends that the role of philosophy in regard to religion is twofold, to understand it and to evaluate it. Or in other words, first to clear one's mind as to what religious belief is and then to appreciate what precisely is at issue on the score of religion's intellectual respectability. The mode of approach is, as may be expected, that of contemporary analytical philosophy, and the opening chapter on 'The Logical Structure of Religious Belief' provides the reader with an admirably lucid discussion of the problem in the light of Wittgenstein's 'language-game' theory. The 'constitutive concept' of religious belief is for Dr Hudson that of *god* (with a small 'g'), i.e. some kind of 'transcendent consciousness and agency, our idea of which is "open-textured"', as being both incomplete and subject to modification by experience. The next question is whether this 'god' language can be said to be about anything that objectively exists, and thus at once introduces the classical proofs of deity with yet another look—scrutinizing, certainly—at their validity. The conclusion reached is that God's 'real existence' is systematically elusive to final definition. But the question itself, Dr Hudson thinks, is not at all a meaningless one and makes perfectly good sense. It is simply that 'the logic of the word "real" and its cognates is such that it does not make sense for anyone to claim that he had discovered what in a final and absolute sense really does exist'. Next to be dealt with, however, is what is described as 'the challenge of secularization'. Language-games, as Wittgenstein himself remarked, 'become obsolete and forgotten'. Has not this now happened to the Christian language-game? The nature of the challenge is considered by Dr Hudson at various levels and his opinion is that religion can be defended against attack on it at each one. The last question to be asked is whether it is rational to play the game at all. With the notion that God is 'above logic' the author has no sympathy. 'Religious language, in so far as its meaning is parasitic upon the meaning of language as used in non-religious contexts, must for its intelligibility conform to the rules for its use which apply in non-religious contexts.' Accordingly much of the 'radical' Christianity of our day is objectionable because of its muddle-headedness. But given the usually accepted connotation of 'rational' Dr Hudson finds himself still of the view that religious belief is something which a rational modern man can entertain without loss of face.

This is a well-argued book, even if at the end one continues to feel that the real problem is not whether religion is after all intellectually defensible but whether it can succeed in retaining anything like popular adherence. It would appear that an ever-growing number of people simply have no further interest in playing this particular language-game at all, preferring others.

Department of Religious Studies,
University of Newcastle Upon Tyne

B. M. G. REARDON

VII. MEN & WOMEN, WITH & WITHOUT

Philip Sherrard CHRISTIANITY AND EROS: ESSAYS ON THE THEME OF SEXUAL LOVE SPCK London 1976 £1.95.

Although marriage is recognised as a sacrament by the Church, the attitude of Christian thought towards sexual relationship and its spiritualizing potentialities has been singularly limited and negative. In the first of four essays Philip Sherrard investigates the historical origins of this attitude which linked man's fall to the genital expression of sexuality and thus created the close association of sexuality with evil and original sin. To the early ascetics marriage was a poor second best which could not remove the intrinsic evil of the carnal act. Its sole justification was to be the procreation of children—an argument which involved theologians in absurd contradictions and 'contortions of the most devious kind'. In the post-medieval period the Augustinian-Scholastic heritage has been considerably modified, but not displaced, in western Christian thought. The author illustrates his point with a critical assessment of the encyclical letter *Humanae Vitae* by Pope Paul VI and of the Anglican report, in 1972, on the Christian Doctrine of Marriage.

The second essay looks upon sexuality as an inseparable part of the incarnate self and emphasizes the intimate connection between man's awareness of his sexual nature and his sense of beauty. In the third essay, entitled 'Towards a Theology of Sexual Love', the main focus is on the ideas of three Russian thinkers, Soloviev, Merezhkovsky and Berdiaev. After an exposition of their concept of the androgyne—the original bisexual being before the differentiation of the sexes as a consequence of the fall of Adam—the author rightly castigates their failure to affirm the independent and equal significance of woman in relation to man. He concludes the essay with the recognition of full and reciprocal co-partnership of man and woman as a single whole in God: 'Only when the sex-differentiation itself is understood to characterize the eternal reality of man and woman in God, and not to be something that must be transcended or suppressed as a condition of spiritual realization, will it be possible to envisage the full meaning and potentiality of the primal human relationship.'

The last essay, 'An Approach to the Sacrament of Marriage', is based on this polarity of a full and true I—Thou relationship between man and woman which has the potentiality to become a sacramental reality. When a relationship transforms and transmutes the individual existences in a

spirit of mutual giving and receiving, the distinction between *agape* and *eros* is transcended and eliminated. To achieve this end, there must be deep commitment, full sexual love in a spirit of 'the sacred reality of the "other"', and a meeting on different levels of being.

I am reviewing this book as a marriage guidance counsellor, not as a theologian. It is stimulating throughout and I found the last essay particularly moving. The author's conditions for the extension of the marital relationship are high indeed, yet he appears to take a somewhat pessimistic view when he maintains that *today* it is comparatively rare for anything being attained above the lower levels of man's nature and consciousness. Whilst it is true that the majority of men and women are unlikely to develop a satisfactory marriage relationship on all levels, one could argue that today men and women demand more of each other in marriage than in bygone ages when the struggle for survival absorbed most human energies. Admittedly, these higher demands in terms of personal commitment are contributory causes of many marital breakdowns but, in my opinion, they also raise hopes for a greater realization and consciousness of the potentialities of marriage as a relationship.

However, this is an arguable point which must not detract from the challenge and quality of this interesting book.

33, Lye Green Rd, Chesham, Bucks. ANTHONY MANN

Donald Goergen THE SEXUAL CELIBATE SPCK 1975 266p £6.50.

'Your old virginity is like one of our French withered pears'.—thus Shakespeare; 'Chastity, she that has that is clad in complete steel',—thus Milton. These remarks, each in their own way, serve to highlight the dangers inherent in the post-Augustinian 'Christian' teaching concerning sexuality, love, and virginity, with which all Christians have to some extent been tinged. Briefly, we have tended to see a divinely-created good, viz human sexuality and affectivity, as in itself something dangerous and rather to be deplored, only permissible for Christians for the purpose of procreation within the sacrament of marriage. This tradition, Manichean rather than Christian in its presuppositions, has affected not only our Catholic thinking about marriage, but also the way we think and act with regard to the state of virginity, the role of friendship, the implications of our sexuality, the position of woman in society, the significance of homosexuality, and the lawfulness or otherwise of contraception.

Especially in regard to celibacy and virginity have the misconceptions been most productive of distortion—both distortion in thinking and, unfortunately, distortion in lives. So very often the great human and divine vocation of celibacy has been seen in terms of a personal denial not just of sexuality in the narrower genital sense, but also of intimacy and human love, leading frequently to a withering of the well-springs of human affection and personality, like Shakespeare's pears. 'A well-preserved virginity may signify a limited capacity to love' has said one writer of our century, and with regard to religious celibacy this has so very often proved to be the case. The fear of particular friendships in religious houses, and the well-known phenomenon of the lonely dried-up old celibate, are only symptoms of this malaise.

Three factors above all have been responsible for a return of Christians to their own true norm. Firstly, a renewal of the biblical theology of humanness, one which considerably antedates St Augustine, which from the Yahwist writer, through the Song of Songs, to the teaching of Our Lord and St Paul, stresses a positive wholeness, celebrative and appreciative, rather than a negativity, in the face of sensual pleasure seen as part of God's creation. Secondly, the virtual re-discovery of a positive line of Christian spirituality and practice, of affective friendship through the centuries, not totally swamped by Stoic or Manichean thought-forms, from the teaching of St John concerning the humano-divine love and friendship of Christ, through to the remarkable teaching of St Aelred of Rievaulx in his works, the *De Spirituali Amicitia* and the *Speculum Caritatis*, and in the following century the letters of the Dominican, Blessed Jordan of Saxony.

Not only do we find explicit teaching concerning the good of both intersexual and intrasexual relationships which are in Christ, but we also observe the active living-out of such intimate friendship between man and man, and man and woman. Examples such as Basil and Gregory Nazianzen, Aelred and Waldef, Jordan of Saxony and Henry of Cologne, Francis and Clare, Vincent de Paul and Louise de Marillac, John of the Cross and Teresa of Jesus, Teilhard de Chardin and Leontine Zanta, and many others, spring to mind. The third factor responsible for the gradual recovery of the Christian norm in the area of love and sexuality is the assimilation by Christians of the approved results (not the wilder speculations!) of the study of human, and especially sexual, psychology: the realization that it is only through relationship with others that man achieves that integrity of personality (his wholeness and holiness) for which he was created.

This present book by Fr Goergen can not be recommended too highly for those searching for a positive and stimulating discussion on these matters. 'Be warm but pure; be amorous but be chaste', —the words are Byron's, but they could well summarize the thought of Fr Goergen's book. Much wisdom is given here, outstanding amongst which are his discussions on the self-actualizing person concept of Abraham Maslow, Chastity and the role of tactility in human living, heterosexual and homosexual friendships in the life of the celibate, and the place of discipline, solitude and joy in the

celibate's spiritual life. Fr Goergen's section on masturbatory activity, however, is much more questionable, since the ground on which he bases certain of his ideas—viz the distinction between being still imperfect in one's human development, and being sinful—is not clearly valid as it stands. Surely sinfulness is often just this very imperfection of our present selves?

Despite this criticism, this book can be profitably read by all, not just monks or nuns, who are concerned to acquire a well-informed Christian understanding of one of the most central founts of our personal existence.

AELRED BURROWS, O.S.B.

Maureen Green GOODBYE FATHER Routledge & Kegan Paul 1976 169p £3.95.

In this brisk, easily-handled book, Mrs Green has set out, as she says, to 'shoot up a Very light' to draw attention to the social and psychological consequences of the decline in status of Father in the modern family.

If we fail to make allowance for the author's journalistic over-colouring, it seems as though the Very light will be too late for any purpose except to show the spot where Father sank. But in the middle chapters of the book, Mrs Green makes it happily clear that there is still a significant body of fathers working away to provide material security and emotional balance for their fortunate offspring. I have a strong impression that she underestimates their number and that the fathers she eulogises as paragons are quite ordinary chaps, not very unlike ourselves.

However there is no doubt that most of her conclusions are deeply thought provoking, and, as far as I can judge, accurate. The father who ignores his children, however benignly, and however early in childhood, is depriving them of their chance of sexual balance. The over-indulgent father fails to prepare his children for the harsh world outside the cosy family circle. Mothers are expected to be over-indulgent, fathers have the duty of letting the chill winds blow now and then. It seems important not to get the roles mixed.

I was fascinated, but not entirely convinced, by the argument that the father is a latecomer to the family circle—mother and baby are there first. I found the conclusion that it was therefore fundamental that father had to work to earn his place in the circle a little unrealistic.

All in all, Mrs Green's arguments are persuasively conceived, and attractively presented. It is an easy book to read. I am not fond of her habit of referring to the universal father figure in personal terms with a capital 'F'. The footnotes are refreshingly few and I would have preferred them page-by page instead of in an appendix which is not readily accessible. Mrs Green has obviously read widely, but no giants obtrude in her work. Her arguments are fearlessly her own. I found the most valuable chapters those on one-parent families and family substitutes.

If I had to select a favourite quotation, it would be 'One of the challenges of modern fatherhood is coping with modern mothers'.

CMAC, Bradford. PHILIP HEBBERT

Una Kroll FLESH OF MY FLESH DLT 1975 112p £1.50.

'What have we here? Mercy on us, a barne, a very pretty barne! A boy or a child I wonder?' asks the old shepherd, finding the infant Perdita in her cradle on the sea-coast of Bohemia. For Dr Kroll the question is reversed. Women are not quite persons, or at least not 'whole' persons.

Why is this such a disturbingly sad as well as bad little book? To start with it is written in a grumblingly strident tone, and with a total lack of humour and proportion about what Shaw called the woman question, except when the author recounts how she once, in exasperation, replied to a Bishop who persistently began his letters to her 'Dear Brother' with the words 'Dear Sister'. A little more of that, and a little less calling on the sisters to unite to overthrow the barricades of sexist structures, and some of the absurdities that disfigure adult relationships between the sexes would soon be laughed away.

A second difficulty is the language, a pot pourri of sociological jargon and liberation theology that successfully conceals clarity of thought. We are told that 'Women have not yet formed themselves into the kind of correlative units which could act as a revolutionary force in society' and that there is a need for a radical reappraisal of the marital relationship, though Dr Kroll adds the reassuring aside that she is not convinced that the liberation of women necessarily involves the overthrow of monogamy. All this is fine for arousing the enthusiasm of the faithful but not much good as a guide to action. In one brief passage some of the practical steps that women all over the world have taken to improve their lot are described, but not followed through. Instead, we are given a quotation from a really dreadful poem, beginning 'I want a woman's revolution like a lover'.

The sadness of the book comes from its failure to consider the dimension of spiritual liberty. St Catherine of Genoa and St Teresa certainly never saw themselves as correlative units. Their remarkable achievements in a world of men were made possible by the liberty they gained through personal surrender of their human wills in obedience to God. An avowedly Christian contribution to Women's Lib that fails to recognise this basic fact is no contribution at all, but merely increases the probability of secular disaster.

Brookend, Chadlington, Oxfordshire. CAROLINE MILES

COMMUNITY NOTES

Regrettably some items were held over from the summer because of pressure of space. They are printed in due place below.

DOM GABRIEL McNALLY, 1902—1976

Patrick Gabriel McNally died a few hours after completing his 74th birthday on 14th December. He claimed to be Irish in virtue of his parents having come from Northern Ireland—he was temperamentally Irish—but his friends would remind him that he was born in Workington, one of five brothers.

Possibly at the suggestion of Fr Clement Standish, he was entered at St Joseph's, Dumfries in 1915. He came to Ampleforth as a postulant in 1920, and received the Habit in the following October making his Simple Vows on 5th October 1922. He was regarded as having a good brain and he was sent to Sant Anselmo in Rome in 1923. His health, however, was not good, and he was recalled to Ampleforth in 1926; here he taught for three years—extra Maths at which he was good, and, surprisingly German; he claimed to have started the first German class in the School. He had a flair for languages and at one time he spoke Italian fluently. He returned to Workington for Ordination by the Benedictine Bishop of Lancaster on 2nd June 1929.

Almost immediately Fr Gabriel was sent to Brownedge which he loved and where he remained until June 1931 when he was sent to St Benedict's, Warrington. Here his popularity with the young men, so many of whom were unemployed, enabled him to do much to keep them together. In 1934 he was sent to Leyland and then, after a very brief stay in Cardiff, he returned to Brownedge for the second time as assistant priest in 1937.

When the war seemed inevitable he was anxious to enlist as a chaplain in the Navy, but it was the Army which claimed him from 1939 to 1945. His war record was impressive; he was in the retreat to St Malo after Dunkirk and later he was with the Eighth Army in Africa, in Italy and in France. It was typical of Fr Gabriel that he would not bother to apply for War decorations—a friend applied for them on his behalf and was surprised to receive five medals including the three Campaign Stars.

Leaving the Army in 1945 he took charge of St Mary's, Knaresborough where he lived in considerable poverty, though he managed to build the primary school there. Again his health was not good and he was moved to Brownedge in 1950 for the third time but now as parish priest. St Mary's, Brownedge owes a lot to him. He built the Secondary School, re-organised and enlarged the Junior School, built the Sacred Heart Altar contributing to this with money from his army gratuity, bought and installed the large pipe organ taken from Cannon Street, Preston, installed the coloured windows taken from the old church at Ampleforth and left a large credit balance.

While at Brownedge he took over at very short notice the work of Sub-Economus and later—with great reluctance—the work of Economus. This he loved and Ampleforth—both the Abbey and the Missions—are greatly in his debt for his devoted service and careful investing of funds; he built up the Ampleforth Mission Fund to a surprisingly high figure. When he left Brownedge in 1964 he took the work of Economus with him—first to Abergavenny and then in 1970 to Goosnargh. These were very happy days for him though his health was clearly deteriorating during the last two years of his life.

A friend of Roman days writes 'I have very dear and happy recollections of Fr Gabriel's laughing face: he was great fun on our outings'. People remember his cheerful laugh and bonhomie; but one needed to know him well to realise that behind what seemed a carefree and at times a casual approach to life lay an over-conscientious nature—gentle—too gentle—and refined, together with a deep spiritual life characterised by deep devotion to the Blessed Sacrament and a meticulous observance in saying the Latin Office. The day he died he would have recited the whole of his Office and on the very rare occasions when this was omitted he would say the Rosary, sometimes fifteen decades. He was grateful and a little proud to consider himself an Ampleforth monk. He had no wish to be anything else and he would not wish to be remembered by any other token.

PERSONALIA

HILDA ('GRANNY') LUDLEY, last of the Ludleys, died on 14th December. She came to Ampleforth College Post Office, the only one in the country to take its name from a school, in 1920 when she was married—almost 57 years ago. She has known all five Abbots, and the last buried her after a pontifical Requiem in the Abbey church.

CARDINAL BASIL HUME was called over Christmas 'the rising star of the TV night sky, though it would be difficult to identify the secret of his ability to communicate'. Over Christmas he was on TV (*Anno Domini*) and radio (*Woman's Hour*).

FR BERNARD BOYAN, handing over as parish priest at St Mary's, Cardiff to FR KEVIN MASON, has moved to St Peter's, Seel St, where he will be one of the new Archbishop of Liverpool's five episcopal vicars, for the women religious of the archdiocese, some ninety houses and more than 2,000 religious. With Bishops Gray and Harris, the former and the new Vicars General, the five episcopal vicars will comprise Archbishop Worlock's Council.

FR BONIFACE HUNT moves from Leyland to Lostock Hall. His year has been heartened by his being able to watch his nephew becoming the world champion in motor racing.

FR GORDON BEATTIE has handed over the editorship of the *Benedictine Yearbook* to FR RICHARD FREWEN. He was appointed in 1967 with instructions from Abbot Basil to wind up the *Yearbook* as it was deeply in debt. He doubled the price and expanded the material coverage, so the readership rose and it continues to thrive with a succession of printers. It sells at 25p (40p with postage) and runs to over 160 pages with photographs—including a colour frontispiece in cardinal red.

FR STEPHEN WRIGHT led a day of renewal at Ampleforth on 9th January for about sixty people. The gathering from all over the North East came to choir, talked in groups and ended with a warmly expressive Mass. Fr Stephen described it as 'a day of prayer and talks for those who, wishing to deepen their knowledge and awareness of Christ, see in the renewal in the Holy Spirit a means to receive, through sharing prayer and other gifts of the Spirit, a closer union with God'.

FR JULIAN ROCHFORD has completed a year of teaching Religious Education to the fourth and fifth year pupils at Ryedale School (a 11—16 Comprehensive catering for some 600 children from the North Yorkshire Moors). He is on the steering committee for the Teachers' Sub-aqua Association for North Yorkshire.

FR PATRICK BARRY has been co-opted onto the new board of governors for Westminster Cathedral Choir School, whose chairman is the Cardinal. The board includes the Duke of Norfolk (O 34), the Chairman of the Headmasters' Conference and the Director of the Royal College of Music.

FR ANSELM CRAMER has been appointed Secretary of the Ryedale District Sports Council and Secretary of the Swimming Sub-committee. He has been elected to the Committee of the Yorkshire Swimming Association and is on the Education Sub-committee.

FR DOMINIC MILROY, presently Prior of St Anselmo's in Rome, is there looking after the monastic and personal side of an international community of about a hundred monks. He has been elected to the Council of the Association of Rectors of Ecclesiastical Colleges in Rome. He gives religious conferences to his own and other Colleges, and a course in homiletics at the North American College.

FR DAVID MORLAND has been co-opted onto the International Justice & Peace Commission's policy group to provide a theological contribution. The current Chairman is Anne Forbes of the Leeds branch.

THE PARISHES

Bamber Bridge / Brownedge: The lay community has begun when two members came to live in the convent garden in two caravans (the house is not yet available); joining the brethren for prayer, supper and recreation. Permission has been given for the old convent to be completely renovated under the Government's job creation scheme, labour being provided free.

Warrington: In November the Schola visited St Mary's to give a concert and sing at the Sunday High Mass, Fr Abbot being celebrant. In December Archbishop Worlock was present at the celebration marking the complete renovation of the now splendid St Alban's Club. Warrington is due for a year of jubilees: the first Benedictine parish, St Peter's Woolston, was founded 300 years ago, St Lewis Croft 150 years ago, St Mary's in 1877, and the church of St Benedict's was opened in 1927.

Knaresborough: In November Fr Abbot blessed the new chapel at Minskip, sold to the parish by the Methodists and converted to Catholic needs for a congregation of some thirty. It has a fine crucifix from the Abbey cloister. Fr Abbot also blessed the two new classrooms at St Mary's Junior School.

Ampleforth Village: In January Fr Gerard Sitwell, who has been principal curate (the Abbot is formally parish priest) at the village, retired to take up his pen in the monastery, after seven years. Fr Robert Coverdale, who has been engaged on the Appeal for the past four years, has taken over.

FR AUGUSTINE MEASURES has moved from Bamber Bridge to Cardiff. For the past twelve weeks he has been on a renewal course at Hawkstone Hall, Shropshire; and after it he gave two presentations of his experiences on the course to the brethren at Warrington (also from Liverpool and Parbold), and at Bamber Bridge (also from Leyland, Goosnargh, Brindle, Lostock Hall).

THE APPEAL

We thought that the note in the last issue of the JOURNAL would be the final one about the Appeal. Since then, however, the net total of contributions has risen from £930,820 to £964,000, and this could not be allowed to pass without comment. We would like to express our thanks to all those who are responsible for this increase in the same terms as we have used previously.

A broadsheet expressing our thanks was prepared for posting to all contributors to the Appeal but we are still waiting for the delivery of coloured postcard photographs showing something of the work done as a result of the Appeal. As soon as these are received, the broadsheets will be dispatched, with a note of the latest totals.

STABILITAS: FIFTY YEARS' SERVICE

Before the beginning of the Autumn Term one of those convivial gatherings of the Community and maintenance staff took place in the theatre. This time the occasion was to congratulate Carl Garbutt on 50 years service at Ampleforth and to present him with a writing desk and chair. As Carl is in charge of all furniture in the establishment, it was a challenge to Fr Edgar to get the presentation desk on to the premises without letting him into the secret.

Carl often tells the story of his arrival at Gilling railway station in July 1926 with all his belongings in a parcel under his arm, how he walked along the brook and up to the College where he was met and befriended by Fr Joseph Smith. Fifty years later Carl is a familiar figure walking briskly and purposefully about his work. Small in stature (when he arrived the boys decided he was too small to be called 'Boots' so they nicknamed him 'Shoes'), he is full of energy and always thorough in the many jobs to which he has set his hand. He is one of those invaluable people who make such a cheerful and vital contribution to the smooth running of an institution such as Ampleforth. It may be making sure that the food gets cooked by servicing Esse cookers, keeping communications open by manning the telephone exchange, working in the refectories, the monastery, the staff canteen or the apple store. During the war years Carl served with the Engineers in North Africa and in Italy. He enjoys reminiscing about members of the Community and members of staff in his early years and of occasions such as organising the lunch on Gormire Day. Carl may well be the last member of staff in a position to achieve fifty years service and happily he has not yet retired.

* * *

We were sorry to learn in August that Bert Skinner was no longer working at the College. For some nineteen years he was a familiar figure pruning or picking in the orchard, or on his tractor spraying or delivering fruit. Under his supervision the upkeep of the orchard and its output improved immensely. It was his previous experience and horticultural wisdom which made it possible to plant up the additional 6½ acres of apples, plums and soft fruit in Cherry Tree Field; and this made it possible to keep the School and Monastery in cooking and eating apples from September until after Easter. Bert always worked with considerable energy, often starting early and departing late. He was given invaluable help during the picking season by members of the ground staff, the gardeners or the foresters as well as members of the Community. Bert was a

perfectionist: he set himself the very highest standards and woe betide an aphid or a capsid which found its way inside the orchard. In the last years as the trees grew bigger and Cherry Tree Field grew to maturity the demands of the orchard told on his health and there were several periods of sick leave. About two years ago Bert changed his job to looking after Nevill House and working on its surrounds. But indoor work was never quite his scene and he missed the orchard: in July of this year he decided to give up his job. Bert will be remembered with affection, not only by those who worked with him in the orchard but also by those who admired his skill on the cricket field and remember his part in August cricket at Ampleforth. We offer him our gratitude.

SAINT CECILIA'S DAY 1976

St Cecilia's day had a rather particular significance in the valley this year, which should not go unrecorded. This attractive, but nebulous, virgin martyr and wife was put to death perhaps in Sicily or in Rome at an uncertain date. There is no trace of any cult to her in the early Church, though Fortunatus of Poitier speaks well of her in the sixth century and her feast was supposedly celebrated in 545 in Trastevere in a church named after her. In 821 Pascal I had her relics translated to such a church from the catacomb of St Calixtus. In 1599 her tomb was reopened, her body being found entire and uncorrupt, and it was on this occasion that Maderna was commissioned to carve the now famous statue put beneath her altar-table. What gives this wispish virgin her household reputation is the happy accident of renaissance artists who were wont to portray her with a small organ or viola; so that when the muse of music was in need of a Christian patron the lot naturally fell upon Cecilia, she becoming the subject of celebrations.

Sunday, 21st November, being the Eve of St Cecilia, saw just such a celebration in the valley. The first such occasion had been at Evereux (France) in 1571; and some years later Gregory XIII had dedicated a new musical academy in Rome to the little martyr's patronage. A century later in England Henry Purcell had set three Odes (two in English, one in Latin) to music in her honour. In 1687 John Dryden wrote an altogether better Ode to her, and in 1739 Handel set it to music in thirteen parts (some for orchestra, some solo, some chorus): it was first performed on that 22nd November, the saint's day, at Lincoln's Inn Fields—and last performed at St Alban Hall, Ampleforth. It is interesting that in 1790 Mozart added additional accompaniments to the work.

On 4th December Benjamin Britten died, he whose music is often sung liturgically by our Schola. He was born under the patronage of St Cecilia, on her feast in 1913. At school at Gresham's in East Anglia with W. H. Auden, he collaborated with him early in his life to produce a popular Hymn to St Cecilia, (and soon afterwards his cantata 'Rejoice in the Lamb'). Among his several honours was membership of the Accademia Nazionale di Santa Cecilia, Roma. He died on a Saturday: on the Sunday the Schola sang his *Missa Brevis* at High Mass, and that evening before the long task of Handel's *Messiah* they sang as a tribute to him his 'Rejoice in the Lamb'. May he have the prayers of his patron, music's little martyr.

Though he was never in close and constant contact with church music, Britten did in his lifetime write a remarkable set of individual works tailored to particular places and peculiar occasions. While at school at Gresham's he wrote his Hymn to the Virgin *and* Hymn to St Cecilia; *and a little later he wrote a* Te Deum *in C for St Mark's, North Audley St.* Rejoice in the Lamb *he wrote as a festival anthem, together with his organ solo* The prelude and fugue on a theme of Vittoria, *for a fiftieth anniversary service at St Matthew's church, Northampton. He then wrote a richer* Te Deum *in E for the centenary festival of St Mark's church, Swindon. His cantata* St Nicholas *was composed for the centenary celebrations of Lancing College. His* Hymn to St Peter *was commissioned for the quincentenary celebrations of St Peter Mancroft, Norwich; and his* Antiphon *for St Michael's College, Tenbury. His* Missa Brevis *was written for the choir of Westminster Cathedral; and his* Jubilate Deo *for the choir of St George's, Windsor.* The War Requiem *he wrote for Coventry Cathedral. He also wrote three Anthems and four Carols. Small though it is, it is a rich harvest.*

A.J.S.

VISIT OF THE NEW ARCHBISHOP OF LIVERPOOL

We were graced on 7th July with a visit from our own Archbishop (that in another sense than of Westminster), Mgr Derek Worlock of Liverpool Archdiocese—and Lancashire south of the Ribble. (The suffragan sees are Hexham and Newcastle, Lancaster, Leeds, Middlesbrough and Salford). He talked to us at some length—till after 11 p.m.—in the Grange upon his reconnoitring and emerging strategy. Much of what he said has been rather pre-empted by the subsequent announcement of his ground-plan (last Editorial, note 3), but the impression remained of a bishop with long experience and a fine analytical capacity combined with a decisive will: what he said inspired us in that a large part of the Church in England, dispirited and disorganised, had quite suddenly and hopefully been put into his able hands. It was as if the prophet Isaiah had returned to utter his vocational words: 'Lord, send me!' He is, of course, singularly experienced at episcopal level for a man of 56. Educated at St Edmund's College, Ware, he was ordained in 1944 to become a curate at Our Lady of Victories, Kensington for just a year. He then became private secretary to Cardinals Griffin, Godfrey and Heenan, a Privy Chamberlain to Pius XII, a Domestic Prelate to three Popes, a *peritus* at the Council, a Consultor to the Council of the Laity, and on his appointment to Portsmouth diocese soon afterwards Episcopal Secretary to the Bishops' Conference. The year he was consecrated, he published a book: *English Bishops at the Council* (1965).

Between May and the time he came to us, the Archbishop had visited 24 different stations, including all his deaneries where he sat talking whenever possible to the pastoral councils. He always tried to have a concelebrated Mass where all the priests were grouped round their bishop, as in the pristine Church. His visits to parishes always raised difficult and very individual pastoral problems, so they took time. What he found were two kinds of problems, what he called the immediate 'brainstorms' that needed definitive decision, and longer term issues of administrative realignment. He found for instance some twenty deaneries that were now the wrong shape, left over from population shifts. Some churches that once held a thousand parishioners every Sunday were now as empty as Melk or other great baroque abbeys. The inner city was still rapidly changing . . .

What was the right solution? Some proposed team ministries going out from a single base; others group ministries with one leader, operating from several bases. Some suggested what had proved fruitful in the Portsmouth diocese, episcopal vicars for such as education (coordinating all levels from infant to adult), or missionary activity (at home and abroad). Whatever happened, the fundamental aim was to deepen the faith of the parishioners, to build on good family life and ensure an integration of the temporal existence with the spiritual. What was needed was proper machinery by which to consult the laity—'we must share the work of the Gospel, and not just back up the priests', and then soon enough the laity will perforce say to their priests, 'Father, teach us to pray'.

Mgr Worlock went into some detail about particular problems and areas familiar to those monks who knew our own Liverpool parishes. He spoke of a variety of liturgical tradition, from the quick-Mass-old-style to the 'middle class liturgical playground' of the City centre frequented by green belt commuters provided with midday Masses and exotic Sundays (for those still left on weekends). He asked then what part the Benedictines should play, speaking strongly about the need for their presence in a diocese seeking to rediscover the power of prayer. There is room for counselling in depth upon matters spiritual; for vicars assigned to catechetics and to the women religious; for 'a Benedictine presence' in the tougher areas. The Archbishop then asked himself: 'What is the role of the religious in the post-conciliar Church?' Among the points that emerged in discussion were two underlying ones: they can provide a community presence in areas that have lost understanding of the meaning of community; and they can provide a higher cultural and professional religious training for the hard-pressed clergy in the locality. They are a flexible asset in parishes, with a gift of peace and prayer to offer.

Since this visit, the Archbishop has published his Pastoral Plan (see below).

ECUMENICA

YORK MINSTER and our schola broke new ground when on Sunday 20th June a Catholic choir was asked to join the Minster choir for the main morning sung Eucharist. It was so much regarded as an ecumenical milestone that the event was recorded in the *Daily Telegraph* Peterborough column. The Abbot and another monk were present kneeling in the sanctuary, when the new Series III Holy Communion rite was used, the Dean being principal celebrant.

At the breaking of bread, the following words were uttered, significant of the morning—President: We break this bread
to share in the body of Christ.
All: Though we are many, we are one body,
because we all share in one body.

But of course there is as yet no actual sharing, no inter-communion; for that is the sign of union achieved, and it is not yet achieved but is being fashioned by steady stages with strong goodwill—enhanced by such occasions as this.

DR EDWARD CARPENTER, Dean of Westminster, together with two of the Canons, John Baker and Trevor Beeson, came with their wives to stay at the Grange and visit us for a weekend. They came on Friday, 5th November, and attended Vespers. In the evening there was a general gathering of the Community to meet them in the Grange, and at 9 p.m. they attended the Schola Mass, where the Fauré Requiem was being sung in full as part of the liturgy (not merely as a concert performance). It had recently been sung at half-term in Westminster Cathedral in concert form in aid of the restoration fund. That evening some of the monks and the Westminster party talked till a witching hour. The next day the party was shown the buildings, and before they left they presented us with a rich gift entitled 'Westminster Abbey', heavily illustrated. Before they went south they were shown over Rievaulx Abbey.

ALAN BILL, a new vicar of Gilling, was on 18th November instituted by the Archbishop of York, assisted by Dr J. A. T. Robinson (Bishop and Dean of Chapel, Trinity College, Cambridge, whose living it is): Fr Abbot was present. Beforehand Dr Stuart Blanch and his wife came to lunch at Ampleforth, Fr Patrick showed them round our buildings and they met the Community for tea in the Grange. Afterwards Bishop Robinson came to spend the night in the

monastery to talk about the Shroud of Turin with some of the monks, for he has a developing conviction about it and proposes to write on the matter.

SCARGILL COMMUNITY spent a day with the brethren on 15th December. Founded in 1958 on the model of Lea Abbey (except that they take vows) under the inspiration of the then Bishop of Bradford, Dr Coggan, its aim is first evangelism and secondly work towards Christian renewal. It is a community of up to 35, with a year of testing before those who join may be made full members: the majority of them are there for 2—3 years in that interim time between schooling and a career. The work rather dominates the horarium: two-thirds of the year is spent with visiting school groups and educational/social worker groups; while the summer months are given to family holiday activities—walks, parties, scripture studies. Scargill is also used extensively as a conference centre, particularly for parish groups of up to 95 guests in the care of their vicar (who will come some months beforehand to reconnoitre the possibilities).

The community from day to day divides itself into parties for the house, the kitchen, the estate and conference leading—each member circulating, two or three of them being 'on team' at a time with guests, all of them being available in the evenings. They have a communal Eucharist twice weekly (Sundays and Tuesdays), otherwise Matins after breakfast. They live in family groups of 6—7 divided across age/sex/work teams, sharing prayer and study and so staving off loneliness. The Warden (Fr Thomas inadvertently described him as the Warder!) is lay and married—Paddy and Ann Marsh—and there is both an ordained chaplain (John Henson) and a woman chaplain (Judy Rees). The chaplaincy team leads the bible studies: however there is no formal structure of study —except a half-annual Reading Week where such as the Life of Bonhoeffer is read. Such is their life: we compared our own in general session and group discussion, where two subjects—relation of prayer to work, and place of poverty in a consumer society—were particularly touched on. We prayed, ate and swam together and promised to meet next on their ground up in the Dales.

CENTENARY OF OUR LADY'S AND ST MICHAEL'S CHURCH, WORKINGTON

On 26th September 1976 Cardinal Hume concelebrated the centenary Mass with the Bishop and the Auxiliary Bishop of Lancaster, the Abbot of Ampleforth and 30 priests. On 21st September 1876 the church, designed by E. W. Pugin was opened by Dr Chadwick, the Bishop of Hexham and Newcastle, the sermon being preached by Bishop Herbert Vaughan of Salford.

Workington has a long connection with the Benedictines, for its parish priest was appointed by the Benedictine Abbey of St Mary's, York from the twelfth century until 1539 and there is a tradition that there were Benedictines on the west coast of Cumberland during the seventeenth century. A monk may have resided at Workington Hall, the home of the Curwen family from the thirteenth century till 1539, for that family remained Catholic till 1727. Mary, Queen of Scots, spent her first night in England at Workington Hall which is one of Cumbria's most historic houses and is now the property of the town.

The Benedictine mission at Whitehaven (1706) looked after Workington till a parish was established there in 1810. By 1813 a chapel had been built but this seems to have brought anti-Catholic feeling to a head; many Irish had come to work in the coal mines and the opening of the chapel encouraged the superstition that Mr Curwen of Workington Hall had brought over an additional 500 Irishmen in order to massacre the church party. These 'croppies', rumour ran, were in hiding among the barley stooks where now stands the church and this

led to an anti-Catholic mob led by a minister of religion with 'a broad, bright, drawn sword' damaging the chapel and then parading the streets of Workington for three days brandishing 'swords, muskets, pikes and treenails'. One Catholic was killed and many were wounded.

By 1844 Workington had enjoyed nine parish priests but stability was given by the towering figure of Abbot Clifton who ruled the parish from 1844 till 1891. He tells us he found 'the chapel in a shocking condition, a wretched school with about a dozen children in it; the house badly furnished and scarcely fit for habitation'. Besides building the church Abbot Clifton was responsible for bringing to Workington in 1776 the Sisters of Charity of St Paul to teach in the school, which they still do.

Another outstanding parish priest was Fr Clement Standish, 1905—1938, who is still remembered as a loving and devoted autocrat. It was during his time that Cardinal Bourne visited Workington in 1926 to celebrate the golden jubilee of the church; not surprisingly his somewhat unecumenical remarks did not endear him to everyone. It is a consolation that the visit of Cardinal Hume was wholeheartedly welcomed by all denominations.

RICHARD FREWEN, O.S.B.

It was, by strange coincidence, announced on the day of the Centenary Mass that 'the life barony conferred on Mr Frederick Peart had been gazetted by the name, style and title of Baron Peart, of Workington in the County of Cumbria'. He became almost immediately Leader of the House of Lords. [*Ed.*]

WARRINGTON TWINNING

For about eleven years Warrington and Hilden (in the Rhineland) have been 'twin towns'. A purely official (and artificial) tie-up, you will say. In fact it is neither. True the official partnership is only since 1965 but it made formal a bond between people in Warrington and Hilden that started when the South Lancashire Regiment was stationed in Germany after the Second World War.

A recent visit by a group from one town to the other would suggest otherwise. I was lucky to be invited personally to join the group and jumped at the chance of a week's holiday in Germany. It turned out to be much more than that. Take the first day, for example—visits to Hilden's *Reformationskirche*; a paint factory; and a couple of schools, purely average tourist routine it might seem. But the paint factory had just been taken over by ICI; one of the schools demonstrated the special way the Germans are trying to help 'slow learners'; and the visit to the church brought up the Third World. So all these occasions became starting points for exploring with our German friends a number of wider social issues.

A similar pattern occurred on the next day which was spent at Wuppertal. In the morning we saw the *Schwebebahn* (overhead railway) riding in over the city in the carriage used by the Kaiser when he opened the railway in 1900. In the afternoon we were shown the house of the Engels family and were treated to an extensive talk on the history of the Engels, Marx and their times, fully illustrated by the photographs, papers and original letters adorning the house. The lady lecturer was as Germanic in the thoroughness of her exposition as she was charming in her appearance.

The visit to Bonn began at the SPD party headquarters, as our group was from the Warrington Labour Party, including our Mayor and Mayoress, the local party chairman and a number of councillors. An interesting discussion with SPD people ensued on the different ways the socialist parties in Britain and Germany related to the Trade Unions, the SPD preferring to have no official ties with them. We went on to lunch at the *Bundeshaus* (the *Bundestag* was not in session) where we met Dr Uwe Holtz, one of Hilden's members in the West German Parliament. He addressed us for some time in fluent English, mentioned meeting our own MP, Sir Tom Williams, the week before, and spoke of his own interest in the problems raised by the growing multinational companies. He also pointed out that, despite their own problems, Britain and Germany must join with other nations in working for a new economic order, more justly orientated to the interests of the world as a whole, especially of the poorer nations. From these international issues we moved off to a social evening at the *Kleefer Hof* with local Hilden SPD members. I was told of their surprise at seeing a clergyman of any kind associating with a socialist party, unthinkable in their SPD experience. I explained, as I had earlier, at the civic reception by the *Bürgermeister*, that I was not a party member, though sympathetic; that we had many Labour voters in Warrington; that we had Labour councillors among the managers of our church schools; that we worked together and that I could be regarded as the 'spiritual mascot' of our group, if they liked.

Düsseldorf was the scene of the last day of formal engagements and the venue was *Hans Böckler Haus*, the Headquarters of the German Trades Unions. A talk on these by Karl Feldengut led to a second and livelier debate on the right relation between the unions and socialist parties, each side pressing strongly the merits of its own version of this. Other issues discussed included the question of the nationalisation of both service and production industries.

It is clear that 'town-twinning' can have many fruitful possibilities other than the recreational, which the warmth and generosity of our German hosts made so enjoyable. We came home with many new contacts, social and political; and it will be our own fault if we fail to follow these up for the benefit of the wider community, local or international. But did it have any more specifically Christian dimension? Well we began our week with prayer in the *Reformationskirche* and when I said Mass in the Catholic church of S. Jacobus it was not only Catholics from among our party that came along. Development of relations between the Churches of Warrington and Hilden was proposed and promised and when Pastor Lange of the *Reformationskirche* invited me to take his pulpit, I concluded by saying: 'For some time I have hoped that there might be joint action by citizens in Hilden and Warrington to give help to people in other parts of the world who are in need of it. Perhaps this joint work for the Third World is something the Churches in our twin towns should be the first to start? I should be very pleased if your reception of us today might lead to such a venture.'

St Alban's, PHILIP HOLDSWORTH, O.S.B.
Bewsey St, Warrington

COUNCIL OF MAJOR RELIGIOUS (WOMEN)

This Council represents a hundred different women's Orders in Britain. Fr Thomas acted as 'animator' for their annual conference, a long weekend at Newbold Revel, Rugby in mid September. He writes:—

During and since the Second Vatican Council, persistent pressure has been applied by the Church to religious Orders to re-assess their spirituality and their work in the light of our contemporary world, and in particular to seek a deeper awareness of forms of injustice at the root of so much destitution today. These admirable women had therefore chosen 'Justice—No Option' as the theme of their annual conference.

I guessed that most of the sisters already knew a good deal of the facts and had heard only too many statistics about the growing divisions within our world. So I promised myself a weekend free of all such statistics; and this proved a happy decision, for as a result we journeyed into a much deeper appreciation. The first paper was a survey of how Christ faced the divisions present in his

society and in particular bridged the mental attitudes about who was normal and who was abnormal. Once the Fatherhood of God is taken beyond a pious cliché and is interpreted in social terms as urging a serious concern for those otherwise considered as not mattering, the status quo and many forms of security are immediately threatened. So it was for Christ; so it is today.

The second paper dealt with the teaching of the Church Fathers on ownership and wealth. This teaching has been largely ignored in recent times, in spite of Paul VI's invitations to revive it within our new situation. Seeing all things as received as free gifts from the hands of God, the Fathers were emphatic that ownership only makes sense within the context of the social whole, that both capital and revenue were to be administered not as absolutely one's own, but for the sake of one's reasonable needs and as a service to the dispossessed, and that the inter-relation of the well off and the dispossessed was one of justice not charity.

The third paper was a personal reflection on religious life in the light of a growing consciousness about social issues. In particular I tried to indicate the tensions between obedience to the specific demands of one's superiors or the work of one's particular Order, and the wider obedience to the gospel and the mind of the Church in our present world—tensions which can too easily be misunderstood as forms of disloyalty or immaturity, but which in fact need to be understood as the growing pains of a new spirituality. We concluded this session with a meditation on some of the psalms in the light of present day political and economic crises.

These papers, of course, were but a skeleton. The flesh and the inner heart were provided by the deeply prayerful approach taken by the ninety provincials present. I was impressed that they moved quickly away from asking 'what should we do about it?' to realising that, until their sisters have grown into a new spiritual awareness, such a question is escapist and unreal. The last morning was largely taken up by an extended period of silence together out of which various provincials made purposes of intent for their respective Orders and the whole meeting decided to take the matter further in a year's time.

Women have a special intuitive grasp of issues, often moving faster than we men, who love to ratiocinate instead. That weekend was the first time I have really felt that Paul VI's call, ten years ago, for 'a new consciousness for our time', was really being taken deeply at the level of spirituality, and that the Synod of Bishops' statement that 'concern for justice is a constitutive part of the gospel' was being taken seriously enough to leave no option.

SIGNUM (=Sisters Information Group for News and the Use of Media), Vol 4:14, 30 Sep. 76 contains a summary of Fr Thomas Cullinan's talks; and Vol 4:16, 11 Nov. 76 relates the work done in eight groups with a panel of experts, and in subsequent plenary sessions. As to the first, dealing with the theology of ownership, Fr Thomas felicitously quotes St Basil from the early tradition:

To the starving belongs the bread that you store away,
To the naked the cloak that you keep in your wardrobe,
To the bare-footed the shoes that rot in your possession,
To the needy the money you bury away. So you commit
as many injustices as there are people you could help.'

SCM CONFERENCE: 'NEW HEAVEN, NEW EARTH'

Fathers Fabian, Thomas and Daniel attended the annual Student Christian Movement conference with 300 others at Manchester University Chaplaincy after Christmas, examining the Christian response to problems of *race*, *sex* (i.e. gender—sex is a much misused word) and *class* in our society. Fr Michael

Hollings came to recount his experience at Southall, a mixed race parish, advocating that Christians remain open and sympathetic beyond social convention. Rosemary Reuther came from New York to provoke the conference on 'sexism', suggesting that the picture of Christ we have fashioned today is of a figure of male domination who needs remoulding to the truth. Using Scripture and history irreverently, she kindled high passion but little humour among her advocates—till the process became counter-productive. Pauline Webb, a WCC executive officer, spoke on 'racism' from her experience in Nigeria, where she found her whiteness rather than her personality the factor influencing the responses of Nigerians. A second speaker, Darkas Howe, spoke of the closed attitude of smug white liberals in relation to civil rights in USA.

The third day brought Fr Herbert McCabe OP to speak on class struggle, capitalists v prolateriat. (An earlier complaint had been that too many at the conference spoke of the working classes with a middle class voice and an experience wholly bourgeois.) He insisted that, despite the ideals of Christians, class struggle is a fact of society; and recommended that true Christians should join the struggle on behalf of the proletariat, suggesting that violence was excusable —even obligatory—on occasions in the struggle, e.g. in Latin America. His views were fined down at question time to something more moderate.

The days had included discussion groups and plenary reporting, cultural 'events' and liturgy—the final day being given largely to a reuniting liturgy wherein milk and honey were used as symbols of the new society promised in the Book of Revelation. Among the 'events' the mime artist Ken Feit was distinguished, especially in his demonstrations of medieval drama and its uses in the symbolism of liturgy. It all ended on an imperative note: I. H. Oldham of WCC was recalled, that where Christ's truth did not prevail, that state 'should not be explained, it should be ended'.

WOOD HALL PASTORAL & ECUMENICAL CENTRE

Within a year of the closing of the second Vatican Council, this country was to have its first Ecumenical and Pastoral Centre established in the beautiful valley of the Wharfe at Linton, near Wetherby. The idea for such a centre came from the initiative of the newly elected Bishop of Leeds, William Gordon Wheeler. The whole emphasis of Vatican II stressed the need to update the Church's teaching, not only in relation to the world, but her own assessment of herself in the economy of salvation. This called for a change of attitude so that the Church no longer looked inwards. It is much more difficult to change attitudes than to teach new insights of a Council which was to demand so much of its members in the years that followed.

Bishop Wheeler chose the man for the task; he was Monsignor Michael Buckley, who in addition to his academic experience in Rome where he taught Philosophy, had the added advantage of pastoral work at parish level. Monsignor Buckley was fortunate in securing the services of the Sisters of the Holy Family of Bordeaux who have just completed ten years of unstinted service to the Centre. Monsignor Buckley established immediate links with Ampleforth and invited Father Ambrose Griffiths to participate with him in a special training week for clergy on the interpretation of *Lumen Gentium*. This was the first course for priests of its kind ever held in this country. It was one of many firsts which the Centre was to establish in the spiritual renewal of the Church in the North. A close and enduring link was formed with the Benedictines. Abbot Basil Hume has lectured many times to different groups at the Centre. He was

scheduled to speak to religious as recently as January of last year on the verge of his appointment to Westminster. The monks of the Abbey have been most generous with their insights and time, especially during a period when it was difficult in the early days to strike a balance between orthodoxy and vision.

The Centre has seen many changes in the field of Christian Unity. It brought together in 1968 the Christian leaders in the area formed by the diocese of Leeds. It seems an indictment of our times that such a meeting was regarded as very exceptional. The Christian Unity dimension of the Centre has flourished to such an extent that the greater proportion of its work is now taken up with conferences for Christian groups which are not Roman Catholic. All the various Church leaders have spoken at one or more of its conferences. Among those attending the celebrations to mark the tenth year of its foundation will be the Archbishop of York, Doctor Stuart Blanch and leaders of all Christian denominations in the North.

Many internationally known figures in the academic field have lectured at Wood Hall. Perhaps the most notable of these is Doctor Raymond Brown, the American Scripture scholar, who came for a week's course in August 1975 (cf JOURNAL, Aut 1975, p.74—6). Metropolitan Anthony Bloom was one of the many authorities on prayer who gradually deepened the spiritual dimension of Wood Hall. Recent times have seen the emergence of prayer as being one of the main thrusts of the Centre. International pastoral figures like Mother Teresa, Archbishop Helder Camara and Bishop Trevor Huddleston highlighted Wood Hall's preoccupation with the problems of peace and justice in our times. This year Wood Hall was established as the National Secretariate for the English Peace Movement which is to work in close collaboration with the Peace people of Northern Ireland.

Cardinal Hume celebrates Mass on 29th April to mark the tenth anniversary in the quiet chapel on the hill overlooking the busy Centre. He will be coming home, not only to Yorkshire, but to a Centre which has always valued his friendship.

The Carmelite Sisters of Wood Hall write:—

During the year following the establishment of the Wood Hall Centre, the Carmelite Community of Thicket Priory, York, was seeking a suitable place for making another foundation. Subsequent events gradually led them to Wood Hall and it was decided that a small convent be built adjoining the Ecumenical chapel, then in the process of construction. In March, 1969 eight Carmelite Sisters arrived, bringing a new dimension to Wood Hall; that of solitude, silence and unbroken prayer in search of God and intercession for man.

In their simple convent on the hill, these Sisters live according to the centuries old tradition of the ancient Order of Carmel. Their life is first and foremost directed to the adoration and worship of God, but in their solidarity with mankind, the needs of their fellow-men are never forgotten. In prayer they lift up to God unceasingly the griefs, anxieties and fears of our turbulent world.

God is their never-failing source of joy—a joy which pervades their life in common, sharing in poverty and penance but, above all, in charity. For there is no real love for God which does not embrace one's fellow-men. Simplicity and peace is the atmosphere in which they work hard to support themselves through their own home produce and by what they earn from printing and duplicating.

This contemplative presence in silent communication with the Infinite is a living witness that God does indeed speak to man. At Wood Hall, it is found side by side with the tremendous apostolic work of the Centre, and the two together present a picture of the Church in her two-fold mission of offering prayer to God and spreading His good news to men.

ST DAVID'S: EALING HOME FOR DISABLED EX-SERVICEMEN

As though to celebrate Cardinal Hume's becoming the Sixth President of St David's, the first comprehensive history of this Home for disabled ex-servicemen at Ealing was published within a few weeks of His Eminence's arrival at Westminster. (He visited St David's on 1st December for the day.)

Written by Lavinia Watson, a member of St David's Committee—and sister of Maurice (W 48) and Arthur French (O 53)—this nicely illustrated, 36-page booklet describes how the home rose from Kent House, formerly Castle Hill, the residence of the Duke of Kent who was Queen Victoria's father, and how it was founded in 1918 by Lady Anne Kerr, daughter of the 14th Duke of Norfolk and daughter-in-law of the 7th Marquess of Lothian. Since the foundation of the Home, the monks of Ealing Abbey have served as devoted chaplains to both staff and patients. Lord Mark Fitzalan Howard (O 52) is, and has been for the last twelve years, the Hon. Treasurer of the Home.

The author gives a full and vivid account of the evolution of St David's, of its administration by the Sisters of Charity and of the many colourful patients who have helped to make the Home the happy and successful place it is. Many of the patients have been taken to Lourdes on Fr Martin's pilgrimages down the years.

The Story of St David's reflects a splendid half-century's record of achievement in the sphere of helping former members of the Armed Forces, who can do relatively little to help themselves.

The booklet is obtainable from Mrs I. N. P. Watson, Pannett's, Shipley, Nr Horsham, Sussex. 50p post free.

[*The frontispiece is a photograph of Cardinal Basil Hume looking surprised at himself in his scarlet clothes. Ed.*]

STANBROOK ABBEY PRESS AND SIR SYDNEY COCKERELL: A CENTENARY EXHIBITION

Any Amplefordian who visits the Library of the Victoria & Albert Museum, South Kensington, during the weeks following 10 November on past Christmas and into early February, must not be surprised to find himself face to face with the familiar habit of the EBC for there on the west wall of one of the galleries will be hanging a portrait of Fr Laurence Shepherd, monk of Ampleforth(1825—85, cf JOURNAL, Autumn 1975). If he turns from this portrait and faces the east wall he will find a group of drawings and watercolours of Sir Sydney Cockerell. The occasion which brings together these two men of very contrasting characters, yet both in their own ways deeply appreciative of the good and the beautiful, is the centenary exhibition of the Stanbrook Abbey Press.

In 1876 Fr Laurence founded a printery at Stanbrook, with the purchase of a Columbian Press together with all the necessary accessories, for the sum of £56.14.9, drawn from royalties of his translation of 'The Liturgical Year', which Ampleforth generously permitted him to use for the needs of the abbey of nuns to whom he had been appointed *Vicarius*. On 24th November 1876 the press was erected and two days later Fr Laurence entered the enclosure to bless it and take the first pull from the Columbian—the dedication of the press to the Sacred Heart of Jesus. The account book giving details of the purchase, and the pull of dedication, are among the items on show at the exhibition. There is also a printed copy of an enthusiastic letter written by Fr Laurence to the Abbess of Saint Cecile, Solesmes, encouraging her to follow the Stanbrook example and install a press in her own monastery.

There are also examples of the early work of the press which show that Fr Laurence really meant business. For two months he employed a printer from Worcester to come weekly to teach himself and the nuns the art of printing. In 1892 he bought himself a little Albion card press which is likewise in the exhibition, and spent his leisure hours printing short excerpts from the Fathers to give as presents to the nuns. The early volumes on show are a tribute to the zeal and competence of all concerned. The foundations on which the work of the future could be based were well and truly laid, and work has continued without intermission for the past 100 years. There have been ups and downs, of course, and help and new inspiration were needed from time to time.

In 1907 Sydney Cockerell visited Stanbrook to see the Oscott Psalter, then on loan to the Abbey. From that day till his death he was an indefatigable friend to the monastery and to its press. It is therefore fitting that his twin interests—mediaeval illuminated manuscripts and the allied arts of calligraphy and printing—should be celebrated in this exhibition, which contains many of his benefactions to the Victoria & Albert Museum as well as the Stanbrook products of his advice and generous sharing of his many friends. One of the most impressive exhibits is the *Canon Missae* planned and written out by his friend Dame Laurentia McLachlan and decorated by Dame Martha Van Overbeke for the monastic Golden Jubilee of Cardinal Gasquet. The vellum on which the book is written was the gift of Dame Ellen Terry and Madame de Navarro, the gold lettering of the words of Consecration was done by Christopher St John and the binding by Douglas Cockerell—all of whom had been introduced to Stanbrook by Sir Sydney himself.

After the last War the press passed into the care of the present printer Dame Hildelith Cumming, and the story of its adventures and development, the fruits of which are to be seen in this gallery, has already been recounted by Fr Patrick Barry in the pages of the JOURNAL (Spring 1971). The influence of the great Dutch typographer Jan van Krimpen is commemorated by the books printed in his types, but also by his own original drawings for the type design Romanée, kindly lent by Messrs Enschedé en Zonen of Haarlem, and other material from the Museum of the Book at the Hague. There are examples of Stanbrook calligraphy down the years, the books and broadsides printed in Van Krimpen's types and often illuminated by Margaret Adams, culminating in the special centenary book 'The Mother's Birds', a collaboration between the present printer Dame Hildelith, and Dame Meinrad Craighead one of the Abbey's artists.

The Senior Research Assistant of the Victoria & Albert Museum who has been in charge of the mounting writes that as he sees the exhibition developing he senses that 'as an enclosed order you remain stationary but not static, and by the ideals expressed in your work you have attracted an incredible range of counsellors of whom Sir Sydney Cockerell is only the foremost; you have spent a hundred years learning from them and hope to spend another hundred years doing the same; but they insist that you have something to teach in return'.

This exhibition gives the Stanbrook Printers the public opportunity of saying 'Thank you' to all who have assisted them over the last hundred years. They are happy to include Ampleforth among them.

Stanbrook Abbey, HILDELITH CUMMING, O.S.B.
Worcester.

THE PROPOSED PAN-ORTHODOX COUNCIL

Fr Simeon of St Symeon's House, Oswaldkirk, writes of his Church—

Every now and again the Orthodox Churches have a Pan-Orthodox Council to solve its internal problems. Since the 1054 Schism it is the nearest thing we can have to an Ecumenical Council, which we cannot have owing to the absence from the *communio in sacris* of the Patriarch of the West.

A preliminary pre-council conference was held on 21st—28th November by the Ecumenical Patriarch at Geneva to agree upon an agenda, which it was resolved, should consist of the following items:—

(1) Preparation for the Pan-Orthodox Council itself.
(2) Examination of the possibilities of celebrating Easter on the same Sunday as other Christians (i.e. New Calendar).
(3) Orthodoxy outside of Orthodox countries.
(4) The manner of Diasporic Churches claiming independence from the Churches of the mother countries.
(5) The order of precedence of Independent Churches and Patriarchs.
(6) The question of the New Calendar.
(7) Readaptation of Church policy in respect of youth.
(8) Relationship of the Orthodox Churches in respect of other Christian bodies.
(9) Orthodoxy and the Ecumenical Movement.
(10) Contribution of Local Orthodox Churches towards the realisation of Christian ideas of peace, freedom, love and fraternity amongst peoples victimised by racial discrimination.

It is with great trepidation that the Orthodox Churches embark on Pan-Orthodox Councils as rather than have the desired effect of putting the home and family in order, they are just as likely to rend the family asunder causing schisms and bad feeling which can divide Patriarchates, dioceses and even parishes for centuries. An example of this is the Pan-Orthodox Council of 1924 by which the Churches of Greece, Rumania, Syria and Finland adopted the New (Gregorian) Calendar for all feasts except Easter and those dependent thereon. Hence the Russian and Serbian Churches are thirteen days behind Greece and the West in most of their feasts.

The Diaspora (3) may well be ecclesiastical dynamite, especially when linked with item (7) as the question of languages will arise which is so strongly linked with ethnicism, and most Diasporic priests regard the preservation of the ethnos as concomitant with the preservation of Orthodoxy and heroic efforts are being made by the Churches to preserve the mother-country cult amongst not-very-interested second and third generation immigrants. Indigenous Orthodoxy leads to the desire for independence (4) and the natural possessiveness of the Orientals militates against this.

Impediments to marriage and re-marriage, a sub-clause of (7) will lead into the question of mixed marriages and relationships with other Churches including the bringing up of children. At the moment the Orthodox Church is rather neutral about this, but in view of the high and ever-rising percentage of unbaptised people in the Diaspora now and certain relaxations amongst Catholics, something positive may come out of this. Inter-communion will be discussed, no doubt, but the practice of inter-communion and concelebration is unlikely to be allowed, as with us, communicating in an Orthodox Church reconciles or introduces one to the Church as a member. These things logically lead to (9) about which Orthodox are very divided. I rather have the feeling that (10) will be 'a Friday afternoon 4.30 p.m. job' as we tend to leave this to the civil authorities, who usually are Orthodox, and I feel we will not want to interfere too much in the internal politics of non-Orthodox governments.

At all events, with some straining at the leash for official recognition of local language, and with charismatics and others fearing a Vatican II effect, it should be interesting—especially for those who can just sit back and watch.

A TIME FOR READING

Those who want to live close to the unfolding life of the Church are wise if they turn to the principal documents as they are issued from on high—not them alone, but them at least. They fall into the middle area—being committee exercises—between serious sociology and rigorous theology, neither sufficiently drawing on a depth of data (because it is costing to procure) nor quite sufficiently reaching the sublimity of God's will and work. For instance, they cannot all be compared with Dr Bryan Wilson's Riddell Memorial Lectures on *Contemporary Transformations of Religion* (Oxford, 1976). But they do represent the official mind of the local or universal Church, and so deserve our respect.

A series of such documents have emerged in recent time from the Church in England which are worthy of close attention. They are as follows—

1. *Church 2000* (summer 1973): it is an interim report by the Pastoral Strategy Joint Working Party set up by the Bishops' Conference and the National Conference of Priests, written to stimulate dialogue, which was invited after 25,000 copies had been distributed.
2. *Ground Plan* (summer 1974): this, the 'Lawrence Report', is a suggested scheme for RC diocesan boundaries in England and Wales drawn up by a review committee headed by Canon Lawrence of the Portsmouth curial office, appointed by the Bishops' Conference. It is a consultative document eliciting a response from those priests and people involved in boundary restructuring. It begins with a discussion on the organic unity, manageability and effectiveness of a diocese, before particularising—dealing with these possible diocesan-group areas: London/E. Anglia (8 dioceses); London/S. Coast (7 dioceses); Midlands/Severnside (5 dioceses); North West (9 dioceses); North East (6 dioceses); Wales (2 dioceses); 37 dioceses in all i.e. about double the present.
3. *Response to 'Church 2000'* (summer 1976): it is a Catholic Information Office account of the correspondence elicited by the publication of *Church 2000*. From the correspondence Rev. David Miles Board distinguishes two views of Church life—'conservationist' and 'furtherance' (it is the old distinction between shepherds and fishermen).
4. *A Time for Building* (autumn 1976): it is a further report from the Pastoral Strategy Joint Working Party, whose consultative nature is again stressed, for it again hopes to elicit a wide correspondence following 'a positive consideration of the development of the Church's life and mission in our territory' (that is the kind of language used throughout, alas). A year is being given for the consultative process, till the end of 1977. Some 10,000 copies have already been sold.
5. *Planning for the Spirit* (summer 1976): it proposes a reorganisation of the diocese of Westminster into five episcopal pastoral areas—Hertfordshire, East, Central, North, West London. This is an experiment to last for five years before reassessment, requiring, besides the present three Auxiliary Bishops (Butler, Guazzelli, Mahon), two more to be appointed.
6. *Pastoral Plan for the Archdiocese of Liverpool*(winter 1976): it is an account of the two meetings of Archbishop Worlock with his clergy in September. Beginning with Sacramental Living, it deals with episcopal vicars, deaneries, areas of special administration etc. It is illuminating as an exemplary response to the problems thrown up by modern conurbations.
7. *Preparing for Marriage* (winter 1976): A Report from the Canon Law Society of Gt Britain & Ireland, the working party being led by Mgr Ralph Brown, presiding judge of Westminster Metropolitan Tribunal and author of *Marriage Annulment* (Kevin Mayhew, 1977). Those called in to help included Dr Jack Dominian (UK Marital Research Trust), Canon Maurice O'Leary and Fr Frank Handley (both CMAC) and Fr Peter Hocken (an Oscott theologian). The Report was prompted by the high rate of marital breakdown, especially among the young. 'The most significant conclusion which has emerged is the conviction that so much of the burden of preparing for marriage must necessarily fall upon the individual priest in the parish.'
8. *Declaration on the question of the Admission of Women to the Ministerial Priesthood* (spring 1977): issued not in England but by the Sacred Congregation for the Doctrine of the Faith (the Holy Office), it has been described, both for its arguments and for its tone of arguing, as a 'Roman torpedo aimed at Canterbury'. It appeals to 'the Church's constant tradition' throughout the centuries; and to the permanent value of the attitude of Christ and the Apostles. It ends by recommending deeper meditation on the nature of the real equality of the baptised, one of Christianity's great affirmations: but, it points out, equality is not identity. A long official commentary is also provided; and the Catholic Information Office *Briefing* VII.6 (5th Feb 77) has published an article by H-M. Legrand OP, 'Views on the Ordination of Women'.
9. *Authority in the Church* (spring 1977): this is an ARCIC Agreed Statement (the third, after Windsor/Eucharist and Canterbury/Ministry—it might be designated 'Venice/Authority') on the question of authority, its nature, exercise and implications. It properly begins with the Lordship of Christ. It considers the authority of holiness and special gifts. It speaks of the co-ordinate responsibility of all the local Churches, of the pastoral prominence of some bishoprics, and of the emergence of the See of Rome—'principal centre in matters concerning the Church universal'. Faith/truth has its authoritative aspect, partly represented in decisions of Pope and Council. Problems remain outstanding—Roman interpretations of the Petrine texts, Vatican I 'divine right', Infallibility, 'universal immediate' papal jurisdiction—but much doctrinal convergence has been achieved. ARCIC now suggests that the three Agreed Statements express a unity of faith demanding a closer unity in life, worship, mission.

This last document is a distinguished work, a fine culmination of ARCIC's endeavours. The day it was issued (20th Jan.), the Pope praised it in Rome as evidence of 'a growing meeting of minds', glad as he was to find in it the signs that the See of Peter was again becoming 'a peculiar form of service for the unity of the Church'. In the light of the ARCIC work, he said, 'a new atmosphere has been established . . . more solid and more fruitful'.

A.J.S.

continued from p.19.

the far more extensive presence in the Word of God, in the priest as president and in the whole Christian community.

Thus I hope you may see from this very brief historical glance that the New Missal with its General Instruction is in fact restoring to us the rich understanding in the early Church and removing some of the things overlaid on it in the Middle Ages which also obscured some of its original purpose. But we shall not understand and therefore not perform the new liturgy well unless we think of it and study it not in relation to the last hundred years or so but in relation to the early history of the Church and the most recent pronouncements of today. And of course how we understand the liturgy inevitably affects the way in which we do it and the way in which we do it determines whether or not it will become the effective presence of Christ's power for others; whether it really does transform the Christian participants, and through them the world.

OLD AMPLEFORDIAN NEWS

DIARY OF EVENTS

30 March. London Area Ampleforth Society. Challoner Club, Pont St, SW1. Mass (6 p.m.) in the Club followed by drinks party at £1.25 per head 6.30—8.30. Tickets obtainable at the door. Peter Detre (J 61) is organising this party, tel: office 994 6454, home 452-5378. Other members of the London Area Committee from whom details are obtainable: David Tate (chairman, E 47), office 580-9811; John Reid (D 42), office 730-0137; Peter Reid (A 41), home 937-7069; Paul Rietchel (H 65), office 930-4293; Harry Dagnall (T 71), home 603-9629; David Goodall (W 50) and Paul Williams (T 69).

8—11 April. Ampleforth Easter Retreat.
The retreat will be given by Fr Andrew Beck. Besides the Holy Week and Easter Liturgy, all guests are welcome to the monastic office in the Abbey Church. Women will be able to stay for the retreat. Those who wish to attend are asked to contact the Guestmaster *Fr Denis Waddilove as soon as possible* and certainly not later than Thursday, 31st March, stating *at what time* and *on what day* they intend to arrive.

19 April. School Summer Term.

8 May. Schola Cantorum concert.

28—9 May. **Exhibition Saturday.** Concert: Mozart *Requiem*.

5 June. Ampleforth: 1st Round Cricketer Cup OACC v Old Wykhamists.

11—13 July. Blundells. School cricket festival for Ampleforth, Oundle, Uppingham.

11 July. Westminster Abbey: Schola Cantorum concert.

29 July—5 August. Ampleforth Lourdes Pilgrimage.

OBITUARY

Prayers are asked for the following who have died:—Thomas Turnbull (D 70) in 1975; D. N. Maxwell on 17th May; Simon H. Barton (T 69) on 16th August—this was incorrectly recorded in the last JOURNAL: J. C. Standish (1921) on 7th October; John Grzybowski (O 67) on 9th October; Earl of Eldon (1917) on 18th October; Robert Nelson (A 73) on 19th November; Gerald Farrell (1912) on 5th December; Jeremy Rundall (E 49) on 5th December.

JEREMY RUNDALL (E 49) died on 5th December. *The Times* described him as a man of great enthusiasm, humour, sensitivity and courage. 'Educated at Ampleforth and Lincoln College, Oxford, he entered the advertising industry as an account executive with S. H. Benson, becoming a copywriter with the Marketing Division of Thomson Newspapers in 1963. He began to write drama reviews for *The Times Educational Supplement*, later for *The Times* itself and *Plays & Players*, making the longed-for change to full time freelance journalism in 1965. In 1966 he became radio critic of *The Sunday Times* and was the invaluable chief contributor to the Books Page Short List—the kind of slogging anonymous job few people do gladly and he actually did well—for the next decade. He loved radio like a fiercely affectionate father and in the last year of his life became a broadcaster himself, contributing a weekly column to Radio Oxford. He was also a highly accomplished travel writer and wrote regularly in *The Scotsman*.

He adored Scotland, transportation, poetry and the humorousness of unpredictable occasions; he always rejoiced in the flight to Benbecula, because it offered all four. The mountain drew him, and the lands of the north as far as Greenland; he walked across Wales with his son and invented Orcadian tales to delight his young daughter. On trains and planes and boats and bikes of all kinds and ages he was tirelessly well-informed and earlier this year he flew to Austria, because he had never been there, when he could hardly walk at all.

His physical and mental determination with which he resisted suffering and pain never ceased to astonish his family, colleagues and friends; a man of great natural abilities, he had been fighting intermittent illness for nearly fifteen years.'

MARRIAGES

Mark Colin Havard (A 53) to Mary Ellen McShane on 23rd December 1976.
Alexander Hunter (B 68) to Ruth Stocks at Ampleforth Abbey on 31st July.
William Marriner (T 64) to Josephine Anne Marchment at St Peter and St Paul, Lincoln on 23rd October.
Paul Williams (T 69) to Susan Berendt at St James, Spanish Place on 8th January.

ENGAGEMENTS

William Charles (H 70) to Christine Horsfall.
Timothy Comyn (H 70) to Jane Drinkwater.
Paul Curran (H 66) to Susan Perry.
Gerald Russell (H 71) to Tessa Rumsey.
Edward Sparrow (E 71) to Ann Jefferson.
Nicholas Watts (H 69) to Mercedes Foxa.
Philip Westmacott (O 71) to Susan Clarke.

BIRTHS

Caroline and Tony Young (O 67) a daughter, Abigail.
Charmian and Timothy Knight (A 65) a daughter, Frances.

FR ANTHONY GRIFFITHS (A 43) parish priest of High Wycombe and brother of Abbot Ambrose Griffiths was made a Canon of the Northampton diocese by Bishop Grant on 17th November.

FR DAVID BINGHAM (B 50) writes from his Simanggang Mission, Sarawak about an enormous building programme being put into effect throughout the country by sheer hope and energy. The Government's ideology is a national brand of Islam, Christianity being taken for a colonial relic 'fast dying in the degenerate and permissive west' and so due also to wither in Malaysia. And yet it thrives in half the homesteads there, rising above authoritarian nationalism or materialistic individualism, mingling the races with true catholicity.

FR ADRIAN SMITH, WF writes from Box 8076, Lusaka, Zambia, where he is into his second year promoting the Biblical Apostolate in the 22 English-speaking countries of Africa, travelling in nearly all of them. He reports that these biblical projects are proving widely fruitful.

PETER DILLON (W 65) otherwise Dom Christopher of Glenstall Abbey, Eire, is now a deacon and is studying theology at Sant Anselmo's, Rome.

IAN DE WINTER (O 56) is, with his Anglican wife, joint secretary of the London Area of the Association of Interchurch Families—whose President is the Cardinal. (A.I.F., 23 Drury Lane, Lincoln LN1 3BN). It was this Association which produced the booklet *Two-Church Families* (1973 30p). The Association has spread to Dublin and Belfast.

PETER BUSSEY (J 64) has been appointed to the Justice & Peace Commission.

The following appeared in the New Year's Honour list:—
CVO JOHNSTON LT COL J. F. D., MC, (D 41)
CMG CAPE, D. P. M. (D 41).

CHRISTOPHER TUGENDHAT (E 55) has been given the £47,000 Brussels post of Second EEC Commissioner in Mr Roy Jenkins' thirteen man team after the New Year. Mrs Thatcher agreed to the Prime Minister's appointment, made at Mr Jenkins' recommendation, when she made her Shadow Cabinet shuffle (*Times*, 20th Nov.) in which another possible candidate for the post, Mr John Davies, became Shadow Foreign Secretary. Christopher Tugendhat is 39, was the MP for the City of London & Westminster, and is an expert on the oil industry. He campaigned vigorously as a pro-European during the EEC referendum campaign, and has recently used his position as a junior spokesman on foreign affairs to visit the Commission in Brussels. In the summer he published a pamphlet on the EEC and the Third World. *The Times* leader commented upon the appointment: 'Excellent. He is a first class man and he is likely to blossom in the job'. It was suggested in certain sections of the Press that Mrs Thatcher's alternative choice when Mr John Davies was turned down by the Prime Minister was Lord Windlesham (E 50) who felt he should not, at this stage, leave his work as Managing Director for Anglia Television.

HON RICHARD NORTON (O 73), after his term as President of the Union, writes about Oxford debating: 'Term was a bit low on new membership, but the debates were all very fine except, funnily enough, the two that were expected to be the best, viz. sexual morality and Northern Ireland. The Religious debate was excellent: Fr Patrick [Barry] spoke with great presence, conviction and wit —he was enormously appreciated, and won the debate 204—101. Both the Bishops of Stepney and Truro were very good then too'. He writes that MARTIN RIGBY (C 74) got to within one place of being elected to the Union Standing Committee, and should be on it next term if someone resigns. EDWARD STOURTON (H 75) represented the Cambridge Union—not very successfully—at the Inter-Varsity debating competition; in that Union's Freshmen's Competition he came fourth and is tipped for a flush future.

D. O. THUNDER (E 59) has been appointed Assistant Education Officer for Northumberland County Council.

ROBERT BERNASCONI (B 68) is Lecturer in Philosophy at Essex University.

JAN PONONIECKI (H 65) has been appointed Lecturer in the Department of Mathematics in the City University, London.

R. H. SKINNER (A 73) has been awarded an Exhibition at Clare for his final year at Cambridge.

MARK MOORHOUSE (H 73) has been elected President of the Students' Union, City College, London.

HENRY NEVILE (C 38) is Lord Lieutenant of Lincolnshire.

JEREMY ELWES (A 39) is a Deputy Lieutenant and was High Sheriff of the same county last year.

COLONEL P. A. MITCHELL (E 50), such are the mysteries of modern Defence technology, has been appointed, so *The Times* narrates, Col GS(W) PM MICV, DGFVE (PE).

CAPTAIN E. M. S. O'KELLY (C 45) is now Captain of HMS Vernon, the mine-sweeper base and naval training establishment for mine warfare, diving and anti-submarine warfare in Portsmouth harbour. His Second in Command is COMMANDER S. C. P. HARWOOD (W 49). Both have sons serving in another shore establishment—St Cuthbert's.

MAJOR MICHAEL GOLDSCHMIDT (A 63) has completed his Adjutancy of his battalion of the Royal Anglian Regiment and is now at Staff College, Camberley as one of 120 British and 60 foreign officers. He spent March in Norway around Sorreisa and Bardufoss in the extreme north in temperatures down to minus 30 degrees centigrade fighting NATO 'battles'. Soldiering then took him to Army displays, freedom marches through cities, State Visit route lining, a TV programme (as 'Royal Wessex Rangers'), Wales for chemical warfare tests, the Edinburgh Festival (Corps of Drums), Sardinia with an Italian tank regiment, and RMCS Shrivenham to wind up for Staff College. A most unstable life!

BERNARD HORNUNG (E 75) writes from the haven of military Amplefordians, the Irish Guards. His autumn took him to Calgary Alberta training area: from there, on leave, he travelled down the west coast to California and on to Salt Lake City. 'I returned just in time to watch the disbandment parade of the 4th Guards Armoured Brigade'—*while Rome burned* . . .

JOHN MARSHALL (T 51) has been featured in *The Sunday Times* in a three part serial on 'The Making of the Greatest—the life of Muhammad Ali'. Producer of the film, he is an 'Englishman who looks like Kirk Douglas . . . a remarkable man' who persuaded Ali to be the star in the film of his life. 'Nobody else could have got him', Marshall is quoted as saying; 'but doing things that other people don't do has been a trademark of my life'. At school he 'played cricket, rugby and golf and made no academic impact whatever' according to *The Sunday Times*. But there have been trials along the Ali road: 'I thought once I got his name on a contract and his exclusive services as an actor that raising the money would be a piece of cake'. It wasn't and every major film studio in Hollywood turned him down but after spending £100,000 of his own on the film he ran into a friend in a Mayfair restaurant and soon enough he had the backing.

MARK BENCE-JONES (D 49) has written another book for Constables, *The Cavaliers* (206p £5.25): it pairs with Jaspar Ridley on *The Roundheads* (276p £5.50). Mark wanted to write another, but was driven by his publisher to write about 'the only three subjects anybody will read about—Cromwell, Napoleon or Churchill'. So he chose an anti-Cromwellian in exasperation.

JOHN BECKWITH (E 37) visited us recently and gave a lecture on 'The Sources of Islamic Art'. He is Keeper of Architecture and Sculpture at the Victoria & Albert Museum and has written some of the standard works on early medieval and Byzantine art. Recently he was one of two Western scholars (the other was Kurt Weitzmann of Harvard) to be invited to take part in the Byzantine congress at Leningrad.

PIERS PAUL REID (W 58) has published another novel, *Polonaise* (Secker & Warburg £3.90), this time about a Polish count who has ceased to believe in God. In a *Times* interview with Caroline Moorhead he said of Ampleforth, in a Waughesque vein, 'I never felt properly part of it. There is an inner contradiction between the monastic ideal of a monk, and the second rate public school trying to be first rate. They try to package together religion, rugby and sixth form privileges—I didn't think it worked'. He also confessed to hating the idea

of male boarding schools. He procured a place at Cambridge at sixteen, left Ampleforth early to divide a year between Munich and Paris, spent another year at Thames & Hudsons and found he had outgrown 'the sudden privileges of seventh form public school', viz Cambridge. He endured it, then fled back to Munich and on to Berlin, Pimlico (working for the TLS) and America. He is now settled near Ampleforth where he began, in his father's house.

PETER BEAUCLERK DEWAR (E 60) has, with Donald Adamson, written of his own family: 'The House of Nell Gwyn: the fortunes of the Beauclerk family, 1670—1974' (Wm Kimber, 1974). It all started when Charles II gave Eleanor Gwyn a son Charles in 1670 and gave him the title Duke of St Albans; and we have travelled through 13 such Dukes to Charles Frederick Aubrey de Vere Beauclerk (b. 1915), Earl of Burford, Baron Heddington, Baron Vere of Hanworth, Hereditary Grand Falconer, Hereditary Registrar of the Court of Chancery, Officer of the Order of the British Empire—which proves that if you *stay* near the fount you are bound to get sprinkled. Had Nell been Charles II's wife, the first four Dukes would have ruled England and the monarch today would be George Drummond. But fortune furthered others: 'the erratic succession of the dukedom was accompanied across the centuries by a lamentable failure to secure money . . . marriages to heiresses misfired . . . The outcome of this instability is the virtual landlessness of the present Duke. Even his new home in Cheyne Walk is on a fairly long lease. This rootlessness gave St Albans mobility and freedom of manoeuvre'. We-ell, *sic transit gloria mundi*. Where does our man fit in? His mother Hermione de Vere traces back to the 8th Duke and married James Dewar.

Bright Young People today, that is those who have won places at Oxford and Cambridge and have nine months to 'kill' before going up, fill the unforgiving minute more intensely and diversely, despite recession and unemployment spectres shadowing their lives, than earlier generations now no longer bright nor young. For instance CHARLES ELLINGWORTH (E 75) worked at Harrods 'behind the chocs counter' for two months before going out to an arts course in Venice, which took him to Urbino, Ravenna, Florence, Rome and other parts of northern Italy. Returning to earn some money in a textile factory for a further two months as a Quality Controller, he went on to a driving course on JCB excavators (with an eye to well-paid jobs on motorways). For two and a half months he toured the United States from Los Angeles to Vancouver to New York, hitch hiking 6,000 miles. He spent his last month preparing for Oxford in a lighthouse on the west coast of Scotland, with the Condeep oilrig being built in sight, and with Bede, de Tocqueville and his dog as company.

THE AMPLEFORTH SOCIETY

The AGM of the Society will take place at 8.30 p.m. on the evening of Holy Saturday, 9th April 1977, in the School Library.

AGENDA: 1. The Chaplain will say prayers.
2. The Minutes of the last meeting will be read.
3. Report of Hon. General Treasurer.
4. Report of Hon. General Secretary.
5. AOB & Elections: The Chaplain, Hon. General Treasurer, Hon. General Secretary, one monk and two laymen to serve for three years on the Committee.
6. The Chaplain says prayers for the deceased members of the Society.

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

SCHOOL NOTES

SCHOOL STAFF: SEPTEMBER, 1976

Dom Patrick Barry, M.A., Headmaster.
Dom Edmund Hatton, M.A. Second Master.
Dom Simon Trafford, M.A., Housemaster, St Aidan's House.
Dom Martin Haigh, T.D., M.A., Housemaster, St Bede's House.
Dom Walter Maxwell-Stuart, M.A., Housemaster, St Cuthbert's House.
Dom Leo Chamberlain, M.A., Housemaster, St Dunstan's House (Head of History).
Dom Edward Corbould, M.A., Housemaster, St Edward's House (Head of History).
Dom Aelred Burrows, M.A., Housemaster, St Hugh's House.
Dom Benet Perceval, M.A., Housemaster, St John's House.
Dom Adrian Convery, M.A., Housemaster, St Oswald's House.
Dom Henry Wansbrough, M.A., S.T.L., L.S.S., Housemaster, St Thomas's House.
Dom Andrew Beck, M.A., Housemaster, St Wilfrid's House.
Dom Cyril Brooks, M.A., Housemaster, Junior House.

Dom Anthony Ainscough, T.D., M.A.
Dom Cuthbert Rabnett, M.A.
Dom Barnabas Sandeman, M.A.
Dom Edmund Hatton, M.A. (Head of Economics).
Dom Brendan Smith, M.A.
Dom Julian Rochford, M.A.
Dom Gervase Knowles, B.D.S.
Dom Nicholas Walford, M.A.
Dom Charles Macauley.
Dom Michael Phillips, M.A. (Head of Physics).
Dom Dunstan Adams, M.A.
Dom Oliver Ballinger, M.A.
Dom Anselm Cramer, M.A.
Dom Alban Crossley, M.A., S.T.L.

Dom Thomas Cullinan, M.A. (Head of Religious Studies).
Dom Stephen Wright, M.A.
Dom Placid Spearritt, M.A., PH.D., S.T.L.
Dom Alberic Stacpoole, M.C., M.A.
Dom Aelred Burrows, M.A.
Dom David Morland, M.A., S.T.L.
Dom Jonathan Cotton, M.A.
Dom Felix Stephens, M.A.
Dom Bonaventure Knollys, M.A., S.T.L.
Dom Gilbert Whitfield, M.A.
Dom Matthew Burns, B.A.
Dom Timothy Wright, M.A., B.D.
Dom Richard ffield, B.SC., A.C.G.I.
Dom Justin Arbery Price, B.SC., PH.L.
Dom Francis Dobson, F.C.A.

W. H. Shewring, M.A.
T. Charles-Edwards, M.A.
J. H. MacMillan, B.SC.
B. Richardson, B.A.
J. E. Pickin, M.A.
G. T. Heath, B.A.
P. O'R. Smiley, M.A. (Head of Classics).
E. J. Wright, B.SC.
W. A. Davidson, M.A.
B. Vazquez, B.A.
J. McDonnell, M.A., B.LITT. (Head of Modern Languages).
I. B. MacBean, M.A.
D. K. Criddle, M.A. (Head of Modern Languages).
G. A. Forsythe, B.SC.

D. M. Griffiths, M.A. (Head of English).
E. G. H. Moreton, M.A.
E. S. R. Dammann, M.A.
E. G. Boulton, M.A. (Head of Geography).
G. J. Sasse, M.A. (Head of General Studies).
J. B. Davies, M.A., B.SC. (Head of Biology).
J. G. Willcox, B.A. (Games Master).
T. L. Newton, M.A.
A. I. D. Stewart, B.SC.
R. F. Gilbert, M.A.
H. R. Finlow, M.A.

C. Briske, B.SC., PH.D., A.R.I.C. (Head of Chemistry).
F. D. Lenton, M.A. (Careers Master).
A. I. M. Davie, M.A. (Director of Theatre).
P. A. Hawksworth, B.A.
R. D. Nelson, M.A., F.I.M.A. (Head of Mathematics).
K. R. Elliot, B.SC.

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

Music:

D. S. Bowman, MUS.B., F.R.C.O., A.R.M.C.M. (Director of Music).
G. S. Dowling, MUS.B., A.R.M.C.M.
D. B. Kershaw, B.SC.

N. Mortimer.
S. R. Wright, F.R.C.O., A.R.M.C.M.
O. G. Gruenfeld, L.R.A.M., L.G.S.M.
G. W. Emerson, L.G.S.M.

Art:

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

P.E.:

M. Henry.

Procurator: Dom Benedict Webb, M.A., M.R.C.S., L.R.C.P.
Estate Manager: Dom Edgar Miller.
Medical Officer: Dr K. W. Gray, M.B., CH.B.
Manager, St Alban Centre: Dom Anselm Cramer, M.A.

SCHOOL OFFICIALS

Head Monitor ... ... M. J. P. Moir

School Monitors: M. G. C. Elliot, T. P. de Souza, S. P. S. Reid, C. P. Morton, M. C. Webber, C. P. Newsam, C. J. Healy, D. J. Barton, J. H. Macaulay, A. Stapleton, J. T. Dyson, I. P. Sykes, T. J. Holmes, R. S. Thornley-Walker, N. Longson, D. A. J. McKechnie, B. S. Moody, R. T. St. A. Harney, M. K. Lucey, M. S. N. Badeni, M. J. Craston, M. C. Coreth, J. C. Roberts, J. E. Willis, J. Horsley, N. J. Young, M. W. A. Tate, W. J. Frewen, C. P. Myers, S. A. Middelboe.

Captain of Rugby ... ... J. H. Macaulay
Captain of Swimming ... ... M. J. Morgan
Captain of Squash ... ... M. S. N. Badeni
Captain of Shooting ... ... T. M. May
Captain of Golf ... ... S. Hyde

Librarians: P. A. N. Noel, J. S. H. Pollen, M. Victory, N. J. Young, J. O'Connell, M. O'Connell, P. Fletcher, T. Gillow.

Bookshop: N. J. Hadcock, R. D. Grant, B. S. Moody, R. P. Hubbard, T. A. Herdon, C. R. Anderson.

Bookroom: E. T. A. Troughton, E. S. Faber, M. O'Kelly, E. Perry, D. Piggins.

Office Men: R. T. St. A. Harney, M. W. A. Tate, M. I. Hornung, S. G. Williams, M. K. Lucey, A. Stapleton, S. M. Allan, A. S. Jones, S. E. Willis, J. H. Macaulay, M. R. Coreth, C. H. Brown.

The following boys joined the School in September 1976:

From Schools other than JH. & Gilling: GW Allardice (D), RJ Bamford (W), JP Barrett (B), PL Bergen (W), RNA Bland (A), TBD Blasdale (A), DT Braithwaite (J), HC Buscall (J), AMO Channer (D), NH Channer (D), NJ Cox (C), CM Cramer (E), TJ Crowley (J), RH Cumming-Bruce (O), MAG de Candamo (T), IA Dembinski (D), AR Fawcett (C), Hon. PB Fitzherbert (E), RC Ford (A), ME Gilmartin (J), SC Gompertz (H), TM Grady (H), SJR Halliday (T), DS Harrison (H), JF Heagerty (O), PCN Irven (B), SBH Jeaffreson (B), MJW Kenny (B), RM Kerry (T), AGA Lochhead (D), RT Macauley (C), MA Mather (J), PJ Molloy (T), DP Moorhead (A), MC Morreau (C), APM O'Flaherty (E), DRW O'Kelly (C), NM Parsons (D), RE Patmore (W), SJ Pender (J), MHN Porter

(D), AF Reade (D), JDW Roberts (H), MA Rose (O), PV Sayers (W), DB Staveley-Taylor (H), ML Swart (B), PD Vail (C), P van den Boogaard (H), PT Willis (T), JFM Wright (E), M Zivkovic (E), R Mansoori-Dara (O).

From Junior House: EH Barclay (C), MW Bean (W), APB Budgen (J), RA Buxton (C), PFC Charlton (O), RA Clark (J), ACG Day (E), PA Dwyer (H), HVD Elwes (O), GTB Fattorini (O), PABR Fitzalan Howard (O), JHI Fraser (O), STT Geddes (D), CD Goodman (A), JA Graham (E), MA Hogarth (D), PF Hogarth (J), AJ Kennedy (T), JT Kevill (D), RB Leonard (J), ECH Lowe (H), AF MacDonald (O), ROA Macdonald (H), PJ McGuinness (T), MDW Mangham (E), AJ Mullen (W), RA Newton (W), RJB Noel (E), RJ Nolan (T), ESC Nowill (J), RT Plummer (W), CRN Procter (W), CB Richardson (B), MJR Rothwell (B), BStG Ryan (E), GAJ Sawyer (J), AT Steven (B), TM Tarleton (B), DA Tate (W), MA van den Berg (A).

From Gilling: GL Bates (E), RJ Beatty (T), FWB Bingham (B), MA Bond (B), JP Campbell (B), AC Dewey (O), GAP Gladstone (E), SJ Kassapian (D), JHJ Killick (H), PAJ Leech (E), PHC Maxwell (E), AHSJ Murray (B), SM Myers (T), AJ Stackhouse (B), EL Thomas (J), AJ Westmore (D), TFG Williams (W).

The following boys left the School in December, 1976:

St Aidan's: JHC Boodle, TP de Souza, DM Dowley, MGC Elliot, CE Feilding, MJP Moir, SPS Reid, JNR Wadham.

St Bede's: CP Newsam, CR O'Shea, AB Richardson, MC Webber.

St Cuthbert's: JH Macaulay, A Stapleton.

St Dunstan's: JT Dyson, BJM Edwards, SL Livesey, DH Tabor.

St Edward's: NC Arbuthnott, TJ Holmes, RS Thornley-Walker.

St Hugh's: PGH Francis, JA Harris, JJ Hopkins, SE Lear, N Longson, DAJ McKechnie, ACA Quirke.

St John's: MStJ Day, RTStA Harney, MK Lucey.

St Oswald's: MSN Badeni, MN Cardwell, MJ Craston.

St Thomas's: JC Neely, JC Roberts.

St Wilfrid's: RAB Emmet, MGD Giedroyć, DA Houlton, SR Middelboe, CP Myers, JHS Rodger, MWA Tate.

CLIFFORD BLAKSTAD

We record with regret the death on 27th December of Clifford Blakstad. For fourteen years from 1957 he had been a loyal and conscientious member of the Mathematics department here, teaching at most levels in the School. Mr Blakstad was a devoted servant of the Common Room, holding the onerous office of Steward for two years and serving on the Steering Committee. Before he came here he had been in the Colonial Service, in the Customs and Excise Department out in Malaya, and for three years had been a civilian internee of the Japanese. His son Michael (W 58) gained a Classics scholarship to Oriel College, Oxford and is now a producer for the BBC. Clifford Blakstad retired in 1971 and went to live in Malta. We offer our profound sympathy and prayers to his wife and family. May he rest in peace.

Mrs Kelly

We are very sorry to say good-bye to Mrs Kelly who left Junior House in December. We wish her a happy and peaceful retirement. She first joined the staff in 1969 as Nurse and she was appointed Matron in 1973. She will be greatly missed by boys as well as staff, and we thank her for her loyal and devoted service.

Frank Hopkinson

In September, Frank Hopkinson completed 26 years in the Procurator's Office and he was presented with a silver table-napkin ring to mark the occasion. For many years, he has given loyal and faithful service as our Accountant and his

efficiency and selfless help to all who seek it is legendary. *Ad multos annos.*

BJW

We offer our warmest congratulations to Charles Hattrell (double-bass), James Doherty (trumpet), and Paul Stephenson (violin) who have all been selected after rigorous auditions in December to play for the National Youth Orchestra of Great Britain.

CAREERS

At the beginning of the term Dr Leslie Shave, Schools Liaison Officer of the University of Manchester, spoke to senior boys about university admission. He began by talking in general terms: there are too many imponderables to make career planning possible, and increasingly a man will have more than one career. Hence most people should see University primarily as a place to develop intellectual power and not as direct preparation for a particular career; the graduate should then emerge with the flexibility to train for a career, or careers. Coming down to details Dr Shave suggested how candidates should select courses and universities. He emphasised that this deserves careful and lengthy consideration. Boys should not leave this until the term when they actually fill in the UCCA form; by the beginning of that term they should have made a short list of universities and courses. It was good to hear this; there are still boys who fill in an UCCA form without taking much trouble to find out even basic facts about universities and courses, although these are accessible in the Careers Room.

For our other senior meetings we were indebted to the services of OAs. Mr Dominic Morland (T 55) addressed a large Sixth Form audience about Chartered Accountancy. He spoke extremely lucidly about the work, training and pay of an accountant and explained why he enjoyed the work. From his talk and the way in which he coped with numerous questions he left us in no doubt that he finds his job very satisfying and quite different from the dreary routine often associated with the word 'Accountancy'.

Later we had an evening on Lloyd's. We first showed the film *Lloyd's of London*; although it is some fifteen years old, it has worn well and gives a vivid impression of life in 'The Room'. Then Mr Peter Ryland (B 46), Mr Michael Pitel (B 51) and Mr Martin Edwards (O 45) answered questions about the working of Lloyd's and about entry and training. Many valuable points emerged from this. We were left with the impression that Lloyd's is not for the faint-hearted and the unenterprising, but that it has great attractions for the man who dislikes routine and is prepared to back his judgement. We are most grateful to the four OAs who made these evenings so successful.

'Opening Windows on Engineering' is a scheme run by a master at Malvern to interest boys in engineering at an early age. Young engineers come into schools to talk about a particular project on which they have worked, so as to represent the engineer as a professional man who finds solutions to problems and not as someone with grimy hands who mends the TV set. Dr Desmond Barnard, a Civil Engineer, spoke to the Fourth Form in four groups; he described how his firm had built a brewery chimney by a continuous process. Four consecutive periods with the Fourth Form would daunt most school-masters, but Mr Barnard seemed unperturbed and held the keen attention of his audiences; it was obvious from the questions that were asked and from the boys' comments afterwards that his visit was well worthwhile. This is the first time we have taken part in this scheme; it is unlikely to be the last.

Many boys wish to have a 'year off' between school and university and most university departments welcome this. We belong to the GAP scheme; this is run

from Wellington College and produces each year suggestions about jobs, social work, expeditions and projects at home and overseas. There is intense competition for these and a boy has little chance of being accepted, especially for the most interesting overseas projects, unless he plans at least six months before he expects to leave school.

David Lenton

OXBRIDGE CANDIDATES RELIGIOUS STUDIES CONFERENCES

Instead of RS classes in their final term while studying for Oxford and Cambridge, the 'scholars' have been given *per experimentum* two complete evenings at the hands of teams from the Justice and Peace Commission of the Leeds diocese, and the Leeds branch of the Catholic Marriage Advisory Council.

The first evening was held on 1st October. It had been decided at the Vatican Council to establish a Commission for 'Justice and Peace' whose task would be to awaken the Church to some of the fundamental social, economic and political issues in the world, especially the relations of the rich West to the poor Third World. What motivated this decision was a growing realisation that Christian faith can be real only if it is in the real context of the world in which we are living. Otherwise it is 'make-believe'. Gradually similar commissions were formed in very many countries, and now there are growing up 'J & P Commissions' in many dioceses in England, of which one of the most lively is that of the Leeds diocese. Six members came for the evening, one who had been in Peru, another from the Columban mission in the Philippines who had done Peace studies at Bradford University, another who had done VSO in E. Africa, another a Pakistani now working with the Young Christian Workers, and another two who specialised in housing and property. After a plenary meeting half a dozen groups were formed for discussion.

The second evening was held on 15th October. The Leeds CMAC brought over a strong team of six including their Chairman and Secretary, and their Tutor from Newcastle who came down for the occasion. Again there was a plenary session where Mr Philip Hebbert (on loan from Bradford CMAC) gave a lucid account of a child's path of development through most of the 'seven ages of man', stressing not his sexual development but his relational. It was assumed that this was an occasion more for psychology than physiology, and for a due stress upon the spiritual dimension of all our deepest human relationships. The Counsellors broke into pairs (a man and a woman for each group) in three discussion groups that then talked on at length with great warmth.

YORK ARTS THEATRE

A warm welcome to the new Director of the Theatre Royal, Malcolm Taylor. If he began his reign with some rather unadventurous productions, he promises us that new plays will figure prominently in future programmes, and we look forward to the Company's new season in May.

Meanwhile there was much to enjoy: a clearly spoken, if unimaginative *Macbeth*; the amusing *Odd Couple*, which proved, however, rather dated in comparison with the vintage *Charley's Aunt*, which Ian Masters brought so hilariously to life; while *Under Milk Wood* seemed, to me at least, much more enjoyable than when we saw it in the same production last year. With its emphasis on words, not movement, subtle lighting and splendid singing, it proved irresistible entertainment, and the theatre was deservedly full, as it was for all our outings this term.

The two VIth Form shows at the Arts Centre attracted large numbers, most of whom, I'm sorry to say, were immensely impressed with Pip Simmons' new

Dracula. Personally, I regret that this unpredictable group has now turned its back on the American rock-music style we so enjoyed in *Superman* and *the George Jackson Black and White Minstrel Show*, and now offers us such ghoulish chills as *An die Musik* and this Transylvanian horror-show. It had music (by Chris Jordan), but very undistinguished it was. It had thrills of a kind, but they were spoilt by a story line that faltered and never gripped the imagination. In contrast, Shared Experience's superb *Arabian Night* had the latter quality—and much else besides, including Richard Burton's fine English—in abundance. Both they and Pip Simmons' troupe were amazingly versatile and inexhaustible performers, able to hang upside-down or turn a somersault at the drop of a hat. And what nice people they turned out to be when we met them informally at the bar afterwards. For this and next term, the Arts Centre has an outstandingly adventurous season. It certainly deserves the reputation it now has as one of the best in England, and its directors, Tim Haunton and Chris Butchers, do us proud with their generous hospitality.

Bernard Vazquez

EVEREST LECTURE

On 19th November Lt John Scott of the Parachute Regiment lectured, to a packed house in the theatre, on the joint British/Nepalese Army expedition to Everest in May 1976.

John Scott was the official photographer on the expedition and was also one of its strongest climbers. He led the route through the ice fall in a record 3 days and later acted as support to Bronco Lane and Brummy Stokes who forced the final ridge above the south col to reach the summit in appalling weather.

Lane and Stokes survived a bivouac at 28,000ft which left them frostbitten and snowblind and Scott and Gunson gave up their own attempt to lead them down the mountain.

The audience were shown nearly 200 slides of the approach march, the climb itself and the beautiful neighbouring peaks of Pumori, Nuptse and Lhotse. On the other hand gruesome pictures of frostbitten toes and the memorial to Captain Thompson, who was killed when he fell into a crevasse, acted as a reminder of the constant dangers of high altitude mountaineering.

The final slide shown was of Kolahoi peak in Kashmir, the objective of the Ampleforth College Himalayan Expedition in 1977. John Scott generously donated the proceeds of the lecture to the College expedition and over £100 was raised. The Ampleforth Himalayan appeal is for £3,500 and £900 has been raised so far.

Richard Gilbert

AMNESTY INTERNATIONAL

Since our recent success in Mauretania we have made very little real progress. Our adopted prisoner in Estonia has been sentenced to six years hard labour and his appeal has been rejected. We do not know the whereabouts of his imprisonment but have written to the Russian Embassy in London to find out and also to see if we may write to him directly. Our newly-adopted Moroccan prisoner is imprisoned in Casablanca without trial, but the position in Morocco at the moment is difficult with known cases of death as a result of torture. The prisoner in Brazil died and was put into a sealed coffin which meant that not even his closest relatives could see the body. This makes the follow-up to this case very difficult.

Half way through the term we had a large meeting with the other two parts of the group from the Friends School in Great Ayton and from the Bar Convent in York, which was very successful.

We would like to thank all those who have helped us especially the organisers of the Summer Sale in aid of Amnesty at Ampleforth and above all Mr Griffiths.

Dominic Cullinan, *Hon. Group Sec.*

ROME 1976

This year's party to Rome did not achieve its original aim, and this must be regretted; nonetheless everyone enjoyed the trip very much. Fr Timothy and Fr Benet drove the main group down to Italy in a Vauxhall minibus, while Fr Leo's élite travelled faster and independently by car. Both groups reached the English College Villa outside Rome during the evening of Sunday 11th July. The Villa is in a beautiful position 700ft above Lake Albano, and about half an hour's drive from Rome. At this height we avoided the heat of the city. For neighbours we had the Papal Palace across at Castelgandolfo. Everyone amused themselves swimming and playing volleyball when they were not in Rome. Fr Michael Cooley who was in charge at the Villa looked after us very well and the nuns cooking for us delighted even the palate of Fr Leo; we are very grateful to them.

There were several expeditions to St Peter's, including visits to the Vatican Museum, where we admired above all Michelangelo's great works in the Sistine Chapel. We all used public transport in Rome, but the potential hazards of this were demonstrated when Adrian Ryan unintentionally found himself out at Leonardo de Vinci Airport! One day we met John Morris (D 55) who guided us to Sermoneta and showed us around the Castle. It became apparent that the organisation of the Community service project had fallen through at the Italian end. After the heat of Sermoneta we drove to the coast and had lunch and swam there. Later that same afternoon we returned to Rome to see the church of San Clemente where Fr Greenan, a Dominican, welcomed us and gave us a most informative tour round the church. He showed us that there had been several buildings, on the remains of which the present church is built, including an earlier church and beneath that a Roman house adjoining a temple devoted to Mithras. After what was literally a descent into the past Fr Greenan very kindly took us for a drink close to the Colosseum.

We not only went round the catacombs of St Calixtus but heard Mass down there too. On our last Sunday in Italy we drove round the lakeside to Castelgandolfo where we mingled with several thousand others for an audience given by His Holiness, Pope Paul. In the process of returning to England we spent nearly two days at Novalesa monastery where we helped the monks in various odd jobs such as whitewashing and piling logs.

We are very grateful to Nicholas Smith's grandmother for so kindly having so many of us to lunch at her home in the Via Latina; likewise to Fr Dominic Milroy, the Prior of St Anselmo, for giving us the use of the swimming pool there; and to those who looked after us at the English College. None of us will easily forget the cheerfulness of Peter Kassapian (T 57) who came as co-driver to Fr Leo.

The party: Fr Timothy, Fr Benet, Fr Leo, Mr Kassapian, J. Boodle, J. Wadham, R. Morris, J. Harrison, P. Mansour, J. Nolan, A. Ryan, M. Lambert, G. Pender, I. Baharie, The Hon. N. Smith, P. Barton.

J. Boodle
P. Berton

THE AMPLEFORTH-LOURDES PILGRIMAGE, SUMMER 1976

It has often been remarked by people who have frequently been on the Lourdes Pilgrimage, that in some inexplicable way each pilgrimage is better than the last. Even one who is visiting the shrine for the first time can hardly fail to be struck by the unique atmosphere which emanates from it, pervading and nourishing all the varied activities surrounding it. This being so, it is hardly surprising that this year's pilgrimage from Ampleforth, like its predecessors, proved to be in every way successful, with a quality entirely its own and quite unrepeatable.

Much of the credit for this success, of course, must go to the organisers—especially Fr Martin, Fr Francis Vidal and Paul Rietchel—for their untiring dedication and good humour. They were ably assisted by Fr Thomas McMahon, Chaplain at Essex University, and a handful of Ampleforth monks: notably Fr Henry, who organised much excellent music, Fr Justin Price, who worked hard with the sick, Fr Andrew and Fr Francis, who has become a well-known figure at Lourdes over the years for his constant cheerfulness and generosity. Of all the pilgrims, chief mention must be made of the sick, who are the very heart of what Lourdes is all about, the clearest manifestation of the presence of Christ; also the brancardiers, of all ages, who tended the sick continually and made the pilgrimage such a rich and rewarding experience for them, so that they can look back on it and draw strength from it throughout the coming year. Some pilgrims came simply to worship, and to meet and associate with others, and for them, too, Lourdes had its special gift and message.

Worship centres on the daily Procession of the Blessed Sacrament, the great Mass in the underground basilica, and private prayer at the grotto—best visited late at night when the crowds disperse and there is a deeper quiet. We were also granted permission for a Mass at the grotto, where we were joined by the bishop and pilgrims from Nottingham. Particularly moving was a Mass with anointing of the sick, held at the Cité de Secours on the mountains behind Lourdes coolly shaded by trees; many people remarked on this as one of the most meaningful events of the pilgrimage. Sick and healthy alike plunged into the healing baths, and all emerged in some way strengthened and restored. This ceremony was livened by our boys and girls with guitars, who sang so pleasingly that they were invited to return on the following day. The Stations of the Cross held in the 'prairie' beyond the grotto, was appropriately reflective and devotional, flowing at an easy, calm pace. On a more simply human level, the sick were entertained in the hospital one evening by songs and comedy items, which generated an atmosphere so joyous that the entertainers, on leaving the hospital, continued the show for the sheer fun of it, beside the Lac de Lourdes.

Lourdes means many things to many people; there are so many ways in which the presence of God can be felt. There is the calm and stillness of the grotto, with the dark cave, the healing spring and the story of Bernadette. There are the great processions and Masses uniting people from many nations and backgrounds. There is the human warmth and fellowship of the pilgrims. Whatever one's temperament or needs, Lourdes always has something to give.

Cyprian Smith, O.S.B.

TWO FIRST YEAR PLAYS

Five Birds in a Cage by G. E. Jennings and *Passion, Poison, and Petrifaction* by G. B. Shaw were the two One Act plays that were presented to the School on 22nd October. It proved to be an evening in which any condescension the audience might have felt towards 'young' actors was happily shown to be misplaced. Despite a particularly bad script, the casting of *Five Birds* sustained the momentum of the performance admirably. Set in one of those metropolitan lifts which periodically get stuck, it featured J. Stobart as the snobbish Duchess of Wiltshire, a very vivacious performance that was well supported by D. O'Kelly

as Lord Perth, the failed lover whose weak-willed amiability effectively offset her absurd pretensions. S. Conway proved a stable support to the spirited 'Nelly' (a Milliner's assistant) quite superbly portrayed by P. Fitzalan-Howard who raised the level of the performance each time he spoke. I. Buchanan as the very staid lift-operator also deserves a mention. In utilising his rather limited set, G. Salter, as Director, favoured a symmetrical approach, but this would have been more effective if the actors had not insisted on hiding at the back of the stage, for not only did voices then begin to be indistinct, but the claustrophobic atmosphere never really became apparent. With that said, however, the sporadic gyrations of the actors to simulate the moving lift was highly effective. Indeed the cast deserve high praise for entertaining a particularly dour audience with an equally dour script.

The mammoth wait the audience had to endure before viewing the second play was justified by what met our eyes when the curtain was finally raised. The set was quite sumptuous, complete with billowing drapes, french-windows, and a lavishly dressed bed. It would take far too long to go into the intricacies of the plot; suffice it to say that it is a burlesque of Victorian melodrama. The mock 'Grand Guighol' atmosphere was immediately evoked by the dramatic entry of the husband-cum-villain, (N. Thomas), as he swept around the stage. The lighting here was very effectively managed by O. Nicholson, bathing the whole stage in a red haze and focussing one single spot-light on the wife (J. Wright) in bed. 'Phyllis', the maid, was vigorously played by T. Wood whose weird accent kept the audience highly amused. H. Elwes as the lover carried off his long drawn-out dying speech well, timing his groans astutely. P. Reed as the landlord positively blasted onto the stage and vociferously attacked audience and actors alike. B. Hawkeswell and A. Budgen, as policeman and doctor, respectively, deserve a mention also for the confident manner in which they entered into the furious pace that the performance had by now acquired. All praise must go to E. Troughton as Director, however, for though faced with a very intricate parody, he never allowed the actors for a moment to overdo their parts: an admirable poise was maintained throughout and made for the performance of the best first year play I've seen to date. All thanks, then, to the two casts for providing the School with such excellent entertainment, and to P. Noel, the plays' co-ordinator.

Adam Stapleton

THE APPLECART (3rd December)

Shaw's political extravaganza is as topical today as ever, and Father Justin set it in a computer-dominated future, neither too fantastic to lack credibility, nor too reminiscent of recent Party Political Congresses to induce a sense of déjà lu, for *Breakages Limited* and the politics of the cover-up are still very much with us, and the Aristophanic antics of the *Post and Power-Mistresses General* might have been reported in yesterday's *Telegraph*. Shaw's ironic wit exploits all the twists and turns of a continuing constitutional debate, and it is greatly to the credit of producer and actors that what might have been no more than an academic exercise came over as a lively game of conversational cut-and-thrust.

Guy Salter, in the main part, was persuasively urbane as King Magnus—both self-effacing and yet very much in command, a combination of qualities by no means easy to convey. Peter Phillips gave us an amusingly frenetic (rather than slippery) *Proteus*. Danny Villiers as the manic American Ambassador and Charles Wright as the flatteringly inflated *Bounerges* were particularly good, and William Bruce-Jones was brilliant as an *Amanda* straight from the demi-monde of Blackpool, all winks and giggles. Philip Fitzalan-Howard's imperturbable dumpy *Jemima*, Jonathan Stobart's impassioned *Lysistrata*, and Hugh

Neville's precocious *Princess Royal* added to the impressive range of female characterizations. Edward Troughton and Mark Dunhill were suitably languid and deprecatory as the Private Secretaries, *Pamphilius* and *Sempronius*, and the rest of the team—Robert Wakefield's *Nicobar*, Wilfrid Nixon's *Crassus*, David Harrington's *Pliny*, and Ian Buchanan's *Balbus*, provided a fine supporting cast of trimmers and crooks. The futuristic set, executed by Stephen Georgiadis and his Stage Crew, was simple and effective, and the Sound and Lighting were expertly managed by Simon Durkin and Oliver Nicholson. Altogether it was a most civilised evening's entertainment that Father Justin offered, and it was a great achievement on the part of all concerned to have put on so sophisticated a play in a rehearsal time amounting to little more than three weeks. Given such excellence, it is a pity that the play was not better publicized, for the audience, though appreciative and discriminating, was disappointingly thin.

R.C.

MUSIC

The first concert of the term was given by David Sabey (violin) and Robert Holliston (piano). David Sabey (19) has studied and performed both in Europe and Canada, and is currently studying at the Victoria Conservatory in British Columbia.

The programme began with a violin sonata in A Major by Mozart, K 526, and both instruments were given beautiful solos in, arguably, Mozart's greatest work of this kind. Sensitively accompanied by the pianist, David Sabey played with accurate intonation, a rich tone and delicate phrasing. The cadenza, consisting of difficult scale passages, was well executed with a good attack. In 'Hoe-Down' from the ballet 'Rodeo' by Aaron Copland, David Sabey showed his understanding of this relatively modern work. Pizzicato was clear and the perky tune in 'country-fiddle style' was well played, although there were occasional lapses in control.

For his piano solo, Robert Holliston (20), who has accompanied many solo artists in Canada, and who is also studying at the Victoria Conservatory, played 'L'Isle Joyeuse' by Debussy. The many flowing passages and trills were played with brilliance and the rhythm was further enhanced by the rich bass tone. Beautiful changes in key and much use of the whole tone scale added further effects.

Perhaps the finest playing of the evening was of Cesar Franck's violin sonata in A major. In this work, David Sabey played expressively, creating a musical atmosphere by detailed observation of dynamics and producing a full-bodied tone. Beautiful balance between the two instruments leant continuity to the work. Robert Holliston accompanied in a truly professional manner, and the last movement especially was extremely enjoyable, as indeed was the whole evening.

Paul Stephenson

A feature of the Mozart concert given by the Ampleforth Chamber Orchestra on 17th October was the visit of the Uruguayan pianist, Homero Francesch, who played the K 488 concerto with warm sensitivity and rich tone. *Eine kleine Nachtmusik* and the Symphony No 39 made up the rest of a very successful concert brilliantly conducted by Simon Wright.

Piano trios featured in the Chamber concert on 7th November and it was an especial pleasure to hear again at Ampleforth Maria Lidka and Margaret

Kitchin, joined on this occasion by the young Marius May, a cellist of very considerable talent and promise.

The St Cecilia concert on 21st November generated tremendous interest in the School, with Houses not normally known for their musical leanings asking for three times their usual allocation. Malcolm Arnold's Grand Grand Overture with its imposing array of soloists was perhaps responsible for this interest, but nearly everybody stayed for the rest of the programme. The programme notes for this concert were exceptionally well done by the way and will surely become collectors' pieces. Our grateful thanks are due to Messrs Ted Wright, Keith Elliot, Frank Booth, and John Willcox who convincingly demonstrated that 'music has charms to soothe the savage breast' and to Stephen Dammann, Christopher Wilding, Paul Hawksworth and Hugh Finlow, who hoovered and polished to perfection. Mention must be made too of the Kirbymoorside Town Brass Band with their conductor Leslie Maw, also making their debut here, who regaled us with an impressive blaze of noise.

The soloist in Beethoven's 2nd Piano Concerto was Paul Stephenson, better known to us previously as a violinist. A pupil of Otto Gruenfeld, he displayed a promising technique and played with a sure sense of Beethovenian style—good accents, sudden *pianos*, and dramatic contrasts. Overall, it was a very good performance, even if the soloist came slightly unstuck during the technically difficult cadenza. The School Orchestra, beautifully conducted by Simon Wright, accompanied very sympathetically indeed, though the acoustics of Saint Alban Hall do not, I'm afraid, favour the use of the piano and strings played at the same time. The effect varies alarmingly in different parts of this Hall.

After the interval David Bowman conducted an incisive performance of Handel's 'Ode on St Cecilia's Day'. Honor Sheppard and Ian Caley were the distinguished soloists, the choruses were magnificently sung by the College Choral Society, and there was fine obbligato playing from Jean Hotton ('cello), James Doherty and Joseph Arrowsmith (trumpets) and Teddy Moreton (flute).

The Performance of *Messiah* on 5th December in the Abbey was again a moving experience. The Schola sang well, though perhaps the Chamber Orchestra was occasionally below their best. Again, James Doherty played the famous trumpet obbligato very well indeed. Of the soloists, Geoffrey Jackson was outstanding and the counter-tenor Christopher Royall interesting and promising. David Bowman conducted with all his usual authority and verve.

G.A.

THE BEAGLES

A change in the way the Hunt is to be financed has been made necessary by the need for economies. In future, ways and means have to be found by which those interested in the continuance of beagling here can contribute towards the cost. Suggestions will be gratefully welcomed. At present the hope is to keep hunting as free and open to all as possible, any help given being entirely voluntary. This will depend on how things go. Clearly much will have to be done each year by way of subscriptions and fund-raising efforts if a significant contribution towards running costs is to be made.

The Puppy Show was held as usual early in the summer term, Patrick Till, late master of both the Holderness hounds and Hunsley Beacon beagles, and Robin Faber, master and huntsman of the Christ Church pack, being the judges. Mr Teasdale of Ewe Cote, Mr Smith of Boon Woods and Mr Jackson of Kirbymoorside were the class winners, puppies walked by the Teasdales at Beadlam Rigg, the Huttons at Grosmont and the Mackleys at Saltersgate also being placed. As usual it was nice to see so many friends and supporters present and to be able to make some small return for all the hospitality we receive.

At the Great Yorkshire and Peterborough shows there were the usual disappointments and some successes. In particular Redcap (last year's Peterborough Champion) won the Stallion Hound class at both shows. Actor was reserve champion at Peterborough.

For the new season A. H. Fraser became Master, M. Hornung and T. M. May first and second whippers-in respectively. An early start was made in the second week in September. The opening meet was on 25th at Beadlam Rigg, and so far sport has been above average, conditions being very open until the snow and frost around Christmas. More detail on outstanding days will be given in the end-of-season report.

THE VENTURE SCOUTS

At the beginning of term three new committee members were elected to join S. M. Allan (Chairman). These were S. Durkin (Treasurer), P. Mann (Secretary) and M. Page.

On the whole holiday weekend at the beginning of October eight members of the unit visited North Wales. With four leaders (Mr Gilbert, Mr Dammann, Mr Hawksworth and Mr Simpson) we were able to split up into four groups for excellent walking and climbing on and around Tryfan, the Glyders and the Carneddan. Climbs such as Tryfan itself, Ampitheatre Buttress and the Devil's Kitchen were conquered.

Caving trips took us to our local Blood Pit and to the Pennines. Several members of the unit took advantage of the Monday afternoon canoeing course run by Br Basil to improve their skills and an exciting Saturday afternoon was spent on the Ure, in full spate, between Mickley and West Tanfield.

These activities led up to the annual R.N. inspection, this year by Lt Cdr P. E. Cressey. A canoeing display was presented at the lakes during the afternoon, followed by an abseiling session in the St Alban Centre. Finally, after a pub supper, we took Cdr Cressey on his first ever caving trip (to Blood Pit). These three activities were organised by S. Durkin, S. M. Allan and R. Thorniley Walker.

At half-term four of the unit joined the Mountaineering Club trip to Skye, where in five days of magnificent autumn weather our conquests included Sgurr nan Gillean, Sgurr Alasdair and the Inaccessible Pinnacle.

Towards the end of the term W. Nixon, S. Durkin, M. Page and A. Rattrie embarked on the Duke of Edinburgh Gold Award Scheme and three Sea Scouts who will be joining us next term, A. Allan, A. Bazing and J. Brodrick, embarked on the Silver Award Scheme.

A quick visit to the Lake District was managed at the end of November. M. Page organised the food and camping equipment and S. Durkin was route planner and navigator. A wild and wet Saturday night was experienced from the shelter of our tents, but the Sunday dawned dry, if still somewhat grey and windy, to give us an enjoyable expedition to Scafell Pikes and Scafell.

The term finished in the usual Venture Scout manner with a binge. Our guests were Mr Dammann, Mr Gilbert, Mr Hawksworth (to whom we are grateful for help with our trip to North Wales) and Br Basil (who has made our canoeing activities possible).

At the end of the term B. Edwards, S. Durkin and M. Page stayed behind for three days to help with the building of the Group's first slalom canoes.

Lastly, I wish to thank Mr Simpson (our Leader) for all he does for us.

S. M. Allan

THE SEA SCOUTS

For the first time in seven years a long distance cruise was undertaken by members of the troup. Before half-term 6 canoes with the support of the gig navigated the Yorkshire Ouse (Ure) from Ripon to the centre of York, a distance of 35 miles, camping overnight at Ripon and Aldwark Canoe Centre. The weather was good, but because of unfavourable winds a lot of pulling by the gig crew was necessary. The gig expedition was a great success apart from the occasional scrapes passing under bridges and the unfortunate mishap that befell Fr Richard (falling overboard). The canoeists had an excellent trip even having time to come back and look for the gig on the Sunday.

During the term there were also two Windy Pit expeditions. The second of these proved to be a severe test of everyone's ability. It involved a forty-foot pitch and rope ladders had to be used. We were grateful as always to the Venture Scouts for the use of their equipment.

The lakes were available as usual for sailing and canoeing. We had a joint camp with the Malton Scouts in September and the term concluded with the laying-up supper.

We retained our Royal Navy recognition at the annual inspection midway through the term. Activities included: blindfold rigging, canoeing and sailing, a gig display, a breeches buoy and many other small items.

Br Basil continued his canoeing instruction in the SAC, succeeding in teaching many enthusiasts to roll. As well as this he conducted a mountaineering course for the benefit of those intending to go on the Lake District weekend or the Easter Camp.

Tim Baxter, Anthony Baring and Andrew Allan left this term to be replaced as PLs by Jason Vessey, John Kerry and Edmund Ward.

IAN LOCKHEAD
SIMON ALLEN

GORMIRE DAY, 1976

The first Saturday in July has the advantage of having no A level exams and it looks as if Gormire Day has come to settle on that date. This year it was a hot, cloudless day with a slight intermittent breeze: the elder were still in flower and the willowherb just coming out on the hillside under Rolston Scar.

Some fifty boys mainly from the top of the School and a similar number of Community, members of staff and their wives, and matrons came to the traditional site by foot, bicycle or car (alas a tandem had a blow-out at the last minute and the elephant at Flamingo Park was already booked). It was a particular joy to have Noel and Diana Appleby present. Even though in the past few years a small number had continued to turn up, the tradition was sufficiently broken in the School for ten boys to go to Gormire Lake and to wait in vain for lunch to turn up!

This time it was a do-it-yourself Gormire Day and everyone provided their own sandwiches—lunch packets for the School and Community were distributed on site. The Procurator and his staff were completely uninvolved apart from providing a most welcome supply of beer and cider. As always Gormire Day was a most enjoyable and informal gathering and particularly welcome at the end of a summer term. *Rursus Floreat*.

SOCIETIES AND CLUBS

THE SENIOR DEBATING SOCIETY

The Society debated seven motions during the Autumn term, six of them in the Upper Library and one abroad. The attendance was rather dismal at the outset —27, 22, 20—dropping steadily till we fell, so to say, into the lap of the Mount School with a House of 83 votes and a few other beautiful people. Thus galvanised, the Society completed the term with revived numbers—34, 39, 75—the last being quite half girls, though a record number of 40 of us went to Richmond Convent for the annual Christmas debate. Why did we start so dismally? Was it reaction after we had lost our gleaming Mace winners, or was it the counter-attraction of the box, BBC's 'Fawlty Towers'? Or was it that this crop of Oxbridgers had only enough spirit in them to think on their seat, not on their feet? Some attribute it to uninspiring motions—but a glance at them does not suggest that the good days (except for the excellent 'King and Country' motion harking back to historic Union debates when another Amplefordian was then also President) were any more motionable than the bad were motionless. Always the root of it is, let us admit, boy-inertia. And yet—and yet—the average attendance was 43.

Every bad penny has its silver face. Without Oxbridge predominance, lots of little fish flew: many new and inexperienced members, who might have hesitated to pit their wits against the *crème de la crème*, made speeches, many of them revealing considerable future talent. Mr Francis Norton seemed keen to win his spurs and share his brother Richard's prestige a little: he made sometimes sensible, sometimes inaudible contributions to the debate. Mr Stuart-Smith too spoke frequently and often to good effect. Mr Baharie, fresh to the field, showed a particular dash, and though not often winning widespread support for his views, he managed to resist onslaughts from several sides and even to embarrass the Leader of the Government. Mr P Smith (Psmith?) again proved an invaluable asset: a regular speaker, he never failed to produce highly polished arguments, usually in allegorical form and always extremely funny.

Mr Sebastian Reid was a competent and histrionically amusing Government Leader confronting a very able Opposition Leader in Mr Jonathan Page, who exercised the ability of always getting to the point and quite often hammering it home with startling brilliance. The Vice President, Mr Malcolm Moir, showed sound reason and clear argument and frequently rescued the evening from wallowing in a futility of irrelevance. Mr Dermot Kelly, with his striking physical presence and his cogent fluency, tended to be overpowering in a way more destructive than vote-catching. Lastly we must include a word of thanks to Mr Philip Francis, whose charming buffoonery, mingled with an absurd 'Winnie-the-Pooh' logic, livened up dull patches.

The Society had two Hon. Secretaries this Autumn, Mr Wadham for the first half till exams pressed, and Mr Noel for the second. On the Society's behalf they would like to thank the girls of the Mount School and Richmond Convent for making our guest debates such a success; and Fr Alberic for chairing those debates that took place at home.

(*President:* Fr Alberic)

JULIAN WADHAM,
PHILIP NOEL, *Hon. Secs.*

The following seven Motions were debated this term:—

'This House holds that Britains's standards of taste have descended to the pornographic.'

Ayes 9; Noes 15; Abstentions 3.

'This House holds that the Public House is of more value than the Public School.'

Ayes 10; Noes 9; Abstentions 3.

'This House maintains, in the words of John Donne, that no man is an island entire of itself.'

Ayes 9; Noes 8; Abstentions 3.

'This House deplores personal asceticism.'

Ayes 16; Noes 67; Abstentions 0. (The Mount School Guest Debate, at home.)

'This House feels that holders of public office should have to answer for the acceptability of their private lives.'

Ayes 12; Noes 18; Abstentions 4.

'This House would not fight for king and country.'

Ayes 11; Noes 20; Abstentions 8.

'This House feels that a little rebellion, now and then, is a good thing.'

Ayes 62; Noes 10; Abstentions 3. (The Richmond Convent Guest Debate, away.)

THE HISTORICAL BENCH

Changes of location and dates meant that we had to contend frequently with the five-a-side football league and permanently with the large coloured 'boxes' that absorb so much of the School's time. Yet the Bench triumphed in the face of adversity.

Dr Allen Warren of York University started the year's programme appropriately with a talk entitled 'History—the pointless pursuit of that which is lost?'. A high-powered paper on the value of studying History, it drew many Oxbridge candidates anxious to know what to say at their interviews, as well as those about to begin their A Level courses, concerned lest zoology might have been a more sensible choice. They were reassured. Mr Smiley, always popular with the Bench and rightly so, delivered a witty talk on 'The Lisbon Earthquake'. He concentrated on the earth-shattering effects this event had on European thought: it inspired Voltaire for example to write *Candide*, which signalled an end to the philosophy of rational optimism. The Bench next found itself in the Geography Room to hear Mr Bunting, our resident sculptor, 'On making a cross'. Beneath this innocent title was concealed a real gem. Starting with the words 'Nothing I am going to say of value will you find in books', he proceeded to present the new material he had personally amassed about the Celtic cross between the 3rd and 11th centuries: a little known but totally fascinating subject. Many budding generals were attracted to Fr Leo's detailed exposé of 'The Fall of France, 1940'. He caught the drama of the event well, at the same time as expounding new and interesting theories. Peter Gibson, Superintendant of the York Glaziers' Trust, gave an illustrated talk on the development of stained glass, as reflected in the windows of York's churches. York has the finest medieval stained glass in the world, and the Trust is the foremost authority on its preservation and restoration. The talk was excellent, the slides breathtaking. Fr Alberic, our polished chairman, delivered the last lecture of the term: his thoughts on 'Mao Tse-Tung'. Concealing his social and religious bias, he did full justice to Mao's achievements before an audience of some sixty members. A fitting end to the term.

That the Bench triumphed over adversity speaks volumes not only for the quality of the lecturers, but also for the tireless work done by the President, Mr Davidson, the Chairman, Fr Alberic and our artistic accountant, Stephen Hyde, the Treasurer. Our thanks to them all.

(*President*: Mr Davidson) JONATHAN PAGE, *Hon. Sec.*

ARCHAEOLOGICAL SOCIETY

It has been another good term for the Archaeological Society, with keen support from many new members as well as old ones. The warm atmosphere of St Thomas' was most congenial for our first two lectures of the term. The spectrum of topics has been very wide, ranging from the delicacies of Byzantine art to the intricacies of English law. A lecture by Julian Nowill opened the term, 'The Treasures of Constantinople'; this fascinating and well-informed talk was illustrated by many slides which showed the fine architecture of the city. Mr Peter Walker addressed the next gathering on 'Treasure Trove and Trespassing'; he illustrated the legal difficulties experienced by the archaeologist especially when excavating on private land. After half-term Mr McDonnell talked to the Society on 'Monastic Granges', an enlightening lecture dealing specifically with local monastic granges, which were of particular interest to the Society. The last lecture of the term was given by Mr Daniels, lecturer in Archaeology at Newcastle University. He spoke to a packed hall on 'Recent Excavations on Hadrian's Wall', concentrating especially on his own excavations at Segendunum (Wallsend) made during the last two seasons. We would like to take this opportunity of thanking all our lecturers, and also Witek Radwanski for his excellent posters.

(*President*: Fr Henry) C. M. LAMBERT, *Hon. Sec.*

THE FORUM

The Forum was well attended this term. The first two lectures filled Fr Andrew's room so that at one stage various unfortunate members were forced to hang out of the window. One change, which proved to be an improvement, was the lack of liquid refreshment which previously impaired the flow of discussion.

The three lectures this term were of a complementary nature. The first, a presentation of 'Chariots of the Gods?' (Von Däniken) by Fr Michael Phillips, attracted a huge audience. The presentation of the facts was noticeably more mature and restrained than Van Däniken's, although one wished the lecturer could have infused his discourse with more of his own impressive knowledge of physics. Mr Smiley, renowned for his criticism of Von Däniken among classicists, argued that the author's evidence was all circumstantial and therefore carried little weight.

The second lecture, 'The Age of Baroque', given by Mr Rohan, was as interesting and amusing as it promised to be to all those who had attended the lecturer's previous architectural discourses. Aided by a selection of slides, Mr Rohan described and 'explained away' many German Baroque churches and a few Italian ones. The audience was again large and filled out with artists.

The final lecture of term was 'In Search of Art Today', given by Mr Gruenfeld. The audience was smaller because of the proximity of exams, but was well rewarded by a superb demonstration of the links between modern music and that of the classical and baroque eras. The most fascinating conclusion of the evening was that a true work of art in music is contrapuntal—a point heavily debated but well supported by the lecturer.

The next secretary of this Society is Mr A. I. C. Fraser. I hope that his extensive powers of persuasion will encourage more lectures of such a high

standard, including some from the members of the Society (who seem to lack backbone at the moment).

(*President:* Mr Smiley) M. G. D. GIEDROYĆ *Hon. Sec.*

NATURAL HISTORY SOCIETY

Chris Harwood (C) retired as Secretary and Jonathan Conroy (C) was elected in his place with C. Holland (C) as Treasurer. The President began the term's lectures with one on Monkeys. He had slides covering all the main groups but there was only time to show about half of them. The Secretary gave a very full talk on his own special interest, psychology, with special emphasis on the development of the mind of the child to adult life and how a young person gains emotional and intellectual maturity and independence from the parents. In the second half of the term, Michael O'Donovan (O 53), a dentist and a former member of the Society, gave a lecture-demonstration entitled 'How the bishop got his teeth'. It is probably the first time in the long history of the Society that it has had a dentist speaking on his own subject and showing in the laboratory how false teeth are made. One meeting was devoted to two videotape films—*Early human growth* and *Microbes and men*.

(President: Fr Julian) JONATHAN CONROY, *Hon. Sec.*

AMPLEFORTH COLLEGE KINEMA

The term provided one of the easiest and more mediocre programmes for some time. *Caravan to Vaccares*, *The Eiger Sanction* and *The Last American Hero* were all eminently forgettable, though *The Candidate*, *Parallax View* and *Doberman Gang* had all something special which lifted them out of the rut. *The Wilby Conspiracy* was apposite after Soweto with its plain speaking, its heart in the right place and its brisk beginning and cracking dialogue from Nicol Williamson. *Once Upon A Time In The West* proved again to be everyone's favourite Western—overblown, rather operatic, but neatly piecing together its various themes. *Front Page* had the best dialogue and richest humour for years, but *Godspel* failed with acceptable moments. It lacked the immediacy of the stage, lost Jesus in the Gospel, and was too flashy by half. *The Fixer*, as intended, proved the jewel of the term. A dramatic story, ably acted (Bogarde and Bates), good looking sets and significant Eastern European co-operation. Can those Russians ever change? Spielberg's *Duel* anticipated *Jews*, and was appreciated. Columbia Warner failed to produce a print of *The Emigrants* which was disappointing as it probably has not been shown in the North yet. So the term had its moments, so too did the Cinema Box under Ben Weaver—their standard improved and their work is a valuable service to the rest of us.

THE SYMPOSIUM

The society met four times this term with an average attendance of twelve. The speakers were Mr Davie, Fr Alberic, Mr Smiley, and Mr Jardine, and we met in Mr Griffith's house.

All four talks were very interesting and produced useful discussions afterwards. Mr Davie began with 'Dramatic Space-Time'. This view of pantomime in drama, its unreality, its reversals, and its importance both inside and outside literature, fascinated the society. Fr Alberic followed with a lucid critique of *The Go-Between*, selecting its major symbols, themes, and conflicts for special comment. The symbol of the 'Bella Donna', for example, represented the problem of personal and social responsibility, and the conflict between formality and vitality. Mr Smiley gave us his highly amusing talk on Public School novels. The development from Thomas Hughes' Rugby to *The Hill*, *Stalky and Co*, and Ampleforth old and modern, was the main point of argument. Finally Mr Jardine introduced the society to Saul Bellow. In an exciting talk he selected *Herzog* and *Humboldt's Gift* to emphasise the moral search, the sense of crisis, the depth and breadth of feeling and experience, and the autobiographical undercurrents that dominate Bellow's writings.

The society would like to thank all four speakers for such a wide range of outstanding talks, and Mr and Mrs Griffiths for the use of their house for our meetings.

(*President*: Mr Griffiths) S. E. LEAR, *Hon Sec.*

RUGBY FOOTBALL

THE FIRST FIFTEEN

PLAYED 10 WON 10 LOST 0 DRAWN 0 POINTS FOR 343 POINTS AGAINST 54

This was a great team. Of course its record speaks for itself but the above figures do not describe the skill and panache in action, nor the enjoyment that spectators had in watching them. From the moment that they scored 152 points for 9 against in the first three games, it was obvious that the side had enormous potential and this was further proved as they repulsed the challenge of Sedbergh, Denstone and Leeds GS in the next three games. If in away matches they did not often play to the peak of their form, at home they played some beautifully fluent rugby, chess at high speed, which delighted all who saw them. As the end of term approached these purple patches became more frequent and the matches against Leeds, St Peter's and Bradford demonstrated a growing confidence which culminated in a virtuoso display against Monmouth when a good side was utterly routed by sheer brilliance. Nor was this a lucky side in the matter of injuries. Both locks and both flank forwards were injured at various times so that A. Robertson played in 4 matches and D. Webber in 3. Both were outstanding in the Monmouth game where the former's gifts of technical skill and anticipation and the latter's determination, courage and speed off the mark were never more apparent. These were great reserves.

The full-back, J. Willis, gained confidence rapidly and a measure of his improvement lies in the fact that only 3 tries were scored against the team all term. He had good hands, kicked powerfully and made himself a most courageous and deadly tackler. He exuded calmness, safety and security. Both wings were fast. B. Moody probably had his best game against Monmouth when he looked not only fast and powerful but at last a clever runner too, and his old ability as a forward frequently stood the team in great stead . . . he never let the ball die. A. Beck on the left wing scored 17 tries—no mean feat—in the ten matches. He was difficult to tackle and combined a rude hand-off with a deceptive jink which made him at times unstoppable. M. Webber was an old hand: his phlegmatic experience was invaluable to both wings and the fact that they scored so many tries between them speaks volumes for an unselfish and most courageous player. P. Corkery was another who improved most markedly over the term and produced a wonderful performance against Monmouth: his hands are splendid, his strength, speed and power noticeably increasing and he had the good sense to learn from, and to play off, J. Macaulay all the time.

These were splendid backs but they got a plentiful supply of the ball. If this was not the best Ampleforth pack of the past 20 years, it must have come close to it. S. Reid and N. Healy were the props of an enormously hard-working and very loyal trio that formed the front row. Reid's weight, strength, speed and handling ability were not far short of Moir's, and Healy, although much younger, was not far behind him: what a player he is going to be. The side owed a great deal to R. Duckworth at hooker: quiet, determined and responsible, with a speed and handling ability rarely found in a hooker, he made telling contributions in every game. S. Kenneally, the Texan giant, made one lock position his own after a hard struggle and all honour must go to this boy who probably made more improvement than anybody else in the team. He shrugged off all disappointments and criticism and got on with his job of winning the ball. He was unbeatable in the line-out and is at last beginning to develop a power, speed and knowledge which will make him a great player. The other lock, M. Craston, taught him a great deal for he was a most astute player. He too jumped well in the line-out and was a knowledgeable ball-player who understood exactly the right moment to do any given thing. He had the great misfortune to be injured after the Stonyhurst game and did not play again. M. Tate was also an old hand on the blind side: he was very fast, becoming a forceful runner too, producing many fine performances not least against Bradford and Monmouth. He was the third member of probably the best back row ever to represent the School. The open side, that pocket Hercules, M. Lucey was an extraordinarily gifted player. Tremendously strong for one so small, he had a killing tackle: his explosive acceleration, his surges in support at great speed, his ability to keep the ball free and his timing of delivery were the hallmarks of a great player. At his worst he was very good: at his best he was brilliant. The third member of the back row was the mighty Moir, the vice-captain. He was arguably the fastest man in a team of very fast players and since he weighed nearly fifteen stone and handled like a threequarter, he took a good deal of stopping. But apart from any consideration of his football ability, he was also a boy of great humour and fun who did a great deal to weld the side together under J. Macaulay. J. Dyson the scrum-half was the third member of the committee: since he had already played for England Under 19 Group against Japan in March, there is no need to say what a great player he is: it is enough to say that he continued to astound people as he got better and better. He should acquire even higher honours very soon. Rather however as in the case of Moir should tribute be paid to his unswerving devotion to the team and to Macaulay, to his sense of purpose, to his equable temperament and to his great ability to laugh at himself. Lastly the team were blessed with J. Macaulay, the fly-half and Captain. A genius, no less whose individual skills were legion. His handling, passing and kicking were exceptional by any standards: his tactical knowledge unsurpassed. His performance against Monmouth would serve as an example of his ability as a player (23 points from 4 penalties, 1 drop goal, a try

THE FIRST FIFTEEN

Standing Left to Right: P. K. CORKERY, J. E. WILLIS, B. S. MOODY, S. P. REID, S. J. KENNEALLY, N. J. HEALY, E. A. BECK, R. S. DUCKWORTH.
Seated Left to Right: M. C. WEBBER, M. K. LUCEY, M. J. MOIR, J. H. MACAULAY (Capt.), J. T. DYSON, M. J. CRASTON, M. W. TATE.

and 2 conversions) and of a captain on the field where the team provided him with a memorable finale to a notable rugby career at Ampleforth. It is also as a captain off the field that he will be remembered. Like Moir and Dyson the 'Pudding' had a great sense of humour and he was responsible for the spirit of adventure and great fun that produced the team spirit so evident to all. The team worshipped him!

Our congratulations go to J. H. Macaulay who added to his honours by captaining an unbeaten Kent U. 19 Group side, to J. T. Dyson and E. A. Beck who played for Surrey U. 19 Group, to N. J. Healy who played for Middlesex U. 19 Group and to P. K. Corkery who played for Durham U. 19 Group.

The team was: J. H. Macaulay, M. J. Moir, J. T. Dyson, M. K. Lucey, M. J. Craston, M. Tate, S. P. Reid, R. S. Duckworth, N. J. Healy, S. J. Kenneally, P. K. Corkery, M. C. Webber, B. S. Moody, E. A. Beck, J. H. Willis.

Also played: A. Robertson, D. Webber, N. Carr.

The Captain awarded colours to the whole team, and half colours to A. Robertson and D. Webber.

v. O.A.R.U.F.C. (at Ampleforth 26 September)

For an hour this was a contest full of fine rugby and no little skill from both sides. The XV opened with enterprise and dominated the first ten minutes in which they contrived to miss three penalties at goal. The Old Boys had by now settled down and in their turn attacked strongly on either flank. But the boys' tackling was at its best and when they reached the Old Boys' 25 once more, fine work by Dyson, Moody and Moir enabled the last named to crash over festooned with would-be tacklers. Macaulay converted and the School turned round 6—0 up. The second half began with the Old Boys pressing and it was some time before the School relieved the pressure. When they did, some fine rucking and backing-up produced a surge to the line by an unstoppable Lucey. At 12—0 and with fifteen minutes to go, the Old Boys suddenly tired and the School ran in further tries by Moody and Dyson (2). It was a most heartening performance in which the front and back rows were quite superb and in which Kenneally made a promising first appearance.

Won 26—0.

v. MOUNT ST MARY'S (at Mount 2 October)

For half the game, Mount erected such a fine defensive curtain and tackled with such spirit, and rucked and mauled with such intensity that they held out the bigger Ampleforth forwards even though Beck was nearly in on the left, and three rucks won on the Mount line nearly had Webber and Dyson over between the posts. Half-time came at 3—3 and indeed Mount had scored their three points first. But the first scrum after half-time indicated that the team knew that they had to work harder; they rocketed Mount back some yards and from then on most of the play took place in the Mount half often near their line. It still took a quarter of an hour before their defence was breached and that was when Lucey, Tate and Reid harried the opposition into a defensive muddle. After that Mount tired rapidly and some flowing football enabled Beck to score three tries to add to his growing reputation and Moir took his opportunity from a heel off the head.

Won 28—3

v. DURHAM (at Durham 6 October)

This was not a contest Durham being comparatively young after two fine years and the School were sitting on an unassailable lead in the space of a few minutes. They felt able to attempt a variety of movements and even though Tate went off injured after 25 minutes, it scarcely had any effect, and the tries came at regular intervals. It was good to see Dyson back at his very best. For the record Moir(3), Moody(2), Lucey, Dyson and Beck scored tries while Macaulay added two more and kicked 4 penalties and 5 conversions.

Won 62—3

v. GIGGLESWICK (at Ampleforth 9 October)

Giggleswick visited Ampleforth with a young side who had done well thus far but in the event the School XV were far too mature and skilful and indeed too fast for their outgunned opponents. Moody opened the scoring with a fine burst of power after being set free on the right by an increasingly confident Willis, the first of four tries he scored in an impressive afternoon's work. Beck on the other wing also played well to score twice and the powerful Moir was not to be outdone and was as usual virtually unstoppable. A fine piece of acting by him was the prelude to a try by the imaginative Lucey and further tries were added by Corkery, Craston and Macaulay who converted 7 of the 12 scored. The team as a whole showed an improvement in their rucking and scrummaging and the game was over as a contest long before half-time. 32—0 at this point indicated a huge score at the end but a game Giggleswick side limited the XV to 30 more points, the obtaining of which demonstrated Macaulay's speed and skill, as well as his tactical expertise.

Won 62—3

THE FIRST FIFTEEN

Standing Left to Right: P. K. CORKERY, J. E. WILLIS, B. S. MOODY, S. P. REID, S. J. KENNEALLY, N. J. HEALY, E. A. BECK, R. S. DUCKWORTH.

Seated Left to Right: M. C. WEBBER, M. K. LUCEY, M. J. MOIR, J. H. MACAULAY (Capt.), J. T. DYSON, M. J. CRASTON, M. W. TATE.

v. SEDBERGH (at Ampleforth 16 October)

Although the ground had recovered well from the downpour of the previous 24 hours, it was still very wet in some places and in the event most of a hard, rugged forward battle between two undefeated sides took place in an area of about 30 square yards. The School played up the hill in the first half and were soon penned in this area: indeed Sedbergh would have scored immediately but for a cracking tackle by the admirable Willis but in spite of their territorial advantage, Sedbergh did not look like breaking a rock hard defence again. It was ironic that on virtually their first visit to the Sedbergh 25, Macaulay kicked a penalty for offside. The School hardly deserved this lead but after half-time, the boot was very much on the other foot. It was Sedbergh's turn to defend desperately as Macaulay found his sights again and probed at their defences. Soon he found the right spot going left from a ruck and Beck dribbled on, made a flashing pick-up and scored in a trice. The score of 7—0 stung Sedburgh into action. They began to open up and some fine running produced first a simple penalty for offside and then an incident in which Sedbergh appeared to have scored a perfect try in the corner only for the referee to disallow it. In its turn this galvanised the XV into asserting their superiority once more. Dyson and Moir nearly engineered a try for the courageous D. Webber, playing only his second game for the XV, and another under the posts for the brilliant Lucey, before Corkery and M. Webber capitalised on a Sedbergh error to score wide out on the right. For all that the School, though still on the attack, were thankful when the final whistle blew.

Won 11—3.

v. DENSTONE (at Denstone 20 October)

This was a lethargic display by the XV. Faced by a side who were out to spoil and tackle, they could not get their teeth into the game and at half-time a scrappy match had produced only a penalty for each side. It was then that the XV realised that they had much to do and they changed gear. Even though the engine was still not working smoothly, the tempo was perceptibly raised and a stream of good possession from ruck and line-out ensured that Denstone now were committed totally to defence. Dyson, Macaulay, Moir and Lucey were the architects of this revival; and Moir was soon awarded a penalty try to give the School a welcome lead. This was increased when the same four were involved to give Lucey a try under the posts. Moir himself and Moody were unlucky not to be awarded tries and the XV finished the game as strongly as they had started it weakly.

Won 15—3.

v. LEEDS GS (at Ampleforth 23 October)

An early exchange of penalty goals, wind and rain seemed to promise a poor and scrappy game. Nothing could have been further from the truth; within a few minutes a superb piece of rugby by Corkery and Dyson put the latter over in the corner. Macaulay, giving a magnificent display of fly-half skill, harnessed the wind, ensured that most of the play took place in the Leeds half and in due course kicked another penalty—this time a monster from the 10 metre line. Moir now had his say and took advantage of a crooked Leeds throw-in to crash over for a try which Macaulay converted. So the score remained at 16—3 until half-time when the XV had to face the wind. Leeds meant business and almost immediately kicked a penalty but it was now that the team showed their quality. In a purple patch of ten minutes Macaulay and Webber put the evasive, strong-running Beck in for 1 try, and Dyson and Lucey put him in for a second and easier one. Moir, Macaulay and Beck again all came very close in turn before Leeds hit back with another penalty. As the game drew to its close, a barrage of high kicks, mostly fielded with consummate skill by Willis, brought reward for Leeds in the shape of a try near the posts which was duly converted. If the winning margin of 11 points did not quite flatter the XV, four tries to one was convincing enough in a great performance against a good Leeds side.

Won 26—15.

v. STONYHURST (at Stonyhurst 6 November)

It took the XV some ten minutes to shake off the effects of a tedious and depressing journey in miserable conditions. In that time they were under much pressure, gave away several penalties and were lucky to be only 3—0 down. Macaulay relieved the pressure at one end and the pack applied it at the other so that Macaulay was able to put up a high kick which Moody chased with much speed and determination to score a try which Macaulay converted. If it was scarcely deserved at that stage, some admirable rugby until half-time meant that the School stretched their lead to 9 points by kicking two excellent penalties. After half-time the XV penned Stonyhurst in their own half for long periods and eventually Moir got just reward for a magnificent display by crashing over from a line-out. With the game won and lost, the XV relaxed and it was Stonyhurst's turn to attack but the defence held out as the weather worsened.

Won 16—3.

v. ST PETER'S (at Ampleforth 13 November)

Sunny windless conditions, a firm ground, and the XV laid on a display to be remembered! If this was not wholly true of the first half when poor defence in the centre allowed St Peter's to cross the line for 6 points, it was certainly so in the second when the team added 42 points. In that the pack admirably led by an outstanding back row trio showed a verve and panache which St Peter's could in no way match. Robertson in only his second game and Parrish in his first were not far behind the regulars in power and speed, and the inimitable Dyson and Macaulay set the backs free at such speed that Beck on the left scored 5 tries. Even the loss of Duckworth twenty minutes from time with a badly gashed forehead could not halt the avalanche and the impressive running and handling of the whole team became a joy to watch. It was exhilarating stuff!

Won 62—12.

v. BRADFORD GS (at Ampleforth 27 November)

In this first meeting between the two Schools, Bradford got off to a flying start with a penalty in the first minute. This was immediately nullified by a very long one by Macaulay two minutes later and the School were away! Even though they never managed to get into top gear a splendid move initiated by Corkery and Macaulay put Beck in on the left for the first of his three tries. Kenneally with a salmon-like leap in the line-out was the prime mover behind his second try five minutes later. It was 11—3 at this stage and the XV looked a fast and powerful side who were threatening to achieve a runaway victory. But several chances were to go begging and it was quite some time before Moody fastened on to a marvellously accurate kick from Macaulay and kept it up long enough for Tate to score. Tate, indeed, was having a fine game and it was he, Lucey, Moir, Macaulay and Dyson who were involved in clever support running which led to the line-out from which Beck scored his third try. Though Bradford kicked a penalty on the stroke of half-time, the XV were happy with a 19—6 lead. Perhaps they were too happy for the second half was a scrappy affair in which neither side was able to put much together. Lucey did score one fine try engineered by, inevitably, Dyson and Macaulay who also kicked another long penalty which equalled one more by Bradford kicked a few minutes earlier.

Won 26—9.

THE TOUR

v. MONMOUTH (at S.M.G. Twickenham 13 December)

The best wine was saved until the end! The XV gave a magnificent display of attacking rugby to close their season and to demolish very worthy opponents. As though to make up for the frustration of the cancellation of the match against Whitgift two days before, the XV started with a matchless fire and intensity of purpose which totally dominated their smaller opponents. For 15 minutes the team hammered at the Monmouth line but sturdy Monmouth tackling denied them the reward of a try although Macaulay kicked two simple penalties. Ironically it was their first attack from any distance that brought the try as Macaulay pumped up a huge up and under, Ampleforth won the ruck and a searching run and flip-up by Moody put an ebullient Reid over. Two more Macaulay penalties either side of half-time demonstrated the enormous pressure the team were putting on their opponents, and as the latter tired, the School began to cut loose. First Moir crashed over from a scrum near the line and then Macaulay scored a splendid try himself from a dummy scissors which he duly converted after which he dropped a goal. A rampant Moir added his second from yet another scrum near the Monmouth line to complete a wonderful and emphatic victory. Meanwhile Monmouth gave much to the game by their attempts to make bricks without straw: on the rare opportunities that they acquired the ball, they counter-attacked with zest and spirit but on each occasion this simply gave the XV an opportunity to show their brilliant running and handling too and they always hurled Monmouth back again. To their great credit Monmouth never gave up and they made the School play great rugby.

Won 35—0.

THE SECOND FIFTEEN

Right from the start of the season the 2nd XV looked a strong one. The three quarters were all capable handlers of the ball and the pack a nicely balanced blend of speed and strength. However, the first match against Pocklington revealed all the opposite characteristics! The forwards were pushed off the ball and the three quarters dropped it. However it was a win and, with something to get their teeth into, the team trained hard under the leadership of the Captain, A. Stapleton. The next two matches against Barnard Castle and Durham gave plenty of opportunity of scoring and developing attacking skills and, between them, the two wings A. Minford and N. Hadcock, scored 19 tries. The match against Scarborough provided another easy win but the search for a kicker was still fruitless: only 19 out of the 53 tries so far scored had been converted. It was at this unfortunate moment that the Captain, A. Stapleton, had to retire with a pulled hamstring and he was unable to play for the rest of the term. Finding a new captain was easy and J. Roberts filled the role admirably. Finding a new fly half was much more difficult until A. Pope was brought in for the St Peter's match. It was with this background that the team went to Sedbergh. Right from the start the Sedbergh pack looked dangerous and their tackling superb. Our three quarter line was never allowed to get moving and the centres were hustled into making mistakes. The score of 4—25 was perhaps flattering to the victors, but there was no doubt as to which was the better side. A great

game between two good sides. The match against Leeds was another excellent game and W. Frewen added thrust on the wing. This was a day for the pack to remember. The back row of J. Roberts, D. Webber and M. Day provided so much second phase ball that the tries had to come. When A. Pope came into the side at fly half for the St Peter's game the backs immediately began to show their class. There was a confidence based on their own ability and the moves began to flow. The final match against Ashville was an anticlimax in that the narrow pitch and the determined tackling made scoring difficult and the ball was consistently smothered at the breakdown so that second phase rugby was impossible.

In all this little mention has been made of the real heart of this successful side. In the front row I. Panich and E. Ruane were pillars of strength at prop, both in the tight and in the loose. N. Carr, as hooker, got more than his fair share of the ball and his throwing in of the ball at the line-outs improved steadily. The locks too played their part. N. Longson and A. Robertson jumped well in the line-outs and shoved vigorously in the tight. Without the drive and blocking of these five the side would never have got all the possession they enjoyed. Behind the scrum, A. Quirke at scrum half worked indefatigably. His pass was long, if at times erratic, but he developed a good eye for any opportunity and harassed his opposite number into making mistakes. The centres, S. Williams and C. Dunn were admirable feeders of the ball and gained in confidence in their own ability to make a break. At full-back, N. Sutherland was not frequently tested in defence but he was always safe in catching the high ball and keen to turn defence into attack. What is more, he came into the line on many occasions with devastating effect. Injuries to players in the 1st XV took a heavy toll on the side and C. Healy was notable as a substitute who really deserved a regular place in the side. His capable hands and speed about the field were always welcome whether as lock or at number 8. Some might say that it was the year of the Captains, since four were appointed during the season, but for me it was a year of attacking rugby. 328 points scored in eight matches adds up to an awful lot of tries.

Colours were awarded to: N. Hadcock, D. Webber, M. Day, A. Quirke, J. Roberts.

Results:	v Pocklington	A	won	22—6;	v. Barnard Castle	H	won 84—3;
	v Durham	H	won	98—0;	v Scarborough 1st XV	H	won 50—0;
	v Sedbergh	A	lost	4—25;	v Leeds GS	H	won 38—3;
	v St Peter's	A	won	20—6;	v Ashville	A	won 12—6.

The following played for the team: N. Sutherland, N. Hadcock, A. Minford, W. Frewen, S. Williams, C. Dunn, J. Petit, A. Quirke, A. Stapleton (Captain), A. Pope, N. Carr, I. Panich, E. Ruane, N. Longson, A. Robertson, M. Dadeni, J. Roberts (Leader), D. Webber, M. Day, C. Healy, C. Danvers.

THE THIRD FIFTEEN

The 3rd XV won all its seven matches and, what is more, scored 333 points and conceded only 11. It was a very good side being particularly strong forward. The backs suffered a little from frequent enforced changes, but were always good. The whole team evidently enjoyed its rugby and ran the ball with great fluency. It is a little invidious to pick out names, but special mention ought to be made of M. G. C. Elliot's captaincy, of the very talented play at scrum half by N. C. Tillbrook and of the place kicking of R. P. G. Wakefield who scored nearly a century with his right boot. The depth of talent available in the reserves (the 4th XV was also unbeaten) obviated any problem caused by the inevitable burden a 3rd XV has to bear with the injuries of three fifteens.

The following played:

Forwards: M. G. C. Elliot, M. S. N. Badeni, P. D. Berton, J. F. Copping, C. H. Danvers, P. A. D. Day, C. J. Healy, J. B. Horsley, D. J. K. Moir, P. R. Moore, R. S. Thornley-Walker and E. T. A. Troughton.

Backs: N. H. Blackledge, W. F. Frewen, R. T. StA. Harney, A. P. Minford, R. Murray-Brown, J. W. Petit, A. R. Pope, N. C. Tillbrook, R. S. Q. Rhys Evans and R. P. G. Wakefield.

Results:	v Barnard Castle 3rd XV	Won 80—0;	v Pocklington 3rd XV	Won	16—7;
	v Giggleswick 3rd XV	Won 20—0;	v Scarboro' College 2nd XV	Won	104—0;
	v Leeds GS 3rd XV	Won 43—4;	v St Peter's 3rd XV	Won	24—0;
	v Archbishop Holgate's GS 2nd XV	Won 46—0.			

UNDER SIXTEEN COLTS

1976 will go down as a successful and enjoyable season. Except in one match, the team played well and fully deserved its record of six victories out of a possible eight, scoring 140 points against 39 points.

The season opened with a victory over Pocklington. With four tries shared between the wings and the half-backs, the indications were that there was enough talent outside the scrum to capitalise on the ball-winning abilities of the forwards, and this proved in the main to be the pattern for the season. In the next match against Durham, Read decided that the forwards were not to be left off the score sheet and ran in three tries to balance the three scored by Dundas and Lovegrove in a

32—10 win. The team's confidence was growing, they were anxious to reverse the previous season's defeat at Newcastle and this they did handsomely. The forwards took an early grip on the game which they never relaxed; their monopoly of the ball enabled the side to score several fine tries, including a memorable one in which the forwards, driving and backing up each other in splendid fashion, left Dundas with a simple try to add to his fine drop goal. Schulte's surging drive to score from a short penalty rounded off a fine 25—0 victory.

A week of heavy rain at Ampleforth preceded the away game at Sedbergh and, whether because of a certain amount of over-confidence or because of the surprise at finding a bone dry pitch at Sedbergh, the side did not produce anything like its true form in a scrappy match. Neither side gave anything away but both sides had their chances. However in the case of Ampleforth, the wrong options were chosen and the chances were wasted. Just when it looked as though a draw was on the cards, a strong run by Sedbergh's left wing saw him crash over in the corner for a good try, which was then magnificently converted from the touch line, leaving Ampleforth to rue a somewhat lack-lustre performance.

At Ashville the side experienced one of those games in which one frustration follows another. They were never allowed to put their game together and the opposition back row were able to pay such close attention to Dundas at scrum half that he was rarely able to set the back line moving. When eventually a try by Beale was disallowed it would have been easy for the side to have allowed its discipline to fall apart. However the worse things got the more determined and disciplined the side became and, due in no small measure to the influence of Gargan as captain, they came out of the game with great credit.

Dundas soon put the side into a six nil lead against Stonyhurst and they had the best of the first half territorially. Stonyhurst exerted a lot of pressure at the beginning of the second half but some sound tackling aided by Beale's fine line-out work kept our line intact. A penalty to Stonyhurst inspired an Ampleforth revival and now it was the Stonyhurst side's turn to defend as a burst from Beale and Schulte brought us storming back on to the attack. It was only desperate tackling which prevented Hattrell from scoring a try that would have made the game safe. Instead, we had to survive one last penalty attempt by Stonyhurst before the final whistle brought the end to a hard-earned win.

Although up against a larger and taller St Peter's side, the pack once again dominated and provided enough ball for the side to control the game and by half-time they had moved into a 14—0 lead, with tries by Gargan, Hattrell and Lovegrove. Things went less smoothly after half-time and certain frustrations crept in as further scores failed to come against a side who were now spoiling and defending well. However Gargan steadied his men and a converted try by Schulte rounded off a match which disappointed slightly after such a fine first-half.

A similar performance was produced at Barnard Castle in the final match. Once again the pack had a monopoly of the ball and some crisp handling saw both wings score twice to add to Trenemen's opening try. A 24—0 half-time score led to some complacency. Only a try by Lovegrove was added in the second half, but the Barnard Castle line was under constant pressure and the score should have been much larger. None-the-less it was a fine team performance and a fitting end to the season.

As far as the individuals of the team are concerned, Mark Duthie displaced Richard Bianchi from the full-back berth by virtue of his stronger physique and more aggressive approach. Martin Hattrell ran in several fine tries on the left wing and showed himself to be a very balanced footballer although lacking a little in terms of sheer pace. Richard Burnford on the opposite wing did not see as much of the ball but, despite his somewhat ungainly style, he showed great application and should not be underestimated. Martin Sankey and Chris Trenemen developed into a sound combination at centre. The former, new to his position, was lacking in confidence in his running ability in the early games but as the season progressed he began to use his power more effectively, the latter was the hub of the back line. He was and is essentially a team player who made things happen around him, as the number of tries scored on the flanks will indicate. The side was lucky to have a half-back combination which complemented each other ideally. Understandably, Richard Lovegrove was a little hesitant in committing himself early on but his play developed tremendously as the season progressed. His handing was first class, as was his backing up, and he kicked soundly if not with any great length. He can be well pleased with his efforts. David Dundas looks destined to follow in the footsteps of several fine Ampleforth scrum halves, and there can be no higher praise than that. Any player who scores 70 points out of a total of 140 must be a very valuable player to any side.

The forwards developed into as good a pack as one could hope for. They never gave up and their efforts enabled the backs to enjoy themselves. Mark Schulte, Mark Kennedy and Alex Macdonald made up a competent front row and were only beaten once in the season. One would like to see the former adopt a more aggressive approach to his considerable speed, while the latter developed match by match into a tighthead prop of some potential. Mark Kennedy, a newcomer to the hooking role, did extremely well and was the strongest mauler in the side. While Eddie Beale dominated the line out and provided an invaluable supply of ball, his second row partner Adrian Roberts should not be overlooked. He got on with his job in a most effective if unspectacular way and his hard work epitomised the approach of the whole of the side. Without the work of these five

the back row could not have been so successful. Justin Read had a fine season; his hard driving running and his solid tackling gave the opposition many headaches. Mark Gargan on the other flank, with his footballing ability and his inexhaustible stamina proved to be a perfect foil. There are high hopes for Jolyon Neely as a number eight. His aggressive and confident approach were somewhat tempered by a carelessness in his handling but he has the physique and ability to do well in this position.

The ball mark of the season was the team's ability to work together as a unit, one helping another. Mark Gargan, as captain, must be given every credit for welding them together. He did a tremendous job both on and off the field, making the coaches job both easy and enjoyable. To him and the entire team the coaches can only say thank you for your efforts and for such an enjoyable term on the O.M.G.

In conclusion it should not go unmentioned that there were many other players in the set who, despite the lack of the opportunity to play in a side, which was remarkably free of injuries, showed themselves to be tremendously loyal to the side who, because of their ability, will do well as they move up the School into senior team rugby.

F.B.
K.R.E.

Results:	v Pocklington	(H)	Won 23—0;	v Durham	(H) Won 32—10;
	v Newcastle	(H)	Won 25—0;	v Sedbergh	(A) Lost 12—6;
	v Ashville	(A)	Lost 4—0;	v Stonyhurst	(A) Won 6—3;
	v St Peter's	(H)	Won 20—0;	v Barnard Castle	(A) Won 28—8.

UNDER FIFTEEN COLTS

The results of this season suggest disaster, and in some ways it certainly was a disastrous term. But it remains true that the team was much less bad than the scores seem to indicate. Any number of excuses and mitigations could be, and were, put forward: a series of away matches at the beginning of the season against teams which had played together for far longer, the cancellation of a match which would have restored confidence, the backs letting the forwards down in one game and the forwards the backs in the next. It was only in the last two matches of the term that the team really started to play ferociously and effectively as a team, giving grounds for real optimism for the future.

The team was ably captained by Georgiadis, at wing-forward; he, with Robinson who finally moved to be the other wing forward, formed a pair of determined ball-winners who could be relied on to play themselves to a standstill in any match. Huston, at prop, was a cheerful tower of strength, adding power and weight to the pack. Carr-Jones provided plenty of strength too, but could be clumsy and awkward at times; Baxter gives the appearance of awkwardness, while in fact he was one of the best line-out players in the team. Behind the scrum the diminutive Webber remained firm through any amount of battering, but in the end was displaced by Griffiths who showed more speed and initiative. Nelson eventually won the place at fly-half, improving considerably as he gained match experience, and displacing Pilkington to centre. At second centre Dunn shows a great deal of promise as a fast and determined runner, once he cures himself of a tendency to cut inside. The speedy Forsythe on the wing scored the majority of the team's points, but he needs more determination if he is to reach his full potential. In many ways the full-back, Young, was the best footballer in the side with a sure pair of hands, an eye for a break and a featherweight tiger in the tackle.

The following represented the School: S. B. Georgiadis (Capt.), G. Baxter, S. Conway, R. Huston, T. Nelson, R. Robinson, H. Young, T. Beardmore-Gray, J. Carr-Jones, A. Dunn, N. Farrell, A. Forsythe, M. Fox, P. Grant, S. Griffiths, T. Hall, D. Morton, J. Pilkington, C. Roberts, C. Taylor, J. Webber.

Colours were awarded to: H. Young, T. Nelson, R. Huston, S. Conway, R. Robinson, G. Baxter.

Results:	v Pocklington	Lost	4—18;	v Hymer's College	Lost 4—35;
	v Giggleswick	Lost	4—36;	v Leeds GS	Lost 6—56;
	v Ashville	Lost	12—16;	v Bertram Ramsey	Won 22—0;
	v St Peter's	Lost	8—31;	v Barnard Castle	Lost 7—18;
	v Saltscar	Won	28—14;	v Abp Holgate's	Lost 9—14;

UNDER FOURTEEN COLTS

On 28 September Pocklington scored 8 tries v XV. 8 Matches later only a further 6 had been scored by the opposition while this potentially outstanding XV amassed 70 tries and 317 points. But the first month was spent trying to motivate ex-JH boys who had had a poor season in 1975 and successful prep school boys who threatened to know it all already.

Two matches reflect the twin strengths of the XV. Against Hymer's, in a splendid match of attack and counter-attack, the defence in the back division emerged rock-like and subsequent success was built upon flawless and at times brilliant tackling. At Ashville, when Channer was hurt after five minutes, the pack responded with a pace and force which overpowered a tough and bigger opposition and it was this pace and developing technique in the loose which formed the basis of the massive scores after half-term. Yet for all that the most deeply satisfying performance was a

crushing victory over the strong Leeds XV 52—8 when this developing XV ran riot in a thrilling display of running, handling and tackling.

If there is a weakness, it is in mid-field. The 'twins'—Paul Dwyer and Simon Gompertz—were chosen for their defensive ability but they and David O'Kelly had to learn how to pass and draw their men and this took time. O'Kelly had a mixed season. He found the standard more demanding than he anticipated and the demands of the coaches tended to send him into his shell but he survived crises of confidence with increasing calm and humour. He looks a good stand-off half but is slow off the mark. If he had spent time practising his goal-kicking he must have converted more than 17 of the 70 tries—as it was the XV averaged 47 points in the last 7 matches. Simon Pender was excellent throughout, fast and with a lethal tackle. On the other wing Timothy Blasdale ran with rather more balance than speed. At full-back Dominic Moorhead worked harder than most, became at times a devastating tackler and showed glimpses of considerable potential in attack. The backs may lack real drive and speed but they can point to the match scores as justification of both their ability and their success.

The forwards took a few weeks to settle. By the end of the term they were fast—very fast. The backs no longer had to tackle as the forwards relentlessly provided a constant stream of good ball—from the loose as a matter of course, and from the tight whenever they felt like it. Not one of the 8 was slow. Peter Price and Gregory Fattorini in the second row were hard-working and quiet and improved their technique remarkably quickly. Richard Beresford made the hooking role his own: a boy of much courage, determination and humour, he would not allow any rivals to emerge. Stephen Kassapian, Timothy Crowley and Patrick McGuinness did well at prop but all must be aware that there are at least two others in the set who will challenge strongly next year. Indeed the outstanding feature of this year has been the strength in depth among the forwards and half-backs: Strugnall, Roberts, McDonald among the forwards and a combination of Fitzherbert and Codrington, good in technique but desperately slow in execution, would not have disgraced this side.

The four outstanding players were in the key positions: back-row and scrum-half. Aidan Channer loped around the field but was always in the right place, endlessly constructive in setting up second phase; Aidan Day, a small, wiry and busy player broke up opposition attacks and launched his own, eventually seeking support; Jonathan Brown at scrum-half co-ordinated with the back trio better than with his stand-off, running at a slow and gentle pace, balanced, and weaving and side-stepping through mesmerised opponents and spectators. He was the outstanding player though he will need to improve his passing. There were times when the captain Julian Barrett tended to do too much himself—usually very well. His strength lay in winning the ball off opponents and in considerable gifts of anticipation. He led from the front with vigour and directness and at the end of term showed how much he had learnt in an outstanding performance against Holgate's.

Results:	v Pocklington	Lost	0—38;	v Hymer's	Lost 4—7;
	v Scarborough	Won	68—6;	v Leeds GS	Won 52—8;
	v Ashville	Won	16—3;	v Bertram Ramsey	Won 32—0;
	v Barnard Castle	Won	22—4;	v Saltscar	Won 68—0;
	v Holgate's	Won	57—4.		

The 'B' side of the set played two matches and won both.

THE HOUSE MATCHES

St John's were far too strong for St Thomas's in this first round match and were not stretched in winning 40—6. St Thomas's had no answer to Corkery, Day, Gargan, Lucey, Evans, Read and Beale and though Willis and his team tried hard, they had no chance and only courage kept them in the game for half an hour. Much the same sort of thing occurred in the other first round match between St Edward's and St Oswald's. The latter had all the pace and power where St Edward's had little but determination: they did very well to limit the score to 26—10.

Three of the matches in the next round were extremely close affairs in which blind enthusiasm and determination not to mention raw courage had to take the place of skill. Only St Bede's playing against a St Aidan's side much weakened by injury and the calls of interviews were able to put their best collective foot forward and run away with the match. St Hugh's, reduced to 14 men by the loss of the mighty Kenneally, still managed to squeeze a victory out of St Oswald's, the latter kicking themselves for having dropped the ball when over their opponents' line. The confrontation of Dyson and Macaulay in the St Dunstan's/St Cuthbert's match promised much excitement and so it proved. The match was won by St Cuthbert's, the result hinging on the validity or otherwise of a hotly disputed conversion. The match between St John's and St Wilfrid's was a hard-fought contest in which St John's had to play a great deal harder than expected to gain a rather fortunate victory 7—3. The two Tates, Fraser and Robertson were outstanding for St Wilfrid's in this game while Harney and Corkery played well for St John's.

The semi-final round was played on a dank cold December afternoon—unhelpful conditions particularly for House match rugby. The match between St Bede's and St Hugh's was thus rather scrappy even making allowances for the changes to both teams. St Bede's won in the end fairly comfortably 17—3. The other semi-final produced the best rugby of the competition thus far. St John's, an infinitely better side than they had appeared the day before, were well served by Gargan

and Treneman at half-back, and the latter, prepared at long last to show his mettle, played with confidence in his ability, with no little skill and with a zest to attack which augurs well for the future. He was not outclassed by his opposite number, J. Macaulay, who again performed heroics for St Cuthbert's but all in vain. They stuck manfully to their uphill task but could not cope with a St John's team playing really well, and they went down 15—3.

Gargan and Treneman carried on their good work in the final against St Bede's. Indeed these two and the back row of Day, Read and Franklin were the architects of a victory in bitterly cold and snowy conditions. Admittedly the match was won by two penalties by Gargan but it was St John's who strung the exciting moves together and who crossed at the corner only to drop the ball. The St Bede's centres who might have been a threat were starved of the ball and only looked dangerous when Webber D, Healy C, or Dundas had an opportunity.

The Junior final was won at half-back too where the St Oswald's pair showed more skill and thrust. These two with Smith in the pack and Towneley who snuffed out the threat of Dunn were the pick of a St Oswald's side who tackled better than St Edward's and who scored two tries through Griffiths and Jones to achieve a more convincing victory than 8—0 would suggest.

GOLF

The first golf fixture of the term, the match against the Old Boys, was played at Ganton on a glorious day, in perfect conditions. Moreover, the standard of golf was not too far removed from that of the setting and, after a keenly-contested match, in which C. Healy continued his unbeaten record and F. O'Connor halved his match through hitting his opponent's bag on the fairway of the 18th, the result represented some form of rough justice and a credit to both teams. Many thanks to the Old Amplefordians whose marvellous generosity, both on and off the course, made the day such a memorable one.

In the Vardon Trophy, F. O'Connor displayed the supremacy of consistency on a day when the rough was well frequented, winning with a modest 81. Some good performances from the juniors gave rise to their representation in a friendly match against Gilling Golf Club. The team won convincingly and this brought to an end a good term's golf.

The following played for the team: S. Hyde (Capt.), F. O'Connor, C. Healy, P. Watters, R. Murray Brown, D. Harrington, M. Caulfield, K. Evans, N. Cathcart, A. Westmore and N. Bentley-Buckle.

Results: v Old Amplefordian Golfing Society halved 3½—3½
v Gilling Golf Club won 3 —1

FENCING

Under the inspiring captaincy of Michael Giedroyć, fencing has completed a very satisfactory term. The senior group of about twelve boys has been coached on Sundays by Mr Millar, and then had a further training period in mid-week. The individual improvement has been very evident and enabled us to share the honours in our match against Pocklington. The foil team of Boodle, Lambert and Moon was expected to do well but, although Lambert won all his fights, the others disappointed and we went down 6—3. The sabre team was by comparison weak, only Giedroyć having match experience. However Stuart-Smith responded to the challenge and won two of his fights and Giedroyć with consummate ease won all his contests. We took the Sabre 5—4. Twomey was the other member of the team and failed to score.

Five of the seniors took part in the Yorkshire Foil Championship and of these four reached the semi-finals and Giedroyć and Lambert the finals. Considering their lack of experience at this level, and that Giedroyć's usual weapon is the sabre, this was a remarkable achievement, especially as they were fencing with electric equipment for the first time.

Mr Henry meanwhile had a group of juniors, and, throughout the term, assisted by some of the seniors, he has been teaching them the basic skills of the sport. Already a number of promising fencers are emerging.—we hope they will continue to flourish as we need replacements for those who are leaving.

We are very to sorry to see John Boodle, Terence Keyes, and Michael Giedroyć depart, for they have been the backbone of our fencing for some years now. We wish them every success in their Oxbridge exams, and for the future.

THE JUNIOR HOUSE

It was a very successful term which started at the tail end of a long hot summer with hikes to the lake for swims and ended with snowballing. It was a term full of hard work and activity. It was also the term in which Mrs Kelly retired as matron thus bringing an era to an end. She was with us for eight years either as nurse or matron and she had the respect and love of everyone. We wish her an enjoyable retirement and we thank her for all that she did for us. Miss Barker from Sheffield is to be our new matron and we were delighted to see her sampling the activities of the House for two or three days at the end of term; we hope that she will enjoy being with us. Patrick Sanderman, an Old Boy of the House, and Peter Shorman from Stonyhurst were members of the resident staff and we hope that they will continue with us for the rest of the year.

BROWSING THROUGH THE DIARY

We opened on 7 Sept. and classes started on the 9th. New boys were kept hard at it doing various music tests, hikes, projects and a zoo expedition during these early days. The House orchestra began work on the 14th, the Choral Society on the 16th. The first scout camp of the season took place on the 18th with 38 scouts under canvas for the weekend. The first rugby match was played on the 27th.

9 Oct. was a holiday on which there was another scout camp, a small film-making crew at work and a team of swimmers having a go at a gala at Pickering one of whom won three races. There was an excellent Homero Francesch Mozart concert to go to on the 17th. Flu jabs on the 20th came too late for the eight of us who got flu on the 18th. We were in the theatre to see productions of Shaw and Jennings on the 22nd and we were in retreat all day on the 25th, the day before the half-term break.

The schola gave a concert in Westminster Cathedral on 1 Nov. On the 7th a Maria Lidka trio played for us in St Alban Hall. Fencing started on 10 Nov. and so did a chess league run by Fr Justin of Gilling in St Alban Centre on the same evenings as the 5-a-side football league. 38 scouts went hiking for two days near Whitby on the 13th. A slide lecture by Lt John Scott on the army's recent ascent of Everest drew most of us to the theatre on 19 Nov. The Choral Society performed in a concert on the 21st and the schola went away to Warrington to give a concert on the 27th.

Snow and sledging and snowballing came hand-in-hand on 3 Dec. On the 5th the schola performed excellently when they sang their annual Messiah in the Abbey. Next day we had our own private concert in the theatre and heard fifteen soloists and the House orchestra. On the 8th we had our Christmas dinner and an opportunity to say farewell officially to Mrs Kelly. Term ended on the 10th.

CARPENTRY AND PAINTING

78 boys took carpentry lessons and the shop was as busy as ever. Stephen Medlicott was the senior monitor and to help him were Simon Evans, Alexander Fitzalan Howard, Christopher Jackson, Alexander Burns, John Shipsey, Paul Moss and Felix Nelson. They were a good team, kept the shop unusually tidy and produced some excellent work as well. Others who are obviously doing well at carpentry are John Gutai, Ian Wauchope, Philip Evans, James Hunter, James McNair, William O'Donovan. The leading artists were Paul im Thurn, Alexander Burns, Andrew Macdonald and Mark O'Malley who are as good as the best we have had in the past. Christian Jarolimek and Frank Thompson are two newcomers who look especially promising. There are, however, only about a dozen regular painters in the House at the moment.

THE MUSICIANS

The schola boys should always get a pat on the back because they work hard and give their services to the Abbey Church so regularly. Apart from their bi-weekly duties in the Church they performed three concerts during the term. In Westminster Cathedral on 1 Nov. they sang motets by Victoria, Stanford, Weelkes, Bach's Cantata no. 161 and Faure's Requiem. On 27 Nov. they were at Warrington where they gave a concert on Saturday and sang a pontifical high Mass next day. On 5 Dec. came their performance of the Messiah, the schola's best so far. The Choral Society met once a week as usual and worked towards a performance on 21 Nov. of Handel's Ode on Saint Cecilia's Day. Out of a choir of 114 singers the House produced 51 trebles who knew their part, had rehearsed well and who in the event sang so well that they nearly stole the whole show. Fifteen instrumentalists put on a House concert in the theatre on 6 Dec. This is the first time we have used the theatre for such a concert and the experiment will be repeated next term.

SCOUTS

If the quality of the scout troop this year matches its numerical strength it will be a very good troop indeed; membership from the third and second forms alone stands at 60 and most of the first form seems keen to join. We started the term with a weekend camp for the whole troop at Hasty Bank and there was a training camp at the middle lake for Patrol Leaders and their Assistants from Oct. 9 to 11. We were grateful to have Fr Aidan's help for this camp and grateful too that the Headquarter's Field Commissioner, Mr Ron Schulze, was able to come for half a day and give some valuable instruction. The camping season ended for this year with Advanced Scout Standard hike-camps for twelve of the troop on 17—18 October.

Our first winter expedition, which means for us indoor accommodation, was a hike in November in fine weather along the coast through Raveuscar and Robin Hood's Bay to Whitby, spending the night at the Boggle Hole Youth Hostel and ending with an interesting visit to the Whitby Coastguard look-out.

We have lost Fr Francis's help for the time being but we are glad to have Bro. Joseph to take his place for this year. Fr Abbot managed to come out with us three times, including the hike on the coast, and we have had a lot of help from our District Commissioner, Fr Benedict. Our thanks are due to all these and to our devoted team of instructors from the upper school. We must record the names of three new members of this team: Simon Darkin, Michael Page, Euan Duncan.

The Senior Patrol Leader this year is Alexander Fitzalan Howard; Philip Beck is his deputy and the remaining Patrol Leaders are Simon Evans, Stephen Medlicott, Felix Nelson, Mark O'Malley and James Wauchope.

SPORT

The 1st XV got off to a mixed start. They played their first match on 27 Sept., winning 16—4 at Gilling but ominously failing to score in the second half. On 2 Oct. came a game at Howsham Hall when the team simply collapsed in the second half and were beaten 0—18. After that things improved. The team practised hard and trained well and deservedly won their games with Barnard Castle (28—4), an U-14 set (30—0), Ashville College (26—0), St Martin's (12—4), the return Howsham Hall game (22—0), St Olave's (22—4), Pocklington (16—0). The return with St Martin's was drawn 4—4. So the term's figures were quite good: played 10, won 8, drawn 1, lost 1, points scored 176, points conceded 38.

The junior XV had its first taste of competition and lost all its three games but was far from disgraced. It lost to Gilling (10—18), St Olave's (0—38) and to Pocklington (6—10). The team contains some good players and is likely to be a successful side next year.

For the rest of the House sport consisted mainly of rugby games, PE sessions in the gym, swimming in St Alban Centre and the occasional cross country run.

FOR THE RECORD

We opened on 7 Sept. with 111 boys in the House of whom nine were day boys and forty were new boys. There were 41 in the 3rd Form, 41 in the 2nd and 29 in the 1st.

Simon Evans was the head monitor. The other House monitors were Philip Beck, Alexander Fitzalan Howard, Christopher Jackson, Mark O'Malley, John Shipsey, Edmund Trainor, John Beveridge, Stephen Medlicott, Felix Nelson, Patrick Scanlan and James Wauchope.

The sacristans were Alexander Burns, Fergus Nicoll and Mark Barton. The postmen were Malcolm Young and Lawrence Ness with Michael Tate looking after the internal post. In charge of the bookroom were Graham Shepherd and Richard Morris. John Shipsey and Greville Worthington were the librarians. Shaun Carvill and John Hanwell looked after the chapel.

The schola trebles were: Paul im Thorn and Paul Moss (head choristers), James Aldous-Ball, Michael Codd, Edmund Craston, Julian Cunningham, William Dore, Raman De Netto, Simon Gillon, Robbie Graham, Ian Henderson, Arthur Hindmarch, James Hunter, James Moore-Smith, Lawrence Ness, Matthew Pike, Andrew Sparke, Mark Swindells. Edmund Trainor was the schola's librarian.

The following played in the House concert on 6 Dec.: Simon Gillon (piano), Matthew Pike (violin), Michael Codd (French horn), Jonathan Goodman (piano), James Moore-Smith (violin), James Hunter (trumpet), Ian Henderson (piano), Mark Swindells (guitar), Greville Worthington (trumpet), Paul im Thurn (cello), Julian Cunningham (piano), William Dore (cello and piano), Andrew Sparke (violin), Paul Moss (violin).

The regular 1st XV consisted of: Mark O'Malley (full back), Lawrence Ness, Arthur Hindmarch, Simon Evans, Patrick Scanlan (threequarters), John Beveridge (capt.) & Tom Howard (half-backs), Richard Morris, Mark Barton, Anthony Heath (front row), Alexander Burns, Stephen Medlicott (locks), James Wauchope, Edmund Trainor and Ian Wauchope (back row). Philip Evans and Martin Morrissey also played.

The following played for the junior XV: Benedict Bates, Patrick Jones, Philip Evans, Matthew Pike, Robbie Graham, James Porter, Shaun Carvill, Andrew Macdonald, Edward Robinson, Edward Hart, Richard Keatinge (capt.), Piers Murray, Richard Weld-Blundell, Michael Kennedy, Andrew Wardle, Alan Geoghegan, Sebastian Pearce, Mark James, Arthur Hindmarch.

THE PREPARATORY SCHOOL

The Officials for the term were as follows:

Head Monitor: JGC Jackson.

Monitors: NS Corbally Stourton, CL Macdonald, AS Ellis.

Captain of Rugby: DM Seeiso.

Captains: JH Johnson-Ferguson, DM Seeiso, EW Cuninghame.

Secretaries: OJJ Wynne, EMG Soden-Bird, RH Tempest, JD Massey, ME Johnson-Ferguson, RHG Gilbey.

Librarians: MB Barton, EN Gilmartin, SAB Budgen, WA Morland.

Sacristans: NRL Duffield, PE Fawcett, JJ Tigar, WB Hamilton-Dalrymple.

Ante Room : JH Johnson-Ferguson, DCC Drabble.

Dispensarians: PR Horn, RJJ Stokes-Rees, MW Bradley,

Orchestral Managers: FR van den Berg, DM Moreland.

Art Room: RD Twomey, AD Anderson.

Posters: SJR Pickles, JA Howard.

Office Men: SB Ambury, CMG Procter.

The following boys joined the School in September 1976: RG Akester, JM Birkett, JHT Bramhill, MGO Bridgeman, PJ Childs, AR Elliot, AHT Fattorini, AJ Fraser, Hon ETW Gully, GHT Horton, RJH Jackson, JWT Lewis-Bowen, DJ Mayer, JM Moreland, SP O'Connor, MJW Pickles, HS Robertson, NJ Rutherford, SA Scott, JBLN Smith, MJ Somerville Roberts, CT Spalding, MP Swainston, AR Tarleton, N Vasey, TA Weaver, JPH Young.

We came back to find the St Aidan's Thompson lockers fitted along the classroom gallery, much enhancing its appearance and enabling us to remove some of the ancient desks. The sixth form found itself in the old prep form classroom, which, along with the Library, had been carpeted, and with the new pipeline from the reservoir working we now had a plentiful supply of water. Thus equipped we were able to face the long term with equanimity. The highlight of the term was the play at half-term, but its success was echoed by 1A at the end of term. The musicians gave us two concerts and we had outings to *A Christmas Carol* in Scarborough, Pickering Zoo, and Rome in York, as well as more local visits to St Albans Hall and concerts at Ampleforth. We enjoyed all the usual treats and the refectory looked particularly lovely for the Christmas Feast. That all this was possible was due to the wonderful efforts of Matron and her staff, to whom we are most grateful.

On the 10th October RJH Jackson and AR Tarleton made their First Communion.

MUSIC

In spite of losing many good musicians last term the new boys turned out to be very enthusiastic and Gilling music soon returned to its high standard.

We had a mini-concert early in the term and F van den Berg played a lovely piece by Corelli on his violin. R Gilbey (flute), Somerville Roberts (clarinet) and D Green, Ainscough and Farrell (piano) also played. S Seeiso braved it on the violin and Twomey and C Crossley on their violas. M Barton and Ellis had an audition for the IAPS orchestra and we wish them luck. The Gilling members of the Choral Society sang the St Cecilia Ode over at Ampleforth with great success.

Gilling had its Christmas concert on the 30th November with carols. The second orchestra played 'Once in Royal David's City'. S Johnson-Ferguson played 'The First Nowell' on his fiddle, A Bean played Andante by Mueller on the piano, the first string quartet with Gilmartin, W Morland, Twomey and Duckworth played 'Good King Wenceslas', Ruzicka and Weir played 'Silent Night' duet on their trumpets. Then there was the Wind Trio with Barton playing his flute, Soden-Bird his oboe and with Mr Kershaw they played 'God Rest You Merry Gentlemen'. The second string quartet with Wynne, F van den Berg, Twomey and Duckworth the cellist had to take D Morland's place as he was in the infirmary, played 'Angels from the Realms of Glory' but this was a bit of a disaster. However W Morland played Passapied by Moszkowski very well on his violin. To finish off the first orchestra played 'A Grand Prelude for Christmas'. We were disappointed to hear that Mrs Bowman was ill for this concert, but her husband came over instead.

During the Christmas Feast the Wind Group with Fr Justin, N Corbally Stourton, Barton, Soden-Bird, Ellis, Procter and Budgen played. This made a nice change.

We must thank Mrs Bowman and all the other music teachers for the success of the music here this term.

OJJ Wynne

DRAMA

At half-term we staged *The Thwarting of Baron Bolligrew* by Robert Bolt, our first major production for many years. It was a conspicuous success. The play itself is of course first class but justice was done to it. Much of the credit for this must go to the adults who worked so hard for its success. Mrs Hogarth's costumes were delightful and imaginative, Mr Macmillan's props, so essential to the play and difficult to do on a small stage, were delightful, and Mrs Saas's make-up brilliant. The sound effects were arranged and co-ordinated by Mrs Bowman and the music staff, but the sounds were all made by boys. One of the achievements of this production was the extent to which boys were involved. All the lighting was done by boys with amazing results from so little equipment. Fr Bede, the producer, maintains that all he had to do was to elicit the talent and help of others—the boys thought otherwise, dipping into their pockets to present him with a large commemorative signed photograph.

The cast of 29 was too numerous to comment on them all by name. It would be achievement enough to have learned such long parts and attained such discipline on so small a stage, but they played their parts with astonishing sensitivity. Edward Soden-Bird brought off the part of Sir Oblong admirably, astounding many by his versatility and acting ability. Charles Macdonald portrayed Baron Bolligrew with gusto and verve. Jeremy Wynne as Magpie was a conspicuous success and Mohato Seeiso displayed much courage and talent as Blackheart. Frans van den Berg as Obidiah was just right and Duffield made the most of the part of the Lord Mayor. Gilmartin made a good Duke and J Johnson-Ferguson and J Jackson were good as the Narrator and Moloch. Space does not permit more comment, except to thank the following, who also worked so hard and gave of their best: The Knights, Horn, M Johnson-Ferguson, D Moreland, Hamilton-Dalrymple, W Morland; a Captain, Procter; the Men at Arms, H Crossley and Ellis; the Peasants, Stokes-Rees, P Howard, S Akester, Budgen and Massey; Mazeppa, Twomey; the Dragon, Barton; other parts, Mitchell, Bradley, Ambury, Fawcett and Duckworth; Lighting, E Cunningham, N Corbally Stourton and Ambury; Sound, J Howard and R Gilbey; Music, nearly everyone who plays an instrument.

At the end of term Mrs Hogarth produced 'Les Santons', a French nativity play in which the whole of 1A was involved. To get the whole of this age group to appear, learn lines in a foreign language, and get their movements right was no mean achievement; the result however was more than this. The visual effect of the colourful costumes and tableau was superb—a worthy offering for Christmas

CHESS

We played four matches this term, against the Junior House, St Martins (twice), and Red House. We won in each case, in all by 20½ points to 5½. We also took part in the Junior Chess League which started up in St Albans on Wednesday evenings during November. The following played in matches: J Howard, WA Gilbey, E Gilmartin, J Bannen, J Tigar, B Connolly, J Duckworth, C Macdonald, J Jackson and J Johnson-Ferguson.

Within the School a senior tournament was won by J Howard, followed by Gilmartin, J J-Ferguson, C Macdonald, Tigar and Duckworth. There were two Junior Tournaments, won by J Bannen and WA Gilbey, with O'Brien, Connolly, Bean, Angelo-Sparling, Somerville Roberts and West also prominent.

RUGBY

The First Fifteen this term was of moderate standard, winning three matches, losing three and drawing one. M Seeiso ably captained the side, giving a strong lead and working tirelessly. The three-quarters developed into a fine set of backs. In the matches in which our forwards were unable to gain possession they tackled well. When in possession they showed the skill and ability to run and handle arguably better than any team they met. Matches were won against Red House, Glenhow and Read School, while we lost to Howsham twice and were beaten by the Junior House in our first match. We drew one match against St Martins.

Colours were awarded to N Corbally Stourton. The following also played for the 1st XV: Wynne, EW Cunningham, CL Macdonald, Fawcett, JGC Jackson, Tigar, AWG Green, Procter, Drabble, Tempest, JH Johnson-Ferguson, Gilmartin, Hamilton-Dalrymple, Steel, DCA Green, NR Elliot.

The Under 12 team beat Junior House confidently in their first match, and then were well beaten by a very strong St Olaves team. Besides those who also played in the 1st XV or Junior XV, HM Crossley, Mitchell and Verhoef were prominent.

The Under Eleven team had two away games this term. The first against St Olaves we lost 8 nil and the second against Malsis was drawn 20 all. Harder opposition would be hard to find. In both games the team spirit, enthusiasm, endeavour and skill left nothing to be desired. The hard running, tackling, covering and foraging greatly impressed the opposition and so nearly led us to victory in each match. Sad to say we won neither game but we were in no way disgraced. The team was captained by WA Gilbey at full back. The other backs were Farrell, SS Seeiso, AK Macdonald, Bean, Connolly, Bannen, NR Elliot and DCA Green. The forwards, lead by Schulte, were West, CP Crossley, Ainscough, Angelo-Sparling, DJ Cunningham, Woodhead, STB Fattorini and Daly.

SWIMMING

The swimming bath was in operation when the term began, and the new boys lost no time in showing their prowess. The small number of non-swimmers rapidly dwindled almost to zero. Older boys continued to show less interest in swimming than they did a decade ago, but the more notable exceptions to this accepted Fr Anselm's invitation to enter the Ryedale Sports Council's Swimming Gala, which took place at the new Pickering pool on 9th October. J Tigar was our star performer, swimming in three races and finishing 1st, 3rd and 4th. Other swimmers were A Ellis, E, M and D Cunningham, N Corbally Stourton, W Angelo-Sparling, R Stokes-Rees, R Tempest, D Green and C Macdonald, and produced satisfactory performances. As the weather grew colder during the next month, the attraction of swimming lessened and the pool was finally closed at the end of November to complete quite a good season.

SQUASH

Squash is very popular at the top of the School and many played at the St Albans Centre. In a knock-out competition Tempest beat N Corbally Stourton to win. In the semi-finals they met E Cunningham and J Jackson.

THE AMPLEFORTH JOURNAL

SUMMER NUMBER 1977

VOLUME LXXXII PART II

AMPLEFORTH ABBEY, YORK

CONTENTS

SUBSCRIPTIONS:

Full edition (including notes on Ampleforth College):

Annual subscription ... £4.20
Single copy £1.90

Articles and Reviews edition:

Annual subscription ... £3.40
Single copy £1.35

Back Numbers are available at the above rates.

Some back numbers are available in microfiche copies.

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

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

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

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

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

HER MAJESTY THE QUEEN, 1952—1977

Leaving Buckingham Palace for the ceremony of the Trooping of the Colour. She is wearing the uniform of Colonel-in-Chief of the Irish Guards, with their blue plume in her tricorne hat and the shamrock on her collar. The horse is 'Imperial', a police horse.

THE AMPLEFORTH JOURNAL

Volume LXXXII Summer 1977 Part II

EDITORIAL: YOUTHFUL OPPORTUNITY

Our most urgent task is to create more jobs while continuing to reduce inflation . . . We are particularly concerned about the problem of unemployment among young people. We have agreed that there will be an exchange of experience and ideas on providing the young with job opportunities.

Downing St Summit Declaration, 8th May 1977.

It has not been sufficiently appreciated that the burden of current high unemployment has fallen in serious disproportion upon the backs of the young. During 1976 there were 800,000 young under 25 unemployed at one time or another. At mid-year there were 615,000 young people (excluding adult students) unemployed: 44 per cent of all unemployment is now upon those under 25. During the period January 1972—January 1977 unemployment among 16—17 year olds rose by 120 per cent. Among the under 20s, unemployment registered at the careers service rose from 21,000 in March 1974 to 73,000 in March 1977; and, in all this, girls and of course the syons of immigrants have been markedly the most affected. In several parts of the country, and principally the centres of our major cities, as many as one in four of the young are out of work; and the 'hard core' of young chronically unemployed is growing. The trend is increasing, and it is not solely reflecting the recession: it is increasing faster than the general trend in unemployment. This is corrosive to the young, who feel unneeded by the community, caught in a vortex of social futility.

The future is not hopeful. The Manpower Services Commission (MSC) has estimated that almost a million new jobs will have to be created in the next five years; for it foresees an increase in the labour force by 750,000 by 1980 (compared with an actual increase over the last five years of 168,000). It is known that the number of young coming into the labour force will far exceed those reaching retiring age or otherwise leaving the labour market. Already the level of young unemployed indicates that a phenomenal crisis is upon us: while the under 25s comprise only 20 per cent of the labour force,[1] their unemployment rate is 44 percent and liable later to rise. Agencies are beginning to perceive that the trend cannot be significantly reversed merely by a return to prosperity. As the EEC Employment Committee has judged last November, 'Youth

[1] This proportion has been dropping steadily, as the following percentage table shows:

	Under 20	*20—24 yrs*	*Total*
1931	19	12	31
1951	11	12	23
1971	9	12	21

Figures are rounded. They show the effect of post-war education upon teenage employment, the 20—24 year-old bracket remaining virtually constant. The immediate and future trend is to prolong secondary education, but not take up tertiary—more coming onto the labour market at 18.

unemployment is not simply a transitory phenomenon. There is a serious danger that it will persist.' The awful fact, too, is that there is evidence that increased production (it is calculated that it must rise by 25 per cent in goods and services to restore full prosperity) may actually increase youth unemployment.

There is evidence of a growing 'hard core' of long term young unemployed. In the two years July 1974—July 1976, young unemployed for over three months rose by more than four times, and for over a year by more than five times (6,000 to 35,000). For this sad state there appear to be two essential causes, lack of academic and training qualifications, and the need of the young to change their jobs so constantly to procure and remain in temporary employment that they never settle to established skills and so gradually become less and less employable.

This is a western European phenomenon, not merely a British one. All the seven EEC member states have found their youth unemployment at least doubled between 1973—6 (in Germany it was four times as high). Figures of unemployment for over six months are decidedly higher in Denmark, Ireland and Italy than they are in Britain. The extreme comparison is between ourselves at 18 per cent and Belgium at 57 per cent. And for EEC countries, too, the prospect is that many more of the young will come onto the labour market than old will retire from it.

The problem is exacerbated in particular regions. For instance, surveys have shown that the young in Scotland stayed unemployed three times as long as in the south east of England.[2] More recent surveys are showing in fact that the London area has become comparable with the worse regions in Scotland. In less prosperous areas, a report insists, 'effort will have to be put into creating new jobs, not just on a regional basis as has been practised hitherto, but for more particular age groups in the country as a whole, and more particularly in the disadvantaged regions.'[3]

* * *

That is the size of the problem. What are the evident causes of such a situation? As expected, they are a compound of many causes, each exerting an unusually high pressure. Social benefits in the modern state encourage periods of voluntary unemployment—self-styled 'supplemented sabbaticals'! Savings supplement the dole (though in fact the cost of being unemployed, in real terms, has risen steeply of late). Education, opportunity and the effect of the media have given the young a sharper taste for exact job-satisfaction, so that they spend more time fastidiously searching for suitable jobs. Against such arguments should be put this one—that young workers do not qualify for redundancy payments; and school leavers are not entitled to unemployment benefits: the young have suffered by far the fastest rise in unemployment, though their benefit entitlement is lowest, and still falling in real terms.

It is argued that a major cause of unemployment is demand-deficiency. The young are more vulnerable to cyclic slumps caused by variations in trade cycles: employers stop recruiting, dispense with trainees, sacrifice the inexperienced and the old as less productive, and succumb to the organised demands of the prime-age (25 to 40) primary workers. Though the graph of cyclic unemployment for the young will reflect the general trend (trough in 1968, recovery in 1973, trough in 1975), its oscillations are always to higher peaks and deeper troughs.

A less argued—even neglected—cause of young unemployment is structural imbalance. The steady upward trend of enemployment since 1960, despite

[2] Central Youth Employment Executive survey, 1972.

[3] *There's work to be done*, Manpower Services Commission document, 1974.

the factor of trade cycles, a trend for youth steeper than the overall one, supports this thesis; and a 1974 analysis confirms it: 'Throughout the period 1961—1972 at each stage of recovery in the economic cycle, youth unemployment failed to return to the low levels recorded in 1961. Successive troughs were higher on each occasion . . . and the comparisons between 1962—66 and 1967—72, which are corresponding phases of the trade cycle, does point to a definite worsening of the situation . . . The number of vacancies available has failed to rise after each set-back sufficiently to restore former levels . . . the loss of vacancies does not appear to be purely cyclical and in part there may be a more permanent change in the demand for young people.'[4]

Since 1974, the evidence has alas grown more conclusive. Comparing 1976 figures with those of 1972 (the depth of the worst and most prolonged recession since the War, till now), the trend against youth has accelerated: school leaver and student unemployment has trebled and young worker unemployment doubled—against a rise of average unemployment for over 25s of only (*only*!) 42 percent. Therefore the EEC Standing Committee on Employment has been forced to conclude: 'A structural problem among certain categories of young people has developed over the past few years . . . It is the outcome of a series of major imbalances which have been accumulating for several years in the labour market . . . since it arises from deep-rooted imbalances, it cannot be solved without making substantial changes in the factors determining labour market trends.'[5]

Why this structural imbalance? One reason is that too little notice has been taken of population structure changes in planning social services, so the Government 'Think Tank' thinks.[6] If population projections were properly used they could provide better services for the redeployment of given resources (including labour), and thereby incidentally save up to £1,000 million of public expenditure by 1990. The three main projections of the CPRS all suggest a steady fall in future UK population—admittedly with a fluctuation upwards in the 1980s—to the end of the century. Interpretations of such projections affect the spending needed on education, health, social services and social security. They also affect the long-term training programmes for such as hospital employment (e.g. the nursing service, especially child nursing); and education, where teacher/pupil ratios will have become more favourable unless available jobs are made to shrink instead. Probably both will happen in a moderate measure; but here too the prospects for the young are regressing. And they are further darkened by the conjectural picture of a gradual increase of the retired elderly, especially the very elderly, which must place considerable additional demands upon the health and social services, and increase the call for sheltered housing—all this without greatly adding to the job availability.[7]

A concomitant reason for the structural imbalance is that an 'age bulge' has now reached the labour market at the moment when there is a major recession.[8] Industries that customarily employ above average numbers of young

[4] *Unqualified, untrained and unemployed*, National Youth Employment Council Report, 1974.

[5] EEC Standing Committee on Employment Report of 26th November 1976.

[6] *Population and the social services*. Central Policy Review Staff (CPRS) Report. HMSO May 1977 £2.25.

[7] The above Report gives these figures:
age group 75—84 in 1975 = 2·2 million, in 1990 = 2·8 million.
age group 85 plus in 1975 = 500,000, in 1999 = 740,000.

[8] Increase of 16 year-olds coming into the labour market is calculated as: 1972 = 675,000 1981 = 825,000. The number of pupils in full-time education in England and Wales in the academic years 1950—1 = 6.3 million, in 1960—1 = 7.4 million, in 1970—1 = 8.4 million, in 1975—6 = 9.1 million. Whereas in January 1974 there were 40 sixth form colleges with 21,000 students, by January 1976 there were 70 such colleges with 38,000 students. Expenditure on pupils of all ages at maintained (including nursery and special) schools, at constant 1976 survey prices, was this—
1960 = £1580 million, 1970 = £2260 million, 1976 = £3155 million
(Cf Dept of Ed & Sc written answer for Parliament, 17th May)

people—such as the construction and distribution industries—are in decline. Industry is generally requiring the more highly skilled, and less partially skilled and unskilled. Skills provided by training have not sufficiently matched the 'opportunity structure'. The main alternative to industry in this, public service, has suffered severe cuts by rationalisation and reduction. For instance, Local Government employment rose by half in the decade before 1975 and has now entered a period of minimal recruitment; while that of Central Government is fast shrinking.[9] Even among the highly qualified, especially teachers and nurses, jobs have become hard to find, such is the state of the realm.

The overall trend is clearly towards greater productivity by fewer workers, preferably the more skilled and more experienced. Workers, even in a growing economy and especially in one refining its techniques, are being released to long-term idleness. For the young, Government investment in productivity rather than the public service exacerbates their predicament in this: manufacturing and public service jobs will tend to diminish hand in hand, one no longer offsetting the other. The prognosis is that economic growth and youth unemployment will become increasingly associated—an alarming problem alarmingly masked by the current recession.

Since it cost a lot for the State to keep a worker unemployed,[10] why is there so little labour-intensive job creation afoot; or why not more investment in skilled, market-structured training? What is lost in such investment is regained by receipt of taxes from earners and not paying benefits to non-earners. It has been calculated that 'Government expenditure of up to 90 per cent of average earnings of industrial workers to enable people to work rather than be unemployed would not lead to an increase, but a reduction of the budget deficit.'[11] Moreover, any job creation would not affect productivity in other spheres, for the present labour force would remain virtually intact as it is. What is needed is an immediate shift of social resources from passive income maintenance to creation of fruitful occupations.

A supplementary factor in structural imbalance is an adverse attitude at root, from staff and pupils in the schools, a prejudice against industry or at least an ignorance of it before it is experienced. An illustration of this arose at a recent industry/education conference where the managing director of Rolls Royce Aero Engines complained: 'We are beginning to see a definite problem in recruiting skilled technicians. It probably stems from a lack of knowledge in schools and families of the benefits which industrial training, coupled with further education, can give. Thus skill shortage, or shortage of suitable qualified school-leavers to train for skills, can exist side-by-side with widespread unemployment among young people.' A further illustration came from the education officer of the TUC in his recent address to the Boarding Schools Association. After four years of school visiting, he found that his audience there did not possess the basic elements of the language of work or economics. Taught by the media, the young had come to regard trade unionists as holding the country to ransom. They should be given more political and economic knowledge of industry, Mr Lodge held, and taught statistics as the most useful form of mathematics. It was thought that teachers would benefit from a spell on the shop floor before teaching, so as to experience industry closely: 'add industrial training to teaching practise', Mr Lodge recommended.[12]

If, on a long-term basis, work availability is to be reduced for coming generations, then it should be digested organically into the community's way of

[9] An estimated 30,000 job opportunities is to be lost to those under 25 during 1978—9.

[10] Cf *Industry in decline*, where the estimate is £3,000 per year (CDP).

[11] Santosh Mukerjee. *Unemployment costs* (PEP Broadsheet 561, Feb 1976).

[12] Mr David Lodge at Gloucester, cf *Times* 18th May, p.5.

life. Hours of work (including overtime) will have to be widely reduced, with longer holidays compulsorily provided. Earlier retirement needs to become the pattern, especially where the trend of women employment on an equal pay/status basis continues and increases. There is need for deeper education, more intense training, particularly for in-service training at all ages.

But what of the young unskilled and academically unqualified, the hardest hit by recessions, whose fastest growing occupation is unemployment? Every year their ranks are swelled by a further 400,000. Every year a further 300,000 'enter occupations where they receive little or no systematic training or further education.'[13] Both State and industry enhance the prospects of the gifted and the congenital achievers, leaving those whose abilities are as yet unestablished unfulfilled—and, if their abilities are never ascertained, unemployable. They are progressively forced out of a shrinking labour market at the lower end by those more accomplished, who in their turn are being forced downwards by recessional pressures, taking poor jobs and taking them from the poor. Gradually those forced out become characterised for 'a bad work record' and then cease to have any record at all as their bouts of unemployment begin to fill out their days. They then become demoralised, then desperate. They fall into the vortex of social futility, moral isolation, and then despair. After that, vandalism, drugs, terrorisation, rape and the other sins of our age are understandably upon them.[14]

A new 'opportunity structure' must be developed, attuned to future reality, to the possibilities of the labour market viewed on a broad and long strategic basis.[15]

* * *

What is being done for the young by agencies outside Government? The answer is, surprisingly, quite alot. Yet employers complain that every scheme so far introduced has been on such a temporary basis that industry and colleges of education have been inhibited from putting long-term reliance on them. Schemes have been introduced piecemeal and erratically related to localities. Agencies operating schemes are in competition with one another for provision of facilities and premises in employers' establishments; though now links are at last binding their efforts together more, and cause less confusion for the young victims. But still, most schemes are woefully temporary in nature. The three examples below are random evidence of the goodwill of many in Britain, who are placed where they are significantly able to help.

First must come the new organisation, YOUTHAID, the National Youth Employment Initiative, under its chairman Mr Gerald Fowler MP; Labour member for the Wrekin and a former Minister of State at the DES; and its new

[13] Manpower Services Commission Annual Report, 1975 6, p.19.

[14] This is the case of Dr Mervyn Stockwood, Bishop of Southwark, against Dr Coggan's 'Call to the Nation'. He wrote: 'It is a *system*, more than any other single factor, that is producing the evils that Dr Coggan so greatly deplores (violence, baby-bashing, stealing, widespread burglary, drug taking, alcoholism).' Cf JOURNAL Spring 1976, esp. 67 and Example 1, on 68.

[15] Since the above was written, the Manpower Services Commission has issue a report some 18 months in gestation. Cf *Times*, 19th May, p.1, p.4 and leader entitled 'Skills matter for jobless young'. A working party under MSC's head of planning, Mr Geoffrey Holland included representatives from the CBI, TUC, careers service and Government departments as well as MSC officials. Its aim is to highlight and alleviate the crisis outlined in this Editorial. By September, Government initiatives (the job-creation programme and work-experience programme) will expire with the crisis far from solved. This report, now being studied by the Employment Minister, offers proposals for the provision of 235,000 job opportunities for the young at a flat-rate weekly allowance of £18; and it is expected that the MSC plan will be accepted (if only for want of a better one): the TUC support it, but both *Youthaid* and the British Youth Council are sceptical about its long-term value.

young director, Chris W. Brooks.[16] Its governing body comprises members of many fields of public life including Parliament, trade unions, industry and voluntary agencies. It intends to conduct and coordinate research into all the above problems, with a view to providing a basis for new policies. Its perspectives are naturally both educational and economic.

Youthaid research in *education* and counselling is to be slanted particularly towards helping the 300,000 or so annual school leavers without academic qualifications or entry into formal training schemes. In conjunction with the EEC Employment Commission, which is putting up £12,500 for research, it is to conduct a one-year study of five cohorts of school leavers emerging into five different labour markets in different parts of the country—two inner city labour markets, a rural one, a large manufacturing town and a high employment area like the west of London. The perspectives of young women are also to be the subject of *Youthaid* research.

Research into the creation of permanent *employment*—development of the labour-intensive industries; development of small scale, craft-based manufacturing enterprises for the young; etc—is to be undertaken by *Youthaid*. It is concerned with a variety of current initiatives: job creation projects, community industry, experimental training programmes, developments in counselling services. Above all, it hopes to synthesise the whole problem of 'opportunity structure for the young', watching to correct poor strategy and enhance good.

* * *

Another initiative that sounds both hopeful and exemplary in its source and publicity is the Silver Jubilee Trust Fund, being set up to mark Her Majesty the Queen's Jubilee under the care of her son, HRH Prince Charles.[17] In making his BBC appeal on 24th April, Prince Charles said: 'I felt that it would be marvellous if there was some permanent way in which we could mark the 25 years of service which the Queen has given to the country and the Commonwealth. So I asked my mother what she would like us to do. After careful consideration she said she would be particularly pleased if money could be raised principally to assist and encourage the outstanding work already being done by young people in various fields.' Recalling the 1935 Fund set up to honour his grandfather, a trust fund to benefit the less fortunate young, which gave invaluable support to many voluntary organisations in the UK, Prince Charles declared his mind about the present Fund—'to use its money, quite simply, to help young people help others' at home and in the Commonwealth. 'Already there is a lot of excellent work being done in this country and abroad by young people . . . Here are a few examples of the sort of activities I would like to encourage: work in hospitals and homes; help to the elderly and lonely; for the disabled and mentally handicapped; for the deprived and sick children; work to improve the local environment, rescue services, adventure projects and other forms of leadership training.'

The Prince meant his Jubilee appeal eventually to proffer support to those 'many excellent voluntary organisations in existence which encourage such activities.' But the Fund will be there also to encourage the development 'of new groups of young people with their own ideas of what they would like to do within the local communities, who otherwise could not put their ideas into practice because of lack of resources. I am hoping the appeal will have two major consequences. One is to provide the money so necessary for young people's organisations to thrive; and the second, almost more important, consequence will be

[16] *Youthaid*, 38 Thurloe Place, London SW7 2HP (01-584 5676; 01-581 2668—9). It has been given £26,000 per annum by the Government and £52,000 by the Northern based Look Wide Trust for its first two years. It moves into an area so far dominated by the MSC.

[17] Contributions should be sent to him at PO Box 1977, Buckingham Palace SW1P 1AA.

the awakening realisation among the community in general of what young people can do, given the opportunity, to accept responsibility and to have an effect on the particular world in which they live.' All of that may not go to the heart of the matter, but it certainly subserves it.

* * *

Changing the emphasis to a more ethical plane, our last example of care for the interests of youth comes from the area of Christian action. The following report is left to speak for itself. It is orientated not to the economics of life, but to the moral quality of life.

A. J. S.

CHRISTIAN YOUTH IN ACTION

The interdenominational *Order of Christian Unity* (described in the JOURNAL, Spring, 1976, p.32) has a Youth Working Party founded in 1975 and now growing steadily both in its activities and numbers.

Its membership includes accountants, architects, barristers, doctors, journalists, nurses, parliamentary researchers, pharmacists, salesmen, social workers, solicitors, secretaries, students at school, college and university.

It aims to provide an opportunity for young Christians to be better informed and more active—to be 'salt' and 'light' in a society where the Christian viewpoint is considered and upheld less and less and Christian standards and laws are being increasingly discarded and abused. The influence of, and respect for, Christian ideals over both government and individuals has drastically declined and it would appear that a vacuum now exists in the lives of a multitude of people where in previous generations the Church's spiritual leadership was apparent. At the same time the social provision which was formerly the responsibility of the Church is now provided by the State in the form of the Welfare Service, so people are left to their own devices and to a set of values based increasingly on materialism, 'their rights' and their impulses. These symptoms are reflected month by month in Parliamentary legislation which claims to represent the opinions of a people who are in fact being increasingly influenced by minorities. The dedication of anti-Christians—Humanists, Communists, materialists—as they work towards their utopia is considerable. The Youth Working Party asks 'Are Christians equally dedicated in purpose through prayer and by example in words and actions?' 'Are Christians prepared to stand up and be counted for their faith, to witness fearlessly for Christ, to be (as in James 1:22) doers of the word and not hearers only —deceiving themselves?'

Those Christians who would like to answer these questions in the affirmative should consider joining the Youth Working Party because it provides an opportunity for Christian action, involvement, information and responsibility in society by:—

1. *PRAYER*: The unifying force of the Youth Working Party is Christ-centred prayer based on study of his teaching in the Gospel with the strict rule that no particular denominational prejudice should prevail.

2. *MONTHLY WORKSHOPS*: Qualified speakers are invited to talk on a specific subject, followed by discussion. This results in members being better informed to discuss Christian principles in everyday life. We want to encourage thought and action on what the Bible tells us Christ taught on issues vital to society and the world. Topics to date have included family life, housing, sound sex education, abortion, euthanasia, the nature and rôle of men and women in society, social justice and Christianity, the Third World. Subjects are always of an ethical nature which transcends party politics.

3. *OCCASIONAL DEBATES:* Debates on different subjects are held so that all members can put across their own views and ideas which also serves as a practical way of learning how to speak in public. Motions so far have been on 'Solzhenitzyn's Warning to the West'; 'What sort of Society do we want to live in?'—following the call to the nation by the Archbishops of Canterbury and York; 'A Christian Youth Charter'—which coincided with the Wembley National Youth Conference in early February 1977 calling for a 'Youth Charter towards 2000'.

4. *MONTHLY BULLETIN:* The monthly newsletter is edited by a small team. It serves as a means by which all members, particularly those living in remote areas are able to keep, and be kept, in touch. It serves as an information centre, alerting people to areas of need for prayer and action.

5. *A LETTER IN TIME:* One effective way of making the Christian voice heard in the debate of national affairs and proposed Parliamentary legislation is by writing letters to the Press, Media and M.P.s. In a democracy Christians have a responsibility to alert both the general public and influential people to Christian views. Some letters written by members have been published and debate has been initiated.

6. *SPEAKING IN PUBLIC OR ON THE MEDIA:* Three members spoke at the 80,000 strong Abortion Protest Rally in October 1975. Others have spoken at meetings in both Houses of Parliament submitting Christian evidence on Sex Education and Euthanasia. Members have also partaken in 'Voice of the People', 'the Jimmy Saville Speak Easy programme', LBC and BBC Sunday Programmes and the BBC World Service programme 'Reflections'. Two members were invited to speak on Abortion for Dutch TV.

7. *SPECIALIST ACTION GROUPS:* In order to make action as effective as possible on specific problems specialist groups have been set up. This involves research, reviewing up to date reports and books and monitoring the press and media.

8. *CONFERENCES:* Conferences are a good way of exchanging information and views but action must ensue for them to be worthwhile. The first annual Youth Working Party Conference was held in July 1976 at Fairmile Court, Cobham, Surrey under the title 'Fearless Witness'. Speakers were Dr John Court, a leading clinical psychologist from Australia; Rev Eddie Stride from Christ Church, Spitalfields, East London; Lady Lothian, journalist and broadcaster, chairman of the Order.

On 6th November 1976 a National Conference on Religious Education in Schools was organised by the Youth Working party under the title 'Curriculum Christianity—Is there a Crisis?' Lord Longford, Leader of the House of Lords 1964—1968, spoke on 'Government, Morality and Education'; Lord Blake, Provost of the Queens College Oxford spoke on 'Christianity and British Civilization'; Raymond Johnson, former lecturer in education at Newcastle University spoke on 'Curriculum Christianity in a Secular Society.' Dr Rhodes Boyson M.P., former head of Highbury Grove Comprehensive School spoke on 'Curriculum Christianity: A Lead for the Future' and Peter Lefroy-Owen, Head of the Religious Department, Farnham Comprehensive School and Joint Hon Sec National R.E. Council spoke on 'Curriculum Christianity in Tomorrow's Classroom'. The Conference, which was held at Church House Westminster received widespread publicity and comment in the national and church press and a great deal of follow up work will continue throughout 1977.

As much of the emphasis in this Jubilee Year is to be on youth, we plan to hold a conference next October bringing together this Jubilee intent and the Archbishops' Call to the Nation, two years after it was made, so that Christian

youth may have an opportunity of speaking out and laying a basis for the sort of society it wants to achieve.

FUTURE AIMS: The Youth Working Party sees itself as a rallying point for all young dedicated Christians who are concerned about what is happening in the world and who are prepared to listen, to learn, to pray, to get involved and to take action.

Our vision is that Youth Working Party groups will spring up all over the country, and that dedicated young Christians will pray together regularly and think through a Christian understanding of action needed in the many areas of life where it is necessary to stand up for Christ and his teaching.

We hope for Youth Working Party members in Parliament, Trade Unions, local councils and organisations of all kinds, so that Christian ideals can improve community structures.

We believe that with adequate training and encouragement, founded on the authoritative words of Christ, young dedicated Christians will witness with the greatest possible incentive . . . the constraining Love and Compassion of Christ.

Langrishe Cottage, CLIVE WEBSTER
Langrishe, Petersfield.

TWO QUEENS OF ENGLAND

A SILVER JUBILEE ARTICLE

by

CYRIL HART, M.A., M.B., D.Litt.

In this Silver Jubilee season it is fitting to provide in our JOURNAL an article on English Queens; and it is doubly fitting that these two should have reigned throughout the century of 'monastic England', of the tenth century Monastic Reform Movement. Both Queens contributed signally to the success of that religio-cultural revival spearheaded by Archbishop Dunstan of Canterbury, Bishop Ethelwold of Winchester and Bishop Oswald of Worcester and York. Their considerable part in that regenerative movement has not been fully noticed before.

It is here put together by a scholar who has long specialised in Anglo-Saxon charters and legal documents. Dr Cyril Hart, a general practitioner in Cambridgeshire, wrote his first paper on early monastic history in 1950, while still a medical student at Barts. Subsequently he became in his spare time a pupil of the late Professor Finberg of Leicester, whose writings on early English monasticism influenced him greatly. He maintains his interests as an amateur historian, being a Research Fellow in the Department of English Local History at Leicester University. Sources for this present essay will be found in two of his books, *The Early Charters of Eastern England*, and *The Early Charters of Northern England*, published by his university press in 1966 and 1975. He is now at work on a history of England in the reign of Ethelred the Unready.

Anglo-Saxon history, whatever its merits, can hardly be said to provide compulsive reading, and the reason is not far to seek. All too often, insufficient biographical details survive for even the leading actors on the stage to appear as much more than shadows. We know next to nothing of their physical make-up, their aspirations, their prejudices, or their emotions; and without such information we cannot bring them to life on the pages of our history books.

Among English women of the tenth century, the two subjects of the present essay form perhaps the only notable exceptions to this rule. By piecing together scraps of evidence culled from a variety of sources, we can, perhaps, reconstruct their personalities and interests sufficiently to enable us to weigh up their impact on the contemporary scene. Both were queens of England; both, by medieval standards, long-lived (their joint life-span covers the whole of the century); and both, so it happens, were strong protagonists of the Benedictine reform movement, which was to sweep all England in the course of the century, with profound effect upon the spiritual, intellectual and material life of the country.

Eadgifu, the first of our queens, was born at the turn of the ninth century. She was the daughter of Ealdorman Sigehelm of Kent, who perished fighting the Danes at the battle of the Holme in 902, while Eadgifu was still a small child. She was put under the care of a powerful thegn named Byrhtsige Dyring, a relative of Sigehelm, and we encounter her briefly with her guardian six years later, at a shire meeting at Aylesford, where some business was transacted concerning her late father's Kentish estates. About the year 919, Eadgifu married King Edward the Elder, who was then twice her age. She was his third wife, and before his death some five years later she bore him a daughter, Eadburh who became a nun at Winchester, and two sons, Edmund and Eadred, both of whom were to succeed to the English crown.

If Eadgifu exercised any great influence over her husband during the short spell of their married life, no record of it has come down to us. Nor do we have evidence that she was of much account during the early years of the reign of King Edward's immediate successor Athelstan, who was his oldest son by his first marriage. Next in line were the sons of Edward's second marriage: Elfweard, who survived his father by only fifteen days, and Eadric, who was drowned in 933. From this time onwards Eadgifu's children, the aethelings Edmund and Eadred, became of increasing importance in affairs of state. Both were dominated by their mother, and with King Athelstan's death and

Edmund's accession in the year 939 at the age of eighteen, the stage was set, with Eadgifu cast in the role of leading lady. Widowed at twenty-five or so, she never married again, being content to play out her part as the queen mother who was the power behind the throne.

Some indication of her influence may be gained from the regularity of her appearance in the witness lists of the royal diplomas issued in the names of her two sons. She must have been constantly at court, and usually she signed next after the king, before all the other witnesses, including the archbishops and aethelings. She was the first queen to hold this place in English history, and she retained it even after her elder son's marriage in 944; we have record of only one occasion when King Edmund's wife witnesssed a royal charter, and then it was as *concubina regis* in twelfth place after the bishops, whereas her mother-in-law Eadgifu witnessed in her usual high position.

The period of Eadgifu's dominance covers the formative years of the revival of English monasticism. Already, well before Edmund's accession, Bishops Elfheah of Winchester, Cenwald of Worcester, and Oda of Ramsbury had each independently made their monastic vows while visiting reformed houses on the Continent; though not cloistered, they were the first real monks within the English Church for over a century. Elfheah, whose tonsure gave him an appearance unique in England at that time, which earned him the nickname 'the Bald', was closely related to the royal line. In or about 936, on King Athelstan's orders, he himself tonsured Dunstan and Ethelwold on the same day, at Winchester. Soon after Edmund came to the throne, Dunstan was installed as abbot of Glastonbury. Two years later, Oda was elevated to Canterbury, and in the next decade Ethelwold became the first abbot of the restored monastery at Abingdon. There can be little doubt that Queen Eadgifu played a major part in securing these appointments; she tried to persuade Dunstan to accept a bishopric, and her influence over King Eadred concerning the refoundation of Abingdon is well recorded, both in the earliest Life of Ethelwold and in the Abbey's Chronicle.

All seemed set for a great expansion of monasticism, staffed by monks trained in the seminaries of Glastonbury and Abingdon, when the movement received a severe set-back. Eadgifu's second son Eadred who had succeeded the throne after the murder of his brother Edmund in 946, never enjoyed robust health, and he was still a bachelor when he died towards the end of 955, at the early age of thirty-one.

The two aethelings Eadwig and Edgar, sons of King Edmund, had been brought to court and began to witness royal diplomas towards the end of Eadred's reign. Eadwig succeeded to the Kingdom of England, being separately chosen by the West Saxons and the Mercians. A youth of fifteen, he was well thought of by the common people, being named 'All-Fair' because of his beauty, but he began his reign inauspiciously by a major confrontation with the monastic party because of his licentious behaviour during his coronation banquet. Abbot Dunstan and Queen Eadgifu disapproved of Eadwig's fascination for a noblewoman named Ethelgifu, and for her daughter Elfgifu, whom subsequently he married. Later the area of disagreement widened, and led to events which were to shake the foundations of the Old English monarchy.

Within a few months of his accession, Eadwig brought about a radical upheaval in the composition of his court, details of which have been preserved for us in the changes of the witness lists of his royal charters. Undoubtedly his first (but not his sole) objective was to break the growing power of the small but influential group of highly placed persons, both lay and ecclesiastical, who were dedicated to the cause of the Benedictine revival of English monasticism. Having banished Dunstan to the Continent, and packed off from his court

Dunstan's supporters such as his relative Cynesige, bishop of Lichfield, he turned his attention to his grandmother Eadgifu, who was deprived of the possession of all her extensive estates. It seems probable that she retired to Canterbury, the home of her kith and kin.

The most powerful lay figure in the monastic movement was Athelstan 'Half King', who up to the time of Eadwig's succession was virtually the regent, with direct personal control of most of England north of the Thames, including Mercia and East Anglia. Eadwig set about a skilful and sustained attack on the Half King's position, and by the late summer of 956 he was forced to resign his ealdordom; he accepted the tonsure at Glastonbury. But Eadwig had to pay a heavy price for his victory. He had alienated the support of the whole of England north of the Thames, which transferred its allegiance a year later to his brother Edgar, then a boy of fourteen, who broke away from Eadwig's court and set himself up as King of Mercia, East Anglia, and Northumbria.

The Thames became the dividing line between the two kingdoms. In particular Berkshire, including the newly-founded abbey of Abingdon under its abbot Ethelwold, remained under King Eadwig's control. Eadwig sought to restore his tottering power in Wessex by packing his council with new men, whose loyalty he had purchased by large-scale handouts of the West Saxon royal demesne, including lands confiscated from Queen Eadgifu, and possibly from other members of the monastic party. Later however, he found it expedient to effect some sort of rapprochement by augmenting the endowment of Abingdon, and by yielding to pressure from Archbishop Oda to put away his wife Elfgifu on grounds of consanguinity.

A remarkable feature of this period is the way in which the two brothers Eadwig and Edgar each ruled their respective share of England, without coming to blows. With one king aged only seventeen and the other but fourteen, it must have seemed very questionable at the time, how long stability could be maintained before either internal or external stresses brought the truce to an end. In the event the matter was never put to the test, for on 10th October 959 King Eadwig died, very conveniently, at Frome. He was buried at Winchester's New Minster, and his brother Edgar succeeded to the whole kingdom.

The period that ensued has been described as the Golden Age of English monasticism. Dunstan, who had been recalled from exile by Edgar when he was still only king of the Mercians, was appointed to Canterbury, Ethelwold to Winchester, and Archbishop Oda's nephew Oswald to Worcester. Edgar's grandmother Queen Eadgifu was restored to the possession of all her estates. We have strayed a long way from a strictly biographical account of Eadgifu, but it has been necessary to paint the back-drop in order to highlight the performer.

It is time now to take stock of Queen Eadgifu's extensive landed possessions, some of which were to be devoted to the endowment of key cathedrals and abbeys of the reform. First, there was a substantial group of estates in Kent, which formed her patrimony. Its full extent is unknown, but it included Fairleigh, Osterland, and Cooling, and possibly Lenham and Peckham. To this group was added Meopham some time after 937, half of Thanet (from her son Edmund) in 943, and all the Kentish booklands (property held by charter) of her son Eadred, after his death in 955. Most of these properties, except Eadred's booklands, were given by Eadgifu to Dunstan in 961, for the endowment of Christchurch, Canterbury. It is impossible to be sure, but after making full allowance for lost authentic records and for forged surviving ones, it seems probable that the cathedral church owed to the benefactions of Queen Eadgifu perhaps half its total landed endowment at this period. Eadgifu's devotion to Christ Church is evidenced as early as 949, when she persuaded her son Eadred to grant to the cathedral the site of the ancient monastery of Reculver.

Together with his Kentish properties, King Eadred willed to his mother the great estates of Amesbury in Wiltshire, Wantage in Berkshire, and Basing in Hampshire, and all his booklands in Sussex and Surrey. He had already granted her Felpham in Surrey in 953. Most, if not all, of these estates were parcel of the territory traditionally in the direct possession of the reigning West Saxon Monarch. In a later age they would have been classed as 'ancient demesne of the crown'. Amesbury, Wantage, and Felpham all occur in the will of Alfred the Great, and the ancient monastic site of Basing was in King Edmund's possession by945. It would have been easy, therefore, for King Eadwig to justify his dispossession of his grandmother in 956.

It is unlikely that we shall ever be able to reconstruct the precise sequence of events at the time of Eadgifu's fall from power. We know that she gave the title deeds of a large property at Meon, Hampshire—another of the estates mentioned in King Alfred's will—which she had acquired before 943, to her favoured grandson Edgar, while he was still an aetheling. Presumably this happened at about the time of her dispossession, before Edgar revolted and crossed the Thames; it could well be that Eadgifu gave him the rest of her landbooks for safe keeping on the same occasion. No sooner had Eadwig confiscated Meon, than he gave most of the estate by charter to the thegn Eadric, one of his favourites and a brother of Ealdorman Elfheah of Wessex. Eadgifu does not appear to have had her possessions restored to her until some time after Edgar had succeeded to his brother's crown. It was not until Eadric disappeared from the scene in 961 that Edgar gave his grandmother a fresh charter for Meon, to replace the one she had given him for safe keeping in 956, and which he had subsequently lost. After Eadgifu died, the estate must have been willed back to Edgar, for in 967 we find him granting part of it to the noble lady Winflaed, his *maternal* grandmother. Nevertheless Ealdorman Elfheah managed to get another part of the estate (Froxfield) back into his family's possession, for he left it to a relative in his will dated 968 × 972.

Queen Eadgifu survived just long enough to witness the beginning of the long awaited monastic revival in England. She subscribed to Edgar's great charters to Abingdon and New Minster. Before her death in 966 or 967 there were active reformed communities at Bath, Milton, Chertsey, St Augustine's at Canterbury, and the Old and New Minsters at Winchester, in addition to the earlier establishments at Abingdon and Glastonbury.

In Mercia and East Anglia the reform movement took a little longer to get under way. There is no satisfactory evidence to support the date 963 generally accepted for the refoundation of Peterborough Abbey; 971 would be nearer the truth. The first of the great fenland monasteries was Ramsey, founded by St Oswald in 969 on lands provided by Ethelwine *Dei Amicus*, Ealdorman of East Anglia. The refoundation of Ely followed soon after. Queen Eadgifu had played a vital part in building up its endowment during the two decades before her death. The land transactions upon which this opinion is based are all recorded in the *Liber Eliensis*. The earliest of these is a grant by King Eadred to his mother of Northwold and Pulham in Norfolk; subsequently Eadgifu acquired a number of other properties which she added to this estate. Her agent in these transactions was a thegn called Wulfstan of Dalham, who was in royal service and appears to have acted as seneschal of Queen Eadgifu's East Anglian properties. After Eadgifu's death, Northwold and Pulham descended to King Edgar, who through the intervention of Wulfstan of Dalham sold them (very cheaply) to St Ethelwold for the endowment of Ely. Furthermore, we find that Eadgifu purchased an estate at Holland on the Essex coast which she willed to Elfthryth, the wife of King Edgar, who gave it to Ely.

We are faced now with the most controversial of these transactions, a charter dated 955 by which King Eadred and his mother Eadgifu granted to the

church of Ely fifteen hides at Stapleford in Cambridgeshire; Wulfstan of Dalham was to have charge of the administration of the estate. The authenticity of this grant has been challenged—wrongly I believe, but this is not the place to enter into detailed arguments. I will merely put on record, for what it is worth, my opinion that Queen Eadgifu herself owned Ely, where there was a small religious community of some kind, whose endowment she fostered. After King Eadwig had confiscated her estates, he gave Ely to Archbishop Oda, but soon afterwards Edgar became King of Mercia and East Anglia, and Ely fell under his jurisdiction. Oda died a year later, and in 964 or thereabouts Edgar offered Ely to Oda's nephew, Bishop Oswald of Worcester, who was seeking a fenland site for a new monastery. Oswald refused it however (subsequently he chose Ramsey) and in the event it was Bishop Ethelwold of Winchester who obtained Ely from King Edgar, refounding the monastery there in 970.

I am reinforced in my opinion concerning the sequence of events at Ely by the connection we have noticed already between Queen Eadgifu and Queen Elfthryth, the seond wife of King Edgar, and the second subject of my essay. Elfthryth appears to have inherited Eadgifu's interest in the welfare of Ely. Not only did she endow it with Holland, which Eadgifu had left her by will; a short while before marrying King Edgar she persuaded him to allow Bishop Ethelwold to purchase Stoke near Ipswich, not far from Holland, to add to the abbey's endowment. Her subsequent benefactions to Ely will be mentioned later.

Elfthryth was born in or about 940. She was the daughter of Ordgar, who was made ealdorman of Devon soon after Elfthryth's marriage to King Edgar. Her brother Ordulf was the founder of Tavistock Abbey. Elfthryth had first married Ethelwold, ealdorman of East Anglia from 956 to 962; he had inherited the ealdordom from his father, Ethelstan 'Half King', and after his death it descended to his younger brother Ethelwine *Dei Amicus*. Both of these figures in the reform movement we have encountered already, and it was undoubtedly through her contact with this family that Elfthryth's interest in monasticism was stimulated.

Elfthryth enjoyed high status as Edgar's queen, and it is clear that she held his confidence and had considerable influence over him. A twelfth-century writer, who appears to be reliable on this matter, contrasts her position with that of Edgar's first wife, Ethelflaed; Elfthryth was both crowned and consecrated queen, whereas Ethelflaed had been crowned only. The fact of Elfthryth's consecration is established beyond doubt, for details of Edgar's coronation service have come down to us, the earliest in our national records. Although Edgar succeeded in 959 and no doubt was enthroned and wore his crown soon afterwards, it was not until 973 that Dunstan anointed and consecrated him king, in a magnificent ceremony at Bath on the Feast of Pentecost; and the *Ordo* of the ceremony shows that immediately after the king's anointing and investiture, Elfthryth his queen was similarly anointed and blessed by Dunstan, and invested with her own ring and crown.

The difference between Elfthryth's position and that of her predecessor Ethelflaed was no mere technical matter. For the reformed church under Dunstan, sacring rather then crowning was the essential component of sovereignty, and there are even some grounds for doubting if Edgar's first marriage was ever blessed by the church—an issue which became important at the time of the succession after Edgar's death.

Elfthryth's paramount interest in the monastic reform movement is perhaps best brought out by a passage in Byrhtferth's *Vita Oswaldi*, in which he relates that while Edgar was feasting with the bishops and nobles immediately after his coronation, his consort Elfthryth, gorgeously attired in a silken gown sewn with pearls and precious stones, was presiding over the abbots and abbesses at a

similar banquet. The contrast between the coronation banquet of Edgar and that of his elder brother Eadwig, which we have described already, is striking.

It is well known that after her marriage, Elfthryth was given general responsibility for the welfare of the newly reformed nunneries. I believe myself that this particular interest had been implanted and nurtured by Queen Eadgifu, Edgar's grandmother, whose part in the early history of the reform we have already considered. Queen Elfthryth's concern for the nunneries is evidenced in many surviving records. She obtained from Bishop Ethelwold an Old English translation of the Rule of St Benedict, written for the use of nuns, in return for which Edgar granted Ethelwold an estate at Sudbourne in Suffolk, for the endowment of Ely. Together with King Edgar, Elfthryth also endowed Ely with land at Marsworth in Buckinghamshire, which had been left to Edgar in the will of Elfgifu, the sister of Ealdorman Ethelweard.

This involvement of our two queens in the refoundation of Ely was of course particularly appropriate, for in the seventh century it had been a famous house of nuns. Queen Elfthryth herself founded nunneries at Wherwell in Hampshire and at Amesbury in Wiltshire (another property which had descended to her from Queen Eadgifu). Towards the end of her life she was left an estate at Woodham in Essex by Elfflaed the widow of Ealdorman Brihtnoth, for the endowment of the nunnery at Barking. Her interest in the endowment of foundations for monks is likewise well recorded. She possessed an estate at Cholsey in Berkshire which became the site of one of the newly founded houses of the reform. Another estate, at Buckland Newton in Dorset, given to her in 966, was used for the endowment of Glastonbury. In 968 she interceded with King Edgar for the renewal of the freedom of Taunton in Somerset, an endowment of the Old Minster at Winchester. Her concern for the affairs of the Winchester monasteries is further evidenced by her presence in the same year as witness to an agreement drawn up between the three houses there, and together with Queen Eadgifu she witnessed the great New Minster charter of 966.

Outside these interests, during her husband's lifetime Queen Elfthryth was doubtless a very influential person in secular affairs of state. A thegn willed her thirty mancuses of gold and a stallion, for her advocacy with the king that his will should stand. Similarly, Elfgifu the sister of Ealdorman Ethelweard of the Western Shires left her a necklace and an armlet of gold weighing together 150 mancuses, and a drinking cup. Ealdorman Elfheah of Wessex also willed her an estate, no doubt for a similar reason, and there must have been many other bequests of this kind, of which no written record survives. Her support was sought likewise in lawsuits. In addition to her landed interests in Wessex and East Anglia, she received estates in Kent and Berkshire, and she held all Rutland as her dower.

By her marriage to King Edgar, Elfthryth had two sons: Edmund, who died in 970 or 971, and Ethelred 'the Unready', born in 968 or 969. When King Edgar died in 975 however, he was succeeded by Edward, later known as 'the Martyr', the son of his first marriage, whose legitimacy was not universally conceded. In 979 while travelling to visit his stepmother Queen Elfthryth at her estate on the Isle of Purbeck in Dorset, Edward was murdered at Corfe and Elfthryth's son Ethelred succeeded to the crown. Later chroniclers accused Elfthryth of the murder, and in spite of the opinions of some modern scholars the suspicion must remain that she had some share in the responsibility for the events leading up to the boy king Edward's death, and the speedy coronation of her own child in his place.

Whatever the true facts of the matter, there is no doubt that Queen Elfthryth incurred considerable unpopularity which persisted throughout the rest of her life, and clouded her declining years. She lived to see her own son Ethelred establish a feast commemorating his stepbrother's martyrdom.

(continued on p. 54)

ABORTION: A CRITIQUE OF CURRENT ATTITUDES

by

DEREK F. H. PHEBY, B Sc, MB, BS, MRCS, LRCP, DObstRCOG

The current Abortion Amendment Bill, presented to the House of Commons by William Benyon MP as a private member's Bill, now seems unlikely to become law unless the Government is prepared to allocate extra time at the committee stage. As it is well down the list of such Bills it seems doomed; and yet no measure of social reform has in recent time attracted such public concern —so far, for instance, over three hundred MPs have attended every debate on the issue.

This Bill seeks to establish as law that abortions are illegal after twenty weeks; with these two exceptions, that if the child will, if born, be seriously handicapped physically or mentally, an abortion may be granted up to a further four weeks; and if the birth will result in grave and permanent injury to the mother's physical or mental health the time may be extended beyond twenty weeks. The two recommending doctors must not be in any way connected, and one must have been registered for at least five years. Whoever carries out the abortion must obtain the mother's permission and notify her GP (on penalty of £500). The 1967 conscientious objection clause is widened so that medical staff need not declare their reason for refusal to participate. All pregnancy testing agencies, advisory clinics and abortion clinics which charge fees are to be licensed under exacting rules (penalty for acting unlicenced £1000 and £100 for each day continuing after conviction). There are regulations relating to premises and to anonymity of accusers; and other more technical details.

The Benyon Bill seems to reflect the mind of our society at present; but what is the tradition of the Church? In November 1975 the Congregation for the Doctrine of the Faith, in a Declaration approved by the Holy Father, reaffirmed the teaching of the Church—the right to life of the child, a right prior to its recognition by its parents: 'The life of the infant prevails over every opinion'. What follows is more than an account of the unchanging tradition of the Church: the author sets out to show that similar conclusions can and must be reached by the application of logic—that Cartesian principles of uncertainty must lead to the same findings as the Church, from her authority, teaches. Dr Pheby is a former general practitioner now working in the Department of Social Administration, University of York.

It has frequently been the lot of Christians to assert unchanging moral values in a world of changing social values, and this has often laid them open to vilification or persecution. The early Church was forced to come to terms with this from its very beginning, and the early Christian community developed a unity of purpose based on shared beliefs and mutual help (Acts 4, 32—35). We live in a society the values of which are changing rapidly, and the Church can no more remain untouched by social forces now than at any time in the past. Christians who take a stand on moral principles which are based on traditional Christian beliefs are therefore liable to be exposed to persecution from society at large. One consequence may be that some within the Church come to accept and even to propagate ideas at variance with the Church's teaching, while others may find themselves victims of criticism and lack of support within the Church, which may also amount to persecution. Thus it is that conflicting arguments have been evinced within the Church on the subject of abortion. It is a fact that, since the early sixties, the public debate over abortion has raged most fiercely within the traditional confines of Christendom. Christians of all denominations have been and are forced either into a reappraisal of their traditional beliefs, or into outright opposition to the changes proposed, often in the teeth of great hostility from society at large.

Catholic thought on the subject has traditionally been clear. Well in advance of the Declaration on Procured Abortion of the Sacred Congregation for the Doctrine of the Faith, the Bishops of France (June 1973) reasserted that the Christian standpoint was one of respect for life and human dignity, and

went on to state that 'if the Church has always proscribed abortion since the beginning of its history and the breach with paganism, it is to introduce into our civilisation an idea of man which the latter ignored'. They stated that, while the preservation of life may not always be the be all and end all, nevertheless 'our world has suffered too much in recent times from exterminations for military, political, racial, ideological or religious reasons, so that respect for human life in all its forms ought today to be restored and stressed. One of the most undeniable of these forms is that of the child, before as well as after birth'. Their statement stressed the collective responsibility of all for each abortion, and called for measures of social legislation to minimise the demand for abortion and to bring about social justice[1]. Their theme was later taken up by the Bishops of Belgium, and subsequently was elaborated in a definitive fashion in the Declaration on Procured Abortion. In writing thus, these national hierarchies appear to be directly in line with the main stream of Catholic teaching through the ages. Abortion is explicitly forbidden in the Didache, the ancient Syrian text which was probably written no later than 100 A.D. Among the Fathers of the Church, Clement of Alexandria condemned abortion because it offended God by destroying what He had made, and broke the commandment to love one's neighbour. That the foetus was seen as a neighbour was implicit evidence for its recognition as human, and this theme was enlarged upon by Athenagoras. Tertullian applied the commandment 'Thou shalt not kill' to the practice of abortion, and took the very fact that spontaneously aborted foetuses were dead to indicate that they must formerly have been alive. In the early fourth century, Councils at Ancyra in the East and Elvira in the West reaffirmed this blanket condemnation of abortion. Christian teaching and practice was diametrically opposed to the prevailing attitudes of the pagan Graeco-Roman world, where the knowledge of abortifacients and the practice of abortion were widespread. However, St Jerome and St Augustine, while condemning abortion, took the view that the soul could not be present until the body was formed. This echoed Aristotle's view, though his emphasis was different for, though he accepted the possibility of abortion, he rejected it after the 'sensation of life' developed in the foetus[2]. Aristotle's point of view represents something of a middle way. Ancient Greek society was in may ways ethically pluralistic like our own. The oath attributed to Hippocrates explicitly forbids the procuring of abortions[3]. St Basil, however, condemned the distinction between the formed and the unformed foetus as 'hair-splitting'.

In the twelfth century, ethical pluralism again raised its head, and called for a reassertion of Christian teaching. Islam, of course, did not feel the same constraints over abortion that Christians felt, and the writings of Avicenna on abortion techniques became available in Latin at this time. Meanwhile the Cathars[4] regarded all procreation, and indeed all material things, as inherently evil in any case. St Augustine's views were incorporated in the Sentences of Peter the Lombard, and St Thomas Aquinas[5] drew heavily on the Augustinian-Aristotelian tradition. He thought that the point at which the foetus received its soul was not the moment of conception, and abortion only became murder after this point had been passed. He could not identify the time of ensoulment accurately, and the prohibition on abortion at all times remained absolute, even

[1] *Le Journal Paroissial*, Août-Septembre 1973

[2] Noonan, J. T., Jr. 'An Almost Absolute Value in History', in Noonan et al., *The Morality of Abortion*, Harvard University Press, Cambridge, Mass, 1970.

[3] Bordern, A., *Legal Abortion: The English Experience*, p16—17, Pergamon, Oxford, 1971.

[4] Manselli, R, 'Eglises et Théologies Cathares', in *Cathares en Languedoc*, p141. Privat, Toulouse, 1968 (Cahiers de Fanjeaux, 3).

[5] Chenu, M. D., OP, *St Thomas d'Aquin et la Théologie*, Seuil, Paris, 1959.

when it was not murder. However, there was applicable in this context his distinction between primary intentions and secondary effects of an action designed to achieve a different primary intention (e.g. it may be lawful to kill to save one's own life). This distinction was explored by later writers, and, during the ensuing centuries to the nineteenth, successive papal statements reinforced the absolute prohibition of abortion, while theologians continued to debate inconclusively the time of ensoulment. The discovery of the process of fertilization in 1875 provided a new scientific insight into the origin of the individual human life. In the 1890s, even the termination of an ectopic pregnancy was forbidden by the Church, so in this context the Thomist principle of secondary effect was no longer considered applicable. This consideration led to dispute on the question of the ethics of abortion in the event of cancer of the uterus,[2] which is interesting today because carcinoma of the cervix is one of the few preexisting conditions in which the threat to the mother's life is very significantly increased by pregnancy and which cannot be controlled by existing treatment methods[3] (most conditions which threaten the life of the mother threaten the life of the foetus also, so in actual practice a moral dilemma rarely arises). One of the disputants, Vermeersch, argued that double effect was applicable; the other, Gemelli, argued that he who wills the means wills the consequences (though presumably consequences of deliberate omissions, if predictable, must also be willed, especially if double effect is discounted).

Recently, there has been another point of view within the Church, directly opposed to orthodox teaching, the expression of which was largely responsible for eliciting the French Bishops' statement. This alternative point of view was well summarized in a review[4] published some months before the latter. The authors' initial analysis discussed the scale of the problem, and the social context, which they claimed had changed since the period 1920—1940 when the contemporary French abortion law had evolved. This part of the symposium was largely factual, uncontroversial and unexceptionable. They entered more contentious regions when discussing the nature of human existence and the conditions necessary for the development and recognition of the individual human being. For example, the following argument was evinced: 'Let us say that the human being does not exist only by himself and for himself, but as a being *with* and *for* others . . . It is through this relationship with others that the individual discovers, exercises and receives his singularity and his specific being'. From one standpoint, this is an extension of Christ's teaching that one should love one's neighbour, hence John Donne's 'No man is an island'. Viewed in terms of contemporary ideology, it could be seen as a religious analogue to the collectivist rejection of the view of the individual suggested by nineteenth century utilitarian philosophy. But the argument, as applied to abortion, can lead into dangerous territory: 'Just as the human being does not exist without a body, so it is not humanised without relationship with others'. This leads to, among others, this conclusion: 'It is humanity which humanises. One cannot therefore talk of abortion as murder, because it proceeds precisely from the refusal or impossibility of humanising the embryo.' It is difficult to see how the authors allowed themselves to reach this logical impasse. They would appear to have made an erroneous assumption of a semantic nature, by effectively regarding the term 'humanization' as being synonymous with 'socialization'. The provenance of this argument is difficult to establish. Ashley Montagu is quoted[4] as writing in 1967 that the organism from conception must be considered human because it

[2] Jeffcoate, T. N. A., *Principles of Gynaecology*, pp529, 808f, Butterworth, London, 1967.

[3] Ribes et al, *Etudes*, January 1973, p55.

[4] Ramsey, P, 'Points in Deciding About Abortion', p79, in Noonan (? above).

possesses all the potentialities for humanity in its genes, but that he nevertheless supported the legalization of abortion because the embryo, foetus and newborn do not really become functionally human until humanized in the human socialization process (if valid, this argument would of course justify infanticide as well as abortion). This can be seen as an extension of his earlier assertion that '. . . the directiveness and creativeness of the human organism at birth is toward realization in terms of dependency upon other organisms. Everything we know points to this fact'[5]. Thus into this extended argument creeps the same semantic confusion as in the review quoted above by Ribes et al.

It is therefore heartening to read the Declaration on Procured Abortion[16], for as early as the second sentence, human life is referred to as 'a primordial value'. This document must gratify those Catholics who have endeavoured to act in accordance with fundamental moral principles on this issue, but whose stand has been weakened by conflicting and ambivalent attitudes within the Church. The concept that 'ethical pluralism is . . . a normal consequence of ideological pluralism' is firmly rejected. It is asserted, rather, that 'it is not a question of opposing one opinion to another, but of transmitting to the faithful a constant teaching of the supreme Magisterium, which teaches moral norms in the light of faith'. Arguments are put forward in favour of the sanctity of human life. In the light of faith, God's formal commandment is unequivocal, and death, like sin, will be defeated by resurrection in Christ (cf 1 Cor 15, 20—27). So human life, even on this earth, is precious. Church tradition has always held that life must be protected and favoured from the beginning. This, the document states, is borne out by the early Fathers of the Church, and later teachers throughout the Church's history. In the light of reason, too, it is clear that 'right from fertilization is begun the adventure of a human life', and 'it is not up to the biological sciences to make a definitive judgement on questions which are properly philosophical and moral, such as the moment when a human person is constituted or the legitimacy of abortion . . . Even if a doubt existed concerning whether the fruit of conception is already a human person, it is objectively a grave sin to dare to risk murder'. (Incidentally, though the biological sciences are not in a position per se to contribute information on the philosophical or moral aspects of the question, the recent developments of molecular biology in the study of the genetic code and protein synthesis have served only to confirm the distinctiveness and individuality of the organism from the moment at which the fertilized zygote is formed (e.g. see 11, 12, 13). In an examination of morality and civil law, it is clear that the right to life of the child takes precedence over the right to freedom of opinion and thought. In any case, the preservation of each person's rights and the protection of the weakest is the task of the State. '. . . A Christian can never conform to a law which is in itself immoral, and . . . he may not collaborate in its application'. It is stated unequivocally that 'it is . . . inadmissible that doctors and nurses should find themselves obliged to cooperate closely in abortions and should have to choose between the Christian law and their professional situation'.

This has been encouraging to those in this country such as doctors who have had to contend with problems arising from the Abortion Act of 1967[18]. In

[5] Montagu, Ashley, *On Being Human*, Abelard-Schuman, London, 1957.

[16] *Declaration on Procured Abortion of the Sacred Congregation for the Doctrine of the Faith*.

[11] Watson, J. D., and Crick, F. H., 'Molecular Structure of Nucleic Acids—A Structure for Deoxyribonucleic Acid', *Nature*, Vol 171, p737 (1953).

[12] Monod, J. Changeux, J-P. and Jacob, F. 'Allosteric Proteins and Cellular Control Systems', *Journ Mol Biol*, 6, pp306—329 (1963).

[13] Travers, A. 'RNA Polymerase Specificity and the Control of Growth', *Nature* 263, 21.10.76, p641.

[18] Abortion Act (1967), HMSO, London.

many ways, it came just in time, for the Church had been going through a phase when it appeared to be on the defensive on this issue. Not only did the Church appear riven with internal dissensions, but in many cases its public pronouncements did not reflect the underlying clarity of its teaching. Too often, in public statements, the abortion issue was confused with other moral and social issues where the Church's teaching was equally relevant but rather different principles from the absolute respect for human life apply. The pastoral care the Church gave those of its members who were faced with problems arising from the abortion issue was therefore often necessarily limited, and in many cases inadequate. Those who found themselves in difficulties because of conscientious objections to abortion, in the aftermath of the Abortion Act, found also, when they sought advice from high academic and pastoral authorities in the Church, that there often appeared to be little understanding of the ethical issues, and no realization of the nature or extent of the difficulties that had been created. They even found themselves regarded as troublemakers! Clearly, they could not have been so regarded had the Church authorities really grasped the extent to which the problems had to be seen against the background of the essentially indivisible nature of fundamental morality.

It is also against this background that much current talk about the freedom of the individual conscience on the issue of abortion must be seen. Mrs Juliet Cheetham[15] states, for example, that 'For Catholics to keep private their liberal views is dishonest in that it gives a false impression of unity. It may also be cowardly when apparent consensus hinders sober analysis of the realities of the alternatives to abortion which are so often extolled, in great faith and great ignorance, by many Catholics. It may even be immoral if it encourages a concentration on the immorality of abortion rather than on the moral dilemmas which arise when the Church condemns, or condones without approving, artificial contraception; when she tolerates, as the lesser evil, high rates of illegal abortion; or when she ignores or makes little of the economic and social circumstances associated with unwanted pregnancy. The time has surely come for Catholics to air publicly their doubts about, or dissent from, the Church's teaching on abortion and to share the pain, risks and opportunities of genuine moral uncertainty which are the daily burden of so many of their fellow Christians'.

This letter stimulated a great deal of correspondence, noteworthy among which was the exemplary letter from Dom Raphael Appleby and Dom Philip Jebb of Downside which reaffirmed orthodox Catholic teaching on the subject[16]. The opinions expressed by Mrs Cheetham, and her demand for freedom of expression on the question of abortion, are attitudes that one frequently hears echoed among Catholics. They appear to spring, at least in part, from a misunderstanding of the nature of free will. If free will is taken to be an existential fact, the uses to which it is put cannot, by definition, be morally neutral. If free will is truly free, it includes the freedom to sin, but this does not mean that the Church, or Christian people, can ever condone what they perceive as sin. Certainly, we are called upon to love our neighbours (Matthew 22, 34—40), but we are not told that, in order to do so, we must share, or even condone their errors. We are told to take the beam out of our own eye before taking the mote out of our brother's eye (Matthew 7, 1—5), but we are not told to exchange the beam for the mote. Rather we are exhorted to compassion and generosity (Luke 6, 36—38). While Christ welcomed sinners at his table, he certainly never felt that compassion, to be genuine, had to extend to emulation (Mark 48, 15—17).

[15] Cheetham, Mrs J, *The Times* letters, 17.4.76.
[16] *The Times* letters, 22.4.76.

There would not appear to be any scriptural basis for Mrs Cheetham's point of view, and she produces no arguments, apart from mere assertion, in support of her deviation from what she labels 'traditional Catholic views'. Her arguments is clearly special pleading, for she nowhere claims that to abort is not to kill. Her argument that we should condone the act in order 'to share the pain, risks and opportunities of genuine moral uncertainty which are the daily burden of so many of our fellow Christians' would not be considered to be admissible in, for example, the case of murder.

In summary, it can be said that, as a result of moves in many traditionally Christian countries to change the law on abortion, two different schools of thought developed before the Declaration on Procured Abortion was promulgated. One school of thought adhered to the orthodox teaching of the Church. The other, in all sincerity, adopted, with certain reservations, a more permissive attitude towards abortion, which was motivated largely by a desire to see the Church come to terms with certain trends in contemporary society, and which does not appear to be particularly deeply-rooted in ethics, scripture, natural law, logic or Christian teaching. Since the Declaration on Procured Abortion, this latter viewpoint has continued to exist, in this country, largely because it appears that the passage of the Abortion Act has given a legislative fiat to procured abortion, made it more acceptable to society at large, and thus made the problem of coming to terms with contemporary society appear that much more urgent to the Catholic proponents of so-called 'liberal' abortion. It would be worthwhile to examine the evidence for this assertion by reviewing the current status of the abortion debate, both in the United Kingdom and overseas.

The current legal position in Great Britain is that established by the Abortion Act of 1967. Nine years of its operation have now elapsed, so we are in a good position to be able to evaluate its working, its consequences, both intended and unintended, and reactions to it, both inside and outside the Church. It is clear that, upon becoming law, the Act had an immediate and considerable effect upon medical opinion. Whereas, before it was passed, a large majority of gynaecologists were opposed to abortion[17], very soon afterwards an overwhelming number were in fact carrying them out. The number of therapeutic abortions, though it had risen steadily through the sixties from 2,280 in 1961 to 9,670 in 1967, leapt to 91,800 in 1970 and reached a maximum of 174,600 in 1973. A small decline since then is entirely attributable to decreasing numbers of foreign residents coming to Britain for abortions, as a result of changes in abortion laws in some foreign countries. In fact, the number of abortions carried out on British residents has continued to rise[18].

However, from the above figures it is clear that therapeutic abortion was well established in medical practice, albeit among a minority of doctors, well before 1967. The Abortion Act must be viewed merely as the latest stage in the evolution of English law on this subject. The Offences Against the Person Act (1861) provided that induced abortion was a felony punishable by life imprisonment. The Infant Life (Preservation) Act of 1929 amended the law so that abortion carried out in good faith to save the life of the mother was no longer a felony. In Rex versus Bourne (1938), this was interpreted in such a way as to exonerate the gynaecologist who performed an abortion operation on a fourteen year old girl who was pregnant as a result of rape. This judgement was subsequently upheld in other cases. The Medical Termination of Pregnancy Bill was introduced by David Steel, MP, in July 1966, and following a long campaign during which the Abortion Law Reform Association castigated its

[17] Ferris, Paul, *The Nameless, Abortion in Britain Today*, p159, Hutchinson, London, 1966.
[18] Social Trends, No 6 (1975), HMSO, London.

opponents as being mainly 'Roman Catholics, elderly and extreme Anglicans, and the moral rearmers' (guilt by association!), finally received the Royal Assent as the Abortion Act on 27th October 1967 [19]. The Act provided that therapeutic abortion by a registered medical practitioner would not be an offence if two medical practitioners formed the opinion in good faith that the continuance of the pregnancy would involve risk to the life of the pregnant woman, or of injury to her physical or mental health, or that of any existing children of her family, or that there was a substantial risk that if the child were born it would suffer from such physical or mental abnormalities as to be seriously handicapped.

The intended consequences of the legislation are clear from the wording of the Act, and may be reflected in the annual statistics quoted, though these may be inflated in a way that was not intended by women whose abortions were not entirely of their own volition, but entered into as a result of social pressures. The unintended consequences derive in part from the sloppy wording of the Act (what is 'substantial risk'?), and in part from the changing attitudes that it has engendered. One of the arguments in favour of the Abortion Bill was that it would get rid of the back street abortionist, but a report by the Royal College of Obstetricians and Gynaecologists in 1966[20] suggested that on Japanese experience this would not be so. In fact, there was to be no decline in convictions for illegal abortion, and a police estimate in 1973 was that the number of abortions in fact carried out was approximately twice the number quoted in the national statistics[21]. Undoubtedly this trend has to be attributed to the Abortion Act, which not only provided for legal abortion under laid-down conditions, but also altered public attitudes, making abortion more generally acceptable.

Any assessment of the unintended consequences of this Act is bedevilled by the problem that many of its effects are not easily quantifiable, while in other fields where there is adequate statistical information, it is often difficult to produce clear-cut correlations of cause and effect. For example, the upset felt by a woman, admitted to hospital for investigation of infertility, who finds herself in the same ward as other women having abortions, is very real, and can clearly be seen as a consequence of the Abortion Act[22], but the scale of this particular effect cannot easily be quantified. Equally, a small rise in the incidence of malformed babies—from 15.8 per 1000 in 1966 to 18.2 per 1000 in 1971—may be related to the increasing number of abortions, as some anti-abortionists have claimed, but this cannot easily be proved. In other cases, the chain of causality may be clear, but so extended as to mask the relationship between original cause and ultimate effect. The present rate of abortions is associated with a substantially decreased birth rate, which was not anticipated. As a result, predictions of educational needs have had to be hastily revised downwards, but it is not very likely that many student teachers contemplating a future of unemployment will associate their misfortune with David Steel's obtaining a high place in the ballot for private members' Bills in 1966. Government has yet to get to grips with the problems arising from a low birth rate and a falling population. While these may not be insuperable, they certainly have most serious implications for economic and social policy. Other unintended consequences arose from changing public and bureaucratic attitudes, such as the case in which an unmarried woman teacher who became pregnant was

[19] Hordern, A, *Legal Abortion*, Ibid.
[20] Report by RCOG Special Committee on Therapeutic Abortion, *BMJ* 2, 40—41 (1966).
[21] Reeve, B, 'The Abortion Act 1967 and Difficulties Encountered in its Enforcement', *Police College Magazine*, Summer 1973, p19.
[22] *The Times*, 26.11.73.

refused sick pay by her local education authority unless she had an abortion or put her child up for adoption[23]. Some of the logical inconsistency underlying the Abortion Act was illustrated by the report that abortion clinics were turning away women who were more than twenty weeks pregnant because they were having to await approval of the Department of Health and Social Security for their equipment to resuscitate foetuses[24]. One of the major areas of unintended consequences has to do with the working of the clause designed to protect those with conscientious objections. Though in theory a doctor could not be obliged to participate in abortions if he objected on grounds of conscience, the onus of proof was placed upon the doctor. The employment structure in the hospital service served to undermine the 'conscience clause'. The fact that all posts below consultant grade were and remain unestablished and short-term meant that doctors up to and including the senior registrar grade were dependent on frequent references from superiors, and it was often implied that doctors must 'pull their weight' if they wished to find new appointments. In any case, the conscience clause only applied in the context of each specific abortion, and did not apply to job interviews. All in all, it became clear that the 'conscience clause' was not in fact giving doctors any measure of protection. It became generally accepted that it was no longer possible for a Catholic, or indeed anyone else with conscientious objections to abortion, to embark on a career in certain branches of medicine, especially gynaecology. Throughout the early years of this decade, there were frequent newspaper reports of alleged discrimination against anti-abortion doctors and nurses. Two senior operating theatre sisters in Liverpool claimed they were forced to resign because their opposition to abortion had made their positions intolerable[25], and there were reports of doctors having to emigrate because of their inability to find NHS appointments in gynaecology[26].

Because of recurrent complaints about abuses of this nature, and because of public concern about other abuses such as the exploitation of the private sector and the large sums of money being made by some doctors and *entrepreneurs*, the Government set up a working party under Mrs Justice Lane to look at the working of the Abortion Act. Many felt that the Lane Committee's terms of reference were too restrictive, in that its brief debarred it from examining the underlying principles, and, in the event, its report, published in April 1974[27], was full of inconsistencies and self-contradictions. The committee stated 'that the operation to abort a foetus violates the sanctity of life or extinguishes the potentiality of a life, makes the decision to operate one which calls for the most serious consideration', but, nevertheless, they unanimously supported the Act and its provisions. Similarly, they stated that protection for freedom of conscience must remain, but, in making NHS staff appointments, 'the needs of the many must take priority and that inevitably some who refuse the work may not obtain a particular appointment'. They did at least recognise that in the private sector the Act had been interpreted to allow abortion on request, and that 'a small number of doctors and their backers have used the Act to make large sums of money'. The recommendations of the committee tended to support the continuance of the status quo, with certain palliative measures in areas of major abuse. They called for amendment of the Act to ensure that uterine evacuation before diagnosis of pregnancy could only be carried out by registered medical

[23] *The Guardian*, 19.4.74.
[24] *Medical News*, 23.10.75.
[25] *Daily Mail*, 22.1.73.
[26] *Daily Express*, 12.1.73.
[27] Report of the Committee on the Working of the Abortion Act, Cmnd. 5579 (April 1974). HMSO, London.

practitioners. They wanted the upper time limit for abortions to be reduced from twenty-eight to twenty-four weeks. They suggested that special attention (e.g. by provision of counselling facilities) should be paid to those categories of patients identified as being most in need, i.e. girls under sixteen or in care, older and higher parity women, and women seeking successive abortions. They called for upgrading of NHS facilities, a tightening up of controls of methods of examination, certification and notification in the private sector, and the licensing of private pregnancy testing laboratories and medical referral agencies. They also demanded better contraceptive facilities and the development of day-care facilities in both the public and private sectors. The Government accepted the findings, and introduced such changes as could be enacted without further legislation. These were largely cosmetic in nature, but did result in considerable reduction of abuses in the private sector. However, evidence of the violation of the right of the individual to conscientious objection continued to accumulate, and in 1975 it became known that the Department of Health and Social Security had gone so far as to circulate to health authorities a memorandum indicating that they could refuse to emply doctors with conscientious objections to the termination of pregnancies[28]. As recently as June 1976, considerable press publicity was given to the decision of Mr R. Walley, a gynaecologist, to take up a post at the Memorial University of Newfoundland following his rejection by British universities because of his religious beliefs[29]. Discrimination was noted in other specialties also, such as anaesthetics.

Inevitably, in this climate, doctors who were opposed to abortion found themselves in an ever-decreasing minority in their own profession. Ronald Butt[30] wrote in 1975 "The plain fact is . . . that only someone in an existing post can be sure of having his conscience respected". When Mr James White introduced his Abortion (Amendment) Bill in 1975, the British Medical Association, representing the medical profession, campaigned vigorously against any restriction in the availability of therapeutic abortion. Their point of view was expressed in an editorial in the *British Medical Journal*[31]. The General Medical Services Committee of the BMA, representing 24,000 GPs, voted overwhelmingly against the attempt of the Bill to 'put the law on abortion back by a generation', though in 1966 the BMA, while wanting some liberalisation of the then law, had felt that David Steel's Bill went too far[32]. The position of GPs with conscientious objections to abortion became more difficult, for a number of reasons. The feeling was expressed in a number of quarters that the GP should make the final decision in all cases of abortion. The intended expansion of day care abortion facilities would involve GPs directly in carrying out abortions. The Vocational Training Bill[33] will require all intending GPs to undertake a series of compulsory hospital appointments including obstetrics and gynaecology, which will expose them to the same pressures as those intending to specialise in this field. In my own experience in applying for GP posts over a period of some three years, I found that in every case I was asked my opinion on abortion. In some cases the indications of discrimination were more overt. The Catholic Doctors Guild said that they could not do anything without positive proof of discrimination, though all I had asked them to do was to collate my evidence with any other they might have in order to see if any pattern emerged

[28] *General Practitioner*, 13.6.75.
[29] *The Times*, 11.6.76.
[30] *The Times*, 30.1.75.
[31] *BMJ*, 17.5.75, p352.
[32] Hordern, A. *Legal Abortion*, ibid.
[33] This Government Bill was lost for lack of time in the last Parliamentary session, but is likely to be reintroduced in the present one.

which might be of relevance to the evidence they were collecting at that time to submit to the Lane Committee. In any case, 'positive proof' is always notoriously difficult to obtain in cases of alleged discrimination. When the Abortion Act was before Parliament, the Catholic hierarchy, with the best of intentions, maintained a low profile, which was considered for tactical reasons to be the most effective course of action. In the event, this tactic was quite ineffective, and must be seen with hindsight as a mistake. However, this attitude still seemed to be widespread at the time in question, and appeared to me to motivate certain of those higher ecclesiastical authorities from whom I sought guidance and whose roles were relevant to the matter.

The Select Committee on Abortion[34], to which the Abortion (Amendment) Bill was referred as a result of a House of Commons decision, were in no doubt as to the reality of discrimination, and called for amendment of the Act '. . . .to make it clear that a conscientious objection may be on religious, ethical or other grounds and the proviso that the burden of conscientious objection shall rest upon the person claiming it shall be deleted'. The report clearly concluded that abuses still existed, and called for tightening up in other directions also, calling for the licensing and controlling of hospitals, clinics, referral agencies, pregnancy advisory bureaux and pregnancy testing agencies, more stringent monitoring of abortions on overseas residents, increased penalties for contravention of the law, and increased police powers and safeguards for witnesses. They also hoped to bring within the scope of the Act 'D & C' operations performed where pregnancy was presumed but not proved, and to reduce the upper time for abortion to twenty weeks gestation. The Abortion (Amendment) Bill died with the ending of the Parliamentary session, so legislation on these points is still awaited.

It is very important to view changes in legislation and attitudes to abortion in Britain in the international context. The experiences of other countries may be seen to have influenced the situation here, and may also act as pointers to changes that may occur in the future. Abortion has been freely available in most Eastern European countries for many years, and also in Japan. However, in the West, with the exception of Sweden, it has only become widespread within the past decade. It is interesting to note that in the mid-sixties an international conference of Freemasons at Paris voted to work for the 'liberalisation' of abortion laws. The British Abortion Act followed closely the then Swedish law, which had been in force with some modifications since 1938. However, since 1975, Swedish law has undergone further 'liberalisation', which in effect provides for abortion on demand up to twelve weeks gestation. There is no guaranteed right of conscientious objection, and any doctor refusing to carry out an abortion may face up to a year's imprisonment.[35] In France, following the election of President Giscard d'Estaing, a staunch Catholic, a new abortion law was introduced, with his active support. The previous French law had been evolved between the wars, and permitted abortion only for the most serious of medical reasons. In the event, the new law was passed despite the overwhelming opposition of the President's own party, thanks to communist and socialist support.[36] The pro-life organization 'Laissez-Les Vivre' vigorously opposed the change, with the full backing of the Church. Statements condemning free abortion were signed by 10,031 doctors, 432 university teachers, and 3,500 jurists. The National Congress of French Rabbis condemned abortion as being opposed to the fundamental teaching of the Torah.[37] Immediately after the law

[34] Select Committee on Abortion, HC 573—1, HMSO, London (12.7.76).
[35] *Medical News 8*, 26.8.76, p34.
[36] *The Times*, 30.11.74.
[37] *Le Monde*, 7.7.73, p38.

came into effect, Cardinal Marty attacked abortion as '. . . evil, a radical attack on human life, a work of death, and no legal text can hide this terrible reality'[38]. The French law is in certain respects slightly more restrictive than the British, because for example there is a strict residence qualification. The number of abortions performed in France has certainly increased substantially, and many French nuns engaged in nursing state that known practising Catholic doctors immediately began to perform them, even in Catholic clinics. France is not the only predominantly Catholic country to have made abortion readily available. Austria has done so too, and has gone further, legalising abortion on request. In the United States, the position is complicated. The Supreme Court ruled in January 1973 that laws restricting a woman's right to have her pregnancy terminated in the first three months of gestation were unconstitutional. The legality of abortion in later stages turned on the question of when the foetus was considered to be an independent human being with human rights, and Dr Kenneth Edelin was recently convicted by a court in Massachusetts and imprisoned for having carried out an abortion operation on a foetus of about twenty weeks gestation[39]. In West Germany, the Netherlands, Denmark and Yugoslavia abortion has been made legal on the request of the patient, and even in Italy there is considerable pressure to change the law.

What lessons can be learned from this series of international comparisons? It is possible to make certain predictions, which may or may not be fulfilled. While it is not likely that the British public would yet accept a law which incorporated penal sanctions against doctors, it is equally unlikely that the Swedish public would have accepted it in 1938. We have tended in our social legislation to follow Scandinavian trends. As Ronald Butt[40] said, 'As a result of the familiar confusion between legality and morality, the 1967 Act has been gradually used to change people's attitude about what is ethically tolerable. In ten years we have reduced to a common-or-garden convenience option an action —the destruction of the unborn child—which has been regarded as morally disgusting throughout our civilisation. It is, I think, one of the more obvious manifestations of our present decline, and if anyone thinks that it is politically a minor issue the answer is that politics is essentially about the value we set on human life and how we live together in society'.

We have to look at the implications for our civilisation of the cheapening of human life. Malcolm Muggeridge summed it up succinctly[41]: 'This is what the abortion controversy is about, and what the euthanasia controversy will be about when, as must inevitably happen soon, it arises. The logical sequel to the destruction of what are called 'unwanted children' will be the elimination of what will be called 'unwanted lives'—a legislative measure which so far in human history only the Nazi Government has ventured to enact'. In 1973, the General Synod of the Church of England expressed the view that the Abortion Act had gone badly wrong, having heard Dr Eric Treacy, the Bishop of Wakefield, say 'It is a very small step from abortion to euthanasia and to the liquidation of those who are a social burden. How odd that a country that has abolished capital punishment should legalize the destroying of a young life in its mother's womb'[42]...

In a world of ideological pluralism such as ours, which has produced a great deal of muddled thinking, it is surely time for Christians, and especially

[38] *The Times*, 20.1.75.
[39] *The Times*, 13.2.75.
[40] *The Times*, 8.5.75.
[41] 'What the Abortion Argument is About', *Sunday Times*, 2.1.75.
[42] *The Times*, 20.2.73.

Catholics, to introduce a little clarity into the debate. In the United States, the argument has entered a cul-de-sac of metaphysics and debate on Thomist principles. The time of ensoulment is no more susceptible to logical analysis or scientific investigation than surmising the number of angels who can dance on the head of a pin. One can perhaps introduce a retrospective argument at this point, that the sanctity and inviolability of each human life now, and the right to life of each human being today, presupposes that that same right must have existed at every previous stage of that person's existence, for the person whose life was taken in the past is thereby denied the right to live today. The foetus aborted thirty years ago is the man denied life today. Another argument turns on probabilities; even if it is not conceded that the foetus is a human being possessed of human rights, it has to be conceded that the foetus *may* be so, for, using a Popperian form of argument[43], the hypothesis is not falsifiable. There can be no evidence to disprove it, because it is not amenable to objective testing in a scientific way. Thus a situation exists where the foetus might harbour a human life, or it might not, in which case it would simply be a mass of cells. But there is a moral asymmetry here, for in the former case the foetus would be possessed of a value we hold to be primordial, while in the latter case no such primordial value would subsist. Every time an abortion is performed, the operator risks the destruction of an individual with human rights. He wills the destruction of that life, should it exist, and he is in no position to prove conclusively that it does not exist. In any context, if any person embarks wilfully on a course of action which he knows may result in the death of another, he is responsible for killing that person if his course of action results in that person's death and his intention was that it would, even if the probability at the outset that no one would in fact be killed by the method adopted was high. Thus the destruction of a foetus must be subject to the same moral considerations as the taking of any human life, since it can never be proved that the foetus is not a human life.

The moral contradictions present in most decisions to perform an abortion operation ought to be very clear, and yet those who speak out against abortion have become very much voices crying in the wilderness. Legislation, by making abortion socially more acceptable, has ensured the trivialisation of decisions that ought to be taken only on the most serious of grounds, and has brought about a diminution of the value attached to human life. Thus into the discussion on abortion have crept issues which do not involve considerations of fundamental morality. Among these we may include arguments in favour of abortion as a means of population control, or as a means of achieving optimal family size or spacing, and arguments favouring abortion for eugenic reasons (viz production of fine offspring). One may read, for example, 'Some authorities, including Lejeune, the discoverer of the chromosomal basis of Down's syndrome (Mongolism), have taken the view that any selective abortion is morally indefensible. More prevalent is the opinion that the rights of the foetus should be balanced against those of the rest of the family; so that if the abortion of a foetus with Down's syndrome is homicide then . . . it is an ethically acceptable form of homicide'[44]. It is interesting to note that the law which has made abortion readily available in Japan since 1948 is called the Eugenic Improvement Law[45].

In this century, we have seen the consequences of disregard for human life backed up by legislative action. The gas chambers of Auschwitz arose precisely

[43] Popper, Karl, *The Logic of Scientific Discovery*, esp Ch 1. Hutchinson, London, 1966.
[44] *BMJ* Editorial, 21.12.76, p670.
[45] Minoru Muramatsu, 'Abortion in Japan', in Hall et al, *Abortion in a Changing World*, Columbia University Press, New York, Vol 1, p260.

from the failure to recognize as human beings groups and individuals perceived as aliens. For this reason alone, one should be very cautious about accepting the 'humanization' argument as a rationale for abortion. In the changing moral climate, support for euthanasia is increasing, and a Voluntary Euthanasia Bill was introduced into the House of Lords in 1969[46]. To claim that euthanasia would be voluntary, or that abortion is always voluntary on the mother's part, is to ignore social realities and pressures. If euthanasia ever comes to pass, or if we follow the Swedish example and introduce abortion on request with penal sanctions, then those who wish to oppose these changes will have to stand up and be counted. They could do worse than to base their stand on the Universal Declaration of Human Rights, or on the European Convention on Human Rights, article 2 of which reads:—'Everyone's right to life shall be protected by law. No one shall be deprived of his life intentionally save in the execution of a sentence of a court following his conviction of a crime for which the penalty is provided by law'. In summary, 'Thou shalt not kill'.

STOP PRESS:

Since writing the above, more recent statistics have become available concerning the number of abortions carried out under the Abortion Act in England and Wales. In 1976, there was a fall of some 9% in the total compared with the previous year (i.e. a decrease from 140,521 in 1975 to 127,904 in 1976). This was largely accounted for by a 21% decrease in the number of foreign residents, especially French and Germans, receiving abortions in this country. Abortions on residents of England and Wales decreased by 5.3% from 106,648 in 1975 to 101,003 in 1976[47], but nevertheless the ratio of abortions to live births continued to increase. More recent figures for the first quarter of 1977 suggest that this decline in 1976 may have been no more than a temporary aberration. The total number of abortions (35,329) showed an increase of 10% over the first quarter of 1976, and this included a 4% increase in the number of UK residents, while the number of foreign residents leapt by 40%, from 5,815 to 8,182, largely due to increased numbers from Spain and Italy[48].

PAPAL REAFFIRMATION

In a speech to a group of Belgian doctors in Rome, on the same day in late April that 100,000 northern Italians gathered in Milan for the largest pro-life rally ever held in Italy, the Holy Father again attacked the advocates of liberalised abortion. He denounced 'the manipulated statistics, the hasty biological affirmations and the disastrous repercussions on the physiological and psychological level'. He reaffirmed the principle of 'unconditional respect for human life, from its beginning'. He reiterated the Church's view of abortion as 'an abominable crime': 'every Christian must draw inferences from this and must not let himself be blinded by alleged political and social necessities.'

[46] Trowell, Hugh, 'The Unfinished Debate on Euthanasia', ibid., SCM Press, London, 1973.
[47] *BMJ*, 26.2.77, 1, p.583.
[48] *Times*, 10.5.77

FOCOLARE IN FOCUS

CHIARA LUBICH RECEIVES THE 1977 TEMPLETON AWARD

A number of Ampleforth monks, notably Fr Maurus Green and Fr Jonathan Cotton, have taken a close interest in the development of the Focolare Movement in and from England; and their interest has been logged in these pages (*Mariapolis 1976*, JOURNAL Aut 1976, 64–5). Now the Movement has very much come of age with the award of the Templeton Prize to its founder and inspiration, a woman who is neither nun nor wife, but simply a girl given to God and following His unfolding call. The occasion of the award of that prize by the Primate of the Dutch Church and heir to the work of Augustin Bea, an occasion of rich religious import, has been recorded for us by Fr Jonathan. We have been privileged to be given the texts of the two principal speeches to print in our pages below: the sentiments are very much those we have been emphasising of late, the primacy of the spiritual and of the family as the ground of living and loving.

It was a privilege to be able to attend the celebration of the Templeton Foundation Award for 1977 on 6th April at the Guildhall in London, and an important milestone in the extraordinary story of the Focolare Movement, whose founder, Chiara Lubich, received this public recognition. The Templeton Foundation, in awarding the £50,000 prize, emphasised that Chiara Lubich had applied Jesus's commandment to 'love one another as I have loved you' to relations between the different denominations, and that her contribution to promoting unity among Christians was one of the outstanding achievements in inter-Church and inter-faith relations today. The significance of the prize and the outline of the beginnings of the Focolare Movement are given in the texts of Jan Cardinal Willebrands (President of the Secretariat of the Union of Christians) and Chiara Lubich's talks given on that occasion. Perhaps one or two other aspects may be highlighted.

This Movement is an intrinsic part of the Church's life, and we may say, a God given grace for our troubled times, just as in other periods of history God has raised up movements and leaders who have been seen to correspond exactly to the needs of the moment. This is the significance of the telegrams cited below from Pope Paul VI and the Ecumenical Patriarch of Constantinople Demetrios I.

A new phase for the Focolare Movement is beginning in the opening of dialogue with the great non-Christian religions of the world. The ground for this has already been prepared by the wide extent of the Movement through the five continents and in its contacts with many differing cultures and religions. At the Guildhall a strong interest was shown by representatives of the great non-Christian religions, and it seemed that the bringing into unity of the great spiritual traditions of mankind was already achieved there by the common belief in One God, and in the atmosphere of friendship, trust and mutual esteem which was established among the vast crowd of participants of differing faiths.

There was a particular moment of applause when Chiara Lubich spoke of the diffusion of this movement within the Anglican Church and within other Christian denominations in the United Kingdom and Ireland, reflecting the continual growth of this spirituality in our own islands.

In the days immediately after receiving the award, both the Archbishop of Westminster, Cardinal Basil Hume, and the Archbishop of Canterbury, Dr Coggan received Chiara Lubich.

Telegrams from Pope Paul VI and Ecumenical Patriarch Demetrios I

In the moment in which you receive the Templeton prize for Progress in Religion which has been awarded to you with admirable motivation, it is especially pleasing for me to offer the paternal solicitations and blessings of the

Supreme Pontiff, who knowing well the noble ideals and feelings which are the inspiration of your work, renews his expression of grateful appreciation of your generous service and your evangelical witness. I add on this happy and significant occasion my personal congratulations and best wishes.

Cardinal Villot, Secretary of State.

Cordial congratulations and blessings of the resurrected Lord.

Demetrios I, Patriarch of Constantinople.

Objectives of the Templeton Foundation They are to stimulate the knowledge and love of God on the part of mankind everywhere. Such an attitude and such a relationship have their own intrinsic value. 'Man's chief end is to glorify God and to enjoy Him forever.' Man was created by God for fellowship with Him, to know Him, and to worship and serve Him. Man's heart remains restless until it finds rest in God.

Progress is needed in religion as in all other dimensions of human experience and endeavour. There has been a long departure, at least in Western culture, from the last synthesis when religious knowledge and scientific knowledge were organically related. It is imperative that progress in religion be accelerated as progress in other disciplines takes place. A wider universe demands a deeper awareness of the dimension of the spirit and of its spiritual resources available for man, of the immensity of God, and of the divine knowledge and understanding still to be claimed.

The Templeton Foundation Prize serves to stimulate this quest for deeper understanding and pioneering breakthroughs in religious knowledge by calling attention annually to the achievements that are being made in this area. It is hoped that there will result from this enterprise a deeper spiritual awareness on the part of men, a better understanding of the meaning of life, a heightened quality of devotion and love, and a greater emphasis on the kind of dedication that brings the human life more into concert with the divine will, thus releasing new and creative energies into human society today.

A.J.C.

ADDRESS BY JOHN CARDINAL WILLEBRANDS PRESIDENT OF THE SECRETARIAT FOR CHRISTIAN UNITY

When I accepted, with a proper sense of the honour done to me, your invitation to preside at the giving of the Templeton Prize to Chiara Lubich, I naturally thought of the distinguished people who had both presented and received the Prize in earlier years. I was immediately struck by a remark made by His Royal Highness the Duke of Edinburgh when he presented the Prize to that other great Catholic woman of our time, Mother Teresa. In his usual stimulating and forthright way His Royal Highness observed that 'At first sight the idea that a prize might be able to do something for religion seems faintly absurd.' The remark is thought provoking. It might not perhaps arouse many scruples among those hard-pressed pastors who anxiously watch your English weather on the days of their garden-parties, but even apart from Our Lord's exhortation that we should lay up treasures in heaven rather than on earth, the notion of giving a prize of this kind might suggest a claim to interior spiritual knowledge that only the Lord Himself could make.

But these are reserves which, as His Royal Highness said, we entertain only at first sight. There is a deeper view of the matter. Many public prizes are nowadays offered in many fields, for achievements which are publicly manifest and of benefit to humanity. These are a healthy counter-balance to the extravagant financial rewards which contemporary fashion dictates should go to very frivolous accomplishments, and which not even the taxman can keep within reasonable boundaries. A public prize—like the Templeton—is more than a gain to the recipient—it is a public confession of a scale of values, a public witness that, as St Paul says, 'none of us lives to himself, and none of us dies to himself' (Romans 14, 7), and that all men fulfil themselves most surely in putting others before themselves—an order of priorities for which Christianity offers the profoundest basis. It is on the particular way in which the choice of Chiara Lubich for this year's award reflects this scale of values and this witness that I want to dwell for a short time.

The Fireside Movement

My starting point must be the very name of the movement which she founded—the Focolare, the Fireside movement. Here we might see another apparent paradox: the fireside is not the first place we associate with movement. It is that immemorial point of light and warmth round which the family gathers in unity, understanding and love. It is an admirable symbol of the deep biological and spiritual instinct that makes men see all human unity, understanding and love in the mirror of this primary human unity, so that we use words like 'family of nations', 'world confessional family' and finally the 'human family' to express ideals which broaden out from the fireside, from the home. Indeed the very notion of the human family would be an unmanageable abstraction, a rhetorical tool for globe-trotting publicists, if it were not rooted in the experience of people living together, sharing in love.

I need not tell you what part this idea of the family has played in Christianity. The central truths of our faith, the Trinity and the Incarnation are bound up with it. God, the Father of us all, sent His divine Son to take on our nature, and 30 years of his life were spent in the family of Nazareth, the hidden life centred on a *focolare* preparing for the mere three years which fill the New Testament. Yet nothing does more than a contemplation of the Gospel story to dissolve the apparent paradox of a *fireside movement*. The family as an institution is permanent, instructive, but each family in a sense comes into being only that it may disperse. The family creates bonds which are seldom wholly broken, but it is also a school of living and growing, and one does not stay in school for ever. The strength of the family is a strength on which we draw to face many challenges—perhaps to found another literal family—a task which today brings enough of its own problems—perhaps to find new sources of strength in other associations far from our 'hearth'. As one of your modern poets has put it, 'Home is where one starts from'.

Apostolic Brotherhood

The apostolic brotherhood itself, gathered always round the master, had much of the character of a family, expressed most of all in the Lord's Supper, the model for the central act of the liturgy. Liturgical reform has thrown once more into relief how the communion of the local Church, gathered around its president for the celebration of the Lord's Supper, presents in itself the fullness of the universal Church. It was from this heart of strength that the apostles and disciples had dispersed to preach the Gospel and to establish new communities of love.

It is not surprising then that in Christian history (though not only there) the concept of family has powerfully influenced those wider associations which have

at many points in history sprung up to meet the crisis of an age. The most distinguished of Methodist historians, Gordon Rupp†, speaking of St Benedict, has reminded us that: 'at the heart of the Christian religion is the beloved community, the *koinonia* the Christian group or cell; and the secret of true community is not in the casual brushing shoulders of the streets of the secular city, or of dwellers in flats or seaside hotels. The Benedictine rule is for a common life, because Christianity is a team game, because its virtues cannot be exercised in a vacuum or grown in isolation, but need a Christian family small enough for its members to know one another very well indeed, to watch over one another, to bear with one another's weaknesses and rejoice in one another's victories.' (*Just Men*, p.5)

It is surely no accident that one of Francis of Assisi's humanising strokes of genius was to popularise the image of Bethlehem, the Christian crib. His intuition of the brotherhood of men, and of nature too, in Christ was of endless fertility and has appealed to men of every age and sort, but it was even more strongly rooted in simplicity, in the belief that 'small is beautiful', so that he feared the very consequences of its success—enlargement, stability, institutionalisation.

These are only two eminent example of the tradition of Christian renewal, of response to new needs. In both of them, as in many others, we see how an outward and forward thrust, a renewal of evangelical energy has drawn strength from being embodied in a family, and hence embodying what is a fundamental human as well as Christian value. The power of God, of the Spirit, has no bounds, geographical or other, but when it works through men and women it is bound to the realities of human living, which are as intimate and particular as love. We see that to say 'Home is where one starts from' is theologically profound. The same poet has told us that when we live in what he calls 'a place of disaffection' (whatever it is that has destroyed our communion) then there is

'. . . Only a flicker over the strained, time-ridden faces
Distracted from distraction by distraction . . .
Men and bits of paper, whirled by the cold wind'

If we look at the Focolare Movement with these thoughts in mind, what do we see? One of Chiara Lubich's most moving utterances was made near Rome less than a year ago, when she spoke to an ecumenical assembly on the theme 'Jesus in Our Midst', with clear reference to the text of Matthew 18:20: 'Where two or three are gathered together in my name there am I in their midst'. Now, she has told us elsewhere how she and her early companions saw their common aim as that of 'taking the Gospel seriously'—a revolutionary programme they called it, and which of us will question the description? Chiara tells us, speaking of the text of Matthew: 'when the movement first came to life in 1943, in Catholic environments there wasn't much talk about the presence of Jesus in our midst'. In the lecture I speak of, she sets out to see what the text meant to the Fathers of the Church, what their meditation on it can contribute to its fruitfulness for our time. But impressive though this study is, it is nothing beside what she and her helpers have created in our society in so many places, in living response to Christ's assurance and Christ's appeal. The Focolare Movement is an example, visible to all, stirring many, comforting many more, of a world-wide growth which is realistic because it is from small beginnings, rooted in reality, the reality of two or three gathered seriously in Christ's name. The response to the call to take the Gospel seriously is not to be made with mere words—this truth is part of the Gospel itself. For too many of us the words of the Gospel that are

† Rev E. G. Rupp, Dixie Professor of Ecclesiastical History, and Principal of Wesley House, Cambridge.

most often appropriate on our lips are those put into the mouth of the timid disciples: 'This is a hard saying—who shall listen to it? (John 6, 60). But common, unifying resolve, issuing in a way of life, may make the 'revolutionary programme' a reality, small at first, but with vast potentiality for growth. A commentator of the focolare has written that 'in all the expressions of the movement one aim can be found: the union of a few to bring about the unity of many'. Most revolutions sooner or later divide and destroy, but the revolution of a return to the Gospel unites and builds up, so that we find the New Testament itself constantly speaking of the building up of the Church and of oneness in Christ. An invitation to take the Gospel seriously is an invitation first to go home, to go to our family roots in Christ, but to draw strength to set out again, on the true way. Indeed, this revolution of taking the Gospel seriously is often expressed in an even more radical image in the New Testament: for the Christian drama of death is not primarily that of bodily death, that launching into the shades, into the unknown which so frightened the ancients and which we all spend so much ingenuity to postpone. For the Christian, the true dying, the true entering into new life is baptism into Christ.

Prize for Progress

The Templeton Prize is given for '*progress* in religion'. Can we judge, can we observe 'progress in religion'? If there is any meaning on earth to Christ's words, 'By their fruits you shall know them', the answer must be yes. To invite men and women to take the Gospel seriously, to die in order to rise to its life, and then to provide a family setting in which they may do so with joy—this is progress, this is the increase which God gives. Christian history has not been exempt from stagnation, from hardening of the arteries, from the petrification of institutions which began under the impulse of love and of zeal, but the eternal source of the Gospel is manifest in the continual capacity for renewal, for generating new life. The New Testament is full of the language of renewal, rebirth. The Christian religion is not a static one: if there is no progress to note and praise—in thought, in spiritual life, in worship, in art, above all in the communal realisation of the Gospel, the outlook is grim. It was the realisation of this that made men far beyond the bounds of the Church of Rome welcome and thank God for the Second Vatican Council. Christian progress is always a return to the sources; this is not historical revivalism or antiquarianism, because the sources are eternal, and so eternally relevant, eternally capable of revitalising society in any situation. In the course of history, it has often seemed necessary, and always attractive, to create a new community, a new family on the model of the Gospel. This has always required courage. To do it in the forests and hills after the fall of the Roman Empire, or in the first centuries after the discovery of America, called for backbreaking work and willingness to face danger, discouragement, destruction. But who shall say that it requires less courage and not more, to create a family, or a family of families, in the light of a great vision like the Gospel here in the heart of the technological society, in the midst of a civilisation which to many seems itself to be suffering from loss of nerve. Chiara Lubich herself has said, significantly, that the Focolarini of Fontem in the Cameroon 'seem to understand the real meaning of our movement better than the Christians of Europe and America'.

But whenever Christian courage is found, it is not a self-regarding and solemn posture. It is modelled on Christ, and so its driving-force is love, self-giving, and its sign is serenity. The mere list of Focolare foundations in a span of thirty years speaks of courage and tenacity, but the Christian stamp of that courage, which is serenity and love, can be seen only in the *life* of those foundations. I need not apologise for the example I choose to illustrate this: The

Focolare Movement realised its ecumenical potential through an encounter with Lutherans in 1960, the same year in which the Roman Secretariat for Promoting Christian Unity was founded. The Anglican meeting with and participation in the movement was even more strikingly a result of a chance encounter in Rome. When the Anglo/Roman Catholic International Commission, tackling a difficult phase of its work, looked for a meeting-place in 1974, it was not surprising that it should turn to the beautiful *Mariapolis* near Grottaferrata. Many members of the commission have said that this meeting had a unique atmosphere, the happiest they had experienced, and that it seemed something communicated to them by the Focolarini, not only in their devoted hospitality and help, their interest and prayers, but simply in the spectacle of Christian serenity which they presented at every moment. A small example, but an important one. Much earlier Michael Ramsey, after a talk with Chiara Lubich at Lambeth, had put his finger with his usual precision on the same point. He said: 'There are many ways and means by which you can work together with Anglicans and have spiritual communion with them in this country, so that their *hearts may be warmed* by the fire of this spirit'.

Heart-warming

Heart-warming: a good word for Focolarini, and a description of a need that is always indispensable to ecumenism. Unless our common baptism, our common commitment to Christ warms our hearts so that the warmth communicates itself across the barriers we have grown up with, theological dialogue will never draw us to that 'focus' which will make us fully one family in Christ.

'So', as St Paul says, 'if there is any encouragement in Christ, any incentive of love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind.' (Philippians 2, 1—2).

ADDRESS BY MISS CHIARA LUBICH

Your Eminence, Ladies and Gentlemen,

I think you would like me to present to you my experience of faith and of life which goes hand in hand with the birth and development of the Focolare Movement on account of which I am here today. But all this requires a premise.

In 1968 I was right in the middle of the forest in a remote region of the Cameroon among the Bangwa tribe, which was dying out because of the high infant mortality rate. Three of my friends had gone there before me in order to bring some help to the tribe who had nothing. I had the opportunity of talking to the Fon, the chief of the tribe, a wise man, who, although knowing very little about the world, had been informed however about the Focolare Movement.

He was impressed by the fact that it had spread to all five continents, and he asked me a question in the following terms: You are a woman, and therefore are worth nothing. Tell me, how did all this happen? 'You are a woman, and therefore are worth nothing': faced with this phrase, I assure you I felt perfectly at ease, knowing that all I was going to tell him was certainly not the work of a woman, but the work of God.

The Focolare Movement—as Pope Paul VI said some years ago—is a tree which is now rich and very fruitful. A tree, certainly: and as we all know, even the most majestic trees are born from a seed.

Let's go back 34 years to 1943, to the quiet little city of Trent in Northern Italy. I was a teacher and I was giving private lessons to help my family which

CHIARA LUBICH

1977 Templeton Foundation Award Winner

was passing through a period of extreme poverty. I was 23 years old. One day, while helping someone out of love, I felt an unexpected call: 'Give yourself to God'. A few days later, I offered my life for ever to the Lord. My happiness was boundless. No one knew about it. No plan for my life came into my head. I belonged to God: this was enough for me. Outwardly it was a day like any other. But my soul was invaded by a particular grace, a flame had been lit. And if the flame is lit, it cannot but burn, it must communicate itself. A few days later some other girls followed me.

The 13th May 1944. Trent was not spared by the war which raged in the whole of Italy. That night when the air raid siren sounded I fled with my family to a nearby wood and we could hear the noise of the planes and the bombs bursting. From a piece of high ground I could see the houses around mine collapsing. I understood that it was the moment to leave Trent. But I could not leave. Who would have kept in contact with my young friends, who were bound to me by such a strong bond? While my family tried to sleep I watched the starry sky and cried. How could I abandon them and stay in the city. I remembered a phrase. It applied in my case too: 'Love conquers all'. *All*. Yes, I will be able to leave my family, even in these terrible circumstances, in order to follow a way which I as yet do not know. At dawn, with courage, we returned to our ruined house. I told my father my secret: I belong to God and there are others who follow me. I cannot abandon them. He understood me and blessed me. While my family moved off towards the mountains I moved off towards the centre of the stricken city. Ruins. Silence. I searched. All my friends were alive. They ranged in age from 15 to 25.

The war continued. Many things were destroyed. Many ideals collapsed which had occupied our young minds. One of us loved her home—and it was destroyed. Another loved her fiancé—and the boy never returned from the front. I was studying at a university in another city—I could not continue. Whoever had taken art as their ideal saw valuable works shattered in an instant. We used to meet together every day, even eleven times a day, in the air-raid shelter which, however, was not safe. We could have died from one moment to the next. A question pressed strongly on us. But surely there must be an ideal which does not die, which is worth being followed and which no bomb can destroy. The answer came immediately: Yes—God. Let's make God the ideal of our life then.

But time is limited: how many days or hours will we still have for living according to this new ideal? I took the Gospel with me into the air-raid shelter. I opened it. Those words which we had often heard seemed to light up one by one and gave us a very new understanding of things. They were truly words of life suited to everyone. One day, we felt a strong desire: is there a word of Christ which particularly pleased Him? If we were to present ourselves shortly before Jesus, we would like to have lived what He had most at heart. We recalled His last farewell, when He gave His apostles a command which He calls 'my' and 'new': 'This is my commandment: that you love one another as I have loved you. No one has greater love than this: to give his life for his own friends'. (John 15, 12—13). We felt these holy words in us like fire. We looked at one another and declared to each other: 'I am ready to die for you, I for you, I for you: All for each of us'. Since we were ready therefore to die, it was not difficult there and then each day to share our sufferings and our joys, our new spiritual experiences and our poor possessions. Mutual love was placed as the foundation for everything. And, because of this, among those few girls, God was present, He who said 'Where two or three are gathered together in my name, I am there among them.' (Matthew 18, 20). But when God is present you allow God to act, things do not remain as they were before. The terrible situations which surrounded us were like a training field which brought love into action not only among us, but among all those who passed next to us. The Gospel continued to direct our

behaviour and we realised that with it, a revolution was born. 'Love your neighbour *as* yourself' (Matthew 19, 19). As yourself—this is something new. 'Love your enemies' (Matthew 5, 44). Who had considered this? 'May they all be one' (John 17, 21). All.

People became aware of this new style of life; above all of a joy which shone from the faces of those girls and which was not in contrast with a full participation in the general suffering. People asked for an explanation, were convinced, and united with us. After a few months there were five hundred of us living for the same ideal: God. In our hearts the terror of the war faded. The light of God shone out more strongly.

One day a phrase in the Gospel struck us: 'Anyone who listens to you listens to me' (Luke 10, 16). Jesus addressed this phrase to the Apostles. Yes, everything was born so spontaneously. But the Bishop, the apostle today, he who represents God, does he know about it? Will he be happy? We presented ourselves to him, ready to destroy all that had been done directly he requested it. The Bishop concluded: ' Here there is the finger of God'.

The war ended. We could travel again. But who could take away from our heart what God had marked on it? The circumstances of life, study, work, the family, took one or other of us to different cities in Italy. Wherever one of us arrived, a phenomenon similar to the one in Trent occurred. Groups were born silently, of people who wanted to live the Gospel.

The promises it offers are fascinating and extraordinary but it does not deceive. It is possible to follow Jesus—what greater adventure can there be—on condition that we renounce ourselves and take up our own cross (cf Luke 9, 23). This is an experience we make every day. We will have eternal life and the hundredfold already in this life, in terms of brothers, sisters, fathers, mothers, houses, and work, but in the midst of persecutions, but we must be detached at least spiritually from everything (cf Mark 10, 29—30). The Movement is a living witness that the promises of Jesus actually come true. It has lived and will always live the Gospel in its aspects of suffering and marvellous joy.

The Focolare Movement went ahead irresistibly. At its heart there are little communities of a new style called focolari, made up of men or women, who are joined so far as is possible, by married people who strongly desire holiness. (At present there are 217 focolari in 33 countries, and a total of 2,400 focolarini.) God, step by step, inspired an ordering of the movement. This was logical. Those involved with it by now are not just young women and men, but people from every sort of social background, and also priests, religious, and nuns. Among the most committed lay people, after the focolarini, come the volunteers. They live in their own homes, and live the same spirit, with set commitments.

The movement crossed frontiers: first it spread to all the countries of Europe, then from 1958 onwards it spread in an extraordinary way to more than 100 countries and hundreds of thousands of people.

The Church in Rome, with its centuries old wisdom, studied the new movement. In 1962 Pope John XXIII gave the first approval, and Pope Paul VI gave further approvals because there were new developments in the movement. A period began of profound joy and of gratitude to God who guides all things. Before the approvals were granted it may be said that both the movement as a whole and each individual member of it had lived the phrase: 'unless the grain of wheat which has fallen to the ground dies, it remains alone' (Jn 12, 24). But the members of the Movement tried to be ready to die to themselves in order to love others. And then after the various approvals, came the result of the second part of the phrase 'if however the grain dies it produces much fruit' (Jn 12, 24).

In those years many branches were born from the one tree. In 1967 around the married focolarini thousands and thousands of families found new vigour, new relationships between partners, unity between parents and children,

adoptions . . . the New Families were born. Around the volunteers, who want to animate the world of education, medicine, art and science and every expression of human life with the spirit of Christ (like the yeast in the dough)—the New Humanity Movement was born. Around the priests who have taken this spirit as their own—the Priests' Movement has grown, and many new vocations flourish. Those who are parish priests animate the life of their parishes so as to make this cell of the Church an ecclesial family in accordance with the living example of the early community in Jerusalem. All these parishes together form the New Parishes Movement. The past few years have seen our spirit deeply penetrating many religious congregations and orders of men and women. The fruits are: renewal of the community, rediscovery of the founder's charism, revaluation of the rules, and new members.

In these same years, the second generation of the Focolare Movement began taking shape—the *Gen* (New Generation). About 12,000 young boys and girls and young men and women who commit themselves in a total way make up the *Gen* units, and communicate their life to tens of thousands of other young people. Charged with the impetus of the Gospel, they go against the current in a world disturbed by protest, drugs, sex and juvenile crime. They promote the unity of all peoples and unity between generations. By the witness of their experience of living the Gospel, and through songs, mime and dance, they launch the message of the Gospel among young people in every continent, with exceptional results.

They work together all over the world in order to help the Focolarini to build a little town for the Bangwa tribe in the Cameroon, which I mentioned at the beginning. A hospital, schools, small industries, an electric generator have been built. They succeed: there at Fontem, 8,000 animists have requested baptism because they have seen the mutual love between whites and blacks. People from surrounding countries go there to see what the world would be like if everyone lived the Gospel. As at Fontem, five other little towns have started. They resemble each other because all their inhabitants try to live the Gospel, and at the same time are different because they are suited to the needs of the various peoples. They are at O'Higgins, Argentina; at Sao Paolo and Recife in Brazil; at Loppiano, Italy, and Ottmaring, Federal Germany.

But the Movement not only crossed the political boundaries of more than a hundred countries, it has also gone beyond the barriers erected for centuries between the various Christian Churches. This is how it happened: as usual we had no plan. Three German Lutheran pastors were present at a small speech I gave, in a convent of the Marienschwestern, and their reaction was 'what?—are Catholics living the Gospel?' And they arranged at once with my friends to introduce this life to their brotherhoods, groups, and Lutheran parishes in Germany. Centuries old prejudices collapsed on both sides. The Lutherans understood many things. We admired in them their love of Scripture and their spirit of prayer. They wanted to deepen the new life which they wished to share with us at least in part. And they came to Rome almost every year for an ecumenical meeting. At a certain point, meetings were not enough, and we decided to start a centre for common life for members of the two denominations at Ottmaring, near Augsburg, precisely where in 1530 the divisions between Lutherans and Catholics were affirmed. The permission of the Catholic bishop was encouraging as was that of the Lutheran bishop. Around this centre the little town is developing which was already mentioned: and also other groups of Lutherans, Baptists, and members of the Free Church from the North and the South of Germany meet there together, who have adopted the spirit of the Focolare Movement, while remaining faithful to their Churches.

Some Anglican clergy and laity were enthusiastic about this experience and they wished to bring it to the Church of England. In 1966, the then Archbishop

of Canterbury, Dr Michael Ramsey, received me in an audience. He concluded by saying that he saw God's hand in this Movement and he invited me to bring this spirit to Anglican groups. Today the Focolare Movement is living and growing among Anglicans all over the United Kingdom.

In Switzerland the Movement is alive among many members of the Swiss Reformed Church. The words of Jesus which they too emphasize, 'Where two or three are gathered together in my name, I am there among them' (Matthew 18, 20), make them feel an affinity with us. We have also got to know the Prior of Taizé† and established a friendship with him, and also with some of the various personalities of the World Council of Churches. In North America where the Movement has been since 1960, there are many Christians of different denominations who share our spirit.

On 13th June 1967, the Ecumenical Patriarch of Constantinople, Athenagoras I, was expecting me. He had heard something about us, but wanted to know more. It is impossible to describe how attached he was to the Movement. He emphasized love and life above all. I made several journeys in the next five years to Istanbul. My visits had the aim of keeping him informed, but above all of healing the deep wound of the incomplete unity with Rome. The circumstances were not yet ripe. Athenagoras was one of the greatest men of our age. Yet he wanted to be, as he put it, 'a simple member of this Movement'. Like a prophet he foretold: 'The day will come, the sun will rise high, the angels will sing and dance, and all of us, Bishops and Patriarchs, will be around the Pope celebrating with the one chalice.' It is through him that the Focolare Movement was born and is spreading among the Orthodox, especially in the Near East.

But in the world there are various religions. The wide expansion of the Movement brings us face to face with persons of other faiths. With the faithful of the noble and tortured Jewish people dialogue is easy. We share with them part of Revelation. We are grateful to them for having given us a Jewish Jesus, Jewish Apostles: and Mary too was Jewish.

In the Moslems we admire their tenacious love for religion. They are an example to us. The mystic of the Islamic tradition, Al-Hallaj, wrote: 'In His Essence (In the essence of God), Love is the essence of essences'.

In Asia we met Buddhists. It is good for our soul to remember the words of Buddha: 'Like a mother who even at risk to her own life watches and protects her only son, so with a great soul we must . . . love the whole world . . .'

The words of the Indian mystic Ramakrishna strike us: 'Only love matters. Have love for everyone: nobody is any different from you. God lives in everyone and nothing exists without him'.

We are in contact with Hindus and also with Shintoists. The dialogue which the members of the Movement established with these brothers of other religions is not made up of words. We love them as they are, concerning ourselves about everything to do with them and therefore also about their religious life. Our love is returned and meetings are held which are often large, in which the concern of everyone is to seek together the truths which most unite us in order to live them together and to tell each other about the experiences which show our concern for God and our brothers, and this concern has spread more and more widely. The faithful of the great religions, when they come into contact with the Movement, sense that a new current of love runs through the world, and they like to call themselves, according to what they feel deep inside themselves: Moslem Gen, or Buddhist Volunteers or Gen, and so on.

But the mass of people, who pain our heart, are the atheists of east and west: they are the poorest people, because they are poor without God. The

† Br Roger Schütz, himself a former Templeton Prize winner.

witness of our Christian unity over the years has struck many of them who have come back to God.

This is everything. Pope Paul VI, after having seen 25,000 of our young people gathered together in St Peter's during Holy Year, said: 'A new world is born'. Yes, this is my experience: through our Movement and other movements of God, the world of love is coming to life without fuss. The future will be rich in surprises.

But I cannot conclude this talk without offering my deeply felt thanks to Mr and Mrs Templeton, who perhaps cannot imagine the marvellous results of their initiative. I also thank all those who have taken part in making this award. May God reward them.

I shall use the prize money to enlarge the maternity wing of the hospital in the little town of Fontem in the Cameroon; to build two houses for those who are living in the shanty town, the *mocambos* in Recife (Brazil), and to build the last stage of a religious and social training centre for Asians, at Tagaytay in the Philippines. I will keep a part of the prize for the 'Town of Charity' which the diocese of Rome is setting up for handicapped people.

As a memory of this day I would like to leave with you the words of the great Spanish mystic, John of the Cross: 'Where you do not find love, put love and you will find love.'

WHEN UNITY WITH OUR BROTHERS IS COMPLETE

When unity with our brothers is complete,
when it has flowered anew and more fully from difficulties,
like night fades into day and tears give way to light,
then often I find you, Lord.
Re-entering the temple of my soul,
or the moment when circumstances permit me to be alone,
I meet you. You invite me gently but firmly
into your divine presence.
Then you alone reign both within me and outside of me,
and I feel that the house that you have given me to use for the pilgrimage of life,
can really be called the dwelling of my God.
This presence of yours is love,
but a love which the world does not know.
The soul is immersed in this delicious nectar
and the heart seems to become the chalice that contains it.
All the soul is a silent song known only to you, a melody that reaches you
because it comes from you and is made of you.
These are the moments in which peace seems substantial,
in which certainty of salvation is absolute,
moments in which, although we are on earth,
we seem to be living in heaven.
It seems a strange thing, or at least for the human intelligence:
we have gone out to our brothers all the day
and in the evening we have found the Lord and he has dissolved in us
every trace and memory of creatures.
In such moments, it seems,
that we do not need faith in his existence.
In gently entering our home,
he has become our portion and our only inheritance
and he himself tells us of his existence.

MEDITATIONS of Chiara Lubich
Published *New City*, London 1975 p 109f.

REDATING REVELATION

TWO REVIEWS OF BOOKS REDATING NEW TESTAMENT DOCUMENTS

by

THE RT REV DR J.A.T. ROBINSON M.A., D.D., Ph.D.

DOM BERNARD ORCHARD, O.S.B., M.A.

Bishop John Robinson, now Dean of Chapel at Trinity College, Cambridge, has written another book stirring the waters of religious complacency. He has long been a radical thinker in matters of Revelation, particularly in matters pertaining to the miraculous; in 1963 his *Honest to God*, a little task he undertook for the SCM Press, surprised both him and his publisher by becoming a new-cult best seller, advocating both a new approach to God—what Tillich was preaching in America with such phrases as 'ground of our being' and 'our ultimate concern'—and a new approach to morality rejecting absolute rules of right and wrong. Resigning his See of Woolwich, he returned to Cambridge in 1969, where he wrote *The Human Face of God* criticising traditional formulations of the divinity of Christ, particularly the idea of his pre-existence in the Godhead before his physical conception. The Bishop has now launched his great independence of mind upon New Testament chronology, with the book under review together with a more popular one, *Can we trust the New Testament?* He is hunting down what he calls 'the tyranny of unexamined assumptions' together with the 'almost wilful blindness' of former exegetes.

Bishop John Robinson's conclusions can be reduced to the following Table. The pattern of early Church history could be plotted thus—early Palestine/Syria mission (30—40); consolidation of bases (40—50); rapid expansion into Asia Minor and Europe (50—60); testing from within and without (60—70); reorientation.

James	48	
	49	
I Thessalonians	50	
II Thessalonians	51	
	52	
	53	Mark (45—60)
	54	Matthew (40—60+)
I Corinthians I Timothy	55	
II Corinthians Galatians	56	John (40—65+)
Romans Titus	57	
Phil. Col. Philemon Eph. II Tim.	58	
	59	Luke (57—60+)
II John III John	60	
Jude	61	Acts (57—62+)
II Peter	62	
I John	63	
	64	
I Peter	65	
	66	
Hebrews	67	
	68	Revelation (68—70)

He dates the post-Apostolic writings as follows—

Didache (40—60), I Clement (70), Ep. Barnabas (75), Shepherd of Hermas (85).

Fr Bernard Orchard, a monk of Ealing Abbey, studied his scripture under Abbots John Chapman and Christopher Butler. For twenty years Headmaster of St Benedict's School, he was the General Editor of both *A Catholic Commentary on Holy Scripture* (1953) and its heavily revised successor (1969). For several years he was Chairman of the Catholic Biblical Association of Great Britain. In 1970 he became the first full-time General Secretary of the World Catholic Federation for the Biblical Apostolate. Since he retired, he has been working on the Synoptic Gospels; and he presents in the book under review a new theory of synoptic origins emanating from a study of the Griesbach Hypothesis, two centuries old.

John A. T. Robinson REDATING THE NEW TESTAMENT SCM Press xiv + 369p £8.50.

This new work by Dr John A.T. Robinson is, and is meant to be, a challenge to the established biblical scholars of this generation to look again, and seriously, at the foundations upon which they have built up modern biblical exegesis and theology. For as Bernard Lonergan observed (*Method in Theology*, 1972 ed., p.171), 'any general presentation will have to be based on the chronology and literary history of the biblical books. If possible, it will be genetic in structure; and for this reason questions of date and authenticity, which might be thought secondary in biblical theology, really have a decisive importance'. And since there can be no reasonable doubt that in the close-knit ancient Hellenistic world the literary relationships of the NT documents do depend on their chronological sequence, it comes as a surprise that 'one looks in vain in much recent scholarship for any serious wrestling with the external or internal evidence for the dating of individual books, rather than an *a priori* pattern of theological development into which they are then made 'to fit' (pp. 8—9).

Bishop Robinson then criticises the late Norman Perrin as a leading exponent of this latter kind of procedure. The basic defectiveness of most modern scholarship, he believes, is that the form critics of the 1920s blandly assumed the moral certainty of the basic solutions of the source critics, and the redaction critics assumed the work of the form critics, thus concealing a fundamental weakness in their whole theological superstructure, a weakness which is seldom mentioned because it has either been forgotten or ignored as relatively unimportant. Hence the existence of a broad consensus about dating the Books is no substitute for proof; indeed, 'disturb the position of one major piece, and the pattern starts disconcertingly to dissolve' (p.9). Striking support for this view is provided in a private letter of Professor C.H. Dodd written to Dr Robinson in 1972, in which Dodd wrote: 'I should agree with you that much of this late dating is quite arbitrary, even wanton, the offspring not of any argument that can be presented, but rather of the critic's prejudice that if he appears to assent to the traditional position of the early Church, he will be thought no better than a stick-in-the-mud' (p.360). It is a sign of the quality of person that John Robinson is, that he does not hesitate to risk his reputation if, as he believes, the re-examination of the whole question leads him to adopt a position that will at present win him few friends, and tend to label him as an eccentric. Yet works of this kind are necessary if true progress is to be made so that those in University chairs and others who have heavily 'invested' in the current anti-traditional consensus over dating and authenticity, may be given the opportunity to admit their fallibility, and take the consequences of the admission.

Paramount in his argumentation are his revival of 'the significance of 70 A.D.', and the powerful argument it affords for putting the composition of Matthew, Mark and Luke (and John too) before the cataclysmic destruction of Jerusalem and its Temple area, and with it the whole Jewish way of life as the Gospels reveal it.

He then tackles the Pauline Epistles, placing the Captivity Epistles during Paul's first imprisonment (in Caesarea). He continues to work chapter by chapter through the rest of the NT Books, in every case finding stronger arguments for a pre-70 date than for a later one. Thus, he would date all three synoptic Gospels before 62 A.D., not asserting the overall priority of any one of them, but seeing them all as coming into being over much the same span of time. Whatever one may think of his conclusions, one cannot doubt that he is well aware of the complexities of the synoptic problem.

Finally he comes to St John's Gospel, of whose primitive and reliable historical tradition he has long been convinced, and which in fact set him off on the

present quest, at the beginning(he says) almost by way of a joke. Again, for him, John may finally have been completed after the Synoptics but before 70 AD.

Dr Robinson makes it clear both at the beginning and at the end of his treatise that he is presenting a case rather than offering a convincing proof; nevertheless a careful reading of this book reveals three things; firstly, that his work is a serious and timely contribution to the general re-assessment, now gathering momentum, of all the current assumptions of biblical theology; secondly, it uncovers some of the bias which has unconsciously affected so much modern work; and thirdly, that broadly speaking his position is one that can be rationally defended. The debate has begun!

I would go along with JATR's view that the external evidence for the authorship of the NT Books has *sometimes* to be taken seriously (p.337). Indeed I go much further and hold that it is always to be taken seriously! It is true that proof acceptable to modern biblical scholars is simply not there, but on the other hand there is no serious reason why the earliest traditions should not be taken at their face value. There is no evidence to show that the Church authorities of the first two centuries were not responsible, truth-loving, cultivated and intelligent persons, fully capable of evaluating the traditions they had inherited in matters of historical fact as well as of theological dogma. And the amount of fact that they have handed down to us is very limited indeed, and it is also clear and unequivocal. Irenaeus, who had been in touch with Polycarp, was absolutely positive that two Gospels had been written by Apostles—Matthew and John—and that two Gospels had been written by disciples of Peter and Paul and had been authenticated by the latter. This is the clear tradition of Irenaeus and is not to be broken, for this man was of the finest quality, utterly truthful and responsible, wise and prudent. In order to overcome such testimony it is necessary to have recourse to the theory of pseudepigraphy, i.e. of false or partly false ascriptions of Gospels, gullibly accepted by responsible Church leaders. That pseudepigraphy was practised widely in ancient times is certain, and that it happened for instance in the case of many psalms is hardly disputed. But the case of the NT is different; here it is a case of the NT documents *verifying* the image of Jesus as Messiah that the OT gives us. The Gospels are in one sense testimonies of faith, it is true, but they are also undoubtedly verifications of the OT prophecies of the Messiah. In any case there is no evidence to show that our canonical Gospels are the product of pseudepigraphy. Indeed the tradition about them is so sure that the fact that two of the evangelists were very minor figures of the apostolic era in no way militates against their being credited, truthfully I believe, with the Gospels of Mark and Luke. Moreover this being the case, there was no impelling force to urge the false attribution of the First and Fourth Gospels to Matthew and John respectively. If they had been composed by minor characters there is no reason why they should not have openly been described as such, and listed as being the work of 'Jairus' or 'Aquila' or 'Priscilla'! Donald Guthrie has dealt with this question in masterly form in his reply to Aland's advocacy of pseudepigraphy in his article in *The Authorship and Integrity of the New Testament* (1965).

I would also quarrel with JATR's acceptance of the consensus-view that much external testimony for dating the NT is virtually worthless (p.337). I think this is far from the truth. Papias has been, for instance, quite irresponsibly denigrated as an authority, while Clement of Alexandria's witness (as quoted in Eusebius' *Church History*) is dismissed in a similar peremptory fashion. The fact of the matter is that the internal evidence for the late date of Matthew and Luke (based largely on the acceptance of the highly questionable Two-Document and/or Markan Priority hypotheses) has caused the critics to set aside the historical evidence by seeking to destroy its credibility. The driving force in this exercise has been the arrogant assertion that the Synoptic Problem has been solved on

Markan priority lines, and nothing has been allowed to stand in its way. This attitude towards the tradition is one that goes back to the great J. J. Griesbach himself two hundred years ago, and is one that amazes the historians of classical antiquity like A. N. Sherwin-White, who find it very difficult to understand the bias of the biblicists. Clearly JATR no longer shares it.

In these ways and by his continued adherence to a Markan priority theory JATR has made it much harder to make out a water-tight case for the early date of all the NT documents. Nevertheless it may well have been a wiser tactic not to take on any more opponents than he feels he can manage at one go! At least he has shown that the arguments for an early date for all the documents is as plausible, and indeed more plausible, than the extravagances of those who would date half the Pauline Corpus after Paul's martyrdom!

Ealing Abbey, BERNARD ORCHARD, O.S.B.
London W5 2DY.

\+ * \+

Bernard Orchard MATTHEW, LUKE AND MARK Koinonia Press, Manchester 1976 168p £2.75 (£1.85 paperback)

I first became acquainted with Dom Bernard Orchard when I discovered that he too favoured an early dating of all the Synoptic Gospels. I was therefore the more interested in the radical questioning of the traditional two-document hypothesis in the name of the New Griesbach Hypothesis espoused by himself and Professor W.R. Farmer (who however completely disagreed with him on dates). I hope I can say that I have been open to what they are saying. Indeed at one point they (and Bishop Butler before them) have completely convinced me, namely, that the argument from *order* proves nothing as far as Synoptic priority is concerned. All it shows is that there is documentary interrelationship somewhere and that Mark is the common factor: but on this ground alone he could come first, second or third.

It is the more astonishing therefore to find that the argument from order is made the foundation of the new hypothesis. And this seems to me the greatest weakness of this book. A *plausible* case can be made, with sufficient ingenuity, for any order. I am bound to admit that Fr Orchard has not persuaded me that his is the most *probable*. Above all Luke's creation of a 'waste pile' of Matthean and other material (all of which Mark has ignored) for his 'central section', where he abandons all the principles of order he elsewhere observes, remains to me quite unconvincing. I reckon I could make a more plausible, though equally improbable, case for Matthew constructing *his* discourses out of Luke's framework and *disjecta membra*. Actually I still think Streeter's proto-Luke theory much the more probable hypothesis at this point.

But all this points for me to the conclusion strongly supported by the careful work of E. P. Sanders' *Tendencies of the Synoptic Tradition* that 'the evidence does not seem to warrant the degree of certainty with which many scholars hold the two-document hypothesis. It would also seem to forbid that a similar degree of certainty should be accorded to any other hypothesis'. Orchard only quotes the former sentence. I would wish also to quote the second against him. For he frequently strays into claiming that his is the 'only satisfactory explanation' of the evidence and to a use of the word 'always' of what Luke does to Matthew or Mark does to both ('in every unit and almost every line of every unit'!) which I fear is palpably untrue. It is precisely that at some points one seems to have the priority and at other points another that makes me doubt the adequacy of any hypothesis which argues that each can be explained by dependence on the others (in whatever order) *as we have them*.

Thus, in the triple tradition there are some points where the priority of Mark over Matthew appears overwhelming—e.g., in the text-book example, ignored by Orchard, 'Why do you call me good?' over 'Why do you ask me about what is good?' I would still think that these are in the great majority—and this is the real strength of the case for Markan priority (which ought at least to be mentioned whether one agrees with it or not). Yet there are others where Matthew or Luke would seem to have a stronger claim to represent the more original version of the triple tradition. In other words, I would argue that this tradition in documentary form (because of the order and verbal similarity) underlies each of them, and that at different points and in different degrees *each* has developed, expanded or contracted it in his own way. Yet this more flexible hypothesis, which allows for all the Gospels to be taking shape more or less concurrently, is not even discussed as a possible alternative.

It is this flexibility, quite apart from the inherent improbability, as I judge it, that Luke used Matthew or Matthew Luke, which is the great strength of the hypothesis of 'Q'. (This incidentally is not a purely notional document which has disappeared 'without leaving the least trace'. I believe it well fits the 'sayings' collection mentioned by Papias, as the document underlying the triple tradition fits the Petrine preaching material that Papias tells us was written down by Mark.) For on the hypothesis of a document behind our Matthew and Luke we are free to say, as the evidence requires, that each at different points preserves the common material in its less elaborated form. If either took it from the other it would have consistently to be in its more primitive version in the former—and on these grounds frankly we should have more often to accord the priority to Luke.

Orchard disputes this with an argument that requires meeting. He says that the more primitive version (on form-critical grounds) may be in the later gospel (on literary critical grounds). 'The problem of the relationships of the Gospels to one another is quite distinct from the problem of the relationships of the respective sources of each story'. But this cannot stand. Consider, for instance, the Beatitudes. Almost all would agree that the antithetical parallelism of four blessings and four woes in Luke is more 'primitive' than Matthew's collection of nine assorted beatitudes. That Luke reduced Matthew's to four and then 'added' four counterbalancing woes seems to me about the least plausible hypothesis. That he had an independent parallel version is very likely. But then at this point *either* he is not using Matthew's version *or* Matthew has subsequently edited the common material for his own purposes. In either case Luke is not using our Matthew. One can only admit the greater primitiveness of *pericopae* in a later Gospel by saying that at this point the evangelist is not using *common* material but *parallel* material. This again seems to me frequently very probable (e.g., in the narrative part of the healing of the Centurion's servant, with John 4 preserving yet another version). But every time one has to concede this it is another nail in the coffin of the *dependence* of Luke on Matthew (or *vice versa*).

Yet I would wish to commend this book for its loosening of the ties that have for so long bound us to the rigidities of the two-document hypothesis. A careful reader—and he needs to be (especially with the charts not in colour as the text asserts!)—will find many points at which the arguments for viewing the evidence in some other way are much stronger than he has supposed. At other points I think they are much weaker than the author supposes. But let us rejoice at anything which wakes us, however painfully, out of our dogmatic slumbers. And dogmatic critical slumbers—not least when the whole superstructure of traditional form-criticism and redaction-criticism depends on them—are as resistant as any fundamentalism, biblical or ecclesiastical!

Trinity College, Cambridge + JOHN A. T. ROBINSON

WOOD HALL PASTORAL AND ECUMENICAL CENTRE

TENTH ANNIVERSARY AND FAREWELL TO MGR BUCKLEY

A general account of Wood Hall on the eve of its celebration was given in the last Community Notes (p.75—6). At almost the hour it was published, on Ash Wednesday, Mgr Michael Buckley, the Centre's Director, received a letter from his bishop (23rd February) telling him that after the proposed tenth anniversary celebration on 29th April he was to hand over his office there—after an erratic and enriching decade of building up the multifarious movement centred on this country house near Wetherby (well sited between York and Leeds). Fr Michael said nothing to any of his staff till the Saturday, when during the Mass for community and visiting conference he brought the news into his sermon—'the most meaningful Lent in my life'. At once friends, nuns and celebrant were overcome; and that weekend Fr Michael salved his distress among close friends, while the national press plagued the Hall for 48 hours non-stop. The *Yorkshire Post* on 1st March carried an article headlined—'Why a priest was sacked' and an editorial entitled—'Turbulent Priest'. A major cause for the general shock was that in the spring, after a good deal of gradually increasing involvement with the Ulster Women's Peace Movement (headed by Mrs Betty Williams, Mrs Jane Ewart-Biggs and Mairead Corrigan), Fr Michael had pledged himself to their direct support and offered Wood Hall as their UK HQ: they had accepted, and a very successful and highly publicised planning conference had taken place only a fortnight earlier to consolidate the Monsignor's offer.

Fr Michael is a regular broadcaster and writer, with his own place on Yorkshire TV as religious adviser (particularly to 'Stars on Sunday') and his own Wood Hall newsletter (particularly the editorial page he always wrote himself). He was unclear, because his bishop's letter relieving him of his post had not given reasons, why this moment had been chosen and why it had been done so laconically by post, no interview being proffered. At the weekend the press stirred up two reasons for themselves, that in an interview on Yorkshire TV's 'Calendar' Fr Michael had said that he differed from the Holy Father's declaration that women priests would not be of benefit to the Church (cf Holy Office Declaration of 27th January, approved by the Pope on 15th October); and that he had spoken out too candidly against the Irish clergy over Northern Ireland. Fr Michael said of this latter point: 'I have been critical of Church leaders in their failure to condemn violence in Northern Ireland and their inability to give definite moral leadership in terms of real peace, to which I now completely dedicate myself'. He had attacked the hierarchy for not backing the Peace Movement, and the clergy for not joining it. In an article in the *Yorkshire Post* (9th February), he had written: 'The bigotry of the Churches is summed up in the person of Ian Paisley, who in my opinion is responsible more than anyone else for unleashing hatred and fear on this troubled land. There has also been a disturbing failure of priests actively to condemn violence among their parishioners. The Churches have by and large failed their people'.

Bishop William Gordon Wheeler of Leeds at once responded to the press in these terms: 'The Bishop who, like many others, holds that the burden of an intensive work of this kind, involving non-stop lecturing, should not be placed for too long on any one individual, has now offered Monsignor Buckley an appointment as parish priest in the diocese; or alternatively a sabbatical year for refreshment at the expense of the diocese, before returning to another assignment.

It would be entirely wrong to imagine, as some people have done, that these events have anything to do with the participation of Monsignor Buckley in the Peace Movement. The Bishop in his letter to him expressly mentioned the possibility of greater opportunities in the coming year for activities in which he has a special interest. It may be noted that the Bishop himself led the [recent] Peace March in Leeds'. (In fairness to the *Yorkshire Post*, it should be said that it published on 1st March a photograph of that occasion, showing hand-in-hand Mgr Buckley—Mairead Corrigan—Rev David Watson—Bishop Wheeler—friends). Later that month Dr Wheeler wrote to this Editor: 'The April celebrations will give an opportunity for me and others to pay tribute to the great exemplification of the Caring Church that Michael Buckley has given during his time at Wood Hall. I am sure you will have realised by now that the press did us a great disservice in associating his transfer with the Peace Movement which I have always supported and will continue to support'. (23rd March)...

Fr Michael Buckley also responded to the press, regretting their fanning of false flames between Bishop and priest: 'Misunderstandings obviously do occur as between any two people, but this in no way reflects the true nature of our relationship as two men who love the Church. The Bishop was the one who first had the vision to launch Wood Hall—which was then unique in the country. Its success was in no small measure due to the fact that he encouraged me to experiment in the exciting years after the Second Vatican Council. Since then, many tragedies have hit the Church in this country, and these have polarised people, making them suspicious of change. This naturally affected Wood Hall and our respective roles; so that, while the teaching of Vatican II had to be transmitted, there was also a need to assuage the fears of the older members of the Church. The Bishop performed the latter role with prudence and courage. I undertook my task in new fields of Church activity—so that it was possible that we were perceived as opposites, whereas in fact we were complementary. In some fields we did find ourselves on different sides, but always in charity. I found my Bishop to be sympathetic and understanding even though he did not always fully appreciate perhaps the extent and ever widening scope of the Centre's work. The Church, like the world, has seen gigantic changes in the past decade (the period of my time in charge of the Centre). It is sad that my Bishop should be construed as someone opposed to peace. He has always encouraged me in my desire to witness to peace through the 'Peace People's Movement', and was the only bishop present at the Leeds rally last October. However it is inopportune that he should choose this particular time to move me from the Centre . . . the timing has caused unfounded rumours.'

On Monday 14th March, Mgr Buckley went to see his Bishop. Immediately he assured him of his complete acceptance of his decision, while expressing sadness at the damage caused by the preceding events. Of this meeting he wrote: 'Unquestioning obedience has always been for me inhuman, inauthentic and therefore unChristian. My acceptance has nothing to do with the reasons given for my removal, but this in no way detracts from my full obedience to the Bishop, which for me requires total honesty of purpose and commitment in Christ, to God as my Father.' At another time he wrote: 'It would be a source of sadness to me if any misunderstandings were now to cloud over the golden years of my life as a priest. I willingly accept the Bishop's decision as regards my future role in the years ahead.'

* * * *

This was the background of the ceremonies that took place at Wood Hall on 29th April, St Catherine's Day. In the morning Cardinal Basil Hume OSB

presided at the concelebrated Mass, with three other bishops, an abbot, some twenty priests (both diocesan and from the Orders); and present were Anglican clergy in vestments, and many nuns and layfolk associated with the work of Wood Hall. In their wing to the right of the altar was the little community of Carmelites, to whom Bishop Wheeler brought the host and the cup at Communion. At a later ecumenical service the Anglican Bishop of Pontefract, giving the address movingly mourned the fact that what at that very hour Archbishop Donald Coggan was asking of the Holy Father in Rome—shared Eucharist between loving Christians—was not yet possible: for him, and for most Anglicans there at that Mass, the priest's words of invitation, 'Blessed are those who are called to His supper', proved words of irony. Powerfully did the Archbishop of Canterbury's plea take on meaning at that hour; and one could appreciate what he was saying when he preached in the Anglican St Paul's in Rome that the unofficial forces favouring inter-Communion could not for much longer be contained by official sanctions, but would burst forth of their own accord till—again, again in the Church's life—practice would lead doctrine. And here we were at Wood Hall, where all bridges seemed worthy to be crossed, after ten years of experimentation.

At midday there was a lunch party for all the guests (and that evening a sherry party for all the clergy of the diocese): even the Carmelites did not forbear to feast. The afternoon wa given to speeches in the chapel again, followed by an ecumenical service, and tea for all. The Cardinal spoke shortly and amusingly, as a new southerner come north. The Archbishop of York spoke warmly of the roots of the Call to the North. He said, growing very serious, that such was the present state of our society that 'upon the Church now depends the whole salvation of our nation. Only the Church's revival can bring about . . . the glory of God in these islands.' Even Mairead Corrigan was brought to the lectern to say a word for Ireland, and her emerald eyes gleamed in gratitude. But the three most moving addresses on that magnificent ecclesial afternoon were given by the three principal players, Michael and his Bishop, and the leader of one of the teams of sisters who have serviced Wood Hall down the years. So rich a picture of the life of the Church in our time do they offer us, that for posterity they are printed below. (Readers are asked to forgive inevitable repetition.)

Address by the Rt Rev William Gordon Wheeler, Bishop of Leeds:

This is a great occasion on which, in the presence of His Eminence Cardinal Hume and His Grace the Archbishop of York, (whom we specially welcome here today, and so many other distinguished and representative people) we thank God for ten years of Wood Hall.

I have often spoken of how during the 2nd Vatican Council, Pope Paul VI presented us all with a beautifully illuminated copy of the Life of St Charles Borromeo. This great sixteenth century Archbishop of Milan, the Pope told us, was the one who best implemented the decrees of another General Council, that of Trent. And he bade us go back to our own pastoral areas and bring the spirit and teaching of Vatican II to our priests, religious and people.

When I became Bishop of Leeds, just after the Council, I wondered how this mandate could best be fulfilled. I decided that we needed a pastoral and ecumenical centre where Vatican II could be made present in a truly balanced manner according to the mind of the Church. This involved a considerable spiritual, pastoral, doctrinal and ecumenical venture. And when I was told that this beautiful property was on the market (it had been a Preparatory School) I decided to buy it for this purpose. So it became the first such centre in this country—a new kind of preparatory school.

I then had to look around for the right man to direct it and I believe that I found him in Fr Michael Buckley. It needed a Warden with a certain charisma and a dynamic drive. Michael Buckley is a Cork Man. That speaks for itself. He studied philosophy with the Cistercians at Mount Melleray, and then went to the English College, Rome. After graduating as a Doctor of Sacred Theology he was appointed assistant at the Church of Christ the King, Bramley, and subsequently at St Patrick's, Leeds. It was there that I found him and instantly recognised in him a person of great pastoral gifts and considerable compassion. He knew a good deal about administration because he had been trained as an architect and had a good knowledge of finance. I knew also that he had the gift of hospitality and organisation generally, in addition to his delightful human gift of mimicry. I cannot tell you how many times I have telephoned to priests and said 'This is the Bishop speaking': to which they replied 'Oh yeah!' On at least one occasion I had to get him to ring me back to prove that it really was myself.

I remember very well this day ten years ago, when Archbishop Cardinale, then Apostolic Delegate in this country, and now Papal Nuncio in Brussels, came to open Wood Hall. One of the things I remember best on that occasion, was when he and I and Bishop Moorman, who was then the Bishop of Ripon, stood before the statue recently created there by Arthur Fleischmann of our Lady Mother of the Church, and sang the *Regina Coeli*.

After the opening Fr Buckley really got down to the organisation of the place and he was extremely fortunate in having the co-operation of the Holy Family Nuns. I cannot pay too high a tribute to the part that they played here in the formative years, and I am especially pleased to see Sr Sebastian and so many others of that Order here today. When they could no longer be spared for Wood Hall, he gathered round him a team of other Sisters and voluntary lay workers who have performed a wonderful continuity in the administration and commissariat of the place.

I know that Fr Buckley feels as I do, that the greatest highlight at Wood Hall was when the Carmelites from Thicket Priory decided to come and make a foundation here. When they first came there were seven or eight of them. Now there are eleven and this contemplative presence has been a most wonderful inspiration in the whole life of the place. Many who have come here, have caught the atmosphere of prayer and grown in God's grace through their presence. I always refer to our Carmelite nuns as 'The First Ladies of the Diocese'.

From the start, Fr Buckley, who was shortly afterwards made a Very Reverend Monsignor by the Pope, gave a wonderful example here, of the Caring Church. It is our duty according to Our Lord's command to show caring for God first, and after that for all His people in whom we find Him also. When I think of all the activities here on behalf of the Third World, and Mother Teresa and our mission in Peru and work for the handicapped and for Religious Orders and for Youth Leadership, I am filled with gratitude. Other movements like the Cursillos and the Focolare people and the Prayer Groups made their home here in a special way. Thousands of pounds were contributed by the Friends of Wood Hall and others for the different projects which show the Caring Church today.

Then there was the ecumenical aspect. We decided to build this ecumenical chapel of the Good Shepherd to which the Carmel is now attached, where Anglicans and Methodists and others could come and hold their own services, and where we could grow in a mutual understanding of one another. Then also Mgr Buckley took up the Peace Movement in his great anxiety to show Christian concern for Northern Ireland. He always had my encouragement in this, and will continue to possess it. Nothing shocked me more than the false

conclusion of the press in imagining, when it was decided that the time had come to transfer him from Wood Hall, that this expressed some disapprobation of the Peace Movement. I should like to make it quite clear today, that his support for the Peace Movement had nothing whatever to do with it, and we shall all want to help the Peace Movement in every way that we can.

In addition there are innumerable individuals—and I have had letters from a great number of them—telling me what a difference Wood Hall and the inspiration of Mgr Buckley has made to their lives. So we thank you, dear Michael, for all that you have done here over these years. You have now chosen to have a year of refreshment and writing and thinking and helping the Peace Movement. This we gladly grant you and have provided a house for you, where you can pursue this end in tranquillity. I know that you feel that there is much writing that you would like to do also.

When we were thinking of the appointment of a successor I asked Michael Buckley whom *he* would appoint. He brought forward one name and it was the name that I myself had thought was the right one: Father Gerry Spelman, our Chaplain at Trinity and All Saints Training College in Horsforth. Father Spelman is here today. He has agreed to take the new burden on his shoulders. He needs your encouragement and your prayers and I am sure you will all welcome him, and co-operate with him in every possible way.

Wood Hall began as a Diocesan Centre. Subsequently it has become a national and even an international centre. This has been due so much to the inspiration of Mgr Buckley and all the people that he has had here.

I hope he will continue to be here often in the future, and as a token of our gratitude I am presenting him with a very lovely water colour that was given to me when I bought Wood Hall, I think by Mr Catlow the former owner. It will remind you, dear Michael, of your happy days and life and work here. In addition, we are presenting you with a ticket to the Holy Land. I have made this out in the form of a cheque, because I am not sure whether you have had a pilgrimage to the Holy Land already or not. It seems to me that you have been to most parts of the world! Anyhow, please use it as you think best.

Reply by the Very Rev Monsignor Michael John Buckley, S.T.D., Director of Wood Hall:

Today on the tenth anniversary of the founding of Wood Hall we give thanks to God as the Father who brings to fullness the ventures which we begin in faith. Wood Hall is an act of faith in its inception and in its continuing progress. It is a venture to make known to all men the saving power of Christ through His Church, which through the Spirit He renews every day. Any words of praise which are subsequently given to people responsible for the development of this Centre are mere extras compared to the Word being made flesh and visible among us in this place and in our lives.

The inspiration for Wood Hall came from the Second Vatican Council. The Centre is a monument to the memory of Pope John XXIII who through the Second Vatican Council gave to the world a new vision of the Church as the spiritual power house of our universe. Wood Hall was chosen as a Pastoral and Ecumenical Centre and ecumenism was such a rare word ten years ago that people wondered whether or not it was an 'economical' venture! The Church was considered by many as an administrative organisation and we were being accused of losing sight of the Church as a mystery of God for the salvation of all men. We were soon to realise at the Centre that God has no favourites and the lives of all of us engaged in this project were changed and enriched by the traditions of christian denominations other than our own.

Very soon the power of the Spirit manifested itself to us through the lives of dedicated christians who suspiciously, at first, and later with gladness, entered our doors to rediscover with us the real meaning of the Second Vatican Council. I do not think we have fully understood what the Spirit was saying to us through that Council. I suppose we will spend the rest of our lives as pilgrims searching in the Spirit for the beauty of the Church which is Christ's gift to us. The work of Wood Hall has only begun but, at least, we can truthfully claim that a firm foundation has been laid for the road ahead. We need to study the documents in the light of the Gospels and the exciting years after the first Pentecost. Charismatic renewal is playing a vital role in the Church of tomorrow which will bring together, in a more meaningful way, all christians into a single witnessing body.

Tribute must generously be paid to the Bishop of Leeds, William Gordon Wheeler, who had a vision and a determination to pursue it. His vision of Wood Hall was of a dynamo which would generate sufficient power so as to make the Church more outwardlooking. I know of no other Bishop in this country at the time who would have dared to establish such a Centre. It is to him more than anyone else that we offer our congratulations on this very happy occasion. I pledge my loyalty and my affection to my Bishop who, despite opposition and misgivings, gave me the opportunity to exercise ten glorious years of a priestly apostolate which I consider to be the most fruitful in my life.

The Centre is a testimony to the courage and prophetic insight of the Sisters of the Holy Family of Bordeaux who provided not only for our material needs but also paved the way for a style of life more in tune with the modern world. The Mother General of the Congregation and Sister Bridget, now in Africa, shared with me a vision of what the Church should be which was rare in the early days after Vatican II. Five sisters came with me in the beginning when we lived in real poverty with little more than a dream to sustain us. They were Sisters Marie Bernard, Patrick, Jarlath, Sebastian and Constance Vaudrin, now working in Brazil. They made a dream come true because our hope always kept us joyful. We ventured on unknown paths which led us to new discoveries as yet untried by the majority of christians in this country. This Congregation has forever put its stamp on the Centre and the names of those who followed the foundresses will always be remembered with pride. The Sisters of the Assumption, Daughters of the Cross, Sisters of Charity and other congregations helped us in a courageous way to establish a new-style of community-living which was based on the belief that we were a sounding-board for the voice of the Spirit in our times. Our great joy was the foundation of the Carmelite Nuns, whose presence among us gives an added dimension to our witness to the power of prayer. Laity too gave freely of their time and service and I believe that the Church of the future must use to better advantage the untapped resources of our laity.

I thank God this day for his great gifts to me as a person. Firstly, my Christian faith set in a Roman Catholic context; secondly my priesthood which is meaningful not only in terms of sacraments but especially in service through leadership and reconciliation; thirdly, my Irish background and family which set my feet firmly on the road which leads to full Christian unity. There are many priests who when they receive blows turn in desperation to a way of life other than the priesthood. *Today I re-dedicate myself to my priesthood which is the greatest source of inspiration in my life. The Church can only be renewed from within the fold.*

Finally, I have four dreams for the future which I would like to share with you. Before doing so I quote the words of Martin Luther King from the speech he gave at Memphis on the day before his assassination:

I've been to the mountain top. And I've looked over, and I've seen the promised land. I may not get there with you, but I want you to know tonight that we as a people will get to the promised land. So I'm happy tonight. I'm not worried about anything. I'm not fearing any man. Mine eyes have seen the glory of the Company of the Lord.

These, then, are my four dreams for the future—

1) Spiritual renewal within the Roman Catholic Church through the radical living out of the Gospel by prayer and poverty of spirit.
2) Christian unity by working and praying together as if we were already one. God may well be saying to us that now is the time to come together. I believe we are divided quite as much by psychological blockages as by doctrine.
3) A deeper appreciation of the need for the Church to be seen as totally dedicated to Justice and Peace not only for the Third World but also for an understanding of our own immigrant population in our midst.
4) Peace in our hearts as we continue to dedicate ourselves, irrespective of denominations, to work with the Peace People in Northern Ireland.

These dreams are only possible when we have a profound respect for the individual and his conscience and a realisation that it is Christ's Church which we are called to serve.

Response by Sister Josephine Tynan, Sister of the Holy Family of Bordeaux:

I know it is an act of great temerity and presumption on my part to stand here and speak before such a distinguished gathering. However as leader of the last group of Holy Family Sisters who served here I feel it is only right that I should pay tribute to the man who has made Wood Hall what it is. I speak too for all the friends who have been associated with the place for the past decade.

Wood Hall is not merely a place: it is a spirit. There's a certain indefinable, elusive quality that grips and captures all who come here— an atmosphere, a presence, a sense sublime—call it what you will, it is something very special, something evocative which most of us have experienced. When the poet Dryden was describing the infinite variety of Chaucer's *Canterbury Tales* he exclaimed 'Here is God's Plenty'. Now that phrase to my mind aptly describes what Wood Hall is all about. Here indeed is God's Plenty, not so much material plenitude . . . there was never overmuch of that . . . but the plenty of nature's bounty and beauty all around.

Wood Hall under Fr Michael has been a channel for Renewal in the Church; and the Church means the People of God. They have come here literally in their thousands, from all over the world, in search of the Way, the Truth and the Life—which is forever Christ. I have seen them arriving, eager and sometimes anguished, and I have watched them going away renewed in spirit, strengthened in a fellowship of love and better disposed to make their own Paul's exhortation, which is Wood Hall's motto—'Let your Hope keep you Joyful'.

Renewal and Unity are key words where Wood Hall and its mission and message are concerned. Here I must pay tribute to Bishop Wheeler who in the first place had the vision and inspiration to set up an Ecumenical and Pastoral Centre in his diocese ten years ago and who with unerring judgment chose the right man at the right time to pilot his project. People of all classes, creeds and nationalities have streamed to Wood Hall as to an oasis to drink of living water. Invariably, I think, they found what they thirsted for and invariably they came back again and again for more. Over the years we have seen Jewish Rabbis and their followers, Indian Gurus, Pakistanis, Muslims with their Prayer mats and Christians of every denomination . . . all warmly welcomed by Fr Michael and made to feel at home in their Father's House . . . the young, the old, the middle-aged, the handicapped, doctors and nurses, civil servants, priests and sisters galore, polished Benedictine boys from Ampleforth, leadership groups and teenagers from the comprehensives of our inner cities and suburbs.

With a sure touch, with brilliant insight and understanding, with ready wit and ready answers Fr Michael coped with all and sundry. He was all things to all men, and to all women too! He was charismatic, he was prophetic and he was dangerously provocative. A most versatile man, his energy was inexhaustible and his special brand of charm was irresistible. He was surely God's instrument reaching out, welcoming, challenging and jolting us all out of our complacency and backward looking mentalities.

Everybody knows that Fr Michael was, at times, a sign of contradiction, with a tendency to shock and disturb. But didn't Christ do just that two thousand years ago? His criticisms of certain forms of the establishment and of outmoded traditions and rituals sometimes needled us, and when I say 'us' I refer especially to ourselves and the Carmelites. Indeed we dared , on a few occasions, to cross swords with the big chief when he ruffled our sensibilities. In fairness to him I must admit that he was ever ready to accept a reprimand with humility, ever ready to be say sorry in a disarming manner. When you come to think of it, it can't have been easy for one man pitted as he was, against a regiment of women at the top and at the bottom of the hill. Well might he say that he was the accelerator, the Carmelites were the brakes and the Bishop was the clutch in his life!

Fr Michael had a marvellous capacity for making us aware of 'the Beyond' in our midst. His celebration of the Eucharist was the highlight of each day . . . a memorable, uplifting and joy-filled experience it usually was. His homilies were priceless. Everyone knows he was and is a wizard with words and can preach movingly about a stone. As the Irish poet Patrick Kavanagh puts it, 'He found God in the bits and pieces of every day'. 'Lord, Lover of Life', was his favourite invocation, and another I recall is 'the glory of God is man fully alive'. If any man is fully alive it is Fr Michael. He can celebrate life with great gusto. Wherever he was there was vitality, there was colour, there was excitement. In fact there was always a happening in Wood Hall, either a sublime one or a ridiculous one. He just bestrode our narrow world like a Colossus, but by no means a static one.

There is so much more I could and should say about Fr Michael and his many-sided personality and the ten year saga of Wood Hall. There is his care and concern for the Third World and the work of Mother Teresa, his involvement and collaboration with the various Ecumenical groups, with Justice and Peace Movements, with Yorkshire Television and the whole spectrum of moral issues and controversies from Women Priests to Sewage Rates. And here on the home front his open hospitality towards the distressed and disorientated people who often came for help and healing. In all this the Carmelites have played a part too and Fr Michael would be the first to put them in the picture. They have been our close friends all along the line, friends to whom we could go for counsel and advice. When life was hectic at the centre and activity was feverish, there was peace and tranquillity here in Carmel where not only was our printing done but much of our praying too. Without the Carmelites Wood Hall would be incomplete.

To you, Fr Michael, I say thanks from all of us. Thanks for what you have been, for the ups and downs and the joys and sorrows we have shared together,

for your rocklike faith and devotion to Mother Mary always so transparent and reassuring. Our experiences and encounters with you and with Wood Hall have been enriching and have helped us to grow in stature mentally and spiritually. You go in the words of the psalmist 'still full of sap, still green, to proclaim that the Lord is just'. I end with a quotation from the poet Robert Frost expressing I'm sure what you are feeling now as you prepare to leave Wood Hall:

The woods are lovely, dark and deep
But I have promises to keep,
And miles to go before I sleep.

May God and Mary go with you, Fr Michael.

(continued from p. 15)

Not unnaturally, Elfthryth became the subject of a considerable amount of saga during Edward the Confessor's reign, not all of it laudatory. In the late writings that preserve these stories, in addition to the murder of Edward the Martyr she is accused of killing off both her first husband Ealdorman Ethelwold of East Anglia, and Abbot Brihtnorth of Ely, but there is no contemporary evidence to support these accusations. According to another tale that survives in Goscelin's *Vita S. Wulfhilda*, Elfthryth secured the expulsion of Abbess Wulfhild from Barking Abbey, for which she subsequently did penance.

In spite of her suspected part in securing the accession of her son Ethelred to the English crown, there is nothing to suggest that Queen Elfthryth exercised any very great influence in affairs of state thereafter, as had Queen Eadgifu during the reign of her two sons Edmund and Eadred. She seems to have contented herself with her guardianship of the nunneries which had been entrusted to her care by King Edgar, and with fostering her grandson the aetheling Athelstan, son of King Ethelred by his first wife Elfgifu. Elfthryth, who was about 35 years old at the time she was widowed, survived a further twenty-seven years, dying on 17th November 1002 according to an entry in the Wherwell cartulary. Her grandson Athelstan seems to have remembered her with affection, for when he himself died ten years later he left lands to the church for her soul.

In dealing faithfully with our two queens, it has been necessary to recite a lot of detailed estate history. A historian is limited by the evidence available to him, and human nature being what it is, title deeds are more likely to survive than other records from this remote period. It is from such materials that we have to attempt our reconstruction of great events, and peer into the lives of the participants. Have we read correctly into such prosaic documents details of the hopes and aspirations of their owners? Historians can only display the evidence; readers must decide for themselves.

BOOK REVIEWS

In this issue, reviews have been arranged under headings in the following order: National & International Order; German Speaking Theologians; English Speaking Theologians; Kinds of Christian Witness.

I. NATIONAL & INTERNATIONAL ORDER

Hon Lord Justice Leslie Scarman ENGLISH LAW—THE NEW DIMENSION: the 26th Hamlyn Lecture Sweet & Maxwell 1976 88p £.50.

Miss Hamlyn dying at the age of 80 has by her bequest enabled great legal thinkers like Denning, Goodhart, and Devlin to lecture to us in turn to increase our knowledge of the comparative jurisprudence of the Chief European Countries including our own. The intention of the bequest is that the Common People of the United Kingdom may realise the privileges which in law and custom they enjoy in comparison with other European peoples. Leslie Scarman's Hamlyn lecture the subject of this review has, there is no doubt, provoked deep thought and indeed worry as to whether we are in grave danger of losing the enjoyment of freedom under the law assumed in Miss Hamlyn's bequest.

Scarman poses the questions and while his answers are but mildly suggestive they are the more penetrating for the elegant restraint in expression. He highlights the loss of Sovereignty occasioned by our reception into the European Economic Community, the potential Constitutional difficulties to be faced from devolution of power to Scotland and Wales, the ultimate significance of our subscription to the Declaration of Human Rights, the power assumed by the bureaucrats, the possible evils of the all powerful Executive in regulating and determining our rights in social insurance and kindred fields, and the power of the Trade Unions which he calls the Industrial Challenge.

His list of challenges, examined critically against the background of our own Common Law and the Sovereignty of Parliament, prompts him ultimately to suggest that the time has come for a Bill of Rights not as simple as the written American Constitution but his Bill would embrace a Declaration of Rights which no Parliament can ever tarnish. He contemplates restraints upon legislative and administrative power. Further, he argues, there should be established a Supreme Court of the United Kingdom charged with the duty of protecting the Constitution. These are the themes which have set us all thinking.

A late review has the advantage of witnessing the impact of this brilliant lecture by a scholar not only learned in the Law but one whose separate erudition is well recognised and whose human experience is vast. Scarman's voice has been echoed. Hailsham's Dimbleby Lecture 'Elective Dictatorship' followed Scarman and we expect to hear more from this Noble Lord. There are great differences between these two polished advocates and scholars. Hailsham is the Parliamentarian paramount; Scarman is not. A Bill of Rights enshrined and untouchable in our Law will enrage Parliamenturians and will, it is submitted, put the English Courts in the position of determining whether in a given case Parliament has acted ultra vires. Do not be shocked. The United States Supreme Court performs this rôle to the admiration of the ever shrinking free world. Will it ever come to pass? Where will you put the Foots, the Benns, the Hailshams and the Powells in this debate? The pity is we haven't a Jefferson.

If you fall for the British Constitution and have any concept of freedom under the Law you should study Scarman's lecture, not just read it.

BERNARD CAULFIELD

Royal Courts of Justice,
London, WC2A 2LL.

Hyginus Eugene Cardinale THE HOLY SEE AND THE INTERNATIONAL ORDER Colin Smythe/Macmillan of Canada 1977 557p £17.50.

It is widely, if not universally, believed that the Vatican is a hive of political and diplomatic activity, even intrigue, staffed by men of unusual ability who plan far into the future. At the outset of this book, Archbishop Cardinale, while admitting that the Church has to use such a worldly institution as diplomacy in this sense, is at pains to point out that it is not—as is also widely believed—inspired by a Machievellian sense of 'successful cunning'. Diplomacy is essential for the propagation of the Faith, and it has to use it as skilfully as does any lay state.

Again, it is popularly supposed that there is something vaguely improper about a 'political' Pope, and that the Vicar of Christ should confine himself entirely to spiritual matters. Nevertheless, as the Archbishop again points out pertinently, the Pope's power over the Church and its 500 million dispersed all over the globe is such that, whether the Pope likes it or not, his actions and pronouncements inevitably produce political consequences.

When Pius X was elected in 1904, the French Foreign Minister Delcassé, aware that the new Pope was very spiritual and unworldly, deplored the election. Delcassé said that for a Church such as the Catholic, world wide in its responsibilities and in the scope of its activities, *all* acts of its leader are political; and that a purely spiritual Pope, acting only according to the dictates of his conscience

as a priest, without considering their possible political effect, would be acting very dangerously both for the Church and for the world.

Indeed, so unworldly was Pius X that when war broke out in 1914, he died within three weeks, overwhelmed, unable to comprehend how men could be so stupid, and the traditional pacifying mission of the Church in wartime was left to his more political successor. This is the principal theme of Archbishop Cardinale's book. Political and diplomatic activity, he says, is essential if the Church is to fulfil its high purpose. He then goes on to define what this is.

The Church's purpose is not to acquire—as its opponents like Hitler and Rosenberg contended 'Power at all costs—power over men's minds, and hence power over their material lives'. No, says Archbishop Cardinale, the political goals of the Vatican are quite different from those of a lay state; they are transcendental, not material. The care of souls, liberty to celebrate Mass and administer the sacraments, above all to impart religious instruction to the young—this is what the Church demands in every country, in short, to prepare man for after-life. To obtain the best conditions for achieving this in the various national States, whatever their form of government, is its sole political aim.

It is indifferent to the nature of the regime, Right, Left or Centre, democratic or despotic. In the author's words, 'Because of her mission and nature, the Church is bound to no particular form of human culture, nor to any political, economic or social system'. If the Vatican believes that a Republic is more amenable than a monarchy for this apostolic activity, it will support a Socialist Republic, as it did in Spain in 1931. On these grounds, it preferred Mussolini in 1922 to the existing 'liberal' governments in Italy. If it believes that this apostolic activity can be furthered by a Concordat, it will conclude one, as it even did with a pagan State like Nazi Germany. And today, if it believed that this activity could be furthered in Russia by a Concordat with the Soviets, it would conclude one immediately.

This sounds cynical, but it is also logical. The assumption is that once these apostolic activities are freely permitted in any country, that country's political system can no longer be wholly bad. Indeed, if Soviet Russia were to allow them, it would *ipso facto* no longer be an atheist state. Moreover its people, being then submitted to Christian propaganda (I use the word in its original sense), as well as its own Communist propaganda, must inevitably turn to the former. For in every human-being, however much he may think, and boast, that he is self-sufficient, is a spark of religion, that is, of belief in some higher, nobler power than his own. It only requires religious education to fan this spark into a flame. That at least is the theory, and it has been proved again and again in nearly 2,000 years of human history. For this reason of course, Soviet Russia in its present form will never conclude a Concordat with Rome. But Soviet Communism may become modified one day; the Church can wait.

The Soviet Foreign Minister in 1925, Cicerin, a much better educated man than his fellow Commissars, was well aware of this. To Father d'Herbigny he said, 'We Communists feel pretty sure we can triumph over London capitalism (sic). But Rome will prove a harder nut to crack. If Rome did not exist, we would be able to deal with all the various brands of Christianity. They would all capitulate before us. Without Rome, religion would die. But Rome sends out for the service of her religion propagandists of every nationality. They are more effective than guns or armies . . . The result of the struggle, my friend, is uncertain. What is certain is that it will be long.'

Archbishop Cardinale's book also deals in a factual manner with the relations of the Holy See with all the States of the world, adapting its diplomacy according to the political system of the State in question. In his words at the beginning, 'The author's aim is to demonstrate that in making use of a worldly institution such as diplomacy, the Church is not inspired by a Machiavellian sense of "successful cunning", but by a deep pastoral desire to contribute, even at international level, to the defence of the rights of God and of man, and to the promotion of justice, peace and brotherly collaboration between the States of the world.'

46 Lower Belgrave Street, SW1.

ANTHONY RHODES

II. GERMAN SPEAKING THEOLOGIANS

Jürgen Moltmann THE EXPERIMENT HOPE. Ed and transl with Foreword by M Douglas Meeks SCM press 1975 xvii + 190p £3.80

These fourteen essays which were written between 1966 and 1974, are useful connecting links between Moltmann's two major works *Theology of Hope* (1964) and *The Crucified God* (1972). The result is a fascinating and panoramic view of his thought.

His approach to theology is clearly set out under six theses in the opening essay. His central viewpoint is that 'Christian theology finds both its identity and relevance in the Cross of Christ'. The 'counter-subject' to this theme which we constantly meet in the essays is that since Christ lived and died among the outcast, the oppressed, the sick and the poor, that is where the Church must find its mission today. In order to accomplish this, the present polarisation within denominations and schools of thought must be resolved. Some say: Transform yourselves and your conditions will change. Others say: Change conditions and men will also change. 'Neither works on its own' says Moltmann; 'we must do both at the same time.' (This was what the argument was about consequent upon the Archbishops' Call to the Nation.) Our revolutionary handbook is the Bible in which 'we encounter the remembrance of hope, which is both liberating and dangerous,' for it is 'the book of the poor, the oppressed and the hopeless.' It is the 'book of the promises of God' which 'is open toward the future of the Kingdom of God.' Our need is for a hermeneutic which 'unites historical exegesis with present experience and hope in what is coming;' for a theology of the laity 'more practical and political' ('the Kingdom of God is to be anticipated in politics, not in a separate sphere called religion'); and for a theology of dialogue which has relationships with other religions and modern science.

Such is his wide canvas and the other essays help to blend his rich pigmentation into a harmonious composition. Essays II, III, IV and XIV take up the theme of hope. He began to work out his theology of hope in a prisoner of war camp here in England. He reveals this in an exciting essay on Dostoevsky (VII), whose writings show how imprisonment and hope go together: not the mere yearning for release but the acceptance of being 'inside the house of the dead' and the consequent discovery of the real human being in oneself and others. 'To be in hope means to find oneself in a state of preparedness not to commit oneself to what has passed by and not to tie oneself to wish-dreams, but to harmonise with the experiment which one himself is.' Always he finds the source of the *promissio* in the God of the Bible especially in his raising of Christ from the dead, which leads inevitably to the universal *missio* of the Church to all nations. A theology of hope therefore 'interprets the biblical promissory history for the understanding of the present day mission of Christianity to the world.' (IV)

Essay VI is perhaps the focal point of his thought and sets out in shorter compass than the book (and more clearly?) his doctrine of the crucified God, which is centred round his belief that the Son had to be rejected 'in order to become the God of the forsaken and the damned.' 'The event of the cross is an event within God', the Father and Jesus separated in forsakenness and yet 'united through the Spirit of sacrifice.' From this event 'the Spirit goes forth which upholds the abandoned, justifies the despised and will bring the dead to life.' The task of the Church is therefore to destroy its 'idols of success, anxiety, action and apathy' and 'proclaim the human, suffering, crucified God, spread abroad the spirit of compassion and love, so that man may become a compassionate, joyous and therefore free being.' It may be argued whether this is original or not, but his interpretation of the Passion shot through with fresh insights and couched in a compelling and contemporary style, sharpened by his constant use of antithesis, demands a hearing.

From this stems his political theology (VIII), the cross being 'the only truly political point in the story of Jesus' and proclaiming 'a glad message for the poor but a distressing one for the rich and self-righteous.' But he continues to paint on a broad canvas and though his arguments lead him that way, he avoids identification with the Left (he hasn't much sympathy with the Right). Rather he holds to the crucified One through whom alone we can 'witness to men of a greater freedom.' And it is the crucified One who is always at the heart of his theology of liberation.

I found his essays on the Calvinistic ethic (IX), on Racism and the right to resist (X), on Human Rights (XI) and on Peace (XIII) totally absorbing and speaking a clear word to our contemporary situation. For one thing they made me rethink my views on violence and non-violence. They may well help in clarifying much woolly thinking on peace and open our eyes to the other side of such coins as resistance, revolution and radical discipleship.

One other I haven't yet mentioned is a most helpful essay on the Humanity of Living and Dying (XII). Moltmann makes a strong plea that if we are to continue the present medical process of isolation of the patient, then we must pursue the reverse course of integration by which he means 'integrating the ordering of the body into the ordering of the whole person and recognising the sick person behind the sickness.' Those of us involved in the Church's ministry of healing (are not we all?) have been pleading this cause for some time. How good that one of the world's foremost theologians is urging scientific medicine to extend itself towards sociology, psychology and *the care of souls*. (My italics.) He also gives us some theological insights into the problems of abortion and euthanasia.

Professor Douglas Meeks who edited and translated the book and wrote the foreword, said in his most useful introduction to Moltmann's thought—Origins of the Theology of Hope—'It is difficult to imagine any theology in the near future which could function without being consciously or unconsciously influenced by Jürgen Moltmann's theology of hope.' I tend to subscribe to this view, for it is a theology well earthed to the contemporary world with many challenging criticisms and meaningful insights to offer. We should be grateful for what Moltmann is saying and that he is saying it loud and clear.

Tollgarth,
Dringhouses, York.

+ MORRIS SELBY

In October 1973, Professor Moltmann gave the Heslington Lectures at the University of York on these four subjects: 'The Theology of Hope', 'Political Theology', 'Freedom in the Light of Hope', 'Bringing Peace to a Divided World'. [Ed.]

Hans Küng ON BEING A CHRISTIAN translated by Edward Quinn Collins 1977 720p £7.95

There are many features to applaud in Hans Küng's latest work; the way he situates Christianity in the world of today, the range of research with which he backs up his argument, his vigorous and lively style, his case for belief in God and—perhaps most of all—his treatment of the historical Jesus. In a compelling way Küng presents the sermon on the mount, Jesus' teaching on God, the miracles and much else besides, including the relationship between the preaching of Jesus and that of St Paul. The heart of the book is the whole discussion of Jesus Christ (pp. 119—457), the one who ultimately makes Christianity 'different'. Everywhere the text urges the conviction that being a Christian is a good thing. Only the mean-minded can overlook or deny the deep attachment to Jesus which Küng repeatedly reveals.

Obvious difficulties arise—for instance, over Küng's version of the pre-existence and (what is not precisely the same thing) the divinity of Christ. Does he really refuse to make ontological statements and shift pre-existence onto the level of intention, revelation and significance (pp. 446ff.)?

My main misgivings, however, touch issues of method and consistency. Let me give three examples. First, when discussing the historical Jesus, Professor Küng insists that he is 'not asking here about Jesus' consciousness or his psyche. We have stressed the fact . . . that the sources disclose nothing about these things.' Nevertheless, Küng remarks that 'it is possible to raise the question of what is central in his proclamation and in his behaviour. What did he stand for? What did he really want?' (p. 214). It baffles me how we could ask what Jesus—or any other historical figure—*wanted* and *stood for*, and yet maintain that we know *nothing* about his consciousness. A little later Küng remarks: 'For Jesus all creation is bathed in the light of God and becomes a symbol pointing to him who is its Creator and Finisher' (p. 239). How can Küng say this and much else besides without implying something about the consciousness of Jesus?

The second example concerns the whole relationship of historical research to the life of Christian faith. Küng stresses that scholarly research can neither provide reasons for faith nor destroy faith. But, as a matter of fact, such research often seems to have weakened and destroyed people's faith. Küng meets this difficulty by speaking of 'tendentious, false criticism', as opposed to 'genuine, objective criticism' (p. 161). The response exemplifies a persistent feature of his writing, adjectives carefully chosen to express approval or disapproval. But what criteria do we have for discriminating between 'genuine, objective' historical criticism and the other sort?

Küng assures his audience: 'The reader will rightly expect us to work out for him in his practice of Christianity, in the way that is both historically exact and yet up to date, in the light of the most recent scholarship and yet intelligibly, what is decisive and distinctive about the Christian program' (p. 20). For all his good will, however, Küng does not truly cope with the question put by his colleague at Tübingen, Walter Kasper: 'What are the "simple faithful" to do other than to believe this or that professor more than another?' (*Jesus the Christ*, p.32). At the end of the day is Küng introducing a new kind of magisterium, the results coming in his selection among the latest crop of dissertations on Christianity and its origins?

My third example bears on the Christian community's life, memory and tradition. On the one hand, Küng invokes 'the continuity of a believing community' and emphasizes that 'any theologian who neglects the great tradition will pay dearly for it' (p. 132; see p. 122). On the other hand, he promises his readers to present what the Christian 'program *originally* meant, before it was covered with the dust and debris of two thousand years' (p. 20). One can go through *On being a Christian* and pile up statements pro and con regarding the Church's history and tradition. It seems hard to know what Küng really thinks here. Kasper's position is clear and preferable:

> We should not remove the Jesus tradition from the context of proclamation, liturgy and parish practice of the Christian churches. Only where the message of Jesus Christ is alive and believed, where that same Spirit is alive who enlivens the writings of the New Testament, can the testimony of the New Testament be understood as a living witness. Even today, therefore, the community of the Church is the proper location of the Jesus tradition and encounter with Christ (*Jesus the Christ*, p. 27).

To conclude. As a strong apologetic for Christianity Küng's book communicates splendidly. And yet misgivings remain about some aspects of its content. We run up against recurrent phenomenon here. Over the last century Christian theologians who have best reached the educated public have sometimes seemed less than fully orthodox, while the impeccably orthodox have often been disastrously weak at communicating.

The Gregorian University, Rome.

GERALD O'COLLINS, S.J.

Wolfhart Pannenberg THEOLOGY & THE PHILOSOPHY OF SCIENCE DTL 1976 458p £9

Translated from the German (title undeclared) by Francis McDonagh, this is not felicitous to read for it remains in abstractions that elude one's grasp. Professor Pannenberg is here defending his belief that theology is a rational enterprise set upon establishing the truth of propositions about God as the reality that determines all other reality.

The first part discusses the philosophy of science and the place of theology within science. Beginning with the models for a philosophy of science (logical positivism and critical rationalism) which presume a unitary concept of science that exclude the 'moral', 'human', and 'historical' and so most of the social sciences, the Professor then tries to reconcile the two divergent natures of science.

The second part asks whether theology may be considered a science at all. The Professor shows in what sense it has been held as a science by the Scholastics and then the post-Enlightenment scholars; going on to discuss how theology can be practised as a science, what fundamental features it shares with other sciences and what features distinguish it from them. He asks whether practical theology is a genuinely scientific discipline, an essential part of the definition of theology as a science, or whether it is to be understood merely pragmatically as the preparation of students for the work of the Church's ministry. His answer is that theology is a critical enquiry into religious traditions claiming to speak of God; and granted that, he ends by outlining the relationship between the various disciplines within theology.

Whether the Professor has added much to common wisdom or merely reshuffled intellectual categories, it is hard to say.

A.J.S.

Karl Rahner THEOLOGICAL INVESTIGATIONS, XIV, ECCLESIOLOGY, QUESTIONS IN THE CHURCH, THE CHURCH IN THE WORLD transl David Bourne Darton, Longman and Todd 1976 342p £5.50.

The title describes the main divisions of this book. The essays are mostly lectures, slightly revised, given on special occasions between 1969—1972. Rahner is at home in ecclesiology (except for some scriptural and historical details which are important to more specialized theologians).

The ongoing debate with Küng permeates the early chapters. I believe Rahner has won the debate. Küng still clings to his denial of infallible *propositions* while Rahner demonstrates that infallibility resides in *persons* and, as for propositions, nothing can be defined which cannot be interpreted in a true meaning. His barrage about denying the infallibility of propositions also demolishes some of the superficial arguments against (the admittedly non-infallible) *Apostolicae Curae* which have appeared on occasion in this journal in recent years.

Rahner also derides the argument that the dogma of infallibility is a vicious circle. He argues that the Church defined infallibility because it believed itself infallible; it does not believe itself infallible because it has so defined itself. If ARCIC had utilized this volume, especially Rahner's long discourse about finding truth in a proposition, possibly even more convergence on the dogma could have been reached than was reached in the excellent third Agreed Statement, on Authority.

Surprisingly Rahner seems to side with Jerome and Ambrosiaster (without explicitly saying so) that the supreme power of a bishop resides in jurisdiction and not orders. There may be a shift in his position here away from *Lumen Gentium*.

He suggests the valuable thesis that the ultimate basis of ecumenical theology is unity of belief in justifying grace existing on both sides, but not uniformity expressed conceptually. He proposes that conceptual unity will follow an ecumenical theology for future preaching to men in the modern age. In other words the old life and work approach applies to practical theology.

Rahner's ecclesiology for the world is more compassionate and refined than in earlier writings. He rightly laments Christian unwillingness to accept lower living standards even for the welfare of developing nations. And while he still rules out theologies of liberation as popularly presented, he argues that, because Christian theology and life is one of eschatological hope, Christians must work for a more just social order.

This is by far the best of Rahner's recent books and rewards reading for those patient enough to confront the long German sentences and paragraphs and Rahner's inveterate habit of prefacing every new section with a tedious litany of what he *could* do but lacks time to do 'here'.

Bexhill, Sussex.

EDWARD P. ECHLIN

III. ENGLISH SPEAKING THEOLOGIANS

T. F. Torrance THEOLOGY IN RECONCILIATION Chapman 1975 vii + 302p £5.50.

This book is a series of essays and lectures delivered by Professor Torrance between 1971 and 1974. The unifying theme is 'evangelical and catholic' unity or reconciliation between West and East. The chapters are concerned especially with ecumenism, Baptism, the Eucharist, the Liturgy and the Church in the scientific age.

Torrance's erudition is impressive, his style turgid. Without explicitly saying so he is engaged in the same problematic as such forerunners as Barth, Tillich, Bultmann and, above all, Rahner—the reinterpretation of abiding doctrines for the modern age. His approach is unique in that he contends both relevance and reconciliation may be found by a return to the method of Athanasius and Cyril of Alexandria within the context of modern epistemology and cosmology. His approach is consistently sympathetic to the Catholic tradition, both Roman and Orthodox.

Unfortunately however it is doubtful if this book achieves its aim. For students of historical theology there is little that is new in Torrance's treatment; for laymen the treatment is probably too

recondite; and for all readers the style is difficult and the underlying unity between the disparate chapters often difficult to grasp. Key concepts such as, for example, 'dualism' in late Christian theology are not clearly defined and are sometimes employed with different shades of meaning.

Professor Torrance is to be commended for the years of study that sparkle through these pages and for his valiant service to the search for unity and reconciliation. But this book is still a milestone, another 'small step for man', not 'the giant leap for mankind' towards the unity of Christians and all mankind. Possibly this goal will be reached, as the new Archbishop of Westminster has suggested, by a unified moral (and religious) leadership by leaders both spiritual *and* temporal.

Ethandune, Bancroft Rd, EDWARD P. ECHLIN
Berhill, Sussex.

Richard Campbell FROM BELIEF TO UNDERSTANDING: A STUDY OF ANSELM'S 'PROSLOGION' ARGUMENT ON THE EXISTENCE OF GOD Australian National University 1976 229p n.p.

This monograph gives a brilliant analysis of Anselm's much controverted argument. Recent exponents of the argument have made much of the alleged difference between the arguments advanced in *Proslogion II* and *III*—e.g. Hartshorne, Malcolm, Plantinga—such that the former has been dismissed as defective and the latter accepted as valid, on the grounds that *Prosl. III* turns up contrasting modalities of existence, whereas *Prosl. II* is at best only implicitly modal. It is a great merit of Campbell's interpretation that he will have none of this, for he takes the strategy of Anselm's argument seriously and he demonstrates how exactly articulated it is, in three interdependent stages, and how its oscillation between modes of address (second person) and description (third person) is no mere concession to piety but 'structures the very dialectic of the argument'. Thus Stage One (*Prosl. II*) concludes with an existential claim—that there is such a *nature* as that signified by the formula, and in Stage Two (*Prosl. III*) Anselm does not argue that it follows from the impossibility of conceiving the non-existence of such a nature that it does exist, for he has already argued that in Stage One. The function of Stage Two is, rather, to establish that the formula signifies a unique modality of thought that will enable Anselm to identify it as God, and Stage Three is devoted to establishing that identification by means of two quite distinct arguments. Having thus clarified the structure of the argument, Campbell is in a position to show how wide of the mark are those objections to Anselm's argument, from Aquinas onwards, which attack it on the grounds that it proceeds, illegitimately, from a definition to an existential conclusion, for he has shown that Anselm does not take his formula as a definitional equivalent of God. There is the further question of Anselm's allegedly illicit move from *aliquid quo to id quo*. Campbell argues that here Anselm is merely following standard logical procedure for showing that a certain conclusion follows from premises containing indefinite descriptions in the subject position: 'The procedure', he writes, 'is to insert an argument premised as a *singular* proposition which asserts of some arbitrary individual that *it (id quo)* satisfies all that the original premises stated to be true of something (*aliquid quo*).' Campbell goes on to consider Kant's famous objection—that existence is not a predicate—and he shows that the objection only has force if Anselm is arguing from a definition. But he has already shown that Anselm is doing no such thing, and hence that for Anselm the proposition 'God exists' cannot be analytic. Thus, on Campbell's interpretation of Anselm, Kant becomes an ally, though of course he remains an opponent of the argument in its debased Cartesian forms. 'I am well aware', Campbell writes, 'how unconventional it is to call Kant in this way as the principal witness for the defence of Anselm: counsel for the prosecution have always thought he was their man. But I believe the evidence cited can stand up to cross-examination.' On Anselm's key-premise—that to exist *in re* is *greater than* to exist *in intellectu*—Campbell offers, by way of explanation, a double hypothetical of the sort that would have delighted Berkeley—viz that if anything is in the understanding alone, then, if it were to exist, it would be 'greater' in the required sense—and he proceeds, convincingly, to justify this contrual. Although I have not touched on Campbell's formalisation of Anselm's argument—which is vastly superior to anything that has appeared hitherto—nor on the important concluding chapters on the 'Force' and 'Relevance' of Anselm's argument, it should already be evident that what we have here is a major contribution to philosophical theology, and one which no serious student of Anselm can afford to miss.

IAN DAVIE

IV. KINDS OF CHRISTIAN WITNESS

Desmond Doig MOTHER TERESA: HER PEOPLE & HER WORK Collins 1976 175p £3.95.

Almost thirty years ago a nun laid aside her black and white habit to assume the local lay dress of the society she was to work in. The story began earlier, when a young Yugoslavian girl, Agnes Gonxha Bejoxhiu, volunteered for the Bengal Mission at eighteen, joining the Loreto Sisters. She began her training in Ireland, completing it in Darjeeling, where she took her first vows in 1931. She took the name of her patron, 'the little one', being called Mother Mary Teresa. She was eventually posted to Entally (Calcutta), later as Principal of the St Mary's High School there, being also in overall charge of the Daughters of St Anne, a native congregation attached to her own. Some twenty years afterwards Mother Teresa was granted permission to leave her convent to devote herself 'in the future to the poor and abandoned people living in the slums of Calcutta'—particularly those of the shanty town built against the walls of her own Loreto convent.

With little training or equipment, with five rupees in her pocket and nowhere to stay, she began her ministry to 'our people', the destitute of Calcutta. There sprang up from this beginning the Congregation of Missionaries of Charity. Since then this tireless tiny woman has captured the imagination of the world, Christian, Hindu and beyond (some Hindu women have pressed this 'Mother' to found Hindu branches also). Her life story is written here by a man who knows and loves the people of India, and the Congregation. As a result of years of familiarity with Mother Teresa's work, Mr Doig has produced a poignantly simple story of a woman of burning faith and love who is desperate to put into practice Christianity as God demands it of her—and with her many devoted men and women.

It is perhaps in the photography that the book has its strongest appeal—it is the work of Roghu Rai. It captures that stark reality of the bundle of rags (or is it a human being?), of the Japanese girls tending the naked skeletal frame of an old man, of people holding to their dignity even in squalour. And we are given the words of Teresa: 'we must find a hungry one, and a naked one. That is why we are totally bound to the poor . . . for in that broken body we have the Body of Christ'.

DANIEL THORPE, O.S.B.

Cambridge University has conferred upon Mother Teresa, at a congregation on 10th June, an honorary Doctorate of Divinity—she is now Mother Teresa, D.D. She is a former Templeton Prize winner.

Ed. John Jolliffe AUBERON HERBERT, A COMPOSITE PORTRAIT Compton Russell Ltd 1976 79p £2.

I first remember Auberon Herbert as a voluble preparatory school boy coming to tea in my wife's home in the early thirties, but it was not until he became a pupil of mine in the Sixth Form that I slowly got to know him. In the event he gave me the honour of his friendship, and this continued and strengthened until his death. Essentially *sui generis*, he was yet typical of much which was best in the Ampleforth of the nineteen-thirties, so that this book can be confidently recommended not only to those who knew him but to those with an allegiance to Ampleforth.

As a pupil he was obviously able and entirely exasperating, intellectually energetic, well-read for his age and entirely disorganised. Slowly one discovered that this disorganisation sprang not from incompetence but from a rare inability to plan to his own advantage. Other people mattered to him to the almost complete exclusion of self. And today fourteen of these 'other people' have united to have their say about him, each from his own angle. The list stretches from Sir Isaiah Berlin, via Mr Malcolm Muggeridge, to Father Philip Caraman. The remarkable influence of his mother, on which several of these lay stress, should make the book of interest to a wide circle of mothers.

Multis ille bonis flebilis occidit: the familiar words of Horace on the death of Quinctilius fit him with a peculiar aptitude. And why were there so many of them? This book supplies the answer. When one remembers him, one remembers especially the fourth of the Beatitudes. Today, in spite of all the fashionable talk of 'social justice', such men are rare. And also his zest for life and his glorious sense of the ridiculous. In a country church in Oxfordshire there is, as I remember, a memorial to an eighteenth century squire which records that by his arrival in the celestial courts, *exhilaravit civitatem Dei*. So also, I believe, was it with Auberon Herbert.

T.C.E.
Mowbray House,
Ampleforth.

On 23rd May, Tom Charles Edwards died at the Purey Cust Nursing Home. An obituary notice will appear in the next issue. Meanwhile, let the last couple of lines of his review refer to himself.

Erratum: Last line p.88 for 1835 read 1935.

COMMUNITY NOTES

FR PAULINUS MASSEY, 1906—1977

In September 1916 Joseph Massey driving up from Gilling station in a waggonette was one of the foundation members of what was then the new Preparatory School, in the building just put up for it which is now the Junior House. He came from an Amplefordian background in as much as his home was always in our parish of Grassendale with Abbot Burge as parish priest. He went easily up the School, able at work, no good at cricket, useful at rugger, and more than useful as a middle and long distance runner, though unable to compete in his last year owing to a temporary leg injury. In a general way he was quiet and studious in the School, but he could be very lively and full of fun with chosen companions. His vocation developed early, already emerging in the Preparatory School; and in 1924 he entered the novitiate as a matter of course. From quite early in his school life he had shown an interest in church fittings and ceremonies so sacristy work came easily to him in the novitiate, and at a later date he found full scope for these interests when he became Master of Ceremonies, an office he fulfilled with great pleasure and efficiency for twenty-two years. He always knew just what had to be done, and if anything looked like going wrong, he always contrived quietly, unobtrusively, and smilingly to put it right before it grew disastrous.

At Oxford he read Chemistry, collecting a B Sc in addition to the ordinary BA, and he had a busy life when he returned. During the 'thirties, apart from his theological studies before ordination in 1934 and full teaching after it, he was at various times Master of Ceremonies, Assistant Novice Master, infirmarian in the monastery, and Assistant Master in the Junior House, all of which duties he performed with *éclat* except for his year in the Junior House for which he found he had not got the very special vocation required. Then in 1940 he became Housemaster of St Bede's. He was at first diffident about becoming a Housemaster, but soon settled down to it and was well liked for the fifteen years he was at it. In 1955 he was made Prior, relinquishing his posts of Housemaster and MC, but still retaining a heavy load of teaching in the School. He taught chemistry from the IV Form to the top of the School, sharing the Upper VI and Scholarship boys, including the present Abbot, with Mr Goodman. He was Prior for five years and it was during this time that his health began to show signs of deterioration and in 1960 he had to give up, but the next year he was able to take on the job of sacristan, which made him responsible for all the vestments and equipment in the Abbey Church; from 1963—66 he was also the monastery guestmaster.

An important part of his life was his association with the Lourdes Pilgrimage which began in 1953, and from that date he never missed going on the pilgrimage except two or three times when he was too ill. In the early days when his health was good, he was an immense help to the organiser, Fr Martin, who speaks of his availability at all times, his understanding as a confessor, the enthusiasm, joy, and faith which he radiated, and which was at the heart of every sermon he preached. In 1969 his devotion to our Lady of Lourdes and to the sick on the pilgrimages gained him the distinction of being made an honorary chaplain of the Grotto. An honour which pleased him very much, because he saw it as a mark of official appreciation for the devotion and hard work displayed year after year by the Ampleforth Lourdes Pilgrimage, though he would not have denied that the quasi-canonical dress which the chaplains wear on state occasions appealed to his taste for ecclesiastical ceremonial.

In 1968 and again in 1972 he had some sort of a stroke, and after the second one, which was followed by the onset of Parkinson's disease, he had to go to Lourdes as himself one of the sick. In the last few years he became unable to walk, and virtually to speak except in very brief sentences in an all but inaudible voice, but in spite of these disabilities he continued to take an interest in what was going on, and was conveyed into choir for Conventual Mass, Mid-day Office, and Vespers in his wheeled chair, which involved a complicated manoeuvre to stop him falling out in going up and down steps. He was pathetically anxious to take what part he could in the life of the place, and while he was still able used to coach one or two boys in chemistry in the guest room. His increasing disability must have been a great trial to him, but he accepted it as it came, humbly and with courage. Until the last few weeks he was able to concelebrate Mass in the Abbot's chapel and sometimes in the Church, and this must have been a great consolation to him. All during these last years he was cared for by a succession of Juniors who showed the greatest devotedness, skill and good humour. In the middle of February he was obviously sinking and was anointed, but he held on with remarkable tenacity, until at the end pneumonia supervened and he died peacefully on 15th March.

His life was of a piece. He was never given to speaking about himself, but apparently he never had doubts about his vocation, and from the start he accepted quite simply the monastic life as lived at Ampleforth, and took the whole-hearted performance of it for granted as the foundation of all his activity. The depth of his spiritual life was shown first by his admirable monastic observance—it obviously never occurred to him that it could be otherwise—and by the real zeal for souls which was the inspiration of his devotion to Lourdes, and which caused him to give many eight-day retreats, mostly to nuns, in the first part of his priestly life. His physical incapacity in later years made even those who had known it forget that in his youth and prime he was remarkable for the energy and enthusiasm (bounce was the word used) with which he undertook whatever task fell to his lot. It was this, apart from competence in his subject, which made him a good teacher.

F. G. S.

PERSONALIA

FR PATRICK BARRY has been writing for *The Times*. In the issue of 29th March there appeared a four-column article, described as contributive to the 'great debate' on education, entitled 'Can discipline and freedom exist side by side in our schools?'. The Headmaster tackled the problem in a parable journey from York to London, where he met a railway guard, a manager, a psychiatrist, a liberated woman, and then finally two sets of teachers showing their students an exhibition in London. All gave their views or showed their paces.

FR FABIAN COWPER has completed a term of ten years as a university chaplain, the last seven at More House, York, where he succeeded Fr Bernard Boyan. His successor is to be Fr Francis Gresham OP. This year Fr Fabian has been Chairman of the University Chaplains' Conference, organising their meeting at York, where Fr David Morland gave one of the papers on 'Authority in the Church'—as he discovered at question time, in the presence of a bishop!

FR MICHAEL PHILLIPS has for awhile been minuting secretary of the Association for Science Education; in that capacity he went last year to Eire to the annual meeting of the Irish Science Teachers' Association, as an observer. He is also on the science panel for Common Entrance exams, and marks Nuffield O level exam papers.

CARDINAL BASIL HUME's sermon in Notre Dame cathedral, Paris has been reduced to a pamphlet on prayer, which is proving popular. Hodder & Stoughton are to bring out in the autumn a book of his monastic chapters—addresses to his monks, when Abbot—edited by Fr Felix Stephens with Elizabeth Hamilton. They include the conferences he gave on the eve of monastic occasions: perseverances, simple professions, solemn professions, priesthood, and so forth. The book is to be entitled, *Searching for God*—the coming to discover and experience the living presence of Almighty God.

BR PETER JAMES and BR CYPRIAN SMITH were solemnly professed during an evening Conventual Mass on Easter Friday, 15th April.

FR CHARLES FORBES arranged a five-day mission in his parish at Lostock Hall, six monk-missioners coming 'across the Alps' from the Abbey. The last such mission had been given by Redemptorist fathers, who (it was related) brought fire and brimstone and the threat of Hell; whereas the Benedictines brought a message of love: that highlights a difference of approach that is coloured partly by time, partly by the tradition of the two Orders. The term completed, Fathers Oliver, Stephen, Felix and Matthew, and Brothers Christian and Daniel went over and stayed with families in the parish, making daily visits to a variety of parishioners, each monk spreading out into a different locality, saying his own mission Masses and providing penitential services. Three went to Leyland Motors and others to Larkhill Convent and the parish schools. Some were taken to the match Preston v Bury (alas, 0—1). The parishioners appreciated the mission and the monks their hospitality.

FR DAMIAN WEBB has again been on television with his pursuit of children's games. The BBC sent a team to see him for two days, filming some sixty minutes of his children playing at schools in Castleford, Garforth and Michaelfield; and filming still shots from his large photo and slide collection made over twenty years of interest. In the event Nationwide (BBC 1) used about ten minutes of it on 13th April. Fr Damian, assisted by his brother Fr Benedict (who takes 48 hours off from being procurator at the Abbey), has weekend children's Masses of some elaboration at the end of each month, where he deftly fuses play and liturgy into a sublime harmony of child praise.

FR MARTIN HAIGH took Gerald McCabe (olim Br Alexander) and four of the boys out to Lourdes for ten days over Holy Week. They lived and worked in the Cité Secours, where 500 poor can stay once in their lives free for up to five days. The party divided their time, alternating their jobs, between work as guides and refectory waiters. They found themselves thrown into Holy Week ceremonies, celebrated in language groups in various churches/chapels, the groups coming together for a single principal Mass in the underground basilica. In a busy and impromptu way, the Ampleforth party found themselves running the English group ceremonies—liturgical 'greatness' thrust upon them!

FR THOMAS CULLINAN, FR AIDAN GILMAN, and FR DAVID MORLAND are next October going to start an experimental period of three years in a small house in Lancashire, where they will live together a simple life of prayer, work and study, a life not unlike Fr Aidan's in his hermitage on the moors. They have been most kindly given the use, by an Old Gregorian Mr Whitlock Blundell, of a converted coach house at Little Crosby on the outskirts of Liverpool. Apart from growing much of their food, they will support themselves by bookbinding, translation work and writing, and will eventually be open to others wishing to share their life for a time.

FR MARTIN HAIGH took BR JAMES FANE-GLADWYN and BR CYPRIAN SMITH and 23 boys to New Hall School near Chelmsford (Convent of the Canonesses of the Holy Sepulchre) at the end of the term; and together with the girls there, who provided four items, they gave three concerts over three days. We are most grateful to the Reverend Mother and Sister Mary Francis for allowing such an invasion and procuring the audiences. So also to the Community and girls of the Bar Convent, York for their participation: the York girls joined our boys for two such concerts at Ampleforth and two at the Bar Convent. The proceeds, which go to the Lourdes Fund, amounted to £830.

FR GREGORY CARROLL has been running a weekend for children from local villages every term at Redcar Farm hostel—the original purpose being to enable them to share the facilities of the College boys; but in spite of the advent of St Alban's Centre, the demand for these weekends has continued. So he now takes them to Scarborough every Easter, where, though they sleep on the floor of a village hall, they manage to enjoy their donkey rides, beach walks and badminton.

FR ALBERIC STACPOOLE gave one of the spring York Minster Lectures, on 'David Knowles, Monastic Historian'. On that subject, two recent essays should be recorded. The first, by Keith J. Egan, O Carm, entitled 'Dom David Knowles, 1896—1974' appeared in the *American Benedictine Review* 27,3 (September 1976), 235—46, and is a general appreciation. The second is Professor Christopher Brooke's obituary notice in *The Proceedings of the British Academy* LXI (1975), 439—77, and draws on his direct and prolonged acquaintance: it is a fine appreciation, done with warmth.

BILL SPENCE has retired in March after over thirty years service as stores manager for the Procurator. He and his wife Joan have, since Christmas, been writing an extended guide-cum-history entitled *Romantic Ryedale* (published by the Ryedale Printing Works, Helmsley at £1.25). There are over forty carefully selected photographs in it, all taken by the authors. It is Bill's 25th book and Joan's first—but her name precedes his on the title page!

FR THOMAS CULLINAN gave their annual retreat at the beginning of April to the Cistercian Community at Portglenone Abbey, between Belfast and Londonderry. It is a monastery of 35 monks, making their living by beef farming and printing. Their guesthouse is a lively centre for both Catholics and Protestants to meet; but, as all white monks, they are having to be careful to foster their own community and contemplative life. Since the Council, Cistercians have deserted the Trappist (de Rancé) mould to rediscover their true charism—that of Bernard, Stephen Harding, Aelred, Guerric, Isaac—suitably adapted to this age.

From Northern Ireland, Fr Thomas went on to Worth Abbey for Easter, where, with Dr E. F. Schumacher, he was one of a pair of speakers on 'Christian Stewardship', the subject chosen by Worth this year for their 200 guests at their Easter Triduum. After Worth, Fr Thomas went on to a retreat centre in Wharfedale to give two talks on poverty and possessions in the religious context, to the provincials of the Cross & Passion Order (nuns). He then returned to his own monastery!

FR AIDAN GILMAN, now at Eke with Fr Columba, wrote in January about his hair-raising trip in the late autumn on a tiny leaky cargo boat, with unmotorised orange-box life-boats, owned by a Pakistani company: 'none of the water-tight doors fit, the port anchor is unusable, there is a kink in the main derrick which

could buckle it on top of dockers during unloading'. En route the engines overheated, so that speed had to be kept below six knots. There were three Europeans on board: the captain, aged 24; the female 'second mate', aged 23, both from Guernsey; and our man, the rest being from the Indian sub-continent. The cook was blind and toothless, with filthy habits. The crew was arrested awhile at Dakar, for debts unpaid last time! When they reached Lagos, they found ships at anchor there waiting their turn to unload, with full crews—having waited six months. They took their turn.

FR TIMOTHY WRIGHT continues to organise retreats for the young. During 28th March—5th April a group of twenty five young people, largely undergraduates, spent some days with us. Several of them came to help in a two day retreat at the Sacred Heart School, Redcar. This was an experiment and, judging by the response of the recipients, 160 fifth form school leavers, it was a success. Their role consisted mainly in running discussion groups and other related activities. For the rest of the week the group earned their keep by painting the interior of the Staff house at St Thomas'. The next retreat for 6th formers is on 26th—30th August, while the older retreat will start after that and last till the 6th September. Those interested should contact Fr Timothy.

THE EASTER RETREAT

Easter at Ampleforth is always rather splendid, first and foremost because the full liturgy is done with a protracted splendour that begins with the solemn Mandatum Mass on Maundy Thursday, continues with the sung Passion and Veneration of the Cross on Good Friday, ending with the two hours of the Saturday/Sunday Vigil Mass after the new fire had been kindled and baptismal vows renewed. Easter Day is marked by the mid-morning Mass and the evening solemn Vespers and Benediction. In the interstices is the perennial round of Offices from morning matins to night compline, adapted for the Triduum to allow as much participation by our guests as possible—shared psalms in the nave before lunch, for instance. Add to that the conferences in the theatre given this Easter by Fr Andrew Beck, 'Teach-In's given in a variety of places by a variety of people, times for confession and quiet prayer, and the processes of dining and celebrating, and one wonders how much sleep was possible over this long weekend. But *testes dormientes* got a bad press at the Resurrection!

There were about 160 guests this year, many of them from our increasing circle of friends brought in by the annual turn-over at the Grange. Some twenty universities were circularised during Lent, and students came from Oxford, Cambridge, Liverpool, Nottingham and York— one chaplain, Fr Maurice Couve de Murville of Sussex University, joining us for the whole week. Our mothers came in force and took possession of the Grange, together with a few nuns: the Grange slept 27 and fed 37 during the period. It is a great comfort to mothers and to their monk-sons to have them there together for Holy Week, sharing the troubles of their stage of life with one another, and sharing the monastic routine with their sons in warm and favourable circumstances.

The element of the New Pentecost was very present among us, both in the mood of the Triduum and in the prayer groups arranged after Compline on all three nights. Fr Stephen Wright showed a film entitled *Alabaré*, an account of the charismatic renewal conference which brought 10,000 pilgrims to Rome in the Holy Year, where they were welcomed by Cardinal Suenens and finally by the Holy Father himself in St Peter's after Mass at the central altar. Fr Stephen's contribution to the Teach-Ins was on the same lines, a talk on 'Prayer and the Holy Spirit'. The central question was: how does a Christian's spiritual

life mature and develop? He pointed out that prayer like faith was a gift of the Holy Spirit, and that it was a condition of its growth that it be shared. All the gifts of the Holy Spirit existed essentially to build up the body of Christ, and unless these were actively happening in the life of the ordinary Christian, his/her spiritual life would stagnate. Prayer then needed to be shared, and the Church recognised this in its obligation for Christians to share the Eucharist weekly. Fr Stephen then went on to note how informal shared prayer was providing a forum in the life of the Church and especially of parishes which encouraged this sharing of personal gifts of faith, prayer, healing and the other Pauline gifts of the Spirit. Some useful questions brought out the nature of shared prayer and prayer groups.

The other Teach-Ins, given as usual in House common rooms four at a time on three separate occasions, included three by monks. Fr David Morland spoke on Eternal Life, outlining the different notions of it and in particular the contrast between the resurrection from the dead and the immortality of the soul. He concentrated on St John's treatment of the theme and his connection between present and future, eternal life being a quality which is a present reality as well as a future hope. On each of the two occasions of delivery some forty to fifty retreatants were present and lively discussions followed the talks.

Fr Aelred Burrows chose to examine the new Anglican/Roman-Catholic Agreed Statement (the Venice Statement) on *Authority*, showing in what respects theological break-throughs seem to have been made despite the controversial historical background to this doctrinal subject. The remaining problems, concerning especially the function of the papacy and the different reactions from sectors of Anglicanism, were discussed after the main talk.

Fr Leo Chamberlain chose a subject he has discoursed on in former years, but advanced his argument further after a trip down to the London Library to bone up on recent articles: his talk admirably tied in with what Philip Vickers (below) provided, and Mr Vickers attended one of the sessions, contributing much to the discussion. Fr Leo's Teach-In began with a discussion of the persecution of Christians in Eastern Europe, building onto it an account of the attempts by Vatican diplomacy—in the hands of the peripatetic Archbishop Casaroli—to ameliorate the situation. Persecution, though few realise it, has intensified during the last ten years; and the results of the Vatican's exploratory and eirenic policies have been limited, to put it mildly. On the other hand, in an atmosphere of detente, it was clearly difficult for the Vatican to refuse to talk at all.†

This year, in a new experiment, two lay people were asked to give a Teach-In. The first, Philip Vickers (C 47), UK Director of Aid to the Church in Need (ACN), concentrated on the work of this Catholic charity founded by Fr Werenfried van Straaten, O Praem on behalf of Christians persecuted for their religious beliefs in Iron Curtain countries. Specifically the USSR was treated from the point of view of Marxist-Leninist atheistic ideology (a subject which derived well from Fr Leo Chamberlain's 'Papal Ostpolitik' session) and the 1966 Ordinance and 1975 Edict of the laws of religion; the current and 'catastrophic'

† *During Easter week the Primate of Hungary, Cardinal Lekai said on Vatican Radio that there are many outward signs of the unbroken vitality of his Church. He gave as instances pilgrimages in which over 50,000 of the faithful took part, and 30,000 coming to an ordination last summer. Churches were so full that congregations often over-spilled into the street. There is a lively interest in religious education, and financial support flows spontaneously.* [Ed.]

situation of the Church in Czechoslovakia and in Hungary‡; and the relatively better position of the Church in Poland. Distinctions were drawn between the surface, visible Church and the underground, catacomb Church with its secret priests and bishops. A lively discussion questioned why ACN, the only Catholic relief organisation to be working in Communist countries, was so little known amongst Catholics in Britain and raised thoughts on how Old Amplefordians could most help. Detente, and the 'unfashionableness' of public discussion of the atheistic persecution of the Church, were two possible reasons for the hitherto lack of notice given to the work of ACN in Britain.

The spiritual bases of this work of charity was stressed: not only is 96% of the aid given pastoral in nature (and therefore significantly different in kind from typical Third World agencies such as Christian Aid or CAFOD) but the first commitment of a benefactor is prayer for both the persecutors and the persecuted, followed by right information and almsgiving. In reply to one question, Philip Vickers defined Fr van Straaten's view that the Vatican's *ostpolitik* was mistaken since it had borne little fruit if any for believers, but much for the Communist governments, at the same time as frequently scandalising the faithful in Communist countries. It was pointed out that the work of ACN was supported by the Holy Father and was encouraged by hierarchies. The freedom we enjoy in the West entails a responsibility to help alleviate the sufferings of our fellow believers: ACN is the channel whereby this aid can be transmitted.

The second lay Teach-In proved the most popular of them all, attracting at one or other of the two sessions almost the whole of our guests. Dr Sheila Cassidy, who has received much publicity after her miserable experiences in Chile and who recently contributed to the BBC Lenten broadcasts on 'The bare Essentials' with her effective little sermon, 'Love is very long', spoke on the impact of her political imprisonment as a religious experience enlightening and refining her. Asked to give a note for these pages upon her Teach-In, she has preferred to survey her own impression of Easter week at Ampleforth. (She has been living at Ampleforth and coming to daily choir Office for a number of weeks, and hopes so to continue for a while.) She writes:

> Rather than outline the tale of my four years in Chile, the impact of the firsthand encounter with abject poverty, and then the incredible drama of my arrest and torture I prefer to share a little of how I saw and understood these experiences during Holy Week at the Abbey.
>
> At first it seemed too much when I was asked to speak about 'Prison in Chile as a religious experience', for a month at Ampleforth had peeled away some of the protective shell that had become necessary to me in a life of frequent public appearances and I felt unusually vulnerable. Perhaps it was precisely because I had thus lowered my defences that the impact of the Holy Week liturgy was so great.
>
> It began on Palm Sunday when I took part in the reading of the Passion. As happens to me so often these days the appalling similarity of Christ's suffering and death to the torture and killing of prisoners of conscience today made me sick and numb and I felt a terrible despair at the fact that two thousand years after the death of Christ men are still stripped naked and mocked and spat upon and strung up to die. Then in the peace that follows Communion I saw how blind I had been for just as Christ's suffering and death were redemptive so the suffering of those who follow him must be redemptive.
>
> I saw so clearly that the Passion is continuous: Christ lives and dies today just as he did in Galilee, for he lives in all men and he suffers in them for us and by their spilt blood we are redeemed. What a crazy paradox that we who see ourselves walking in his footsteps are redeemed by the sufferings of those whom we judge unworthy to sit at his table. But was it not ever so? Without beauty and without majesty we see them, no looks to attract our eyes, the despised and rejected of men: the people who suffer and who are familiar with grief. Are they not pierced through for our faults of greed and apathy and indifference and crushed for our sins?
>
> The psalms of the Good Friday office, the cries of the man afflicted and persecuted were so charged with meaning that they were almost intolerable. Phrase after phrase could have been my own during the time I was in prison and I knew that they were coming even now from those still captive.
>
> 'I am poured out like water and all my bones are disjointed': Is this not the cry of the man who has been beaten till he can no longer stand? Sitting in the choir and listening to these anguished words I felt closer than ever to those I had left behind in the small bare cells of the Santiago prisons. The concept of the Mystical Body of Christ, so strong to me when I myself was prisoner, grows more vivid for me daily and I see that we cry out in anguish for our wounded brothers. It is curious that in prison, when I prayed in great dryness and desolation, I joined in spirit with the Benedictines of Santiago, the monks in their monastery; and I realised that somehow my prayer was taken up with theirs and with the prayers of all monks and nuns the world over—and priests, chanting the Divine Office, that great river of prayer which rushes towards the boundless ocean that is God.
>
> So acutely conscious was I of Christ suffering now, that it seemed impossible that Easter Sunday would ever come. Although I always deny that it is so, I realise now that to speak of the time in prison brings it close to the area of conscious pain, but it is a small price to pay for the kindling of the fires of caring in the hearts of people hitherto unable to believe. It was during the Easter vigil that I saw, as never before, the importance of mere individual small flames: in the total blackness of the Abbey church there appeared a fire and from this was lit one small flame, and from that another and another. From person to person the light was passed, and suddenly I found that all their little lights were enough to overcome the darkness. As my heart filled with joy and hope, the silence was broken by the words of the *Exultet*—
>
> 'The power of this holy night dispels all evil, washes guilt away, restores lost innocence, brings mourners joy; it casts out hatred, brings us peace and humbles earthly pride.

Fr Andrew Beck's series of formal retreat conferences dealt with self-criticism in the light of the gospel's demands on us. He gives this account of his conferences:

> 'Christian life is characterised by continuous self-criticism in the light of the demands of the gospel. Double standards between public role and private life, between believing and doing are here revealed, and the call, each time, is to further self-surrender into the power of God rather than despair or cynical acceptance of the *status quo*. The movement is apparent in the life of the disciples, and in Christ's total surrender on the Cross. "My strength is enough for you. My power finds its full scope in your weakness." The crucifixion is seen not through theories of redemption and sacrifice nor through sentimental recreations of what eyewitnesses would have seen, but in Auschwitz and its present-day equivalents, where the only explanation for such evil is if God himself is suffering with his creatures. If God cannot suffer, he cannot love: positive suffering which is an extension, not a limitation of his being. Here is a view of God who identifies closely with man's experience and corresponds more closely to the

‡ *For* Hungary, *see note above—rather more cheerful.*
For Czechoslovakia *see Civil Rights Charter 77.9 (April 1977) claiming violation of the UN human and civil rights declaration by the Government, which is demanding that all office holders—teachers, scientists, civil servants, magistrates—put an end to their surviving religious practices'.* [Ed.]

Jewish and Jesus' view than the traditional Christian view of a distant unchanging Creator. Communion with Christ is therefore through suffering and thereby to new life—which is life in the Church. Our weaknesses and failures are potentially the source of our greatest strength: we must recognize our need, not aim at self-sufficiency. The resurrection created faith in the amazed disciples. But their primary experience was of an intimately known Jesus, no longer held by the limitation of flesh but present to each and all together. Resurrection-faith is characterised by a lively sense of this, by a sense of mutual dependence and of mission. This mission must be based on solidarity with mankind in all its weaknesses in imitation of Christ, but proclaiming for all the dignity of man as created in the image of God and capable of living in a community of love by virtue of Christ's death and resurrection. This is political and social man at his highest; and the values of the gospel are proclaimed by all who live in such a community, family or monastery.'

D.A.B.

Perhaps we should end our account of Easter at Ampleforth with Fr Andrew's Easter morning sermon, at the mid-morning High Mass:

For the disciples this was a day of uncomprehending, silent amazement. For us it is a day of rejoicing.

Christ has died. The powers of evil have done their worst in him and us: the anger and hatred, the fear and violence, the loneliness and despair, the apparent abandonment by God.

Christ is risen. Man's essential goodness, the power of God's presence in man, his depth, his individual and unique value are here asserted, defined and revealed.

Christ will come again. Man's greatest glory is revealed, his deepest longings are satisfied by coming into the presence of God—not just in the future, but most certainly now. Christ is among us: the Lord is with us. He has come and he comes daily, not just in spirit but in person, wherever we are: in our prayers we can turn to him (there is no need now for sacrifices); and whenever we are gathered, as now, in his name, he is here.

Our hearts burning within us, let us now offer heartfelt thanks and praise:
Love so amazing, so divine.
Demands our soul, our life, our all.

THIRTEENTH AMPLEFORTH CONFERENCE: RYEDALE CHRISTIAN COUNCIL

The thirteenth annual Ampleforth Conference on Saturday, 16th April, was, as they say on the TV, the last of the present series. Thirteen years ago, just after the promulgation of the documents of Vatican II, a committee of the Ryedale Christian Council organised an ecumenical conference for teachers, largely inspired by Fr Mark Butlin, and made possible by the hospitality of Ampleforth Abbey and College. This was so promising that every year afterwards similar conferences have been held by the continuing generosity of Ampleforth, and they were soon enlarged to include many others beside teachers.

These annual conferences attracted members not only from all parts of Yorkshire but from even further afield. In the course of thirteen years many speakers have addressed the conferences on a variety of subjects connected with religion and education, (cf annual reports in Community Notes of the summer issues of the JOURNAL) Archbishop Anthony Bloom being probably the best known and he attracted the biggest audience of well over two hundred. The

conferences have been valuable in enabling ordinary people to listen to experts and in giving people the opportunity of talking to fellow Christians of different denominations in a delightful and informal atmosphere. In addition to lectures from two or three experts each time (once there were six) there have always been group discussions which many have found equally valuable and interesting. In the last two years the RCC group has been joined in making the arrangements by the Ripon PND—the ecumenical group which started from the nation-wide campaign 'People Next Door'—and which for many years attended the Ampleforth Conference in force.

This year for the first time only one speaker delivered the two solid lectures under the general title 'Why Be Moral?' which were the basis of the group discussions and which led up to the final 'Any Questions' forum. Mr Edward Hulmes M.A., B.D. is the Director of the Religious Studies Project at the Farmington Institute, Oxford, with a special interest in religious education and the challenge presented to Christians by other world faiths. There could have been no better choice of a stimulating and provocative speaker on religious and moral education and the wider problems of morality in the present world.

In the regretted absence of the Abbot through indisposition, Father Prior opened the conference in the Library with a welcome to some ninety men and women, after preliminary coffee. Then Mr Hulmes gave his first address which he called 'The Future of an Illusion—being a personal view of some trends in contemporary religious education orthodoxy'. It is printed in revised form at the end of this report. After this hour or more of good solid meat spiced with humour the conference split up into ten groups for digestion and discussion, until lunch.

After lunch and a too-short time of leisure to look at the excellent array of books on sale in the Library, the conference assembled again for Mr Hulmes' second talk—'What's to be Done?'—in which he quoted with approval several times from C. S. Lewis beginning with 'What we learn from experience depends on the philosophy we bring to it'. Basic questions should be settled first. It is our assumptions that ought to be examined and criticised to begin with, but they are largely ignored as personal and private in our tolerant society. Some few people are 'turned on' by morality and metaphysics, but in general these basic questions are ignored. Mr Hulmes then devoted the main part of his talk to commending first 'the doctrine of objective values' and secondly 'rely on faith when you know where truth lies'.

The doctrine of objective values nowadays often provokes only astonishment, disbelief, and derision; and in particular RSO makes all things subjective. It is considered impertinent and improper to evaluate in terms of merit. But the doctrine of objective values means that certain attitudes are *really* true or *really* false. This was illustrated from C.S. Lewis's excellent little book, *'The Abolition of Man'*†, and from C.S.Lewis himself who recognised a genuine attractiveness in children though he himself did not care for them, and consequently he recognised a certain deficiency in himself. Beauty and Goodness, like Truth, are objective values inherent in the constitution of the universe and not merely subjective prejudices in the individual human mind. What are sometimes called prejudices can be reasonable and right if they accord with reality.

We should rely on faith when we know where truth lies, and the Truth lies with Jesus Who is the Way, the Truth, and the Life. He provides the criterion for moral action. The speaker recalled that during the war with his father away his mother provided a series of structures and advice which he was aware implied and depended upon some authority beyond herself. Our society based on Christianity has in the past made some of the right decisions, but today

† Published in full in the JOURNAL in three parts: June and October 1964, February 1965.

non-Christian society may not make such right decisions. Consequently it is our business not only to keep the law but to seek the law. Morality divorced from "institutionalised religion" gets lost in uncertainty. Nowadays no outside authority is recognised and the Churches seem to have nothing distinctive to offer. But the key to Christian morality is more than the Golden Rule of "Do as you would be done by". It is rather the New Commandment "As I have loved you that ye also love one another".

After another hour of group discussions the conference reassembled for the Forum in which Mr Hulmes was joined by Mrs Joyce Pickard of The Mount School, York, Fr David Morland, a theologian from the Abbey, Mr Tony Smith, chairman of the Ripon PND, and Fr Thomas Hannon from Windermere. Questions arising out of the two addresses had come in in plenty and as usual there were too many to answer in the time, for many provoked considerable discussion both in the team and from the floor. Here is a sample of interesting ones:—

Total surrender of the will of the individual to the Will of God—is this compatible with "a doctrine of objective value"? If morality depends on an act of faith (cf. Blaise Pascal), how is this not subjective?

Part I of the talk, the *Analysis* of the problem, seemed to overlook the question of who *should* formulate policy for our maintained schools, and the range of opinions and backgrounds represented in the community. Who should do this?

We think every child has a spiritual yearning, and that religious education should really be concerned with bringing this to realisation. Would you like to comment on this, especially about the Christian teaching in the average State school?

Given the need for providing spiritual stimulus, guidance and sustenance—communicating Religious Fever, and developing spiritual life and awareness—can this be done in schools? If so, why are we failing and how can it be begun? If not, how can it best be provided to those who need it?

How should religious education be conducted? Are schools the right framework today?

In questions of abortion, birth control, marriage, divorce, homosexuality, investment in South Africa, or war and peace the Churches speak with different voices. Are there any absolute standards of morality in such cases or are we left to decide each case for ourselves?

In reference to your being punished then and now for your past wrongdoing, how do you discriminate between those experiences you see as punishment and those which are not seen as punishment? What criteria do you use to judge?

After this longer and larger Forum than usual and a very welcome and leisurely tea the conference ended as always with an ecumenical service in the Abbey Church. It was very simple, beginning with an Easter hymn and consisting of two New Testament readings (the first by Sister Scholastica to whom the conference owed so much for her painstaking organisation as its secretary) each followed by a longish silence, and ending with another hymn, a prayer (the Grail prayer recited by a girl), and blessing.

As usual the conference had been appreciated and enjoyed by those who attended, many of whom expressed regret that it would not be repeated in 1978. But instead of the annual day conference next year there will be two more evening gatherings at the Grange this year before Christmas (and perhaps

others after) for the first evening conferences tried last year proved very successful and as always Ampleforth extends its hospitality for ecumenical activities.

Bodney Cottage, (REV) JOHN STEWART
Buckingham Square, Helmsley.

Resumé of the morning talk by E.D.A. Hulmes, Religious Studies project Director, Farmington Institute, Oxford—

In the morning session I presented a personal point of view about trends in contemporary 'religious education orthodoxy.' In choosing to approach the theme of the conference by way of religious education I wanted to insist that, for the Christian, it is not possible for religion and morality to be considered separately. The same is true for adherents of other religious faiths, although there is some evidence to show that when it comes to expressing a sympathetic understanding of religious beliefs, of faith and of commitment, society is less able (perhaps less concerned) to avoid giving offence to Christian ideals, than, for example, to Muslim ideals. It would be absurd to require of a Muslim teacher that he subordinate his personal religious commitment to a professional obligation to be neutral, impartial, objective, fair and balanced. To demand this is to misunderstand the nature of Islam which is an all-embracing faith, demanding of its adherents a total response to life and a total integration of revelation, theology, right belief and right conduct. Christians also find themselves in a similar situation, but there is less understanding of their claim that religious belief has a characteristic moral dimension. No less for them than for Muslims, everything in the social order is part of divine providence. Neither Christians nor Muslims are free to choose their starting point. That much is given—revealed, although the freedom of exploration is not denied to them.

The difficulty arises out of a conflict in the individual teacher between what is increasingly expected from him as a *professional* obligation, and what is demanded of him in consequence of a religious *commitment*. The purpose of our morning session was to examine contemporary theory, to ask if its demands represent a dogmatic new orthodoxy to which teachers must subscribe before they are permitted to work and to see what responses Christian teachers can make in their efforts to avoid indoctrinating on the one hand, and compromising their commitment on the other. For the purpose of the analysis several quotations were made from papers published during the past decade or so, and these were followed by questions and comments. Whatever may be said for or against the existence of a new 'religious education orthodoxy' it seems clear that the kind of liberal approach to the subject now being encouraged is characterised by the unrealistic demands that are made on teachers and by neglect of the individual teacher's motivation and commitment.

Here are some of the extracts that were considered. The italics are mine.

1. 'A great change in the concept of religious education has taken place in the last quarter of a century. The modern R.E. teacher is concerned to teach children to think, to question and to discuss, *as against encouraging them to receive ideas and information passively, the educational mode of former times.* The modern teacher is also concerned to extend the child's awareness to include many forms of man's religious strivings, instead of concentrating on Christianity alone. *Another important change is that moral education is no longer regarded as synonymous with R.E.*' (From a statement prepared in March 1970 by the British Humanist Association)

Questions and comments:

(a) How far back do we have to go to find 'former times'?

(b) Were children not taught 'to think, to question, and to discuss . . .' before the advent of 'the modern R.E. teacher'?

(c) What is the *evidence* to show that 'the modern R.E. teacher' has effectively changed the situation?

(d) The distinction here between religious and moral education is a basic Humanist concern. As an expression of Humanist commitment the statement is clear, but to what extent can Christians concur?

2. 'The R.E. specialist poses and invites questions about the meaning of human life, and of the world in general. Is there meaning and purpose in the universe as a whole? And what difference to our attitudes and behaviour in particular circumstances does the answer to the general question make? *The teacher will examine this enquiry with the aid of Christian and non-Christian statements. He will also examine the alternative—that there is no ultimate meaning in existence—and its implications.* He will examine the nature of belief and the necessity for making a choice . . . The choice itself remains the pupil's own; and the teacher should not measure the success of his teaching by the extent to which his pupils agree with him. What he is called to do, as a teacher, is *to make clear the available choices* and the grounds thereof; and *to help his pupils to make their choices and face the consequences of making them.*' (from *Humanities for the Young School Leaver; an approach through Religious Education*, Evans/Methuen Educational, 1969, p.11).

Questions and comments:

(a) This would make a forbidding job specification for any would-be teacher.

(b) It is so comprehensive as to be unrealistic. Consider the sweep of the thing, from examining 'questions about the meaning of human life', to the assertion that it is not only the 'alternatives', but the 'implications' of the alternatives that are to be examined.

(c) The problem of commitment is reduced to a vague statement about the several options. Are they equally valid? How does the teacher (or the child) discriminate between them? Who decides that a particular option has been treated fairly?

3. 'We incline to the view that religious education must include both the personal search for meaning and the objective study of the phenomena of religion. It should be both a dialogue with experience and a dialogue with living religions, so that one can interpret and reinforce the other . . . Religious education seeks to promote awareness of religious issues, and of the contribution of religion to human culture in general; it seeks to promote understanding of religious beliefs and practices; it also aims to awaken recognition of the challenge and practical consequences of religious belief. *Like all liberal education* it is concerned that such awareness and understanding should be founded on accurate information, *rationally understood* and *considered in the light of all relevant facts.*' (*Schools Council Working Paper 36*pp. 43f)

Questions and comments:

(a) This seems to me to offer a more precise analysis and to show some regard for the limitations imposed on teachers and children by the situation in which they have to work.

(b) It is still a formidable programme. What are 'the religious issues'? To what extent does 'a dialogue with living religions' depend upon the availability of committed adherents of the different faiths?

(c) What is meant by the statement that 'accurate information' should be . . . . *'rationally* understood and considered in the light of *all* relevant facts.'?

All this raises important issues for Christians, but the basic dilemma is a moral one. How is the Christian to function in a situation where the requirements are expressed in terms such as these quoted above? The purpose of our discussion was not to establish that he can *not*, but to look carefully at a situation in which great demands are being made, for what purport to be educational reasons, on those teachers whose commitment is explicitly religious. Ideally Christian commitment involves personal growth, vulnerability, development and even change. The moral implications of religious belief, and hence of religious education as seen from a Christian point of view, are inescapable.

EDWARD HULMES, Oxford

TERCENTENARY OF ST JOSEPH'S PARISH, BRINDLE, 1677—1977

It seems almost incredible that less than fifty years after St Edmund Arrowsmith had offered his last Mass and been arrested in the Brindle parish and as a consequence executed at Lancaster (August 1628), another Mass centre was in regular use in the parish once again. Yet in 1677 Alice Gerard, a relation of St Edmund's, built a chapel and house only a mile or so from the house where St Edmund had said his last Mass, and a Benedictine Fr Leander Green was celebrating Mass regularly in it.

An illustrated history of the parish during these three hundred years, and of the Benedictine service of it, written by a well-known local historian, George Birtill, will be published early in June in preparation for the tercentenary celebrations which will take place in June and July. The history tells among other things how it was decided that the monks of St Laurence, Dieulouard having been exiled from France, arrived to take up permanent residence in Brindle where a Gregorian Benedictine had just built a church and substantially extended the priest's house—only to be met by a hostile congregation and forced to resume their search for a home elsewhere; and how this unhappy breach of Lancashire hospitality was redeemed by a Brindle-born Benedictine, Fr Anselm Bolton who finally gave them a home in Ampleforth Lodge. So it was that St Laurence's became Ampleforth Abbey instead of Brindle Abbey as had been planned!

The highlight of the tercentenary celebrations is to be the consecration of the church, built in 1786, by Archbishop Derek Worlock of Liverpool on 29th June, the Feast of SS Peter and Paul. The Benedictine celebration follows on the Feast of St Benedict, 11th July when there is a concelebrated Mass in the newly-consecrated church. The chief concelebrant is Cardinal Basil Hume, and the other concelebrants include Abbot Ambrose Griffiths of Ampleforth; Benedictine priests from Ampleforth and the Lancashire parishes served from Ampleforth including Brownedge, Leyland and Lostock Hall all part of the original Brindle parish; and priests from Walton-le-Dale and Clayton Green, formerly Benedictine and also part of the original parish. After Mass there is a reception and party for the schoolchildren and a lunch for the celebrating priests and the parishioners in the banqueting hall at Hoghton Tower (owned by Ampleforth parents)

An exhibition of photographs, posters, and other articles illustrating the history of the parish is also being arranged. Some of the more remarkable exhibits include the vestments, chalice and altar stone used by St Edmund Arrowsmith when he celebrated his last Mass. The strange story of how these

were recovered and are now preserved, some in the parish and some at Stonyhurst, is told in another chapter of the forthcoming history of the parish which the Cardinal describes in his foreword to the book as 'unique among the Benedictine parishes of England'.

OXFORD TO ORIENT: THE MASTER IN THE MED

Ancient Mariners are bad, but ancient monks turned mariners are worse. Father James has also been at Sea over Easter as Chaplain in T.S.C.S. Navarino, 22 thousand tons, taking her first cruise after refitting and refurbishing, with about 500 passengers. Most of them were Greek or American, but there were a few British who counted their change and did not tip at the bar. In spite of determined efforts by British Airways he succeeded in joining ship at Athens on 4th April. There was an Anglican Chaplain (head of the Mission to Seamen) and a Greek Orthodox Chaplain also in the ship. The three Chaplains worked very happily together, learnt much from each other and made lasting friendships. The owner, Mr Michael Karageorgis, and his family sailed with us.

The Master, Captain Gourgourakis, and Mr Karageorgis set an impressive example and knew what Easter and Holy Week were all about. Father Paul, the Orthodox Chaplain, was pure delight and a glutton for punishment. Holy Week was, through this example, truly holy. Father James attended the Orthodox services, and they attended his Sunday Mass—without, of course, participating. The Greek fast in Holy Week is tough. No meat, no fish, no eggs, no oil. But, surprisingly, caviar, grilled lobster and octopus are not fish at all; but insects. One learns much and has a lot to learn. Greek services took hours and hours, and Father James found that his rosary came in handy. Then Easter came at Corfu, and all heaven broke loose.

The general plan was for the ship to sail at night and for the passengers to spend the day at each port of call to see its wonders. Our ports of call were Dubrovnik, Venice, Corfu, the Aegean Islands Delos and Mykenos, Mount Athos, Constantinople (never Istanbul in a Greek ship), Patmos, Rhodes and Lindos, Crete, Santorini; and finally Athens again where the buccaneering spirit of the English Benedictines once again defeated British Airways, and Father James found himself back in Oxford by dinner time.

There were wonders beyond belief to be seen. The delights need only be recounted in detail to those who imprudently sit next to Father James in the Calefactory. Most seem to avoid this. But a few memories come to mind. He managed, by sprinting in his habit from the ship, to attend the Cardinal Patriarch's Mass in St Mark's on Maundy Thursday, and to be in time, slightly moist, to join the concelebrants there. Coffee afterwards at Florian's at 75p a cup—but Maundy Thursday is a Ferculum day. He wept, moved by its beauty and pathos, in Santa Sophia, carefully avoiding any reference to the Fourth Crusade and finding new meanings in Psalm 78. He gloried in the Acropolis. He has learnt to be excessively boring on the analogies between Minoan and Mycenian culture. He gaped at the Chinese porcelain in the Topkapi Palace of the Sultan. He gave First Communion to a small American girl (the fourth of five accompanying sisters) on board ship on Easter Sunday, to his joy and that of all the Saints. He found that the library of the St Gregorion monastery on Mount Athos had at least one English book—Abbot Justin McCann's edition of St Benedicts's Rule, written in the same room as these scribbled reflections. And, standing beside Captain Gourgourakis on the Bridge as we sailed from the Golden Horn, he saw slip away the domes and minarets of that sad holy city, the New Rome, silhouetted against the sunset. Golden memories. Some monks are born lucky.

GENFEST, 6th MARCH 1977

Fr Jonathan Cotton took ten boys to the *Genfest* in London on 6th March. It was held in the Roundhouse, Chalk Farm, and judging by the reaction of the boys, the festival was a great success.

'Genfest' is the expression of the second generation of those who belong to the Focolare Movement, called the 'Gen' Movement. It is a festival of music, mime and ballet expressing the life these young people have found together.

The programme of the *Genfest* emerged some months before, and the 'Gen' write:

> Last August when we were deciding what to do at this *Genfest*, how we could best give God to all those young people, we thought at first of dramatizing the story that Chiara Lubich told of the choice of God in her life. Then, in sharing our own experiences, we realised that her discovery, 'everything crumbles and only God remains", is true for each one of us. And so we thought: "Why not dramatise the stories of our own lives?" We took the experiences of five of the 'Gen' to show how each of us discovered that God is Love, and that we could respond to his love by loving one another.
>
> In this mutual love we experienced that presence of Jesus among us which he promised in the Gospel, and this experience was the only thing we wanted to give to all those young people.

On Ampleforth's arrival at the Round House on 6th March about half an hour before the *Genfest* was to begin, we discovered a vast crowd of people queueing, waiting to enter. At this stage we were greeted, to our surprise, by Basil Hume our Cardinal, who remembered some of us from last year; he had come to meet and encourage the 'Gen' before going on to another function at a Belgian parish in North London, and found many others that he knew among the huge crowd.

There were two halves to the *Genfest*, the first being a selection of mimes and songs by 'Gen' from other countries apart from England. A group of Belgian boys did a whole series of mimes—departing in the interval to catch the night ferry home. Some Philippino 'Gen' did traditional dances from their country including the dramatic 'hunt of the heron', and a beautiful dance with coconut shells. Others who performed came from South America, Korea and Ireland. The second half was the dramatized story of the five young English people, most effectively and professionally portrayed with dances, music and mime, of a ballet student, a university drop out, a young person who wanted to travel the world, a young man starting his career and an orphan. Enthusiastic, and at times hilariously funny, the *Genfest* had the authentic underlying note of a profound perception of the things of God. Rather than describe the various acts, maybe a personal impression of the whole would be more illuminating.

Seeing that huge cross-section of 2,000 young people seated on the tiered steps of the Roundhouse, typical in today's England, of differing race, creed and culture, extremely friendly and intent on sharing the experience of the Gen, it was as though a new and different world were being born among us in London. The Roundhouse is traditionally felt to be the focus of an alternative society of a certain type: on that night an alternative society which had at its heart a living experience of God was created, that had had enough of the materialism, cruelty, exploitation and emptiness of our world. At the largest *Genfest*, held in Rome on the occasion of the Holy Year on 1st March 1975, the Pope had celebrated Mass with the 25,000 young people in St. Peter's, and in a moment of enthusiasm he said it was as though a new world had been born, a new hope had been given to mankind—it must have been a similar experience for us in London.

Maybe these feelings were what was behind the interest and appreciation of the ten Ampleforth boys who attended it. Other young people were asked directly for their comments and one of them wrote:

I did not think the *Genfest* would be as good as it was; the atmosphere and the people had a lot to do with it though. The place the *Genfest* was held in was great.

I noticed one thing in particular; of all the people who were at the *Genfest* there wasn't any arguing about who sat where and who did what.

All who starred in the *Genfest* were an excellent team of people. The singing, dancing and acting were very good. (16 year-old from Fleetwood, Lancashire)

The whole festival lasted four hours, so it would not be easy to describe it in detail. After it was over, five of us were kindly put up for the night by the Jesuit Fathers of Southwell House, North London, where Fr Norman Tanner (H 61) is in residence.

JONATHAN COTTON, O.S.B.

A SONG IN SEASON

Give credit to the publishers of *A Song in Season* (Collins) who promoted this new Monastic Hymnal by stage-managing a 'commercial' of distinction in the Conference Centre of Westminster Cathedral on Saturday, 12th March.

If 50 people were expected to sample this COME-&-SING under the direction of Editor Dom James Walsh (Quarr Abbey), it became evident by 2 p.m. that an overflow meeting must be improvised for the following day, the Centre already bulging with 200 people, mostly nuns. We learn that 350, mostly nuns again, attended that overflow meeting. No time was lost. By means of cassettes (which were quickly sold out) everyone could follow and sing from the books in their hands, and sing to their hearts' content. The copies are hard-bound and good to handle, selling at 95p.

Dom James introduced each *song*. There were fresh ones from Scandinavia, the virile tunes from Dom Charles Watson (Prinknash Abbey) and the adventurous harmonies of Dom Laurence (Ampleforth). And all is done to enhance the Divine Office throughout the year.

The session then turned into a rehearsal for the Vespers in English that Dom James had composed for the occasion. This included, besides the psalmody, two of the *Songs in Season*, and ended with that fine *Te Deum* of Orlando Gibbons.

The assembly then adjourned into the Cathedral itself in order to praise God . . . and make history! Never before had 20 singers seated in the Choir celebrated Vespers alternately with a congregation singing in the Nave of Westminster Cathedral. The Celebrant was the Prior of Quarr Abbey. A good *song* was had by all.

L.B.

HAWKSTONE HALL PASTORAL CENTRE, SHREWSBURY

The name Hawkstone Hall, formerly the country home of the Hill family, is beginning to appear from time to time in our pages and those of Catholic journals, so a note upon it might be apposite. In 1973 it was opened as a pastoral centre by the Redemptorist Congregation. Such centres, run by diocesan or religious priests, have mushroomed since the Vatican Council, all of them designed to foster the renewal of the Church. The nature of that renewal shapes the vision and life-style of a centre. It is the Redemptorists' belief that the Church will be renewed not by new ideas—though they are always necessary—but by faith in Jesus Christ and in the power of the Spirit in our midst. God is encountered not so much in study as in prayer, worship, contemplation.

Hawkstone Hall's fathers, led by the Rector and Director, Fr James McManus CSSR, STL—who gave Ampleforth's parish fathers their Easter retreat this year at the Abbey—offer two kinds of renewal course: a three month one for priests and religious (most of them nuns), and an intensive week for laity. Each year there are three long courses, the primary purpose being encounter in faith with the living God whom priests and religious serve. Much time is given to community prayer, not so much to lectures and discussions (which take five hours a day): each day the celebration of the Eucharist takes an hour, as does the time of shared spontaneous prayer, and there is a further silent Holy Hour. So an atmosphere of faith is engendered, in which the Word of God can be heard. At a recent course the Passionist biblical scholar Fr Barnabas Ahern summed it up in saying—'In the community of faith, the Bible is the living and life-giving Word of God'. As each person begins to hear it afresh, he/she is renewed in mind and heart: faith becomes more personal, prayer more constant, and the experience of the power of the Holy Spirit more evident—so that he/she receives a new confidence in Christ and the Church, being able then properly to face the problems of the modern world. Hawkstone Hall does not provide many answers, but it does hope to provide that encounter with God which gives people confidence to keep searching.

The same intention determines the week-long laity courses. Adult religious formation is top priority in pastoral strategy today. But first the laity must deepen their faith. In the words of the Vatican fathers, each lay person is 'commissioned to the apostolate by the Lord himself' (LG 33); each receives special gifts of the Spirit which make him 'fit and ready to undertake various tasks and offices advantageous for the renewal and building up of the Church' (LG 12); each 'has a right and duty to use his gifts in the Church and in the world for the good of mankind and for the building up of the Church' (Laity 3). In adult religious formation, the first step is to help a man or woman to discover his/her special gift from God—that little 'genius' of self-giving in all of us. The second is to help in the evaluation of that gift; and the third is to help in the effective deployment of that gift for the work of the Church. So the adult, already 'commissioned to the apostolate by the Lord', is being formed for some ministry or service. In that formation emphasis is placed during the week upon liturgy, prayer, personal witness and sharing. In discovering our 'gift' through deep encounter with God, the lay person becomes more conscious of his/her role as a Christian and witness to Christ. Thus by degrees the whole of Christ's Church will be renewed.

Theologians who have visited Hawkstone Hall during the last year include Fr Bernard Häring CSSR, Fr Barnabas Ahern CP, Fr Francis Sullivan SJ, Fr Sean O'Riordan CSSR and Fr Ian Petit OSB of Ampleforth.

AID TO THE CHURCH IN NEED

'It is disgraceful that when no Jew ever has to beg and the impious Galileans support not only their own poor but ours as well, everyone can see that our people lack aid from us. Julian the Apostate.

This is an International Catholic charity, a pontifical sodality recognised by the hierarchies of England & Wales, and Scotland. Under the direction of its founder, Fr Werenfried van Straaten O. Praem., it has for thirty years since the end of the War been giving spiritual and material relief to those persecuted for their religious beliefs in Iron Curtain countries, to refugees, and now to those deprived in the Third World.

With its headquarters at Königstein (near Frankfurt) and its supply depot at Tongelo (near Brussels), it has been expanding from a small European organisation to a worldwide one, with national offices in thirteen countries of the free world. In 1964, making it a pontifical sodality, Pope Paul gave ACN its specific mission, the unique feature of which is that it is the only independent Catholic charity to work in central and eastern Europe.

Fr Werenfried's reputation rests much upon his title as 'the Bacon Priest', who provides material sustenance to the deprived under duress—clothing, medicines, non-perishable foods, and the wherewithal for self help (sewing machines, hand tools, etc). But in fact his organisation has for its principal function spiritual support for countries where religious life is being progressively stifled, people being victims of discrimination because of their faith. Feeding them as he does, he feeds them spiritually first: by restoring damaged churches and building new ones; by financing vocations to the priesthood; by providing priests' cars; by procuring materials for printing; by supplying bibles and religious literature; by sponsoring religious programmes for radio transmission; and by offering maintenance to the clergy on the ground.

Britain's part in all this is so far not remarkable. In the last reported year, her share of the total donated financial revenue was only half a percent (compared with Germany's one-third of the whole budget, and both Belgium and Switzerland's thirteen percent each); and the number of her supports did not reach 3,000 (compared with Germany's 123,000, and both Belgium and Holland's 55,000 each). But, to be fair, Britain's donation of £34,000 by 2,800 people is an average of £12.50 per supporter, which by Catholic charity standards in Britain, is a remarkable gift from a considerable number of people. Alas, however, it is not considerable enough: if we take the *Ground Plan* figure of a million and a half active Catholics it means that only roughly one in 500 is contributing at all.

Ampleforth has in the last year become concerned with the British end of ACN, in the person of Philip Vickers (C 47) who is its Director. Though Britain, with a Channel between herself and the Continent, has remained blissfully unaware of a continuing persecution of fellow Catholics there, ACN is now embarking on a wider strategy of informing people and asking their participation—for instance by initiating the first British international pilgrimage for the Church-in-need at Aylesford Priory, Kent; by holding all-night vigils at such as Westminster Cathedral Centre; by making available an authoritative and factual audio-visual account of the Church-in-chains; and by establishing throughout the country local 'PIA' groups (Prayer: Information: Action) each of which adopts a particular fund-raising and spiritual task. A typical PIA task might be support of priests and religious in the concentration convents of Czechoslovakia (some 12,000 imprisoned there), or aid to families whose children refuse to participate in atheistic youth movements. For those who cannot act, there is prayer: contemplative nuns pray for the conversion of Russia and for individual leaders there.

DR SHEILA CASSIDY ON CHILEAN TORTURES

Sheila Cassidy, a British medical doctor (and daughter of an Air Marshal) was our guest in the Grange in late January, lecturing to both the Community and the School between engagements at Hull and at Sheffield; she had flown in from lecturing at Maynooth College, and before that London. She feels called upon to witness to the truth as it affected her wherever she is asked, and while it remains fresh. Her witness is to the life in Chile after the Allende liberal Marxist regime was replaced by that of a military junta; and to the problem of political torture.

She described herself as 'a Catholic laywoman, a medical doctor and an ex-prisoner of conscience'. She went to Chile in 1971, searching for new experience, not especially as a missionary or champion of the under-privileged. She worked among the Chileans, learning their Spanish and acquiring Chilean medical qualifications. She was in Santiago on 11th September 1973 when Allende was overthrown. At once the borders were sealed, the small Chile Stadium was turned into a detention camp where few were fed and some were taken off to firing squads. It is estimated that between five and thirty thousand have lost their lives since the coup. Free speech, free access and Union activity all ended; replaced by curfews, secret police (up to 20,000 infiltrating all public institutions), imprisonment and torture, and the extermination of avowed Marxists. So much military and police activity inevitably collapsed the economy, causing up to ninety percent unemployment in the shanty areas and an overall thirty percent.

So many people turned to both the Catholic Church and other Churches: a Lutheran German bishop cooperated with Catholics in the Committee of Peace, set up to provide free legal aid (some 30,000 cases) and provide for the improvident with such as soup kitchens, calling upon the help of Caritas and the Red Cross, and encouraging self help among shanty dwellers living in despair. Since the Vatican Council, the clergy had blessedly ceased to side with the landed and elite government classes; they had purified their intent, accepted something of the living standards of their parishioners (the real People of God), and had pledged their aid to education, to the Unions and all involved in 'conscienci-sation'. Nuns went out of their convents to live in the shanties as friends of the poor, 'binding up broken hearts', hiding those who were on the run. Priests denounced injustice, deploring the disappearance of some thousands of those called into detention. The Church then came under persecution.

Dr Cassidy found herself in 1975 working in a shanty town medical clinic sponsored by the Church, at the wish of the Bishop of Santiago. She did it, as she realised, at the sacrifice of her own career development—as she put it, 'giving up a kind of riches'. She found herself among the unemployed, the underfed and the desperate; husbands who had become alcoholic, wives who ate only every other day, sick who could not afford drugs. So she tried herself to get work projects going. She had to watch the young becoming stunted and mentally handicapped from starvation, despite the efforts of external support organisations. Extreme poverty drove the people to 'the weariness of love' even of life itself. Violence as a reaction became endemic among those young and fit enough to raise it. As inflation became rife, so distribution of wealth became more unjustly uneven, and then the rich employ institutional violence to hold what they have.

Sheila Cassidy eventually found herself asked by a Chilean Jesuit to remove a bullet from the leg of a government fugitive, in the convent of the American Sisters of Notre Dame, and of course she did. He needed further treatment and at last sought asylum at the Apostolic Nunciature, where a 'safe' doctor would hopefully be provided. The outcome was that the Convent was shot up, Sheila Cassidy was taken off blindfolded to government interrogation, and she spent a night under torture with electric currents till she told all she had to tell—a report describes the process thus: 'The application of electricity to sensitive parts of the body, including genital organs, rendered more acute by placing the naked body on a steel bed-frame or a wet bed'. There are other tortures, involving hanging from bars, being beaten with weapons, being burned by cigarettes, having to consume sewage, having objects (even mice) introduced into the body, having dogs ravage the naked body, etc. All of this was liable to be tried on any priest, for instance, who chose to denounce injustices too publicly.

Sheila was then put among women who had been similarly tortured, where she was forced at gun-point to make a written statement. She was then taken to solitary confinement, where by hypnotism she was at least intimidated from wanting to recount her experiences to the British Consul when she should see him. It was an old noviciate, ironically: she was there three weeks on her own before being tried for harbouring a terrorist. Found not guilty, she was at once detained for ten more days in solitary confinement before being transferred to a camp of 120 male prisoners held without charge, some for upwards of two years. They lived in claustrophobic conditions with a minimal diet that rotted the body. Nearly all the prisoners had been tortured. Five weeks later she was expelled from Chile. She says of her experience: 'I was in the company of prisoners of conscience, many of whom were revolutionaries, so that I feel that I have had an unusual and privileged opportunity of getting to know a group of people whom I would not otherwise have met.'

She spoke of those who were her fellows as motivated by love and service, though they may have opted for violence; as self-disciplined and self-sacrificing; as sharing all things in common, even clothes and food. Each gave the others spiritual and emotional support, especially newcomers who were more vulnerable. For them, alas, the Church has sided with the rich and offered no more than an opium for a desperate people; and so such people turned to Marxism and simple humanitarianism—these with a dynamic of love stronger than most Christian love.

Sheila Cassidy spoke also, more shortly, of her own spiritual Aeneid. At eighteen she felt the Hound of Heaven call her to a vocation, at which she was appalled. It returned to her while at Oxford with the same insistence, but got smothered by a love affair that left her broken hearted. She then took her job in Chile; and there found her way to the Benedictines at Santiago, where she basked in the peace of the psalms—which mean so much more to those who live under the shadow of persecution. When her father died, she was driven to pray much more. She sought out the Trappists, but got lost and ended in the hands of the Jesuits. By degree her vocation returned to her; and with that sense of 'confirmation of election' abiding, she came to daily Mass and prayer, warming towards religious life. Then came her prison experience, which drove her to more prayer; and she found herself debating as to what to ask of the Lord—'scream to be let out?', or say 'What was it you had in mind, Lord?' She acquired a sense of the community of Benedictines on the hill as part of the union of all Benedictines, they being part of the union of all men, the Body of Christ. When she was released, she vowed to give a spiritual witness of her experiences, and then to seek an active/contemplative way of life among the Sacred Heart Order. She is still searching, among the Benedictines.

ECUMENICAL SOCIETY OF THE BLESSED VIRGIN MARY

(237 Fulham Palace Road, London SW6 6UB)

This Society has been growing steadily over the past decade, under the energetic hand of the General Secretary, Martin Gillett, KSCG. In 1971 it staged its first international conference in Easter Week, with Cardinal Suenens among its lecturers; and it has staged two subsequent international conferences in 1973 (cf JOURNAL, Summer 1973, 64—73) and in 1975 (cf JOURNAL, Autumn 1975, 23—30; Spring 1976, 33—39), at all of which there have been superlative papers with excellent subsequent debate, and there has been a strong spirit of ecumenical devotion to Our Lady, drawing some of the sting from the traditional Protestant criticism of Catholic 'mariolatry'. By perceptible degrees, the Church's full breadth of doctrine on Mary is coming to be understood and embraced—with delight on all sides.

It is sad then to report that the impetus begun in 1967 by Dom Ralph Russell of Downside and a group of his friends is slowing down, the cause being not so much theological opinion or devotional fickleness as economic indigence —we are becoming a race too poor to motor off to Easter Week conferences. A fourth international conference had been planned for this Easter at Selly Park Colleges, Birmingham, with papers given (as before) by scholars from both sides of the Atlantic and Channel; but the response to it was too low for the organisers to be able to persevere, and after much heart searching Martin Gillett had to cancel it.

It would be sad indeed if the impetus of the Society finally flagged, for its work is as much needed now as it has ever been. When at the end of April Dr Donald Coggan visited the Holy Father in Rome to renew the ties between the two Churches of Rome and Canterbury, he was candid about the issues that still divide the two communions. He described the doctrines of the Immaculate Conception (1854) and the Assumption (1950) of the Blessed Virgin as 'still presenting great difficulties for Anglicans'. When the General Assembly of the Church of Scotland met in May, it considered a 12,000 word document from its Panel on Doctrine which concluded that most Catholic teaching on Mary, Mother of Jesus, cannot be justified from evidence in the New Testament: 'The Roman Catholic Church associates Mary very closely with Christ himself, seeing her as sinless, as our heavenly intercessor and even ascribing to her such titles as 'Mediatrix' and 'Queen of Heaven'. There is no doubt that Mary holds a unique place as the mother of Jesus but the Church of Scotland believes that the greater part of Roman Catholic teaching on Mary cannot be justified from the evidence of the New Testament and that it tends to obscure the uniqueness of Christ himself—a tendency which seems very apparent in popular Roman Catholic devotion to Mary.' Such are the views of leading churchmen in the United Kingdom; so there are still wide gulfs to bridge.

The quotation taken from the Panel on Doctrine comes from *Part III. Fundamental Differences*. In justice we should also quote *Part IV. Particular Issues—Mary & the Saints* (sec 32). 'Criticism of the Roman Catholic cult of Mary and the saints often concentrate on the most superstitious aspects of some types of popular Roman Catholic piety. In fairness, the Church of Scotland has to recognise that the Roman Catholic Church is itself critical of many of these excesses, and in particular that the Second Vatican Council spoke very sharply against them. It is rather to the official position, as stated at the Council, that we must refer here. In general, it is this: Christ is the one Mediator between God and mankind. However, just as here on earth Christians share in the ministry of Christ to each other, so too do Mary and the saints in heaven. They can therefore be offered a kind of worship, called *douleia*, or 'service' (which is different from *latreia*, the worship which can be offered to God alone), and asked for their support and intercession on behalf of ourselves and others. This support and intercession is not some extra or independent activity of their own apart from Christ, but rather their participation in his ministry for us; and it is understood to strengthen rather than weaken the bond between Christ and ourselves.' Accepting the communion of saints in Christ, the Church of Scotland cannot go so far as the Catholic Church 'in allowing prayer to Mary and the saints. The Church of Scotland does not believe that we are united to Christ through Mary and the saints, but rather that it is through Christ that we and all the saints are one. It does not believe that others, however holy, are more approachable than Christ or in any way closer to us than he. Accordingly it holds that Christian faith and hope and worship must be grounded and focussed upon Christ himself, and not diverted in any other direction. Any such diversion, however well intentioned, is not consistent with a proper recognition of his unique

centrality.' The point is good: it requires a very careful answer—and the resolution of the issue needs to be widely broadcast.

That takes us back to the Ecumenical Society of the BVM. For awhile it has had flourishing branches at Birmingham, Glastonbury, London and Oxford where authoratative papers and discussions have been held. If the central international conferences are wilting, the area conferences are developing and new areas are being founded. A new branch at Wolverhampton thrives with 38 members under Methodist chairmanship (Rev Nigal Gilson, D.F.C., M.A.); and another branch has just been opened in Coventry, another in Andover, with another in the wind in Nottingham. In Canterbury a new branch opened on the Feast of the Purification with 26 members. More is in the wind too: Manchester, Stockport, Leeds, Bromley . . . 'and behind them an increase of applications from an ever widening field'.

In the United States, following the 1975 Selly Oak conference, a branch of the Society was established in Washington D.C. In April 1976 a select group of twenty participants, Protestant, Episcopalian, Eastern Orthodox and Roman Catholic, attended an inaugural meeting: they included the Archbishop of Washington, Cardinal Baum, who looks forward to further involvement in the Society's work. The General Secretary, from last October, has been Mgr John Murphy, Director of the American National Shrine (Basilica) of the Immaculate Conception. A further conference was held on 30th April, to which Martin Gillett was called from England as General Secretary of the overall Society.

At the London AGM on 7th March, the Co-Chairman of the Society, Bishop Mervyn Alexander of Clifton, has this to say of its work: 'It has certainly succeeded in being ecumenical and has managed to bring together Christians from all the main Churches of the country. In some ways the title "Blessed Virgin Mary" has been an asset—it has tended to bring the more open-minded people together. The success of the Society has been a revelation to many in regard to the broad spectrum of its members. It has brought Christians together in prayer, in discussion and in action. The prayer and worship has ranged from simple spontaneous prayer to solemn liturgies, and this in itself has been an educational experience in worship. It is often worship that makes sense of beliefs. To share in a service of another tradition helps more than anything in conveying the atmosphere of that faith. This sharing has also been obedient to the discipline of each Church, and this respect for each other has been very important. The Society has an impressive record in ecumenical dialogue in regard to the Virgin Mary and has surely done more valuable work here than any other group. Some people felt that the subject would soon be exhausted, but new aspects seem to open up all the time.' Not only new aspects, but new branches; and new understanding of old doctrines—seen not as 'problems' but as enriching our understanding of the place of Mary at her Son's side.

ROBERT SPEAIGHT (1904—76): A Personal Tribute by Kathleen Raine

On 14th January a memorial requiem Mass for Robert Speaight was celebrated at the Jesuit church in Farm Street. Little more than a year before I had been in the same church listening to 'Bobby' Speaight reading *The Wreck of the Deutschland* at the annual commemorative service of the Hopkins Society; Father M. C. D'Arcy, too frail to celebrate the Mass, had preached the sermon on the poet he too loved and whose work he had done so much to make known. At the unveiling of the Hopkins memorial in Westminster Abbey, an occasion when, for many of us, Father D'Arcy's absence (he was by then too infirm to attend) was more present than most presences, Robert Speaight and his wife Bridget were sitting in front of me in the choir stalls. Now both Robert Speaight and Father D'Arcy are gone; and at the Requiem Mass last week their part in the world in which I had lived my life became, almost as it seemed for the first time, clear to me.

Neither had been friends I saw regularly and continuously, yet their presences had helped to create and sustain that world to which I belonged. Our lives had crossed, as lives do among that always necessarily small group in any generation concerned with the arts. Bobby Speaight, with Graham Greene and Antonia White, had been present when in Farm Street many years before Father D'Arcy had given me my first communion, as a Catholic convert; and every meeting since had been both happy and significant in some way.

It was early in the Second World War that I first heard Robert Speaight read Hopkins, and with that reading I understood for the first time the genius of the poet whose work had until then (and my Cambridge contemporaries had talked of him more than enough) seemed a mere cerebral puzzle. He read poetry superbly because he read intelligently and with feeling: never as an 'act', a performance. He was in my house perhaps a year ago, and I asked him to read one of Yeats's *Supernatural Songs*; although Eliot had been more congenial to him than Yeats, he had known and worked with both these poets who, more than any others, created the context of our generation's experience and exploration of our moment of earthly existence.

Robert Speaight was an Oxford contemporary of Evelyn Waugh, and his was the Oxford described in *Brideshead Revisited*. He was one of those Catholic intellectuals (including Tom Burns, Harman Grisewood, Graham Greene, René Hague, Bernard and Barbara Wall and indeed David Jones also) whose thought was influenced by the earlier generation of Belloc, Maurice Baring, the Meynells, von Hugel, Maritain, Bernanos, Claudel, Eric Gill, Christopher Dawson. Robert Speaight, educated at Haylebury and Lincoln College (Oxford) had, as a schoolboy and undergraduate, one clear ambition—to be a Shakespearean actor; he threw himself into the joyous current of undergraduate life as it was in the last years of that untroubled golden world in which young people could still play and work untroubled by political urgencies or threat of war. The OUDS was the centre of his University life; ebullient and never doubting that the first fine careless rapture of a world where young men could play Mercutio and Bassanio and Orlando not only on stage but off stage as well, would outlast Oxford, it was only gradually that Robert Speaight discovered that he had not the inches to realise his ambitions and abilities on the West End stage. But his gift for speaking verse made him a reputation of a different kind as Becket in Eliot's *Murder in the Cathedral*, and he later associated himself with Martin Browne's productions of religious drama; and he was able to broadcast on the BBC many of the parts he was never able to act on the London stage.

His conversion to Catholicism was not a dramatic affair, but happened quite naturally a few years after Oxford, when both in England and in France he found himself moving in Catholic circles. Catholicism suited him temperamentally; more than any convert I have known he positively enjoyed being a Catholic nor did it ever narrow or sour him in his dealings with the world. He was by nature, as he would have said, 'a man of the right', more concerned with social order, with preserving what is good, and with what men are, than with the 'aesthetically detestable' scene of revolution. Catholcism satisfied his sense of what man is; I would say, 'satisfied his intellect' but Bobby Speaight, one of the profoundly intelligent men of his generation, was not (thank God!) 'an intellectual', one of Blake's 'idiot questioners' who can give no answer. For him the 'reasons of the heart' were supreme. A man of feeling, his test of truth was not argument but the quality of being. In the contemporary climate of opinion in which human free will has step by step abdicated to theories of natural or social

causes external to us, Robert Speaight's advocacy of the tradition of 'Christian humanism' has been both admirable and courageous. He regretted the theft by leftist ideologues of a good word—'humanism'—which should lay upon man, as the 'image of god', the responsibility for the good and evil we create and do. He did not love politics but he loved people, without any pretence either that men are naturally good or that original sin is something that in a permissive society we can afford to forget about. As a boy he had loved the novels of Sir Walter Scott, and an irreducible core of romanticism coloured those exacting Catholic moral standards which kept him humble while at the same time expecting much of himself and honouring the good in others. Even Catholicism was, for him, Shakespearean; the ground of the kind of humanity he found in Shakespeare's people: sinners yet forgiveable, open to grace, whose value and whose destiny is inconceivably great. 'Every art that achieves permanence must refer to something greater than itself', he wrote; and for him Shakespeare's 'mystery of things' rested on the rock of the traditional Christian view of man.

I shall always think of him not only as one of the most cultured, but as the most open-hearted towards life and towards people of any man I have known. He enjoyed food (I remember his calling unexpectedly one day when I had been given a whole smoked salmon by a friend arriving from Ireland) wine, good conversation, good company; he enjoyed the Garrick Club, the Royal Society of Literature. He loved events—social gatherings, formal and informal; and when the event did not already exist his presence (as with the salmon) at once created it. But his conversation was always wise and sincere, the company he sought and preferred that of his Catholic intellectual friends, or that of others committed, as he was himself, to the service in the world of the arts of 'something greater'. In the years when the Surrealists and Marxists were so ostentatiously dedicating their gifts 'to the service of the Revolution' Bobby Speaight dedicated his, quite simply, to the Christian vision. He was besides (though with Irish leanings) very much an Englishman and a lover of his country, even though his deepest affiliation was to European Christendom as an indivisible and living whole.

In some ways he must have felt his career to be less than the success he had hoped for; he never played Hamlet and Lear at Stratford or at the Aldwich; and and he knew it. The BBC and the British Council made use of his talents as a reader and an actor, and also, increasingly, as a lecturer, especially in France and America, on the comtemporary literary scene. But as his life took form early frustrations were put to better use than he could have foreseen. With his wide experience of men and cities—London and Paris, Boston and New York, Rome and Zurich—he became one of the most distinguished of ambassadors for the threatened culture of the European West. He was awarded in France the Legion d'Honneur and in England the CBE for his many and varied services to literature and the stage. In his autobiographical book, *The Property Basket*, the chapter entitled 'The Flight of Happiness' is a magnificent apologia for that culture and its place in the modern world, and may well be discovered by some historian as one of the most eloquent and intelligent statements made by a man of the old civilization at the last moment, perhaps, when any remained to speak from that imperilled world.

He called his autobiography 'recollections of a divided life'—the transition from actor to biographer; for, starting almost accidentally, with a biography of Thomas Becket whose part he had pioneered for Eliot in Canterbury Cathedral, he increasingly discovered that the actor's ability to understand people from within is also the secret of the good biographer. His natural gift for writing had not made a novelist of him (as he had at one time hoped) in the manner of Maurice Baring; but as the biographer of Eric Gill and of Teilhard de Chardin and others whose lives he wrote, he began to come into his own. But it is I believe as a critic and biographer of Shakespeare that he will be remembered by future generations who never knew the lovable and ardent man who wrote the books. In *Nature in Shakespearean Tragedy*, *Shakespeare on the Stage*, and above all in his last book (completed before his death and now published) *Shakespeare, the Man and his Achievement*,† all his experience of the stage and of the stage of the world has found its final expression. He had both acted and produced plays; was for many years the drama critic of the Shakespeare Quarterly, attending every production at Stratford-on-Avon. He knew his Shakespeare both as actor, producer, man of letters, and he brought to bear on his subject a knowledge and a wisdom far beyond the academic. He was himself a man of Shakespeare's kind, understanding what the life of the theatre entails in the acting and the production, no less than in the writing of plays; the involvement with public life, with the writings of contemporaries, with the political scene. Like Shakespeare he was a lover of social order and the due ordering of private life; of the centre that holds. I believe his work will last, and that he is one of the great Shakespeareans.

He never overplays his own view that Shakespeare was at heart (like his mother and her family) a recusant who, increasingly in his later plays, saw mankind in the traditional terms of Catholic Christendom. But what underlies his remarkably wise understanding of Shakespeare's characters and their motives, the predicament of sinners in a world where redemptive grace is always possible, but evil and self-destruction realities not to be eluded, is his own 'Catholic humanism'; the same informing vision, he believed, that had flowered in the arts of Italy and France had also inspired England's greatest poet.

I have not attempted to give a record of his life; those who wish to know more can read his autobiography, shortly to be reissued by Collins. Indeed I did not know him otherwise than as our lives crossed from time to time. But we cast our shadows, or our peculiar light, by merely living; not only when we meet are we in one another's presence but all the time. If from time to time we cast our thoughts round our friends and contemporaries there are certain people who come to mind because they are merely there, representing by their very existence some essence, or principle of our shared humanity; or maintaining, as it were, some sector of the field of the Great Battle, by simply being what they are. We are reassured by the knowledge that there are these others with us. For me, with David Jones, Antonia White, Alfred Marnan, Bernard Wall, Pierre Emmanuel, Nicolete Gray, Hubert and Lelia Howard, Jean Mambrino (to name but some of those I have known best) Robert Speaight was one of the guardians and witnesses of all that is best in the Catholic area of my own many-faceted world whose centre has proved so much harder to discover than for those friends to whom I owe so much.

EDITOR'S NOTE

A word should be said of some of the roles Robert Speaight played, and some of the books he wrote of special significance, not mentioned in Miss Raine's tribute. In 1929—30 he took the part of Hibbert in R. C. Sherriff's monumental play 'Journey's End' at the Savoy and then The Prince of Wales'; it came out at the time that a spate of novels and memoirs of the Great War suddenly flooded

† Reviewed in *The Times* (27th January), *Sunday Telegraph* (20th February), *The Tablet* (12th March), *The New Statesman* (18th March), *The Month* (April) and elsewhere. *Richard Austin wrote of it: 'I know no book on Shakespeare that presents the available material for the reader with such clarity and so comprehensively . . . The book is an admirable introduction to Shakespeare, and from it, the reader can move to the more detailed and more profound studies upon which it is based.'* (Month, *p.142—3*). *[Ed.]*

the market (before which there had been silence while wounds half healed). In 1948 he played Christian in 'A Pilgrim's Progress' at Covent Garden. In 1951 he took the title part in 'The Dream of Gerontius' at La Scala. In 1953 he played St Peter in 'Out of the Whirlwind' at Westminster Abbey; and Cardinal Pole in 'His Eminence of England' at the Canterbury Festival. In 1962 he played More in 'A Man for All Seasons' in Australia; and about the same time he took the voice of Christ on the BBC in 'A Man Born to be King'.

Robert Speaight's writing became more prominent in his life as his acting receded, as is to be expected; and he took up lecturing in place of performing, giving out his own words in criticism rather than other men's flowers in interpretation. Besides those writings already discussed, they included mainly biography—*Hilaire Belloc* in 1957, with an edition of his *Letters* a year later; *William Rothenstein* in 1960; *Ronald Knox, the writer* in 1966; and *Vanier*, the Canadian Governor General in 1970, the year of his own autobiography. An interesting book of his was *The Christian Theatre*, combining his two principal passions.

The Property Basket: Recollections of a divided life was reviewed in the JOURNAL (Spr 1972, 105—6) by an old friend of his, Moray McLaren, who died within days of writing it. There he selected 'fertility and versatility' as Speaight's distinguishing qualities, combined with an extrovert zest for living. 'All his goods are in the shop window. But what a window! What a shop!' He wrote often for Ampleforth, first a piece of our Community history while his boy was in the School, and later articles for the JOURNAL. These included 'Jacques Maritain: a Personal Tribute' (Aut 1973); 'Shakespeare's Religious Ambivalence', a review article of the Jesuit father Peter Milward's *Shakespeare's Religious Background* (Aut 1974); a review of his friend—who died after him, in May—Christopher Hollis' *The Seven Ages of Man* (Aut 1975); and 'Evelyn Waugh, 1903—66', a review article of Christopher Sykes' *Evelyn Waugh*, who was Speaight's exact contemporary at Oxford. It is no surprise to hear that Robert Speaight's proudest honour was to be a Fellow of the Royal Society of Literature.

H. M. QUEEN ELIZABETH II'S SILVER JUBILEE

Let us recall the roots of our Jubilee custom. According to Leviticus (ch. 25), one of the earliest Hebrew religious books, half-centuries became the Year of Jubilee, when Jewish slaves regained their freedom and land reverted to its former owners. The Church took it up as a Holy Year or 'year of remission' in 1300 under Boniface VIII (see JOURNAL, Autumn 1975, frontispiece). Plenary indulgences were offered to pilgrims visiting Rome in that year. Beginning as a centenary year, a Jubilee was proclaimed after every quarter century from 1470. Its roots are religious, Hebrew and Christian.

Few English monarchs ever attained half a century of rule, so precarious were their lives. Henry III in 1265 and Edward III in 1377 both celebrated their fiftieth birthdays as Jubilees. George III in 1809, just before his lights went out, so celebrated his fifty years of rule; and Victoria in 1862, just after she had buried her Albert, so celebrated her 25 years of rule. When she came to her fiftieth year in 1887 and her sixtieth in 1897, she was also Empress of India and in better mood for a triumph. Since then George V celebrated his first Jubilee in 1835 shortly before he died. May we pray God for another Jubilee in 2002.

OLD AMPLEFORDIAN NEWS

DIARY OF EVENTS

1 July. Monks Kirby, Leicester. 7 p.m. Vespers sung by 12 members of the Community. Preacher: Abbot Herbert Byrne. In honour of the 900th anniversary of St Edith's Church.

2 July. Prinknash Abbey: Day of Recollection led by Fr Abbot. Please contact Martin Davis: Andoversford 474.

11 July. Westminster Abbey: Schola Cantorum concert in the presence of HRH Princess Anne.

29 July—5 August. Lourdes Pilgrimage.

11 September. Guildford, Surrey. Day of Recollection led by Fr Stephen Wright on the theme 'Christ in the Family'. Please contact Tony Pike at Bramley 3486.

20 November. London: Ampleforth Sunday. A Day of Recollection led by Fr Abbot, at the Digby Stuart College of Education, Roehampton Lane SW15. Please contact David Tate 580-9811.

11 December. Ampleforth: Handel's Messiah.

OBITUARY

Prayers are asked for the following who have died:—Richard Leeming (C 31); Bill Roach (1923) on 5th February; Francis Hime (O 30) on 27th January; and Jim Fitzgerald (1920).

MARK LISTER (W 72)

In the graveyard of St Benedict's church in Ampleforth village there is a plain headstone recently executed by John Bunting. On it, in unadorned simplicity, is written this inscription: MARK EDMUND LISTER, 1954—1976 *In God's hands*. The last words are Mark's own, and they have a poignancy that is not at once apparent.

Mark Lister's death, in January 1976 at the age of twenty-one, came as a great shock to those who knew and loved him. This is to state the obvious: every death represents an annihilation, and the death of the young particularly so. But Mark's death had an extra dimension of sorrow in that it was self-inflicted. The rest of us are compelled to ask ourselves how it could happen that a person who, from his earliest years, loved life so deeply and sensitively, could be driven to such an extremity. The question poses itself with such poignant force that it cannot justly be deflected, even if it cannot adequately be answered.

Mark was one of a large family, the third of four brothers to go through the School. His home life was warm and stable, and singularly free of the tensions and misunderstandings to which unhappiness or loneliness can sometimes be traced. He was, in fact, a very happy and companionable boy; although one quickly sensed an area of shyness and reserve, the main single impression he always gave to those around him was one of exceptional warmth and naturalness. His quickness of perception, his capacity for generous loyalty and his talent for imaginative expression gave him a quiet sureness of touch in handling human situations, and his reluctance to hurt or alienate others, combined with his strong physique, made him almost fastidiously gentle. He was, in every conventional sense, successful. By the age of fifteen he was both a very good artist and a promising rugby-player, and had already written a play which had been produced on the School stage. More significantly, the inspiration of this play

was his compassion for the old and the lonely—a feeling which, together with his absorption in his closest friendships, constantly and increasingly preoccupied him.

It is at this point that the question begins to emerge, and it can be generally, if superficially, expressed in terms of the idealist's difficult search for balance (the term *idealist* is ambiguous: Mark's idealism was always imaginative rather than moral or intellectual, and this distinction, though not always sharply-defined, remained important for him throughout his life). Most of us achieve what balance we have with the aid of a 'healthy' but always questionable dose of egotism—our self-centredness or our ambition keeps us from being hurt too deeply or too often. Mark was to a large degree without this kind of egotism (though he was strong-willed enough, to the point of passionate stubbornness, when occasion arose). As a result, his affective and sympathetic qualities had few in-built protections; and this instinct for compassion was enhanced by an increasingly radical incapacity for emotional compromise. In this sense, he was decidedly one of those who 'choose' suffering—including the suffering caused by his own paradoxical position, i.e. that of someone of gentle and tolerant temperament caught up in a demanding set of largely instinctive 'ideals' which increasingly rendered his personal life 'private' and exclusive. To speak of the *choice* of suffering is, however, probably misleading, as it implies a considered rejection of an alternative. Mark did not 'consider' in this sense: he had a particular and immediate vision of reality (art was a necessity for him, never a hobby), and he followed it.

There was perhaps, in the uncritical intensity of his attitude, an element of immaturity which he never fully mastered. He was destined to remain 'one who loved, not wisely, but too well' (not that Mark was remotely like Othello, but the ambiguity suggested by Shakespeare's phrase is to the point). But it was an authentic attitude, with no suggestion of pose Perhaps his sense for art (including the theatre) saved him from confusing acting with real life . . . though at the deepest level one cannot be sure, as it is sometimes hard to fix the borderline between imagination and reality. In any event, he remained remarkably untouched by fashion: he was never either a 'conformist' or a 'rebel'—categories which, as such, did not interest him. At first, he was like many of his generation in opting, bravely but without much rational underpinning, for an experience-orientated individualism; and the whole-heartedness with which he did so both enriched and deprived him. But this was not the key to his real development; at a deeper level he slipped increasingly beyond any sort of commitment to deliberate engagement or structured behaviour into a highly ambiguous freedom of response, with few limits or supports other than those of his personal and artistic vision. This vision was neither self-indulgent nor conventionally anarchistic, but it certainly isolated him from easy solutions to conventional problems. The instinct for total vulnerability has consequences on which we cannot pass judgement.

At Reading University, where he was studying Art, he made (not surprisingly) great demands upon himself (and perhaps, more indirectly, upon others), and experienced the extremes of delight and disappointment in both his academic and his personal life. Between the ideal and the reality falls the shadow. Just as he had earlier been without protective egotism, he was now incapable of developing the carapace of scepticism which often seems called for by the cruel unpredictability of human affairs. He was at heart strongly, almost naively, optimistic: he never reacted to disappointment by becoming really disillusioned, and remained out of tune with the fashionable resort to apathy as a way of deadening pain. If anything, he became under pressure even more hypersensitive, and discovered, like others before him, that there comes a point where

this sort of process starts to get beyond the reach of even very close friends. There is a kind of heightened awareness which can only be lived through alone, and not everyone has the equipment to cope with it.

At a time when so much is said, perhaps too lightly, about the philosophy of vulnerability or of risk, it is perhaps salutary to be reminded of the suffering that can be caused by it, especially to certain temperaments. Mark himself came (possibly too late, but the judgement is superfluous) to detect in himself an element of 'terrible self-importance' (the words are his own) in the way he had tried to live. He wrote, shortly before his death, an account of what he was experiencing. This account does not 'explain' his death—rather the reverse, in fact; but we owe it to him (and perhaps to ourselves) to let his words speak for themselves, however much they may be coloured by his characteristic intensity of feeling, and however much they may concern an experience which he understood only partially and in which he was, perhaps, to some extent deceiving himself. What is clear is that he was grasping at a peace which lay beyond the increasingly intolerable fragility of human feelings, and that the way to this peace presented itself to him as 'a real will to have faith'. It is less clear what was the relation between this 'will to have faith' and the apparently opposed will to self-annihilation. This is the real question, and it is (of course) impossible to answer it adequately.

> When all seemed lost, when I felt utterly forsaken, there came to me a feeling that I have never even experienced before—a real will to have faith. Always before I had to draw my faith from others' belief. Now it is all up to me. I have to make the commitment. I have done it properly, not just a moment's prayer, but a complete offering . . .
>
> I ask for faith, first and foremost . . . even if it's not very strong in me and I'm not a very good believer . . . My love for God will grow inside me. I believe it will. I have faith and hope, and I pray for charity too. What an individual I am, not to have charity, it's essential.
>
> . . . I'm not very good at loving some people. I must pray for help . . . Without the help of God and of the vision of goodness in other people, I am nothing, I have no strength at all . . . I discover that the cause of my unhappiness is not only my own wrong-doing but also my own foolish belief in a personal goodness . . . I was blind to the source outside my own world. Now, although I am not strong, and have fear, at the same time I have belief in a power beyond my world . . . There's no reason to love unless God exists and wants the plant to live . . .
>
> . . . It will be difficult once I put down my pen to go out of the room and believe all I write here . . . I've always had such an uncontrollable mind. It starts thinking about things and runs away with itself. The only thing I can do to stop it is pray.
>
> Praying for me—I think everyone has different ways; with me it just takes the form of opening up to God . . . Even at this moment though my heart begins to sink. It's terrible how the sadness fills me. But I spring up again the next moment thinking, Yes it will be all right, I still have faith. I will hang on to that through everything . . .
>
> God has shown me the way to deserve his forgiveness (though it is never really deserved). If I have faith in him, he has shown me peace and goodness again, and I pray never to fall into self-admiration again, never to lose my will to love him and never to believe or feel against the love of God, the source of my life, energy and love . . .

A fortnight after writing these words, he was dead. Earlier, he had written (in a letter of characteristic gratitude for what he had learned in his time at Ampleforth): 'I sometimes think we learn far more in silence than in all the talk

that goes on. And besides, if everyone stopped to listen to everyone else, how quiet it would be.'

His testament is, in a number of respects a challenging one, and it is difficult to try and meet the challenge without in some way distorting, or missing, the real truth. It is as dangerous to justify as it is to judge, and public explanations of private worlds are always limited, especially where one approaches the extreme frontiers of human behaviour. In Mark's imaginative landscape, it would seem that faith and suicide, morally so remote from each other, were related, emotionally and imaginately, by their absoluteness. Half way up a sheer cliff, one can look either upwards or downwards—it was, after all, Gerard Manley Hopkins who wrote:

O the mind, mind has mountains: cliffs of fall
Frightful, sheer, no-man-fathomed. Hold them cheap
May who ne'er hung there. Nor does long our small
Durance deal with that steep or deep . . .

May he rest in the peace which he longed for.

D. L. M.

MARRIAGES

Nicholas Williams (T 67) to Katharine Roskill at the Temple Church on 5th March.

ENGAGEMENTS

Tom Ashworth (C 40) to Mildred O'Callaghan.
Anthony Boardman (D 67) to Catherine Penn.
Michael Chamier (A 59) to Deborah Mary Unwin.
Thomas Fitzalan-Howard (W 70) to Penelope Jan Walters.
Geoffrey Hatfield (O 69) to Anita Roy.
William Hatfield (O 71) to Rachel Faire.
Paul Howell (H 71) to Jane Meryl Leyland.
David Lowe (E 72) to Lane Howard.
Richard Potez (H 67) to Mary Jo Rickards.
Roderick Pratt (O 73) to Patricia Boju.
Paul Rietchel (H 65) to Madelaine Fairclough.
Larry Robertson (C 65) to Alexandra Elizabeth Cantacuzene-Speransky.
Patrick Rooney (H 68) to Fenella Kenderline.
Andrew Ryan (W 71) to Jennifer Thompson.
Alexander Lord Hesketh (W 66) to Claire Watson.

BIRTHS

Maeve and Henry Guly (T 69), a son, Dominic Joseph.
Colette and Robin Lorimer (W 58), a daughter, Mary Heloise.
Thelma and Hon John Morris (W 66), a son, Roderic Michael.

ARTHUR FRENCH (O 51) has been crossing swords on legal matters with PATRICK O'DONOVAN (W 37) in *The Catholic Herald* over the office of Lord Chancellor, who, till the 1974 Tenure of Office & Discharge of Ecclesiastical Functions Act, was debarred from holding the Catholic or any other Faith except the Anglican. A few years ago, noticing that Sir Peter Rawlinson, Mr Heath's Attorney General and an Old Gregorian, stood debarred from the Lord Chancellor's office, he approached the Labour Lord Chancellor, Gerald Gardiner, who suggested that a friendly non-Catholic peer should be asked to introduce a private Bill in the Lords. Lord Hailsham, a former Lord Chancellor himself, obliged—but so quietly that not even so Catholic a champion of such rights as Patrick O'Donovan noticed.

ROBIN EDMONDS (O 38)'s book, *Soviet Foreign Policy, 1962—1973: the paradox of super power*, has appeared as an Oxford paperback. It has been very well received by the critics. For instance, the late Alastair Buchan, a great scholar of strategic studies, wrote in *The Economist*: 'This accurate, lucid and thoughtful analysis of the policy of the 'other' superpower which, having so system of public accountability, provides only occasional glimpses of its motives, aspirations or its fears . . . is a book that is badly needed.' *Foreign Affairs* said of it: 'A careful and judicious description, year by year and area by area, of the policy of military build-up and detente diplomacy. As of now, the best book on the subject.' The author was Minister at the British Embassy in Moscow during 1969—71, and is now Assistant Under-Secretary of State at the Foreign and Commonwealth Office, concerned with the two Americas.

FR JOHN CASTELLI (B 42) writes from Lima, Peru that 'it is said that the main enemies of the Indians of S. America were the landowners, the judges and the priests—the last not because they were harsh, but because they preached resignation to the Indians' injustices while waiting for a reward in heaven. The modern missionary teaches that the coming of the Kingdom is not only 'the good news' for man's eternal happiness, but liberation from his miseries in this world: that every child with a swollen stomach dying from malnutrition is a sin crying to God for punishment of all who are in any way responsible.' Missionaries now enter the experience of the Indian's poverty, sharing their anguish for their starving children; and he asks his fellow Amplefordians to pray that social reforms will reach those who need them.

NICHOLAS MOSTYN (A 75) on 13th March won the Bristol University Debating Competition, the Winston Cup Final, with an American from Millfield as his partner, the motion being that 'This House would put the person before the people'. One of the four contenders was from Stonyhurst. It was a knock-out competition involving 180 challengers, who, in three debates before Christmas, were reduced to 32 pairs who went on to produce a fourth-round final—so in effect he won seven consecutive debates. His old *Observer Mace* winning partner, EDWARD STOURTON (H 75) is now a member of the Standing Committee of the Cambridge Union, in his first year: *sic procedit gloria mundi*.

PIERS PAUL READ (W 58) continues to write. He has contributed to *My Cambridge*, introduced by R. Hayman (Robson 224p £4.75) and was singled out in *The Sunday Times* review of it on 3rd April as having 'gone too far in finding the Cambridge of 1959 almost wholly unworthy of regard. He decided to read Moral Science and holds it a weakness in Wittgenstein and Russell that after a couple of months he did not understand "more than a fraction of what they were talking about". The modest pursuit of truth'—the reviewer adds unkindly—'does not come easily, of course, to those who think they know it already'.

LAURENCE TOYNBEE (O 41) had an exhibition of 38 paintings exhibited in the Lord's Cricket Ground Tavern during the 1976 season. Among these were studies in action of Fred Trueman, Jeff Thompson and Wes Hall. 10 paintings have been purchased by the MCC for permanent display in the Lord's tavern including a large life-like study of Colin Cowdrey and the Kent CCC team.

EVERSLEY BELFIELD (E 36) has written, in the 'Concise Campaigns' series, an account of *The Boer War* (Leo Cooper 1975 xxvi + 181p). A tale of a rusty army using antiquated weapons and obsolete tactics, it is a clear picture of a confusing war, whose principal value was that it alerted military authorities in

Britain to the need for remedial action before the cataclysm of the Great War was upon us. For the last quarter century the author has been on the staff of Southampton University, where he is a Senior Lecturer in the Extra Mural Department, specialising in military history. He has written several other books on the subject.

PATRICK BRODERICK (A 27) has been presented with the Papal Bene Merente medal by Cardinal Hume OSB in recognition of sixty years as an altar server.

JUSTIN GOSLING (O 48) is Senior Proctor at Oxford University.

NEVILLE SYMINGTON (B 55) has been elected to Associate Membership of the British Psycho-Analytical Society.

ANDREW WRIGHT (O 75) has qualified as an Associate of the Royal College of Organists.

KEITH PUGH (E 65) is Adjutant to the Great Britain Rifle team's tour of Canada under the captaincy of Lord Swansea.

COLONEL JOHN GHIKA (O 46) has been appointed Chief of Staff, HQ London District

MAJOR A.H. PARKER-BOWLES (O 58) is to be a company commander at RMA Sandhurst.

STEFAN RADWANSKI (J 74) now at Liverpool University was in the Water Polo team selected to play in the British Universities Championship which they won beating Ireland 11 (19—0), Cambridge (13—6), Scotland (5—4) and in the final London (7—5). He will be presenting British Universities internationally in August.

HUGO YOUNG (B 58) political editor and senior leader writer of *The Sunday Times*, together with his colleague Stephen Fay, won a special award in the 1976 British Press Awards for their series on the fall of the Heath Government. The judges—all leading professional journalists—said the series was 'one of the most brilliantly researched and definitive journalistic achievements of the year'.

Hugo Young has recently published *The Crossman Affair* (Hamish Hamilton with Jonathan Cape and *Sunday Times*, £4.95). It is a history of the Diaries' struggle to be published—dealings between the Cabinet Office, RHSC's literary executors, the co-publishers and *The Sunday Times*, who serialised parts of the Diaries without official approval. Sir John Hunt (Secretary to the Cabinet) and Sam Silkin (Attorney-General) are made to explain and defend their powers, and in some way extend them by establishment. A mass of documents is provided, many not previously published. This is a good constitutional history, concerning public interest and private freedom (that great dialectic).

PHILIP VICKERS (C 47) has left advertising to become Director of Aid to the Church in Need in the United Kingdom, based on Chichester with new offices at 3-5 North St (Tel. 0243 - 87325). (For explanation, see Community Notes.) He visited the School on 25th January, a year after his appointment, to give them a slide lecture with standing exhibition, and free distribution of literature.

DOMINIC COOPER (W 61), whose first novel *The Dead of Winter* was well received, has now written another in the same vein, *Sunrise* (Chatto & Windus £3.95), set on the west coast of Scotland.

JAMES STOURTON (O 75) writes from Magdalene College, Cambridge, where as an ensign in the Grenadiers he went last October, 'Cambridge is perfect bliss, there is every type of person here and everything to do'. He is secretary of the Georgian Society and the Stafford Club (Catholic), freshman representative of his JCR and editorial contributor—with Edward Stourton (H 75) and Kit Hunter Gordon (C 75), who does cover designs— to RAMPAGE. James began his College contribution by commissioning John Piper (none other) to decorate Magdalene's reading room.

O. A. RUGBY

CAPTAIN C.F. GRIEVE (B 68) has been playing rugby regularly for the Army, with two other members of the Duke of Wellington's Regiment. At full back, he played for the winning Army team against the RAF on 19th March after being temporarily dropped for the Navy match. In April he toured France with the Combined Services team. A.L. BUCKNALL (A 63) is still playing for Richmond. W.M. REICHWALD (A 70) captained Sheffield for the second time, and has been successful with a young side. He captained the Yorkshire side in the Yorkshire B versus Lancashire B fixture. T.E. LINTIN (A 71) is currently playing for Bradford, and has had trials for Yorkshire. J.P. PICKIN (O 75) played for St Lukes's a third time in their match against Loughborough Colleges in March. H.P. COOPER (C 73) played for the Cambridge LX Club against the Greyhounds, and has represented the University several times in the Easter term. J.J. HAMILTON-DALRYMPLE (E 75) played for Oxford Greyhounds against the LX Club and has represented the University several times in the Easter term. W.M. DOHERTY (T 73) toured Japan with the Oxford University side after finishing his time as captain of the Greyhounds and playing some games for the University. B. CORKERY (J 75) has been playing for Stirling University since his arrival there, and is now captaining the side. J.H. MACAULAY (C 76) and J.T. DYSON (D 76) both played for the Harlequin Wanderers and M. TATE (W 76) has been playing in France for Tours University.

REPORT OF THE PROCEEDINGS OF THE 95th ANNUAL GENERAL MEETING OF THE AMPLEFORTH SOCIETY

The 95th Annual General Meeting of the Society was held at Ampleforth in the evening of Holy Saturday, 9th April 1977. Fr Abbot, the President, was in the Chair and 38 members were present.

The Report of the Hon General Treasurer, which was read in his absence, was adopted subject to audit and one amendment which the Committee of the Society had made and which Fr Abbot announced to the meeting. Revenue from subscriptions had increased by £900 to over £6,000 but this was due to a higher subscription rate. There had been a decline in membership. After consulting the auditors the Treasurer had transferred £922 received in voluntary donations for the years 1975—7 from the capital fund to the revenue account. He had done this in order to find more revenue to counterbalance increased expenditure. He warned however that 'such chance windfalls will not occur in the future to a marked degree'. There had been a substantial increase in secretarial expenses and in ordinary postage which was reaching a very high proportion of revenue. Fr Abbot explained that Rules 30 and 32 tied the Society more strictly than the general principles the auditors had outlined to the Treasurer and that the Society could not transfer voluntary donations from the capital fund to the revenue account. All voluntary donations had to go to the capital fund unless specifically earmarked for revenue purposes. The resulting surplus for the year

of £633 gave cause for concern but it was hoped that the committee would not have to raise the subscription next year.

The Hon General Secretary presented his report as follows:—

I present my ninth report as your General Secretary. At the first London dinner which I attended in 1969 92 members were present and the cost was £4.50. 7 years later John Reid had so refined the art of organising Ampleforth functions that he attracted 476 to the London dinner last October at a cost of £5 per head. On your behalf may I thank John Reid once again for the very hard work and devoted service that he renders us all. And may I add in parenthesis that I never receive from him a bill for Secretarial expenses. Cardinal Basil, Father Abbot and ten other members of the Community joined 268 old boys and many wives, friends and parents of boys in the School.

Under the Chairman-ship of David Tate the London Area continued the annual Ampleforth Sunday in November and Peter Detre organised a wine party in March which brought sixty to the Challoner Club despite the fact that few had received the JOURNAL which gave notice of the party. The Liverpool area under Ewan Blackledge has replaced the formal annual dinner with a summer party in June; Richard Dunn organised a day Retreat for the Birmingham Area; Tony Brennan continued to organise two hot-pots in Manchester and Michael Ryan organised the Dublin dinner last December. David Ely and Martin Davis have continued to bring together a number of old boys and families in Sussex, Hampshire and Gloucestershire and further afield John Knowles has arranged an annual St Benedict's day party in Madrid. There have also been get-togethers in Australia and Rhodesia.

Reference has been made in the accounts to the increased expenditure on secretarial assistance. The list of addresses for the JOURNAL can now be run off in a morning instead of typed laboriously three times a year. Direct Debiting has attracted 660 members and this is a satisfactory start to the scheme. However 348 members have failed to change over from standing order credit transfer to the Direct Debiting scheme, are therefore in arrears of subscription and they will no longer be sent the JOURNAL . In addition to this I wrote personally and in my own hand to 86 members in February who had not paid the 1976 subscription and I have had replies from only 33. The Society therefore will be purchasing about 1800 JOURNAL in June compared with a peak figure of 2,410 in October 1974. Formal resignations have been received from 58 members. 18 members have died including Jim Blackledge, a Vice-President of the Society, while 55 have joined the Society.

It was always anticipated that the number in the Society would fall when the subscription rose very steeply. I do not anticipate that numbers will fall very much more but the situation will not be completely clear until we know how many of the 400 non-payers of the past ten years have actually let their membership lapse.

Nevertheless there comes a time when the Society must face very realistically its membership position and financial security and all this within the framework of the Community of St Laurence's and its work.

The two practical problems forcing the issue are THE AMPLEFORTH JOURNAL and the Society address book. The Society buys the JOURNAL which is essentially the publication of the Abbey and not the Society. Discussion is endless over both the financial position and the contents. The relevance of the JOURNAL for the Society, however, is that most members, in practice, regard it synonymously with membership of the Society, and secondly that the number of JOURNALS being bought by the Society has now dropped by almost a third in 2½ years.

The second practical issue is publication of the Address Book. This was last published in the summer of 1974 and should be printed every two years. The cost of the last print was £565 and I am assured that to reprint today using the same printers would cost £1,000. In the committee last night it was decided *not* to go ahead with an immediate reprint. Reference was made to the existence, for the first time at Ampleforth of a list of names and addresses of Old Amplefordians—whether in the Society or not—which was up to date. This was a list compiled by Fr Robert for the Appeal. Fr Abbot has decided to review the situation with regard to an address book and in particular to consider the possibility of producing a fully up to date list of all Amplefordians with backing from the Abbey and/or College funds together with provision for the maintenance of an accurate record of addresses. The view was expressed in committee that members should be asked to request an Address Book rather than have one issued as of right. This would of course reduce cost considerably particularly if a loose-leaf book was introduced, printed by the community of nuns who have so admirably produced the Holy Week book we have been using. There will however be no new issue of an Address Book until at least November 1978.

It is the custom and duty of the Secretary to report on the past year, not—so I understand—to give the meeting a record of his own views as to the development of the Society. However I hope the meeting will bear with me if, in this ninth report, I make some personal contribution. The Ampleforth Society is almost exclusively concerned with Old Boys; in recent years the work of the resident conventus has expanded and we see part of the result in the nature of the Easter week-end. The Grange and Retreats for young people from our parishes as well as from Universities and colleges of further education have resulted in widening contacts which need to be maintained and strengthened. There is no means at present for keeping in contact other than through the JOURNAL and the Society. Fr Abbot is considering the possibility of starting a newsletter to be sent to confraters and those who have been on retreats—this does not strictly concern this meeting. But the time will come when the Community and the Society may need to work out whether in the future there should not be some broadening of the Society to embrace the whole of our work. For 7 years at various times I have suggested the formation of a Friends of Ampleforth Association. Some people may want to see this as a separate entity from the Society; others may not want anything so formal as a new association, but I think I can express best what I mean to say when I quote one of the committee at the meeting last night:- 'Societies must change or die and the Ampleforth Society should adapt itself to being a sort of Ampleforth Association.' We should 'grasp the nettle', 'alter the constitution of the society' including the title if necessary. I agree with these sentiments and hope, too, that the new can incorporate the old and 'hope they become one thing', as Fr Abbot expressed it.

The working out of such a scheme will take time and should probably evolve. The Community will need to think of what it wants but I believe that such a development would be in tune with the Goodall report:- 'The society makes sense only in relation to Ampleforth and the main impetus for anything it can achieve must come from the Ampleforth Community.... Ampleforth as a great monastic house with its traditions of prayer, hospitality and involvement in the world is ideally suited to meet these needs on the part of its Old Boys, friends, and well-wishers, and through them to reach and help a still wider range of the faithful. We think the Ampleforth Society can be a valuable instrument for this purpose.'

If I have been out of order in advancing this view that we 'grasp the nettle', then there is a way of indicating your view when we come to the election of a General Secretary. I expect the time is coming for a change but I am prepared to go on for a further year if it is the wish of the meeting.

The Report was adopted.

Elections: The Chaplain: Fr Benet Perceval; Hon. General Treasurer: W. B. Atkinson; Hon. General Secretary: Fr Felix Stephens; Committee for three years: Fr Timothy Wright, P.A.C. Rietchel, G.B. King.

TREASURER'S REPORT

Because of lack of space, the presentation of the full balance sheet of the Ampleforth Society is to be discontinued in these pages. Those who wish to have a copy of the Treasurer's Annual Report in all its details should write to W. B. Atkinson, Esq, Longleigh, Alston, Nr Axminster, Devon EX13 7L9 (tel: South Chard.STD 04602.450),a changed address.

Subject to audit, the revenue sum to go forward for the year is £825.

STOP PRESS: NORTHERN IRELAND

CAPTAIN BOBBY NAIRAC (E 66), Grenadier Guards, was captured by the Provisional IRA on 14th May at Drumintree near Crossmaglen on the Ulster-Eire border, and is reported to have been interrogated till he admitted to being a member of the Special Air Service, after which it is claimed that he was killed. He had been working for a year in the area as a liaison officer with the Royal Ulster Constabulary, very often in plain clothes (as when he was captured): he was devoted to peace in Ireland. A half-page article appeared in the *Sunday Telegraph* (22nd May, unsigned) entitled: 'The deadly game that Captain Nairac lost'. He and his family have our prayers—for his safety or for his soul.

SCHOOL NOTES

SCHOOL OFFICIALS

Head Monitor ... C. J. Healy

Monitors C. P. Morton, D. J. Barton, J. D. Page, S. Hyde, R. D. A. Kelly, S. N. Ainscough, J. P. Sykes, T. E. McAlindon, W. A. Nixon, B. J. Hooke, J. W. Levack, M. J. Hornung, B. S. Moody, H. N. Railing, C. M. Braithwaite, P. R. Moore, M. R. Coreth, A. S. R. Jones, S. G. Williams, J. E. Willis, J. B. Horsley, N. J. Young, W. F. Frewen, A. J. Robertson, N. C. Codrington.

Captain of Rugby ... J. H. Macaulay

Captain of Swimming ... M. J. Morgan

Captain of Cross Country ... N. J. Gaynor

Captain of Squash ... J. W. Levack

Captain of Boxing ... P. A. Day

Captain of Shooting ... T. M. May

Master of Hounds ... A. H. Fraser

Captain of Fencing ... C. M. Lambert

Captain of Golf ... S. Hyde

Librarians P. Noel, J. Pollen, M. Victory, P. Fletcher, T. Gillow, J. O'Connel, M. O'Connel, R. Rigby, P. Griffiths, M. Kerr-Smiley.

Office Men S. G. Williams, S. M. Allan, P. R. Moore, J. F. Copping, J. E. Willis, M. R. Coreth, P. T. Richardson, C. H. Brown, A. S. R. Jones, M. J. Hornung, N. J. Young, C. M. Braithwaite.

Bookshop T. Herdon, R. E. Wise, B. Fraser, P. Heagerty, A. J. Fawcett, J. D. Roberts, D. B. Staveley-Taylor.

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

The following boys joined the School in January 1977:

STL Agbim (A), ICAD Buchan (O), SN Cain (A), AWB Chancellor (D), SM Clucas (H), DJI Coulson (D), PP Crayton (A), CG Dewey (C), AJ Dick (D), MCP Hemming (H), JM Henshall (W), WB Hopkins (E), EA Kennedy (D), RJ Lowe (E), JPH McKeever (A), RJ Macmillan (W), JM Parfect (E), SHI Parnis England (A), SG Petit (W), RM Rae (A), JB Rae-Smith (B), DM Seeiso (W), PA Sellers (J), DA Stalder (T), RH Tempest (C), EGP Treheame (W), SP Vis (H).

The following boys left the School in March, 1977:

St Bede's: RDA Kelly. **St Oswald's:** PFC Charlton. **St Wilfrid's:** ER Corbally-Stourton.

MR BILLY SPENCE

After the sad death of Mrs Ludley, her son-in-law Billy Spence felt that he could not leave his wife to run the Post Office alone. So with the greatest reluctance, he has resigned from his post as Stores Manager which he has held for thirty years. We would like to put on record the deep debt of gratitude we owe him for his untiring and loyal service over these years, and to wish him every happiness in his retirement.

In Billy's place, we welcome Raymund Beadnell who has retired from the Army to join our staff and we wish him many happy years with us.

We congratulate Mr Richard Gilbert who was awarded in February a Winston Churchill Memorial Fellowship in recognition of his leadership of the Ampleforth Mountaineering and Exploration Club and in particular for the 1977 Ampleforth Himalayan Expedition.

The Trust was founded in 1965 to establish a perpetual memorial to Sir Winston Churchill. The aim of the Fellowship is to enable men and women to travel abroad to widen their knowledge in their own field of activity and as a result of the experience they gain, to contribute more effectively to their profession, community and country.

Two student teachers were here for the term as part of their training. Mr Geoffrey Simpson, an economics graduate from Hull University, and Mr Derek

Lowe, a graduate in Mathematics also from Hull. We thank them for all they did, both in and out of the classroom, and wish them success in their future careers.

We offer our congratulations to T. F. Keyes, of St Aidan's, on qualifying for the British Mathematical Olympiad as a result of his high score in the National Mathematics contest in March.

We offer our warmest congratulations to the Rugby Sevens Team, their Captain John Macaulay, and their Coach John Willcox, who achieved remarkable success at the Rosslyn Park Sevens in March by winning both the Festival and the Open Tournament, the first time ever to achieve this astonishing feat. Mr Willcox, nicely described (as a spectator) in the *Guardian* as 'solemn in face, long in coat, massive wellingtons for footware (sic)' writes:—

The extraordinary success of the Sevens Team at the National Schoolboys' Sevens at Rosslyn Park was a fitting tribute to the intelligence, skill, courage, endurance and teamwork of a remarkable group of boys and the leadership of a remarkable player and captain. Their achievement is now history: the Festival Tournament has been in existence for seven years and no team in that time has ever managed to follow success in the one by success in the harder Open Tournament that follows on its heels: it was thought to be an impossible feat. The team played 14 matches in four days, itself a record at Rosslyn Park, and not the least significant aspect of this marathon is that in the eighth game, the Festival final, one of the players suffered a serious knee injury which necessitated his removal to hospital and his replacement by one of the three reserves. The fact that this setback inspired both the team and the replacement underlined that these three reserves were an integral part of the team.

To J. Macaulay, the captain who instilled this spirit, and to J. Dyson, who epitomised it, both of whom have now left the School, one can only utter words of gratitude and best wishes for their future. It is indeed impossible to express adequately one's admiration for all ten of this magnificent group of boys.

THE HIMALAYAN EXPEDITION

It will be of profound relief to us all when we board the plane to Delhi at Heathrow on 8th July.

The last few months have been hectic in the extreme with expedition members dashing about in every spare moment: to Leeds for high altitude equipment, to Matron for jab after jab, to Peak Scar for rock climbing, to the woods for the sponsored log collection and so on.

Good progress has been made and we now have our permit from the Indian Government. Kolahoi peak has been 'reserved' for us. We have secured the services of Mr K. K. Sharma of the Kashmir Education Department as Liaison Officer. The Young Explorers Trust has granted their approval.

The appeal fund stands at £1,800 and we are most grateful to everyone who has contributed. We have sold 2,000 expedition pens and nearly 12,000 raffle tickets.

In March we held a training camp in the eastern Cairngorms. The weather was arctic but ideal for our purposes and our new duvet jackets and down sleeping bags were thoroughly tested. Fresh snow fell every night and built up against the tents and we are unlikely to meet worse conditions on Kolahoi.

We practised step cutting, cramponing and rope techniques on the 1,000ft cliffs of Lochnagar. This was serious winter climbing and everyone performed well. Regular outcrop climbing during the summer term and another weekend's rock climbing in North Wales should leave us adequately prepared for Kolahoi.

R. F. Gilbert

Our three members of the National Youth Orchestra of Great Britain, Charles Hattrell (E) (double-bass), James Doherty (O) (trumpet), and Paul Stephenson (A) (violin) attended a demanding rehearsal course in the holidays. This culminated in three concerts, one in the Royal Festival Hall, London on 21st April, another in Paris in the Théatre des Champs-Elysées two days later, and the final one in Le Havre the following day. The programme (the same for all three concerts) was an extremely formidable one: Stravinsky's *Rite of Spring*, Bartok's *Music for Percussion, Strings and Celeste* and the *Violin Concerto* by Berg. The Soloist was Itzhek Perlman, and the Conductor Pierre Boulez.

The Motet Group, under the direction of David Bowman, gave two concerts during the term for charity. The first of these on 13th March at Nunnington Hall raised £250 for Cancer Research, while the other six days later at the York Guildhall raised £50 for Alne Hall.

We welcomed on 6th March the Yorkshire Sinfonia and their director, the distinguished violinist Manoug Parikian, who gave an all Bach concert in St Alban Hall. The playing of the flautist William Bennett was an especial feature of the evening.

LOURDES CONCERTS

At the end of the term Fr Martin, Br James and Br Cyprian and 19 boys were the guests of New Hall in Essex, where they performed three concerts to raise money to take sick pigrims to Lourdes. Although the New Hall term had still another week to run we were received with wonderful hospitality and an entire floor of More House was vacated to provide our accommodation. To allow so many boys to invade a girls school for three days shows a remarkable measure of confidence and trust. We would like to express our deep gratitude for all the kindness we received.

The performances defy description: Fr Martin sang, girls danced, Br Cyprian dressed up as a nun, the Gosling family (James and John taking a break from revision for Law exams, Kate taking a break from term) gave us Noddy à la Kojak and a Common Market view of Dixon of Dock Vert. Andrew Wright performed dazzlingly on the piano, Charles Hattrell was mistaken for Elton John and Steve Kenneally can look forward to a booking in Las Vegas with his version of 'Noah'. Philip Noel, Guy Salter and Edward Troughton were the backbone of several sketches. All reached a high standard and were admirably backed up by the production team especially Charles Pickthall on the lights and Dick Collins who triumphed over many difficulties.

Together with the two concerts here and two more at the Bar Convent in York—to whom we owe so much over so many years—we made over £800. Lew Grade please note.

James Fane-Gladwin, O.S.B.

CAREERS DAY

During the past six years, since membership of the CCF became voluntary after two years in the School, the CCF Field Day has been made an opportunity for a Careers Day for the upper part of the School. No report on this has yet appeared in the JOURNAL.

For boys considering a career a visit to the actual site of his prospective job can be an invaluable eye-opener, and the experience gained even in one day can be most illuminating. For other careers, such as banking or solicitor, a visit to the office, even with the best will in the world on both sides, can yield only moderate results. This year twenty-one different parties sallied forth, some directly connected with careers, others indirectly, and others merely using the

opportunity for a useful visit which would not otherwise have been possible. Most directly connected with careers are perhaps three visits which have become regular features, a visit to the hospital in York by those intending to study medicine, where they are most kindly entertained and guided by Mr Price, one of the consultants, who shows them the workings of the hospital and this year even allowed them to be present at an operation; a visit to the Agricultural College at Askham Bryan; and a day's experience of management provided by ICI at Billingham. Here ten boys are attached for the day each to a young graduate and see him doing his job, with plenty of opportunity to question him about it and other aspects of management. For those considering engineering there was this year a visit to heavy industry, Dorman Long's steelworks; in other years there have been visits to civil engineering sites, or even electrical or chemical engineering firms. It is not only for prospective lawyers that attendance at a session of the Crown Court is valuable, and these visits are much appreciated. A new departure this year was the visit of several parties to London, one of musicians (who in the course of the weekend attended an opera, a rehearsal of the LSO, a concert and the instrument works of Boosey and Hawkes), one to museums (British Museum and Pompeii Exhibition, with lunch at the offices of *The Observer* thrown in), and one to the City (where they fitted into one day a tour of Lloyd's, Barclay's Head Office, Barclay's International and a Discount House, being kindly entertained by parents at each, Mr Pitel, Mr Payne and Mr Dyson). Other visits less connected with careers, but nevertheless of considerable value, were a tour of a coal-mine near Castleford, a day at the Wetherby Borstal and a visit to a Comprehensive School in Teeside arranged by the headmaster, Mr Roger Kirk, a good friend of Ampleforth. We are most grateful to those who accepted these and a number of other visits.

CAREERS

Dr Bernard Kingston, Director of the Careers Advisory Service at Sheffield University, spoke to us on 'What do graduates do?' He recommended that the criterion for selecting a subject to study at university should be interest and not utility, provided that boys were then prepared to look outside that subject when applying for jobs. He emphasised that for many jobs neither the subject studied nor the class of degree obtained is as important to an employer as personality and wide interests. So, although there will always be more jobs open to the scientist, the classics man has no need to despair. This was a valuable talk which provoked interesting questions. But the attendance was depressingly small. One might have supposed that a considerable proportion of boys in the second year sixth who had applied to university in the previous term would have turned up, especially in view of current concern about graduate unemployment; as far as I could see, only one boy from the second year bothered to come. In the same casual spirit only one boy applied for one of the many excellent careers courses organised by the Independent Schools Careers Organisation in the Easter holidays. Far too many boys appear to subscribe to the philosophy of Captain Grimes: 'Besides, you see, I'm a public-school man. That means everything. There's a blessed equity in the English social system that ensures the public school man against starvation.' Readers of *Decline and Fall* will remember that the Captain's career was varied and colourful, but precarious in the extreme.

As usual in the Spring Term, we later had talks on aspects of Engineering. Mr A. J. Moyes, Technical Director and Deputy Executive Chairman of Peabody Holmes, spoke about 'Engineering in Industry'. He used the development of the steam engine in the eighteenth century as a parable to show what

Engineering involves; a mixture of practical ability, scientific insight and mathematics, all directed to meeting the needs of society and all subject to human and economic constraints. Hence the Moyes' formula:

Engineering = Science + Money + Men.

The talk provoked many interesting questions which enabled Mr Moyes to stress the social responsibilities of the engineer. 'The Erection of a Suspension Bridge' was the subject of our other Engineer, Professor D. M. Brotton of UMIST. His department has done consultancy work on the bridges over the Firth of Forth, the Severn and the Humber and he drew his material from these, especially from the first two. He described the organisation of the work and then, with the aid of a model, the three stages of construction—the towers, the spinning of the cables and the construction of the deck. This was a fascinating talk followed by some excellent slides. Again there were many good questions and we are most grateful to these two speakers.

Towards the end of the term we welcomed Sergeant N. J. Hill of the Metropolitan Police. He began by showing the film *Challenge of a Lifetime*. This and the first part of his talk concentrated on the training of the Police Constable; he emphasised the variety of a Constable's work, the responsibilities he carries and the decisions he has to take. Sergeant Hill, himself a graduate, went on to explain why the Police will increasingly need men of academic ability and why public school boys should be more ready to consider a Police career. This was a forceful and impressive talk.

The economic situation makes more boys and parents interested in firms which sponsor boys through university and polytechnic, but it also increases competition for such places. Moreover sponsorship schemes vary widely and some firms specify particular universities or polytechnics. It is therefore important that boys interested in anything of this sort should start making enquiries early, preferably towards the end of their first year in the sixth and certainly before they apply for university.

David Lenton

MUSIC

23rd January JANUSZ STECHLEY

In Schumann's *Carnival* Janusz Stechley's pianism and poetry came into life after the Préambule and Pierrot which seemed to suffer from a certain rigidity and hardness. But after this the enjoyment was unmarred as the procession of Schumann's character portraits moved or danced along in their delightful youthful guises. The Paganini was breathtaking and the Davidsbündler definitely had the better of the Philistines (little did Schumann foresee that in time the ignorant Philistine would be superseded by the deadly academician!).

The Liszt *Sonata* was a great performance by any standard; truly Liszt found a worthy exponent of his finest keyboard composition, one who was able to combine full expression of the deeply felt love songs and the majestic eloquence of the grand theme with the gigantic demands on a pianist's virtuosity and taste. At no time did the performance degenerate into the usual banalities and musical brutalities interspersed with sloppy sentimentality. It was an arresting and not to be forgotten experience, not even shattered by the sad interruption of the general alarm in the whole School which brought this evening to a premature end.

Otto Gruenfeld

20th February THE MEDICI STRING QUARTET

String quartets are not frequently performed at Ampleforth, especially by professionals, and it was therefore an occasion for rejoicing by quartet addicts

when the Medici Quartet was billed to appear, rejoicing which was amply justified on musical grounds at least.

Haydn's D minor quartet, op 76 no 2 was given a superb reading which combined a carefully detailed interpretation with an apparent spontaneity in performance, confirming the already widely held view that this young quartet is bound for great things, like their predecessors as Quartet in Residence at York University, the Amadeus. Their intonation is exceptionally good and their tone beautiful even in *fortissimo*. They did not, however manage to make the so-called 'Witches Minuet' sound convincing, but does anyone?

Shostakovitch's hauntingly beautiful 8th quartet with its wealth of self quotation was substituted for Bartok 3 to the delight of at least one listener, and performed with a conviction that was, surprisingly, not sustained in Smetana's intensely dramatic E minor quartet no 2 'From my Life'. This was played apparently faultlessly, yet its emotional depths were not plumbed, as might have been expected after hearing the Shostakovitch. Perhaps this Smetana work is one that only older men can bring off really convincingly,but it may also have had something to do with the rapidly plunging temperature in the Saint Alban Centre.

SAC is not an ideal place for music and musicians. Its 'acoustics' distorted the quartet sound and obscured much essential detail. The dais on which the performers sat looked for all the world like a rather forlorn boxing ring. The rain beat noisily on the roof at one point, completely distracting attention from the music. The functional lighting with its attendant buzz and hum did nothing to impart any sense of atmosphere or occasion, nor did the sounds of movement and activity behind the scenes during the first half. As a final blow someone saw fit to start switching off the lights as the players stood up to take their final bow.

Even sadder, however, was the distressingly small number of boys in the audience at what was one of the finest concerts here for some time. Only two boy members of the Symphony Orchestra appeared, and of these only one was a string player. This would seem to indicate an alarmingly dreary and unadventurous outlook on the part of our young musicians, an outlook for which we are all in part responsible.

Geoffrey Emerson

20th MARCH: AMPLEFORTH SYMPHONY ORCHESTRA
Conductor Simon Wright, with the Kirkbymoorside Brass Band

This concert was characterised by the verve and immediate attractiveness of the music chosen. The players responded to this readily, providing us with one of the liveliest and most enjoyable performances of the year.

Humperdinck's Overture 'Hansel and Gretel' was given a most spirited rendering under Simon Wright's enthusiastic baton: occasional uncertain entries and faulty intonation in the woodwind section were all outweighed by the general gusto.

Gounod's Symphonie for Wind added a chamber-like touch to the programme: attractive melodies in a divertimento-like style. The wind-players coped exceedingly well with it, apart from occasional fluctuations in pitch and slight irregularities in ensemble-playing. It is an elegant and charming piece, and was for the most part played extremely well, being in fact one of the most satisfying items in the concert from the point of view of performance.

The 16th century dances by Susato were played with great swing and an excellent sense of rhythm. The actual volume of noise was at times rather greater than the style of the music really demands, but it was well played and came across very convincingly.

The same 16th century atmosphere was transferred into the sphere of ballet in the next piece: the Suite 'Le Roi s'amuse' by Delibes. Some of the tunes were clearly ancient; others, more voluptuous in mood, were plainly Delibes' own; all were marked by a delicate and sophisticated orchestration typical of the composer. The playing was stylish; the intonation and ensemble most satisfactory.

With the loud and festive Coronation March 'Crown Imperial' by Walton, the concert drew to its close. Here the Symphony Orchestra were joined by the Kirkbymoorside Brass Band, who added a magnificent splash of colour to the general pageantry. The main impression here was of sheer exuberance and gusto; all the players held together exceedingly well and ended the evening's performance on a suitably rousing note. Once again, conductor and players alike deserve warm congratulations for a most pleasing performance.

Cyprian Smith, O.S.B.

22nd MARCH: SCHOLA CANTORUM
directed by David Bowman with Simon Wright (organ)

There were two works in this concert,both interesting in their respective ways. Stainer's 'Crucifixion', in spite of the undoubted sentimentality of certain passages, is still a popular work, ninety years after it was written. It received a workmanlike, rather than an inspired, performance, though the Processional 'Fling Wide the Gates' and the motet 'God So Loved the World' were finely rendered by the Schola Cantorum. It was a pity that the congregation was not allowed to sing the rather attractive hymns which intersperse the work, though a lone voice in the nave did its best to realise the composer's intentions. Simon Wright's organ accompaniment was sympathetic and the two soloists had their moments, though I was not altogether pleased with the diction of Neil Lunt, and his tone in the upper register was somewhat forced. David Barton, though he allowed nervousness to spoil his intonation at times, gave in the main a thoroughly creditable performance, and he was particularly good in 'Could you not watch with me?' David Bowman conducted with his usual incisive authority and was also presumably responsible for the ingenious idea of interspersing the choral work with the movements of Marcel Dupré's Passion Symphony for organ. This is a piece of excessive difficulty (even Simon Wright had to do some practice for it!) and length and is thus infrequently performed. So it was particularly pleasant and appropriate to hear it on this occasion. Mr Wright did full justice to the work, with the quiet meditation of the 'Nativity' and the joyful toccata of the 'Resurrection' being particularly impressive. The singular illumination of the crucifix alone during the playing of the 'Crucifixion' passage was a nice touch, too. It should be added that Mr Wright coped brilliantly with a last-minute fault (runnings in the pedal cable) which developed in the instrument.

Edward Moreton

SEA SCOUTS

Two events during the Christmas break promise to benefit the Sea Scouts in the coming months. The first was the completion of five Slalom canoes and the second was the grant, of one-third of the cost of the two new Wineglasses, made by the Scout Association.

By any standards this has been an exceptional term for the troop. The obvious enthusiasm of the PLs and many of the other members created a marvellous atmosphere which continued through the camp on Lake Windermere.

Already during the term we had been to the Lake District staying at the Glenridding outdoor pursuits centre over the first whole-holiday weekend.

Despite a heavily corniced summit ridge and strong winds we climbed Helvellyn on the Saturday traversing round via Swirrel Edge and Striding Edge, some of the more adventurous glissading 1000ft off Striding Edge on the descent. On the Sunday we split into two groups: one party scrambled up The Tongue on Dolly-waggon through fresh snow and then traversed the Helvellyn ridge to Raise; meanwhile a larger group climbed Farfield.

The Lake District weekend was a part of the Mountaineering Course which Br Basil continued to run throughout the term. Mr Simpson, Fr Alban and Mr Jon Bunch, the North Yorkshire Scout mountaineering adviser, all gave lectures and Fr Richard showed a film. All those who attended the course found it very worthwhile.

Canoeing continued in the St Alban Centre and many more of the troop can now execute various types of eskimo rolls. There was a variety of activities at the weekends including a navigation exercise on the Hawnby moors, a trip to the Helmsley Windy Pit, a Redcar weekend and an Igloo building expedition. On Feb. 20th a small party descended Crackpot in Swaledale and despite the 'knee-wrecker entrance' living up to its name this was a very enjoyable day. On the second whole holiday weekend we had no major expedition but there was an abseiling trip to Peak Scar and we built another Tiger.

After a very impressive effort in preparing for the camp we left on Thursday 24th April for the YMCA South Camp on Lake Windermere. From start to finish this was a great success despite minor inconveniences at the base. A list of the peaks climbed gives some indication of the standard of achievement and includes Scafell, Scafell Pike, Great Gable, Pillar, Bowfell and the Langdale Pikes. In all the summit of 16 different fells was reached and many boys climbed a total of over 22,000 feet covering nearly 45 miles to do so. At the end of the camp nine boys gained the Mountaineering badge and they certainly earned it.

The gig was sailed on the lake on at least four days of the camp including a major cruise up the lake. We are indebted to Simon Wright for his efforts on the camp which was sadly lacking his father, whom we hope will be back next year, and also to Fr Alban for his splendid cooking. Above all it was a memorable camp because all those who were present were determined to pull their weight and make it a success.

Finally this account must record that Ian Lochhead left the troop at the end of this term after an exceptional performance as PL.

Declan Morton
Ian Lochhead

THE VENTURE SCOUTS

At the beginning of the term two new committee members were elected to join S. Durkin and M. Page. These were M. Duthie and G. Pender. Climbing trips took place this term at Peak Scar, which proved to be exciting owing to the very wet conditions, and to Almscliff where, despite the cold weather, the Long Chimney and Fluted Columus were climbed. In fact the weather caused many activities to be cancelled this term.

However, the highlight of the term was undoubtedly the Lake District weekend which took place on the first whole holiday weekend. Seventeen members of the unit, with Mr Gilbert, Mr Simpson, Mr Dammann, Mr Hawksworth, Fr Michael, Dr Yves Dias and Mr Clough, staying at Rydal were able to split up into groups for mountaineering and climbing. Expeditions were led up Helvellyn, Bow Fell, Crinkle Crags and Pavey Ark. There were also rock climbing expeditions to Scout Crag and Raven Crag. We would like to thank all the leaders who came on the trip.

Planning for the Mount Grace Walk commenced this term with two cheques for £543 each being sent to the charities agreed for the 1976 walk. On Field Day Mr Dammann very kindly took a small group on a rock climbing expedition to Hasty Bank and they were joined for a time by Mr Gilbert. A first-aid course took place on Wednesday evenings for those doing Duke of Edinburgh awards. On Friday evenings some venture scouts used the Multi Gym in St Albans for training. As always, we would like to thank Mr Simpson, our leader, for all he does for us.

G.J. Pender

THE BEAGLES

At the end of the Christmas term a rather hurried attempt was made to circularise parents of boys interested in there being beagles here, announcing that the Hunt is to become largely dependent upon subscriptions, these to be as voluntary as possible. The generous response made so far is getting things under way though there is still much to be worked out: many most helpful suggestions have been made as to how to proceed.

The season just ended was one of the better and more enjoyable ones on record. Followers from the School increased notably in numbers and enthusiasm including some of the senior boys from Gilling; quite often too, senior boys from Terrington School joined us, and interest and following locally continues to increase. We were able to fit in new meets at Cote Hill, Farndale and Eastfield, Normanby, by invitation respectively of the farmers concerned, Mr Wilson and Mr Waind. We thank them for asking us and for the generous hospitality they provided. We are also very grateful to many others who provided hospitality. Weather and scent were on the whole favourable and there was a succession of enjoyable days hunting in country that is the envy of most other packs. It is a great thing for those who come out to be able to get to such places as Farndale or the Whitby moors at Levisham where this time the Master hunted hounds providing a good day's hunting in spite of poor scent.

The Point-to-Point after much speculation and uncertainty took place at the very end of term. In view of this there was a most satisfactory turn-out and for the spectators at any rate this was an enjoyable occasion. This really is a point to point and consequently some got into difficulties finding ways round seed fields, others even got lost, but all were back in time for the next exam. The race is run as one, starting at Fosse lake, though Junior House and now Gilling boys too join the race when the leaders reach the road on Yearsley bank by Lion Lodge farm. R. D. Grant won again from T. M. May and A. H. Fraser. N. J. Thomas won the Junior race from C. R. Taylor and R. J. Vis. For the Junior House I. S. Wauchope was the winner followed by A. R. Fitzalan Howard and S. A. Medlicott. P. Corbally-Stourton won the Gilling race. S. Pickles was second and S. Akester third.

SOCIETIES AND CLUBS

THE SENIOR DEBATING SOCIETY

The President writes: The Regional Round of the Schools Debating Association proved our doom this year, by a short head. The Vice President, Mr Jonathan Page, and the Leader of the Opposition, Mr Diarmaid Kelly, were elected to compete; and they found themselves opposing the host school, Ripon Grammar School, in their motion that 'variety is the spice of life'. They argued that variety is debilitating and dissipating, that there are many spices in life, and that life is not a matter of spices anyway. But for Ripon a girl both brown and beautiful, with a strong arguing power and an emotional appeal to equal it, captivated the admittedly prejudiced audience and even the hopefully unprejudiced judges; so we were beaten into second place by a whisker.

This year the Northern Area Round for the north of England, which this President organises, provided a very new pattern salutary to the health of the competition—for no school that reached the Area Round last year reached it this year; there being a hundred per cent turn-over from last year (which provides a broad sharing of the experience among the 32 competing schools). The Round was held at York University in the midst of a student sit-in, our student hosts having to improvise at the last moment. Stonyhurst College won the day, ironically (for Jesuits) opposing the motion that 'This House regrets the moral liberalism of the post-war era'. This President is to be among the five judges, led by Rt Hon George Thomson, at the London final, where Eton returns a second year running with the same team, one of whom is the son of a Yorkshire MP.

The Secretary writes: The Society has had many handicaps during the session —chiefly attendance, or rather the lack of it. On most nights the attendance has been little more than thirty, which compares unfavourably with past averages, particularly that of the Stourton-Mostyn era of 1975; but, with the help of our sisters from Richmond, the Society rose to eighty on the last evening.

The Society's other chief handicap of the session has been the absence, for a second year running, of the *Observer Mace* on the President's bench of the Debating Chamber. The Society's two elected *Mace* speakers slipped into a close second place in the Regional Round which took place at Ripon on 17th February. Despite this, however, Messrs Page and Kelly performed extremely competently as the Leaders of the Government and Opposition respectively. Mr Page led his bench with great gusto but not, sadly, always with success; and Mr Kelly was witty in his leadership, securing four out of five victories during the course of the term.

Among the bench and floor speakers, Mr Smith was histrionically amusing, causing an uproar at most debates, particularly at the concluding Richmond Debate, where he led the Opposition. Messrs Hyde, Railing and Nixon did their best in various different ways to keep the debate on its feet; sometimes, however, it took off, reaching the more sublime heights of the ridiculous. Mr Dunbar, on the other hand, subdued this ridicule by providing on occasion some very intelligible points of view. Mr Salter, who, it is hoped, will be a powerful force in the Society next season, made an impressive début. Messrs Moore and Moir, finally, were among the other notable speakers, speaking regularly and solidly.

The Secretary, on behalf of the Society, would like to thank the girls from Richmond Convent for making our guest debate such a huge success, which was described by their accompanying teacher, Mrs Elizabeth Freeman, in a thank-you letter to the President, as 'a delightful evening with a mixture of wit and warm welcome, a good supper and hot cocoa'; and also to Fr Alberic, who chaired all the Society's meetings and astounded everyone by the cool manner with which he controlled the House.

(*President:* Fr Alberic) PHILIP NOEL, *Hon. Sec.*

The following five motions were debated this term:—

'This House reckons the House of Lords should be abolished.'

Ayes 10; Noes 28; Abstentions 5.

'This House considers that it is the Arabs who are the chosen people because God has made them fat on oil.'

Ayes 6; Noes 17; Abstentions 6.

'This House considers that variety is the spice of life.' (*Observer Mace* motion)

Ayes 16; Noes 9; Abstentions 4.

'This House would withdraw all British troops from Northern Ireland.'

Ayes 4; Noes 8; Abstentions 1.

'This House holds that the media systematically trivialise our lives.' (Richmond Convent Guest Debate)

Ayes 31; Noes 38, Abstentions 11.

THE ARCHAEOLOGICAL SOCIETY

The Society flourished again this term, and enjoyed the usual four talks on a wide variety of topics. The first meeting was addressed by Mr Smiley on the fascinating subject of Cannibalism, an introduction to Anthropology. The lecture was very popular and drew a large audience. At the end of the lecture Mr Smiley produced some remarkable relics of the past. The next talk was given by Patrick Vaughan, vicar of Hovingham and an archaeologist of some experience, on Herod's Jerusalem. Well supported by slides, this talk gave an impressive insight into the immense building programme, including the Temple, carried out by this remarkable monarch. The penultimate lecture of the season was given by Mark Hoguet (O) on Athenian pottery. Though somewhat specialist the lecture was much appreciated; the detailed knowledge of the subject shown by the lecturer, who is in Remove C, was most impressive.

The final lecture of the season was given by Professor Eric Birley, Chairman of the Vindolanda Trust. In the 1930s Professor Birley initiated the excavations at Vindolanda, and, though officially in retirement, he is still very active in the organisation of the excavations which still continue today at the country's most remarkable archaeological site. With his unrivalled knowledge Professor Birley lectured to a large audience, and afterwards seemed to have detailed answers ready for any question fired at him. We are most grateful to him for coming so far to lecture to us. A special feature of this lecture and the talk on Jerusalem was that the Society opened its doors to boys from St Martin's and from the Junior House, where an interest in archaeology seems to flourish; there were interested and well-informed questions from members of both these bodies.

We would like to take this opportunity to thank all our lecturers, and our artist, Witek Radwanski, whose attractive and imaginative posters helped greatly in making the season a most successful one.

(*President:* Fr Henry) C. M. LAMBERT *Secretary*
G. PENDER *Treasurer*

THE COUNTRY HOUSE SET

Another Ellingworth, David (for Charles, see JOURNAL Sum 1975, 90—1), led another expedition into Leicestershire/Northants territory at the invitation of his parents, Bill and Shirley, who were again monumentally hospitable to ten boys and a monk. Again we took in houses of distinction on three successive days (5th—7th March). Using the CCF/Careers weekend, we 'camped' again at Laughton Old House, with two splendid dinner parties where again we sat down to the table 15 strong (Frances being summoned from New Hall), with two community Masses in the playroom next morning. This time it was not all storm, but all sunshine.

Wistow Hall (home of Tim and Anne Brooks) began the visit, where Charles I and Prince Rupert had fled after the Battle of Naseby nearby, leaving their royal saddlery behind for us to see. Sir Richard Halford had owned Wistow in George III's time, and as doctor to both Pitt and C.J. Fox he had procured death masks at the hour of their deaths and had had exquisite busts done from them for us to see. The house was a delicate Horace Walpolesque Gothick, charmingly fronted.

The piece de resistance of the visit appeared on the Sunday, Deane Park (home of Edmund and Marian Brudenell), onetime seat of Cardigan of Balaclava, who added a monstrous Victorian ballroom to celebrate his Crimean foolishness. From before the Conquest Deane had belonged to us, the monks of Westminster, the abbots coming to use it as their hunting lodge for Rockingham Forest. A Brudenell Chief Justice acquired it in 1514, adding a Great Hall. More was added for Queen Elizabeth's visit in 1566. The library contains a choice rarity, a collection of recusant books that has remained intact in the house for 300 years, that of Sir Thomas Tresham (of whom more anon), whose daughter married the first Earl of Cardigan. Much has been done since the War to recover the house to its old magnificence, unearthing treasures from behind panelling as well as restoring delapidation and pictures to their former finery, till it is now a much-loved house.

George, 4th Earl of Cardigan, had married Lady Mary Montagu, and their daughter became Duchess of Buccleuch and Queensberry, inheriting the Montagu estates. That takes us to our Sunday afternoon house, Boughton House (one of the four homes of the Duke of Buccleuch) cared for by Mr Rawle Knox whose boy was at Ampleforth. What was most impressive about Boughton was the 1690s north front, seen first from the road, with its classical French lines inspired by Versailles Palace itself and built by the first Duke of Montagu, ambassador to France—a chateau style masking the more characteristic English structure of almost village-like proportions, unchanged since before 1700. It is a house with 7 courtyards, 12 entrances, 52 chimney stacks, 365 windows (one for every day) and 1¼ acres of tile roofing.

The final day took us to the famous buildings of Sir Thomas Tresham (d.1605), 'more forward in beginning than fortunate in finishing his fabricks'. He was a persecuted recusant imprisoned in 1600, whose son died in the Tower after being implicated in the Gunpowder Plot; but he found time and money to complete Rushton Hall in 1595, of striking architecture and built round a courtyard with three lofty sides and the rance one merely a low corridor which allows the mullion windows and gables to be seen behind it. It is now occupied by the RNIB. In the same grounds is the famous Triangular Lodge (kept by the Environment Department), a diminutive building based on the mystic significance of the Trinity—Tresham's own triple trefoil arms fitting the symbolism well.

We went on, after an earlier visit to Tresham's market place house, now the Rothwell UDC library, semi-cruciform in layout with a mass of heraldry carved

around it, to Tresham's other mystically symbolic building, Lyveden New Bield. Owned now by the National Trust, it is set in a field apart, designed in cruciform style, and never roofed over. Its medallions or rondels above window level are all of the motif of the Passion. Our judgment: 'a bit too much country and not enough house'; adjacent were canals surrounding a 'water orchard', indicating its proposed magnificence. Sir Thomas Tresham died before he could finish it, and none was found rich enough to take on the work. So it remains from 1605, the best demonstration of the principle of symbolism rather than functionality in architecture.

We took ourselves to lunch in Fotheringay, where Mary Queen of Scots had been beheaded. In a culture-packed weekend, we had begun grandly indoors and ended emblematically out of doors, the sun always obliging. The following were in the party, besides the two signators: Philip and Edward Noel, Simon Jamieson, Dominic Dobson, Edmund Glaister, Guy Salter, Robert Hamilton-Dalrymple, Evelyn Faber and Francis de Zulueta.

DAVID ELLINGWORTH/FR ALBERIC

AMPLEFORTH FILM SOCIETY

A packed house greeted Lindsay Anderson's *O Lucky Man*, the opening film of the year. This satire on the British establishment had undertones of a Zen-marxist conflict. Though the finer points were lost on many, it was sufficiently clearly laid out for most to enjoy. *Amarcord* with its Fellini perspective of 1930s Italian life was also a success, though *Je T'aime, Je T'aime* (Resnais) was not. *Dillinger* was a gangster film with a difference, and perhaps linked up with *Panic in Needle Park* which had an almost documentary style in the sad, scrabbling world of the drug addicts. *Ragman's Daughter* was popular, again its theme was youth, this time in Nottingham. *The Cow*, though hailed by the critics, emptied the auditorium. In January *Tommy* turned out to be more of an experience than a delight though with Roger Daltry, Oliver Reed, Elton John and The Who, it had its fans. *Rocco and His Brothers* (Visconti) did not appeal save to those who braved the cold, but *The Discreet Charm of the Bourgeoisie* bemused and entertained many with its attack on the French middle class. *Midnight Cowboy* was compelling in its acting and direction (John Schlesinger). *Days and Nights in the Forest* was not popular so the term finished on a rather dismal note.

The Society once again is indebted to Ben Weaver and the Cinema Box for the projection and the work of preparing the film, and also to Fr Stephen, the Society's chairman.

(*Chairman*: Fr Stephen) PHILIP NOEL, *Hon. Sec.*

THE FORUM

The relative sparseness of lectures is to be blamed on the Secretary, who left the arrangements for them rather too late. There were, however, two lectures, and the attendance was good.

For the first we were honoured with the presence of Fr Patrick, who spoke on 'Tameside, Tyndale and all that'. With great clarity, Fr Patrick traced the threads leading into the tangle of modern education: disillusionment with successive educational systems; the part politics has played in education, and modern educational ideas and trends, were all explained and discussed in great detail in what was an extremely interesting lecture.

The second lecture was delivered by Br Cyprian and was about alchemy. Though he did explain the fascinating details of the actual pseudo-chemical process which attempted to transform base metals into gold, Br Cyprian showed

that it was really only a symbol of the personal spiritual search for *aurum non vulgare* which took place over a period of several years in the mind of the alchemist. This philosophical aspect of alchemy was something of a revelation to most of Br Cyprian's audience, and the lecture was thus not only interesting but extremely revealing.

President: Mr Smiley — A. I. C. FRASER, *Hon. Sec.*

THE GEOGRAPHICAL SOCIETY

This term the Geographical Society was reformed after fifteen years of absence. Having been a vice-president of the original society, Fr Timothy accepted the post of President, with Julian Nowill as Treasurer and Alastair Burtt on the committee.

There were five lectures in all. The initial lecture was given by Mr Boulton, head of the Geography Department, on his experiences in Malta, Ceylon and Singapore. Attention was focused on the different ways of life of these three former colonial islands.

Julian Nowill gave the next lecture on his parents' trip to the Himalayas and back by car from Turkey. The highlight of this lecture was his father's wonderful photography, which illustrated the trip.

On the 17th February the President gave a lecture on 'The Problems of Belfast'. Having done community work there Fr Timothy was able to see life as it is in the city among both the Catholic and Protestant populations.

On 3rd March 'Racism in Brazil' was the subject of the lecture given by Br Cyprian who has spent several years there. This lecture was of particular interest to the 'A' level Geographers. The main theme of the lecture was that multi-racial societies need not have racism.

Mark Coreth ended the term with his talk on the Seychelles, the topic he has chosen for his 'A' level project and a subject in which he has considerable interest as he lives there.

The Secretary would like to express his gratitude to all the speakers and to his committee, whose help and cooperation proved to be very important during this revival term.

(President: Fr Timothy) — JOHN O'CONNELL, *Hon. Sec.*

THE HISTORICAL BENCH

The Historical Bench had what was by any account a very successful term. There were pleasingly large attendances at all the lectures. The first was given by William Trythall of York University, a specialist in modern Spanish history, who spoke on 'The Decline and Fall of the Franco Regime'. To many the topic may have sounded rather premature, but Mr Trythall showed that the regime died along with Franco: it had already lost the real support of the Spanish people, who wanted more democracy. The erosion of fears concerning an alternative government was the key to the history of the decline in support for the regime. Mr Trythall showed an intimate knowledge of Spain and was confident that she had a bright future.

Dr Christopher Hill, Director of the Centre for Southern African Studies, delivered a most interesting and enlightening talk on 'The Plight of South Africa'. He gave the present situation its historical perspective in explaining the nature of the troubles and social conflicts behind them. The many questions prompted by the talk were largely answered by Mr Nassan, a South African post-graduate student working under Dr Hill. From them both we learnt a great deal about a subject so often in the news but so little understood.

The third lecture of the term was given by Professor Norman Hampson, already familiar to many members of the Bench through his books. His subject was 'Why does the French Revolution matter?' In a brilliant paper he dismissed with scholarly scorn all other interpretations of the meaning of the Revolution, and then proceeded to give his own views. It was, he said, an object lesson to us on how revolutions tend to become corrupted. Started for truly idealistic reasons, the Revolution became brutalised, militarised, fanatical and totalitarian. Professor Hampson's command of his subject was total: the result impressive.

The final lecture was delivered by our own Fr Aelred Burrows, who considered the question: 'Henry VIII—statesman or monster?' A sensitive dissection of Henry's character revealed that he had not the qualities of a statesman, whether 'statesman' is taken in the sixteenth century or the present sense. It was a fine lecture and a distinguished conclusion to the year's programme.

The success of the Historical Bench is due to the hard work of our President, Mr Davidson, our Chairman, Fr Alberic and our Treasurer, Stephen Hyde. I would like to thank them.

President: Mr Davidson — JONATHAN PAGE, *Hon. Sec.*

AMPLEFORTH COLLEGE KINEMA

The term's highlights were appreciated by many though it is clear that the audience is becoming more discerning—many find that there is more blood, violence and sex on the television than in the ACK so the audience tends to be more serious. Zeffirelli's *Romeo and Juliet* was a great success once again with those who forsook the bvs, so too *Little Big Man*, Arthur Penn's perceptive and valuable story of the West. *The Little Prince*, lengthened unfortunately by its songs to come into the feature category, was delightful, but came too late in the term for most of the School. It was a great achievement but too long for the material. *White Line Fever* and *Operation Daybreak* had a realism which was very watchable; *Tall Blond Man* was an efficient and amusing French take-off of the thriller genre. *Juggernaut* though popular had nothing to say though its electronics and defusing sequences were excellent coathangers for the rest of the film. Pontecorvo's *Queimada* returned to the ACK, and was more successful. An excellent insight into the colonial situation amid the stresses of business and freedom. The New York cops in *Operation Undercover* brought the term to a close. Perhaps the moment has come to ask the question what is the function of the ACK? Should it outdo Television for entertainment on a Saturday evening? Should it continue to present a wide range of themes, styles, and subjects for all tastes? Should it be reduced to once a fortnight?—should it be a school film society? Perhaps there is need for a re-evaluation, and Fr Stephen invites contributions to this debate.

NATURAL HISTORY SOCIETY

There were only three meetings this term. Jonathan Conroy (C) retired as Secretary and Jonathan Harwood (C) was elected in his place. Conroy gave the first lecture on 'Man's Destructive Nature', drawing attention to the danger of the exploitation and pollution of Nature; and also the tendency of Man to damage his own physical and mental health. Unfortunately some of the members attending this meeting did not take the subject very seriously and as a result it was decided that the next meeting should be by private invitation only. The President gave a pictorial survey of the Snakes of the world, pointing out the range of size, colour, behaviour and habitat and that many of them are not

poisonous. In the last meeting, two videotape films were shown, 'The Energy Chain' and 'The Land Battle'.

(*President:* Fr Julian) JONATHAN HARWOOD *Hon. Sec.*

MATHEMATICAL SOCIETY

There was a varied and interesting programme of form meetings this term.

At the first, Michael Cranfield (T), who is in the Upper Sixth, described a new method for constructing a regular pentagon. A talk by a boy is always something of an event but on this occasion we also had to admire the lucid and elegant way the construction was proved to be accurate. A note on the method is to appear in the *Mathematical Gazette*.

For our second talk we moved from geometry to computing. Dr Murphy revealed the methods by which he can work to 100 decimal places or more on the Imperial College computer while the rest of us can obtain no more than six. His skill and enthusiasm made a lengthy and complex procedure seem simple to his audience.

Our only outside speaker of term was Dr John Derrick of Leeds University. Having previously spoken to the Society on 'Infinity' he came this time with the arresting title 'Is the English Language really necessary?' By the end of an interesting evening, which included an experiment on his audience, he concluded that redundancy was a desirable feature of language and that according to his scale of measurement English was 40% redundant (a fact which gave some solace to those of us due to sit a Mock General Paper next day).

For our final meeting we returned to geometry as Mr Dowling gave an enthralling talk about his extensive and beautifully made collection of polyhedron models. Most memorable was the almost uncanny ability of the speaker to work with mental images of three dimensional objects and induce his listeners to do the same. The talk was a fine conclusion to a good term.

(*President:* Mr Macmillan) W. A. NIXON, *Hon. Sec.*
(*Chairman:* Mr Nelson) J. B. STUART-SMITH, *Hon. Treasurer*

THE SYMPOSIUM

Owing to the secretary's typical inefficiency the Society only assembled twice last term, but, since both these lectures were of such an unsurpassable quality and since it was his first term in office, the secretary begs forgiveness.

The first meeting was on Wednesday 2nd February to hear Mr Criddle give an excellent lecture entitled 'Rimbaud and the Artificial Paradise'. The speaker outlined the extremely colourful life and work of this justifiably famous Belgian poet with interesting insights into the influence of hashish and other hallucinatory drugs on his behaviour and writings. Mr Criddle then, and a certain note of regret could be detected at this point, spoke of the poet's conversion to conformity which occurred within the poem 'A Season in Hell'. This extremely well-researched and fascinating lecture was followed by an interesting and lively discussion on restraint in poetry and the value of hallucinatory drugs.

The second meeting occurred exactly a month later when Fr David very kindly, and at extremely short notice, gave a highly interesting lecture on one of John Fowles' short stories entitled 'Poor Koko'. Having described the story of a motiveless destruction of all the author's research for his new book, Fr David proceeded to expand on the subtitle of his lecture, 'The Threat of Literacy'. The destruction of the work was an act of defiance against the threat of the magic of the word, and so the speaker expanded on the phenomenon of the decline of literacy found in the modern world. This was soon followed by a discussion questioning both the value of education and also of such sub cultures as football supporting and Hells Angels.

The secretary would like to thank Mr Criddle and Fr David for their first-rate lectures, the President and his wife for their tremendous hospitality and those members of the Society who attended so faithfully.

(*President:* Mr Griffiths) STEPHEN UNWIN, *Hon. Sec.*

YORK ARTS THEATRE

The term began with two shows which came to us from last year's 'fringe' at Edinburgh. David Pownall's *Music to Murder By* was gripping from start to finish, one of the finest things I've ever seen at the theatre. A fascinating and macabre study of the life and music of the Italian composer Gesualdo, mirrored in that of the Englishman, Peter Warlock, was beautifully acted and sung, with a faultless performance by Mary Ellen Ray as the American musicologist.

Alas, the Entertainment Machine's spoof account of *Macbeth*, now (incredibly!) touring the continent, was as bad as the amateur performance it attempted to satirize. But our outing the next evening to see the Actors Company in their new production of Pinero's *The Amazons*, receiving its premiere at the Theatre Royal, was a revelation. The play's masterly construction and the performance it received were alike admirable: this was English theatre as its very best. If it drew a smaller audience from the School than usual, those who did come will not soon forget such a witty and sophisticated evening at the theatre.

Godspell returned once again, but the present company weren't as talented as those we saw last year. Enjoyable nonetheless. In contrast, a pre-war end-of-pier seaside show was amusingly brought to life by Hull Truck's *Melody Bandbox Rhythm Roadshow*—about as far from the style of *Godspell* as one can get, though in sheer fatuity present-day radio shows easily surpass it. The show was enormously appreciated by its audience.

Personally, I found the Cambridge Theatre Company's production of *The Glass Menagerie* (Tennessee Williams) overpraised and vulgar. Maxine Audley's exaggerated playing of the mother spoilt the delicate balance of this lovely masterpiece, which I never tire of seeing.

The next week, we had the rare oportunity of seeing Thomas Middleton's Jacobean comedy *A Chaste Maid in Cheapside* performed by York University. We are enormously indebted to their adventurous English department for giving us such fine and unusual plays over the years, in more than competent productions.

Later on, the Theatre Royal was host to the New London Ballet for its last performances before it disbands. Their programme contained a real masterpiece in Provosky's *Soft Blue Shadows*. Set to Fauré's music, it was played and danced superbly, especially by Katherine Thulborn (cello) and Margaret Field (soprano). The Company has not existed in vain, if it has given us a work like this.

At the end of the term, the Belt and Braces Roadshow brought their rightly-praised production of Brecht's *The Mother* to York. I missed having Hans Eisler's magnificent choral music, which can transform this rather naive play into a moving experience (as in the performances we have seen by York University under David Blake). The production was rather too full of stage business and props, which slowed the action down considerably. But the cast were splendid, John Fiske's music vigorous and effective, and there was no doubt at all that the audience was immensely impressed. More Brecht is promised soon: *The Fears and Miseries of the Third Reich* at the Arts Centre, and *Arture Ui* at the Theatre Royal.

All in all, the best term I think that this Society has ever had at the theatre.

BERNARD VAZQUEZ

RUGBY FOOTBALL

v. HEADINGLEY COLTS (at Ampleforth 5th February)

The A XV had to wait a long time for this, their first match of the term, the weather having been so vile until then. The Old Match Ground was the best pitch available but even that was slimy and heavy, and the match never became a spectacle. It was a hard forward slog for most of the first half with Headingley against the breeze unable to translate their greater possession into points. Indeed the School led after five minutes through a penalty kicked by Dundas who was making an impressive debut. He seemed unlucky not to be credited with another a few minutes later which appeared to go over. 3—0 hardly seemed enough at half-time and indeed Headingley were soon level scoring a simple penalty themselves. This seemed to jolt the School into more confident action and a superb scissors enabled Corkery to thrust for the line and give Webber the scoring pass. It was in the last quarter that the School showed a promising cohesion, and above all it was good to see the potential of some of the younger players, of whom none did better than Lovegrove.

Won 7—4.

v. POCKLINGTON (at Ampleforth 8th February)

At long last conditions were perfect and the School started with the sun at their backs. For some time their Saturday hesitancy continued but they began to acquire a feel for the game and it was not long before a stream of possession led to some fine movements which they could not quite press home in the face of some determined Pocklington tackling. Dundas kicked a penalty and N. Healy who captained the side with aplomb scored a try after a movement in which several forwards handled, all backing each other up, quite superbly. The superiority of the side became more marked in the second half and Pocklington were put on the rack as the confidence of the XV grew. A remarkable try by Lovegrove was the choice bit of this half in which the forwards showed a tremendous improvement in their collective speed to the ball and the backs turned on their power. It was a most encouraging performance. Other tries were scored by Moody (2) back at his best, Beck, Corkery and Webber who with C. Healy was in the van of every Ampleforth attack.

Won 38—0.

v. HULL & EAST RIDING (at Ampleforth 13th February)

Hull brought a physically robust and aggressive side to Ampleforth and caught the School cold in the first few minutes when they kicked a penalty after putting the School defence under some pressure. To their great credit the XV reacted courageously and it was not long before Dundas equalised from a similar position. Although Hull with a slight breeze behind them had the better of the game territorially the School's ability to win loose ball was quite marked and it was from one such that Beck was put away up the blind side to score a thrilling try after a 70 yard run. Moody not to be outdone got back in a trice to save the School's line with a superb fall and the XV were able to turn round 7—3 to the good. In the second half Hull in their efforts to score left themselves open at the back and after good tackling by the School had repulsed numerous attacks Hull paid the penalty when Moody followed a Lovegrove kick, made the tackle and Berton was on hand to cross for a simple try which Dundas converted. Hull's efforts now became frantic but yet another ruck won gave Lovegrove the chance to place another kick and Beck did the rest. This was a courageous and convincing display by the School.

Won 17—3.

v. NEWCASTLE RGS (at Newcastle 16th February)

A morning of steady rain had left the pitch in a slippery condition and the XV made a nervous if not unhappy start surviving no fewer than 4 penalty kicks at goal and several scrums on their line. But they gradually found an appetite for their work and made their way into Newcastle territory through a series of raids led by the speedy Beck. Once on their opponents' line, Lovegrove made a delightful half break and passed to the eager Dunn who scored under the posts. 6—0 should soon have been 10—0 as a palpable chance was spurned and it was not encouraging that the team had to play up the slope in the second half. Indeed Newcastle attacked very strongly at the resumption of play and it was not until they scored their try from a horrid defensive error that the School came to life again. For the final twenty minutes it was all Ampleforth. Moody nearly got over in the corner as did Webber but it was on the other flank that Beck extended the lead after a heel off the head and a break by the astute Corkery. The School continued to attack and a quick switch from right to left enabled Beck to score his second try and give the School a well-deserved victory.

Won 16—4.

v. MIDDLESBROUGH COLTS (at Ampleforth 20th February)

Rain started to fall on an already saturated pitch two hours before the start and continued for the entire game making conditions extremely difficult. Two early penalties by Dundas to one by

THE FESTIVAL TOURNAMENT TEAM Photo: K. H. Wigmore

Standing Left to Right:
R. S. DUCKWORTH, C. J. HEALY, E. A. BECK, P. K. CORKERY, J. E. WILLIS (reserve).
Seated Left to Right:
D. M. WEBBER (reserve), J. T. DYSON, J. H. MACAULAY (Capt), N. J. HEALY, B. S. MOODY (reserve).

THE OPEN TOURNAMENT TEAM Photo: K. H. Wigmore

Standing Left to Right:
C. J. HEALY (Injured), P. K. CORKERY, B. S. MOODY, E. A. BECK, R. S. DUCKWORTH.
Seated Left to Right:
D. M. WEBBER (reserve), J. T. DYSON, J. H. MACAULAY (Capt), N. J. HEALY, J. E. WILLIS. (reserve)

Middlesbrough reflected the course of the play but the School stretched their lead to 10—3 when Lovegrove just gave Beck enough room to fly over in the left corner for a cleverly executed try finished off at high speed. In the second half Middlesbrough attacked strongly for much of the time and one or two Ampleforth errors took them near to scoring but when the XV finally got back into the Middlesbrough half, they won a heel off the head, C. Healy, Dundas and Webber skilfully arranged a ruck and the ball fizzed out to Beck to score as fine a try as one would wish to see. This setback further depressed a Middlesbrough side which had just lost their hooker through injury and they had no answer to a thrust by Moody which brought him a try under the posts.

Won 22—3.

THE AMPLEFORTH SEVENS (6th March)

The first Seven opened the tournament with a tentative display against an Ashville side who knew their job, but in the end the team carried too much pace and power for their opponents and won a good struggle 20—0. Their second game was against Leeds who attempted to deny the School the ball and for some time were successful enough to limit the School to very few opportunities but, as the game wore on, the team were able to give Macaulay and Beck enough of the ball to make sure of a comfortable victory. It seemed that Q.E.G.S. Wakefield would give the team most trouble, they also being unbeaten at this point but the team played some fine sevens in this game and ran away to a comprehensive victory. Archbishop Holgate's with their young side were never in the hunt and the School were through to the final and were lucky enough to be able to see Mount St Mary's and Newcastle struggle for the right to meet them. A fascinating game ended with Newcastle victors by the misleading margin of ten points. The final too was an absorbing contest: the gifted Pollock led many an assault for Newcastle ably supported by some aggressive forwards but the School tackling was never less than very good, and they themselves owed much to the skills of C. Healy, Macaulay and Beck. Both sides scored two tries but the School had the benefit of Macaulay's conversion and won a thrilling match.

Meanwhile the second seven had also acquitted themselves most ably. Although they lost 3 matches and always had trouble in winning any possession, they did draw with Bradford and caused Newcastle as much trouble as any team did in a game in which Moody scored as fine a try as any seen during the afternoon.

RESULTS OF DIVISION A

Q.E.G.S. Wakefield	22	Archbishop Holgate's	0	Archbishop Holgate's	0 Ampleforth 1 20
Ampleforth 1	20	Ashville	0	Q.E.G.S. Wakefield	8 Ampleforth 1 22
Ampleforth 1	14	Leeds G.S.	0	Archbishop Holgate's	10 Leeds G.S. 16
Q.E.G.S. Wakefield	16	Ashville	16	Archbishop Holgate's	0 Ashville 34
Ashville	18	Leeds G.S.	10	Q.E.G.S. Wakefield	18 Leeds G.S. 10

RESULTS OF DIVISION B

Mount St Mary's	16	Ampleforth 2	0	Ampleforth 2	4	Bradford G.S.	4
Bradford G.S.	12	Sir William Turner's	0	Mount St Mary's	12	Bradford G.S.	0
Bradford G.S.	9	Newcastle RGS	22	Ampleforth 2	4	Newcastle R.G.S.	18
Mount St Mary's	16	Sir William Turner's	4	Ampleforth 2	0	Sir William Turner's	12
Sir William Turner's	0	Newcastle R.G.S.	18	Mount St Mary's	10	Newcastle R.G.S.	20

WINNER OF DIVISION A = AMPLEFORTH 1
WINNER OF DIVISION B = NEWCASTLE R.G.S.
FINAL: Ampleforth 1 10 Newcastle R.G.S. 8

THE MOUNT ST MARY'S SEVENS (at Mount 13th March)

The School were drawn in a group which included Q.E.G.S. Wakefield, Ernest Bailey G.S. and Leeds G.S. against whom the Seven were to play in that order. Beck's speed was again too much for Q.E.G.S. and the team were comfortable victors. Against Ernest Bailey's the Seven were soon in a 12—0 lead but rather foolishly relaxed their grip to let their opponents into the game, and were lucky to escape with a 12—10 victory. Leeds were unbeaten at this stage having been reinforced from the previous week by their two England squad members. A hard struggle developed in which the greater aggression of Leeds enabled them to defeat the speedier Ampleforth side but by the narrowest of margins. Leeds then went on to beat Newcastle in the final.

RESULTS

v Q.E.G.S. Wakefield won 14—0; v Ernest Bailey's G.S. won 12—10; v Leeds G.S. lost 12—16.

THE WELBECK SEVENS (at Welbeck 15th March)

Drawn against Leeds in the first round, the Seven took revenge for their defeat two days before. They put pressure on Leeds by well-judged kicks down the gale and two superb tries by Healy N. and

Beck were the result. In the second round the team did not play too well against Silcoates but were still too quick in pace and reaction for the gallant opposition and Healy C. was able to score two excellent tries to give the team a relatively easy victory. The final against Oakham was a disappointment for all. Playing with the wind in the first half the Seven had enough possession to win twenty matches and only gallant tackling kept them out. Even against the gale in the second half the team acquired plenty of possession but Oakham scored from an injudicious kick ahead by Ampleforth, a mistake made worse when a pursuing player overran the ball. Oakham made them pay doubly for this error for straight from the kick off, a miscued kick bounced favourably to put the Oakham wing clear for a second try in one minute. There was only time for the admirable Beck to run round all the opposition to score under the posts and the team had lost a match they ought to have won.

RESULTS

v Leeds G.S. won 10—0; v Silcoates won 14—0; v Oakham lost 6—10.

THE ROSSLYN PARK SEVENS (22nd—25th March)

The Festival Tournament

The Seven were lucky enough to play all their group matches on the first day, and in the event scored 117 points to 6 against in the winning of them. Only Gresham's provided hard opposition on a team which rapidly improved in technique and judgement on that day. The following morning the team had to face Hurstpierpoint, the winners of the group drawn above them, and this turned out to be a harder match than anyone had anticipated. The School thought they could coast to victory but Hurstpierpoint thought otherwise and even Dyson was given a torrid time by his opponent. In the end the greater skill and speed just enabled the team to pull away to win 12—6 and this match served as an excellent warning. It certainly made a difference for in the next round against a fine Loughborough side, the Seven were in their best form of the tournament so far, playing some thoughtful yet powerful sevens and demolishing the opposition. This brought them to a semi-final against a Plymouth team which looked a danger from the earliest hours. A very competitive game to which the Seven had to play superbly to win was the result. In effect it was C. Healy's match. He it was who ran a long way back to retrieve a searching kick by Plymouth, ran the ball back at the opposition and started a try by Beck on the other flank. Later he it was who pursued one of the fastest Plymouth forwards fifty yards to catch him five yards out and save the day. The final against the big and talented Sherborne side was an exciting match marred only by a sickening injury to C. Healy's knee. He was carried off with the score standing at 4—6. If anything this disaster seemed to inspire the team. Moody took his place with no apparent loss, Beck scored on the left and as usual Dyson and Macaulay had the last word, Dyson forging the nail with a try and Macaulay hammering it home with his deadly boot.

RESULTS

v Chiswick Won 44—6 v Dover College Won 30—0
Group matches: v Ashville Won 24—0 v Gresham's Won 18—0

Sixth round v Hurstpierpoint won 12—6; Quarter Finals v Loughborough G.S. won 22—0; Semi Finals v Plymouth won 11—0; Final v Sherborne won 16—6.

THE OPEN TOURNAMENT

The team had to play only two matches on the first day of this competition and indeed despite their tiredness started well against St Michael's College, Leeds and beat them comparatively easily. In the next match however they showed their fatigue and only squeezed home by 10—6 thanks mainly to an interception by Corkery. The next morning they had to face the big and speedy Hampton G.S. who had scored 64 points in three matches and who had despatched amongst others St Edward's Liverpool. And of course it turned out to be a hard and bruising game in which the School took an early lead, were pegged back to 10—6 and then clung on desperately until the final whistle. It was at this stage that the team sensed that they could go all the way and in the next round, they were far too fast and skilful for Gunnersbury. Moody too had now become a vital part of the machinery, gaining in confidence and improving in every match. The speedy seven from Coleraine were next and Beck earned two standing ovations for two splendid 60 yard runs down the touchline and the team looked most impressive in a fine victory against a very good side. King's, Macclesfield had come through to the final in the top half of the draw but the first half of this game was undistinguished, both teams being tense and probing each other's defences by kicks. King's took an early lead of 3—0 through a penalty but when in the second half they tried to add to this with another far too far away, they only succeeded in giving the ball away and Moody ran the length of the field with inches to spare and scored under the posts a try which will be long remembered. From the kick off the magnificent Healy caught the ball, ducked under a tackle and nearly made it to the line himself. At the ensuing line-out, Dyson and Macaulay obliged again and that was that.

RESULTS

v St Michael's College, Leeds won 20—4; v St Edmund's, Ware won 10—6; v Hampton G.S. won 10—6; Quarter Finals: v Gunnersbury won 20—6; Semi Finals: v Coleraine won 16—7; Final: v King's, Macclesfield won 12—3.

THE TEAM

The Seven wrote a piece of history, achieving a feat thought impossible in winning both the Festival and the Open Tournaments, playing 14 matches in four days without defeat. They scored 265 points with 50 against, and played some perfect sevens in this marathon process. There were five county players in the side and one who had played in the Rosslyn Park Sevens in 1976, C. Healy was the odd man out having played in the 2nd & 3rd XVs in the Autumn term. But he has a big future in the game and had much to do with the winning of the Festival trophy. His speed, ball-winning ability and unquestionable spirit provided many good moments, none better than in his display in the semi-final against Plymouth. His place as a prop was taken by B. Moody in the second half of the final and in the Open tournament after his unfortunate injury. The latter boy probably made the most marked improvement of all. Very fast but with little experience of Sevens he was understandably nervous at first but his displays in the last 3 games more than made amends as his confidence grew, and he will never score a more important try than his marvellous one in the Open final. R. Duckworth was the only one of the Seven who did not score a try but he was one of the best anticipators and ball-winners and he never wasted anything. He threw in well, hooked well and generally made sure that he obtained the ball and never lost it. The first of the County players was A. Beck. He also was very quick and scored 21 tries in the 2 tournaments. He occasionally made a mistake but his powerful and very determined running created vital tries on numerous occasions. P. Corkery played in the centre: a skilful ball-handler, he used a subtle dummy and enjoyed himself hugely as a ball-winner and in playing off Macaulay. N. Healy was the other prop and he soon made it apparent that he had become a great player. He had the same immense spirit as his brother, was a powerful mauler and improved out of all recognition as a runner and handler, being exceptionally quick to see the loose ball. Of course the hub of the team were Dyson and Macaulay: these were the architects of victory. Dyson's strength and speed onto the loose ball were prodigious. If there was a better ball-winner or tackler in either tournament it was not apparent. Such was his spirit and determination that, more often than not, he scored the try that really mattered and it was noteworthy that he scored last in each final. J. Macaulay, the captain, was the player of both tournaments. Apart from anything else his place-kicking was uncanny in its accuracy and a depressing influence on the hopes of opposing teams. He played with coolness, maturity and clinical precision, probing and running, waiting and kicking, holding or releasing at exactly the right moment. He put neither hand nor foot wrong in four days either on or off the field setting an outstanding example of brilliant play, sportsmanship and behaviour—and the team rewarded him.

THE HOUSE SEVENS

The Senior House Sevens were won by the favourites, St Bede's, for whom the Healy brothers and Webber were outstanding. As they were one of the four Houses which had played in the preliminary round, it was a well-deserved victory, but they were given a fright in the final by a very good St Wilfrid's side whose forte was to win possession with great skill and aggression, and to deny the other side the ball. Indeed they had put out St John's powerful side, and St Aidan's for whom the speedy Beck was powerless. But in the final St Bede's were as alert as they were, possessed slightly the more balanced players and were able to win 8—0 after dominating the second half.

The Junior Sevens were won by St Thomas's who defeated St Edward's 15—12 in an exciting final.

CROSS-COUNTRY

Both eights had a very successful season. The 1st VIII was unbeaten in all seven matches and in addition won an invitation Northern Schools' meeting which we held at the end of the season. The 2nd VIII won six out of their seven matches, only losing narrowly to the Army Apprentices' College, Harrogate. All this was surprisingly satisfactory in view of the fact that we had so few of last year's successful eights running. Indeed only N. J. Gaynor the captain, R. D. Grant and C. P. J. Morton were regular first eight runners last year. Much of the credit must go to them for setting such a fine example in training and generating such enthusiasm. As expected N. J. Gaynor and R. D. Grant were always up in the front, but soon they were joined by J. P. Ferguson, who not only improved steadily but looked a very strong and determined runner. P. R. Moore likewise had a very good season and by the end was right up with the leaders. If those four clearly had the edge on the others, the rear end of the eight was unusually powerful. P. M. Graves started off the season in fine form but then unfortunately had to drop out because of illness. E. A. Knock improved with every run and looked to be a very good runner by the end of term. E. J. Ruane when free from rugby commitments added strength to the middle and set a wonderful example of cheerful determination. That leaves C. P. J. Morton the veteran, A. D. Plummer and S. R. Watters who ran regularly: all of them runners of great character. With the heavy going throughout the term that quality was of particular importance.

There were some good matches. The run against Barnard Castle at Ampleforth and against Sedbergh at Sedbergh (the twentieth match) were particularly good. So when all three met again with other schools at Ampleforth at the end of the season there was likely to be some needle. In the event things could hardly have been closer. Ampleforth beat Sedbergh by one point and Barnard Castle by three points to win the meeting. The only poor run we had was at Uppingham in the Midland Public Schools' meeting when our runners came in all over the place and we finished fifth out of nineteen.

The 2nd VIII at full strength looked very strong indeed, and the wide margin of its victories underlines this. Many of them will be back next year. The regular team would have looked like: C. C. R. Murphy (captain), S. R. Watters, R. C. Rigby, P. A. Quigley, T. M. May, T. E. McAllindon, J. D. Page and N. C. Tillbrook, with M. L. Cranfield as a regular substitute.

N. J. Gaynor awarded 1st VIII colours to: J. P. Ferguson, P. R. Moore, C. P. J. Morton, E. A. Knock and E. J. Ruane. Himself and R. D. Grant were old colours. He awarded 2nd VIII colours to C. C. R. Murphy, S. R. Watters, R. C. Rigby, T. M. May, P. A. Quigley, T. E. McAllindon and J. D. Page.

RESULTS

1st VIII:

v. Pocklington	Won 26—56
v. Stonyhurst & Denstone	1st Ampleforth 34, 2nd Stonyhurst 44, 3rd Denstone 136
v. Barnard Castle	Won 34—48
v. Leeds Grammar School	Won 33—51
v. Sedbergh	Won 36—42
v. Welbeck	Won 27—57

Midland Public Schools' Championships (at Uppingham) placed 5th out of nineteen.
Northern Schools' Invitation Meeting (at Ampleforth) placed 1st out of eight.

2nd VIII:

v. Stonyhurst	Won 28—65
v. Barnard Castle & Durham	1st Ampleforth 28, 2nd Durham 76, 3rd Barnard Castle 81
v. Leeds Grammar School	Won 21—69
v. University College School	Won 21—68
v. Army Apprentices' College, Harrogate	Lost 47—36
v. Welbeck	Won 23—59

In the Inter-House Races the results were as follows:
Senior: 1st St Cuthbert's 126, 2nd St Bede's 137, 3rd St John's 141.
Junior A: 1st St Edward's 24, 2nd St Cuthbert's 173, 3rd St Thomas's 183.
Junior B: 1st St Thomas's 38, 2nd St Dunstan's 40, 3rd St Aidan's 41½.

Individual Results:

Senior: 1st N. J. Gaynor (T), 2nd J. P. Ferguson (W), 3rd R. D. Grant (E).
Time: 24 mins 17.2 secs.

Junior A: 1st R. Q. C. Lovegrove (E), 2nd G. H. L. Baxter (E), 3rd M. B. Porter (E).
Time: 20 mins 27.9 secs.

Junior B: 1st P. P. Crayton (A), P. F. Hogarth (J), T. B. D. Blasdale (A). Time: 19 mins 19.4 secs.

ATHLETICS

The competition was not blessed with the best of weather, it being cold and showery for most of the fortnight, and St John's won the Senior title with too much ease for there to be a great deal of excitement over that. It was different in the Junior competition for they very nearly won that as well but St Edward's pipped both them and St Wilfrid's at the post, by 12½ points and 18½ points respectively. And in spite of the cold, there were some really excellent performances. W. M. Radwanski's High Jump of 1.80m beating Bamford's record for this meeting which has stood for 25 years springs to mind. So too does the graceful running of C. Brown, the athletics captain, and the more powerful variety of B. Moody, and C. Danvers in Set 2. Three records were broken in the shot. N. Healy taking the Set 2 record but his own records for Set 4 and Set 5 were taken off him by M. Fox and T. Crowley respectively. The competitions for the best athletes in each set were as usual vigorously contested. C. Brown's claim in Set 1 was denied by the more technical skill and the outstanding record by Radwanski whose ability as a pole-vaulter is not often remembered. N. Healy took the cup in Set 2 having come first in the Discus and Shot, compared with C. Danvers' firsts in the 100m and 400m and J. Ferguson's firsts in the 1500m and Steeplechase and his successful challenge in the latter event. It might be worth recording that Healy too would have won his challenge if Sets 1 and 2 events had been held simultaneously. J. Geraghty was outstanding in Set 3 obtaining four firsts and a fourth, as was M. Fox in Set 4 who acquired three firsts, a second and a third as well as his record in the shot. In Set 5 S. Pender resisted the challenge of the promising J. Brown who achieved three firsts, by gaining two firsts, two thirds and a fourth.

BOXING 1976–7

The boxing club has survived rather than flourished since our last report. About twelve intrepid boxers have trained throughout the winter and supported Paul Day in his enthusiasm for the noble art.

That the match against R.G.S. Newcastle should be won so convincingly must be gratifying to those who gave so freely of their time to seek representation for the School in this sport. It was a great pity that we were unable to match more of our team either through weight or age disparity: no doubt they would have given a good account of themselves.

Whilst it is fair to say that ours was an experienced team, it would be also true to say R.G.S. were much below their usual form this year. Brown won a close match in the third round by superior stamina, and Gasana, through failing to use his accurate left, just shaded a close bout rather luckily. Troughton, boxing with skill and resolution, wore down his opponent and dominated the final round. John Ferguson started hesitantly and took some time to get on top but increasing in confidence and power meant an early third round end with his opponent retiring. Paul Day gave a solid performance and won convincingly—the bout being stopped in the first round.

Brown beat Griffiths; Gasana beat Wofland; Troughton beat Bell; Ferguson beat Ashley; Day beat Rodham. Ampleforth 5 R.G.S. 0

Colours awarded to: E. Troughton, J. Ferguson.
Half colours to: J. Brown, J. Soden-Bird.

SQUASH RACKETS

The School squash continues to go from strength to strength as we begin to reap the benefits of our new facilities. The rise in the general standard of play is matched only by the tremendous enthusiasm St Albans has generated in the game and particularly among the juniors. A high degree of participation in the junior squash ladders has produced very keen competition within the School at the U15 & U14 levels, which speaks well for the future. Though junior inter-school matches have been infrequent, we had an encouraging first season with some creditable wins against St Peter's (U16, won 5—3/U15 & 14's, won 5—3). Our first fixture against Durham was less successful (lost 0—5), but due to other sporting activities we were lacking several of our major players on this occasion. The junior teams are also grateful to Barnard Castle, who brought over some junior players on two occasions by way of offering some 'friendly competitive experience' and with whom we fared very encouragingly.

In addition to the U16's Sutherland Racket Competition (not completed at the time of printing) there arose an inter-house competition this season, for U15 & U14 players, thanks to the generosity of Mark Railing (O 75), a past captain of squash, who donated a trophy for this event. Our congratulations to St Hugh's, who became the first holders of the cup after beating St Dunstan's in the final of the knock-out.

The improvement in the senior game was borne out by several praiseworthy performances against old and new rivals. Though the season began with an unhappy match against Pocklington (lost 1—4), it soon picked up with a good, 5—2 win over Hymers and a 4—0 victory over St John's College York. In the first Old Boys match held in St Albans, the School took some past team players by surprise and defeated them by 4—1; only Geoff Daly, who brought much experience to bear, held his match against our own young No 1. Perhaps our best display was in the return match against Pocklington. Although the overall result showed 3—2 defeat for us, it was a very close and exciting encounter with a strong team, which had claimed an easy home victory previously. The two young U16 players, at first string (J. M. Geraghty) and third string (R. N. Guthrie), produced highly promising squash to take their matches with best personal performances of the season. Our congratulations to them both on being awarded their School colours. Sadly the season ended with a mediocre display against a 2nd V from Barnard Castle, though the individual matches were closer than the 0—5 defeat would appear to indicate.

The Open Competition for the Davis Cup was won by last year's holder and this year's squash captain J. W. Levack, after a gripping final match against R. Duckworth; both produced some fine, intelligent and imaginative squash. St Bede's won the Gimone and Unsworth Cup for the second time in the Open inter-house competition after defeating St Aidan's in the final round.

Senior team players included: M. Badeni (Capt—Autumn), J. W. Levack—Spring), J. M. Geraghty, R. N. Guthrie, R. Duckworth, P. Watters, D. Barton, S. Watters.

Junior team players included: J. Barrett, T. Dege, A. Calder-Smith, J. Gruenfeld, C. Cramer, M. Paviour, J. Brown.

COMBINED CADET FORCE

ARMY SECTION

The year started with the new intake into the Army Section 60 strong and 20 senior members (3rd year and above) to provide the NCOs and senior ranks in the Army and Basic Sections. U/Os Baxter M and Hornung M were in charge of the 110 new cadets in the Basic Section; U/O Railing H was in command of the Army Section. The other senior ranks were: CSM Salter C, CSM Quigley P, CSM Harrison M, C/Sgts Danvers C, Grant R, Troughton E, Sgt Cathcart N, Cpls Arnold C, Baxter T, Buchanan I, Hornung C, Huston R, Howard P, Jones M, Salvin G, Wakefield M, Ward J.

Training

The training followed the usual pattern ie Night Patrols in the Christmas Term and Section Battlecraft in the Easter Term. The night patrols produced their usual crop of fantastic situations: Red Army patrols crossing the Great Wall of China to gain an ideological advantage over the Chinese by removing the unquenchable flames representing Wisdom, Tranquillity, Inscrutability and Good Taste guarding the memorial pagoda of Chairman Mao. On another occasion Chinese Moderates invaded the estate of Madame Chiang Ching to recover Mao's will which she had hidden. For the APC Night Patrol Test helicopter-borne Marines from HMS Intrepid landed on the slopes of Mt Vesuvius to steal some unusual lava containing 153 carat gold in an attempt to get Britain out of her economic crisis without borrowing from the International Monetary Fund. The six patrols worked very well and 12 CTT, who were assessing the test, passed them all and awarded the leaders a Pass with Credit. They were: Cdts Baxter G, Grant P, Harwood J, Robinson R, Stephenson P and Calder-Smith A.

Field Day

The morning was spent practising and being tested in Section Battlecraft in the grounds of Duncombe Park. We were lucky to have a warm sunny spring day for this and considerable skill was displayed; all passed and the section commanders, Cdts Grant P, Harwood J and Robinson R were awarded a Pass with Credit. In the afternoon Exercise Uganda converted Duncombe Park into Idi Amin's Summer Palace in the Mountains of the Moon on the outskirts of Kampala (Helmsley) overlooking the White Nile (R. Rye). The attacking force eventually succeeded in surrounding the Field Marshal and abducting him in the interests of world peace.

3rd Bn The Light Infantry

The Battalion to whom we were attached last July in Germany are now at Catterick, and we are very pleased to have been able to renew our contact with them. On the weekend of 13/14 November a party of 10 cadets under Fr Simon was invited to join them on the Otterburn Training Area where they were carrying out field firing. The cadets watched and in some cases fired the 84 mm A/T Gun and 66 mm A/T Rocket, and saw a night firing exercise with 81 mm Mortars and platoon weapons. They were privileged to take part in the Battalion's Remembrance Day Service, and they were split up and attached to different companies to take part in the field firing including the Close Quarter Battle Range. A week later the Corps of Drums visited Ampleforth, to help our band and to give a magnificent display of marching and playing in St Alban's Centre.

Royal Artillery Troop

The Troop started the year with L/Bdrs Jones M, Huston R and Dunne S as instructors and Sgt R Taylor of 12 CTT taking over from Sgt A Thompson as professional gunnery instructor; among other things he supervised the training and testing of the cadets as observation post assistants. On the Field Day weekend in March the Troop paid a visit to 269 Battery RA at Carlton Barracks, Leeds. The cadets catered for themselves and helped to run their own competition in SLR shooting, OP work and gun drill. For all this we have to thank Major C Eager, RA, who arranged the programme and was a most considerate host.

Specialist Training

The Signals Section: Fr Stephen has taken over the direction of the Section. He started the year with CSM Quigley, CSM Harrison, and Cpls Salvin and Wakefield as instructors. After the first few parades, when the instructors were preparing themselves and their equipment, 10 cadets were taken into the section to be instructed and that course continued through the rest of the period under review.

REME Section: Owing to the kindness of Mr Len Brown of White's Garage, Oswaldkirk, a small REME Section has spent Monday afternoons at the garage working on the Landrover and other tasks under his expert and professional eye.

Visits

On 18th October 1976 Major M Kieran and Captain R Simmonds with three Bombardiers gave a presentation on the Royal Artillery to the Army and Basic Sections. It was enlivened with a film, slides, and some play acting involving Russian Generals. It was an entertaining and instructive presentation.

On 21st February 1977 Captain Michael Deacon (H 65) of the Royal Irish Rangers, assisted by Major M Scott and Lt G Bettesworth, gave an illustrated talk on his experiences serving in the Sultan's army in Oman fighting communist invaders from Yemen. In addition to slides he had weapons and other equipment captured out there.

Parachuting

The following Cadets attended a Free Fall Parachute Course organised by the Light Division during the Easter holidays: U/O H Railing, U/O M Coreth, CSM G Salter, Sgt N Cathcart.

ROYAL NAVY SECTION

6 cadets took part in the *Royal Navy Regatta* at Chatham in September 1976; they did not win anything, but learned a lot from the experience. 4 other cadets joined *HMS Norfolk*, a very modern Guided Missile Destroyer (the first to be fitted with EXOCET), on passage from Avonmouth to Portsmouth in March 1977. They were able to see all her weapon systems, to visit the Bridge, Operations Room and machinery spaces. For this valuable sea training we have to thank Captain WR Canning, Royal Navy, and Lieut. NP Wright, Royal Navy, (T 68), who made it possible.

On the *Field Day Weekend* Lieut. EG Boulton took a party of cadets to London where they visited *HMS Belfast*, The Royal Navy College, Greenwich (through the kindness of Captain DS Wyatt OBE, Royal Navy), the National Maritime Museum, and the Saint Katherine Dock complex.

Visitors Captain E Turner, CB, DSO, DSC, Royal Navy, spoke to the Section on the role of the Royal Navy and interviewed potential Naval Officers.

Lieut. DC Dunn, Royal Marines, spoke of the work of the Corps. Commander R Turpin MBE, Royal Navy, from our parent establishment, spoke of the role of the Air Arm. Lieut. N Cowley, Royal Navy, our liaison officer, is a frequent visitor to ensure that all our needs are met, and of course CPO Martin and CPO Ingrey are unfailing in their support. To all the above we are most grateful.

Old Boys Lieut. SG Callaghan, Royal Navy (A 71) has joined *HMS Torquay*, a frigate used in Navigation training. Lieut. NP Wright, Royal Navy (T 68) is leaving *HMS Norfolk* to join the staff of the NATO Commander AFNORTH at Kolsas, Norway. Lieut. J Rapp, Royal Navy (A 70) has severed his connection with *HMS Bronnington* and the Royal Family, has been Naval Representative at the Boat Show, and is now doing courses to qualify as the observer of a Seaking, the Navy's chief AS Weapon.

ROYAL AIR FORCE SECTION

A very rare honour was received when U/O M Coreth was awarded the Air Officer Commanding's Commendation for his long and distinguished service to the Section. We offer him our warmest congratulations.

The other senior members of the Section are, U/O A Nelson, W/O N Carr, Sgt I Sasse and Sgt A Rattrie. At Christmas U/O S Livesey left the School after doing great service in the Section.

F/Sgt Andrews (now W/O) has left RAF Leeming and F/Sgt R Baker has replaced him. We have also had a change in Liaison Officer. Flt Lt M Baxley has replaced Flt Lt M Dunn.

In the Proficiency Training, all except two have now passed Part II and of the 1976 intake five have passed Part III. This is greatly to the credit of the instructors W/O Carr, Sgt Rattrie and Cpl Sewell.

During the Easter holidays Sgt Sasse, Cdts Price, Hawkswell, Smith and Grant attended camp at RAF Lossiemouth. All flew and Sgt Sasse had six hours flying in a Shackleton. J/Cpl Neely went to RAF Linton-on-Ouse for Glider Training.

On the Field Day the Section spent an interesting day at RAF Leeming.

FENCING

This has been a very satisfactory term with about 30 boys taking part in this sport. There have been two mid-week sessions, one for Seniors and the other for Juniors, with a Sunday morning class with Mr Millar for the advanced group.

A large number have taken their bronze awards, several have passed the silver, and some are now getting ready for gold awards. Foil and Sabre have been our match weapons, but we are now developing épée and this should give the keen fencer more scope for match selection.

We have had two matches during the term, the first against Bootham which we won 11—7, going down at foil 5—4 with several fights lost in the final bit, but the Sabre team won 6-3 to save the day. Lambert our captain won two of his foil bouts, whilst de Larrinaga showing fine competitive spirit won all three of his Sabre fights. Our other match against Army Apprentices' College was eventually drawn 11—11 with a true Captain's part played by Lambert again in winning all his three fights and Rodrianko doing extremely well to win two of his Sabre contests. In our first encounter at épée Nolan helped us tie the match by winning both of his fights. We look forward to greater things in September, when it is hoped we may have the benefit of Mr Millar's coaching more often.

THE JUNIOR HOUSE

JUNIOR HOUSE

Spring terms are nothing to write home about at the best of times so when we record here that the weather was especially poor and that our resistance to various diseases rather worse it may be taken that, on the surface at any rate, this particular Spring Term had its drawbacks. However we did have a new Matron to make up for it. Miss Barker saw us through our trials very competently and she emerged at the end unscathed, cheerful, an expert in coping with the antics Junior House boys get up to, and loved by everyone. Patrick Sandeman and Peter Shorman kept going with endless energy and have now survived two terms as members of the staff. Finally a line of thanks here to Giles Baxter from the Upper School who has become our regular Sunday organist.

SHAPE OF THE TERM

We started on 11th Jan. in snow and frost, a scene aptly decorated by the cruciches of Simon Evans and Martin Morrissey who had damaged themselves ski-ing in the holidays. 18th Jan. saw the first of Mr John Dean's Scottish country dancing evenings, a series of them ending with a dance at Oswaldkirk on 12th March. There was enough of a thaw to let us play a rugby match with Nunthorpe School on 22nd Jan. Next day there was an excellent piano recital by Janusch Stechley in St Alban Hall but there was a bomb alert which interrupted it and brought the life of the School to a standstill. The cross country running season started on 26th Jan. 31st Jan. was the feast of St Alban Roe our House Patron and for the first time we celebrated the occasion in style; we had our House punch on that evening and the celebration meal was preceded by a Mass presided over by Fr Abbot.

Indoor shooting for the third form started at the beginning of Feb. On the 5th the first of the term's holidays occurred in lovely weather and half the House disappeared for the weekend. We had one of our House concerts on the 8th and played our last rugby match of the season on that date too. 11th Feb. saw the take-over of a third-form classroom by the nurses and that room remained an extra sick bay until the beginning of March. Eighteen senior scouts went to the Pately Bridge area for a training weekend on the 12th. The Medici String Quartet gave us a memorable concert on the 20th. We fasted on Ash Wednesday, the 23rd. There was a Pennine hike in bright, white conditions for thirteen scouts starting on 26th Feb. Back at the ranch a main fuse blew on the 27th and we went to bed with the help of our two calor-gas floodlights. The 28th was the second holiday of the term and the house was empty all day.

We had a team in the 7-a-side rugby competitions at Red House on 2nd Mar. and at Pocklington on 6th Mar. Professor Eric Birley's lecture on Vindolanda was very popular on the 2nd. There was a first rate concert by the Yorkshire Sinfonia on the 6th. More than a hundred of us were on the ice at the same time at Billingham on Field Day, 7th Mar. Next day we had two running teams racing in York with St Olave's, Silcoates and Ashville and we had a House concert that evening. We got single cases of mumps on the 10th, german measles on the 11th and chicken-pox on the 12th. Part of the Schola known as the Motet Group sang at Nunnington Hall on the 13th and at the York Guildhall on the 19th to raise money for charity. A school inspector spent the day with us on 14th Mar. The shooting competition happened on the 18th, the cross country championship on the 21st, the hunt point-to-point on the 22nd. The Ampleforth Symphony Orchestra performed on the 20th. The Schola performed Stainer's 'The Crucifixion' in the Abbey on the 22nd. Term ended on the 24th.

HOUSE PUNCH

Each House in the School has a House punch on or around its Patron's feast day but for some extraordinary reason the Junior House tended to ignore St Alban Roe and had a party at the end of the Summer Term instead. This time we abandoned tradition, decided to honour our Patron a bit more convincingly and had a party on the last day of January. It started with a pontifical high Mass at 6.30 p.m. in the House chapel; concelebrating with the Abbot were Fr Patrick, Fr Benedict, Fr Oliver, Fr Cyril, Fr Jonathan and Fr Alban who was also Master of Ceremonies. Joining us were Mr John Davies, Mr John Dean, Mr Otto Gruenfeld and Mr David Bowman. A programme of cartoons rounded off the punch after a really excellent meal.

FILMS LECTURES AND CONCERTS

As usual Fr Geoffrey spent much time running a weekly 16 mm cinema programme. Of the twelve films screened the most popular seemed to be *The Belstone Fox* (beaglers from the Upper School came along to see it too) and the new version of *Great Expectations*. Professor Eric Birley's Vindolanda lecture on 2nd Mar. was a must for the House historians who spend a lot of time during the year on Roman history. Janusch Stechley's piano recital on 23rd Jan. gave us a Chopin Polonaise, Schumann's Carnaval Op. 9 and Liszt's Sonata in B minor; since he spent weeks last year practising on a Junior House piano for one thing, we have a special interest in Janusch Stechley's career. The Medici String Quartet on 20th Feb. gave us a most exciting programme of Haydn, Shostakovich and Smetana. On 20th Mar. the Ampleforth Symphony Orchestra (30 Old Boys of the House) played a Gordon Jacob Fanfare, some Humperdinck, some Grieg-toned wind music, a Susato suite for brass ensemble, some Delibes, and Walton's Crown Imperial. Finally the Yorkshire Sinfonia were with us at St Alban Hall on 6th Mar. and presented a quite outstanding concert in which Bach's Musical Offering, his Concerto for flute, violin & harpsichord in A minor, and the third Brandenburg Concerto were performed.

MUSICIANS CARPENTERS AND PAINTERS

Two home-made House concerts took place on 8th Feb. and 8 Mar. With twenty soloists and an orchestra of twenty-four there was much to hear and admire. The dedicated musicians, of course, never have any problems and these were the boys who impressed in both concerts. We still have a practice problem, however, which will have to be solved if the reluctant ones are to make better progress. The Schola's main concert effort was John Stainer's 'The Crucifixion' performed in the Abbey Church on 22nd Mar. The Motet Group containing six of the Schola's eighteen trebles sang music by Buxtehude at Nunnington Hall on 13th Mar. and at the York Guildhall on 19th Mar; both concerts went well and raised money for charity. There were seventy-five carpenters in the House during the term and their work seems to have been of a high standard. It and the work of seventeen painters were on display at the Exhibition as usual.

SCOUTS

The scout troop managed a successful and active term despite problems of weather, health and staffing.

We started with a visit by Mr Birley of the Red Cross who kindly came from Northallerton to train the troop in resuscitation. On the second Sunday we had our annual compass competition which was won by Robbie Graham. The third weekend found the Patrol Leaders camping at the mole-catcher's and the whole troop starting a rota of activities, pioneering, mystery hiking, tracking and abseiling, which went on for the rest of the term.

On 12th Feb. most of the third form scouts went to Thornthwait near Pately Bridge for a training weekend, the Patrol Leaders leaving them on the Sunday to attend a County Patrol Leaders' Conference at Knaresbrough. An excellent hike in the Pennines in crisp but sunny weather was enjoyed by a small group at the end of February; two nights were spent at the Stainforth Youth Hostel and the hike included ascents of Ingleborough and Pen-y-Ghent and visits to several caves and other interesting features of the limestone country.

Interwoven with these activities was a canoe training programme in the swimming pool. For this our thanks are owing not only to Br Basil and some of our regular team of instructors from the sixth form but also to a number of the Sea Scouts from the Upper School who helped with instruction. Good progress was made and some of the troop can now perform eskimo rolls

On most Sundays the first form were given some introductory scouting activities and they will be allowed full membership of the troop in the Summer Term. So many of them want to join that we have had to form two new patrols with Martin Morrissey and Ian Wauchope as the new Patrol Leaders.

SPORT

The 1st XV completed its season but did not play as well as it did last term. The absence of Simon Evans made a big difference especially in the Pocklington match which we lost 36—0. However we won the game with Nunthorpe 24—12 and the one with St Olave's 6—0 so our season's very respectable figures were: played 13, won 10, drawn 1, lost 2, points for 306, points against 86. The junior team had two matches with St Olave's and Pocklington and lost them both. In the two sevens tournaments in March we did quite well at Red House, scoring 44 points to 10 in three games but not so well at Pocklington where we played without our captain John Beveridge.

The cross country runners had two teams competing at York on 8th March. We beat Ashville College and St Olave's in the senior race and came second to St Olave's in the junior. Silcoates and Ashville being third and fourth. We then took on Howsham Hall on 11th March but got murdered by 21 points to 64. In our own championship race on 21st March Shaun Fothergill won from a field of 95.

Six members of the house were part of a swimming team which represented the College against New Earswick, York, in an Age Group Gala on 13th Feb. Boys in another group were regular followers of the beagles and are in possession of their hunt stockings. The marksman put in a lot of practice with Mr Baxter and the shooting competition was won by Mark Barton. Names and details may be found at the end of these notes.

FOR THE RECORD

The team of monitors remained the same: Simon Evans, Philip Beck, John Beveridge, Alexander Fitzalan Howard, Christopher Jackson, Stephen Medlicott, Felix Nelson, Mark O'Malley, Patrick Scanlan, John Shipsey, Edmund Traiser and James Wauchope.

The sacristans were John Gutal, Martin Morrissey and Ian Wauchope. The postmen were Tom Fraser, William Micklethwait and James Golding. Paul Moss and William Salvin ran the bookroom. Tom Howard and Mark O'Malley were the librarians. Charles Robinson and Dominic Ryan were in charge of the chapel.

The Schola trebles were: Paul Ian Thorn, Paul Moss, Ian Henderson, Lawrence Ness, Edmund Craston, Michael Codd, Raman De Netto, William Dove, Mark James, James Hunter, Mark Swindells, Matthew Pike, Andrew Sparke, James Aldous-Ball, Julian Cunningham, James Moore-Smith, Simon Gillon, Arthur Hind-march.

continued on p.130

THE PREPARATORY SCHOOL

The Officials for the term were as follows:
Head Monitor: JGC Jackson.
Monitors: NS Corbally Stourton, CL Macdonald, AS Ellis, JH Johnson-Ferguson.
Captain of Games: NS Corbally Stourton.
Captains: DCC Drabble.
Secretaries: CMG Procter, JA Howard, EMG Soden-Bird, PE Fawcett, SB Ambury, AD Anderson.
Librarians: MB Barton, EN Gilmartin, SAB Budgen, ME Johnson-Ferguson, WA Morland.
Sacristans: PR Horn, JD Massey, RHG Gilbey, WB Hamilton-Dalrymple.
Ante Room: NRL Duffield, JJ Tigar
Dispensarians: RD Twomey, RJJ Stokes-Rees, JBW Steel.
Orchestral Managers: FR van den Berg, DM Moreland.
Art Room: DJJ Wynne, MW Bradley.
Posters: EW Cunningham, SJR Pickles.
Office Men: RJ Kerr-Smiley, JS Duckworth.

RMW Charlton was inadvertently left out of the list of those joining the School in September, 1976. The following joined the School in January 1977: PJ Ellwood and GB Greatrex.

We began the term by introducing the sixth form to the study of Greek and, not neglecting the traditional virtues, by holding a spelling competition. In the afternoons there was some very fast sledging and ski-ing. One way and another we were not able to play as much rugby as usual so we also diversified into cross country, five-a-side football, some badminton and squash, and even wide games. At the end of term J Jackson and J Johnson-Ferguson and C Macdonald received their hunt stockings, the first Gilling boys to do so. We also entered the point-to-point.

Indoors a lot of practising went on, both of music and plays, the fruits of which are enumerated below. A good deal of quiet activity also went on in the woodwork shop and some of this good work was exhibited in the Hall at the end of term. At weekends we had the usual films which were of the high standard one has come to expect from Fr Geoffrey—it is no mean feat to find suitable and satisfying films for such a wide age range week after week. On the whole hol-days we sometimes went cubbing, sometimes went out. There was a visit to the Railway Museum in York, two Redcar Farm camps for the older boys and the traditional outing to Rievaulx on St Aelred's Day. We of course also attended concerts at Ampleforth as well as taking part in the symphony orchestra and choral society.

The inner man was also well catered for. We enjoyed pancakes on Shrove Tuesday and the usual rounds of officials' teas, but the ordinary diet was also superb and we are very grateful to Matron and all her staff. As a practical gesture of our appreciation we also had great fun working the washing-up machine.

In Chapel form Masses provided variety in which the boys made their own contribution, in one case the hymns being led by a small band. On Sunday 6th March G Greatrex made his First Communion.

It is with great sadness that we have to report that our nurse, Mrs B O'Riordan, has decided to return to Ireland. She has nursed us all devotedly for seven years and leaves many friends and well-wishers behind her.

MUSIC

Gilling music has been as active as ever this term. Two boys, A Ellis and N Corbally Stourton were sent to Ampleforth to play in the symphony orchestra. We had a recital by Mrs Wright on her harp and we had two concerts, one in February and one in March. The first concert started with the second orchestra playing 'Trumpet Parade', in which West (trumpet) was prominent, then Stokes-Rees, Horn, Dick and Connolly played solos, followed by the Chambers Woodhead duet, which was something of a surprise to the School. Then came the trio that never fails to please us, that of Barton (flute), Soden-Bird (oboe), and Mr Kershaw (clarinet). Moreton, King and Rutherford played their pieces well on violins. A little dance was played by S Akester on the piano and D Green played 'The Entertainer' which was very popular. Ruzicka played a hymn tune on his trumpet, and to finish off we had a Bourrée from 'The Water Music' by the wind group, which was so good it got an encore.

Our end of term concert started with a very heartily played piece by S Roberts. This was followed by A Green on a piano, Bridgeman on his cello, and M Ainscough on the piano, which showed evident signs of hard practice. 'Greensleeves' was a popular piece played by R Gilbey on his flute. Ellwood and R Akester, who have only been playing since the beginning of term, played in their first concert. This was followed by the Brass Group, and then came P Gilbey on his violin and Ruzicka on the piano. M Johnson-Ferguson played his double bass and then E Gilmartin and W Morland played a Polish dance as a duet. West played his trumpet very well and the leader of the orchestra, J Wynne, played a piece by Schubert with great virtuosity. Hume, who always plays well, played a piece by Purcell. Duckworth a piece on the cello, and W Morland played an air by Purcell. The String Quartet excelled themselves in a piece by Sullivan. To finish off, the orchestra played three pieces from 'The Water Music', with a solo, which was well carried out, by M Barton. The general standard of music has improved greatly and we hope to do even better next term.

F van den Berg

DRAMA

At half term three plays were produced by Fr Bede involving twenty-two of his form. By the untiring efforts of all concerned the plays were a great success. Mrs Hogarth provided some very imaginative costumes and Mr Macmillan the excellent props. At the dress rehearsal and final performance Mrs Seas worked wonders with make-up to make any complexion from a sea-captain to a villain.

The actors played superbly and in the first play, *The Stoker*, Horner made a very convincing Sheila Pullant. The Captain, played by Bradley, appeared very seamanlike, and the title role was ably played by Stoke-Rees.

In the second of the plays, *Birds of a Feather*, P Corbally Stourton played Twm Tinker, a very obstinate poacher, and Kerr-Smiley acted his difficult part as Dicky Bach Dwl with great gusto. Hot on the two poachers' trail was Jenkins the Keeper played by Massey, who also got involved in a fight with the Bishop of Mid-Wales, played by Duffield. Despite a few hitches with the sound effects this play too went down well.

But the play which the audience liked best was *The Man in the Bowler Hat* or *A Terribly Exciting Affair*. While the Hero and Heroine, played by N Corbally Stourton and M Barton, embrace, the Chief Villain (M Proctor) is making a thorough search for 'it'. And after having a tour of the main London Stations it all turns out to be a play within a play.

It is impossible in the short space given to congratulate everyone, but those who deserve mention are: R Gilbey as Archie Railton, D Moreland as Peter Howard, A Budgen as Mrs Leighton, P Fawcett as John, A Ellis as Mary, S Ambury as the Bad Man and E Cunningham as The Man in the Bowler Hat. Also W Morland for the Sound, C MacDonald and D Drabble for the Lighting, F van den Berg and S Ambury for the prompting and stage management. But most of all Fr Bede the producer must be congratulated, without whom none of this would have been possible.

N Duffield

CHESS

The term began with a tournament between the best six in the top forms. J Howard, who has been so consistent in recent terms, was the favourite, but C MacDonald showed that he too had the determination to think deeply and carefully, and after some titanic struggles succeeded in winning five of his games. J Howard and J Johnson-Ferguson shared second place, followed by J Jackson, J Duckworth and R Twomey.

A Junior tournament was won by WA Gilbey (6½ out of 7), followed by A Bean (6), B Connolly (4½), W Angelo-Sparling (4) and others.

Six of our sixth form took part in the St Alban's Chess League. The A team (C Macdonald, JJohnson-Ferguson and J Jackson) came equal third, and the B team (E Gilmartin, J Tigar and A Budgen) came fifth, quite an achievement since we missed three of the seven evenings for quarantine reasons. C Macdonald and E Gilmartin both won two games on board 1, J Jackson won two on board 3, and J Johnson-Ferguson showed how much he has improved this winter by winning four games out of four, three of them on board 2.

Finally we entered a team called 'The Gryphons' in the Junior Postal Chess League. The age limit is under 19, so we may well be thrashed, but will learn much in the process! The team is J Howard, E Gilmartin, J Johnson-Ferguson, J Tigar, J Jackson, J Duckworth, A Budgen and A Bean.

RUGBY FOOTBALL

The rugby had a frustrating start; all the early matches were cancelled through frost or chicken-pox, so we played House Matches instead. We then took part in the Red House Sevens and our team, from N Corbally Stourton, C Macdonald, J Tigar, J Jackson, E Cunningham, P Fawcett, D Drabble, and N Elliot, finished mid-way in their section. Next we lost a Junior team match against St Martin's, and then our Under 11 team beat St Olave's. The first XV then lost to Aysgarth and Bramcote, who also beat our Second XV.

The team was well led by Nicholas Corbally Stourton as captain. The three-quarters were very good indeed, but most of the forwards were too young and light to gain enough possession. The members of the sevens team played, plus J Johnson-Ferguson, E Soden-Bird, J Wynne, E Gilmartin, W Hamilton-Dalrymple, D Mitchell and A Green.

The following played for the Junior XV or Under 11 XV: J Bannen, S Seeso, A Macdonald, A Bean, D Cunningham, N Elliot, D Green, J Schulte, D West, C Crossley, M Ainscough, W Angelo-Sparling, B Connolly, T Woodhead, A Evans, J Bunting, D Moreland, and W Hamilton-Dalrymple.

The Second XV consisted of M Barton (Captain), S Ambury, F van den Berg, M Procter, A Ellis, R Stokes-Rees, M Bradley, P Leonard, and members of the Under 11 XV.

CROSS COUNTRY

When the fields were unfit there were sometimes cross country runs, or other alternatives like Jungle Warfare or Code-Word Races. Cross country courses became longer, depending on age, and many, surprisingly, seemed to prefer this. J Bannen usually won the senior races, with J Tigar, J Kerr-Smiley, D West, J Jackson, J Johnson-Ferguson, B Connolly, WA Gilbey, P Fawcett, D Drabble, A Macdonald, M Ainscough and J Bramhill also prominent. Junior races were won by J Piggins, with C Spalding, S O'Connor, P Gilbey, R Akester and A Maxwell Scott his closest rivals. At the end of term J Jackson, J Johnson-Ferguson, M Johnson-Ferguson, S Pickles, J Kerr-Smiley, P Corbally

Stourton and S Akester entered the Hunt Point-to-Point. P Corbally Stourton was first in winning the junior trophy for Gilling boys, and S Pickles came second, winning the senior.

BOXING

There was no boxing this year for the top forms. The middle forms had a competition for the Senior Cup, which was awarded to S Seeiso, and the Junior Cup was awarded to S O'Connor. W Angelo-Sparling and M Swainston also won prizes. Thirty-six boys took part, and Mr Callighan showed his usual skill in coaching and pairing them admirably.

Junior House continued from p.127

Patrick Blumer, Michael Wardle, Christian Jaroljmek, Michael Codd, Edmund Craston and Frank Thompson swam in a match in St Alban Centre on 13th February.

Hunt stockings are owned by: Alexander Fitzalan Howard, Simon Evans, Stephen Medlicott, Tom Fraser, James Wauchope, Ian Wauchope and Andrew Sparke.

The eight shooting finalists with their scores: Mark Barton (94), John Ainscough (88), Paul Moss (86), Michael Tate (84), John Beveridge (82), Tom Howard (81), Felix Nelson (77), John Gutai (67).

The House Sevens team: Alexander Burns, Richard Morris, Edmund Trainor, Tom Howard, John Beveridge, Arthur Hindmarch, Patrick Scanlan.

The senior cross country team: Mark O'Malley (capt) Felix Nelson, Alexander Fitzalan Howard, Stephen Medlicott, John Gutai, Ian Wauchope, James Wauchope and Shaun Fothergill.

The junior cross country team: Matthew Pike (capt), Michael Codd, Philip Evans, Arthur Hindmarch, Andrew Wardle, Mark Swindells, Mark Holmes, Patrick Blumer.

THE AMPLEFORTH JOURNAL

AUTUMN NUMBER 1977

VOLUME LXXXII PART III

AMPLEFORTH ABBEY, YORK

CONTENTS

SUBSCRIPTIONS:

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

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

Back Numbers are available at the above rates.

Some back numbers are available in microfiche copies.

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

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

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

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

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

WESTMINSTER CATHEDRAL SILVER JUBILEE INTERNATIONAL FLOWER FESTIVAL

1. The *Avenue of Peace* (centre aisle), sponsored by the Netherlands

During 30th June—3rd July, the Cathedral was filled for a second year running with flowers, in the words of the Cardinal, 'both as an ecumenical symbol of faith in God and as a tribute to HM the Queen'. Contributions from some seventy embassies and High Commissions from all over the world—some three-quarters of a million flowers—were spread across every chapel of the Cathedral. There were flowers and florists who had been flown in from other continents for the occasion: Japan sent five experts in the gentle art of Ikebana, like yoga more a way of life than an art-form. There was, with it all, a three-day festival of music, from Haydn's *Creation* oratorio to folk gospels, from Victoria's *Tenebrae* to Britten's *Missa Brevis*. In all, a feast of sound and sight and smell.
Amplefordians were warmed at realising our involvement. The Cardinal was host to the event, the Duchess of Norfolk was President (she an Ampleforth sister, wife and mother), and Margaret Ferguson was the flower organiser (she an Ampleforth sister and mother).

THE AMPLEFORTH JOURNAL

Volume LXXXII Autumn 1977 Part III

EDITORIAL: AID TO THE CIVIL POWER

Man's first social act is to band together in defence. Once some security has been achieved, a mutual economy can be established, a society can blossom, a culture can be engendered in that society (involving law and love, ritual and beauty); and from that culture will spring religion, the highest or ultimate function of emerging man. If, then, man is going to be able to love his God and his neighbour, to find a milieu of social and aesthetic creativeness, to be given the opportunity to produce and trade, he must first defend himself and the values he proposes to propagate.

That is why primitive societies are so often militarist, single party dictatorships, ruled by a scarcely concealed warrior ethic. Initially the armed knight is much in evidence, much esteemed and little disguised. One has but to recall the processes of independence in Africa since the War (for instance, the Sudan, Ghana, Nigeria all in turn overthrowing their British parliamentary heritage in favour of military juntas). One has only to notice how many heads of state in Africa and Latin America today wear service dress caps to rule.

But as societies grow more civilised in time, so they cease to exalt their warriors, relegating them to a safe distance from the political centre, replacing them by a civil magistrate, canonising an administrator-monarch in place of a soldier-king, and granting an aura of respect rather to the priest and the lawyer. (So it is that we now have a Queen for sovereign, an Archbishop for her first subject, and a Lord Chancellor for her second). As societies continue to become more socially sophisticated, they will come to regard their armed forces as 'the ultimate sanction', employable abroad when all diplomacy and economic sanctions have broken down, employable at home only when the civil power has exhausted its options—the last options being to arm their police (who are a civil force further removing the military from close civil commitment, from so-called 'internal security' duties) with non-lethal, then finally lethal, weapons. Armed military aid to the civil power signifies a far degeneracy of the finesses of good governance from their high ideal—a degeneracy, be it said, which is regrettable but must surely be counted less distasteful than an abnegation of responsibility.

The armed forces are called in to aid the civil power in three distinct relationships, always serious, in that they imply the grave erosion of legitimate constitutional rule. The most understandable and least reprehensible is in a colonial situation, colonies being of their nature immature societies undergoing educative development by a mature (or merely coercive) occupying power. The presence of the element of force in their social structure will be very evident, and both local police and quasi-military forces manned by the indigenous population will be only partially trusted, both for their loyalty and their competence; and so under stiff surveillance or interpenetration by the occupying power. Examples of this would be Cyprus or Kenya in the 1950s, operations being conducted among Crown subjects (as UK troops conducting searches needed reminding)

WESTMINSTER CATHEDRAL SILVER JUBILEE INTERNATIONAL FLOWER FESTIVAL

1. The *Avenue of Peace* (centre aisle), sponsored by the Netherlands

During 30th June—3rd July, the Cathedral was filled for a second year running with flowers, in the words of the Cardinal, 'both as an ecumenical symbol of faith in God and as a tribute to HM the Queen'. Contributions from some seventy embassies and High Commissions from all over the world—some three-quarters of a million flowers—were spread across every chapel of the Cathedral. There were flowers and florists who had been flown in from other continents for the occasion: Japan sent five experts in the gentle art of Ikebana, like yoga more a way of life than an art-form. There was, with it all, a three-day festival of music, from Haydn's *Creation* oratorio to folk gospels, from Victoria's *Tenebrae* to Britten's *Missa Brevis*. In all, a feast of sound and sight and smell.
Amplefordians were warmed at realising our involvement. The Cardinal was host to the event, the Duchess of Norfolk was President (she an Ampleforth sister, wife and mother), and Margaret Ferguson was the flower organiser (she an Ampleforth sister and mother).

and undertaken by indigenous and expatriot forces alike, alongside one another.[1]

The saddest and ugliest situation where the civil magistrates must involve the effective support of the Armed Forces is within their own realm, on occasions of civil warfare. Violence where demonstrators are injured or killed (as at Red Lion Square) may be followed by more serious violence where not only the public but the police are injured (as at Lewisham on 13th August, where 270 police and 87 of the public were injured).[2] When unarmed police can no longer cope, police armed with riot weapons are called in; until the confrontations escalate into such movements of violence that the military must kill to restore the rule of law—kill their own compatriots. That is the extreme sanction in aid of the civil power, short of outright civil war. It has not occurred in this country since the 1780 Gordon Riots and so-called Peterloo Massacre of 1819; but it is becoming more possible in the last year or two than at any time since then. We are following the United States in becoming a domestically violent nation.[3] Even the Master of the Rolls, Lord Denning, was prompted to declare: 'The mobs are out. The police are being subjected to violence'; and Grunwick, Ladywood, followed by another Notting Hill Carnival riot[4], tend to confirm his strong words; as do rather too many soccer match scenes recently, both at home and abroad.

Somewhere between these two circumstances involving military force for internal security purposes lies the Ulster situation. It is arguably quasi-colonial in that two communities (pace Greek and Turkish Cyprus in the past), divided by religious affiliation, ethnic roots and political tradition are failing to achieve a *modus vivendi* in a single small space; and are beginning to move to a state of outright fratricide threatening to become dual-genocide.[5] They have ceased to

[1] Cf H. A. J. Stacpoole, 'Cyprus: the Fruits of Patience', *British Army Review* 5 (Sep 1957), 32—40; 'Cordon & Search', *The Infantryman* (Sep 1957), 26—31.

[2] Police used plastic riot shields for the first time in the UK, outside Northern Ireland, at Lewisham. Of the 2,500 police present, 270 were injured and 56 of those were taken to hospital. Among them were 41 head injuries, 13 eye and 39 face injuries. In the light of this tragedy, it is worth reminding ourselves, in the words of John Woodford (founder of the Lancashire Constabulary in 1839), that 'constables are placed in authority to protect, not to oppress, the public'. Policing is done essentially by consent, and is preventive rather than coercive.

[3] For instance, Home Office figures for May—July 1977 show that the increase in indictable offences has accelerated to 12 per cent compared with the equivalent period last year—to 15 per cent for burglary, and 11 per cent for robbery. Offences of criminal damage have risen by 27 per cent. Robberies with shotguns have increased in 1976 by 62 per cent, and overall use of firearms by 20 per cent in indictable offences. So far, in the first half of this year, indictable offences have amounted to 1,266,400. Moreover 1,100 rape cases were reported to the police last year, more than double those of 1975, and the trend has not since diminished.

[4] There the initial provocation and violence was directed towards the police maintaining order. White Socialist Workers, masquerading as 'freedom fighters' in paramilitary dress and carrying real guns, bedecked a float covered with inflammatory slogans. Groups of such 'Workers' surrounded isolated or lone policemen on duty, and held papers in their faces declaring: 'Police are the real muggers'.

[5] Cf A. T. Q. Steward, *The Narrow Ground: Aspects of Ulster 1909—1969* Faber 1977 £5.95, which tabulates the processes of Irish social breakdown, showing that terrorism is part of an historic pattern. Interestingly, the study pinpoints topography as a critical factor in violence: certain localities have persistently been the scenes of outrages at intervals down the years. Dr Stewart writes: 'The perduring quality of local patterns of reaction almost defies a rational explanation, and is certainly under-estimated to a remarkable degree. Why, for example, should Armagh, the most prosperous and populous of Ulster counties, be notorious for ambush and outrage since the late eighteenth century, and why should judges in the nineteenth century find the Crossmaglen area especially notorious for murder and outrage? Why should Portadown and Lurgan have a history of sectarian rioting, like Belfast? And why should certain border villages, such as Rosslea or Garrison or Forkhill, have been the scene of frequent confrontations and incidents long before there was any border?'

rule themselves, and at one moment ceased to contribute to the formal processes of law and order. Equally, it is arguably a wholly civil situation in that the six counties composing Northern Ireland are (and have been for the last fifty years) under the direct or ultimate rule of Westminster, sending twelve MPs to the House of Commons. They do contribute very directly to the establishment of the rule of law, militarily through volunteers to the Ulster Defence Regiments (partially officered by British regulars), 76 of whom have been killed so far; and the Royal Ulster Constabulary, who have been becoming increasingly effective of late. 5,500 strong under a former Scotland Yard commander, the RUC have in 1976 doubled their charges against Provisional IRA, doubled their seizures of explosives and enormously raised their morale and effectiveness. Moreover, the acid test, they are prepared to die for their work: in 1976 23 members of the RUC and RUC Reserve were killed. In this last year they sustained much serious injury from 1,215 separate attacks, the year being the worst for police casualties since the present Ulster crisis arose. All this argues for taking Ulster as a civil war situation—the saddest and most dangerous to the realm—and the Queen's words and courageous 10—11th August visit to the Province remind us of her coronation promise as Sovereign of the United Kingdom and Northern Ireland.

But it is equally arguable that Westminster and the members of the British Armed Forces who have experienced tours in Ulster of late, and the long-suffering but exhaustible British public (parents of murdered soldiers among them), have come to regard Ulster as an overtly colonial situation, a parallel to say Cyprus. No soldier domiciled or ethnicly rooted in any part of Ireland is ever professionally posted there—the Scots Guards have an astringent reputation among Ulstermen, the Irish Guards none at all. Of the Royal Ulster Constabulary, ninety per cent are drawn from the protestant community, which is in a heavy majority in the North. The British tradition, through Chartism and the emergence of Trade Unionism and the Socialist Movement, has been to eschew all violence: the Irish tradition, for whatever reason, has been to embrace it (one recalls 'moonlighting', the Phoenix Park murders, the 1916 Easter Rising, the months before and after Independence). The British social and religious tradition after 1829 has been wholly tolerant, even in face of Mr Enoch Powell's polarising racialist Jeremiads: whereas . . . shall we cite a single example? Lord Brookeborough, for near a quarter of a century Prime Minister of Northern Ireland (1943—63), refused to have a single Catholic in his employ privately, and carried his attitude into public life, though he was formally the political leader of all peoples of the Province. In that, he was more intractable than the late Archbishop Makarios, and he was one of many such in Ulster.[6]

It matters that we decide the nature of our military presence in aid of the civil power in Ireland; and it seems clear that, at least among the practitioners, it has come to be seen as a quasi-colonial situation. Take for instance the case of Pte Lewis Harrison from a mining family near Wakefield, who at 18 chose to join the 3rd Bn the Light Infantry rather than follow his father down a Yorkshire mine. The day before the Queen's Silver Jubilee visit he found himself in Belfast protecting the Irish public from a bomb left outside his base, when an IRA sniper's bullet killed him. A week later, a tiny pit village witnessed his

[6] Evidence that such an attitude persists comes from the August unemployment figures. Of the 13 per cent unemployed in the Province, the highest areas of unemployment are in republican enclaves of West Belfast and predominantly Catholic areas West of the river Bann. In the border town of Strabane, unemployment has reached 30 per cent, and in three other such towns it stands at 20 per cent. It is no surprise then that an increasing number of unemployable Catholic school-leavers are drawn into the IRA and other paramilitary groups.

burial with full military honours: Streethouse turned out to a man, and his coffin was escorted the two miles to the wind-swept cemetery in the shadow of the spoil-heap of Sharlston Colliery, where he had worked for two years with his father. Wreaths included one from the Lord Mayor and City Council of Belfast, and another from his girl with this message on it: 'To my darling Lewis. Rest in peace. I love you.' That is what Ulster means to Wakefield, an alien situation which destroys its sons.

Last mid-August marked eight years of British military assistance to the civil power. When troops were first sent to Londonderry's Bogside streets after 48 hours of Irish rioting, a Whitehall spokesman surmised that they would be back in their barracks in a week. In the eight years since then, 271 British regular soldiers have been killed and over 3,000 wounded/injured in the Province: of those killed, 16 were members of the Army's bomb disposal squad, preventing destruction. This bears out Ruskin's perceptive utterance, that the soldier's calling is rather to die than kill, in the interests of peace.[*] The first soldier to die was just twenty, the last in the eight years was not even twenty. In that time the cost of the military presence in preventing civil war has risen from £1.5 million to £65 million per annum. Most recently serving soldiers have spent longer on tours in Northern Ireland (an unappetising posting that wears down morale and eats into family life) than anywhere else; and indeed two units have each served seven intensive four-month emergency tours, tours offering inevitable duress. Garrisoning strengths have risen from 3,000 in 1969 to a recent average of 14,000 (with a peak number of 21,688 in 1972 during Operation Motorman). An extra 1,000 were present to protect the Queen in August. It is a long haul of unpleasant duty, which incidentally has made the British Army perhaps the most experienced in the world at present in counter-insurgence tactics.

One of the reasons why British soldiers tend to see Ulster as a colonial rather than civil situation, thus allowing them to be at once more coolly detached and to feel foreign to the circumstances of life and so perhaps less committedly compassionate, is the nature of their direct experience. Not only are they bombed and sniped at by so-called freedom fighters (IRA, etc), but they are pelted and stoned by the populace (children included), vilified and calumniated, and thwarted in their constructive efforts—for example, in their local community campaigns to 'win the hearts and minds of the people'. Formally, the Armed Forces are moving among their fellow citizens and subjects, protecting their innate liberties. In so doing, this is what they have uncovered: nearly a million rounds of lethal ammunition, 257,500 lbs of explosives, 300 machine guns, 6,500 other guns, over 400 mortars with as many mortar bombs and several Russian-made rocket launchers, with three rockets per launcher—some of these misguidedly provided or paid for by Irish-American resources from the United States. No wonder the services tend to speak of a love-hate relationship with Ulster.

(Since the above was written, the American ambassador in Dublin has made a detailed statement about United States involvement with IRA work, explaining why moral and financial support for the Provisional IRA among Irish-Americans has dropped to its lowest level since the Ulster crisis began—cf *Times*, 27 Sep p.2. Official estimates show that the annual sum being sent to the Provisionals from America has been dropping from $600,000 in 1972 to about $150,000 in 1977. The reasons are partly that Americans regard their money as having been mis-spent or ineffectively used; and partly that Irish-American opinion has had eight years to be educated to the complex truths of the situation, now realising that if Britain withdrew from the North, as from the South in 1922, there would be no responsible elements waiting in the wings to take over control, and violence would probably escalate. Heartening as this news is, it should not deflect our judgment from condemning the ignorant and immoral nature of Irish-American intrusion into Ulster affairs, providing money to help unofficial killers to murder British subjects and soldiers: one single dollar is a lot of money to give towards such an end, and to complain that it is being inefficiently employed is compounding the horror of it.)

In early days, the Army misconstrued the conflict as a religious one, which gave them pause where they individually had their own religious affiliations that coloured their intended impartiality. But it has gradually become obvious to all that religious affiliations serve principally as the badges of the national aspirations of either side, Eire integrationists or United Kingdom Unionist. Equally in early days, the Army saw the Ulster crisis as one of civil rights, finding themselves bemused by the kaleidoscope of politico-moral responses they were asked to make in support of peace with justice. They became unclear as to why in detail they were in any one of the six counties, each of which, with different population affiliations or hard-line traditions, threw up different problems. It became unclear who the enemy was, where the enemy was, what the Westminster Government or Stormont Government policy was, how reliable Ulster official forces of law were, and how lawlessness was to be treated—how severely, how retributively, how admonitorily. Soon the Army discovered to their considerable cost that a vital principle of military aid to the civil power had been undermined by Government policy or confusion, that the replacement of unarmed police by Armed Forces must change the ground rules of the process—that the ultimate sanction is thereafter liable to be invoked, viz breaking up critical riots with live bullets.[#] Plastic shields, bayonets unfixed, rubber bullets, the persistent velvet glove can be effective only when at judicious, if sparing, moments the mailed fist is demonstrated as present and usable. If one uses a rifle merely as a club, the military are left on a par with police armed with riot weapons, and what a section might have done with effective well-aimed fire a company must do more contemptibly with their club-rifles. More men are rendered less effective; and while they may become loathed they will by no means be feared. It is as Samson without his locks, blinded after his own self-surrender. By self-imposed limitations, Forces on call restrict the area over which they can maintain order, losing control, losing respect, losing credibility. Each failure of decisive action to master riot situations renders the Armed Forces more certain to court further failure, further contempt and a further crisis of doubt as to why they are there at all.

So we must ask, when may the military be called in to aid the civil power, and under what conditions may they operate? First, they must bring to the scene standards of conduct and ideals of human behaviour greater than those opposing them, or they forfeit the right (though not of course the might) to be present as an interference in other men's society; for they have nothing to offer better than is in evidence already. Secondly, their interposition must be legitimate, otherwise it is merely predatory: their acts, furthermore, must be public.

[*] John Ruskin's words are these: 'The consent of mankind has always, in spite of philosophers, given precedence to the soldier. And this is right, for the soldier's trade, verily and essentially, is not slaying but being slain.'

[#] It is an important principle, and it is well stated by General Sir John Hackett (an Irishman) in his 1962 Lees Knowles lectures on *The Profession of Arms*: 'The essential basis of the military life is the ordered application of force under an unlimited liability. It is the unlimited liability which sets the man who embraces this life somewhat apart. He will be (or should be) always a citizen. So long as he serves he will never be a civilian.' (p.63)

not personal. Thirdly, their conduct, the means used to impose the ideal of order—peace with justice—must be legitimate, as far as possible respecting human rights, and in accord with the principle of 'minimum force' (that principle judged on a wide scale; since minimum force for a whole theatre or operation may imply apparently more than minimal force invoked in particular circumstances or places). Fourthly, the will to restore order must be uniformly and steadily shared at all levels from top to bottom; and with that must go the will to self-sacrifice in pursuit of the ideal of peace with justice.

Of these criteria, the first and last are of especial interest to us here. Ruskin's dictum, that a soldier's calling is rather to die than to kill, has been very evidently borne out by eight years of Northern Ireland. In the first eight months of this year alone the average of soldiers killed has been more than three every two months—in aid of the civil power, not in a war situation. There is real substance in some recent words of Field Marshal Lord Carver, a devotee of *The Iliad*, that 'even today the concept of the Homeric hero lingers on in the training of the officer, commissioned and non-commissioned, that courage and duty in action are due from him in return for the position of privilege which he holds by virtue of his rank.' That duty implies the highest response to the lowest acts of treachery, without a shadow of descent to the level of the terrorist; and such a response may imply grave risk to his own life on the soldier's part.

The point is best made by citing the conduct of Sgt Michael Willetts of the Parachute Regiment, as follows—

> *At 8.24 p.m. on the evening of the 25th May 1971, a terrorist entered the reception hall of the Springfield Road Police Station in Belfast. He carried a suitcase from which a smoking fuse protruded: dumping the case quickly on the floor he fled outside. Inside the room were a man and a woman, two children and several police officers.*
>
> *One of the latter saw at once the smoking case and raised the alarm. Police officers began to organise the evacuation of the hall past the reception desk, through the reception office and out by a door into the rear passage.*
>
> *Sergeant Willetts was on duty in the inner hall. Hearing the alarm, he sent an NCO to the first floor to warn those above and hastened himself to the door towards which a police officer was thrusting those in the reception hall and office. He held the door open while all passed safely through and then stood in the doorway, shielding those taking cover. In the next moment, the bomb exploded with terrible force. Sergeant Willetts was mortally wounded. His duty did not require him to enter the threatened area: his post was elsewhere. He knew well, after 4 months' service in Belfast, the peril of going towards a terrorist bomb but he did not hesitate to do so. All those approaching the door from the far side agreed that if they had had to check to open the door, they would have perished. Even when those in the room had reached the rear passage, Sergeant Willetts waited, placing his body as a screen to shelter them. By this considered act of bravery, he risked—and lost—his life for those adults and children. His selflessness and courage are beyond praise.*

For that last act of his, his Queen bestowed a posthumous George Cross. As they took his body away, women of the Belfast streets spat upon it; but they could do nothing to diminish the nobility of Sgt Willett's behaviour. Troops in aid of the civil power should go and do likewise, *ad aedificationem*.

A. J. S.

* * *

CAPTAIN ROBERT NAIRAC, 1948—1977

Robert Nairac was kidnapped outside a remote public house at Drumintree in South Armagh on Saturday 14th May 1977, and later the Provisional IRA claimed that they had killed him. These are the bald facts of his tragic disappearance which came as a great shock to those who knew and admired him.

Robert received all his schooling in the Ampleforth valley. He started at Gilling in 1956, moved on to the Junior House in 1960 and then entered St Edward's House in September 1962. Before he left in December 1966 he had become Head of the House, School Captain of Boxing and a member of the 1st XV. He will always be remembered in the School not so much for his obvious talents, both academic and athletic, but for his fine qualities of character. Cheerful and open-hearted he had a charm and kindness which endeared him to a wide circle of friends at Ampleforth, both inside and outside the School. He had a delightful simplicity and directness which was nurtured by his love of the countryside. He always seemed happiest with a fishing rod in his hand (he was an expert fisherman) or a falcon on his wrist. Indeed the kestrel he kept at university became famous, used as it was in the film *Kes*.

He went up to Lincoln College, Oxford in October 1968 to read History. At Oxford he found that the Boxing Club had dissolved through lack of funds and interest. As Secretary he resurrected the OUBC in 1969, challenged Cambridge, won his own bout and saw his University tie the match on bouts fought. Not surprisingly he was elected Captain of Boxing for 1970, a position he retained in 1971. He played rugby for the Greyhounds and eventually found himself elected President of Vincent's Club.

In his last year at Oxford he decided to join the Army and during the last four months of 1972 was on the first post-university cadetship course at the RMA, Sandhurst. His College Adjutant has written of him: 'undoubtedly he was the moral leader of the course . . . and with his gifts and dedication he should perhaps have been a great colonial administrator in Victorian times. One story which may illustrate his character was on the final camp during which the cadets had to attack a section of Gurkhas in a defensive position. It was a cold December day and most cadets would have been content to use some sheltered way, not so Robert who had been ordered to take the fire group off to the flank. He found a stream four feet or more deep up which he took the gun team much to the delight of the Gurkha defenders who watched him all the while. Afterwards they were heard to say that he was a man after their own heart, a real Gurkha!'

After Sandhurst he joined the 2nd Battalion, Grenadier Guards in January 1973. One officer who knew Robert well has written:

> He quickly impressed everyone as being a young officer of the highest calibre and greatest potential. His intelligence, and prowess on the sports field were apparent from his previous record. However to these were added the more personal qualities of great charm, humility and willingness to learn from others which are not always found in people of his ability.
>
> The Battalion spent March in Northern Ireland during the referendum and Robert clearly demonstrated his powers of leadership and courage. In July the Battalion returned to Ireland, this time for a four month tour in North Belfast. Robert's Company spent the time between the Protestant Shankill and Catholic Ardoyne.
>
> The role of the Army in Ireland is to assist in the maintenance of law and order, and thus enable politicians to find solutions acceptable to the majority and minority populations. It is essential to obtain the confidence of both sides in any area, and of course to act with impartiality and integrity. Robert

played a full part in this exacting but rewarding task. He became something of an expert with the Fianna—the young Catholics who are the natural breeding ground for the IRA—and the Tartan gangs who supply the various Protestant illegal armies. He wrote a most perceptive paper on these young people, showing how the stone-throwing child becomes the message-carrying scout and eventually the suicidal gunman. It is as if many of these young people dream of having their name written on the walls of the local Republican Club or Orange Hall—after death, of course. It is easy to follow the inevitability of this logic, and thus gauge the strength of conviction amongst the youth. However Robert also appreciated the evil of terrorism, in both communities, and the irony of the fact that terrorism will in the end destroy the causes it pretends to espouse.

By the end of the tour Robert was known, and respected throughout the Ardoyne. He could disperse a hostile crowd, of several hundred, with a few words to the ringleaders. He was active, with others, in winning over the support of most of the local inhabitants, by finding out their problems, and then getting the local authorities to take action. Towards the end of the tour, he volunteered for further duties in the Province. He joined the Army knowing that the problem in Northern Ireland faced his generation, and felt he must do all he could there, despite the adverse effect this was likely to have on his career.

After some leave and courses in the United Kingdom he returned in mid 1974 and worked for a year mainly with the RUC in Armagh. In 1975 he should have been Adjutant of the 1st Battalion, but because he had spent so little time with the Regiment he became the Reconnaissance Platoon Commander, and went to Kenya with the Battalion early in 1976. He just had time to complete the Junior Command and Staff Course before returning to Ireland for a second tour of police liaison duties. It would seem he had proved so useful and effective during the first tour, that the authorities pressed for his return. Inevitably Robert accepted the call, and returned to Armagh in May 1976. Sadly, a few weeks before his disappearance a year later he wrote to the Regiment saying how much he was looking forward to his return, and taking up the more conventional duties of a Regimental Officer.

[The most informative account of Robert Nairac's last months and days comes from the *Sunday Telegraph* 'Close-Up' team (22 May, p.21) report, 'The deadly game that Captain Nairac lost'. Without being able to verify its value as historically accurate, we draw on this account for what follows. Captain Nairac was well known and liked in the Crossmaglen-Drumintree area just north of the Eire border—but as a 'Sasman' (i.e. as one of the Special Air Service, which was not in fact his regiment; formally, he was serving as a liaison officer with the RUC). In the pubs of the virulently anti-British Crossmaglen area he was affectionately known—when not called 'Bobby'—as 'Danny Boy'; for, uniformed and armed, he was happy to lead the singing of the Republican songs. Locals reported that he had been in the area for the past year, changing his cap badge to that of four regiments successively stationed at Bessbrook to the north. His was a bridge-building task of real courage and tact: for instance, he had access to pubs after hours, where he would meet the locals who had stayed behind and introduce them to newly arrived soldiers. He had acquired a 'posh Malone' Belfast accent, which helped him strike up friendships with local people while he never hid the fact (though he did not flaunt it) that he was an Army officer with a task of creating a climate of goodwill and cooperation and of collecting information. He allowed himself to be both seen at Bessbrook HQ and trusted

in the pubs of the Provisional IRA domain: he was undeceiving, a real covert link between law and disorder. As such he knew all too well, over this long twelve months, that what ultimately became of him hung as a sword of Damocles over his head from week to week. In that light his courage deserves to rank with the highest in our military tradition, a constant courage that was finally subject to the supreme test—death. Ed]

It would seem that Robert had been working in that 'soft' area between the hardened-IRA and the frightened Irish population and had won great confidence and respect. His transparent honesty, goodness and deep faith could not have failed to make a deep impression on all who met him. Perhaps his tragic loss at such an early age will not have been in vain if it helps to create a better understanding of deprived and underprivileged people, particularly in the two communities in Northern Ireland. Robert would have wanted this more than anything.

M. E. C.

THE ABBOT PRIMATE

The Abbot Primate of the Benedictine Confederation, Dom Rembert Weakland, has been appointed Archbishop of Milwaukee in the United States. For the past decade he has been a close friend of Ampleforth, visiting us for both rest and to instruct us on several occasions, and writing from time to time in our JOURNAL. It was he who, as a close friend of our former Abbot, chose Fr Dominic Milroy as his Prior at the primatial monastery of St Anselmo's in Rome. He goes back to America with our warm gratitude and our prayers for his future in the work of Christ. He will surely bring an international vision (both from living on one of the hills of Rome, and from his itinerant visitations to every continent—Australia this summer) to the American Conference of Bishops.

Abbot Rembert is now fifty: he was elected Primate when just forty. He was professed in the Archabbey of St Vincent, Latrobe, Pennsylvania in 1946 and was elected coadjutor abbot in 1963, succeeding Abbot Denis Strittmatter who had been abbot since 1949, aged 53. When he was elected to be Abbot of St Vincent's, there were over 150 other monks in his Community senior and older than himself: that was remarkable, but not so remarkable as his election to be Primate in 1967. He was re-elected in 1973, and would have been due for re-election in 1980, when the Abbots meet again in Congress in the centenary year of St Benedict's birth (480).

The Abbots of the Confederation, meeting in Congress at Rome in mid September, elected in his place as Abbot Primate Dom Victor Dammertz, Archabbot of St Ottilien, Ratisbon (Germany) and President of the missionary Ottilien Congregation. Born in 1929, he was professed in 1954 and elected Abbot in 1975 of a very large Community with five dependencies and commitments in the Third World. He was a leading member of Abbot Rembert's canon law commission.

DENIGRATION OF CAPITALISM

CURRENT EDUCATION & THE MORAL SUBVERSION OF CAPITALIST SOCIETY

by

REV DR E. R. NORMAN, M.A., PH.D., B.D., F.R.HIST.S.

Capitalism inherited a bad press in the First Industrial Nation from the myth of dark satanic mills owned and operated by millocrats, men of obtrusive wills and hidden hearts, who cared more for personal profit than the welfare of their workers. It is in fact largely a myth, as employers like Robert Owen have shown; but it became an important ingredient fuelling the morale needed to generate the Labour Movement. An admixture of Engels' researches, Shaftesbury's reports and Karl Marx's industrial philosophy threw up a socialist/unionist doctrine of non-competitive egalitarianism as to economic opportunity that necessarily cast Capitalism as an enemy of society and friend only of the élite. It is of course time that the balance was redressed.

It is especially the moment when Capitalism should again be seriously examined; for a steady injection of collectivist principles into Britain over the last dozen years has markedly contributed to the deflation of the working man's drive to produce.

What follows is the text of a lecture commissioned by the Standing Conference of Employers of Graduates, delivered last May at the Shell Centre in London. The author, priest of the Anglican Church, assistant chaplain of Addenbrooke's Hospital and Dean of Peterhouse, Cambridge since 1971, is familiar with the historical roots of his subject. His doctorate was on *The Catholic Church & Ireland* (1965); and he followed it with several books on Victorian England and Ireland. Last year he published a celebrated volume on *Church & Society in England, 1770—1970*, which is reviewed elsewhere in these pages. He is to be next year's BBC Reith Lecturer, his title for the series being 'Christianity & World Order'.

I do not need to say that capitalism lacks influential intellectual exponents in our day. It is regarded by some as a regrettable necessity; by others as an inheritance from the past which the moral sense of mankind has already rejected but which requires some remaining practical steps to remove its baneful consequences; and by some others as inevitably doomed through its own internal contradictions—a system both corrupting to its beneficiaries and destructive of the personalities of the labouring masses. The idealism of the young is largely turned against it. Educated opinion in general is full of moral censoriousness about the supposed debasing consequences of capitalism for the human spirit. Consider the number of influential and prestigious publications each year which either favour collectivist economic or social arrangements, or which, through moralistic condemnation of the effects of capitalism, undermine its claim to be regarded as an enlightened or a proper manner of conducting economic relationships in society. I was recently talking to someone just returned from the east, where, he said, the young simply could not lay hands on any books or literature about economic or social issues which were not deeply critical of capitalism. He asked if I could name a few titles, easily available in the West, which could be suggested as correctives. There are very few to suggest: yet go into any bookshop in London, and there you will see rows of works about society and the economy which assume the superiority of collectivist or socialist systems.

One of the assumptions of the prevailing outlook is that capitalism may arguably have some practical advantages, but that it has no theoretical justification—it is a crude survivor from the harsh dynamism of the entrepreneurial spirit of the nineteenth century, an *ad hoc* device for the rapid but irresponsible

creation of wealth. It is, as it seems, so crude that it is amazing it has survived at all, and in the developing countries, unencumbered with an industrial past, few are found to advocate it as a meritorious system in its own right. Those critics who speak of the resilience of capitalism attribute it not to inherent proved advantages, but to the powerful control, exercised to preserve the economic and social *status quo*, by capitalists themselves. And by 'capitalists', of course, they do not mean the small investors, the pension funds, or the holdings of the Trades Unions: they mean the caricature depictures of cigar-smoking men in expensive motor-cars—the staple matter, not only of the social vision of such as the Soviet satirical magazine *Krokodil*, but also of numerous BBC documentaries and dramas.

The overwhelming view offered in the available authorities, therefore, presents capitalism as notably lacking moral dimensions. It is a strange reversal of the position of a century-and-a-half ago, when capitalism was promoted by the high-minded and the moralists of that period precisely because of its moral qualities. Some of their ideals are no longer appropriate to our society, but some others urgently need to be rescued from the oblivion to which they are sinking. For the morality of capitalism has first to do with the morality of choice; with the individual's freedom to select, either as producer or consumer, from among alternative sources of economic enterprise. It is the freedom left to the individual to have a control over his own labour: the direct contradiction of the Marxist assertion that a man alienates his freedom and his personality by selling his labour to another. Provided the conditions of work are adequately safeguarded, on both sides equally, at law, the risks are the same for the man whose effort is rendered in organisational skills, and who chances his enterprise or his capital, as they are for the man who sells his labour. The unequal distribution of wealth which follows has attracted severe condemnation: noticeably from those academic and ecclesiastical observers who are most obviously its beneficiaries. But it is a minor feature of a much larger and more beneficial result: the maintenance of the means of livelihood independently of the state—an essential condition in a society where there is no agreement among those concerned with social organization about what the ethical basis of the state should be.

There is another feature of capitalism even less appealing to the contemporary social outlook than the practice of economic choice: the relationship between enterprise and personal moral character. It is true that the competitive element in capitalism has some disagreeable side-effects which the moral sense of men will contain. Mr Heath once spoke wisely of the 'unacceptable face' of some sorts of enterprise, and he was right to do so. Selfish disregard of social unfortunates has always been one pit into which some have fallen: another has been the separation of so-called business ethics from private morality. But these are errors which, again, do no justice to the greater moral advantages of the competitive principle. For these advantages are—in the now discredited expression—'character forming'. The competitive deployment of personal resources and talents is a tremendous stimulus to moral self-consciousness; it encourages, rather than discourages, the individual in the cultivation of a practical scheme of responsibility for his actions, and imposes, as a condition of maintaining living standards, a sense of moral duty. This is usually lacking in a society where the state acts for the individual in matters of social responsibility —in a society with an underdeveloped sense of national moral identity: a society like our own today. Then there is a danger far worse than the abuses to which the competitive ethos gives rise: there is a massive social relapse into moral indigence—a leading feature today, when opinion dwells obsessively on social morality but says little about the personal moral worth of the individuals who

compose society. It regards a social conscience in a man as an indication of moral excellence—as assumption, to which I shall return later, which is open to question from several perspectives.

Capitalism is also characterized by a recognition of the supervening fact of individual self-interest. It is, to that extent, realistic about human nature. It is candid about mens' self-seeking priorities, and tries to harness their energies to the creation of wealth, in the belief that increased wealth will benefit the whole of society. Morality requires self-interest to become 'enlightened': that is to say, the productive use of personal resources in the creation of wealth will itself suggest the context for the exercise of moral considerations in social relationships, rather than on pre-determined blue-prints of economic morality, enforced by the rule of law, fashioned by those who have arrived at what they think is best for everyone, and unvarying in its application in a real world where men are enormously diverse in their moral sense and personal responsibility. The reverse of capitalism's realism about men is the optimistic view of human nature embodied in most formulations of liberalism. Historically—in the nineteenth-century—capitalism, expressed in laissez-faire practice, and liberalism, went hand in hand. But they were full of contradictions; and the self-interest basis of the capitalist ethic, once it had become obviously incompatible with the abstract notions about humanity implicit in the liberals' view of man, laid itself open to assault from its former partner. Perhaps it can even be said that modern social democracy is the resulting version of liberalism minus capitalism. The good intentions of modern social collectivists, of whatever brand, always come to wreck upon their false optimism about human nature. For men do not naturally act in the interests of their fellows. They need the ultimate sanctions of religion for that, or, more materially, the coercion of the economic need to labour, and the prospect of self-improvement, to overcome the vicious consequences to which their self-seeking impulses are otherwise liable to proceed. This pessimism about human nature was once universal. It was the central core of the Christian doctrine of Original Sin. It lay at the root of nearly all serious political theorizing until a century or so ago. It emphasised the utility of civil government as a means of curbing the corrupt state of nature into which men fall once artificial restraints upon their self-seeking instincts are abandoned. And the obligation of labour was the sort of restraint which many theorists regarded as most essential for the creation of moral social responsibility. Without individual choice in the matter of labour, however, and the 'enlightened' channelling of self-interest that resulted, individuals were thought incapable of freedom. Astonishingly, today, this body of traditional moral attitudes is scarcely mentioned. The model man of the twentieth century is a creature of autonomous reason, able to calculate and to control the consequences of his impulses, characterized by a degree of altruism—if educated the right way, that is—and, once liberated from the evil effects of social injustices, given to abstract love of humanity. This model is the orthodoxy of social planners and radical political idealists. Where they see men acting as they have always acted, and always will— selfishly—they look around to find some social agency, some class in society, some environmental condition, which has sullied the pure waters of human benevolence. 'Capitalism' is the source of mens' fallen state: that is the conventional response of our own social democracy, just as much as it is of the Marxists in their critique of human life

But capitalism aspires to the realisation of an enlightened self-interest; to educate men into a more rational social state, by the productive use of their selfish instincts. That is its moral purpose. It accepts men as they are, and turns their instincts to the beneficial practices of personal and productive industry. That is

the moral purpose which is now familiarly caricatured—as everything about capitalism is—in the crude depictures of Victorian exhortations to hard work as a device to establish moral and class authoritarianism.

There is another moral dimension to capitalism, also now neglected in public discussion. Because capitalism is pessimistic about men and their instincts, it is suspicious of blanket social coercion. It promotes private enterprise as a means of preserving freedom—by *not* obliging others to subscribe to an ideology necessarily attached to the means of economic production (as Marxism does), or to a social morality prescribed by élite opinion in the state (as liberalism now does). There are, of course, some practical reductions in the area of ideological selection that may have to be made in capitalist society—at least as far as collective concepts go—but they are in the end seen to be negligible, from the point of view of preserving freedom, compared with the flattening effects of the arrangements imposed by the coercive jurisdiction of the collectivist state. This is especially true when these impositions are made, as they always are, in the name of social morality. The prescription of an economic framework by a relatively small number of large capitalists in a society of mixed social and political attitudes presents a much more manoeverable situation, and allows a greater possibility of personal freedom to the citizens, than the enforcement by legal compulsion of the moral opinions of the élite who define the issues which direct the policies of both totalitarian collectivisms and social democracies.

These are the simple outlines of the morality of capitalism. Each feature, of course, is modified in experience, and to that extent removed from a systematic or ideal model. And it is, as a matter of fact, one of the most advantageous features of capitalism that it is *not* a systematic and rationalized ideology or structure. The price to pay for that is a lot of loose ends, and the obloquy of the rationalist-minded theorists. Capitalism is full of minor evils, existing beneath the umbrella of its overall good effect of preserving individual freedom. I am not seeking to establish a case for a completely uncontrolled market economy, in an actual or a moral sense. The minor evils of capitalist society clearly need the attention of legislative restraint and charitable palliatives. There are areas where the intervention of the state is required to provide welfare or public utilities which are not the appropriate functions of private enterprise. Such practical modifications correspond to experience and reality. The trouble is that they tend to get out of hand. In our day, there is a great need to preserve the balance, because inroads upon the centre of capitalist freedom are now made, more than ever, in the name of a compelling social moral conscience. The contemporary assault upon capitalism—to which I shall now turn—is very moralistic in exactly this sense.

The philosophical attack upon capitalism is open and clear. Though not by any means confined to Marxism, it is Marxist doctrine which, in our own times, most appeals to enemies of capitalism. My purpose today is to explore the less open, less clear forces ranged against capitalism: Marxism identifies itself and can be met on the various levels it selects. I will, however, make one observation about it, because there is one particular Marxist doctrine which, if true, would do considerable damage to what I have been suggesting about capitalism's rôle as the preserver of individual freedom. Marxists contend that in capitalist society people are incapable of real choice because they have their options and attitudes pre-selected for them by the consequences of a controlled education, culture and economic environment. Marxists call this condition one of 'false-consciousness': its victims are incapable of realising that their known will is different from what they would *really* will if the options were differently presented. Similarly, Marxists argue that liberty in capitalist society is reduced in practice

to a number of so-called 'formal freedoms.' This means that the apparent legal right to act as a free agent is in practice negated by a denial of the means of putting the right into operation. Here is a homely illustration once offered by the Very Revd. Dr Hewlett Johnson, 'Red' Dean of Canterbury:

> Permission and opportunity stand poles apart. The labourer has 'formal' freedom to smoke cigars. Being poor, he lacks the opportunity; the 'formal' permission is useless. In the matter of cigars he lacks freedom. Formal permission avails him not at all. And so it is throughout the whole of society.

The Dean's analysis has, in effect, been overtaken by events, as anyone will know who has visited a working mens' club or been to the Spanish coast in the summer. Yet it must be conceded that the concepts of 'false consciousness' and 'formal freedom' are serious sociological observations. The trouble is, from the Marxists' point of view, that they are universally applicable, being attached not by chance, but by necessity, to all social conditions. They are, indeed, in our own day, much more obviously in evidence in socialist countries than they are in the western democracies. Few, surely, can imagine the Soviet citizen luxuriating in choice as to the moral or economic alternatives presented to him; or that the millions of Cambodians or South Vietnamese who have been expelled from their cities and herded into rural labour camps are the beneficiaries of actual rather than 'formal' freedom. Nor are these two instances just regrettable lapses from a normal ideological purity, as some British and American Marxists argue, as they behold the monstrous tyrannies conducted in their name throughout the world. For societies are always run by élites. Our own is; so are the socialist totalitarian states. Most countries today are run by *educated* élites, rather than by those who owe their authority to family inheritance or princely *diktat*. No doubt the priority of élites is necessary, in order to move society to some higher purpose, or to prevent a cruder version of demagoguey, or simply because the educated always float to the top by the unfailing attractiveness of their high-minded sponsorship of moralistic principles. But whatever the mechanics, the crucial matter is still *choice*: the ability to change the élite if they are challenged by another section of élitist opinion—which is the most common form of all political change, especially in revolutionary situations—or if the élite is too far removed from the common assumptions of what is right and just in a society where popular opposition stands a chance of organizing the vote. It is in capitalist societies that choice in this (admittedly restricted) sense still operates with the fewest encumbrances. It certainly operates within the limitations of 'false-consciousness' and 'formal freedom', but it is very much more flexible in the crucial areas of choice than alternative social and economic arrangements have so far shown themselves to be. Perhaps, in fact, in the longest perspective, Europe and North America in the nineteenth and twentieth centuries, will prove to have been the one time in human development when a serious attempt was made to allow effectively free institutions. Already the area of freedom in the sense we have attempted is rapidly diminishing, as nation after nation falls to the old tyrannies of the new controlled societies. Perhaps we shall have been no more than a brief and only too imperfect interlude, an odd departure from the normal condition of mankind.

In our society, Marxism is not widespread, however much it may have acquired acceptance among small groups of intellectuals and trade unionists. The threat to capitalism here comes from much more conventional and respectable 'establishment' thinking. Many who would be surprised to be told that their attitudes and principles were operating against the survival of capitalism are *in fact* ranged against it. The intellectual fashions of the time promote several basic assumptions whose implications are hostile. First among them is the destruction of the moral authority of the past: the growing insistence, in the

historical interpretations now commonplace in the schools and universities, that capitalist society has been characterized by class oppression, social injustice, and almost callous indifference by the ruling groups to the conditions of life among the masses. Here are the familiar tableaux of the flint-faced capitalists, the Daumier cartoons of the reeking slums, the vogue for Mayhew's London proletarians, the Chartist hagiography, the rehabilitation of the once-scorned prophets of contemporary practices such as feminism, birth control, and all the other requisites of our present day sense of moral worth. This view of Victorian England is not exactly mythical, for aspects of nineteenth-century society confirm the existence of living standards which, judged against the scale of modern expectation, were poor indeed. But the qualification about 'expectations' is crucial: it is the modern assumption that Victorian society was a nexus of social *deprivation* which is false. If you stand some way back from the much-deplored state of Victorian society—much deplored in its own day, too—a quite different set of perspectives appears. Now immense enterprise can be seen. Here was the fastest growing economy and population the world has ever seen; and, despite some minor fluctuations, the total picture is of an astonishing improvement in the living conditions, the health and wealth, of a whole people—all accomplished within an incredibly short space of time, a little more than a century. It is true that a relatively small number of people became extremely rich; but it is also true that their creation of wealth lifted the living standards of everyone. What a contrast, too, with rural society. Those who moralize about the industrial slums of Victorian Britain should realise that living conditions in them were very much better than in the rural squalor from which the population had voluntarily removed—attracted by the prospects and the realities of improvement. The smoky cities we have been conditioned to loathe were, to Victorian working people, exactly the reverse. They were symbols of a dynamic and progressive new age, offering a new freedom from the deferential closed communities of rural society. The best proof of this sense of liberation was actually the advance of expectations to still better rewards for labour. Downtrodden masses do not, as a rule, make effective material for the generation of popular politics and movements for self-help and education: men whose expectations have already been stimulated by one round of improvements are those who know how to envisage more.

How, then, did we acquire our present dismissive attitudes to the capitalist past? We do not have the Marxists to blame, but our own social reformers and social romantics. The evidence of the appalling state of nineteenth-century society came from the lips of nineteenth-century men themselves. It did not come from neutral and dispassionate observers, however, but from those anxious to create a public conscience over selected social evils. They were active propagandists for change: philanthropists, sanitary experts, medical men and clergy; middle-class men, skilled at influencing the press and packing parliamentary inquiries with witnesses sympathetic to their view of social miseries. Despite their very laudable motives, they unconsciously distorted things, got perspectives and scales wrong; represented, as universal, abuses which were highly restricted in incidence or were anyway just passing away. Britain today is still full of such agents for social improvement; and we know from our experience how, for all the goodness of their passionate concern, they misrepresent the actual state of society—but have ready hearers. To read the propaganda of some contemporary agitations for the homeless or the one-parent families, for example, you would imagine modern Britain to be a sour heap of oppresive social injustice. If such accounts become the historical orthodoxy of the future —which is likely, incidentally—something entirely familiar will have occurred. For the origin of our own view of Victorian society was exactly like that: based

upon uncritical acceptance of the propaganda of good but obsessive men pursuing laudable aims. Add to that the rural romanticism, and the antipathy to industrial conditions, which have found so much expression in the Victorian and subsequent literary outpourings of the bourgeois intelligentsia, and you will begin to see why nineteenth-century social conditions have had such a bad press. The literateurs found the working class men and women they so much pitied very alien; and they proceeded to suppose them alienated. The masses were regarded as victims rather than beneficiaries of the new economic growth. Capitalism was blamed. So was Political Economy, and laissez-faire practice: which the agents of change and the literateurs came to regard as merely the systematic application of the class selfishness of the capitalists. Political Economy, however, had been promoted for *moral* reasons. All the progressive forces of the first half of the nineteenth-century advocated it: philosophical radicals, church leaders, legal reformers, and the first rank of politicians of both the major parties. Political Economy was seen not only as creating the conditions in which the multiplication of national wealth could be most effectively fulfilled, from which everyone could benefit, but as guaranteeing individual freedom against the power of the state. They themselves came to discover that some of the devices of Political Economy were the wrong ones, and that some state intervention is always necessary. But as a reasoned attempt to foster better social well-being, in totally uncharted economic waters, the Political Economists' vessel had some merits. Laissez-faire was certainly not promoted by entrepreneurs only; but by most enlightened men, who believed it beneficial to the interests of both producers and consumers, of capital and labour. It was favoured by intellectuals; and, in the second-half of the nineteenth century, it was other intellectuals (and not the labouring masses) who moved over to kick its authority down, and to find in collectivist practices the vehicle of their new social moralizing.

There is another dimension to the present denigration of capitalist society which enjoys a good deal of prestigious support. It is the body of ideas and assumptions which represents the developing world as being held back through the exploitation of the rich western nations. This is the centre-piece of the rguments now so often heard in the media and in the schoolroom in favour of a redistribution of the world's wealth. Western capitalism is made the agent of exploitation, as once it served to define the 'exploitation' of the industrial masses at home. The two cases have an actual and polemical similarity. In practice the enterprise and expertise of the western developed nations have begun to lift the living standards of people who, a century or less ago, were sunk in the most appalling thrall of custom and subsistence-living. Just as the enterprise of the few created wealth from which the many benefited in the industrial revolutions of the developed nations, so in the larger world today, the poorer countries are benefiting from economic association with developed economies. What we are seeing is a global escalation of expectations to better standards of material life: those very standards are themselves the invention of the richer nations. This form of 'exploitation' has produced some very beneficial results. Consider the living standards of people in Africa today, and compare them with fifty years ago. You have to create wealth before you can distribute it. Are the western nations to be blamed because the 'Third World' countries have not yet made their own economies productive enough to satisfy the expectations so easily raised by politicians speaking about 'exploitation' as the reason for their later start in the world's rush to fulfil material desires? There is a compelling case to help the poorer countries for reasons of altruism and benevolence; but not because the capitalist nations have unfairly 'exploited' them. There is no peculiar guilt attaching to the earlier development of Europe and North

America. To suppose there is—as many do suppose—is to project on a global twentieth-century scale the moralistic criticisms of nineteenth-century capitalism made in the European context. Here are all the familiar ingredients: instead of the downtrodden masses in the slums we now have the peasants in the rice fields; for the flint-faced entrepreneurs we now have the international capitalist monopolies; for the few social idealists with a vision of a new Jerusalem in England's green and pleasant land we now have the directors of Oxfam. The model exactly corresponds. But the issue will almost certainly go by default. Capitalism has long since entered the demonology of the 'Third World', and why should it not have done? It is distinguished western liberal thinkers, just as much as the Marxists, who have taught the poorer nations to regard the demands of western capitalism as the ultimate cause of their poverty.

Here in Britain, we have another set of attitudes whose general tendency is to sap the moral respectability of capitalism. I mean the prevalence of what may be called 'moral collectivism'; it is, in the end, probably the most formidable of the forces ranged against the possibility that young people will regard capitalism as an acceptable economic and social ethic. Our society is now full of people with highly developed social consciences. Social 'concern', indeed, is one of the most admired virtues of the age, a sort of secularized sign of grace. People praise youth, because of its eagerness to contend for social justice. It will seem a sort of blasphemy to question it all—but I am going to do so, for two reasons. First, much of the paraded social concern of our day is a bit academic; it has an armchair quality. It has become something of an emotional release for the class guilt of the bourgeois intellectuals and those whom they influence—that enormous number of people who blot up the latest ideas emanating from the fashions of thought set by the pundits of the age and yet who suppose that they are 'thinking for themselves'. For very many, social concern also expresses an element of class antipathy. For example, most of the subjects which become the content of the social conscience are also ones whose identifiable agents of alleged social injustice can be held up for punitive attention. Landlords, capitalists, unenlightened educationalists, and so forth, are the propaganda caricatures of a great deal of social thinking in our country today. There is a sharp polemical edge to many of the campaigns about housing, race, social welfare—and all the areas in which there is, no doubt, real need for actual concern nevertheless. This aspect of class antipathy is important, and it is conventionally overlooked precisely because it expresses a division of social attitudes between two sections of the same class: the professional class, from whose definitions of social issues and social injustice those lower down the social scale ultimately derive their social moralism. More genuinely altruistic social concern should surely not have this hidden motivation, this concealed punitive element? And it should not make its appeal, as it so often does, by assailing the wealth-producing part of society, the part which will have to finance the inflated conscience of the social moralizers. Hence, incidentally, the great importance of the Duke of Edinburgh's words, published in *The Director* in January—'We have got to come back a little and not concentrate so heavily on the unsuccessful and the unfortunate and the under-privileged, but to create a situation where the enterprising can make their contribution, which will also help the under-privileged.' The shrieks of outrage which then arose from the usual sources confirmed the truth of his words.

My second reason for raising queries about the present mode of social concern is allied to the fact that social concern and social criticism go hand in hand today. There are serious political implications. The individuals and pressure groups who agitate social issues inevitably call upon the state, at central and local levels, to finance and sometimes to provide the machinery for the various

solutions to social evils. There are a number of possibilities in that which are potentially destructive of freedom. It creates a massive collectivism—the state moving further and further into regulating people's lives, even though with admittedly benevolent intention. This growing state machinery has a reality of its own once in existence (as bureaucracies all do have), and it is all ready to serve the political purposes of less democratic governments, should, at a point in the future, some sort of cataclysmic political change, or a mere slow slide into authoritarian practices, come to pass in this country. Far too much social responsibility is being removed from the area of private moral initiative to the collectivism of the public sector. Political theorists have in the past been much exercised about the problem of whether a moral act loses its virtue if compelled by law. The problem remains an unresolved one in a polity like our own, which does not subscribe to a single moral purpose on behalf of its citizens—as fully collectivist states do. Some have seen the Welfare State as tending that way for its justification: that it removes moral choice by compelling people, through taxation, to provide for others. But I do not believe it is a case in point. For the Welfare State is properly sustained *not* because it embodies some great moral truth about welfare, but because it is an expression of enlightened self-interest. People pay for others in order that they may themselves in time benefit. The moral considerations involved are not systematic or defined. Now the trouble with our society today is that those concerned with social welfare demand ever increasing state action, and state responsibility, for reasons of public righteousness. That is to say, the new powers are being added to the state in the most harmful way: they are invested with all the dogmatism of agreed moral truths. In the area of economic activity, too, those who argue for an enlarged state rôle tend to do so for moral rather than economic reasons. It amounts to the claim that the state has a superior moral judgment in economic life than those who actually create the wealth. From there, it is a short step to allowing the state a monopoly of *all* morality, the nationalization of everyone's conscience.

In contrast, it could perhaps be said that capitalism represents an economic pluralism which parallels the institutional and ideological pluralism of the western democracies. It is a scheme which needs some modification, however. Economic rationalizations and consolidations, and the creation of international corporations, have moved capitalism a long way from a simple pluralism. And society, for its part, may not be quite the pluralism which liberal apologists of it suppose either. The idea of a stable pluralism is admittedly an attractive one, in a society like ours, where the ruling élite do not agree about the basic moral foundations. There is in practice a broad consensus about the benefits of representative institutions, about the preservation of certain sorts of individual liberty, and all that sort of thing. But these orthodoxies of democratic liberalism lack an agreed sanction: are they to be taught to children by the state, and enforced on citizens by law, because they are Christian? Or because they are applied Humanism? Or because they are thought to be believed in by a majority? The most crucial areas of moral authority are in practice left undefined; yet the state is accumulating powers of social control and economic regulation in the name of morality. The trouble with the notion of a pluralistic society is that it only works in a society where there is a basic agreement to preserve the pluralism: that means, of course, that sufficient will exists, and enough moral certainty, to condition the population to accept it. But once genuine alternatives appear—as they have done all over the world—the central assumptions about the stability of the pluralism evaporate. There are early-warning signals that that is what is happening in our own society. The moral authority of the individualism which in the past sustained

freedom is being sapped by the growing moralism of the advocates of collectivism. The pluralistic society, in fact, may turn out to be nothing other than a society pictured in transition from one set of orthodoxies to another. For historical reasons, a version of capitalism has been the form in which individual freedoms were preserved in our society: we need to be more aware than we are that freedom has no built-in preservatives of its own. Whatever new arrangements follow, if the remnants of capitalist society get swept away, we shall need more effective safeguards to individual liberty than public men at present seem to realise. Otherwise the result will be a species of totalitarianism, however benevolent its face may seem at first.

Another danger arises from the fact that the criticisms of capitalism are usually made in our society by those who have no clear alternative in mind. Unlike the Marxists, that is to say, the social moralizers and liberal opinion are very censorious about the supposed social consequences of capitalism, but less critical about the disagreeable features of alternatives. They are helped in this because at present capitalism is here being replaced by confusion—not by a systematic application of an alternative, as is the case in many other parts of the world. Governments do not help: their practice has been to load private enterprise with restrictions and taxation to the point at which capitalism is rendered nearly incapable of effective function, and then to turn round and say that its performance indicates its failure as an economic system. In both ways, it is capitalism, as such, which gets discredited in the public mind. The Marxists are, once again, having their work of undermining capitalism done for them by the well-intended social reformers of our own society.

To my great regret, I have to add the Christian Churches to the list of those whose social outlook now contributes to the subversion of capitalism. Church leaders are full of the same sort of moralistic criticism of the supposed injustices of capitalism as the rest of the intelligentsia. By singling out particular features, rather than declaring against the whole system, their assault is muted; but their general distate for the spirit of capitalism is undisguised. Early last year the Archbishop of Canterbury spoke of golden handshakes to retiring industrial directors as 'an obscenity'. (A few months later, incidentally, in August, the Church of England itself offered a golden handshake of £10,000 to one of its own staff who had resigned from Church House—which, to the evident distress of the Archbishop, was turned down by the man concerned on the grounds that he did not wish to violate his integrity). In November last year a number of bishops spoke up in favour of the closed shop during a debate on industrial relations in the General Synod of the Church of England. Just before Christmas, the Bishop of Bristol came out with an extraordinary attack upon advertising, as embodying all the deadly sins. It is not clear in what ways those men believe they are qualified to offer these opinions. You may remember that when the bishops tried to intervene in the Coal Strike in 1926, openly on the side of the strikers, Baldwin likened their actions to an attempt by the FBI to bring about a revision of the Athanasian Creed. Some of you may feel moved to a comparable observation. In fact, of course, the bishops are merely responding, in Pavlovian fashion, to the moralistic distaste for private enterprise which now afflicts the bourgeois intelligentsia. But in the world context, too, the Churches are now ranged in support of the enemies of capitalism. Faced with the movements for social revolution in the developing nations of the world, they identify the traditional Christian obligation of concern for the welfare of others with the most skilled Marxist devices to attract liberal and humanitarian consciences to the cause of world revolution. They rationalize all the propaganda rhetoric of the so-called 'freedom fighters' as merely the language employed by the oppressed to describe agreed basic truths about human rights. Their enthusiasm

for humanity is, in fact, now becoming deeply secularized, despite the theological top-dressing which gets added. The World Council of Churches, I need hardly say, is an international agency well-known for the partisan nature of its judgments and activities. It is an enemy of capitalism; in the long term, it may even prove to have been one of the forces making for the extinction of religion as well as freedom. For the Marxists, when they have eventually profited from the demoralization of capitalism, are likely to have an economical way with the Churches. It is a sad conclusion: the Christian Churches should have been a guardian of the values of individual freedom.

I come at last to the rôle of education. You will, I hope, see at once the relevance of what I have been trying to suggest about the strength and persistence of the attitudes so manifestly undermining the moral authority of capitalism. For the teachers in the schools, and the lecturers in the Universities and Colleges of Education, are notable for their tendency to dwell upon the faults rather than the virtues of capitalist society. Indeed, they are the most pervasive of the agents for disseminating dissatisfaction with existing social values. They will, of course, say that they are teaching the young to be 'critical', to acquire an unprejudiced social conscience, to 'think for themselves' about the basis of moral and social ideals. They will claim—and doubtless actually believe—that they are preserving a free society by helping others to cultivate the practices of free criticism. Alas, the children are in reality presented not with an open choice, but with endless criticisms of the social and political structure; and by suggesting that all our inherited values are open to question the teachers are destroying the moral authority of the existing social order. In its place, through the device of apparent freedom of critical choice, they indoctrinate the children into a confused social discontent. By repetitive descriptions of the shortcomings of welfare in our society, by frequent reference to social evils, and by attempts to identify the class enemies of enlightened social advance, many teachers present a picture of a society in need of radical change. Capitalism is the first victim of this. All their solutions emphasise more collectivism, rather than the need to foster the creative production of wealth, or the part which ought to be played by individual responsibility. If socialist ideals were subjected to the same sort of hostile scrutiny as capitalist ones are in the classrooms of the land there would be an outcry in Parliament. Of course, there are many exceptions to this general drift, but the main outline of things really cannot be doubted. For a simple illustration, consider the prospects of industrial employment presented to many children in the schools. Working in a factory is not portrayed as a challenging opportunity to stretch themselves in the service of the whole community, as part of a vital team creating the wealth which will make for welfare—a picture, incidentally, often enough used in socialist countries to show the responsibilities and virtues of industrial employment. Instead, factory work is regarded as a third or fourth best: what those do, who are unable to become social workers. Now these fundamentally wrong attitudes are the direct result of the prevailing views about capitalism. The private enterprise of the future does not have a very bright prospect if its work force is demoralized before it even starts.

What is to be done? If the Marxists are right, of course, there is nothing to be done. Capitalism will inexorably collapse inwards when its final great crisis comes. I think you will agree, however, that despite the weight of the forces ranged against it, capitalism's final great crises have a way of never quite happening. Capitalism collapses when it is overthrown by revolution or when the conditions of relative economic freedom it requires for effective operation are denied by democratic governments in the name of social justice. There are no hidden laws or causes; just the wills of men. The present outlook for

capitalism is not good in all truth—not because of some predetermined mechanism which will bring about its programmed demise, but because prevailing moral seriousness is weighted against it.

How can a new idealism for capitalist freedom and capitalist enterprise be conceived? There *is* a glimmer of light. For the very fickleness of intellectual opinion perhaps provides the opening required; and it is to a change in the attitudes of the leaders of educated opinion that we look for any hope of a remoralized appreciation of capitalism. The caricatures of the capitalist past, and the criticisms of capitalist society today, are so essentially emotional, rather than rational, in origin—despite what intellectuals themselves suppose about their commitments to ideals—that they are really very volatile. If their moral seriousness and their evident need to indulge their gifts for moral censoriousness can be redirected, capitalism can snatch a breathing space. I do not believe, as some do, that its survival will depend on its proven economic superiority—that when the present difficulties of inflation and recession are past, capitalism will lose some of its tarnish. The hostile critique of capitalism by social thinkers is too long-standing, and now too well-established, for that. Its survival, on the contrary, depends upon a shift of opinion within the élite who define the nature of public debate and set the dogmas of contemporary moralism in the minds of the young. There are surely already some indications, compared with the extravagencies of the later 1960's—when the intelligentsia were apparently beside themselves with their 'crisis of values'—of a hardening of attitudes against too easy an acceptance of vapid social agonizing. So far there are only straws in the wind. The moment is a very critical one. It is up to the friends of capitalism to realise the solemnity of the task with which they are now confronted, and to appreciate the cost to human life if they fail. Capitalism has a good case to argue. It is the case of freedom.

UNEMPLOYMENT: THE CHALLENGE

by

CAROLINE MILES

In May the Downing St Summit Declaration spoke of 'our most urgent task [as] to create more jobs while continuing to reduce inflation', and of Governments' particular concern 'about the problem of unemployment among young people'. Since then two sets of school leavers (pre-exam and post-exam) have each forced up unemployment figures to a new high that is alarming. All that was said in the last Editorial is now true *a fortiori*; and the subject—arguably, with North Sea oil, the most crucial for our society in the next decade—must be raised again. Short term palliatives will not disperse it, nor are there any quick solutions at all.

The author was at Somerville College, Oxford with Shirley Williams. She became a British and international civil servant. She has been concerned with the problems of the textile industry for many years, and is a director of a weaving firm in West Yorkshire. She is a member of the Monopolies & Merger Commission, and a part-time member of the National Enterprise Board.

Writing in the Summer 1977 issue of the JOURNAL, the Editor drew attention to the alarming growth in the numbers of jobless young people. He outlined some of the reasons for it, and described various ways in which the government and individual citizens with a sense of social responsibility are trying to tackle it.

Since he wrote, the grounds for concern about unemployment, and youth unemployment in particular, have increased. The economy remains severely depressed, with output actually falling in the first quarter, and it now seems clear that unemployment will inevitably go on rising well into 1978. A new generation of school-leavers is flooding on to the labour market, and the outlook for them is bleak. Recent events at Lewisham and Ladywood should serve as a sharp reminder of how frustration and tension can result in violence. And the breakdown of any formal control over incomes policy is likely to widen the gap between the haves and the have-nots, between the strongly unionised workers who can use their economic power to drive up their earnings, as the coal miners did in 1974, and the un-unionised jobless who have to live on State welfare benefits, the value of which is for ever being eroded by inflation.

A further contribution to the discussion therefore seems to be called for. The main purpose of this article is to consider whether our response to the present unemployment situation is appropriate and adequate: are we dealing with it in the right sort of way, and on a sufficiently generous scale, or are we failing to grasp the fundamental causes of the phenomenon, and is a rather different kind of response required?

Disturbingly high levels of unemployment are by no means limited to this country. All the major industrialised countries, with the partial exception of Japan, are at present facing the same intractable problems. I want to say something about their collective response later on. But first, to get matters into perspective, it is useful to take a look at the size and direction of the British Government's current efforts to tackle unemployment. These can be divided into three broad groups: specific programmes; measures to encourage investment; and general economic policies.

Since the April 1975 Budget over £900 million of public funds has been committed to special employment and training programmes, which it is estimated will help 750,000 people. Not all of this is specifically directed at the young, of course, but among the measures that are there are the Youth Employment Subsidy, the Job Creation Programme and the Work Experience Programme. Last June, the Secretary of State for Employment announced that all

these measures will be phased out over the next few months, to be replaced by an ambitious new Youth Opportunities Programme, to include work-preparation courses and support for youngsters while they gain work experience. The government's intention is that every Easter or Summer school-leaver who is still unemployed by the following Easter should be offered a place under the programme, which is expected to help 230,000 young people each year. This is nearly twice as many as are being helped under the existing schemes. In addition, more places are to be made available in institutions of further education.

The main thrust of regional and industrial development policies since the ending of World War II has come from a concern with the distribution and quality of the country's industrial base, and the employment opportunities it provides. The older and decaying industrial areas such as the North East, Merseyside and South Wales have been given special status, with both investment-promoting and employment-promoting subsidies available to employers. The more recent emergence of serious employment problems in the Midlands, and indeed in some parts of the South East, all previously regarded as boom areas, has led economists and politicians to pay increasing attention to the quality of British industrial products, and their competitiveness on world markets. Recognition of the need for modernisation is behind the present Government's Industrial Strategy and the creation of the National Enterprise Board.

When it comes to general policies, the Government is taking an extremely cautious attitude. It is caught between two evils, inflation and unemployment, either of which if allowed to get out of control could lead to significant social unrest and further national demoralisation if not economic collapse. Moreover, the experts are no longer as confident as they were about their technical ability to manipulate the system in such a way as to stimulate demand—and thus employment—without unhappy side-effects. Unwilling, and unsure of its ability, to take expansionary measures itself, the British government is hoping that others will help us out of our mess. It is looking to the strong countries, notably West Germany, to expand their own economies and so revive world trade and the demand for British exports.

This is the level at which serious doubts arise about the long-term validity of the policies of the British and many other governments. Their approach to the problems of unemployment is based on the thesis that the present situation is a temporary one, the result of a combination of external shocks, chiefly the oil price rise, and economic mismanagement in the early 1970s; and that within a reasonable time the Western industrialised countries can get themselves back on to the path leading to a terrestrial paradise of full employment and price stability. Meanwhile, the unemployed must just wait patiently for things to turn up.

An outstanding recent example of this Micawber-like approach is a weighty report entitled 'Towards Full Employment and Price Stability' prepared by an international group of experts for the Organisation for Economic Co-operation and Development[1]. It contains a valuable analysis of the causes of the present predicament and the constraints impeding the revival of sustained economic growth comparable to that achieved in the 1960s. But when it comes to proposing a method of reconciling the seemingly incompatible economic objectives of full employment and price stability, the authors rely on what can perhaps best be described as sinless growth—a pious hope that the governments of the

[1] The Report is available from HMSO, price £7.80. There is also a summary version, price £2.20. The OECD is the 'club' of the market-type industrialised countries—North America, Western Europe, Japan and Australasia—without executive powers, unlike the International Monetary Fund for instance, but immensely influential.

OECD countries, recognising their interdependence and responsibilities towards each other's citizens, will display the will and develop the skills to engineer a rate of economic expansion that will keep them on the narrow path between the abysses of inflation and socially intolerable levels of unemployment.

This is not the place to examine the economic basis of their arguments in detail. But it is relevant to the main question that I have posed to observe that the balancing act they hope to see is to be performed on a path sloping upward at an angle equivalent to an annual rate of growth of 5½ per cent between 1976 and 1980. This is higher than any previous projected growth rate for the combined OECD countries, and higher than anything achieved during the last twenty years apart from one brief period in the early 1960s, when the circumstances were very much more favourable to rapid growth than they appear to be now.

To question whether this optimism is justified is to invite comparisons with Cassandra or Jeremiah, neither of whom were very well received by their contemporaries, when they could get a hearing at all. But it is necessary if we are to consider alternatives in a calm and reasonable way, rather than being panicked into inappropriate action by an eleventh-hour perception that things are going badly wrong. The OECD experts' report is notable for the total absence of any contingency plan.

Two major factors in the present situation that provide grounds for doubting whether such rapid growth, and hence an improving employment outlook, can be achieved by conventional economic policies, are the prospects for world trade and the structural and social rigidities of the industrial economies.

The economic 'miracle' of the 1960s was partly made possible by the liberalisation of trade among the industrialised countries and was certainly fuelled by it as the decade went on. International trade, mainly trade between the OECD countries, grew twice as fast as output during this period. This growth was brought to an abrupt halt in 1974—75, and is only slowly reviving.

Few people expect trade among the industrial countries to grow as fast in future as it did in the immediate past. But many argue that trade with the developing world will be the growth-stimulator of the 1980s. Unfortunately their optimism appears to be based on confusing what they would like to happen with what is likely to happen.

The argument runs as follows. The rich world has a moral responsibility to help the developing countries. If they are to modernise their agriculture and provide industrial employment for their growing landless, urbanised populations they need all sorts of engineering goods, from water-pumps and tractors to machine tools and process plant, most of which they can only buy from the OECD countries (or the USSR and Eastern Europe). To buy these essentials they must have foreign exchange, which they can be lent or given via aid programmes or earn through exports. Increase aid and/or their export-earning capacity, and they will import more and set the merry-go-round spinning.

There are two snags about this. The first is that in many developing countries the capacity to develop is not primarily limited by the amount of foreign exchange they have to buy foreign machinery with, but by a shortage of the people with the skills to put it to good use. This is not just a matter of technical skills, but managerial skills and perhaps even more the ability to lead and guide persons to whom modern production methods, whether in agriculture or industry, are strange and incomprehensible.[1]

The second is that the larger and more successful developing countries—for example, Brazil and Iran—are starting to build up their own manufacturing industries as quickly as they can. One way of doing this is to close their

[1] Cf Peter S. Reid, 'Intermediate Technology: the Third World & Western Technology', JOURNAL, Aut 1973, p.43—56.

markets to imports. Thus Brazil now insists that a wide range of engineering products, such as motor cars and textile machinery, are manufactured in the country, with imported components kept to a minimum. There is still scope for selling sophisticated tools and plant, of course, but these capital goods industries are not, and are unlikely to become, major employers of labour.

Both these difficulties make it doubtful that international trade can be relied upon to generate growth and jobs on the scale required to restore full employment in the industrial world. What other factors may hamper progress up the narrow path?

The OECD experts write 'The route to sustained full employment lies in recognising that governments cannot guarantee full employment regardless of developments in prices and wages.'[2] This is undeniably true, but it is one of those uncomfortable truths with unpalatable implications. The experts draw attention to the loss of flexibility in labour markets, and suggest that this may be one of the reasons for the rising trend in unemployment, even at the peak of the business cycle. In Britain, some of the wage claims made in the last few weeks, since the ending of the Social Contract, suggest an outlook that bodes ill. They are couched in terms of getting back to the rising real standard of living of a few years ago: but can the ground lost be recovered? The real value of the nation's output is still lower than it was in 1973, or even during the three-day week in the first half of 1974. Powerful groups of workers may be able to grab a larger share, but they can only do so at the expense of others, the weaker members of the working community like young people and working women, as well as the pensioners. Higher unemployment and a widening gap between the haves—those with economic power—and the have-nots are the inevitable consequences of a lack of restraint.

Yet another factor working against a major improvement in the employment outlook here and elsewhere is the relentless pressure to increase productivity. This pressure comes partly from external sources—if Britain, or any other trading country, is to compete on world markets she must be able to match the rest—and partly from within. Rising labour costs and a falling rate of return on capital compel the managers to look for ways of economising in the use of both labour and capital, which in the form of physical assets is produced by labour. In the past it has been possible to take comfort in the extent to which jobs lost in manufacturing have been compensated for by new jobs created in the service industries, and notably in the government service. However, both these sources of employment are now under similar pressure to make do with fewer heads.

Such, then, is the gloomy outlook. The picture I have painted may be too uniformly dark: there is no reason to suppose that the business cycle is dead, and there will be ups as well as downs. But the world in which we live is changing fast. More and more persons are feeling the impact directly. Unemployment is no longer something that happens to others away in a bleak coal mining or ship-building town: it hits company executives, City men and academics too. 'Its only fun bumming if you know there's an alternative' an unemployed graduate said to me the other day; and 'Education for what?' is a question increasingly coming from young people who are urged to take up a course of training or higher education. For some of them, the most persuasive argument is that a grant is at least something to live on, if barely adequate for basic needs.

If the unemployment problem is as deep-seated as I have argued, it follows that the current response to it—generous though it is in financial terms—is not altogether appropriate. It would be quite wrong to draw the further conclusion that existing help for the unemployed should be curtailed, or that the international development effort should not be pursued with vigour. But the debate

[2] Summary Report p.27.

about alternatives also needs to be pursued more energetically than at present. We lack contigency plans, and we lack alternative views of what the future has in store that might guide developments in the educational system, which is such a powerful influence on the attitudes and ambitions of young people.

The discussion has begun. Is the 'work ethic' out of date?—but can we do without it as a foundation of discipline in industry, necessary if Britain is to compete in a tough and disciplined world? Should people be encouraged to retire younger? work only four days a week? take longer holidays?—but the difficulty here is these ideas add up to paying the same for less work, and there is a very real sense in which neither individual employers nor the country can afford this.

Do we, quite simply, have to accept lower material standards of living? In a most interesting and provocative book on *Social Limits to Growth* [4], Fred Hirsch of Warwick University argues that we do, because we are running towards an ever-receding goal—the terrestrial paradise again—and in the course of our headlong pursuit, destroying that which we desire. This is the paradox of affluence. His argument springs from an attempt to explain the observation that increasing affluence for all inevitably leads to a state of affairs in which the affluent are frustrated when they come to spend their wealth on the things they want. When everybody owns a car, the roads become impossible. When too many people converge on a beauty spot, the Lakes for example, they spoil it for each other and for themselves.

Having demonstrated how the 'invisible hand' is ceasing to be an effective mechanism for achieving the objectives of individuals where these are in the public sphere, for example mobility and access to parks and open spaces, he perceives that a shift in the social ethic is needed, away from the pursuit of individual goals and towards a society in which the actions of individuals are conditioned by social interests.

As an ideal this is distinctly Utopian. And when Utopians try to shape the world of sinful men in conformity with their ideals, the result is inevitably, sooner or later, coercion. Not the least of the merits of Professor Hirsch's book is that he sees this, and rejects it. He proposes instead, unfashionably in a world conditioned to believe there is a solution for every problem, a slow and piecemeal approach to the removal of the barriers that discourage or prevent individuals acting in response to social need. He comments 'The radical aspect of the appropriate solutions for the tensions diagnosed in this book may be precisely their imprecise, general and evolving form'.

This, I suggest, must be the starting point of a radical Christian approach to the problems of unemployment, now so clearly a major source of tension in our growth-oriented society. The action programme was outlined by Newman over a century ago, writing of the work of St Benedict amid the chaos of the crumbling Roman Empire:

> He found the world, physical and social, in ruins, and his mission was to restore it in the way, not of science, but of nature, not as if setting about to do it by any set time or by any rare specific or by any series of strokes, but so quietly, patiently, gradually, that often, till the work was done, it was not known to be doing.[5]

The work to be done lies all about us: to revive crumbling cities, creating new jobs in the process and a new self-respect among frustrated urban kids; to chip away at the structural rigidities and protective attitudes that bar young people from fulfilling their desire to help others, in social work and community service for instance; and to act ourselves in accordance with the beliefs we hold.

[4] Routledge & Kegan Paul, 1977.

[5] 'The Mission of St Benedict' (Historical Sketches Vol II).

REASON AND BELIEF

A Review Article

by

Rev Dr B. M. G. Reardon

It is fitting to follow a study of Karl Barth, who was himself a Gifford lecturer, with this Gifford lecture, which takes Barth to task for his unphilosophical approach.

Bernard Reardon is Head of the Department of Religious Studies at the University of Newcastle-on-Tyne. Educated at Keble College and Ripon Hall, Oxford, he is a priest of the Church of England and a writer of several books on nineteenth century liberalism, both Catholic and Protestant. His best known book is *From Coleridge to Gore: a century of religious thought in Britain* (1971).

Prof Brand Blanshard REASON & BELIEF Allen & Unwin 1974 620p £10.50

This volume incorporates the second series of Gifford Lectures to be delivered by Dr Brand Blanshard, formerly Stirling Professor of Philosophy at Yale, and is quite independent of the first, published in 1961 under the title *Reason and Goodness*. The two books, along with *Reason and Analysis*, which appeared in 1962, may be said to constitute a trilogy, for which the same author's two further volumes, *The Nature of Thought*, provide the prolegomena. Thus we now have a sequence of extended studies dealing with the nature of reason and its place in epistemology, ethics and religion respectively. As the titles suggest, Dr Blanshard is himself a 'rationalist' in the sense of believing in the indispensability of logical reasoning as a means to truth, and he makes it clear that in his judgment no other authority can be final for those who conscientiously seek it. Not surprisingly, then, when he comes to treat of religion, he pulls no polemical punches. His incisive style of writing is indicative of his own mental attitude—inimical, that is, to obscurity of any kind, and in particular deliberate mystification. But to suppose him a rationalist in the nowadays familiar meaning of the word, as a secularist with no time to waste upon the puzzles and obfuscations of religious belief, would be to misunderstand and misrepresent him. Himself the son and grandson of the manse, he has had a lifelong interest in theology and is evidently well-read in its modern literature, unlike a good many contemporary philosophers (or teachers of philosophy) who are ready enough at any time to air their opinions on the futility of the religious point of view without much personal acquaintance with it. He admits that religion has 'now drifted from the centre to the periphery of philosophical interest' and that the younger men brought up in the linguistic or analytical schools of thought are likely to regard the traditional Christian dogmas as, if not meaningless, at any rate as superstitions natural enough in a pre-critical age but no longer to be taken seriously. But these are views he does not himself share. The verifiability theory of meaning, by which theology and metaphysics were to be disposed of as 'non-sense' (or possibly even mere nonsense), has not, he thinks, stood up well under examination, while although he would personally agree that much traditional religious dogma is 'heavily charged with superstition' he would certainly not deem it adequately dealt with simply by assigning it to a pre-scientific era 'or by citing Frazer and Freud'. As he says, Catholics like Gilson and Maritain, and Protestants like Kierkegaard, Brunner and Barth, have brought 'too much learning and acuteness to the defence of their creeds to deserve such treatment, and these same creeds continue to commend themselves intellectually, emotionally and practically to large numbers of thoughtful minds.' Views so held and advocated should,

he holds, receive a respectful hearing from philosophers, and this he claims to have tried to accord them. His long discussion of them in the present book deserves therefore a patient study. Some of its contents, it may be remarked, have already appeared in print either in periodicals or, as in the case of the controversial chapter on Karl Barth (VIII), a volume of composite authorship.

Reason and Belief falls into four parts, comprising both a historical-critical and a personal-constructive approach. In the first he considers the traditional Catholic account of reason and revelation, recapitulating the positions laid down by popes and councils (including Vatican II) (chapters I and II). He then (chapters III and IV) subjects this to a searching investigation; after which, in part two, he proceeds to treat of reason and faith in Luther, Kierkegaard, Brunner and Barth (chapters V to VIII) as representative of some main tendencies in Protestant thought, both classical and modern. These likewise are trenchantly examined. In part three (chapters IX to XII) we turn from Christian doctrine to Christian ethics, which is also to be surveyed in the light of critical reason. Two of the chapters deal specifically with the ethics of belief and with the place of myth in religion. Finally, in part four, Dr Blanshard provides us with a summary of his own position (chapters XIII to XVI). He believes in the Absolute, but cannot accept theism, or the sort of idealism still current in the days of his youth and associated with the names of Bradley, Bosanquet and Josiah Royce. He concludes by reflecting on the question of how much of the religious tradition in which he was brought up remains open to him, as a professed rationalist, today. In addition to the volume's notes there is a useful analytical table of its entire contents.

It is quite impossible within the limits of a short review to attempt a detailed discussion of the arguments presented in this massive volume, which is controversial throughout. The author's case against Christian teaching when philosophically judged is that even when it appears not merely to make concessions to reason but actually to employ it in the working out of its theology it has always been displayed, sooner rather than later, as resting on revelation and authority, and in its essence to be 'mysterious'. In fact authority and mystery are expressly invoked as the ground of the believer's certitude, and as typical in this respect of the Catholic attitude Blanshard quotes Etienne Gilson to the effect that 'God, his attributes, his providential designs in man's regard, man's own duties to his Creator and his fellow men—all this, and much more, he knows with a certainty that is supreme'. Upon which the rationalist can only comment that the believer has thus happily been transported more or less to the end of a road that others must trudge laboriously. It is a comforting creed, Blanshard allows, but its comfort depends upon the limitation of reason which its acceptance necessarily imposes—a limitation however which most philosophers, past and present, have declined to submit to. For philosophy (like science) must insist on the sufficiency of reason for *all* human purposes, inasmuch as man has no other instrument by which knowledge, as distinct from sentiments and velleities, can be fashioned. Blanshard nevertheless willingly recognizes that the Catholic is not simply an irrationalist and that he respects reason well enough to hold that nothing can in the end be true if it is neither reasonable nor intelligible; nay, 'true reason is the voice of God'. On this basis at least the rationalist can converse with the Catholic, and Dr Blanshard is very much concerned to carry the dialogue as far as possible—indeed he avers his sincere respect for Catholic theology precisely because of the weight it has traditionally attached to the place of reason in matters of faith itself. But finally he has to part company with his Catholic interlocutor. 'To the man that lives in the Catholic world each dogma seems reasonable enough; it has its appointed place in the traditional system and takes its credibility from the mutual sustenance that the members of the system give

each other. But the system itself is a limited one.' In a word, its understanding of reason is *pre-scientific*, which is why its confident assertions of 'truth' have come to be greeted with a steadily mounting scepticism.

If Catholic teaching causes Dr Blanshard more sorrow than anger this is hardly the case when his discussion turns to Protestantism. He finds Luther a deplorable character, and quotes (p.126) a number of aphoristic judgments on the great Reformer by a variety of authorities from Goethe to Maritain in support of his own opinion, even though no serious Luther scholar of the present day, either Protestant or Catholic, would readily endorse any of them. It cannot moreover be said that the Gifford Lecturer himself shows much personal acquaintance with Luther's writings, but what he sees as most objectionable in them is a manifest fear of and contempt for human reason. Truth for truth's sake simply never interested Luther. 'Even the appeal to consistency he managed to denounce as a foreign importation upon theology.' But the Reformer's insistence on the absolute priority, if not the sole sufficiency, of revelation or 'the word of God' cannot obviate the necessity of our *receiving* it according to the conditions of the mind's own rationality.

However, it is Karl Barth who really provokes Dr Blanshard's rationalistic ire. He confesses that he has not read all the Swiss theologian's voluminous works and restricts himself to the latter's own Gifford Lectures, where the antithesis between reason and revelation is starkly presented. 'It cannot be otherwise', Barth is quoted as saying, 'than that Dogmatics runs counter to every philosophy no matter what form it may have assumed.' Hence the very effort to know God in terms of philosophical thought is impiety. This of course puts Karl Barth, from his own point of view, in an impregnable position, in that he need not reason his case at all. 'He was not a philosopher', Blanshard observes, 'and he knew it. If he had attempted a systematic argumentative defence of his position he might have been manoeuvred into logical disaster by rationalistic tacticians . . . He says to the philosophers bluntly: I decline to recognize your jurisdiction; my appeal is to a court in which logic-chopping has no standing'. This however may carry more than one meaning, and the sense which it seems most plainly to bear is that the conflict between reason and revelation is entire. 'Revelation', Blanshard objects 'tells us what is not only unintelligible to natural reason but a challenge and offence to it, and before a challenge from an absolute authority reason can only surrender. This, I think, is what Barth is really saying.' The advantage in asserting the existence of the unintelligible is that you can then say unintelligible things about it, and to any objection reply that it is itself unreasonable to insist that the unintelligible should appear out of character. Hence the ability to make contradictory statements and call them paradoxes, a proceeding on the strength of which Barth describes his theology as dialectical. Yet to the philosopher dialectical thinking means thinking that takes us slowly towards our goal through a series of zigzag steps. Barth on the other hand assures us that this is just what thinking cannot do: 'The value', he declares, 'of what theology has to say is measured by no standard except that of its object — an object which is separated by an impassable chasm from even our highest thoughts. But is not this, so far as human reason is concerned, sheer defeatism? How can the educated modern man seriously be asked to make a complete crucifixion of his intellect in this way? 'When invited', says Blanshard, 'to let all holds go by which he has clung to his standards of reasonableness and to commit himself to a world discontinuous with everything he knows, in which paradoxes are absolute truth, ethics prides itself on leaving reason behind, and all activities of the natural man, including religion itself, are set down as sinful, he feels bound to reflect before accepting the invitation.' Religious belief is not merely an esoteric matter for the spiritually sophisticated; to be effective at all it

has to be embraced by people whose criteria of what is reasonable and therefore intelligible are those of ordinary life. To be asked to hold in 'faith' what their natural judgment cannot grasp can only lead to mental inertia, scepticism and indifference.

Dr Blanshard is thus hard-hitting when he comes to deal with modern fideism, and many of his theologically-minded readers who are themselves critical of 'neo-orthodoxy' are likely to warm to much of what he says. But when, at the close of his volume he goes on to indicate what he himself believes —and he concedes that reason has proved a better critic than architect—his affirmations, as might have been expected, are only very tentative. Indeed little if anything of the content of faith is left. Supernaturalism he considers to be obviously on the way out, with religious interest even among churchmen shifting now to the moral life. Yet in the development of morality thought has played the central role, adding to it new dimensions of length, breadth and coherence. He recognizes that the religious sentiment has in the past been powerful, but maintains that it has also been divisive. Rationality, though by no means infallible, is man's best guide, and in fact has been the active principle in the evolution of religion itself. So if we desire a revelation let us look to reason, since to be rational is to be moral, and despite differences of practice the moral standard is objective. 'As for faith, one must admit that it would be unseated from its old primacy.' For faith demands going beyond the evidence; its motto is 'Blessed are they that have not seen, and yet have believed'. But no ethics of belief 'that stands for the equating of belief to evidence could comply with that demand'. If a readiness of assent is required in religion which would be unacceptable in other fields, it must be 'either because such assent is imposed by authority or because it is presented as a means to some great and special advantage'. Neither reason, however, is admissible, the first logically, the second morally.

This book provides stimulating reading, but expresses a temper of mind to which the religious attitude clearly cannot appeal, and one is left wondering what precisely the Gifford Lectureship selectors *would* exclude as incompatible with the terms of its foundation—apart, that is, from the clear-cut assertion of a positive creed.

CREATION AND SIN

by

REV DR DAVID PEAT, M.A., Ph.D., F.R.A.S.

In the Autumn of 1974 Dr Peter Hodgson wrote of the Judaeo-Christian origins of science, going on to review Dom S. L. Jaki's book, *Science and Creation*, the work of a theologian and physicist. The same two disciplines meet here again in this paper given to the Abbot's Group (an ecumenical gathering) at Normanby this summer. After a very distinguished early career at Cambridge, the author spent twelve years at Clare College working on astronomy with such colleagues as Hoyle and Ryle. He then prepared himself to be ordained to the Anglican ministry, and is now chaplain to the College of Ripon & York St John. His own experience has prompted him to argue for the study of the central issues of theology by way of our knowledge of natural creation.

Creation and Redemption

Much western theology from the earliest times, from Tertullian through Cyprian and the great Augustine until the modern period has been centred on the concept of Redemption and the relationship between God and man. This attitude has gone hand in hand with a moral, juridical approach to theology, in which the metaphors of the law courts have played a large part; and there has been a strong emphasis on the theology of the Cross as the means of salvation from sin. But this whole approach has always tended to neglect the part played by creation in the scheme of Redemption. The highly developed 'cosmic Christology' of some of the New Testament writings—notably parts of the Johannine literature and the Epistles to the Ephesians and Colossians—has been overlooked and as a consequence the relationship of man with nature has been ignored. The difficulties which nineteenth century German theological and philosophical idealism had in finding a place for nature are well known, and in the twentieth century German Protestant theology—that of Brunner, Barth, Bultmann—has had no less difficulty.† It is perhaps not surprising that in the popular imagination science and theology are seen as foes, when western theology has had so little to say about the cosmic dimensions of Christology.

But within the Christian tradition, this neglect has not always been the case. Irenaeus, against the forms of Gnostic heresies, developed his argument from the treasure hidden in the field—the field, he says, is both the Scriptures and the natural world—and characteristically he sees in the eucharistic offering of the first-fruits the proper response to those who deny the goodness of God's creation. Irenaeus is, of course, thoroughly pauline in his outlook, and his thought is later developed and extended in the whole tradition of the Eastern Fathers—Gregory of Nyssa, John of Damascus, Maximus the Confessor, and in the fourteenth century, Gregory Palamas in his controversies with Barlaam. Indeed, one wonders how very different the theological controversies in the West, and how different our approach to the relationship between science and society would have been had we been heir to the theological tradition of the East. How different would have been our view of the relationship between Word and Sacrament in terms of the Word spoken for Redemption and expressed and fulfilled in the Sacrament of creation, and how much more helpful to the scientific generation to see the Incarnation, Resurrection and Ascension of Christ not only as the fulfilment of history, the Word spoken by the prophets, but also as the fulfilment of the nature of creation, revealed by the processes of

† *Cf 'Karl Barth, Protestant Theologian & Christian Prophet', JOURNAL, Spring 1977, p.37, 41, 45, 51* [Ed.]

natural scientific investigation. And indeed how different would our western systems of the education of children be if the emphasis had been more on the development of the natural wonder of children in the joys of creation, and less on the patterns of individual human behaviour. Human problems may frequently be solved not by a frontal assault, but by a determined looking outwards to the nature of creation itself—seek *first*, the Kingdom of God says the Gospel.

One Hundred Years of Science

Since the time of Charles Darwin, we may distinguish in particular five characteristics of natural science which are worthy of theological meditation, and which may provide the raw material for theological investigation. First, we have as a background the notion of an *evolving* universe; evolution takes place not only in the biological sphere on earth, but also in the universe as a whole—the universe expands, as we have known since the first observations of the receding motions of distant galaxies in the period 1920 to 1930. Second, our science emphasises the *continuity* of man with creation; the natural processes of creation do not jump about in discontinuous leaps. There is a clear similarity between human and animal behaviour; the molecules of which we are made are clearly developments and gathering togethers of more fundamental forms, and these fundamental forms were created from the simplest atom of all—the hydrogen atom—in supernova explosions which have been taking place for five thousand million years. Third, we have become accustomed to the notion of *transformation*; energy and matter are interchangeable, and evolution occurs through the constant destruction of old forms, and the creation of new forms. Fourth, processes of interaction are *three-fold* in nature; a force between two interacting particles is conveyed and transmitted by a third particle, but the three-fold system cannot be split up into its component parts. Fifth, the universe is not constructed in a way that enables it to be split up or fragmented into self-sufficient individual entities; the fundamental forces—electromagnetic nuclear, gravitational, and a certain type of weak force—are all related in some way to each other in a form of *unified* process; the universe is not just a sum of individual parts, but a system of complex interactions which intermingle with each other.

Theological Reflection

How may this picture be used for theological reflection? Let us consider in turn our five distinguishing characteristics. First, evolution and growth. Theology moves between the poles of maintaining an existing tradition, and of developing and extending that tradition. The 'faith delivered to our fathers' has always to be seen in conjunction with the work of the Holy Spirit in the Church who *will* 'lead you into all truth'. The New Testament makes much of the imagery of growth—the seed growing secretly, the seed which becomes a great tree, the 'lilies of the field'. In particular, of course, there is the growth of the human figure of Jesus from the virginal conception to birth and subsequent ordinary human physical development. Now the tradition of the Eastern Fathers is of significance here, because of the centrality of its concept of 'theosis'. Growth into union with God, through the disciplines of prayer and Sacrament, provides the East with a dynamic evolutionary notion of salvation. Through taking part in the liturgical actions, both man and the cosmos are sanctified; they are enabled to grow into their proper relationship with their Creator, and their natural movement towards God is enabled to come to fruition and fulfilment. 'Let the earth bring forth' reminds Basil of Caesarea of the dynamic potential within creation. It is not difficult to see that Christian acceptance of an evolutionary universe would be easier against this background, than against the more static concepts of western philosophy. The thought patterns of the

mysterious seed of unknown origin growing into a mighty tree are not so far removed from the mysterious hot big bang, some ten or twenty thousand million years ago, which has since grown and expanded into the present universe with its million of stars, galaxies quasars and black holes.

Central to the theological notion of the continuity of man with creation is the doctrine of the Incarnation. A neglected or ignored creation, somehow separated from man, goes hand in hand with a creation separated from God. Irenaeus, one feels, would have been quick to see the apologetic potential of this aspect of our modern scientific world-view. For just as man is continuous with creation and may be said to be born out of it, so the Incarnate Lord was born from the womb of the Virgin. Man recapitulated in Christ is paralleled with the universe recapitulated in Mary. Mary, the type and personification of the Church is also the type and personification of the universe and of creation. The action of God within her is the supreme example and fulfilment of the action of God within the universe. To separate man from the universe is also to separate Jesus from His Virgin Mother, and we are then left with a dehumanised Jesus, who is emphatically not of the substance of mortal man—the Word indeed, in this view, could not have been made flesh. And here it is necessary to point out dangers inherent in both traditional Catholic and traditional Protestant forms of western theology. For if Mary is to be seen as the type and personification of the created universe, as well as of the Church, then the implications of that view for her Immaculate Conception must be evaluated. It may not be without significance that the Dogma was proclaimed *before* the writing of *The Origin of Species* and before our modern scientific world view was developed. For Protestant theology the problems are even more severe; it is not surprising that Protestant theology, which has not always laid much stress on the Incarnation and which has had nothing to say about Mary, should find itself having little to say about the place of creation in its theology. If indeed much traditional Roman Catholic theology has over-exalted creation to the extent that it should not be studied—and the history of science suggests that science has flourished best in countries without a Roman Catholic tradition—then much traditional Protestant theology has so neglected creation, that the universe is seen as nothing more than a never-ending resource which can be used and exploited by man however he chooses. Against these two extreme views, the insistence of scientists that man is to be seen as part of nature, participating with and relating to it, is a very healthy corrective. The *contemplation* of the universe may well be a stage on the road to contemplative spirituality in a way and to an extent which even spiritual directors have not previously appreciated.

If our scientific concepts of evolution and continuity are helpful in showing to us the doctrine of the Incarnation, then surely our scientific concepts of transformation through the destruction and re-creation of new forms may help us towards Transfiguration, Crucifixion and Resurrection. And this too may provide us with a model for the meaning of sin. Implicit within the nature of the universe is not only the potential for growth, but also the potential for ordered structure—indeed, a cosmos. And simultaneously there are potentials for non-growth and de-struction; we do not always perceive the form of the word 'destruction'. The constant interaction of constructive and destructive forces, the very processes inherent in the universe, are themselves the means of growth and evolution. The work of Christ is to sum up and express in his own Person the nature of the forces of the universe—forces to which man is joined through being a creative and part of the created universe. His Crucifixion is the expression of sin and of non-structure, and it is the death of his individual humanity. But his Resurrection is the final consummation of growth and of structure, and of its expression in the beauty and ordered structure of his Body, the Church. As

always, cosmology and ecclesiology are closely related. If then, our scientific enquiry has established the continuity of man with creation; theology and science together have brought together the natural processes of the universe with the Person of Christ; now let Augustine in his Eucharistic teaching bring together the third element, the relationship between man and the Person of Christ—'it is the mystery of yourselves that is placed on the Lord's table . . . Be what you see, and receive what you are'.

Interaction, says physics, is a three particle process, with a third particle mediating the interaction between two other systems. Wherever there is interaction, there also is the three-particle system. The interacting particle is just as much a particle as the other two, and there is no interaction outside this three-fold system. In what sense, then, can this provide us with a Trinitarian image? Perhaps no more than the fact that the action of energy of God, is revealed in a Trinitarian fashion, whilst emphasising the distinctive existence of the three parts of the whole. We should not of course read too much into this, but nevertheless it can remind us that the natural world will provide us with the images of God we need for our spirituality. If indeed the Trinitarian model of the three-leafed clover, so much used in mediaeval illustration, was helpful for one age we should not be frightened of looking to our present knowledge of the nature of creation to provide us with our images for our modern age.

Fragmentation of knowledge, and the separateness of distructive specialisms has been widely recognized as a problem of our time. Natural science in the past few decades has come to realise that one aspect or individual phenomenon can only be understood in the context of the universe as a whole. Indeed much scientific methodology tests truth not directly by the question 'Is it true, as an individual fact?' but by the question 'Does it make sense in the context of the rest of scientific experience?'. Here, then let our science point towards a doctrine of the Church, where the individual becomes a Christian person through participating in the whole, and where individual meaning is established not through an individual search but through belonging to and participating in the gathered community. And here we have a paradox. For natural science could only develop in the West through breaking down problems into component individual parts, and investigating individual interactions; it is perhaps not surprising therefore that science flourished best in countries with a tradition of Protestant individualism, lacking a sense of the corporate nature of the Church. But now science itself has come full circle, and is as much concerned with the incorporation of individual phenomena into a unified whole, as it is with the local interactions between individual entities. Salvation is seen not to lie in individual self-assertiveness, but in community incorporation. The mediaeval wall-paintings and statues which showed a pair of scales with on one side an *individual* soul struggling helplessly against the devil, whilst on the other side the *corporate* figure of Mary and the Church tipping the scales against the devil speak to our modern age just as much as to the mediaeval one. Not for nothing did the mediaevals see sin as individualism, and likewise our modern science and society, in their very different fashions, are rediscovering the meaning of the cosmic corporate whole. And the gathering up of the fragments, recorded by the Gospel writers as the conclusion of the narrative of the Feeding of the Multitude, is clearly linked with the gathering of the redeemed community.

Let us then pay close attention to the teachings of our contemporary science. They illuminate with a new and more splendid light the great Christian truths enshrined in the Catholic creeds—and they remind us that he whose glory shone forth in his holy Incarnation, Cross and Resurrection has also left us witness to himself in the glories of his creation.

AN APOLOGY FOR THE *CHRONOLOGY OF WORLD HISTORY*

WITH TWO APPENDED REVIEWS

by

DR G. S. P. FREEMAN-GRENVILLE, M.A., B.Litt., D.Phil., F.S.A., F.R.A.S.

Published by Rex Collings in 1975, over 750 pages long and set in six columns per opening (double-page), this is remarkably cheap at £15. It offers a selective skeletal outline of the principal events and dates from 3000 BC to the end of 1973 AD, providing a comparative panorama of events contemporary to one another in different parts of the world. Though man's past extends back in time some millions of years, his literate past that has left us specific evidence patient of being catalogued in such a chronology is very fragmentary beyond 5000 years ago, when the Egyptian pyramids were being built, the Semites were beginning to people Mesopotamia, the proto-literate Nineveh culture had emerged in Iraq, civilisation was emerging in the Indus Valley, Malaya was becoming peopled from Yunnan, and in Europe copper tools were replacing Neolithic. As man grew more literate he reflected in greater detail upon his past, far and immediate, until recent years have come to provide an ocean of massive and minute evidence—for we live ever more in what Acton called 'the documentary age'. There are more than 60,000 events listed in columns geographically headed (except for the sixth column, given to 'Religion & Culture' where religion, particularly Roman Catholic, wins). Mr A. T. Rowat's three-column index covers over a hundred pages. Events are supplemented by estimates, such as early population estimates: India's 180 million in 400 BC, a million inhabitants of Constantinople at the time of the Fourth Crusade, half as much in Alexandria of 200 BC or Cordoba of 940 AD, and so forth. Dates for emergencies (paper in fourth century BC China, transistors and long-play records in 1948) make fascinating reading also. There is necessarily no bibliography, nor can there be justificatory notes for such a work: we must take our compiler on trust, accepting his chronological theory. Equally we must accept his solutions to a mass of linguistic problems: he takes the surest, simplest course where possible ('The Oxford *Atlas* has been used as the standard for geographical names').

The author is intellectually and experientially well placed for the task this huge chronology has involved. He has lived much of his life in East Africa and Southern Arabia in colonial education. He has held university posts in Britain, Ghana and the United States. He has published books on African history and chronology, and has long been interested in the history of the Indian Ocean and of Chinese/Arab/African relations. He is an experienced Arabist, a student of Swahili and a numismatist. Thus he is better equipped than most to avoid the Eurocentric Judaeo-Graeco-Roman bias evident in most modern chronologies: a note on his work in hand at the end of his article is further evidence of this.

I am grateful to the Editor for the kindly suggestion that I should review my *Chronology of World History* in the *Ampleforth Journal* in the same way that was done by the editor of the second edition of the Oxford *Dictionary of the Christian Church* and also by the editor of the *New International Dictionary of the Christian Church*. He has told them 'that no reviewer would understand what they had wanted to do and had done better than they . . . .' With this view I would beg respectfully to disagree, because, like anyone else examining himself, it is difficult for the historian to see his warts, and because between intention and performance there is often a wide gap. Nevertheless I have therefore agreed to write some account of what I wanted to do and of what I have done.

If I am asked what history is, I do not think I can reply better than in the words of 'Abd al-Rahman ibn Khaldun (1332—1406), a Spanish Arab of Yemeni descent, who advanced for the first time a theory of historical development which takes into account physical geography as well as the moral and spiritual forces at work. In his attempt to formulate laws of national progress and decay he is to be regarded as the discoverer—as he rightly claimed—of the true nature and scope of history. He said:

History is the record of human society, or world civilization; of the changes that take place in the nature of that society . . . of revolutions and uprisings by one set of people against another with the resulting kingdoms and states, with their various ranks; of the different activities and occupations of men, whether for gaining their livelihood or in the various sciences and crafts; and, in general, of all the transformations that society undergoes by its very nature.[1]

It has to be admitted that between his theory and his performance there is a very wide gap. He proceeded simply to give an account of the Arabs, the Berbers and the Persians. Even so, the ideal the historian must have before him is that of inquiry into and of the record of[2] human society as a whole, even if his personal contribution is limited by his strength and the time available to him to only one segment of the whole.

I can only proceed biographically. After a conventional Eurocentric education, it was Gervase Mathew who changed the direction of my footsteps. He was a polymath, and primarily a Byzantinist. It was only after the second world war that his mind turned first to Ethiopian history (a logical step from Byzantium) and then to African history as a whole; he is among the fathers of all our modern knowledge of it.[3] The turning point for me came when I was posted to a staff job in the army in Cairo, and he told me to learn all I could about the history and art of Islam. There too I had the fortune to make friends amongst the Copts, and, in their monasteries, to see both the history of the Church and the history of Islam through somewhat different spectacles. A chance meeting with an Australian brigadier then took me to the Middle East Command Education College on Mount Carmel, with the primary duty of teaching nineteenth century European history. With little to do, I spent much time conducting parties of troops to ancient sites in Palestine, which I mugged up the night before. I do not know what good it did them, but it made me learn the history of the ancient middle east and of the Crusades in their oriental aspect. Then, leaving the army, I was able to spend two years, first in Persia, then in Iraq, before entering the Colonial Service, which took me, after a year in London largely spent learning Swahili, to the then Tanganyika.

Our first morning in the New Africa Hotel in Dar es Salaam my wife and I bought a Kenya newspaper, the *East African Standard*. In the curious way that in colonial times Kenya used to disparage Tanganyika, it remarked, *inter alia*, that Tanganyika had no history. I felt astounded. It had no parallel in my knowledge. I had certainly never before been in a country that had *no* history. It was at this time that Gervase Mathew had just visited Tanganyika and reported to the colonial government on the medieval sites at Kilwa and Songo Mnara. I was also acquainted with references to the area in the 2nd century *Periplus of the Erythraean Sea*, in Claudius Ptolemy's *Geography*, and that eccentric sixth-century monk, Cosmas Indicopleustes, whose *Christian Topography* taught that all men would be damned who did not believe the world to be flat. I also knew of an Arabic work on Kilwa. But beyond a school history by L. H. Hollingsworth, who taught me Swahili, *A Short History of the East African Coast*, 1925, it was true that no history of the area had been written in modern times. It was my

[1] The full title, *Anglicé*, is *The Book of Instructive Examples and Register of Subject and Predicate dealing with the History of the Arabs, the Persians and the Berbers*.

[2] The word ἱστορία (*historia*) in Greek means a learning by inquiry, the knowledge so obtained, and a narrative thereof.

[3] Cf. my brief tribute in the *Ampleforth Journal*, Summer 1976, pp.46—7.

good fortune to be posted chiefly to stations on the coast. In the course of my official duty, inspecting schools and educational administration, I was able to tour the whole coast from the Kenya border to the boundary with Mozambique. Friendship with J. S. Kirkman and his wife enabled my wife and myself to see very many of the sites of the Kenya coast, of which he was Warden, and where he laid the foundation of all our present knowledge of the historical archaeology of the area. In Zanzibar our friendship with Sir John Gray, the Chief Justice, but himself the historian of Zanzibar and of Gambia, enabled us to visit and record the ancient sites of Zanzibar and Pemba. It was thus that my *Medieval History of the Coast of Tanganyika* came to be written in 1956. It contained the first detailed study of the Arabic and Portuguese histories of Kilwa, the medieval capital of the present Tanzania; the first catalogue of the ancient sites of the coast; the first account of their imported pottery and porcelain; and a very much enlarged study of the coins of Kilwa, which had been begun by John Walker in the British Museum in 1936, and who taught me the elements of numismatics. I was able to add to his work on the Kilwa mint and to show that Zanzibar had its own mint, and later was able to prove the same of Mogadishu, still the capital of Somalia. I cannot feel surprised that this first book was turned down by publisher after publisher. African historical studies had not become fashionable in 1956. It was only through the kindly intervention of Professor Dr Ernst Dammann, who had formerly been a Lutheran missionary in Tanganyika, that it was accepted for publication by the German Academy. The Academy published it as a paperback, but this was not the end of the story. When the Oxford University Press heard of it, those who had been responsible for turning it down generously asked me to lunch, and asked what had become of the book. When I said that the German Academy was publishing it, they immediately pounced, and asked for world rights outside Germany. It thus appeared as a hardback in 1962 with its companion, *The East African Coast: Select Documents*, which set out not only the principal documents used in the *Medieval History*, but carried the documentary story down to the nineteenth century. They served as material for Gervase Mathew's chapter and my own two in the Oxford *History of East Africa*, Vol. I, 1963. In all this work I had a particular object in view. In the schools I inspected virtually the only history then taught was the history of Europeans in Africa, based on a work entitled *The British in Tropical Africa* (apart from the *opuscula* of Hollingsworth already mentioned). The reason for this was simply that this subject, *The British . . .*, was prescribed by the Cambridge Overseas School Certificate. Lamentable as it was, in the absence of any serious historical study of Africa as a whole, at that stage the only option open was colonial history. My aim, and that of other contributors to the Oxford *History of East Africa*, was different. It was an attempt to narrate the history of the area from local as well as external sources, in my own case Arab and Swahili, and with due regard to oral tradition which alone could unlock, as Roland Oliver did with such signal success, the history of the interior. But it was more than just this. It formed part of the recovery of the African past as a whole. The academic historian, whether he writes and teaches, or only engages in constructive writing, eventually seeps through to the classroom. A glance even at the recent syllabuses for both the East and the West African School Certificates show that African pupils now learn, as is their inheritance and their right, African history. It is not just as the late Professor W. M. MacMillan so kindly said to me: You—and he meant all who had contributed to the Oxford *History Of East Africa*—You have uncovered a new province in history.

The most difficult and often intractable of problems in the construction of historical narrative lies in chronology. By chronology I do not mean the mere

memorization of names and dates, of kings and queens and treaties. Nor is it a mere orderly recitation of documents. Some idea of it is well put in the Eleventh Edition of the *Encyclopaedia Britannica*:

> Chronology . . . the science which treats of time, its object being to arrange and exhibit the various events which have occurred in the history of the world in the order of their succession, and to ascertain the intervals of time between them. The term 'chronology' is also used of the order in time itself, as adopted, and of the system by which that order is fixed.

But in the case of historical chronology we must take this somewhat further. We have already looked at Ibn Khaldun's definition of history: we need to marry these ideas. For there are many different kinds of chronology, geological chronology, archaeological chronology . . . These have as a basis the concept of orderly sequence, but only, so far as time and date are concerned, the most general idea. The archaeologist and the historian are not really talking about the same thing when they speak of chronology.[4] The archaeologist may occasionally have the fortune to come across inscriptions, but rarely in Africa south of Ethiopia and the Sahara:[5] by and large he only handles artefacts whose date cannot be determined except very broadly. The historian is concerned, on the other hand, with actual time so far as it can be precisely determined; and not only with time, but with the intervals between events. He is concerned also with actual men and women, their character and thought, not simply with them in so far as they may have been artificers. These are among the differentials between the archaeologist and the historian.

In the case of African history the problem is made more difficult by the achronological nature of most of the local documents. Ever since the *Chronicle* of Eusebius of Caesarea (*c.*260—*c.*340), although he had predecessors whose works have not come down to us, the father of Church history has imposed upon Christian historians a profound sense of chronology. The Incarnation and Resurrection are, for Christians, historical events of global significance. The same sense of chronology is present among Muslim historians: it must be remembered that many of them lived cheek by jowl with Christians. The more remote in space we reach from the centres of Christian and Muslim learning, the more frequently does a sense of chronology become lacking. The African documents at our disposal are frequently court histories, whose aim is not primarily historical.[6] They are fundamentally different from archival materials. Some court histories are written, but the vast mass of them are oral traditions which, in recent times, and largely during the present century, have been written down by local and by European historians. The Kabakas of Buganda are known from the traditional sites of their jaw-bone shrines, in an approximate sequence since the fourteenth century. We only begin to know their actual dating towards the end of the eighteenth century from external sources.[7] We have two conflicting versions of the history of the Sultans of Kilwa: only their

[4] It is this difference in approach, for example, that is fundamental to understanding the controversy between my kind friend Neville Chittick and myself, as disclosed in the *Numismatic Chronicle*, 1971 and 1973 and forthcoming, 1978, on which more yet remains for debate. It is to be understood that the deepest divergences of view do not stand in the way of friendship.

[5] Cf. G. S. P. Freeman-Grenville and B. G. Martin, 'A Preliminary Handlist of the Arabic Inscriptions of the Eastern African Coast', *Journal of the Royal Asiatic Society*, 1973, which lists 249 examples: less than fifty are known in western Africa.

[6] Their primary aim is to prove the legitimacy of a royal lineage, Burke's *Peerage* and *Landed Gentry* have somewhat comparable aims.

[7] Cf. R. Oliver, in the *Uganda Journal*, 1958.

regnal years are given, and these varyingly: it requires something of a *tour de force* to reconstruct them.[8] For the rulers of Meroe between *c.*706 BC and AD 339, more than a thousand years with perhaps some seventy-two rulers, elaborate systems have been worked out. In cold fact these reconstructions are alarmingly hypothetical, and were worked out from the excavations of royal burials at four sites.[9]

> The order in which they are placed was worked out . . . on the evidence of the position of the burials in the cemeteries, it being assumed that the best and most commanding positions were occupied first and that the later burials were arranged further and further away. Further evidence of relative dates has been obtained by a detailed typological study of the pyramids themselves, their style and construction, as well as by the study of the objects in them.
>
> From this study . . . it can be seen that the burials fall into a series of quite well-defined groups . . . The order of rulers within them is less certain, but until further evidence is available, must be allowed to stand . . .
>
> The dates of the kings as printed give a spurious air of reliability, and it must be made clear that all of them, with the exception of three kings already mentioned, are pure guesses. The lengths of the reigns are assumed from the size of the pyramid and the quantity and quality of the funeral furniture. These criteria, by which the larger pyramids and richer furniture are assumed to be those of kings who reigned longer than those with poorer monuments, may be valid, but the number of years given is no more than an estimate and dates cannot be precise . . .[10]

These are just three examples of the chronological problems that face the historian of Africa before colonial times: one could assemble several hundred examples. Alas that Africa had no Eusebius.

It was because of such problems that in the 1950s I began making detailed chronological notes to provide some framework for the history of eastern Africa. Some of the sources, Greek, Arab, Chinese, Portuguese, English, French, Italian, Spanish, are capable of external verification. I made my first detailed chronology for private use in 1958. The years 1951 to 1960 were spent in the present Tanzania; and from 1961 to 1964 in the former Aden Protectorate. In the evenings after dark in the bush rest-houses on *safari* and on tour in the desert towns of southern Arabia I slowly amassed information. In 1963 I began what resulted in the *Chronology of African History*: it was not completed until 1969, and then took four years to print. As the mass of material grew, so did the problems. There was no detailed guide such as the *Cambridge Ancient History* and its *Medieval* and *Modern* sisters afford to European historians with their mass of bibliographical information.[11] But the result was to give, in skeletal form, some view of the course of history of Africa from *c.*1000 BC up to AD 1971. It was intended that it should be accompanied, primarily for school use, by an atlas. This, because of cartographical difficulties, appeared only in 1976, *A Modern Atlas of African History*. The *Atlas* was only logical, because it is physical geography that is a powerful determinant of African, and indeed of all, history.

[8] Cf. G. S. P. Freeman-Grenville, *Numismatic Chronicle*, 1971, for the principal references.

[9] Cf. P. L. Shinnie, *Meroe: A Civilization of the Sudan*, 1967, pp. 29–61.

[10] Shinnie, *op. cit.*, pp.35—6.

[11] Cf. G. S. P. Freeman-Grenville, *Numismatic Chronicle*, 1963.

[12] It is pleasureable to record that a *Cambridge History of Africa* is now appearing under the general editorship of Professor Roland Oliver.

Robert Cornevin's *Histoire de l'Afrique*[13] divides Africa into seven distinct geographical regions. I do not dispute this, but for optical reasons, if a columnar division is to be adopted, then a page is best divided into four columns, or arranged in six columns of three on opposing pages. For in chronology we give not merely a skeleton of events, but also indicate by spacing the lapse of time between them. It is only possible—although other systems have been evolved, and we shall come to them—to indicate both the passage of time and proximity or remoteness in space by a vertical division by years and a horizontal division such as geography may dictate. From 1000 BC our knowledge of African history is largely that of Egypt and northern Africa: but, because there are related events in Western Asia and in Europe, four columns are needed: until AD 599 the first column is for Egypt and the Sudan with eastern Africa; the second for northern Africa and the western side; the remaining columns outline the history of Western Asia, without which Egyptian history is unintelligible, and that of Europe, without which the history of Carthage and northern Africa is incomprehensible. After AD 600 we become progressively more informed about Ethiopia and Africa south of the Sahara. Up to 1399 four columns are retained: the first for Egypt and the Sudan, the second for northern Africa, the third for Africa south of the Sahara with Ethiopia, the fourth for events in the rest of the world, not for the purpose of giving a world history in outline, but rather for those events which pertain or especially impinge in their results upon Africa. After 1399 our knowledge of lands south of the Sahara grows in mass and detail. There are now six columns on opposing pages, three on each. Egypt and the Sudan retain the first column, and Northern Africa the second. There are three separate columns for Eastern Africa including Ethiopia, for Western Africa, and for Central and Southern Africa. The last column continues with events in the rest of the world. Finally, after 1800 our knowledge of dateable events becomes greatly expanded, but their pace diminishes in the north following the Turkish occupation that began in the sixteenth century. Egypt, the Sudan and Northern Africa are treated in a single column, whilst Western Africa, Central Africa, Eastern Africa, and Southern Africa have a column each. The sixth column remains unchanged.

My primary object was to provide an instrument for Africanists, students and teachers, such as, in different ways, European and Islamic historians possess. It is a reminder to the African historian, who has been prone to specialize in one part of Africa to the exclusion of others, that African history forms a unity, a whole, in the same way that the history of Europe or that of the sub-continent of India does. It is also a reminder that one cannot study the history of Africa without some knowledge of other lands. To take some examples: in Jerusalem we may see the elegant ivories from African elephants that gave pleasure at the court of Ahab and Jezebel: we may see the history of the Greek-founded city of Alexandria as a pivot in the Egyptian trade between Rome, East Africa, Arabia and India: Ethiopia takes its Christianity first from Syrian merchants but its episcopate from Egypt: the monks of the Egyptian desert are the progenitors of later civilization and culture in barbarian Europe: Islam, percolating over long established Saharan trade routes, in the seventeenth century brought the Guinea gold to England in Catherine of Braganza's dowry: there is a two thousand year connection at least between eastern African trade and Arabia, India and China: the Venetian bead trade percolates both eastern and western Africa: in the late sixteenth century Fr João dos Santos, O.P., finds a Portuguese blanket in Mozambique that has been brought across

[13] 3 vols., Paris, 1962, 1966, 1973, II, pp.23–7.

from Angola by African traders. Any neglect to portray African history whole, in depth and continuity, in a spatial as well as a temporal frame, would be as if the play of *Hamlet* were given without reference to the murder of Hamlet's father. We cannot work, as did the Swahili chroniclers, who wrote, in the words of J. S. Kirkman, of the Swahili city-states as if each existed 'in planetary isolation' from all the others.

It was said, not without malice, of a former Fellow of Worcester College, Oxford, that as a young don he sat down to write a work whose only possible title could be *De omnibus rebus et quibusdam aliis*: when he came to retire it was hardly surprising he had completed nothing but an edition of Aristotle's *Nicomachaean Ethics*. A work of chronology is necessarily selective. We cannot, without imbalance, name all the 174 Moroccan Pashas of Timbuktu who ruled, some several times, during 157 years; nor the no less than 3,000 'Ethiopian' or 'Zionist' 'Churches' that have sprung up in the Republic of South Africa alone during the past seventy-five years. The chronologer can only trace the outlines, and this in fact is his function. He is an historical anatomist whose work is to expose the bony structure: for chronology is the backbone of history. It is not history itself, but we cannot examine the muscle and skin of history, the movements of thought, of constitutions and politics, without reference to the bone. The art of the historian is necessarily an imperfect art, and the chronologer can only bring a personal judgement to bear on what he considers important and what he considers he should discard; he is of course assisted in his task by the innumerable other judgements of his predecessors: even if he has made some specialized contribution to the history of some particular region, period or subject, he cannot hope to have reached the actual source for every judgement.[14] It is in regard to this exercise of his judgement that only the assessments of others can determine whether he has discharged his task with success or not.

The provision of a *Chronology of African History* must necessarily centre upon Africa, but we have seen how African history must be articulated with world history. There is a danger here, if that Afrocentricity should become exaggerated.[15] There are, of course, legitimately specialized chronologies for the needs of, say, European historians or Islamists.[16] But certain works in print today can only be said to be misleading. I suppose the most common work of reference of this kind is the late S. H. Steinberg's *Historical Tables: 58 BC to AD 1961*. It first appeared in 1939, and in the Foreword Dr G. P. Gooch praised it as presenting 'the life of man as a whole as far as this is possible.'[17] I venture to think that neither Dr Gooch nor Dr Steinberg had formed much concept of 'the life of man as a whole.' Dr Steinberg starts from a base of 58 BC:

[14] See the recent discussion by A. J. Toynbee, *Mankind and Mother Earth*, 1976 (published posthumously), pp.x–xi.

[15] To give only three recent examples, E. Axelson, *The Portuguese in South-East Africa, 1488—1600*, C. Struik (Pty) Ltd, Cape Town, 1973, a work of meticulous documentation, is breath-taking in its Eurocentric treatment of Africa and Africans; E. A. Alpers' scholarly *Ivory and Slaves in East Central Africa*, 1975, leans perilously in the opposite direction by ascribing, pp.26d—7, the historical roots of underdevelopment in East Central Africa to the system established by the Arabs in the thirteenth (sic) century, and carried on by the Portuguese and Indians, and later by Indian, Arab and 'Western capitalisms'. Suzanne Miers, *Britain and the Ending of the Slave Trade*, 1975, treats a subject that has provoked much emotive writing with fastidious impartiality, scholarship and elegance, defining with meticulous care both the foreign and the African motives in commission and omission.

[16] See three pages on examples.

[17] I quote from the 6th edition, 1961, p.vii.

the single event recorded for that year is: '58—51 BC Caesar subdues Gaul.' So this date is to be taken as the beginning of 'the life of man as a whole.' Our debt to the ancient Hebrews, to Greece, to the Roman Republic, not to mention the empires that had come and gone in the Middle East and Persia, to Pharaonic Egypt (to which Herodotus acknowledged the debt of Greece in religion) is unacknowledged: farther afield, it is as if the earlier empires of China and Japan, of early India, had never existed. It was pardonable, when the first edition came out in 1939, that Africa had hardly any place: but, to cut the matter short, this was nothing but ignorance in 1966, the date of the last edition prepared by the author himself. The work is frankly Eurocentric, and certainly no chronolgy of 'the life of man as a whole so far as is possible.' In 1966 Dr Neville Williams published his *Chronolgy of the Modern World: 1763 to the present time*. It is partly based upon Werner Stein's *Kulturfahrplan*, Berlin. 1946, which purported to be a survey from the beginning of civilization. Dr Williams has a truly magnificent index. He acknowledges his debt to Dr Gooch's *Annals of Politics and Culture*, 1901, and to Steinberg's *Historical Tables*. Dr William's *verso* pages have a calendar of events, arranged month by month, and often with precise dates, but chiefly in Europe: we look in vain for a balancing account of India, China and Japan, of Muhammad Ali's work in Egypt or of Uthman dan Fodio in Africa, nor is there any consistent narrative of the now established Americas. The facing *recto* pages are devoted to the Arts and Sciences: very useful for Europe, but there is no record, for example, that the White House and the Capitol were ever built. If the East or Africa are mentioned, it is with reference to European interventions: it is not simply that the work of African historians is ignored: they are in the same boat with those of China, Japan, India, Malaysia and Indonesia, and to a great extent of the Americas. One must evince no surprise that it is dedicated to Dr Gooch. It is not 'the life of man as a whole so far as this is possible': it is another example of Eurocentricity.

It is not the only work generated by Werner Stein's *Kulturfahrplan*: in 1975 there appeared the work of the late Bernard Grun, *The Timetables of History*. One might assume from the title that this was some projection into the future: railway timetables and school timetables tell us what is intended, not what is past. It is curiously described in the publisher's advertisement by the Librarian of the United States Congress, Professor Daniel J. Boorstin, as follows:

> This fantastic miscellany can help us to see what we thought we already knew in a lively new perspective. And it can also open our vision to vistas of human experience that we never thought of as "history", but which will enrich our understanding of the whole human past and of ourselves.

One feels alarmed that one who holds the eminent position of Librarian of Congress should describe what presumably is intended as a serious historical work as 'fantastic'. If the object of the historian is to search for truth, one might think fantasy excluded by definition. Like Dr Williams, *The Timetables of History* disdains geography. It is simply an updated translation of Werner Stein's *Kulturfahrplan*, into what linguists in the United States call North Atlantic English—of which the Queen's English, as spoken and written by educated Englishmen, and indeed numerous educated Americans, is regarded by them as a mere sub-dialect. It is not Eurocentric, but Euroamericocentric. The 'lesser breeds without the law' are ignored save where some United States or European interest touches them. It is divided into seven subject columns: History and Politics: Literature and the Theatre: Religion and Philosophy: Visual Arts: Music: Science and Technology: and Daily Life. The order of priority of the columns is perhaps instructive as a guide to the author's mind. They even include baseball results—and, as a bow in the direction of our humble island, 'Dr William G. Grace, cricket-player.' I am grateful to Professor Boorstin for authoritatively pointing out that this is a 'fantastic miscellany'. It is.[18] It makes me recollect the *dictum* of a learned judge in a case where certain groundless, libellous, accusations had been made against the character of the then Prime Minister, Gladstone: If History consists in nothing but the tittle-tattle of the tea-tables of Tooting Bec, then we are better off without it.

It is curious—or rather, perhaps, not so—that none of these chronologers seem aware of the work of Jean Delorme, *Chronologie des Civilisations*, Paris, 1956. His aim is clearly stated: to offer a *résumé* of universal history. This is a truly serious work which cites its authorities in footnotes as it goes. It is far from Eurocentric. It starts *c.* 3000 BC with the installation of the Semites in Mesopotamia and shortly after with the First Dynasty in Egypt. China and Japan, Siam and India, have their place: so does the history of the Church, of Islam and of Buddhism. The history of the Mongols and of the Turks is accurately portrayed, and their effect both upon the east and Europe. Delorme wrote too early—the first edition was in 1949—to have any access to our new knowledge of Africa. His sympathy with the history of the Arabs and the east suggests that the omission was not deliberate. Nevertheless there are palpable faults, of which the chief is that throughout the centre of gravity is found in the history of France, about which quite trivial matters are recorded. As compared with Dr Williams, the index is inadequate. All the same, it is a courageous and worthy work, and it is a pity in some ways that it was never translated. I would acknowledge freely that, although I disagree with him in many matters, for he is not always accurate (who is?), his method to a great extent influenced my own.

Any true chronology of the world must take the whole world as its base. The nature of our materials imposes a date *c.*3000 BC as the start because it is then that our historical records, as opposed to the findings of prehistoric archaeologists, begin. This is only a fragment of the whole history of man here on earth: the latest archaeological findings of human remains on the banks of the R. Awash in Ethiopia are dated between 3½ million and 2½ million years ago. It is disputed to what extent they are human, whether they are of *homo sapiens*. No matter. We know nothing of the nature of their society, of their language, or of events in their times. Because they buried their dead carefully, we may surmise that they had some concept of the after-life. We only know of man when he, or, for early times, his descendants, began to write down records. There is nothing arbitrary about this choice.

Aristotle described man as a political animal. E. A. Freeman took this in too literal a sense, unnecessarily limiting his own field when he spoke of history as yesterday's politics. If we take politics in its original sense, it refers to the whole social fabric, in every aspect, moral, spiritual, material, technological. The objection to Werner Stein's method is that it juxtaposes contemporary events which are culturally and geographically remote, which can only lead to intellectual confusion. But some of Delorme's divisions, which generally are geographically based, are equally confused: *Politique Intérieure: Conflits et Diplomatie: La Réforme: La Renaissance: L'Europe Orientale: Les Mondes Nouveaux*—which last, contradictorily, include Brazil, Goa, Japan, Morocco, Congo, Burma and China. If the arrangement of our material is to be clear-cut, and this is the first requirement from the point of view of a reader who wishes to consider or verify a date or sequence of events, we must do better than that. The

[18] 'The palm surely must be awarded for the entry under Music: 'BC 40000—300 Harps and flutes played in Egypt. The Chin, court musician Linglun cuts the first bamboo pipe. Trumpet-playing competitions in Greece.'

solution lies in physical geography, which has the merit of being a division in nature. At the beginning of history as we have defined it we note the existence of monarchies in certain areas, Mesopotamia, Egypt, and, somewhat later, China: in the rest of the world and for a long period there are migrations which only coalesce into states in a gradual fashion. We can only describe such events within a geographical context.

It is thus from 3000 BC that Western Europe occupies the first column; the second Central and Eastern Europe; the third Egypt and Africa; the fourth the Near East; and the fifth the Far East. Throughout, the sixth column is entitled Religion and Culture, because so many religious events, and so many discoveries and developments, transcend a geographical framework. At the turn of the Christian Era, but not because of it, more becomes known of Western, Northern and Central Europe, and this gives a new title to the first column; the second becomes Spain, Italy and Eastern Europe, the other columns remaining as before. These titles remain until 1099, save that after 700 the third column is retitled Africa and Egypt. After 1100 the pressure of events increases in the West: the first column becomes Western and Northern Europe, the second Central, Southern and Eastern Europe. None of the other columns change their titles. In the fifteenth century the discovery of the Americas makes a new grouping necessary: while other columns retain their titles, the fourth column now becomes the Near and Far East. The fifth column is headed The Americas throughout the rest of the work. From 1600—99 other adjustments are needed. There is such an acceleration of events in extreme western Europe that the first column is devoted to this exclusively; the second becomes entitled Northern, Central and Southern Europe. By this time Egypt had degenerated to a mere Turkish province: thus the third column is simply entitled Africa; the fourth column is abbreviated to the East. After 1700 a change in the pressure of events causes the first column to be retitled Western and Northern Europe, and the second Central and Southern Europe. The fourth column now becomes the East and Australasia following the discovery of the latter. Thereafter the divisions and titles remain constant. With some variations as dictated by changes in the pressure and acceleration of events, these divisions enable the reader who scans the top of each page instantly to guide himself to the region he has in mind, just as the dates, printed vertically in every column, give an immediate indication of time. They also invite the reader to a panoramic view of history.

I am obliged to Mr A. T. Howat, who prepared the index. It covers more than 100 pages. It refers directly to years, so that, if he bears the region in mind, the reader can instantly direct himself to the year he wants. Dr Williams's admirable index, for a matter of 200 years, occupies as many pages in two columns. Mr Howat's has three columns per page, and relates to 5000 years. If it had been as elaborate as Dr Williams's and printed in the same manner, it would have covered 5000 pages, which would have been an absurdity. Economy really means good housekeeping, and a 5000 page index would have been a monstrosity. It would have cost the reader £100 for the printing and publishing and would have been intolerably heavy. I venture to think that Mr Howat's selective work gives as much information as Dr Williams's within the limits of prudence.

I did not follow Delorme in printing bibliographical notes. They would have doubled the size of the work (and the cost to the reader). So many excellent bibliographies exist for almost every aspect of history, apart from the subject catalogues of many libraries, of which York University provides an especially useful example. Every encyclopaedia and serious scholarly work provide bibliographies: there is no point in adding unnecessarily to the instruments of scholarship. But the determination of dates requires up-to-date bibliographical

material. The revisions of the *Encyclopædia Britannica* and of the *Encyclopaedia of Islam* were of great assistance. Among earlier works, A. Capelli, *Cronologia, Cronografia e Calendario Perpetuo*, 2nd edn., Milan, 1930, is invaluable for Europe and the Papacy, even if details occasionally require correction. For Islam E. de Zambaur, *Manuel de généalogie et chronologie pour l'histoire de l'Islam*, 2 vols., Bad Pyrmont, 1955, provides much information: it was thickly annotated in holograph by the late Dr George Miles, for many years the distinguished Secretary of the American Numismatic Society, New York: it is my hope that one day his annotations may be incorporated in a fresh edition. For Africa I relied upon my own work, but a *Conference on African Chronology*, held by Professor Roland Oliver in 1966, was rich in sources of information and criticism. For the ancient world and the Far East I have used the principal recent histories after consulting experts in those fields. So too I have done with the Americas, Byzantium, Russia and Scandinavia. No man can any longer expect to read all that has been written within his range of history, but it is still possible to read selectively and to grasp essential detail.

I have said that I consider chronology the backbone of history. But portrayed schematically it produces something of the panoramic effect of the old-fashioned *camera obscura*, an optical device invented by Giovanni Battista della Porta at Naples in 1558. It enables the viewer to sit in a darkened chamber and to see reduced images as far as the horizon over great distances, and to look at will at every point of the compass. We need to recognize the limit of our horizon. If the earliest dated human remains be of 3½ million years old, our knowledge of five millennia of man's history is only 0.0014285% of that total, and that of the Christian Era only 0.0005645%. These figures should recall us to a sharp sense of humility. In a world now brought closer together by the rapidity of radio and supersonic communication we can no longer afford not to be global in our contemporary outlook: if we are to comprehend contemporary affairs, we can no longer afford to neglect history in its global aspect. We live in a world different even from a generation ago. It is now a reality, with which we must live, that some fifty African nations have a voice and a vote in the United Nations in which we in Britain, like the giants of USA, China and Russia, have each only one. We live too in a world in which atomic science and weapons enable man for the first time in human history utterly to destroy his environment and to make the continuance of human life physically impossible. At no time before has the possibility of catastrophe been more imminent; at no time, too, have greater possibilities for understanding and co-operation existed. In his inaugural lecture of 1895 on 'The Study of History' the great Lord Acton saw clearly that the lessons of history are primarily religious. But few would maintain today what he said in his lecture on the 'Beginning of the Modern State', that:

> it is by the combined efforts of the weak, made under compulsion, to resist the reign of force and constant wrong, that, in the rapid change but slow progress of four hundred years, liberty has been preserved, and secured, and extended, and finally understood.

For the historian the monograph on some strictly circumscribed subject will always remain a necessity for any study of real depth. But the history of man as a whole requires to be understood within a global or—as our early Christian forebears would have put it—catholic context. And, as Edmund Burke remarked: 'For evil to triumph, it is only needful for good men to do nothing.'

* * *

ADDENDUM

Father Alberic asked me what plans I have for future work. The *Chronology of World History* has already been followed by a new edition of my *Muslim and Christian Calendars* (1963) and by a reference work *The Queen's Lineage*. I have already described how the *Chronology of African History* is now accompanied by *A Modern Atlas of African History* intended primarily for school use. The *Chronology of World History* likewise requires illustration by maps. *An Atlas of British History* is scheduled to appear in the spring of 1978, and will be followed, in 1980 or 1981, by *An Atlas of World History*, both in the same style as the African volume. By way of relief from the extended work necessitated by the *Chronology of World History* (completed 1974; following demand, second edition prepared 1977), I have enjoyed making a translation, with text and introduction, of a unique copy of a *processus martyrii* in the Augustinian Archives, Rome, which gives in minute detail an account of the rising in Mombasa against the Portuguese in 1631. This has been recommended for publication by the British Academy by its *Fontes Historiae Africanae* committee. Pending a forthcoming publication of the Hakluyt Society, I have kept on the stocks a translation with commentary of the early second century *Periplus of the Erythraean Sea* which it was the dying wish of my master, Gervase Mathew, that I should bring to completion, including sites on the eastern African coast and in southern Arabia that he and I tramped together. We began work on it nearly twenty years ago. For many years I have been collecting information for a work on *Coinages and Currencies of Africa south of the Sahara and Ethiopia*: more than sixty or seventy commodities from salt and iron to beads, cattle and hoes have been used in different places apart from the medieval mints of eastern Africa. I look forward, too, to the possibility of a visit to Goa, in whose official archives the earliest known Swahili prose writing is known to exist, but which so far has remained undescribed. It is by no means a parochial question. In his *Study of History* Professor Arnold Toynbee labelled the Swahili 'a fossil civilization'. In the late nineteenth century the language was spoken by perhaps 100,000 persons on the eastern African coast. Today it has spread right across Africa, even right across Zaire, and is known to perhaps 30 million persons. So great a change demands the most precise attention by the historian, as Professor Toynbee agreed when I discussed it with him.

Sheriff Hutton, York G. S. P. F-G

G. S. P. Freeman-Grenville A MODERN ATLAS OF AFRICAN HISTORY
Cartographer E. Hausman Rex Collings 1976 63p 70 maps £3.50 paper £1.50

This is a most welcome companion to the author's previous *Chronology of African History* (Oxford, 1973). There are 70 maps dealing with as far back as the Early Stone Age, Movements of Peoples in Northern Africa between *c*.2500 and *c*.500 BC, of course ancient Egypt, the spread of Christianity up to 632 AD, ditto for Islam at various stages; but more interesting to most of us, the developments in South Africa (maps 51—54), the Christian Missions from the eighteenth century (map 55), then the whole European engagement in Africa (maps 56—66). An interesting area is the trade within Africa and between Africa and the outside world, for instance East African trade with the Indian Ocean. The book has an exhaustive index, and a select bibliography. Of course the maps are not exhaustive but are most useful for those among us who are not sure, for instance, exactly where Mogadishu, Mombasa or Sofala are; or even where those early remains of most primitive man were found.

One of the most confusing elements of African cartography is the shift of names from one locality to another e.g. Benin is no longer in Nigeria, but last year it became the new name for Dahomey. Likewise old Ghana was not where the new state of Ghana is. Burgundy also had a tendency to shift around. An example of the up-to-dateness of these maps is the reference to a Benedictine presence in Nigeria (see map 55).

Eke Monastery, Columba Cary-Elwes, O.S.B.
PO Box 302, Enugu, Nigeria

Benin, 'City of Blood' (from the sacrificial holocausts of the 1800s), remains to some extent in central Nigeria, as well. Africa is fond of recycling ancient names. (Ed.)

Arnold Toynbee MANKIND AND MOTHER EARTH: A NARRATIVE HISTORY OF THE WORLD OUP 1976 xiii + 641p 15 maps index $19.50

An almost forgotten writer remarked that 'Johnson marched to kettledrums and trumpets: Gibbon moved to flutes and hautboys; Johnson hewed passages through the Alps, while Gibbon levelled walks through parks and gardens'. It is far more difficult to characterize Dr Arnold Toynbee's work. Unlike Johnson or Gibbon, he strove after universality, and made his attempt with all the profundity of a Beethoven symphony.

The preface states the aim of the present book clearly: 'To give a comprehensive bird's-eye view of mankind's history has been my objective in the present book'. The writing of universal history has a respectable pedigree in England, but Toynbee's vision goes far beyond what Sir Walter Raleigh saw through his prison bars or Archbishop Ussher through the constraints of his biblical chronology. This is the first work to view mankind as a whole in what Teilhard de Chardin defined as the biosphere, that film of dry land, water and air which forms the habitable envelope available to man round the Earth. Very properly, the work begins with the descent of man, and some account of his vicissitudes before the historical period begins *c*.3000 BC, in five chapters covering some fifty pages. There follow seventy-six chapters covering some 550 pages, of which something like two-fifths describe the period before the beginning of the Christian Era; and then some 300 pages covering the period AD 48 to 1839; and then 35 pages covering the agricultural and industrial revolutions and modern times. There is no bibliography nor are there footnotes. There is a massive and excellent index. There are fifteen useful maps which the publishers would have done better to have placed together with the parts of the text to which they relate rather than at the end.

Plainly no reviewer can hope to summarize so large a canvas, let alone do justice to it. The content of the chapters is to a large extent determined by the familiar Toynbean division into 'civilizations', as defined in *A Study of History*. Each of these chapters, seldom exceeding seven or eight pages, and some of them shorter, is in itself a summary or distillation of a subject or topic which could well occupy a complete and lengthy monograph. There is a distinct advantage in this treatment in what is broadly a chronological narrative form. An observer newly arrived from Mars, who thought to make himself acquainted with the history of the Earth by pursuing the *Cambridge Ancient, Medieval and Modern Histories*, not to mention those of the *British Empire*, or of *Islam*, or of *Iran*, or the new one on *Africa* (which curiously begins with Vol IV), might well be forgiven for losing sight of the wood amongst so many trees. Dr Toynbee, on the other hand, has most aptly grasped the pith, and summarized each segment with a judicial mastery and elegance. The work is not confined to political

history: the history of religions has its place, and so too does the history of technology. Nevertheless, it is not to be conceived as an encyclopaedic work in the sense that one may expect to discover much detail in the *Encyclopaedia Britannica*: rather it represents the author's conclusions set down in brief over a large range. One must not expect to find oneself in agreement over every detail, or on every omission that reasonable brevity dictates; but it is invaluable to have so vast a material reduced to order. And sometimes that new orderliness is particularly illuminating, as in the chapter 'New Departures in Spiritual Life, *c* 600—480 BC', which discusses and compares the work of Zarathrustra, the Buddha, Confucius, Pythagoras and the Deutero-Isaiah, all of them born within a relatively short time from one another in regions so separate as almost to be planetary.

The scope and horizon of the work is thus commensurate with *A Study of History*, and indeed it stops there. Your reviewer found this somewhat astonishing, because from the same pen there came in 1965 *Between Niger and Nile*, in which Dr Toynbee, in a series of articles mostly originally written for the *Observer*, showed far more than a superficial interest in African history. This dimension is lacking in *Mankind and Mother Earth*, and we are the poorer for it. It would have been of especial interest if some of the views expressed in *A Study of History* had been reviewed and revised in the modern African context: especially the view of the Swahili as a 'fossil civilization'—whereas they have in most recent times furnished a *lingua franca* that stretches from Zanzibar and Mombasa to Kinshasa on the shores of the Atlantic Ocean. With this as with very many other questions we have to be content that the author is silent. Perhaps it should be said firmly that it is certainly not that Dr Toynbee had any racial *animus* against African peoples: it is rather that they had not fully entered the purview of his generation of historians, amongst whom he was certainly without peer.

Sheriff Hutton, York. **G. S. P. Freeman-Grenville**

FRESH FUEL FOR THE BLOOD SPORTS CONTROVERSY

by

J. N. P. WATSON

The author, a former Major in the Royal Horse Guards, is on the editorial staff of *Country Life*, for whom he is hunting, polo and wild life conservation correspondent. His *Book of Foxhunting* is to be published by Batsford in the autumn. He has just completed a biography of the ill-starred Duke of Monmouth; and is now writing a novel. The illustrations are by Judith Gilbert (née Spence).

Spotting my review of a book on field sports which appeared as the leading feature article in the *Daily Telegraph* last March your Editor invited me to 're-write it with more colourful details for our pages'. The result is as follows.

'The aim of our movement', chant the anti-blood sports societies, 'is to reduce the suffering of wild animals, and to protect the human being from the degradation of participating'. Field sportsmen disagree with that: 'Consciously or subconsciously', they insist, 'the antis are not much concerned with cruelty. The mainsprings of their campaign are class prejudice, jealousy, sour grapes and ignorance about the countryside.'

Well, who is right, and what is 'cruel', and who is the best judge of the matter? Might he be one who is a genuine lover of animals, with a very close knowledge of the countryside and wild nature; one who, at the same time is patently not a country sportsman, but who, as a deliberate exercise, has, with the purpose of assessing the motives of the pursuer and the impact on the pursued, involved himself in each of the pursuits, as practised in Britain; and one who, for good measure, keeps a pet fox?

Robin Page answers the description to a T, and it may be that his recently published book, *The Hunter and the Hunted*, (Davis-Poynter, £5) provides the fairest view we have had. The sub-title, splashed in scarlet letters on a provocative yellow jacket, is *A Countryman's View of Blood Sports*, with, below, a woodcut of a noble stag being gored by a pack of fiendish hounds, so that, at first you are convinced this is a piece of heavy propaganda put out by the antis.

But, within a chapter or two, you find Mr Page to be more detached than his publisher, who designed that jacket, and a great deal more concerned with animal welfare than those who screech their opinion by poisoning foxhounds with aerosol sprays.

Mr Page's enquiry leads him to the conviction that 'class envy is a significant factor in objection to blood sports', and no one could accuse him of siding with the Establishment. His 'downstairs' is practically on the level of peasants' smocks, gin-traps, forelocks and 'God bless 'ee, Squire', while his 'upstairs' is all 'lords, ladies, upper crust sportsmen . . . Old Etonian stockbrokers with extra large larynxes . . . baggy tweeds, plus-fours and superfine accents'. The ones in the latter category he encountered had the misfortune to be called Julius or Jason, whose conversation was monotonously larded with the adjectives 'frightfully', 'super' and 'awfully'. At the Game Fair he sees these Jasons 'rubbing shoulders with cowmen, common law wives and men who would shoot virtually anything with feathers or a tail'. He makes the interesting sociological comment that 'language and *laughter*' form a distinct line of demarcation between the strata. His common denominator between 'upstairs' and 'downstairs' is the primeval urge to hunt, shoot and fish.

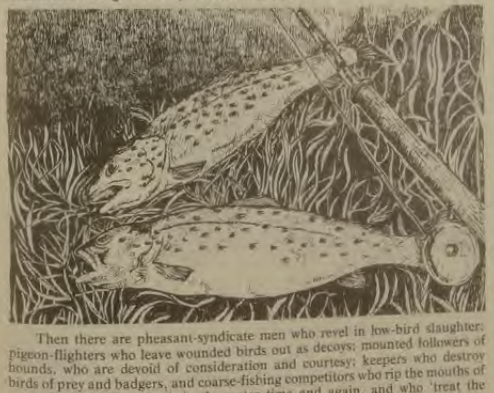
On a pheasant shoot he takes a stick and joins the beaters; at luncheon squirms to hear another chorus of 'frightfullys' from beyond the green baize door, and 'afterwards the guns and two wives brought the smell of cigar smoke and spirits into the bus'. He takes riding lessons and—along with dirt farmers in gum boots, waffly magnates in top hats and scarlet, Helena Rubenstein society hostesses in spick black and self-assured St Trinians on shiny Shetlands—he goes foxhunting, wearing a beard, a donkey jacket and 'my mother's ski trousers', while 'supers' descend upon him like confetti. His horse is called Jason, which seems to be neither precisely fact nor fiction, but a Freudian memory slip, deriving from the Game Fair, because Jason makes him one of them now—looking down on the plebs.

These caricatures are, of course, designed to emphasise that the world of blood sports is, indeed, so riddled with class distinction that you should not wonder that envious, chip-on-the-shoulder folk leave fat legacies for the anti societies to buy up chunks of Exmoor to bar the Devon and Somerset Staghounds, or write indignant letters to the newspapers when their favourite

tabbies fall victim to the Heythrop. (But if you happened to read Mr Page's *To Nature, race is not a dirty word* last February in *The Daily Telegraph*, in which he insists that we not only accept, but applaud and draw attention to, the ethnic differences, you will, like me, have a sneaking belief that his attitude towards the grades of British society is parallel. They are all just a colourful part of our quaint old English countryside.)

But how much cruelty to animals did this enquiry reveal? Quite a lot, though perhaps where the layman would least expect it. He makes a strong point that the cruelty of Nature is really the *kindness* of Nature, and follows it up with the opinion that modern hound-packs take the place of the extinct wolf-packs, which disposed of the sick, old, lame and weak; and that, if there were no hunting, the small proportion of foxes, hares and West Country deer that succumb to venery, would almost certainly die more lingering deaths—by gun, trap, gas, poison or starvation. His experience of otter hunting was that the packs no longer hunt otters, but those wicked children of the fur farms, mink, and he could not fault hare coursing, stalking or falconry. At their best, he found the sports anything but degrading; he even gave them the accolades of 'style' and 'dignity'.

Its not what they do, its the way they do it. And *if only* those associations, under whose aegis the field sportsmen enjoy their fun would spend a shade less energy in raising fighting funds to strengthen their public relations, to persuade the world of their impeccable image, and more in campaigning to curb and condemn the many criminals described in this book: the marsh cowboys, for example, who expend cartridges at a ratio of fifty or so to one winged duck and scatter the habitat with their poisoned lead; those who shoot partridges where they are scarce, or who bloody deer with pellet shot; and hare-shots who take the beasts out of range and only succeed in peppering them.



Then there are pheasant-syndicate men who revel in low-bird slaughter; pigeon-flighters who leave wounded birds out as decoys; mounted followers of hounds, who are devoid of consideration and courtesy; keepers who destroy birds of prey and badgers, and coarse-fishing competitors who rip the mouths of carp, chucking them back in the water time and again, and who 'treat the countryside like a gigantic litter bin'.

But MPs, who know nothing about 'blood sports' and can only equate them with 'bourgeois and reactionary interests' ought to read this well-informed study of our traditional country pursuits before they next go marching to the lobby to decide the fate of some innocent and well-conducted diversion such as coursing, which gives immense pleasure to all sorts and conditions of men and women. In what order of priority would most antis have field sports banned? How many would put fishing at the top? Here's Mr Page on the subject:

> Of all the sports that I have seen, fishing is without a doubt the most cruel . . . In angling, highly developed and sensitive creatures are hauled struggling into an alien environment; they face barbed hooks, the use of gaffs, keep-nets, and the touching of cold, delicate skin with warm dry hands, and there is no doubt that if a hooked fish screamed like a wounded hare, then fishing would have been banned long ago . . .

The RSPCA's Medway Panel of Inquiry will have more to say on that. But what MPs, however well convinced they may be of the callousness of hook and line, would vote against a sport in which several million working-class votes are involved? Meanwhile if class envy is, as Mr Page urges, one powerful factor in the controversy, anthropomorphism, what he calls 'the cuddly bunny syndrome', is another. And who wants to cuddle a carp? When you reach the fishing question, in no time at all you are on to the mackerel fleets and the whalers.

If there is one main emphasis lacking in this book it is that of countryside ignorance by both 'pros' and 'antis'. Many field sportsmen are among the best conservationists there are, while *too* many could not care less about the preservation of wildlife. At the same time far too many of the 'antis', instead of acquiring a real knowledge of wild animal welfare, draw wildly false conclusions by identifying with the creatures concerned. Let both sides improve their perspective.

BOOK REVIEWS

In this issue, reviews have been arranged under headings in the following order: Church & Society; The Recusant Period; Biography & Autobiography;

I. CHURCH & SOCIETY

G. V. Bennett THE TORY CRISIS IN CHURCH AND STATE 1688—1730. The career of Francis Atterbury, Bishop of Rochester Clarendon Press Oxford 1975 xvii + 335p 9 black and white plates £10.00.

The subject of this fine scholarly biography played a central though hitherto often neglected role in the tumultuous and fascinating struggle in which Britain left the older world, where religion had a central place, and finally crossed the threshold into the age now seemingly in its death throes, which began in the rationalism of the eighteenth century and progressed through the romanticism of the nineteenth century to the secularism of our own day. The alliance of throne and altar, born in the middle ages, enjoyed in England a kind of Indian summer between the Restoration of the monarchy in 1660 and the Glorious Revolution of 1688.

The alliance centred upon a monarchy of almost unlimited personal power, sanctioned and supported by a church which upheld an authoritarian view of society, and which was itself cherished as a bulwark against civil strife and religious anarchy. This was the political and religious faith which dominated English life from 1660 to 1688, and which Francis Atterbury learned early to value as an undergraduate and don at Christ Church, Oxford.

This deeply conservative view of things had one fatal flaw, however. Of the two monarchs on whom the hopes and loyalties of the national Church were focussed, the first (Charles II) was essentially a-religious and was received into the Church of Rome on his deathbed. And his brother, James II, came to the throne in 1685 an avowed and enthusiastic Catholic, determined to restore the ruined fortunes of his co-religionists in England. When he found that the Anglican hierarchy would not support him in the policy of religious toleration which, with the naiveté of many a convert before him and since, he supposed would be sufficient to restore Catholic ascendancy (on the principle that good money drives out bad), James broke his solemn promises to uphold the Church of England. This resulted in his being supplanted by his nephew and son-in-law, William of Orange. But the latter's invasion of England in November 1688 brought no joy to the hearts of churchmen like Atterbury, whose rights and position William had ostensibly come over to protect. For William's subsequent accession to the throne (made possible only when James lost his nerve at the crucial moment and bolted for the Continent) involved the supplanting of the undoubtedly legitimate monarch by a remote heir whose authority rested on the shaky foundation of a majority vote in an extra-constitutional parliamentary assembly. This in turn created a crisis both of conscience and credibility for the Anglican clergy, whose pulpits for over a quarter of a century had thundered forth the twin doctrines of the divine hereditary right of kings and the utter sinfulness of resistance to their commands.

The period from William's accession in 1689 to the death of Anne in 1714 was a time of deeply troubled transition from the old alliance of Crown and Church to the Church's subordination to a state ruled in the eighteenth century by the new Hanoverian monarchy under the dominance of the Whig political oligarchy. Through this quarter-century of transition two bishops of the Established Church were in the forefront of bitterly warring factions. The Scots-born Gilbert Burnet, Bishop of Salisbury from 1689 till his death in 1715 and through his enormous literary production better known to posterity than Atterbury, contended that the old alliance of throne and altar fettered the Church's pastoral effectiveness. Burnet was a leader of those who wanted the Church of England to welcome a regime of toleration for all Reformation Christians and to regard it not as the infringement of Church rights, but as a golden opportunity to be seized and exploited.

Though supported by most of his fellow bishops, Burnet was bitterly attacked by the overwhelming majority of the Anglican clergy. They found in Atterbury a welcome and able episcopal spokesman. It is only by hindsight that we can see the hopelessness of

Atterbury's campaign for a return to the golden age of Anglican ascendancy. More than once it came within an ace of success. In the end Atterbury was compromised by indiscreet correspondence with the exiled Stuart Pretender. Condemned by a radically unjust parliamentary trial cleverly stage-managed by the no less brilliant Robert Walpole, Atterbury spent the last years of his life in exile on the Continent, continually hounded by his vindictive prosecutor, who managed to hire even the bishop's secretary as one of his spies.

This fascinating story has been well told, with a wealth of documentation and background material, by the book's Anglican priest-author, who is also a Fellow of New College, Oxford. There are bound to be complaints that Dr Bennett should have supplied greater detail. The footnotes make it clear that he could easily have done so. Clearly the high cost of printing today has alone made this impossible. But despite the need for compression dictated by runaway inflation the book is never dull. Written with considerable wit and dry humour, it builds to a climax of excitement in the account of Atterbury's trial before the House of Lords in 1723.

Students of the period will be grateful for the masterly summaries and analyses of events and developments in which the book abounds. Bennett has produced, in sum, an outstanding example of the genre for which British historiography is justly famed: the biography which presents the picture of an age through the career of one of its leading figures.

St Louis University **John Jay Hughes**

Robert T. Handy A HISTORY OF THE CHURCHES IN THE UNITED STATES AND CANADA Clarendon Press:OUP 1976 xiii + 471p £9.50.

There is no lack of books on the subject of religion in America. This work is different in that it treats in one volume of both Canada and the USA. In the early colonial period the religious developments in the new continent are treated together. From 1720 onwards it is possible to distinguish and give separate chapters devoted to progress in the States and in Canada. The fact that the book sets out to deal only with the Christian religion simplifies the task to some extent, but it is impossible to avoid complexity when dealing with a people who have a much richer cultural mixture than any individual European nation. For a measure of the task confronting the author one has to think not of a history of the Churches in the UK but of a history of the Churches in Europe where Albania has to be treated as well as Finland and Northern Ireland. Moreover, one has to take into account both the particular religious traditions of the countries from which the settlers came, as well as their subsequent history and the way in which their own particular grasp of the gospel was able to meet the demands of the new society that emerged.

The result is that we are given a full account of the complex history right down to the early 1970s. There are dates, names of people and places, stories of the rise and decline of communities and movements, attempts and failures to merge with each other. It is a pity that the author has no room to try to discern what patterns emerge; the reader is left to draw his own conclusions from the abundant material with which he is supplied.

What strikes one reader is the tension between unity and diversity. *E pluribus unum* might be taken as a text for comment by the Church historian no less than by the student of the social and political life of the North American Continent. At the beginning poor communications often helped preserve distinct religious traditions. With the growth of nationhood, the desire to preserve cultural identity, a fear of the secular and a reliance on the inner authority of conscience, maintained these divisions. The numerous communities and Christian sects are a warning of the dangers that face a cultivation of the local Church as the expense of the universal.

That the Catholic Church managed to escape and did preserve a unity despite the very great cultural diversity of its members, was no doubt due to the role of the episcopate. America had bishops and a hierarchy long before the hierarchy was re-established in 1850 in our country. Despite the discords sometimes occasioned by the selection of bishops from one ethnic group rather than another, the American hierarchy did bring a unity to Catholic life. It was quite early on, before the first centenary, that Catholics were the largest single denomination in the United States, a position they have not lost today despite the turmoil and departures after Vatican II. Canada has always had a majority of

Catholics although the reason for this is to be found largely in the peculiar character of the French settlement in Quebec.

Towards the end of the nineteenth century the Catholic Church in the United States was anxious to show the compatibility between the American and Catholic way of life. This created some anxiety and the author gives a fair account of 'Americanism'. Through French integrist eyes there was afoot a liberal movement which was ready to compromise with the State after the fashion of those Catholics in France who wanted to come to terms and make peace with the Republic. But however false this interpretation may have been, nevertheless Rome's attitude is understandable and the encouragement that was given to certain groups to preserve their own national language parishes could not but be looked upon by some as a weakening of episcopal authority. It was a position not altogether dissimilar to that of religious orders and the bishop of the diocese. Rome has its own version of *divide et impera* and perhaps one can trace in its condemnation of 'Americanism' and its backing of special communities for immigrants, a fear lest the episcopate would draw too close to the United States and away from Rome herself. There were in fact some grounds for such fears. In 1870 the American hierarchy had not shown itself to be uncritical of the decision to define papal infallibility. The fact that today the American episcopate is so close to Rome implies that a special effort has been made to cultivate this relationship. It would be interesting to know what exactly has been the role of the North American College in Rome in providing a Rome-orientated hierarchy over the years. Also whether there are still suspicions concerning the Catholic University of America which at its inception was thought might become an Americanist centre.

The problem of immigrant communities and their integration into the national religious life is now facing many countries in the world. There is also the matter of the local Church and whether it can be adequately represented by something as wide ranging as the national episcopal conference. Communications have vastly improved since the early colonial days but this must not blind us to the great diversity of belief, opinion and practice that lies only a little way below the surface. History does not solve our problems but a book such as this, if read with care and pondered, could lead to a deeper appreciation of some of the issues that still face the Church today.

Trinity & All Saints' Colleges, Horsforth, Leeds. **Michael E. Williams, D.D.**

E. R. Norman CHURCH AND SOCIETY IN ENGLAND, 1770—1970 Clarendon Press, Oxford 1976 507p £15.00.

Unsurprisingly, in an age which tends to assess man's significance primarily in terms of his social relations, the contemporary relevance of the teaching of the Christian Churches has increasingly come to be sought in the 'social gospel', meaning thereby its social ethic. Indeed unless such an ethic is seen to be in the forefront of its concern no other doctrine, we are often told, can expect to gain a hearing. And in determining a social ethic the economic factor—the Marxist lesson having by now been pretty thoroughly imbibed—is of central importance. The command 'Feed my sheep' is thus to be construed as the promotion of 'justice' in the form of material welfare, provided of course that it is organized on a collectivist basis: each shall receive according to his need.

It is repeatedly asserted that the Church of England—and it is that institution exclusively which the Dean of Peterhouse's book is about—has been slow to discern this truth. Of the large and pressing issues of political and social morality it has, so its critics contend, been either ignorant or unregardful, at least until quite recent times, its traditional attitude having in the main been one of complacent conservatism: an assumption that the social *status quo* calls for no radical change and that the Church's preoccupations, in any case, lie elsewhere. There is, no doubt, some truth in this. The Anglican clergy in England have not on the whole been politically-minded and certainly have not felt it to be their particular responsibility to clamour for political reform. Yet this feeling, as Dr Norman remarks, has not gone without approval. 'The popular erastianism of the Englishman's approach to his religion demands that the parson keeps out of political matters.' Moreover English clergymen during the past couple of centuries have generally been recruited from the middle classes, whose presuppositions and standards, and especially their individualism, they have shared. Also the Church of England in the nineteenth century lacked the means of formulating any specifically social doctrine, and that at a time when immense economic and social changes were

under way. Things have since progressed in this respect, but it remains a fact that for the greater part of its more recent history the Established Church has been without any definite or authoritative source of social teaching. This in itself has rendered the charge of indifference or prejudice towards social problems all the more specious.

But it is no more than specious, as Dr Norman is at pains to point out, in spite of this indictment of the Church's past record which many churchmen themselves are so eager to press. For the nineteenth century was in fact a period of intense social activity on the part of members of the Church of England, clerical and lay; an enterprise moreover far transcending the much-publicized efforts of F.D. Maurice and his friends or the supporters of the Christian Social Union a generation later. Much of this ground was covered, with a wealth of detail, by Dr G. Kitson Clark in *Churchmen and the Condition of England 1832—1885* a few years ago, and the present book extends the survey further, indeed down to 1970. The odd thing is, as the author points out, that each generation of churchmen has appeared to suppose that it is the first to have espoused realistic social policies and to be seriously concerned with the condition of the working-classes. The evident reason for this is that the diagnosis of social ills itself changes with the times, so that ideas formerly accepted tend subsequently to look misinformed and one-sided, even when any taint of hypocrisy can be discounted. Thus the espousal by churchmen of *laissez-faire*, in theory as in practice, is usually nowadays rebuked as a deliberate attempt on their part to wash their hands of the social problem altogether, whereas the truth is that the opinions of the political economists were accepted as, presumably, that of experts best qualified to judge what would advance the well-being of society as a whole. Besides which a good deal of Nonconformist criticism of the Establishment was simply polemical in its intent and is not to be taken—as it so frequently has been taken—at face value.

A point which Dr Norman makes somewhat paradoxically is that the leadership of the Church was often out of touch with working-class attitudes, not, as is commonly stated, because the political and social views of churchmen were conservative but rather because they were too idealistic and radical, a propensity stemming from their class moralism itself. (There is a parallel here with the middle-class 'liberalism' of our own day, with its ever-aching conscience and sense of vicarious guilt, whereas working-class people are rarely if ever given to this form of self-mortification.) Radical social opinion in the Church likes also to believe that its principles are theological in origin—although 'left-wing' theological views do not necessarily entail their political counterparts. But again the truth is that theological interpretation (including biblical exegesis) is quite as likely to be determined by extraneous standards which, in this age, are invariably those of liberal humanism, the roots of which are in the Enlightenment, not mediaeval Catholicism or Reformation Protestantism, and certainly not in Holy Scripture. As Dr Norman pertinently remarks, 'theological interpretation merely adjusts Christian ideas to render them compatible with the latest developments in the class morality and political preferences of the class from which the clergy are drawn'. The social radicalism now so much espoused by churchmen—although it is probably more common among clerics than among the faithful laity—may or may not be desirable. But if it is, it is justifiable on grounds of reason and general moral principle rather than, as is alleged, divine revelation. Agnostics and humanists are often irritated, quite understandably, by the propensity of some religious believers gratuitously to affix the label of Christian to anything which they happen to favour.

Happily the Church of England's record shows that partisan politics have in the main been avoided. The social and political situation in this country has never in the past been such as to give rise to a distinctively 'Church' party, and churchmen have never found it very difficult to accommodate their Christian convictions to the policies of one or other of the main political parties. The notion that the Church of England was 'the Tory party at prayer' had never any solid basis in fact, and probably was an invention of Nonconformist hostility to religious establishmentarianism. Even today there is little evidence to indicate that clerical intrusions into political debate are any more welcome to lay opinion than they ever have been, and indeed are merely an embarrassment to the vast majority of church people, who look to their spiritual pastors for guidance of a less mundane kind. It is likewise a reassuring fact that the Church has also refused to endorse particular forms of government or social organization as specifically Christian. A 'Christian society' is a concept not easy to define and still harder to envisage, and examples drawn

from history scarcely encourage the view that in them the Kingdom of Heaven was near at hand. Christian principles are by no means unambiguously clear when related to the complexities of a developed civilization, and are best tempered with an empiricism grounded in practical experience.

In dealing with particular movements and individual personages Dr Norman has many shrewd observations. For example, he is right in saying that F.D. Maurice's thought had little enough to do with socialism in any economic sense, but was essentially moralizing in a paternalistic sort of way. 'The co-operative idea, in his mind, described a social attitude rather than an economic device.' Much the same is true of Bishop Westcott, first president of the C.S.U. For him likewise socialism meant 'brotherhood', 'service', etc. in contrast with an 'individualism' no less vaguely conceived. William Temple's role in the formation of modern Anglican social attitudes can however hardly be overestimated. As a man and as a thinker he was, in his day, revered: even the memory of the prophet Isaiah was, in the mind of one commentator, enhanced by comparing him with the English prelate. But again the present author is right in finding Temple's social philosophy not only unoriginal but somewhat naive, and certainly not socialist according to the modern signification of the word. Perhaps Dr Norman's best chapter—it is the one, probably, to which the reader is most likely to turn first—is his last, dealing with the recent period (i.e. since 1960). Here inevitably the survey becomes more impressionistic, personal and biased. Names currently or but lately familiar stalk the pages—Bishops Robinson (of *Honest to God* fame), Montefiore ('Jesus Christ may have been a homosexual'), Sheppard ('David our Shepherd'), Huddleston (*Naught for Your Comfort*), Ian Ramsey of Durham (whom death deprived of Canterbury)—each after his fashion has become associated with a radicalism supposedly without precedent in the English Church. Perhaps when a Scottish and Presbyterian observer, Professor T. F. Torrance, speaks of the 'pathological moralism' of the 'guilty intellectual' he is not far off the mark. Yet with all its determination to appear 'committed' the Church still looks like 'a talking shop, where consciences are on display, but very little actually happens'. For what, in truth, can happen? The Church has no executive power, and its political influence, since the era of Randall Davidson, has declined to the point of extinction. Not long ago the present Prime Minister expressly declined to receive the Archbishop of Canterbury to discuss a particular topic of very material interest to the Church itself. Truly, 'My Kingdom is not of this world'; and the lesson to be learned from those pregnant words continues to be that the Church in no age should be tempted to forget what its real spiritual priorities are. Christianity assuredly has its own ethic, and an ethic for man in society is appropriately a part of it. But beyond insistence on the broad moral principles there is not much that the ecclesiastical institution can do or should try to do. After all, Caesar has his rights, if only for a time.

Department of Religious Studies, **Bernard M. G. Reardon**
University of Newcastle Upon Tyne.

Roger Garaudy THE ALTERNATIVE FUTURE: A VISION OF CHRISTIAN MARXISM
Penguin 1976 221p 85p.

When *L'Alternative* appeared in 1972, one read it with interest because of the notable part played by Roger Garaudy from the earliest years of Christian/Marxist dialogue. The subtitle added in this English edition is, however, misleading. There is nothing specifically Christian about the book, nor was its author a Christian. Indeed, even though in *Parole d'homme* written three years later, Garaudy felt able at last to conclude with the sentence 'Je suis chretien', his good friend Padre Balducci has pointed out that this can hardly be taken in its full sense, since for Garaudy transcendence means no more than man's ability to transcend himself. Nevertheless, whether one agrees with it all or not, *The Alternative Future* shows that passionate care for men which is typical of its author.

Garaudy's starting point is the observation that our society is changing at an unprecedented rate, and that it is imperative that man should be in control of the way it changes, so that justice may be done to the rights of all men. In order to achieve this transformation, he sees the need for three types of change: changes of structure, of consciousness, and of 'the course of civilization'. As regards structures, Garaudy holds that we must escape from the injustices of both capitalism and Stalinist techno-bureaucracy. What is required is a real socialism of self-management (*autogestion*). The vast scientific

and technological changes of the second half of the twentieth century have changed the essence of the problem; and Garaudy claims that 'self-management, far from corresponding to an earlier stage of economic development, is the one form of socialism that can fully respond' to these changes.

All this, the author says, requires a change of consciousness. Direct democracy (i.e. responsible participation) must begin on the level of every basic unit (workplace, neighbourhood, etc). He grants that *autogestion* demands a radical restructuring of institutions; but claims that this is feasible if there is a radical change of consciousness. A change of attitude is, in fact, beginning to take place among both Christians and Marxists. Both are beginning to distinguish between what is essential and what arises from cultural and historical accident. They must learn to recognise that their futures are complementary.

Garaudy emphasises that self-management through the cooperative participation of the workers will only be possible if there is a true cultural revolution. A 'general culture' for today will have three principal concerns: (a) organization of information in the memories of computers, to free man for the specifically human task of asking questions and determining goals; (b) aesthetics (not as abstract speculation, but as a cultivation of imagination and the senses, which have become atrophied; (c) planning, which should be a reflection of aims, not, as so often, a forecast of means available. Only by a break with one-sided western intellectualist tradition will pedagogy and politics be able to work out the implications. Imagination must not allow itself to be locked in set categories, to see the future as a prolongation of the past. 'Planning for the future is a combination of utopian imagination and scientific verification.' A radical transformation is needed to eliminate the dualism between intellectual and manual work.

Garaudy maintains that there is now a totally new 'historic bloc', which forces a rethinking of some fundamental Marxist categories. As a result of the second industrial revolution, the potential components of such a bloc are the workers and salaried intellectuals, who form three-quarters of the active population. He outlines the stages by which he thinks a socialism of self-management could be achieved.

In the last chapter he answers some expected objections about the impracticability of his suggestions. He ends by saying that the book has been written 'in agony, hope and passion'; and that it will achieve its purpose if it helps some to become conscious of the present impasse, the possibility of escaping it, and their resulting personal responsibility. Even if one is tempted to fear that we shall never see the degree of unselfish cooperation that Garaudy's ideas presuppose, his moral stature certainly shines through his words. The pain of disillusion with and rejection by the PCF has not soured his ideals nor weakened his convictions.

Brendan Smith, O.S.B.

THE TRIAL OF BEYERS NAUDÉ: CHRISTIAN WITNESS AND THE RULE OF LAW
International Commission of Jurists 1975 188p £2.50.

Beyers Naudé is a rebel, a renegade from his birthright. His father was one of the founders of the Afrikaner Broederbond in 1918, and as a young man he was a member: it remains, though a secret society, a powerful influence on all Nationalist Party decisions, committed as it is to Apartheid and the supremacy of the Afrikaner. But the son has founded the Christian Institute of South Africa, proclaiming Christian non-racialism. Naudé wrote of it in 1965 that it was a fellowship of Christians seeking 'to be used by God to give practical expression to a growing desire for fellowship and understanding'.

In the Preface, Archbishop Ramsay has called the subject one of those 'who have shown me what it means to be a Christian'; and elsewhere Bishop Huddleston has called Naudé 'to South Africa what Sakharov is to the USSR and Helder Camara to Brazil—a man so committed to God's truth that he is prepared to suffer ostracism, rejection, defamation and even bitter penal sanctions from those whom he most loves'.

Here then is an account of an inevitable conflict between personal conscience and the State, which brought Naudé to prison. Here is narrated the trial and appeals of 1973—4, after Dr Naudé had refused evidence to a Parliamentary Commission investigating his Christian Institute. Theology and legal data mingle, on a ground base of conscience struggling with its duty to disobey the State. As thunder rolled round the sky, deafening the court (and echoing Rome in 1870), the accused discussed before the

Pretoria magistrate the meaning of Acts 5.29: 'We must obey God rather than men'. The implications of that trial run far further than South Africa.

Francis Dobson, O.S.B.

William Rees-Mogg AN HUMBLER HEAVEN Hamish Hamilton 1977 99p £3.50.

This is a wonderfully cool book coming from a wonderfully composed mind, at peace within his soul and with his principles, able to think deeply and explain his thoughts limpidly, with a quietly distinguished style that suggests the grooming of Charterhouse, Balliol and *The Times* (whose Editor he has been since 1967). The author begins thus: "The belief in God is something which grows like a mustard seed in the human mind. It starts as a hope; it is nourished by love; it matures into faith.' So unfolds the argument, not as an irrefutable dialectic but as a cumulative persuasion. Yet the author's arguments are not overwhelming; only insistent. Indeed Don Cupitt of Cambridge complained in *The Listener* of the book's 'disregard of the critical ways of thinking which have been laboriously developed since Kant'.

The subtitle is 'The Beginnings of Hope', the title and size of the essay having wholly disarmed us from perceiving the magnitude of the thesis, argued by steady degrees and stated only towards the end. 'I have thus come to believe in these propositions: that man is by nature a religious animal; that the ground of all religion is love; that the most highly defined and highest truth in religion is Christian; that human society can never be perfect; that without religion human society must degenerate; that our Western society has so degenerated, in all the countries of the post-Christian culture, in Europe and the lands originally colonised and developed by the European nations overseas.'

Charming and cogent as the early pages are, which set out to convince a new generation of the force of the Christian call to truth, love and perfection, they are not as memorable as the consequential case that takes up the later pages. They draw on readings from Scripture, Plato and several 17th-18th century English divines; but it is the evident experience of Printing House Square later on which is most telling. The argument has till then been largely singular and personal: hope in man gives him spiritual energy, whereas materialism provides only despair, the harbinger of decay. Half way through, that same argument is lifted to the national and pan-European level, where the last century is compared with the present. 'Religion did raise a whole nation [Victorian England], and has raised other nations, to the role of a fallible but in some measure converted character . . . Ours has been a civilisation of endeavour . . . It has been the most creative of the civilisations known to us in world history, creative and inspired by ideals of honour and justice.'

Today Britain and Western Europe have lost their faith: 'the institutions of faith are still there, some of the moral and social habits of faith are still there, but faith itself has gone . . . In the sense in which religion is the golden thread of energy in the life of a nation, the twentieth century is lacking in energy; the absence of religion has left Britain with no sense of purpose . . . Without empire, without a European purpose, without industrial pride, without God, Britain has become a depressed middle-aged power, past the peak of her performance, without the will or energy of her youth.' That is the force of the author's case: as hope is intrinsic to religion, despair is intrinsic to unbelief—and all the evidence of the latter is among us now.

Mr Rees-Mogg asks whether it is possible that humility, expressed in repentance and regret at our failure to carry out God's will, could lead to a new recovery of religion in Britain and the West. His solution is to look, for nations, to remedies offered to individuals; group *metanoia* will be the same as the change of heart required of individuals, who must start by learning spiritual truths. His fear is that, as with all men individually, 'a nation cannot live without a metaphysical faith, cannot merely live by nationalism and self-interest. A nation in which the sense of religion dies quickly begins to die herself.' Where does Mr Rees-Mogg turn for a solution for both men and societies? To the writings of John, Apostle of the Holy Spirit, who represents the Church of hope, of a free undogmatic Christianity, of central and abiding truth—from which all other truth emanates. For him the key to our regeneration is this: 'he that dwelleth in love dwelleth in God, and God in him'. It is the Victorian ethic Catholicised.

Alberic Stacpoole, O.S.B.

II THE RECUSANT PERIOD

Christopher Haigh REFORMATION & RESISTANCE IN TUDOR LANCASHIRE CUP 1975 377p £9.

Describing the Ampleforth community of his boyhood, Fr Paul Nevill wrote: 'bred in Lancashire; Lancashire was their spiritual home. The Ribble Valley, which thought of Liverpool as its metropolis, produced them.' No doubt his teacher's instinct for drama and making a point graphically led him to exaggerate a bit. But no one can deny the large Lancashire element in 19th century Ampleforth: the influence of the big Lancashire missions on school and community, the generations of family connections, the economic dependence. Paul Nevill went on briefly to sketch the characteristics of the old, true-blood Lancashire Catholics: blunt, dour, unemotional, conservative, addicted to field-sports. He didn't need to elaborate. His readers already had in their minds a traditional image. Wasn't Lancashire the one and only part of England where the pre-1534 folk-Catholicism survived through the following centuries relatively intact? Wasn't it dogged and strong enough to survive persecution which made weaker vessels in other counties give up? Wasn't it even strong enough to survive and master the greater test set by the Industrial Revolution and the inrush to Lancashire of a horde of aliens, Protestant, Unitarian, godless, Catholic, Irish, Scots, Cornish miners, English, German (after all the Gladstones, the Peels, 'the Manchester School', and Friedrich Engels were all Lancastrians by immigration.)

Modern iconoclasm inevitably challenged this image. It began, by the 1960s, to ask pointedly: did pre 1534 Catholicism *really* survive intact in Lancashire? Insofar as it did, was it *really* particularly strong? And why *Lancashire* in particular (and not Yorkshire, Lincolnshire, Cheshire, or Somerset?) Inevitably the iconoclasts suggested that conceivably pre-1534 Catholicism perished in Lancashire, as elsewhere; that, as elsewhere (but in greater numbers because of the relative isolation of western Lancashire), a new Catholic community was created by the seminary priests and convert gentry; and, finally, that this community, in decay by 1750 and then washed away by the torrent of industrialism, urbanism and immigrants, practically died: the new, largely Irish and mass-urban Lancashire Catholicism of the early 19th century had little real continuity with the rustic Catholic Nonconformity of 1580—1750. But the iconoclasts were only suggesting answers: none of them had undertaken the massive task of research into Lancashire evidences. Now Dr Haigh has attempted that task (at least for the period 1485—1603), and he comes down firmly against the iconoclasts.

Any brief summary of his views is bound to do some injustice to the careful balance and complexity of his arguments. In general his basic point is that the iconoclasts' standards of judgment are warped: they assume that pre-1534 English Catholicism was weak, demoralised, and moreover basically somehow artificial, unnatural. Hence they automatically discount evidences of its strength and exaggerate evidences for its weaknesses: they presume that one good Protestant shove was bound to cause so dated, artificial and unprogressive a phenomenon to collapse under its own weight. Dr Haigh insists that this assumption is arbitrary. If one starts, as he tries to do, with the contrary assumption (that Catholicism had deep roots and *droit de cité*), then it seems obvious that only extraordinary forces could destroy it. . Moreover, Dr Haigh insists, the old Catholicism was especially and uniquely strong in Lancashire during the early Reformation (1500—50) for largely accidental reasons. The county was one of the very poorest and most backward in England. Hence a period of Catholic revival in the rest of England in 1350—1480 (petering out thereafter) only affected Lancashire after 1480. Everything else being equal, Protestantism was therefore likely to find it far harder to root there.

According to Dr Haigh there was another circumstance peculiar to Lancashire: the special feebleness of government control of the county. Before the creation of the diocese of Chester in 1541, ecclesiastical discipline was very slackly administered by (mostly absentee) archdeacons nominally subject to the archbishop of York and bishop of Lichfield. After 1541 the bishops of Chester, scantily endowed, could not afford much on an administration. Civil government by JPs depended for its efficiency on the presence of higher authorities on the spot and in close touch with Westminster. In Lancashire throughout the 16th century these authorities were the Duchy of Lancaster and the Earls of Derby, both of whom had sufficient 'pull' to ward off the imposition by Westminster of other, effective jurisdictions, but not nearly enough power themselves to enforce unpopular policies on the people of the county.

Dr Haigh considers that these two factors alone (a strong Catholicism and weak government) could not have ensured the survival of Lancashire Catholicism. The factors also operated more or less in other, adjacent areas (Cumbria, the West Riding, Cheshire) where Catholicism relatively soon collapsed. He suggests that there must have been a third factor peculiar to Lancashire: a local peasant cunning and power of organisation. He sees that manifested constantly in 1534—58. Authors of books on Tudor rebellions have often remarked that the drastic risings of 1536, 1549 and 1569 produced relatively little sympathetic reaction in Lancashire: they have regarded this as proof that the county was then unusually slack, passive or confused. Dr Haigh, on the contrary, argues that elsewhere conservatives rebelled in desperation because they felt they were on the losing side: in Lancashire conservatism was almost universal, felt assured that it could resist Westminster indefinitely, and so had no need for dramatic rebellion. He sees Lancashire as the part of England which cooperated most enthusiastically in Queen Mary's Catholic revival. Hence he holds that Lancastrian Catholicism faced the threat of Elizabethan Protestantism with unique confidence. Other historians have interpreted (without close study) the paucity of courtbook evidence of Catholic recusancy in Lancashire in 1558—80 as proof positive that conformism prevailed. Dr Haigh examines the evidence closely and assembles much new detail about itinerant 'old priests' and Catholic-minded Lancashire Anglican incumbents. He insists that the court books tell us much more about the slackness and Catholic sympathies of the local officials than about the real (to his mind very large) volume of Catholic recusancy. To his mind the seminary priests who arrived in the county from 1574 did not create a Catholic community: they merely gave extra help in running an already strongly organised and viable community.

Finally he attempts to assess the exact size and strength of that community by 1603. He admits that the Elizabethan persecution made serious inroads into it. Catholicism practically perished outside an island of some 23 parishes concentrated on the coastal plain. (Amplefordians will be interested to note that the island included Warrington, Leyland, Goosnargh and Bamber Bridge; it did not include Brindle and Liverpool, whose Catholic communities only grew up in the 17th century.) According to the court-books recusants formed about 4% of the county's population, but 11% in Amounderness deanery and about 8% in Warrington deanery. Dr Haigh would prefer to believe that the real figures were nearer 10—15% for the county and 20—25% for the most part of the Catholic island. As he says, though such numbers would leave Catholics in a minority even on the island, they would be so large and concentrated a minority as to give a markedly peculiar tinge to the county's society. He returns to his main point: the survival of Catholicism seems to have been primarily a popular, peasant, 'grass-roots' achievement. Leadership (Cardinal Allen, 'old priests', seminary priests like Thomas Bell, gentry families) played a part, but hardly a decisive one. Geography (the isolation of the island behind Chat Moss) and economics (the close connection of Puritan east Lancashire with the Puritan clothing towns of Yorkshire) played some part but, again, no decisive one.

The lay reader, impressed by the weight of Dr Haigh's research and statistical tables, will easily take his book to be a definitive treatment of the subject. Dr Haigh himself and academic historians in general will recognise it on the contrary as a very good and weighty contribution to a continuing debate amongst professionals. He admits gaps in his treatment: the book is based on an intensive Ph D thesis on the Lancashire Reformation of 1485—1558; the Elizabethan section was added later and has been more lightly researched. The main conclusions are meant to be, and are, speculative. It is hard to see that Dr Haigh makes good his case that Lancashire Catholicism was peculiarly, even uniquely, strong in 1500—50. There was much church-building throughout England in 1500—40. Dr Haigh himself quotes evidence that many Lancashire parish churches were tumbledown by the 1550s. His 'argument from silence' that Lancashire people liked their clergy and that the clergy were unusually moral is in itself weak and at variance with other evidence he himself quotes of clerical concubines, the county's universal reputation throughout the 16th century for violence and sexual immorality, and repeated quarrels between laity and incumbents. His few 'pious' quotations from Lancashire will-preambles and court cases could be easily coupled with a profusion from other counties, none of them, on the total background of 16th century English life, easy to interpret.

There is much room for discussion of Dr Haigh's case for the weakness of government power in Lancashire. It is very arguable that the government's policy never

sought to do more than weaken recusancy and contain it within certain remote areas, and that they succeeded with Lancashire. Its Catholicism was kept within very strait bounds and never showed much sign of being a danger. The Earls of Derby, the crucial local 'political bosses', unlike the Earls of Northumberland (in north Yorkshire) and Worcester (in Monmouth and Glamorgan), were never going to take the Catholic side. The Duchy of Lancaster, a 'royal peculiar' estate administration and franchise, was very probably more influential than Dr Haigh thinks.

His use again of 'the argument from silence' concerning Lancashire's minimal part in conservative rebellions and the paucity of recusancy cases in 1558—80 is valid enough but weak. He has dinted, but not overthrown, the (admittedly equally speculative) views that Lancashire society was in a state of unenthusiastic muddle about religion in 1534—58, just conceivably a trifle more cooperative with the Marian restoration than other counties; and, in 1558—80, as divided over religion but as relatively strong in vague conservatism (recusant, or, mostly, conformist) as Yorkshire. Godfrey Anstruther's catalogue of seminary priests† ordained to 1603 has some 140—150 Yorkshiremen to 75—80 Lancastrians (at least a third of them converts): the population of Lancashire was then probably half that of Yorkshire. Dr Haigh's own statistics make it clear that the average Lancastrian of 1558—1603, though conscious of the alternatives offered by the sizeable Puritan and Catholic groups, preferred to settle down into 'Church of Englandism', compounded, as Thomas Hardy observed, of 'Communion folk', respectable churchgoers, and a host of near-pagans.

John Bossy, in his *English Catholic Community, 1570—1850*, has offered valuable suggestions about the history of the classical age of rustic Lancashire Catholicism (1603—1760) and the rise of the new urban Catholicism (1760—1850). But we await an author who will fill out his brilliant sketch. Meanwhile the unrepentant iconoclast will ask questions. Why did Lancastrians come, after 1603, to form by far the largest segment of the English Catholic community? Why did they gain such a massive predominance amongst ordinands, secular and regular? (Godfrey Anstruther has indicated that, as early as 1603—59, Lancashire was producing twice as many ordinands as Yorkshire.) Was this really due to some mystical affinity between the 'Lancastrian peasant soul' and Catholicism? A. J. P. Taylor, himself a Lancastrian, in his essay, *Manchester*, attributes to the old rustic county a deep, backward-looking romantic streak liable to breed medievalist Catholics, die-hard Royalists, and Jacobites. Mrs Gaskell remarked on what she saw as the almost French-provincial eccentricity of the breed, hard, materialistic, stubborn, tribal, suspicious of authority. Perhaps the strong Catholic community of 1603—1760 was largely a new creation by diligent missioners from unpromising material, designed increasingly as a remote refuge while Catholicism elsewhere in England decayed: a new creation as astonishing as that made in Ireland in the mid-19th century, turning a lax and often conformist peasantry into 'model Catholics'. The large, more or less Catholic farming and tradesmen's families of pre-industrial Lancashire offered a fine recruiting-ground for religious Orders and seminaries offering 'places' and bursaries. Who knows? Perhaps those 19th century Lancashire Amplefordians owed more of their peculiar spirit to training since early childhood at Ampleforth Lodge than to home influences.

Bracknell, Berks. **J. C. H. Aveling**

† Godfrey Anstruther OP, *The Seminary Priests*. Vol I, The Elizabethans (1558—1603); Vol II, The Stuarts (1603—59); Vol III, 1660—1715; Vol IV, 1716—1800. Mayhew-McCrimmon £20.
Cf also review of Christopher Haigh, *The Last Days of the Lancashire Monasteries & the Pilgrimage of Grace*, JOURNAL, Summer 1971, p.100—1.

Stanford E. Lehmberg THE LATER PARLIAMENTS OF HENRY VIII, 1536—1547
CUP 1977 xi + 379p £12.50.

In the eleven years 1536 to 1547 four parliaments were called by Henry VIII—a high frequency rate for the sixteenth century. Although the business transacted by these parliaments was not in its significance comparable to the revolutionary legislation of the earlier Reformation Parliament, they nevertheless both reflect, and helped to bring about, some of the most dramatic episodes in the early modern history of England. These assemblies, both in composition and function, are still no more than embryonic ancestors of our modern parliamentary Leviathan: abbots were sitting until 1540, ensuring the continued clerical dominance in the Lords; the latter House was still undoubtedly more important than the Commons; neither House wielded any real control over government policy, parliament not yet realizing what leverage their control of supply gave them; the so-called traditional liberties of the Commons were still by no means definitively recognized by the monarch.

Nevertheless, both for financial reasons, when his ordinary revenue proved insufficient for his needs or whims, and in order to give the highest legal sanction or widest possible acceptance to his political actions, Henry VIII obviously saw parliament as a valuable instrument. There is no question here of a modern 'Parliamentary statesmanship' at work: there is little here that cannot item for item be paralleled in late fifteenth century Parliaments, except that never had issues of such critical magnitude been handled by any of their predecessors as were debated by the Lords and Commons of the 1530s, especially the Parliament of 1529—1536, but to a lesser extent the later ones too. The break with the Papal supremacy, the subsequent 'nationalization' of the Church; the confiscation of monastic, collegiate and chantry property; the total abolition of religious life, the effective imposition of royal Sovereignty over the fringe areas of the Imperium (the North, Wales, Ireland), the dynastic marriages and divorces of their impulsive sovereign, the condemnation and attainder of the noble and powerful—such were the affairs of state in which Henry VIII through Thomas Cromwell gave his Parliaments a share, though never an initiative.

The persistent themes of the Parliaments covered by the present book are: firstly, the increasing religious divisions of the country, as continental reforming ideas continue to infiltrate, giving backbone to the native Lollardy, and encouraged by the official anti-papalism of the government and by a divided episcopate; secondly, mounting international tension and uncertainty, as the national ambitions and mutual hostilities of Francis I and Charles V conflicted with the attractions of a papally-blessed invasion of schismatic England, while Henry attempted to indulge the instinct to round off his Imperium by the absorption of Scotland; thirdly, continuing dynastic instability as Henry's lack of marital success persists to the end of his reign, leaving only a frail boy and two girls to inherit; fourthly, increasing financial difficulties, leading to rash expedients such as debasing the coinage, large-scale borrowing from Antwerp bankers, and further exploitation of the national Church contemplated.

Professor Lehmberg's present book follows his earlier volume on the Reformation Parliament. In these two books he does for the reign of Henry VIII what Sir John Neale has done for that of Elizabeth I, namely, he presents us with a parliamentary 'life and times', showing the interplay between royal needs, international problems, personal ambitions, and local interests in each Parliament. In addition he gives us a general chapter on the records, procedures and privileges of Parliament in the period. This book also is extremely well endowed with notes and references. Any library wishing to take the mid-sixteenth century seriously should stock it.

Aelred Burrows, O.S.B.

Godfrey Anstruther OP THE SEMINARY PRIESTS Vol III: 1660—1715 Mayhew-McCrimmon 1977 258p £6.95 soft covers £8.95 case bound

This is the third of four volumes, covering 1558—1800, a dictionary of the secular clergy of England and Wales in the recusant years of penal persecution, when to be a Catholic priest in England was high treason liable to bring upon those discovered that grim penalty—to be hanged, drawn and quartered.

This volume lists the priests ordained between the Restoration and the first Jacobite plot, 1715 being the year that the seventh Douai Diary begins. During the 55 years covered here Douai College produced 215 priests, the English College in Rome 182 priests (of whom 14 became Jesuits, 2 Benedictines and one Camaldolese), Valladolid 44 priests (of whom 13 became Jesuits), Seville at least 38 priests and probably others 'unknown', Lisbon 93 priests, and Paris a handful. That is about 590 in all, compared with 925 in the earlier period of 57 years.

The division of England into four vicariates in 1688 should have led to the establishment of regional archives, but the times—after Titus Oates and then the expulsion of the Stuarts—were too dangerous for the keeping of records, and so little survives from such sources. Fr Anstruther falls back on College registers, church records and wills. He portrays a period of flickering hope, dispelled at the end by the failure of the Jacobite

Rebellion, after which priests could do no more than sustain dispirited and dwindling flocks.

A. J. S.

J. C. H. Aveling THE HANDLE AND THE AXE. THE CATHOLIC RECUSANTS IN ENGLAND FROM REFORMATION TO EMANCIPATION Blond & Briggs 1976 384p £9.50.

Students of recusant history have been greatly indebted to the regional studies of Dr Aveling and have hoped that he would one day publish a major work. *The Handle and the Axe* is therefore very welcome and, as one would expect, is a vigorous and stimulating book. It illustrates the change of outlook and technique that Catholic historians now bring to the subject since the publication of two contrasting works in the 1930s: the third volume of the *Reformation in England* by Philip Hughes and David Mathew's *Catholicism in England*.

Catholic historians no longer feel the need for *apologia*, they no longer rate their geese as swans, they re-assess the nature of late medieval Catholicism, and appreciate that if there was continuity with pre-Reformation Catholicism there was also change. English Catholics do not fit easily into one mould. They were often rebels, eccentrics, and extremely quarrelsome. It is good to find the downright verdict of this book that it was the Church papists who saved the Catholic community. Occasionally one wonders if the reaction from the 'Come Back, Come Rope' school has not gone too far. It is the fashion nowadays to play down the importance of Cardinal Allen. Rowse considered him to be a 'dull man' while Aveling sees him as a man of "very moderate ability, a traditionalist if not a reactionary, and not at all the pioneer that some writers have depicted. Yet if his college was not the first modern seminary it did try to form its students to a pattern unknown in the past and unknown in France until the late seventeenth century when the Vincentians took a hand. Benet Canfield is also demoted from the high place that Henri Bremond assigned him in his *Histoire du Sentiment Religieux en France*. We learn little from Aveling of the later influence of Father Baker's *Holy Wisdom* and more information about his historical researches and the *Apostolatus* would have been welcome. Inevitably the attempt to cover such a wide sweep of Catholic history from 1534 to 1829 involves selection. There is no mention of Pius V and his Bull of 1570.

To this reviewer the section dealing with the seventeenth century is outstanding. There are lively pages and fresh insights concerning Mary Ward, Bishop Richard Smith, and Thomas White (Blacklow), the last considered by the author to be, after Newman, the most original thinker as yet produced by modern English Catholicism. In these rapid impressions the rebel Benedictine, John Barnes, receives fuller treatment than he possibly deserves and the seventeenth century Benedictines appear as independent minded, extremely radical, tending to Jansenism, and challenging authority. One is reminded of the *jeu d'esprit* of the modern monk who remarked that most of his brethren possessed manuscripts of works that had been refused an *imprimatur*. The law abiding and observant monk has no history unless he is also an eccentric. One could have spared the list of not so Catholic connections of the Catholic peers in return for information about the English schools in exile and their boys, but not the story of the bankrupt Lord Eure who repelled the High Sheriff and bailiffs of Yorkshire from his house with cannon fire. We learn of the puritan strike against the use of 'popish' soap in the 1630s, of the morals or lack of them of Henrietta Maria's Capuchin chaplains, and of the admirable convert Thomas Read who combined mission work as a priest with legal practice in Doctor's Commons and as surrogate in the Archbishop of Canterbury's prerogative Court. His story outdoes that of the recusant Plowden who appeared on behalf of both Queen and archbishop during Elizabeth's reign. In Aveling's judgement the great majority of well-to-do papists were able to escape the weight of the fining system during this period.

It is a merit of the book that while it stresses the nonconformist and quarrelsome nature of the English Catholics the story is firmly anchored to international Catholicism and the many links with the continent are not overlooked. At all times the English attitude to Rome seems to have been that of Bishop Milner: his respect was genuine, and he visited Rome several times, but in private letters he made clear his view that Rome was always dilatory and perverse and so must be humoured, cajoled, and if necessary hoodwinked. To some extent Milner reflected attitudes learnt in the Douai College and one would have welcomed information about the college teaching. The most popular textbook used in seventeenth century France was the *Medulla Theologica* of Abelly

which was rigorous in its orthodoxy, but it was superseded in the eighteenth century by a manual of Tournely in which a large section was devoted to the Gallican Articles of 1682. It would have been interesting to know if the teaching given in the Douai College came under this influence.

It is a tribute to Dr Aveling's skill that the reader so often asks for more than he is given. If only our two experts in this field, Aveling and Bossy, could combine to give us the detailed and documented work that they are uniquely qualified to write. *The Handle and the Axe* contains no references but there is an excellent bibliography and a less satisfactory index.

A few small details need correction in a second edition: Woburn Abbey was Cistercian not Benedictine (p.4), a line seems to be missing (p.131), and there are misprints (pp.53, 246).

Benet House,
Mount Pleasant, Cambridge.

Adrian Morey, O.S.B.

III BIOGRAPHY & AUTOBIOGRAPHY

Malcolm Muggeridge A THIRD TESTAMENT Collins & BBC 1976 207p £4.95.

Malcolm Muggeridge has the gift, on paper as on the screen, of engaging the reader's sympathy. In this penetrating book, his lucid prose is helped by a series of apt illustrations, with reproductions of Blake's magnificent work to point his theme. Malcolm Muggeridge says that he discovered that theme only after he had completed the series of television programmes whose scripts form the book. He wrote about six men: St Augustine of Hippo, Blaise Pascal, William Blake, Soren Kierkegaard, Leo Tolstoy and Dietrich Bonhoeffer. Perhaps he chose them because their divine restlessness and radicalism appealed to his own non-conformist heart; at any rate, he discovered in them afterwards God's spies, his stay-behind agents, each in the crisis of his time pointing to God's abiding presence, the only goal of mankind. St Augustine, a man educated to the highest standards of his time, strove to show his people, the volatile Christians of Africa, that the collapse of civilization as they knew it only showed up the real hope of Christians. Pascal, a scientific genius, emphasised the limits of knowledge: man's ultimate choice lies between the empty universe and the crucified Christ.

It is possible to quarrel with some of Malcolm Muggeridge's judgements. Certainly the book is puritan in that the Jesuits, Bishop Mynster and the Russian Orthodox establishment come out of it badly. It is never very easy for the ordinary to cope with genius, and in this book the ordinary does not get much sympathy. It is too often forgotten, for instance, that the anti-Jansenist concern of the Jesuits was not simply political: the disagreement was also about pastoral method. Again, it does not seem likely that the African Christians of the fourth century, the London poor of Blake's time, the peasants of Tolstoy's Russia, were any better than the men of 1945 who come in for such a condemnatory blast on the last page of the book. The men of 1945 were mostly the very same sort of people, and the worst excesses were committed by Russian peasants. Yet there has been a disintegration of thought, a loss of vision, and this is traced accurately and with passion, not in the abstract, but in the actual, through the stories of God's spies.

Kierkegaard, Tolstoy and Bonhoeffer each sought in his own way to renew the vision of eternity. While each was deeply aware of Christian tradition, each grappled immediately with the society of the present, and each stood outside the established Churches in some way. There is another figure that might have been included, and it is surprising that an Englishman should forget him. Newman had a mind as brilliant, a written style as powerful, and his achievement at least matches that of these others. He it was who in the *Essay on the Development of Christian Doctrine* first faced the new historical consciousness of our time, and gave the clue to the way in which tradition and change may be reconciled. In their own restatements of tradition, this was exactly the task Malcolm Muggeridge's Six undertook. Furthermore, like St Augustine, Newman's thinking was done in the midst of a busy pastoral life. Most of his sermons were given to his own congregation, and in Birmingham at least these were not the rich and powerful.

In the end, as all these men knew, words are not enough. All of them were impelled to act, and so to walk by a hard road, making human mistakes and suffering human

agony on the way. And yet 'the only victor is the man who died': each one had some part in the Cross of Christ. There was the test, and there is a frightening example in this book of the deception of words. Malcolm Muggeridge quotes Gorky's description of Tolstoy. It is moving, it is genuine. But it cannot sound quite the same to anyone who has read Solzhenitsyn's description of Gorky's visit to the childrens' section of a Stalinist concentration camp in the Arctic. Gorky lacked the ultimate integrity which Malcolm Muggeridge shows to have been the hallmark of his six Christian men.

Leo Chamberlain, O.S.B.

Mary Lukas and Ellen Lukas TEILHARD, THE MAN, THE PRIEST, THE SCIENTIST
Collins/Doubleday 1977 350p £4.95.

If one can overcome the flowery descriptive language of American journalism and regard this book more as a biographical novel than a serious biography, the main character is presented with some skill. It is attractively set within the framework of the folk lore of the Auvergne, where Teilhard was born. The consistent thread of these tales is that of the Seeker who leaves his homeland and finds his treasure; but always at great cost to himself. In one, the treasure is ultimate reality and in another it is a beautiful bird of paradise.

The book is divided into five parts. 'The Burning Bush' (1881—1927) deals with Teilhard's early years, his life as a novice and the gradual unfolding of his inner vision which was crystalised by his experiences in the trenches as a stretcher-bearer during the First World War. It was during this period that he made his life-long friends and wrote *La Messe sur le Monde*.

The second part, 'The China Years', (1927—1939) covering his various expeditions in Asia is followed by The War (1939—1945), during which time Teilhard was almost entirely in Pekin working on *The Phenomenon of Man*.

The fourth part, 'Judgement' (1945—51), in some ways the most tragic, tells of Teilhard's final struggle to get his work published and the disillusionment of his visit to Rome when he hoped to persuade the Holy Office to lift the ban on his writings. In the authors' own words,

> Teilhard was only a poor foreigner lost in Caesar's city. He did not know the rules and he could not play the game. (p.271)
>
> In the late afternoon of November 5th, with all hope gone of standing for the dreamed-of place at the College de France, Teilhard climbed on the Simplon bound for Paris. (p.272)

The last part of the book, 'By Babylon's Waters' (1951—1955) depicts Teilhard's final exile in the United States and the deep sense of isolation and suffering which he experienced on account of it. The book ends with the reference again to the Seeker in the folk tale and with the implication that Teilhard's secret can only be found by the deeper exploration of his writings.

This book differs from previous biographies, Claude Cuénot (1958) and Charles Raven (1962) both of which explain his thought in much greater depth. Robert Speaight's biography (1967) was a simple statement of the facts of Teilhard's life without comment. Whereas this new book by the Lukas sisters has much comment, an impressively long list of acknowledgements and in spite of ten years research, has little to say to those who have already read his writings. The influence of the various women who are woven into the story seems to be given disproportionate importance, but in spite of this, the book may well be a helpful introduction for those who perhaps started with his first published work *The Phenomenon of Man* and abandoned it as too difficult and have never attempted any of his more recent publications. They also have a sensitivity of approach which has an appeal, and brings out very forcefully his absolute obedience to the Church and his superiors, so one hopes that this book may help to dispel some of the prejudice which still unfortunately remains among many Catholics.

Holt Place, Birdham,
Chichester.

M. A. Beck

Winifred Gerin ELIZABETH GASKELL: A BIOGRAPHY OUP 1976 xiv + 318p £5.75.

Inevitably one comes to this book with Miss Gerin's biographies of the four Bronte children in mind. As a result, in the earlier chapters the account of Mrs Gaskell's idyllic childhood at Knutsford seems a little insipid when compared to the drama of the Bronte girls' ordeals at Cowan Bridge. Similarly, compared to the grim power of the moors around Haworth, the Cheshire countryside of Mrs Gaskell's childhood seems to be described in terms of the picturesque and the cosily quaint, a haven from the rigours of 'real life'. In fact, Miss Gerin makes it sound like Mrs Gaskell's Cranford.

Here, I think, we come to the most striking feature of the book—the degree of sympathetic identification between the biographer and her subject. This accounts for the many strengths and the few weaknesses of the biography.

Making brilliant use of the recently published Gaskell letters, Winifred Gerin conveys powerfully Mrs Gaskell's peculiar charm, her mixture of wit, vitality and warm kindness; her complete lack of affectation and—more surprisingly—of the censoriousness that could be such a feature of Middle Class Victorian society. Yet one feels that much of her personality and of her relationship with her immediate family remain hidden. She was a woman of intense family loyalty with a full share of the pieties and reticences in this area of her life that in our more gracelessly outspoken age both charm and exasperate. In one of her letters to her eldest daughter, who had annoyed her Unitarian parents by flirting with Roman Catholicism, she says 'The quieter all is done and the less that is said the better'. Miss Gerin seems to take just this attitude when refraining from the potential indelicacy of prying between the lines of the Gaskell letters. Her subject's desire for privacy in the intimacies of her life is respected by our author with a charity and decorum that Mrs Gaskell would have shared and approved.

Thus one feels that Miss Gerin is very much on the defensive when dealing with Mr Gaskell, anxious that he should not be judged too harshly. Possibly the chapter dealing with him and the similarly apologetic one entitled 'A Woman of her Time' are the least convincing. The biographer emerges too blatantly as counsel for the defence.

The comments on Mrs Gaskell's status as a writer are excellent, showing for the first time how episodes in her life provided the themes and inspiration for her novels. As one would expect, Miss Gerin's critical comment is particularly valuable when she discusses her subject's strengths and weaknesses as biographer of Charlotte Bronte. A persuasive claim is put forward for *Wives and Daughters*, the last of Mrs Gaskell's novels, to be accepted as a major work of fiction; but *Cranford* is overvalued. To compare it, as Miss Gerin does, with the works of Jane Austen can only lead us to see it as a very minor achievement, lacking Jane Austen's essential seriousness. The village for Jane Austen, is a microcosm in which the stuff of life is tested, not a charmingly quaint retreat from the stresses of the urban industrial world.

The final chapter of this biography is the most moving. The account of the last months of Mrs Gaskell's life has the charm and pathos of one of her own novels. Winifred Gerin's comment on the funeral, "All Knutsford was there, not out of curiosity but out of love", could have come straight from the pages of *Cranford*. A biographer can seldom have been more perfectly tuned to her subject, but one misses the high drama of the Bronte lives.

D. M. Griffiths

Kathleen Raine THE LAND UNKNOWN Hamish Hamilton/George Braziller 1975 207p £6.95.

Lyndall Gordon ELIOT'S EARLY YEARS OUP 1977 174p £4.95.

These are reviewed together because they are each a study of the spiritual and emotional development of a poet, one from the inside in the second volume of Kathleen Raine's autobiography and the other objectively in a scholarly and sympathetic study of T. S. Eliot. To call the former mere autobiography seems an understatement; it is more an apologia and takes us from Miss Raine's Cambridge undergraduate days, through two marriages to her baptism as a Catholic in the mid-forties. Miss Gordon's work on the formative years of Eliot also deals with the poet's marriage break-down and the emotional and religious conflicts which led him to baptism as an Anglican.

Those familiar with Miss Raine's preceding volume, *Farewell Happy Fields*, (reviewed by Ruth Pitter, Autumn 1974) will need no warning of her oblique approach. Here is no day by day account of the slings and arrows, but more: a sometimes sketchy, sometimes microscopic view of the poet's pilgrimage (not, she finally concedes, an entirely Christian one) along a path often snared with sexual and spiritual delusion, full of the pain (and some joy) encountered on the way and written always in the warmly

lyrical prose of the born poet. There is a rough outline of external events—reading biology at Cambridge, her marriages, two children, one love affair, various jobs in government departments and deep friendships with a wide variety of men and women. But it is her 'secret poetic vocation' (her 'bright daimon') and her inner life which entrance and hold one.

Some critics dealt harshly with Miss Raine when this was published in 1975, accusing her of lack of responsibility to those close to her, under the cloak of her muse, and of purposeless name dropping in talking of friends and acquaintances. The latter is unfair: Miss Raine is an active member of the literary world and has met many of whom it is interesting to hear, from Virginia Woolf to Graham Greene. Her seeming lack of care of those close to her—be it parents, husbands, or children—is more difficult to understand; but one must give her credit for her at times painful honesty. She readily admits the suffering she has caused, the mistakes made in human relationships, and speaks openly of the self-deception she permitted under the influence of physical passion. But in the next breath she defends the mirage, because to her poet's vision it was the only light she had; and then she turns her head yet again to admit 'People like myself are dangerous to social stability since we have no loyalties native to us, but only those we ourselves choose; or none at all'. She walks an emotional tight-rope and quotes a passage from the Geeta in justification: 'It is better to perish in one's own law; it is perilous to follow the law of another; better to fail in one's own way than to succeed in the way of another'.

Sometimes one longs for more detail. Who was Alastair with whom she fell so deeply in love? How many years was she actually living at Martindale Vicarage in Cumberland in the early 1940s—one of the happiest periods of her life. I visited it this summer and it is indeed as beautiful as she describes, a small white Regency house in its own field half way down a lake-land hill side, 'a great lime tree at the gate and a beck fringed with birch and alder bounding its little domain'. The present vicar, Mr Barrand, has filled the vicarage and garden she loved with heathers and alpine plants.

Miss Raine seems to have been all her life more vulnerable than most to outside influence from those she loves and often against the judgment of her poetic vision or 'daimon'. Her Catholic baptism, like both her marriages, did not have the blessing of her inner voice and canon lawyers would have little difficulty in declaring all three ceremonies null and void through lack of proper intent. This public examination of her private pain and errors of judgment cannot have been easy, and it is a tribute to the quality of her writing that she never seems neurotic or self-centred—just a highly gifted woman poet searching for truth with her own eyes and sometimes being misled by other people's.

T. S. Eliot in contrast cherished his privacy. Three years after the publication of *The Waste Land* he instructed that there should be no biography, perhaps because he felt he had already exposed too much in what is now acknowledged to be an account of the breakdown of his first marriage. Eliot found the whole process almost unbearably painful, and speaks as from the centre of a whirling vortex with horror and despair. From early manhood his quest was more orthodox and religious than just poetic: Miss Gordon has used his early notebooks and some unpublished poems to good advantage in illustrating this. (Would that the poems quoted could have been included in an appendix.) She also gives a new insight into Eliot's ambivalent attitudes towards women and marriage and allows considerable sympathy for his first wife Vivienne Haigh-Wood, usually cast in the role of inadequate neurotic spouse. It is clear from her diaries that she could be a very different person with her own friends and that there was a deep physical and spiritual incompatibility on both sides. In 1911 (five years before his marriage) Eliot wrote a poem depicting God as a kind of syphilitic female spider who ensnares her victims. It is nice to have the knowledge of his very happy second marriage in his last years.

I hope not to have held up Eliot's somewhat puritanical strain of Christianity to discolour Kathleen Raine's quest for spiritual knowledge along a more twisting path through the fields of Plato and Blake. Miss Raine is still searching, as her next volume, *The Lion's Mouth*, soon to be reviewed, shows.

The Croft, Kirkby Wharfe,
Tadcaster, York. **Margaret Moorhouse**

COMMUNITY NOTES

FR MARK HAIDY, 1907—1977

When I was in my last term at school I was electrified by the arrival of a sensational postulant from America. Here, I thought, was a veritable *man*. Great heavens, he was six years older than the rest of us. He was clad in white plus-fours and horrifyingly blue stockings which, he said, had been bought on arrival so that he could present himself in sober attire. He had worked his way over, signing on as a deck hand in a ship called the *Steel Inventor*. Our inspection of the photograph of this glamorous ship did not leave the impression that the voyage had been comfortable.

We loved him in the noviciate. Any dull moment could be enlivened by asking him about his jobs in America since leaving school. I seem to remember that he assured us that he had had sixty three. He was enormous fun; and in those first years he still preserved glorious transatlantic expressions of great vividness.

We soon found that beneath the vaunting toughness was a simple, genuine and rather sensitive man, very different to the image he tried to project. His vivid stories delighted but did not illuminate. His narrative style lacked clarity. He had left Ampleforth and his home in Liverpool at the age of fifteen and emigrated to California with his family. But—thank God for his loyal and simple heart—his vocation had persisted. He burst upon us at the age of twenty four.

Our paths divided after ordination. He went on to the Mission and moved, bewilderingly and a bit bewildered, from parish to parish.† He always maintained that he was, vocationally, a pioneer. We kept in touch—one always does with a fellow novice; and he was a splendid letter-writer—and his stories of parish life, like the stories of pre-monastic employment, were vivid and various, totally unbelievable and wholly unclear, and enormously warming. And so, after twenty five years on the Mission he went to St Louis. I had the joy of seeing him there last autumn, facing death, half frightened and half serene, and still in a glorious muddle. He had great depth of loyalty and obedience. Though he could never express it, the sheer lovableness of his personality was like a search-light of truth.

Ampleforth J. F.

† For the record, these parishes were Workington from 1940, Leyland from 1943, Cardiff from 1949, St Alban's Warrington from 1953, St Peter's Liverpool from 1957, Workington again from 1960. He joined the St Louis, Missouri Community in October 1969, where he died after a long illness (the first of that community to die) on 20th June. [Ed.]

* * *

Father Mark joined the Ampleforth community a year after me and we got to know each other pretty well—through novitiate, juniorate and up to a year or two after ordination. Memories are clear and vivid. Mark was a colourful man—energetic, athletic, unconventional in many ways, never afraid to express strong or definite opinions but instantly prepared to modify them if they should be declared rash or too trenchant. He left as a young priest for the parishes and I barely saw him during the many years he was working outside the monastery.

Then quite suddenly he was back in my life as a member of the new community in St Louis, where the conditions and opportunities were so different from those in the English scene. He lived eight years—the last two as a dying

man. He had experienced a good deal of frustration and was conscious of the same feelings here in St Louis where the opportunities for the sort of pastoral work he felt he could best do are limited but it was for him a happy experience—one of his longest sojourns in any one place since priesthood. He was the same colourful and explosive character as he had been in the 1930's though his bodily energy was now not adequate to match his mental alertness, enquiring mind, freshness of outlook and unpredictableness in expression. In community meetings his contributions showed that he had been giving a lot of thought to the matter in hand and they concentrated on the pastoral slant that should, he felt, always be kept in mind in discussions concerning monastic renewal and presence in our area.

By the parishioners of St Anselm's, the groups of interested enquirers, the geriatric centres and his many other friends, his racy speech, his unconventional way of giving counsel and preaching homilies was much appreciated. People loved him.

His brethren have lost a monk who gave an outstanding example of regular attendance at prayer, ready willingness to take part and contribute to community living and a presence and a spirit which coped with an exhausting and debilitating disease with great courage, Christian faith and a refusal to give in to self-pity. As one of his doctors said,'He's been living on sheer guts for months . . .'

St Louis Priory, Missouri. **A. R.**

BRINDLE'S TERCENTENARY CELEBRATION, JUNE—JULY 1977

A note upon St Joseph's parish at Brindle, about to celebrate its establishment in 1677, after a priest had been providing Mass in the vicinity for ten years from 1667 (the year of the demise of Clarendon, when Catholicism was again politically embattled), appeared in the last JOURNAL (p.75—6). It is surprising to learn that Brindle was not the first but the seventh parish founded in Lancashire —a fastness of Catholicism far from the King's capital in Caroline days.

Fr Leander Green took up residence in 'Newhouse' (a chapel and presbytery built by Alice Gerard for him) during 1677—1704, the house being confiscated for recusancy in 1718. Sadly the third priest in the succession, Fr Denis Huddleston, conformed in 1729, becoming an Anglican vicar. The fourth priest, Fr Placid Naylor (1717—69), kept such fine parish records that they have become historians' treasures—being half a century older than most such Lancashire records. The parish moved to its present site in 1726, Fr Placid coupling his duties with those of Provincial of York and President General of the English Benedictines, nevertheless building up Brindle to 600 strong at his death. So the present church was built in 1786. When the Dieulouard monks were expelled from France, the place nearly became Brindle Abbey; and it was a Brindle-born monk, indeed, found them Ampleforth Lodge.† Priests stayed long at Brindle, Fr Alexius Pope for 28 years, Fr Bede Smith for 45 years. It swelled in population, a school was built, the church was enlarged, and fifteen parish priests in 300 years enjoyed the gifts of peaceful growth, accelerating since the War when housing estates mushroomed in the area and a primary school was needed (92 pupils in 1965, 250 in 1976). A new school released the old to be used as a now thriving community centre, and Brindle's fourth century now begins with rich social activity for young and old.

†Fr Anselm Bolton (1735—1805), who gave his name to the Bolton Houses. He was retired Chaplain to the Fairfaxes of Gilling, living in their dower house across the valley, to where he welcomed the wandering Dieulouard monks.

Such a record needed a significant celebration, and it was undertaken four ways. First there was a standing exhibition lasting six weeks, which proved of wide interest in Lancashire, especially after Catholic press coverage and two features on Radio Blackburn. It included the chalice, vestments and altar stone left by St Edmund Arrowsmith when he was finally captured in 1628, hidden by a pious woman and rediscovered in 1850 after a storm blew down a wall. Some relics came from Benedictine Brindle, others from Jesuit Stonyhurst. The chalice was used at successive Masses by Bishop Gray, Archbishop Worlock, Abbot Ambrose, and Cardinal Hume.

Secondly, on 26th June the Abbot made his introductory visit, preaching at Mass and afterwards carrying the Blessed Sacrament in outdoor procession. There was a large turn-out, including many children who met him for the first time. Thirdly, on the feast of SS Peter and Paul, the Archbishop of Liverpool came over to consecrate the church—curiously never done. He began by saying that there are two features of a consecration:

a. the church and lands are consecrated exclusively to the service of God. But this church, for almost two centuries, had been hallowed by Mass and the sacraments and the prayers of the faithful: it has been sanctified already by time, and the Archbishop could add nothing to that.
b. the altar is consecrated. But this altar has been so consecrated by the blood of the English Martyrs, more than by water and chrism. It would be a desecration for the Archbishop to undertake any act that implied that such an altar was not sufficiently hallowed.

So Archbishop Derek Worlock declared the church consecrated, giving it a dedication day of 1st July, feast of St Theodoric (i.e. Derek!). That evening Bishop Gray celebrated a Mass for all the children of the parish, presenting (at parish expense) a pen/pencil set to each of them, and going on to visit the old folk unable to get to Mass—who deeply appreciated it.

Fourthly, on 11th July, Feast of St Benedict, a large concourse gathered at St Joseph's church for the Cardinal's Mass. The road from vesting in the presbytery to the church door was lined by smiling and saluting cubs and brownies, scouts and guides covered in badges. (They later repaired with the primary school children to a picnic lunch on the Old School field, visited by Cardinal and Abbot.) There were present two Abbots (Westminster and Ampleforth), the Dean of Chorley Deanery, Benedictines from the Abbey and Missions, the Rector of Stonyhurst and other Jesuits, secular priests from parishes originally part of Brindle or adjacent Benedictine parishes, and local clergy from the Anglican and Methodist Churches. In all there were 45 priests and 600 laity in St Joseph's, with a further 100 listening by relay speakers outside. The liturgy included a balanced amalgam of monks' plainsong, choir items, congregational singing and children's pieces. The parish lectors read, the Abbot took the Gospel and the Cardinal preached.

The Cardinal concluded by proposing that a parish must always be a community of prayer and of service. 'It is harder today', he went on, 'to show the kind of heroism, zeal and devotion shown by your forebears. Your great St Edmund Arrowsmith should be mentioned. It is one of those odd facts that the Church flourishes best under persecution—whereas today we can find things too easy. It is apathy and laziness which are today's enemies, not the gallows. So we must be the more alert, stirring ourselves the more strongly, if we are to be equal with those who preserved the faith for us in penal times. Let St Edmund be an inspiration and guide. It is a joy for a Benedictine now involved in this diocese to salute a diocesan priest who then became a member of the Society of Jesus and ended up a martyr—what more could he have done except to be a Benedictine? But he did say Mass in your Gregson Lane chapel and was captured in this

parish. And so I am sure that today we have looking down on us, smiling delightfully, St Edmund, St Benedict and those 14 parish priests who have laboured for you'.

A lunch party of 500 was held in the courtyard of Hoghton Tower (by kind permission of the Adams family who are parishioners), with an alfresco buffet on a warm sunny afternoon. Catering was done by the Tolsons of Chorley, a Catholic family from a Benedictine parish. The Cardinal wolfed his own lunch and managed then to visit every table in the courtyard. The next such liturgy and lunch will be held in July 2077.

A. J. S.

CENTENARY OF ST MARY'S, BUTTERMARKET ST, WARRINGTON

On Tuesday 30th August St Mary's marked their centenary by inviting a concourse of the great and the glorious to the parish—the Cardinal of Westminster, the Archbishop of Liverpool, the Duke of Norfolk and the Abbots of Westminster and of Ampleforth predominantly. It is a lot to have in orbit at once.

After the Reformation it was Fr Benedict Shuttleworth who brought the Mass back to Warrington, from about 1755 onwards, saying Mass in the old Feather Hotel. After the restoration of the hierarchy in 1850 most towns of any size erected a large Catholic church, usually gothick and planned by Pugin, Hansom, Kirby, Scholes or Clutton. So it was with Warrington: E. W. Pugin drew up the plans, the Bishop of Liverpool laid the foundation stone, and a church grew up 145 ft long, 54 ft wide, opened on 30th August 1877. The first rector was the polymath Benedictine, Fr Thomas Austin Bury, who in 1878 added to his duties that of Superior of the Northern Province. 'It was his energy', writes Brian Plumb the parish historian, 'that brought St Mary's into being. He supervised, deliberated, decided and delegated'. He was eventually succeeded by Fr Bernard Pozzi, and he by Fr Wilfrid Sumner—both continuing to build and decorate the interior of the church. One of the curates in the 1890s was Fr J. E. Turner†, a prolific church music writer, whose St Cecilia Mass was first performed at St Mary's in 1892. Fr Vincent Wilson built the distinctive crib and had the 8 bells hung from a new tower. Fr Austin Hind marked the golden jubilee by having the church renovated and consecrated by Archbishop Keating. Dr Richard Downey of Upholland (about to go to Liverpool as Archbishop) preached at the jubilee thus: 'What the Benedictine fathers have done for Catholicism in Warrington and district is in itself a glorious chapter in the history of the Church'.* Recent parish priests have been Fr Alexius Chamberlain, Fr Martin Rochford, Fr Michael Sandeman and Fr Gabriel Gilbey. In the century that has passed, the number of monks that have served St Mary's as curates is 50, among them the present parish priest, Fr Christopher Topping.

On 30th August, it was a rare privilege to have the two Archbishops present in the parish of St Mary's—indeed, at the celebratory Mass. Archbishop Worlock, in his words after the Post-Communion, said: 'the Cardinal went south as I came north; and it is important for us not to have passed like Archbishops in the night'. The Cardinal now came north in the morning for a service and civic reception and luncheon that lasted till four o'clock. The Archbishop came south from Liverpool for the evening Mass and parish celebration in the Parr Hall—the two taking time off together to plot their part in the forthcoming Rome Synod of Bishops. Between them that day at Warrington they preached and speeched six times—and there were other speeches from Dukes and Lord Mayors, against a background of brass bands, faulty microphones, beer drinking and brave toasts. Mingling with Catholic Warrington were a dozen of the brethren from Lancashire and another dozen from the Abbey 'across the Alps', together with priests Catholic and Anglican from the area. Even the Holy Father was present in spirit, his Secretary of State sending a telegram. But our last and proper focus must be upon the Warrington people, the living stones of St Mary's, a temple of God in which the Spirit abides. The Cardinal ended his evening sermon to this effect: 'What has to be seen in the history of a parish is how the Spirit of God is constantly at work prompting and advising through the frail instruments which we humans are. Never fail to trust that the Holy Spirit is among you today, and will be till the end of time'.

A. J. S.

†Cf. Brian Plumb, 'A Victorian Monk-Musician', JOURNAL, Summer 1974, p.61—4. He has written the centenary history booklet, 'Our Glorious Chapter', p.44 (publ. St Mary's Presbytery), £1.

*At the Centenary, the Cardinal in his sermon reversed these sentiments: 'What Warrington has done for the Benedictine fathers at Ampleforth is in itself a glorious chapter in the history of that monastic community'.

FR EDMUND FITZSIMONS AT LEYLAND

On Sunday 10th July the parishioners of St Mary's in Leyland celebrated Father Edmund's completion of twenty-five years in charge of the parish. He offered Mass in the evening, concelebrating with Abbot Ambrose, Father Vincent Whelan and as many priests of the neighbourhood as were not tied to their own churches. Archbishop Worlock was unfortunately committed to an engagement elsewhere, but our good friends Archbishop Beck and Bishop Gray were in the sanctuary; and the church was packed.

Abbot Ambrose voiced our feelings in his homily, and there were presentations after Mass: a papal blessing, an Arthur Dooley statue of St Benedict (still *in fieri* at the time of writing) and provision for a holiday. A few days later Fr Edmund said a Mass of thanksgiving with the High School, after which, through the head boy and the head girl, the school presented travelling equipment to him. The material gifts were valuable and expressive, but clearly Fr Edmund prized more highly the evident feeling of the parish for him. This feeling is due to the invariable geniality and interest of his personal contact and the pains he takes to relieve distress; but may also be fostered by his indirect influence. When a child is born to a Catholic family in Leyland, he or she is duly taken to be baptised in the church which Fr Edmund provided. A few years later he goes to one of Fr Edmund's Infants' Schools; and from there he passes either to the Junior School which Fr Edmund built or to the older one which he enlarged and improved. From one or other of these he goes to the High School (of over 900 pupils) which Fr Edmund built. When the young person reaches adulthood he may go for rest, relaxation and refreshment to the Priory Club which Fr Edmund built.

To end this life-story on a solemn note, the graveyard is the object of his close attention and care. It is tidy and attractive.

H. K. B.

LOSTOCK HALL ORDINATION

The first Ordination in Our Lady and St Gerard's took place on Saturday, 16th April. The Auxiliary Bishop of Salford, Bishop Burke, ordained Vincent Naylor to the priesthood, with many of the local members of the Community concelebrating. Fr Naylor was brought up in the parish and for many years was our Sacristan and Master of Ceremonies. He studied for the priesthood, first at Osterley, than at the Beda College in Rome. Both his parents are still alive, though both over 80, and they were able to attend their son's ordination, together with the rest of their family, including their daughter who is a missionary

sister. Fr Naylor's is by no means the first vocation from the parish, since there have been several others for the priesthood and the religious life, but he is the first one to be ordained in his parish church. He will shortly receive an appointment in the Salford diocese.

PERSONALIA

Br Christopher Gorst and Br Christian Shore were ordained Deacon by Bishop Gerard McClean in the Abbey church on Monday, 22nd August.

Father Abbot made the following changes on our parishes, to take effect this autumn. Fr Sigebert D'Arcy is retiring from the post of parish priest at Workington and is moving to Warwick Bridge to assist Fr Francis Vidal. Fr John Macauley is the new parish priest of Workington. Fr Richard Frewen is also leaving Workington and has been appointed to Leyland. Fr Piers Grant-Ferris has moved to Workington from St Mary's, Warrington to make up the team of three at the Priory. Fr Maurus Green has moved from St Peter's, Seel Street to St Mary's, Warrington to replace Fr Piers. Fr Gordon Beattie has been appointed to Leyland in place of Fr Francis Dobson who has returned to the Monastery. Fr Gordon's place at St Alban's, Warrington has been taken by Fr Nicholas Walford. Fr Aelred Perring has moved to Goosnargh to assist Fr Raymund.

Fr Thomas Cullinan, Fr Aidan Gilman (recently returned from working with Fr Columba in Eke, Nigeria) and Fr David Morland have taken up residence at the Barn House, Little Crosby.

ST BEDE'S HOUSEMASTER

In April 1963 Fr Basil Hume was elected Abbot and so ceased to be Housemaster of St Bede's. One of his first acts was to appoint Fr Martin Haigh as Housemaster of St Bede's. This summer he had therefore completed fourteen years and a term as Housemaster. At the conventual chapter in August this year the Abbot announced that he wanted to call on Fr Martin's services in the monastery. He has been appointed Junior Master but this is not the only work in his special care in the monastery. The notable increase of pastoral activity of every type in the Grange means that Fr Kieran's work as Warden has increased also to a point where it cannot be done by one man. Fr Martin will therefore be his assistant as Warden and a great deal of his time will be taken up with this work. Fortunately he will not lose contact with the School, for he will still be able to teach Art and it is good to know that in this and other ways his influence and help will still be available to the School. His long and distinguished career as a Housemaster has already put many boys and parents deeply in his debt and they will be glad to know that, although he will be very fully occupied with his new work, his presence and influence will not be wholly lost to the School.

Fr Felix Stephens who has already been so fully involved in the School as 1st XI coach and A level teacher and tutor has been appointed to succeed Fr Martin as Housemaster of St Bede's.

SILVER JUBILEE LOYAL ADDRESS

When on 1st July Cardinal Basil Hume presented the Loyal Address to HM the Queen for the Silver Jubilee on behalf of the Catholics of England and Wales, the actual document which he gave her had been made at Ampleforth. Fr Simon Trafford wrote out the manuscript in a slightly compressed Roman hand, with raised gilding on a blue background for the paragraph initials, a large blue italic heading, and a small red and gold cross at the bottom beside which the Cardinal signed his name. Fr Thomas Cullinan made a special folder of dark brown leather with hand tooling on the outside and a green silk lining inside. The effect of this was that when the folder was opened the MS (15ins × 11ins) was seen framed by half an inch of green silk and half an inch of leather. Not many people at Ampleforth saw the finished work because it was completed in July only just before the date when it was to be presented, but those who did considered it beautiful.

MONKS KIRBY, 1077—1977

An Anglican parish in Warwickshire, once a monastery, celebrated its ninth centenary on Friday 1st July; and surprisingly a party of ten monks of Ampleforth in habit and cowl, led by their Abbot, were present to celebrate. In all, there were present, to sing Vespers at St Edith's church and hear an address from Abbot Herbert Byrne, three Abbots and monks also from Downside, Belmont and Prinknash.

Monks Kirby had been founded by the Normans, from the Angers mother house of St Nicholas; and it became one of the wealthiest of English alien priories in the fourteenth century. Together with most other alien priories, it became a victim of the French wars and was all but dissolved in 1414 under Henry V, being granted until the 1536 final Dissolution as a dependency to Axholme Priory.

Amusingly, in his address, Abbot Herbert warned us that the best thing a prosperous community can do is to pray for an economic disaster, which will return its inmates to a day-to-day dependence upon the Lord's daily bread. Ours that evening was wine and cheese with the Anglican parishioners and their guests; and our lodging was at St Paul's College of Education, Newbold Revel.

AMPLEFORTH RENEWAL CONFERENCE, August 1977

There was a riot of colour on the bounds as 150 campers, using the new facilities in the base of the theatre, gathered with 250 residents to praise God and listen to his Word for a week in mid August. Fr Abbot welcomed them and Bishop Langton Fox of Menevia celebrated the first Mass with some 30 priests. A number of the brethren from the parishes came over and some of the resident Community took an active part in the groups. The day was given over to two lectures and two discussions with Exposition of the Blessed Sacrament every afternoon. Frances Hogan spoke to the conference in a series of expositions of St Paul's first letter to the Corinthians, and Fr Michael O'Reilly, Mrs Lisa Reynolds, Fr Byrne and Fr Ian Petit filled in the other talks. Apart from the evening liturgies which drew the conference together, the experience of each person was largely dictated by the group to which he belonged. In that atmosphere of prayer and support many were able to experience more deeply the reality of the presence of the living Jesus, and hence to be drawn closer to him. This is the function of the conference and of the monastery, and though the former may be an encroachment on the latter, many hope that there will be many repetitions. About seven boys from the School assisted in the organising and leadership.

SHEPHERD'S RENEWAL

For the second time this year, and for the second year in succession, a group of about twenty priests (including monks) met together for at least a week in Courtfield, the Vaughan family home, now a Mill Hill Missionary Retreat Centre, near Ross on Wye. The intention was to pray for priests working in the Dioceses of the United Kingdom. Those assembled represented a good cross-section of priests; there were Jesuits, Benedictines, Servites, Augustinians; there

were parish priests, assistant priests, students, university chaplains, an industrial chaplain, and a number of catechetical experts. The tenor of the gathering was influenced by the current renewal in the Holy Spirit, but several of those present had had little experience of it. It was most striking how quickly such a disparate group of priests became one praying family without the normal emphasis on groups and ordinary sharing to fuse such a body together. With an hour of personal prayer and two hours intercession a day, the prayer factor was the central dynamic, and though there was some teaching and a short period in smaller groups, these were quite secondary to the main thrust. Bishop Fox joined us for two days, and each week there was an expedition to take our liturgy and community out, once to Ashwick Hall, a Good Shepherd Nuns school for deprived girls, and once to the Nuns at Llantarnam Abbey. Such a venture is primarily an act of faith in the value of prayer, but the feed-back to all present was so strong that it was sensible how God is not outdone in generosity. One priest in his seventies, experiencing the renewal and shared prayer for the first time, made the poignant comment: 'I never thought that at the fag-end of my life the Lord would have such wonderful gifts for me'.

Stephen Wright, O.S.B.

CHILDREN'S FAMILY TRUST

Founded by Paul Field, with among its sponsors the Duke of Norfolk and the Abbot of Ampleforth, the Trust (discussed in our Spring 1977 issue, p.3—5) continues to prosper. Bernard Knowles (O 48) of Swinstead Hall (Swinstead, Grantham, Lincs NG33 4PH *tel* Corby Glen 423) writes to us as follows:

Your Editorial 'The Family, Essential Social Cell' in the Spring issue of the JOURNAL has produced a generous response to the work of the Children's Family Trust. It is very heartening to receive so much interest and support in our work, especially as we started off with more vicissitudes in establishing our foster family than we had expected.

I am pleased to say that we now have a full house with thirteen children covering a wide range from 15 years down to 20 months. Needless to say, they do not fail to provide us with plenty of problems. On the other hand, as they gradually overcome the distress which has brought them to us and gain confidence in the stability of family life, we do enjoy a deep and quite unique sense of joy and satisfaction at seeing the happy change which they undergo. There is no doubt about the real need and goodness of this work and we are necessarily indebted and are truly grateful to all those whose support makes the work possible. I only wish that I could adequately convey some of the joy which we experience as we see the real benefits which the Children's Family Trust manages to bring into these young lives.

I also wish that I could convey with equal clarity the vastness of the problem which confronts us in relation to our resources, the too numerous tragedies which are deforming the lives of more and more children, tragedies which we not only fail to meet as Christians, but which also must inevitably have a profound and seriously damaging effect on the future life of our country.

It is this sense of urgency, the demand for Christian involvement as well as for national concern, which drives me to continue in my appeal for charity. It is an appeal which should not fail to effect all people, as there is no doubt that unwillingness to cope with the problem today will provide a disastrous heritage for our own children in the years to come. Our request is not only for generosity in the face of this appeal, but for a sustained commitment in the future. To those who have already been so generous we ask, where possible, that they take out Deeds of Covenant, for which I can supply forms. For those who think that the donation they can afford would be too small to effect our needs, I can only refer to the Widow's Mite. Divine Providence has a way of enlarging on the small gift of the generous giver.

If we had a hundred Catholic homes within the Children's Family Trust we would be doing a very good and necessary job, but it would only be the beginning of what needs to be done. The generosity which we receive cannot be too small or too great. We are grateful to those who have already supported this work and to all who continue to support it.

Editor's Note: *A report was issued on 30th September, edited by Raissa Page & G. A. Clark, 'Who Cares? Young people in care speak out (National Children's Bureau, 8 Wakley St, London EC1, £1.50). Compiled from evidence given by fourteen children in care, it supports the evidence of five adults who had experienced the same life. The children confessed that they were stigmatised, though their reason for being under care may never have been any crime on their part, but rather the shortfall of their parents. They expected and received violent treatment—'knocking about'—in community homes. They found that little was expected of them by their teachers and potential employers, and that they could not command the same respect from society as other young people. More than 100,000 children are in care in England & Wales, at a cost to the community of over £150m per year.*

VISIT OF FR WERENFRIED VAN STRAATEN, O.Praem: 20th June

We were privileged to be visited by the Founder/Director of Iron Curtain Church Relief and of the Aid to the Church in Need (ACN), the 'Bacon Priest', on his summer tour of the UK, as he journeyed north from the International Pilgrimage of Crosses at Aylesford Priory (which witnessed a gathering of some 800 pilgrims) to his Glasgow conference on 'The Persecuted Church'.† A simple Dutch Premonstratensian priest now aged 64, he had begun his life-mission in Holland after the War, when hatred against the Germans was rife. There he began to teach forgiveness, mutual help and Christian reunion in a small way in his villages. Gradually his mission gathered impetus, not only towards localities, but towards all Germany and then all Eastern satelite countries. There built up round him a massive organisation that has since extended itself over the face of the earth, producing a seemingly annual financial miracle of fund raising and distribution. Between 1975 and 1976 the revenue rose by 8.5 per cent from 18.75m dollars to 20.3m dollars, and nearly all of this was paid out in subsidies. Revenue came essentially from fourteen countries (17m dollars), West Germany giving by far the most (15m DM = 6m dollars), followed by France, Belgium and Switzerland—with Britain trailing far behind (£32,500 = 58,000 dollars, the only percentage drop from 1975). Some 2.8m dollars comes in gifts-in-kind clothing and 280,000 dollars in medical gifts. Aid is sent out by these categories: 1.85m dollars to refugees from twenty countries, 5.75m dollars to the persecuted Church in eleven countries, and to the 'menaced Church' in Africa 3.4m dollars, in Asia 1.3m dollars, in Latin America 5.3m dollars and in Europe 875,000 dollars. These aid gifts go to provide ecclesiastical buildings; press and radio facilities; subsistence and training for clergy and seminarians; resources for worship and catechesis, for gifts and charitable/social aid. The greatest single amounts went in 1976 to ecclesiastical buildings in the persecuted Church, and to motorisation of the clergy in Latin America. The countries which most benefitted this year were Brazil (2.7m dollars), Hungary (1.4m dollars), Poland (2m dollars), black South Africa (1.4m dollars) and Yugoslavia (1.9m dollars).

On the evening of 20th June in the Grange some sixty were present, Community and boys, Masters' families and the locality. Fr Werenfried, introduced by Philip Vickers (C 47) the UK director of ACN, spoke in charming broken English (about which he alone was worried) for about an hour, with questions afterwards. He said of refugee camps in satelite countries, 'for many of them it is impossible to observe the Ten Commandments in such surroundings'. He told of a girl, given a holy picture to pin on her wall, confessing that she had no wall.

† Customarily he composes a sermon for each major tour he undertakes. His sermon for this tour, 'God Comes Back', is published in *Christian Order* XVIII.10 (October), p.614—26.

Many had no churches nor priests nor money to support their priests, who had to work five days and be a pastor on weekends. He told of a 67-year-old priest, with a heart condition who had 66 villages to cover, with six Masses on Sundays, on a bicycle. He told of 5,000 priests and 10,000 nuns in concentration camps; and of millions of children forced to join the atheistic Communist Youth associations, where they were trained to despise Catholicism. Mothers were asking priests permission not to bear children, 'for it is certain, Father, that we will not be able to bring them up to love God'.

Curiously, the Communists will allow pastors to build churches from resources paid for from Western currency, for they need the currency. This is where much of Fr Werenfried's funding is placed, helping priests either with bricks and mortar for parish worship or vehicles to put the priests on wheels. There are few priests and fewer in training, since Iron Curtain governments will not allow seminaries in Comintern countries and will allow only a handful abroad at any one time for training in seminaries. Unsuccessful priests are encouraged by the Communists, successful ones may have their work permits confiscated—and to speak to the young about the love of God is to court five years imprisonment. So, for instance in Hungary, there are some 1,500 priests in hiding without permits secretly ministering, while tired old priests have permits. Nuns do exist, living in small communities of 2-3 in apartments paid for by Fr Werenfried, who sends them a car voucher to buy a Russian car, which is then sold on the black market to pay for their clandestine convent. Much of ACN funds goes towards sending into Iron Curtain church circles bibles and liturgical books, books for covert theological study or convert instruction, and the like.

As time went on, Fr Werenfried's vision lifted from Dutch-German problems to those of Europe, then of the Bamboo Curtain too, then of the whole world, while funds expanded accordingly to finance his dreams of aid: now the earth is his parish for aid. It is worth recalling what that means in terms of human misery. On 25th September Mr Robert McNamara, President of the World Bank, presenting his annual report in Washington, reminded the finance ministers of the rich industrial nations that 1,200 million still lack access to safe drinking water or health care, that 700 millions do not have enough food, that 250 millions living in urban areas are inadequately housed. He focussed upon children, some 860 millions of them under the age of 15 among the 2,000 million people in the developing countries: half of those children suffer from some debilitating disease that will have long-lasting effects, and a third of them go to bed every night under-nourished and starving. The rich nations give derisory aid to alleviate such a plight: for instance, the member nations of the OECD have enjoyed real incomes that in the last decade have risen by forty per cent, and their foreign aid has dropped over the last decade, as a percentage of gross national product, from 0.44 to 0.33—the strongest industrial nations having the worst records in terms of the UN foreign aid target of 0.7 per cent (USA = 0.26, W. Germany = 0.4, Japan = 0.2). So plenty of room is left for ACN assistance, judiciously deployed. Not for nothing was Fr Werenfried's last book called *Where God Weeps*.

Around the world, Fr Werenfried found need of specifically Christian aid. In India, much help was being given to social work, but none to 'God work'. In the oil regions, all resources for 'God work' went to Islam, the Christian poor needing help to build their churches. In Latin America, earthquakes and migrations impoverished the resources of the local Churches, which were glad of help from refurbished Swiss Army trucks for parish work, some of them being converted into 'chapel trucks', 300 of them in all being deployed.

Fr Werenfried, surely one of the giants of the Church of this generation, waxed most warm and inspired when he harked back to his early days, when he

was aware of generating 'waves of Christian love through the hearts of our people' as they provided bacon and clothes to revictual fallen Europe. 'ACN calls out heroic love: people are not as bad as you think, they are only asleep—we must dare them to be good to one another, and when goodness comes from them they will become happier'. Fr Werenfried told of widows giving their mite for ACN in early days: giving 100 Fr. one widow said 'please pray for my son, he was shot by the Germans'; another promised love and aid, though her husband had died in Dachau leaving her with a dozen young children; another, whose husband, brother and son had been shot in 1940, came silently to him with 1000 Fr. And so on: as the evening wore on, the stories rolled on . . . and at the end there was an impromptu collection.

A. J. S.

BANGLADESH & BRADFORD: THOUGHTS ON THE DEVELOPMENT PROCESS

(to mark the tenth anniversary of the Encyclical *Populorum Progressio*)

On Peace Sunday this year Fr Michael Hollings (parish priest of St Anselm's, Southall), Fr Thomas Cullinan of Ampleforth and Miss Anne Forbes (Chairman of the Commission for International Justice & Peace of the Bishops' Conference of England & Wales) shared a platform at a peace rally in Bradford. They were constantly heckled by National Front representatives, and it was far from peaceful . . . or just! The following is a revised version of Miss Forbes address on that fraught day:

Advertisements in newspapers depicting starving babies are familiar enough, and most readers have at least a vague idea of why some children are short of food. In today's world few can plead ignorance of the fact that global wealth is unevenly distributed, that people in poor countries have low incomes, and that this has serious consequences for health, education and jobs, as well as other aspects of life. What is less clear, however, is just how the newspaper reader can help remedy the situation.

In the 1960s we were told that the solution to the problem of world poverty lay mainly in voluntary donations from people in rich countries, in a larger 'official' Government aid programme, and in greater efforts on the part of the developing countries to help themselves.

Now, in the second half of the 1970s, additional proposals are being heard. Whereas all the earlier suggestions are still valid and have an important contribution to make, the Third World have insisted very forcibly in the last two years that what is required is a fundamental re-structuring of world trade and aid relationships, and that they will not be content to receive merely the surplus from the West's affluence, the crumbs from the rich man's table. At a special session of the UN General Assembly in September 1975, Third World countries called for a 'New International Economic Order' to speed up development and help overcome their economic and social problems. The demands of this New International Economic Order (NIEO) are, however technical and move the development debate on to a more sophisticated and possibly less immediately appealing level than that of starving babies. In essence the new trade and aid relationships being proposed include:

—improved access into the markets of industrial countries for *manufactured exports* from developing countries;
—changes in the marketing structure and pricing mechanism of *primary commodities*;
—revision of the *international monetary system*;
—access by developing countries to the *technology* and *capital markets* of developed countries;

—an increase in *foreign aid* and other forms of resource transfers to developing countries.

So far little progress has been made on these proposals. The United Nations Conference on Trade and Development (UNCTAD IV) held in Nairobi in May 1976 merely kept the dialogue between rich and poor countries alive, but did little to solve the practical problems. Nor have the follow-up meeting held in Geneva in March 1977 and the North/South dialogue in Paris fared much better; although in May 1977 at the western 'summit' meeting the nine countries agreed in principle to support a common fund for certain primary products. In reality it remains to be seen whether President Carter's avowed concern for the Third World can succeed in making rich countries more sensitive to the demands of the poor than they have been in the past.

The major swing in this direction in recent years took place after the 1973 energy crisis when oil prices quadrupled within a matter of months and a decisive shift in political and economic power in favour of the oil-producing countries occurred. Indeed the power of these countries was a significant factor in the North/South debate; and acceleration of the Paris talks was one of the two conditions laid down by Saudi Arabia in December 1976, when agreeing to a rise of only 5% in the price of crude oil. (Nevertheless it also has to be said that rising energy prices have severly harmed the economies of many Third World countries—even if the example of OPEC has also encouraged some of them to press for increased prices for the commodities that they produce, such as tin, copper, bauxite).

The slow progress being made over the technical demands of the New International Economic Order serves to highlight the reluctance with which the rich countries are facing this new situation, a situation which undoubtedly threatens their present way of life. However, it can be argued, with considerable justification, that enlightened self-interest, if nothing else, should encourage the West to seek a more conciliatory position if future world peace is not to be seriously jeopardised. But this is not a popular message. In the present economic climate, politicians find themselves particularly susceptible to the pleas of those of their voters whose standard of living is stagnating, if not actually declining, and these same voters might be seriously threatened if the New International Economic Order—especially improved access to industrial markets for Third World manufactured goods—were to be speedily implemented.

Nowhere is the dilemma of how to reconcile commitment to the Third World with concern for the domestic situation more apparent than here in Britain. Despite some improvement the economy is still facing serious problems: inflation running at around 17 per cent per annum, a massive deficit in 1976 on the current account of the balance of payments, and the unemployment of about 1.6 million people. Of these indicators, the unemployment figure is the most depressing. Whereas there is some possibility of getting inflation under control, and revenue from North Sea oil will assist the balance of payments, the creation of new jobs is likely to be difficult for many years to come and indeed will probably never be accomplished on the necessary scale. Additional imports from the Third World, in direct competition with domestically produced goods, will undoubtedly make the problem worse.

So where does that leave us? Is it possible to support the objectives of the NIEO if this support means an increase in domestic unemployment? How would such a question be answered, say, in Bradford where the textile and clothing industries are both significant employers of labour and at the same time are high on the list of industries threatened by Third World competition. Th's latter question is all the more important as workers in these industries are amongst the least well-paid in the UK labour force.

I would argue that as Christians we have to be concerned with both questions. We have only to read the encyclical *Populorum Progressio*(1967)—now celebrating its tenth anniversary—to realise the duties incumbent on the rich countries in the face of world poverty. Yet at the same time we cannot ignore the effects that changing world trade patterns will have on our society and especially on its most vulnerable members. In fact there should be a twofold approach:

—firstly, ensure that Britain's trade and industrial policies do not hinder this New International Economic Order,

—secondly, take care to see that those members of our society who may suffer from changes that a NIEO may bring are given adequate safeguards.

But how in fact will these changes in world trading patterns be carried out? Whilst theorising about transfers of resources from rich to poor countries can be relatively easy, the actual application of the process is complicated and uncertain. There are, however, reasons for thinking that at this moment in time we may have the opportunity to bring about some structural changes in our own society which may be of help to the Third World.

First of all, there is a *mood of change* prevailing in the country. Not only has the economic system failed to stand up to the stresses imposed upon it in recent years, but the material rewards that the system offers when functioning at its best are now being questioned. Certain sections of society are prepared to look more critically at the quality of their lives and to trade in some of the traditional material rewards for other satisfactions. At a time when material rewards are becoming harder to procure, these people are becoming paradoxically the section of society with the greatest security. Barbara Ward highlighted this change when she wrote in the Cocoyoc Declaration of 1974: 'The crisis of the old system can also be the opportunity of the new. A crisis can be a moment of truth from which nations learn to acknowledge the bankruptcy of the old system and to seek the framework of the new.'

Secondly, and in purely practical terms, Britain's *industrial structure* is undergoing scrutiny and change because of its recent poor performance. A new Industrial Strategy is being devised and one hopes that investment will not be directed towards those sectors which compete primarily with the Third World. Purely in terms of self-interest, such a strategy would have limited long-term value to Britain when comparative international wage levels are taken into account. Nevertheless, a selective investment policy might bring hardship to those parts of Britain which have traditionally been dependent on industries in which the Third World now has the comparative advantage, e.g. textiles. If so, then this approach needs to be combined with adequate regional policy incentives so that new industries can be attracted to these areas.

Thirdly, the above approach would probably lead in the first instance to a concentration of capital-intensive high productivity industries which would do little to improve Britain's *unemployment problems*. This problem of high unemployment is one that cannot be side-stepped. There are signs of a growing realisation that the concept of 'full employment' will have to be revised. If, as seems likely, there will not be enough 5-day week jobs for all, other alternatives will have to be considered—shorter weeks, work sharing, earlier retirement—always provided that either productivity increases are sufficient to generate adequate wages, or that individuals are prepared to work shorter periods for less money. If there were to be a more flexible attitude to work, as well as a more positive view of leisure and the socially useful ways in which it can be spent, then the employment consequences of overseas competition might be less serious.

Fourthly, the growing awareness of the *environmental dimension* to this whole question is a vitally important reason why re-structuring of world trade may be more acceptable now than, say, ten years ago. Although there is some

debate as to the exact limits of available resources, it is generally accepted that in the short-term at least they are finite—as last winter's energy crisis in the United States abundantly showed. This means that it is in everyone's interests to use resources wisely, to re-cycle and husband them where possible, to share generously where necessary, and to pay a just price to the producers.

Finally, it is not only environmental resources that are seen to be limited. *Government expenditure* too is likely to be reduced in real terms and choices will have to be made. If we believe in more overseas aid, which items of public expenditure here at home are we willing to forego in order to finance the aid? If we believe in re-structuring world trade so that the poorer countries have more opportunities for expansion, how much are we willing to contribute in regional assistance to those parts of Britain which will suffer from Third World competition, and where will the funds come from? From reductions in spending on education? On motorways? On military equipment? If we are not prepared to make the necessary sacrifices in our standard of living, are we really sincere in our commitment to development? *Populorum Progressio* is unequivocal in its answers: the Encyclical does not hesitate to point out that 'development demands bold transformations, innovations that go deep' and that what is required is 'a conscience that conveys a new message for our times'.

Ten years after publication, the message of *Populorum Progressio* has still not really hit home. Perhaps we do not want to grasp it as we realise that on a material level we are being seriously threatened, that it is unlikely that we as a nation will get much richer and indeed may get poorer as wealth is spread more evenly round the globe.

However, is the message of global re-distribution really so threatening, especially to Christians? Probably it is; but do we really have any choice? It may be that in facing up to the 'bold transformations' that the Encyclical demands we will find that what started as a campaign to bring a New International Economic Order to the poorer countries is of great benefit to us too in our search for the signposts to the post-industrial society.

2 Allerton Mews, **Anne M. Forbes, B.Sc., B. Litt.**
Leeds LS17 6SW.

Editor's Note: The Asian Development Bank, after a ten-year survey of the progress of agricultural development among thirteen Asian non-Communist developing countries (the report is expected to be released before Christmas), has concluded that the 'Green Revolution' policy is finally failing to keep pace with rapidly growing populations in the Far East, so that a quarter of mankind are condemned to poverty and unemployment, hunger and malnutrition. In some countries, where population expansion has been enormous, the per capita cereal production actually fell over the past decade. The Asian Development Bank's prognostication, in face of political ineptitude in these countries (with their huge total population of 1,100 million), is a deficit by 1985 in the entire region of up to thirty million metric tons of rice and unemployment as high in places as twenty per cent. Already most people in the region are eating at a nutrition level below what is conducive to normal health. Many of the thirteen nations are driven to export their staple food grains to earn foreign exchange while millions in their borders go hungry. The survey declares: 'The new technology essentially did nothing to curtail the growing number of landless labourers. Population growth, a general decline in real agricultural wages, increased rural unemployment and under-employment further constrained the growth of rural household income.' This is not surprising if we consider, as an illustration, that the Bangladesh population is predicted to rise by 1985 from 75 million to a daunting 230 million.

Recent World Bank and International Monetary Fund annual reports support these findings. The rich economies of the developed nations are getting richer, the poor under-developed economies poorer, the gap ever widening. Moreover the IMF Report claims that it appears certain that from African and Latin American countries heavy demands on IMF funds will continue to be made, as large payment imbalances are expected to persist for a long time yet.

ST THOMAS MORE'S HALF-MILLENNIAL CENTENARY

Historians cannot decide when Sir Thomas was born, whether it was on 6th or 7th of February, 1477 or 1478 (Cf JOURNAL, Aut 1976, 30); and so they have chosen to delight in a year of festival for him between and beyond these two disputed dates. The argument for each of them is admirably set out by the Abbé Germain Marc'hadour in *Moreana* XIII.53 (March 1977), p.5—10, where he concludes as follows—

'If More was born in 1477, he entered Lincoln's Inn at the age of 19, first met Erasmus at 22, was 29 when his translation of Lucian was published in Paris, and 34 when he lost his first wife, within weeks of his 40th birthday when the *Utopia* appeared (Christmas 1516), 52 when he became Lord Chancellor, 55 when he resigned, and 58 when he died.' The year 1477 at Westminster saw the first printing of a book in England.

But we have judged 1478 the year to respond to, and intend to celebrate More's fifth centenary in the Spring issue next year, with a vintage piece by the late Dont David Knowles, and more. By that time much interest will have been generated from conferences, exhibitions and articles until More's full stature will be widely appreciated. Thomas More is one of the great figures of English history: humanist, scholar, statesman and finally martyr. He is most famous as a writer, and his vision of society embodied in *Utopia* continues to arouse interest and argument. But the story of his life, through the political and religious upheavals of the early sixteenth century, is no less vivid and exciting. In all the changes of fortune, from lawyer to Lord Chancellor, there shines through More's life an extraordinary integrity, a luminous and spiritual quality of mind and heart, with a refreshing wit and humour, that is deeply attractive.

The National Portrait Gallery is planning, to cover 25th November 1977 till 12th March 1978, a major exhibition to celebrate the quincentenary of More's birth. This will attempt to set him in the context of his age, for More was a figure of international stature, and his contact with scholars and statesmen stretched across Europe. His relationship with Henry VIII, who recognized his exceptional talents and loved him for his company, is another important strand. But the splendour at court in no way diminishes the significance of More's home life, with its atmosphere of learning and gentleness.

Among the many exceptional loans promised to the exhibition are some of the rarest and most valuable works of art and manuscripts associated with More and his circle: from Windsor Castle the famous drawings by Holbein of More and his family; from Lugano, Holbein's only surviving painting of Henry VIII, an artistic masterpiece and a compelling characterization; from Hatfield House, the superbly illuminated manuscript written by Peter Meghen for Henry and Catherine of Aragon; from Yale University, the copy of More's own prayer book with his annotations; Richard Foxe's gold chalice from Corpus Christi College, Oxford, and the wooden drinking cup with silver mounts said to have belonged to More and now in the possession of his descendants; the vividly realistic bust of Henry VII by Pietro Torrigiano, and the portraits of More's friends, Erasmus and Peter Giles, by Quentin Matsys, which they sent to More as an expression of friendship; books, manuscripts, letters and documents, written by More, and by his friends from the great libraries of Europe.

The works of art and manuscripts that will be assembled to celebrate More's achievement offer a unique panorama of the art and culture of the early sixteenth century. They will be exhibited in a specially designed set that will evoke the atmosphere of places associated with More—Hampton Court, the Charterhouse, and finally his cell in the Tower. The exhibition is being organized by Richard Ormond, in association with Professor J. B. Trapp, Director of the Warburg Institute, and Professor H. Schulte Herbruggen of Dusseldorf University. The designer is Michael Haynes.

A NEWMAN CENTENARY

Peter Jennings writes:

The Centenary of the election of John Henry Cardinal Newman (1801—1890) as the first Honorary Fellow of Trinity College, Oxford, was celebrated on 11th June with a special ecumenical service held in the College Chapel, where in November 1817 Newman received his first communion in the Church of England.

Newman wrote to the College President, Samuel Wayte on 15th December 1877—'No compliment could I feel more intimately, or desire more eagerly at once to seize and appropriate than that which is the subject of your letter just received. Trinity College is ever, and ever has been, in my habitual thoughts. Views of its buildings are at my bed-side and bring before me morning and evening my undergraduate days, and those good friends, nearly all now gone, whom I loved so much during them, and my love of whom has since their death ever kept me in affectionate loyalty to the College itself.'

Newman left Trinity College in 1820 and was elected to a Fellowship at Oriel College in April 1822.

With the afternoon light fading and the rain falling, Fr Walter Drumm of the Chaplaincy at Oxford introduced the service in the Chapel which was full to overflowing.

Fr Gregory Winterton of the Birmingham Oratory read one of Newman's meditations for Good Friday and together with the College Chaplain, the Revd Trevor Williams gave the blessing. Hymns sung included 'Praise to the Holiest' and 'Lead, Kindly Light'.

During his sermon the Revd Dr Geoffrey Rowell, Chaplain and Fellow of Keble College said: 'If Newman today is of special ecumenical significance in the growing together of Anglicans and Roman Catholics, it is not only because being formed in the Church of England, he took that spiritual formation with him to blossom and flourish in the communion of the see of Rome—though that is of great importance, it is because his patristically grounded theology reaches back behind the many divisions of the sixteenth century, and so anticipates in a measure the way of reconciliation of the recent agreed statements.'

'In a way also we can see Trinity's election of Newman to an Honorary Fellowship as a sign of reconciliation between Anglicans and Roman Catholics who had been so bitterly divided. Newman could have wished for no more attractive compliment.'

In a letter to Lord Emly written from The Oratory on 26th December 1877, Newman wrote: 'My dear old first College, Trinity, has made me an honorary Fellow of their Society. My affections have ever been with my first College, though I have more and more intimately personal Oriel friends. There was too much painful at Oriel, to allow of its remembrances being sweet and dear;—hence I rejoice that it is Trinity, not Oriel, that has reclaimed me.' In the grounds of Trinity there is a bust of Newman in rain-soaked bronze.

In February 1878, Newman made his first visit to Oxford since he had left for good in 1846.

OLD AMPLEFORDIAN NEWS

OBITUARY

Prayers are asked for the following who have died:— Francis William Temple Dobson (1930) on 19th January; J. Fitzgerald (1920) on 27th March; Paul Kelly (W 53) on 26th February; Edward Massey (1916) on 30th April; Hilary Blake (1925); and Michael Conroy (D 38) on 17th September.

Andrew Davenport (D 67) was drowned off the Hong Kong island of Lantan on 10th July, after a water-ski accident. He was Assistant Editor of the *Far Eastern Economic Review* and its chief business investigative reporter. He was about to take up a Harkness Congressional Fellowship and go to the United States for two years, spending the first year working in a Senator's office. Coming from an English background, he immersed himself in an Asian setting (especially Malay and Chinese), and then hoped to master American politics to 'continue the process of evaluating my own cultural background'.

Leaving Ampleforth, he visited many European countries including Yugoslavia, then Morocco and North America. He travelled widely in the Far East. He moved from business journalism in the *Evening Standard* to *The Guardian*. He spent his last two years hunting dishonest capitalists, spending hours in company registries or chasing leads around the world by cable. It was he who nailed Jim Slater as the beneficiary of Esher Ltd, the link with Spydar Securities. He unmasked the affairs of Faber Merlin and Hong Kong insider trading. He described Hong Kong as 'a colony where the prevailing attitude among business men is "make hay while the sun shines" whatever the consequences . . . the Government being reluctant or incapable when it comes to policing the business community . . . It is a perfect setting for fraud and embezzlement, and it is also an atmosphere which encourages company directors to ignore public opinion and make a mockery of those business standards one would normally expect in a city that aspires to be an international financial centre'.

He was admired for his honesty and lack of inhibition, his zest and driving pursuit of his task. He is remembered in his *Review* office as 'wearing jeans, an open-necked Chinese shirt, hippy beads, leather-thonged flip-flops, his long black hair tousled and his face alight with a grin of delight as he describes how he has succeeded in finding yet another clue on the track left by a crooked businessman'. May he now rest in peace.

MARRIAGES

Mark Roberts (A 70) to Heather Nackay in Florence on 2nd July.
Anthony Du Vivier (A 63) to Judith Brett at Gilling Castle Chapel on 13th August.
Michael Chamier (A 59) to Deborah Mary Unwin at St Nicholas Church, Hornsea on 25th June.
M. M. Forsythe (T 71) to Antonia Martin at St Benet's Church, Beccles on 16th April.
David Dodd (H 64) to Alison English at St Wilfred's Church, Ripon on 14th May.
Lord Hesketh (W 67) to Jane Manton at St Mary & St Everilda's Church, Everingham on 21st May.
William Charles (H 70) to Christine Horsfall at The Lady Chapel, Westminster Cathedral on 21st May.

ENGAGEMENTS

Peter Golden (H 72) to Anne Marie Jacqueline Pierron.
Paul Horsley (T 69) to Elizabeth Richards.
Hon Michael Morris (W 65) to Shanny Clark.

BIRTHS

Margaret and Michael James (H 69), a daughter, Catherine Emily.
Mrs C. E. and K. D. B. Williams (E 67), a daughter, Patricia Anne.
Annabel and Michael Barton (T 64), a son, Peter Michael.
Susan and Christopher Wagstaff (A 64), a son.
Victoris and John Sargent (W 61), a son, James Nicholas Charles.
Karen and Charles Sommer (O 68), a son, John David Ernest.
Hilary and Michael Thornley-Walker (E 64), a son, Richard James.

JUBILEE YEAR HONOURS

R. P. CAVE (O 31)—KCVO C. N. J. RYAN (C 47)—CBE

Richard Cave was promoted to be a Knight Commander of the Royal Victorian Order in the Silver Jubilee and Birthday Honours. He is Principal Clerk of the Judicial Office of the House of Lords and Crown Examiner in peerage cases, for which work he was made a Companion of the Bath recently. He is Deputy Lieutenant of Greater London and Secretary of the Society of Lieutenants of Counties (the Queen's Representatives in the Shires). He is founder and President of the Multiple Sclerosis Society of Gt Britain and Northern Ireland, Vice-Chairman of the Society for the Relief of Distress, a Governor of the Nuffield Nursing Home Trust and a Governor of the Queen Elizabeth Foundation for the Disabled. He is a Knight of Malta, a Papal Knight Commander of the Order of St Gregory, and Knight of Constantine and a Confrater of Ampleforth Abbey. He is organist at St Thomas Aquinas Church, Ham Common, Richmond.

Nigel Ryan was promoted to be a Commander of the Order of the British Empire. He is leaving his present job as Editor and Chief Executive of ITN News to take up a post in the USA as Vice-President of NBC News with particular responsibility for documentaries. As a Reuter's correspondent covering Rome and Africa, he succeeded Sir Geoffrey Cox at ITN in 1968.

BOOKS

Eversley Belfield (E 36)—see Summer JOURNAL, p.93—has written yet another book, sharing authorship with Sir Brian Horrocks: *Corps Commander*, Sidgwick & Jackson, 256p with many photographs and a dozen maps, £6.95. General Horrocks had already written his autobiography, *A Full Life*, but in dealing with his version here of 'Normandy to the Baltic' he has considerably expanded upon his former account, particularly in the Arnhem chapter, to which he has added much new and hitherto unpublished material. It proved especially timely in view of the controversy over 'A Bridge Too Far', which lampooned the Generals.

About a third of the chapters are by Eversley Belfield. During the War he was an air observation pilot with the Canadian Army operating on the northern flank of 21st Army Group. Flying about the battlefield in a small aircraft, he reported back the fall of shot of our medium and heavy guns. As such he was

Keystone Press Agency

Hon Tom Fitzherbert (C 75) has excelled himself in his military life, both as soldier and as athlete. At RMA Sandhurst (January—August last year) he was Senior Under Officer of Champion Platoon and runner-up for the Sword of Honour; he was awarded a cricket half-colour and athletics full-colour. Joining the 1st Bn, The Scots Guards at Chelsea Barracks, he was soon prominent for his bearing on parade. On 20th April, he was the Ensign at Buckingham Palace receiving the new Regimental Colour from the Queen as Colonel-in-Chief (see photograph). During the Silver Jubilee State Drive to St Paul's Cathedral, he commanded troops lining The Mall; and in the Queen's Birthday Parade & Trooping, he carried the Sovereign's Colour. His athletics continue: he won the Javelin for the Scots Guards, and came second in the London District competition.

one of those privileged people welcomed to conferences at all levels; and so he was well placed to understand at first hand the battle as a whole—a synoptic view which he brings to these chapters.

John Keay (B 58) has written *Into India* (Murray, 1973, £3.50) an introduction to India and its peoples. He has travelled extensively in Europe, North America and Australia and was the Special Correspondent for *The Economist* during the General Election of 1971 in India.

THE CHURCH

Rev Timothy Firth (A 57) has been appointed Diocesan Secretary to the Westminster Archdiocese, and has accordingly been made a Monsignor. His principal work is to act as a co-ordinating link between the five auxiliary bishops.

Peter Dillon (W 65), Dom Christopher of Glenstal Abbey, Limerick, has completed his studies in Rome and was ordained priest on 21st August.

Nigel Stourton (D 48) has been installed as a Knight of Honour & Devotion of the Sovereign Order of Malta, last June. (Incidentally at the same ceremony at the Hospital of SS John & Elizabeth, Jimmy Saville the comedian was given a gold medal by the Order for his charitable work.)

THE ARMED FORCES

Commander Anthony Pender-Cudlip (O 57) has been given command of HMS *Warspite*, a nuclear-powered submarine. He has commanded other submarines since 1971, but they did not have the capacity to sail round the world under water.

Michael Gretton (B 63) has at the early age of 31 been promoted in the Royal Navy to Commander, and is being given command of one of the Navy's few ships, a frigate.

Brigadier John Ghika (O 46) has been appointed Chief of Staff and Deputy Commander, HQ London District.

Lt Col R. T. P. Hume (T 52) is now Chief of Staff, HQ London District.

Lt Col T. C. Morris (D 54), The Blues and Royals, is Commanding Officer of the Household Cavalry Regiment stationed at Hyde Park Barracks, Knightsbridge.

Major C. X. S. Fenwick (W 64) is Assistant Adjutant, RHQ Grenadier Guards and is Equerry to HRH Prince Philip, Colonel of the Grenadier Guards.

Captain J. F. Q. Fenwick (W 67) is Adjutant of 2nd Bn, Grenadier Guards.

Lieut C. A. Campbell (T 71) was selected to carry the regimental Colour for the Argyll & Sutherland Highlanders at the Queen's Jubilee Review at Sennelager on 7th July.

ACADEMIC

Andrew Bussy (J 70) was admitted to the Roll of Solicitors on 16th May 1977.

J. P. Pickin (O 74) has obtained a 1st class honours degree of Bachelor of Education at St Luke's College, Exeter.

W. D. B. Porter (D 74)—Prize for 1st class honours in Engineering Tripos Pt 1, Queens' College, Cambridge.

J. M. Pickin (O 72) has been successful in the final examination (MB BS) at the Middlesex Hospital Medical School.

C. K. Connolly (E 55) has been elected FRCP, and is consultant physician to Darlington and Northallerton Hospitals.

C. E. H. Francis (H 74) obtained a first in the Mathematics Tripos, part Ib, at Jesus College, Cambridge.

J. C. B. Gosling (O 48), Fellow of St Edmund Hall, has been appointed Senior Proctor of Oxford for 1977—8.

Dominic Dubois (O 67), after an Oxford B Litt in History, on Wyclif, supervised by Dr Jeremy Catto of Oriel College; and then a year in social administration at the LSE; and then a year of training with the Borough of Kensington & Chelsea, is now qualified as a social worker and has begun his work at Wandsworth (Putney office).

Benjamin Lister (W 74) gained a 1st class honours in Classics at Bristol University and a half share in the William Beare Memorial Latin prize. After spending the summer in the United States, he is to spend next year at Cambridge reading for a Diploma in Education. His brother **Roger Lister** (W 66) is working in America.

Constantine Bereng Seeiso, HM King Moshoeshoe II of Lesotho, was presented for his BA degree at Oxford, on 4th June. He was present at St Paul's Cathedral on 7th June for HM the Queen's Thanksgiving service, and afterwards at the Guildhall luncheon, where he sat between HM the Queen Mother and HRH Princess Anne.

J. M. Cullen (W 69) has been awarded a PhD for research in mechanical engineering at Imperial College, London.

Henry Hornyold-Strickland (H 69) has for the past year been studying at Insead, the European Institute of Business Administration at Fontainebleau, with some 35 other British participants including **David de Chazel**, another Old Amplefordian. He starts work in London for an international management consulting group, as a consultant, on 19th September.

SPORT

Basil Stafford (C 44) at the end of July had his silver jubilee as Secretary, Chairman and President of the OACC.

Michael 'Mouse' Morris (W 65) who in the Aintree Grand National, rode one of the horses that had to be destroyed after a fall, rode the novice Billycan on Easter Monday to win the Irish Distillers' Grand National, a 3½ mile course and record prize of £16,000, by ten lengths at Fairyhouse, Dublin. His mother, Lady Killanin, presented him with the trophy; his father, President of the International Olympics Committee, was also present. Michael Morris went on the next day to win the Power Gold Cup: alas, it excited his father so much that he collapsed with a mild heart attack.

James Burnford (J 67) is living in a tent on the Arctic Circle. He writes, its 'even colder than Shack!'

The Master writes from Saint Benet's Hall, Oxford—"Those in charge of nests of sharp-eyed eagles soon discover that there is something new every term. This last Trinity term St Benet's Hall took to the water and put its first boat on to the

river in Eights Week. Enthusiasm engendered by **Peregrine Solly** (T 70) and **Nicholas Baker** (W 75) gripped the Hall. Four bumps were made, and the cox **Martin Jennings** (E 76), was thrown into the river as custom demands, followed by a monk—nothing so wasteful as an Ampleforth monk, but a monastic presence in the University must be maintained. A decorous Bump Supper was held. The guests were from the Trinity College crews, since it was under the support and encouragement of Trinity that this venture was made. Not the least pleasure of success was the pleasure it gave to so many friends'.

* * *

Basil King (1920) has brought his wife to live in a newly built bungalow in the corner of our orchard below St Thomas' House. Editor: 'Your name, surely, is a tautology?' BK: 'Yes, but better than Rex!'

Dick Kelly (D 23) previously of Rosedale, is now the landlord of the Plough Inn, Wombleton.

Richard Rennick (B 48) is now employed by Cabell Eaves, Advertising, Inc, of Richmond, USA, as director of public relations.

Major Paddy Ford arranged an Ampleforth 'Past and Present' dinner in Hong Kong on 5th August attended by sixteen OAs and four boys currently at Ampleforth, together with their wives and girl friends, and their RC Padre. The dinner was judged a success, and several were delighted to find that their acquaintances were in fact Amplefordians, so perhaps some permanent benefit will accrue from what was in itself a very pleasant evening.

BUST OF THE HEADMASTER

On 6th December Fr Patrick Barry will be sixty years old. To mark this event, The Parents' Association has commissioned a bronze bust to be done by Mr Atri Brown ARCA. It is hoped that it will be on view at Easter. A fund has been opened and it is hoped that small sums of about a pound will be raised from as many Old Amplefordians and parents as possible. Contributions to the Procurator.

DIARY OF EVENTS

Sunday 20th November—London Area: Ampleforth Sunday: Roehampton (Digby Stuart) retreat conducted by Fr Abbot. Contact David Tate, United Merchants & Manufacturers (UK) Ltd, 26-8 Gt Portland St, W1A 4TA. Tel: 01-580-9811.

Sunday 11th December—Abbey church choral concert: Britten, *Ceremony of Carols*, J. S. Bach, *Christmas Oratorio* Cantata 1-3. Schola, conducted by Mr D. S. Bowman, 8 p.m.

Saturday 4th March—York Dinner. Apply to Anthony Lodge (J 62), 24 Aldwark, York. Tel: 0904-34337.

Thursday 23rd March—Easter Retreat. Apply to Fr Denis Waddilove, School Guestmaster, before 12th March.

OACC REPORT: It reached the Editor, alas, on 6th October.

SCHOOL NOTES

SCHOOL OFFICIALS

Head Monitor ... ... C. J. Healy

School Monitors: C. P. Morton, M. J. Morgan, N. G. Sutherland, D. J. Barton, J. D. Page, S. Hyde, S. N. Ainscough, J. P. Sykes, T. E. McAlindon, W. A. Nixon, B. J. Hooke, J. W. Levack, M. J. Hornung, B. S. Moody, H. N. Railing, C. M. Braithwaite, P. R. Moore, J. R. Read, M. R. Coreth, S. G. Williams, A. R. Jones, J. E. Willis, J. B. Horsley, N. J. Young, W. F. Frewen, A. J. Robertson, N. C. Codrington.

Captain of Cricket ... ... J. E. Willis

Captain of Athletics ... ... C. H. Brown

Captain of Swimming ... ... M. J. Morgan

Captain of Water Polo ... ... P. E. Hay

Captain of Tennis ... ... J. W. Levack

Captain of Golf ... ... S. Hyde

Captain of Hockey ... ... D. J. Moir

Captain of Shooting ... ... T. M. May

Master of Hounds ... ... A. H. Fraser

Office Men: S. G. Williams, P. T. Richardson, J. F. Copping, C. H. Brown, P. R. Moore, S. M. Allan, C. M. Braithwaite, J. E. Willis, M. J. Hornung, A. R. Jones, N. J. Young, A. N. Parker.

Librarians: J. T. Gillow, M. A. Kerr-Smiley, M. X. Sankey, J. M. O'Connell, M. J. O'Connell, R. C. Rigby, P. W. Griffiths, J. M. Victory, P. Fleisher.

Bookshop: T. Herdon, R. Wise, B. Stavely-Taylor, J. Roberts, P. Heagerty, B. Fraser, A. Fawcett.

Bookroom: M. C. O'Kelly, C. E. Perry, R. H. Tempest, R. A. Buxton.

The following boys entered the School in April, 1977:

DPR Coreth (O), MM Hadcock (O), TAP Kramers (D), PD Marmion (D), AJ Upward (A).

The following boys left the School in July, 1977:

St Aldan's: SM Allan, RS Duckworth, TF Keyes, MJ Morgan, CP Morton, PAJ Ritchie, NG Sutherland, DJK Moir, PAA Rapp, MJ van den Berg, PJ van den Berg.

St Bede's: TD Beck, NGC Cathcart, CM Dunbar, KM Evans, CJ Healy, HNB Hunter, AJ Linn, FPA O'Connor, PT Richardson, JH Shortell.

St Cuthbert's: SN Ainscough, CR Holland, E Knock, MG May, CCR Murphy, WM O'Kelly, CJ Twomey.

St Dunstan's: ETB Charlton, TE McAlindon, PJ Mann, MC Marmion, AL Nelson, NW O'Carroll Fitzpatrick, MJD O'Connell, AN Roberts, JPH Sykes.

St Edward's: JB Blackledge, MT Cobb, RD Grant, RG Hamilton-Dalrymple, MJ Hornung, JWE Levack, MEM Roberts.

St Hugh's: MFW Baxter, NWM Duggan, EC Glaister, JSH Pollen, HN Railing, PJL Rigby, WP Rohan, MA Ryland, EJ Slattery, RRC Ward, CM Waterton, PC Wraith.

St John's: CM Braithwaite, CH Brown, WM Radwanski, JC Read, JM Victory.

St Oswald's: RSJP Adams, MR Coreth, SMD Dunne, AR Goodson, JB Grotrian, NJ Hadcock, ASR Jones, AF MacDonald, IP MacDonald, AJ Nicoll, I Panich, TC Sligo Young, SG Williams.

St Thomas's: SJ Connolly, RP Hubbard, SD Jamieson, S MacGowan, PAN Noel, JEH Willis, NJPL Young.

St Wilfrid's: NC Cadrington, FP de Zulueta, DSCC Dobson, TL Judd, JW Petit, AJ Robertson, PDM Tate, NJ Villeneuve, DGG Williams.

We congratulate the following boys who were awarded scholarships in the Entrance Examinations in June:

SCHOLARSHIPS 1977

Major:	WH Heppell	Brancote School, Scarborough	£600
	RAD Symington	Oporto British School	£600
	SCW Kenny	Farleigh House	£600
	AJ Brown	Gayhurst School	£500
	AGA Loschhead	Carlekemp & Ampleforth	£400
	MA O'Malley	Junior House, Ampleforth	£400
Minor:	M Young	Junior House, Ampleforth	£200
	PAL Beck	Junior House, Ampleforth	£200
	JF Shipsey	Junior House, Ampleforth	£200
	AJ Everard	St Wilfrid's School, Seaford	£100
	SF Evans	Junior House, Ampleforth	£100

M Gethings	Moreton Hall	£100
CKDP Evans	Audley House	£100 (Knight Scholarship)

It was recorded in the last JOURNAL (p.61) that our Historian, Mr Tom Charles Edwards, had died on 23rd May. A note by the Editor appeared in *The Times* of 28th May, and on 8th June Desmond Seward (E 54), one of his erstwhile scholars, wrote a follow-up in *The Times*. He wrote charmingly that no one taught by TCE would forget him. 'The methods of "the wily usher" were unorthodox. Lessons in his Tower classroom were enlivened by wasp hunts (with rolled up copies of the TLS) and with "rewards" of agonising pinches of raw snuff. Those who overworked or grew bored were told, again and again, to take a day off—following the School's beagles or simply lying on one's back reading *War and Peace* were approved panacea. The duller found themselves presented with the collected novels of Peacock "to make you think". Some of the sillier of us tittered at the Squire of Ampleforth's mannerisms—the tweeds, leather watch strap in the lapel, bread-and-cheese handkerchief, the fruity old-fashioned voice, and such aphorisms as "the intellectual is to the scholar what the cad was to the gentleman"—but all were inspired by that quite extraordinary infectious love of history.' We hope that our own tribute will appear in the forthcoming issue.

SERMON FOR THE QUEEN'S JUBILEE: TRINITY SUNDAY 5TH JUNE 1977

by the Headmaster, Fr Patrick Barry O.S.B.

Today is a very special occasion. It is the day on which we, in common with all the rest of the country, are celebrating the religious festival of the Queen's Silver Jubilee. You will be having a holiday next Tuesday to celebrate it in another way, but we are here today to celebrate it before God and to pray to him for the Queen in thanksgiving. In doing so we should remember and renew our loyalty to her and to the nation of which we are members.

At first sight it may seem that there is no obvious connection between this celebration and today's feast of the Most Holy Trinity which we call Trinity Sunday. But there is a connection—a balancing connection of real depth and importance.

You may sometimes come across people who think that loyalty is out of date. 'That sort of thing was all very well,' they may say, 'in the time of the British Empire, the time of jingoism and nationalism, but now all that doesn't matter.' They may, if they are very extreme, go on to say 'What matters in life is what you can get out of it'. They may not put it in a way which is quite so self-revealing. A more likely and more apparently acceptable phrase would be 'Loyalty doesn't mean anything to me. It doesn't turn me on'. That, of course, is just another way of saying the same thing: it is radically self-centred.

If you do ever come across somebody who is anxious to downgrade loyalty as a human characteristic, the best answer is to turn him on his head by asking him whether he minds very much if all his friends are disloyal to him and let him down whenever they can. He will, of course, mind very much indeed and that will show that what he *says* about loyalty is very one-sided and not very realistic. The truth is that in any human situation which involves any real relationship with another person then loyalty must be one of the basic qualities which make that relationship work. Loyalty is always the test—not just in fair weather but in foul weather also. It is easy enough to be loyal to friends, to be loyal to institutions, to be loyal to your nation at a time when all is going well and the crowds are cheering and the bands are playing. That, however, is not the test. The test of loyalty is when things are going badly for you personally. If your friends are loyal *then*, they are loyal indeed. If you are loyal to your friends, when things are going badly for them, you are loyal indeed. It is when things are going badly that you find out who are indeed your friends. They are the ones who remain loyal.

All men throughout the ages have had some notion of God and, if ever you have time and the interest, it is very fascinating to study what they have said about him. You will find that the idea of God as something or someone behind the universe is common enough; the idea of God as someone to be feared as judge is common enough; the idea of God as some supreme being totally inaccessible to man is common enough. But there is one idea of God which is very, very special to Christianity—and never forget that fact. Since you were brought up as Christians it is an idea with which you are familiar and so you may not fully realize how very, very special it is. It is the idea revealed as indeed the truth by Christ that God is one who loves all of us intimately and individually.

This idea is enshrined in the doctrine of the Trinity. If you want to know and understand what the Trinity is all about, don't spend too much time on what the theologians say; instead just go straight to the gospels. When you find Our Lord saying 'If any man love me, my Father will love him and we will come and make our continual dwelling with him', when you are told that God so loved the world that he gave his only begotten Son to be our salvation, when you read in the gospel that when the Spirit of truth comes he will lead us into all truth, you are being told something very special; you are being told what God has revealed of himself, what the Trinity is about. It is about love and care; it is about God's giving of himself to us and his care for us individually.

As in human affairs, so in religion, where you are given love, then it is only right that you should reciprocate, reply with love; and where that relationship of love exists then there must be loyalty—loyalty to God. That is why you find Christ saying also 'It is he who perseveres even to the end who will be saved'. He says that because the test is loyalty.

I am tempted to make up a story to illustrate these two points, but it is quite unnecessary, because the absolutely perfect story is not made up; it actually happened and is there for everyone to read. It is the story of St Thomas More. He is the supreme example of the total and perfect balance between loyalty to God and loyalty to his sovereign.

St Thomas More's loyalty to his sovereign, King Henry VIII, was complete and unassailable. Under every provocation of broken promises, duplicity and finally of the contemptible perjury of one of the King's creatures, which was the only way they could get his death, he remained loyal to his King—but his first loyalty was to God; and that was why his loyalty to the king was so steadfast. When at the end of his life he was faced with death on the scaffold, he received a request from the king that he should not, as was usual, make a long speech explaining his life and making his defence of what he had done, he replied with total loyalty that, as the king had requested, he would be brief. And so he spoke only one short sentence—a sentence which was more eloquent than any long speech he could have made. 'I die', he said, 'the King's good servant, but God's first.'

That single sentence gives the true perspective of loyalty. Loyalty is of the essence of all human relationships which have any meaning at all. And yet all our many human loyalties need a perspective. They will get out of hand and fall into destructive conflict, if they do not have that perspective; and the perspective they need comes from our fundamental loyalty to God. That must be the first loyalty, for he is the first giver and the last.

And so it is right that the love we have from God and his giving of himself to us, which is what the Trinity means to us, should be the centre of our act of gratitude and thanksgiving on the Jubilee which celebrates 25 years of the Queen's loyal service to the nation. As we thank God for what he has given to us through the Queen and through her family, so we must pray to him at a time when our nation is certainly in need of prayer and in need of perspective and in need of spiritual insight, that through his grace and his care we may come through the difficulties of the future times and that his blessing may continue to be upon our Sovereign and give her strength and inspiration in all she does for the nation.

CONCERT, 3rd July 1977

Ampleforth Chamber Orchestra, conducted by Simon Wright

This was an enterprising concert, with an unusual and varied programme; the major work in the second half was German and Baroque, but the remainder of the programme was twentieth century, from a variety of nations—Italy represented by Respighi, America by Ives, and England by Butterworth. Delius, described in the programme note as 'the English Debussy', seems almost as cosmopolitan as the rest of the programme put together. That he was known as 'Fred' (programme note again) was of more than passing interest to this writer.

The programme was also unusual in that it contained works ranging from the very familiar (Bach's Suite), through the fairly familiar (Butterworth and Delius) to the—to myself at least—novelties such as the Respighi piece and the Ives. The latter, I fear, may remain a novelty as far as I am concerned; what might be described as the 'pregnant' beginning (the strings admirably portraying the 'silence of the Druids'—nothing happened at all) resulted in the birth of nothing very significant. Well as the five soloists played, one wondered what all the fuss was about. Incidentally when the strings did become active there appeared to be one of the few instances of faulty intonation.

The other twentieth century works did not in any way prove difficult listening. Butterworth's 'Banks of Green Willow' was unashamed English romanticism, but Respighi's 'Trittico Botticelliano' proved more interestingly attractive. The sense of excitement in the first 'picture' was well conveyed (the strings much more confident here), as was the touching simplicity of the second. The third picture was notable for a well controlled crescendo by the whole orchestra, a feat difficult to achieve. The Delius pieces are written in that composer's own distinctive idiom, and both idiom and atmosphere were admirably caught by orchestra and conductor.

Bach's Third Orchestral Suite also received a stylish performance, and for once the acoustics of St Alban's Hall were kind in that the balance of strings and brass was not distorted. The Overture was splendidly played, with clear texture and a bright, springy rhythm. The well-known Air was perhaps marginally too slow, though the overall effect was beautiful. The first gavotte began too fast but the tempo was soon restrained and settled down nicely—the playing of the grace notes was effective, though one wondered on what authority the two gavottes were separated by a slight pause. The gigue one felt was rather too rumbustious, and the playing showed signs of stress, but it brought the work to an exciting close.

High praise is due to the trumpeters for their excellent 'clarino' playing, and they well deserved their special bow. Indeed the programme succeeded in highlighting different sections and instruments of the orchestra in different works, and all acquitted themselves well. As a whole, both the Chamber Orchestra, and their conductor Simon Wright, are to be congratulated on the manner in which they adapted their style of performance so successfully to such a varied programme.

Hugh Finlow

THE SCHOLA CANTORUM AT WESTMINSTER ABBEY, 11th July 1977

After the concert last autumn in Westminster Cathedral, the Schola were invited by Women Caring Trust (whose co-chairman, Lady Fisher, appears in the photograph) to give a concert in London to help raise funds for their work among the children in Northern Ireland. To this purpose the Silver Jubilee Appeal was later added, and the concert which materialised was the Silver Jubilee Concert in Westminster Abbey. It was also one of Princess Anne's last public appearances before her temporary withdrawal from public life to have her baby.

As usual, London parents were wonderfully helpful, and did a superb job over accommodation, ferrying and feeding. Especially kind over the tricky problem of collecting Junior House Scouts from camp in Wales and getting them back there were the Mrs Reids and Tony Pike. The arrangements made for us by Mrs Robins, Chairman of Women Caring Trust, were magnificent; she thought of everything, even a little sightseeing tour of London with tea on the Serpentine during a break in rehearsal. The concert itself was preceded by a sumptuous buffet supper in the Cloisters; a team of Old Boys was conscripted to act as wine-waiters, and the milling crowds which thronged the Cloisters promised well as an audience. In fact the choir and transepts of the Abbey were duly packed, and even the 50p seats beyond the choir screen were decently full.

Princess Anne was looking lovely, and won the hearts of all, even those inherently suspicious of royalty, by her gracious and warm smile; she has not the reputation of being a music-lover, but seemed to enjoy it all. After the reception in the Jerusalem Chamber at the end of the concert she chatted pleasantly and relaxedly with the members of the Schola, asking them about the Scout camp and the holidays.

The concert itself fell into two halves, motets and a Mass. For a Jubilee concert it was fitting to start with Britten, and two hymns of his were chosen, of widely differing date and style, the awesome *Hymn to St Columba* and the magically simple early *Hymn*

Nesbitt Kelly, ARPS

THE SCHOLA CONCERT FOR THE *WOMEN CARING TRUST*
WESTMINSTER ABBEY, MONDAY 11th JULY 1977

HRH Princess Anne, accompanied by Lady Fisher, talking to the trebles about their work in the choir and about their scout camp in North Wales. On either side, furthest from the camera, are the two Head Choristers, Paul Im Thurn (left) and Paul Moss; and standing next to them are this year's new Head Choristers, Matthew Pike (left) and Andrew Sparke.

to the Virgin. A pair of motets written especially for the Schola by Kenneth Leighton followed, one of them receiving its first performance. Then two motets by Bruckner. It was here that the magnificent tone of the Brass Ensemble formed by Geoffrey Emerson from members of the School and some friends, already heard between the first two groups of motets, came into its own. And again after Simon Wright's organ interlude (the Demessieux *Te Deum*) it provided a rich accompaniment, in Geoffrey's own new setting, to the final *Missa Choralis* of Liszt; the Abbey fostered this rich brass sound, and gave a richness and splendour fitting to the occasion. The singing of the Schola was for the most part at its very best. At the end of a richly rewarding musical evening, few of the enthusiastic audience seem to have remarked that the intonation of the final chords left something to be desired.

THE AMPLEFORTH HIMALAYAN EXPEDITION
by Richard F. Gilbert, the Leader

The expedition at Lidderwat

Left to right: MICHAEL PAGE, CHARLES DUNN, RICHARD GILBERT, JONATHAN PAGE, JOHN O'CONNOR, GERARD SIMPSON, ROBERT WAKEFIELD, PATRICK MANN, YVES DIAS, CHARLES MORTON, MICHAEL PHILLIPS, EWAN DUNCAN, SIMON DURKIN

The plan of assault was simple enough and sitting in the warmth of the mess tent replete on vegetable curry and tea we could imagine the summit to be well within our grasp. But there were nagging doubts. From base camp Kolahoi towered over 7,000 ft above us, the north face was quite sheer and the east ridge which was a possible means of attack was razor sharp and blocked by rock pinnacles or gendarmes. The south face was another unknown quantity but possible routes lay up rock ribs on this face or up the wide central couloir leading to the summit snow dome. There were questions of attitude, food, the position of camps 1, 2 and 3 and of course the weather. However we had acclimatised for nearly a week and were fit from pre-expedition training and the 2 day walk-in up the Lidder valley from Pahalgam. Diarrhoea and sickness had responded well to Yves' prescription of Lomotil and it was time to start moving up the mountain.

The next day, 18th July, saw camp 1 established on the east glacier of Kolahoi. Two Stormryder tents were pitched on platforms levelled out of the snow at a height of 12,500 ft. The entire expedition had carried thirteen loads up miles of dreadful moraines and scree slopes to the east glacier that higher up joined the upper glacier system of Kolahoi. This route avoided the main ice fall of the Kolahoi glacier and it was safe from stone fall off the north face. As the sun rose melting ice released stones from the rock faces and down on the ice fall seracs tottered and crashed.

We had made a good start for not only was camp 1 established but eight loads were deposited in the Stormryders for camps 2 and 3. The weather had settled down to a pattern of fine mornings with scorching sun and cloudy afternoons as clouds drifted up from the south giving showers of rain or hail. From base camp Ram the cook wallah could see us picking our way carefully down the boulder fields and he would prepare chai (tea) and greet us with a broad smile, hot drinks and chuppaties spread with jam and rolled up like sausages.

If 18th July was the start of the climbing proper then the following day was the most important single day of concerted effort of the entire expedition for camp 2 was established and stocked. I had decided that the first assault team should consist of Charlie Morton, Patrick Mann, Simon Durkin and myself and the successful climbing of Kolahoi was largely due to the way in which the other nine members of the expedition nursed us up to camp 2. In spite of the disappointment felt quite naturally by the others they all volunteered to ascend to camp 1, collect heavy loads, continue up the glacier, erect camp 2 and then descend to base camp all in the same day. This involved climbing over 4,000 ft for much of the way carrying heavy rucksacks and cramponing up steep ice in the glare and heat of a merciless sun.

We ordered chai to be served to us in our sleeping bags at 6.0 a.m. and as we downed our daily dose of anti-malarial and anti-diarrhoea pills we could hear the rythmic slap slap of Ram making chuppaties; we were to take fifty of these leathery pancakes as staple food for the higher camps.

We lucky four of the assault team merely carried our personal gear and climbing equipment up to camp 1 and stayed the night. We sat outside the tents in our duvet jackets brewing tea and watching over eight colleagues plod across the soft snow and begin the 2,000 ft ascent to the high plateau under Disappointment peak, the site for camp 2. They climbed in two ropes of two led by Gerard and 'KK' (Mr K.K. Sharma our Indian Liason Officer who was a trained mountaineer). Climbing steep ice slopes, necessitates the wearing of crampons, a framework of ten steel spikes strapped to each boot. It is vital to ensure that all ten spikes bite into the ice and this imposes a great strain on the ankle and calf muscles.

In the late afternoon eight figures could be seen slowly descending the snow slopes towards the final 500 ft of bare ice. Coming down in crampons is difficult and awkward and the belay points in patches of slushy snow were far from ideal. A slip or stumble could have brought the entire rope down and I was extremely concerned for their safety. We rapidly strapped on crampons, seized our ice axes, roped up and hastened across the glacier to the bottom of the ice. Charlie climbed up for 150 ft and hacked out bucket steps in the ice to assist the descent. Finally, at 5.30 p.m. the last man was down and we waved goodbye as they continued wearily to the moraines and base camp.

The tents gave trouble at camps 1 and 2 because after a day or two of rapidly melting snow they were left perched on platforms some way above the general snow level. The guys needed rocks to secure the ends but even so they pulled out and the tents would collapse. Food too was something of a problem. We had only basic supplies such as rice,

photo: Air

Left to right: MICHAEL PAGE, CHARLES DUNN, RICHARD GILBERT, JONATHAN PAGE, JOHN O'CONNOR, GERARD SIMPSON, ROBERT WAKEFIELD, PATRICK MANN, YVES DIAS, CHARLES MORTON, MICHAEL PHILLIPS, EWAN DUNCAN, SIMON DURKIN.

lentils, porage oats and vegetables for up to this time we had been unable to buy any sheep or goats for meat although later in the expedition we were able to. At camps 1 and 2 we existed on 'One Cup' Soups bought in UK, porage, sardines and chuppaties. Rice would not cook at the altitude and our only pressure cooker was at base camp. An artificial protein meal called Nutri-Nuggets which we had bought in Srinagar proved quite unacceptable and Charlie was the only one of us to eat it. Perhaps that was why Charlie was particularly prone to sickness! For lunch we would eat Kendal Mint Cake and biscuits.

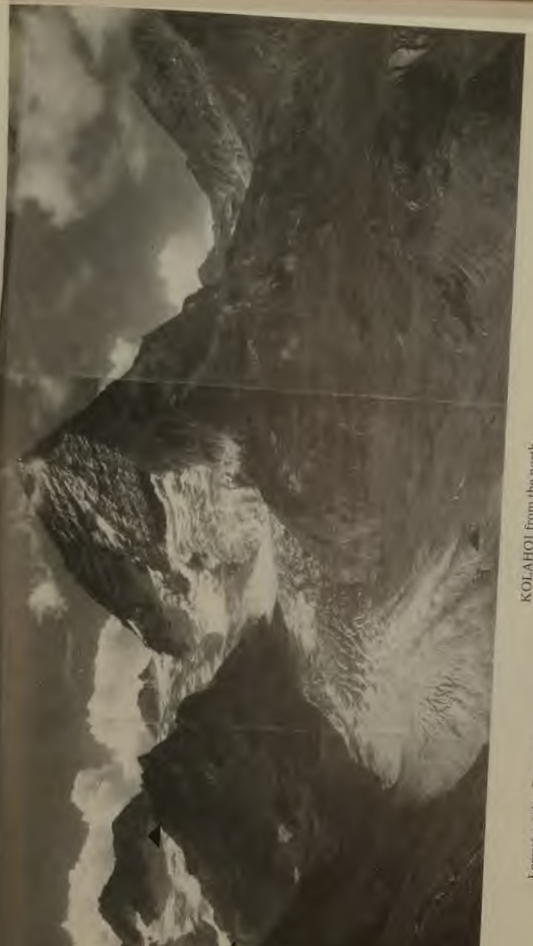
On 20th July we left camp 1 early and cramponed up the slopes to camp 2. We were able to fully appreciate the efforts made by the load carriers the previous day. The route zig zagged to avoid crevasses but in some places snow bridges needed to be crossed and narrow crevasses jumped. At last the welcome orange tent came into sight and we collapsed on to the snow. Camp 2 enjoyed a superb position. To the immediate side (east) was the 2,000 ft rock face of 'Disappointment Peak', to the west rose the great east ridge of Kolahoi, below was the upper Lidder valley and the ice fall of the main glacier. The height was 14,500 ft and we were on a level with a number of rock summits in the middle distance.

Our original plan was to spend the next day reconnoitering the south face of Kolahoi both for a route and a site for camp 3 but since we were in good time we decided to carry out a preliminary recce that afternoon. Another 1½ hours fast cramponing, again zig zagging to avoid crevasses, brought us to a rock island below the face at a height of about 15,500 ft. It was encouraging that we did not feel the altitude and we were highly excited at the proximity of our goal. It was soon obvious that there was no place for camp 3, the face was far too steep and the slopes below were in the path of stone fall and avalanches. This year there was less snow than usual on the face and there was no possibility of cramponing or step cutting up either the Neve couloir, used for the first ascent, or the Great Couloir, used by Lord Hunt in 1935. The east ridge direct looked hard and loose and there were wide bergschrunds between the glacier and the rocks. However to the left of the Neve couloir was a rock rib which led to the east ridge about 300 ft down from the summit. From where we stood the face was foreshortened and I estimated about 600 ft of climbing to the ridge. As we discovered later to our cost my estimate was out by at least a factor of three!

At this moment I decided to bring forward the summit attempt by two days and to make an all out attempt on Kolahoi the very next day. This meant cancelling the detailed recce and the establishment of camp 3. There were three main reasons for this decision. Firstly the weather had held now for four days and it was due to break any time. Secondly the food situation and general discomfort of camp 2 meant we were deteriorating physically all the time. Thirdly we were so keyed up with nervous energy at the prospect of the summit bid that we had not slept properly for days and we were mentally ready for immediate action.

Back at camp 2 we prepared for the next day. We were to take two 150 ft 11mm kernmantle ropes, belay slings, chocks, nuts, rock and ice pitons plus hammer, descendeur, safety helmets, emergency bivouac gear, head torches, biscuits, Kendal Mint Cake and water bottles. There was no running water and snow had to be melted. It takes a very large volume of snow to produce a very little grey and gritty water and it took us three hours with two primuses to melt enough. Dehydration is always a problem at altitude and Yves had instructed us to drink eight pints of liquid a day! We couldn't do this but we needed water for supper and brew that night and for porage, tea and water bottles in the morning. We filled three large thermos flasks with water for the morning so it would not freeze during the night.

I don't think any of us slept at all and at midnight we listened in awe to the roar of an avalanche coming down the north face of Kolahoi. It was with great relief that we heard the Brrr of the alarm clock at 3.0 a.m. We cooked porage and tea from our sleeping bags and then emerged into the cold to strap on crampons and rope up. The glazier was frozen hard and a mess tin tobogganed away down the slope. The stars gave enough light for us to see Kolahoi looming above as we cramponed up the slopes in silence. Soon after 5.0 a.m. the sun burst over the horizon and we came to life. It was a golden dawn and the Himalayas were spread out to the east as far as the eye could see from Ladakh to Kishtwar. The two sixteen thousanders Bur Dalau and Buttress Peak were ahead of us across the plateau while dominating the skyline to the east was the giant 23,500 ft Nun Kun only fifty miles away.



KOLAHOI from the north
Middle mark—Camp 1
Lowest mark—Base camp
Top mark—Camp 2

KOLAHOI from the north

Lowest mark—Base camp

Middle mark—Camp 1

Top mark—Camp 2

Patrick Mann
on the summit
of KOLAHOI
17,900 ft

The East Glacier
between
camps 1 and 2

At the rock island we re-roped in two ropes of two. Charlie and I climbed together while Simon was with Patrick. Another 300 ft of steep frozen snow took us to a small bergschrund and the start of the rock. We perched awkwardly on a ledge and removed crampons. The water which had been streaming down the lower part of the face the day before was now frozen; this was a pity since Simon had forgotten to bring his water bottle and we had less than three pints between us.

Climbing in ropes of two is the quickest safe way of ascent and we used classical methods of belaying and leading through. To give an example. First of all Charlie belays himself securely to a rock spike or a loop of rope threaded with a metal wedge or nut which is jammed in a crack in the rocks. Then I start climbing while Charlie pays out the rope from round his waist. At intervals I place a running belay which is a short loop of rope belayed either to a jammed nut or a convenient spike and clipped round the main climbing rope by means of a sprung metal link called a karabiner. This gives the leader some protection for if he falls the climbing rope is held by the runner and he falls only a short way before being held by the second man from below. When I have run out the full length of the rope, or a convenient length to bring me to a satisfactory belay point, I lie on to the rock and Charlie climbs up while I take up the slack in the rope. When Charlie arrives at my belay point I don't untie but hand the slings and runners to him and he takes over the lead.

We started rock climbing at 7.0 a.m. and immediately felt the effects of altitude very strongly. Using arms as well as legs exhausted us rapidly and we suffered the well-documented rasping breath and tight chests. There were times when we just had to bury our heads in our arms and heave and pant for several moments before being able to continue. The climbing was totally absorbing and required our full concentration. The rock was bad and terribly loose and a misplaced foot or hand would send rocks bounding down the face to come to rest thousands of feet below on the glacier. Where possible we took a line up areas of smooth rock which were free from looseness but were deficient in holds and made for more difficult climbing. The pitches were mostly 'very difficult' or 'severe' by English rock climbing standards and they were well within our capabilities. It was the objective dangers which worried me most. Boulders were whistling down from above as the sun grew hotter and at one time a huge rock avalanche swept the Great Couloir only 50 metres to our left. Anyone on that route would have been killed.

Time was slipping by and it took 12 long pitches to reach the summit ridge which we gained at 11.0 a.m. The ridge was sharp and the drop to the north side was sheer for 5,000 ft. We could just make out the base camp tents 7,000 ft below. The snow cornice marking the summit of Kolahoi lay 500 ft along the ridge to the west. Unfortunately we had hit the ridge just at the wrong side of a 50 ft rock 'gendarme' that was overhanging and unclimbable. We left our rucksacks on the ridge and I belayed Charlie from above while he descended and, protected by the rope, managed to traverse across under the gendarme and hence regain the ridge. This technique had to be repeated further along the ridge.

It took us a further 2½ hours of exacting and horribly exposed climbing before we reached the final snow cornice at 1.30 p.m. We were behind schedule, shattered and exhausted and foremost in our minds was the thought that we had to return down the face the same way before darkness fell at 8.0 p.m. In turn we belayed each other from a secure rock and gingerly kicked steps up the mass of snow overhanging the north face which was the highest point. We felt no elation or sense of achievement—that came later—and we were suffering blinding headaches. These probably resulted from rock climbing without snow goggles although we wore them whilst waiting on the belay stances. Clouds had built up and we were denied a distant view of Nanga Parbat and (possibly) K2 but the weather was never really threatening.

The return along the ridge was uneventful and we climbed down the south face exercising extreme caution. We were very conscious of the fact that we had climbed Kolahoi and were not going to put a foot wrong to endanger the descent. At 7.0 p.m. in a hail-storm we reached the snow slope and a large boulder winged past our heads to remind us that we were not yet safe. The snow was now soft and treacherous so we tied both ropes together and abseiled down the steepest part. For once we had no regrets at leaving behind a nylon abseil sling! Crampons were hastily strapped on and we made rapid progress down the glacier in a rope of four. The sun had destroyed the tracks we made in the early morning so we made a bee-line for camp 2 jumping crevasses as they appeared

through the gloaming. It was now after 8.0 p.m. and nearly dark, we whooped with joy at the sight of the tents but they turned out to be rocks. A moment of panic. Were we lost? Should we have to bivouac? Charlie however confidently asserted that camp 2 was still further down the glacier. I gave him the lead and sure enough there, over the next crest, were the mountain tents, semi-collapsed but home.

For the three boys it was their first experience of a big mountain. The climbing was hard and serious and the objective dangers very real. The exposure was monumental yet in spite of altitude and fatigue they did not put a foot wrong during the entire sixteen hour climb. It was a great tribute to their skill, courage and endurance.

Kolahoi had been climbed but the difficulties were by no means over. The route of descent to camp 1 had seriously deteriorated during the last few days. Much snow had melted exposing hard ice and crevasses had opened up right across the path. We lowered rucksacks down the steepest sections to leave us free to concentrate fully on the climbing and in the absence of any belays (the ice pitons were at camp 2) we actually unroped for the final part. There is no point in roping if satisfactory belays cannot be found.

The weather had broken and in steady rain, below camp 1 we met Yves, Gerard, KK and four boys coming up to support us at camp 2. It was wonderful to share their joy at hearing the news of the successful climb. This meeting and the reception we received at base camp was for me the most moving part of the whole expedition. It had always been a team effort and there was never a single complaint about load carrying. Morale was always high and there was no petty squabbling over food or loads leading to resentment which has spoilt many large expeditions.

The following day Fr Michael, KK and Gerard took five boys up to camp 2 once again, dismantled the tents and carried the loads down to base. The last loads arrived well after dark and were guided in by lantern. This was another major effort for the crevasses were wider and the ice fields more extensive. They were able to force ice axes into cracks in the ice and so belay the heavily laden climbers down the slopes.

Camp 1 was dismantled the next day in steady rain and this completed our time on Kolahoi. All that remained was hours of haggling with the pony men over load carrying to Pahalgam the road head 26 miled down the Lidder valley.

We spent glorious days exploring remote valleys and lakes in the foothills as we made our slow return to the heat of the plains. The Lidder valley was ablaze with flowers including edelweiss and gentians. We saw marmots, monkeys, water buffaloes and strange horned sheep. The birds included eagles, kites, vultures, kingfishers and hoopoes.

In Srinagar, the capital city of Kashmir, we stayed in brightly painted houseboats on the Dal lake and bought presents, Kashmir rugs, carved walnut bowls and painted papier mache boxes. To see some more of India we returned to Delhi overland in two stages. Firstly a twelve-hour bus ride to Jammu which terrified us out of our wits. The driver was mad and the road narrow and poised high above stupendous gorges while torrential monsoon rains did their best to wash us down the hillside. Secondly a night train to Delhi which was comparatively civilised and we loved the huge steam locomotives and the restaurant car which was an Indian with a primus squatting in the corridor who was willing to cook up any dish we wanted.

We were privileged to meet Colonel Kumar leader of the recent successful Indian expedition to Kangchenjunga and Major Ahlawalia who climbed Everest in 1965. They told us we were only the second expedition to have climbed Kolahoi since 1970, three Indian expeditions having failed on the mountain since then.

A number of us were poorly in Delhi brought on by fatigue and unhygienic conditions during our travels and made worse by a frustrating and exhausting delay of 48 hours at the airport. Nevertheless nothing could have spoiled the varied and lifelong experience the expedition gave us and we are all deeply grateful to our many benefactors who made it possible. We will remember not only the giant peaks of the Himalaya but our training camps elsewhere. Those bitterly cold days on the snow cliffs of Lochnagar, the rough gabbro of the Cuillin, the rock of North Wales and the Lake District and of course our own Yorkshire limestone. Our success on Kolahoi was founded there.

The party: Mr Richard Gilbert, Fr Michael, Mr Gerard Simpson, Dr Yves Dias, Patrick Mann, Charlie Morton, Jonathan and Michael Page, Simon Durkin, John O'Connell, Charles Dunn, Robert Wakefield, Ewan Duncan.

Mr Teddy Moreton, for reasons of health, has had to give up the School sub-editorship of these pages, held since 1970. His policy in face of financial stringency has always been to expand the School Notes and to raise the standard of English in its contributions (the latter he achieved, since it cost only care!). His work over the years deserves our thanks—as does his work as administrative assistant to the Director of Music that he has had to relinquish at the same time.

During the summer term we had three students from St John's College, York teaching here as part of their training course. We thank Harry Dyde, Tim Metford and David Stanton for the work they did variously in the Mathematics, Chemistry and Physics departments, and wish them success in their future careers.

We congratulate Leona and Michael Robinson on the birth on 25th May of a daughter Heather Elizabeth, sister for Nicholas.

LADYCROSS, 1894—1977

It was announced in June this year that Ladycross Preparatory School was obliged by financial pressure to close down at the end of the summer term this year.

Ladycross was founded in Bournemouth in 1894, moved to another part of Bournemouth in 1898 and was established in Seaford in 1909. During the war it was moved to Salperton in Gloucestershire and returned to Seaford in 1945. It was founded by the Ropers but since the war was owned and run by Mr Michael Feeny. In 1972 the property was transferred to a Trust and Mr Philip Wardale was appointed as assistant Headmaster. Mr Feeny retired in 1975 and Mr Wardale was appointed as Headmaster. About the time of the establishment of the Trust plans were far advanced to move the school to Holmstead Manor in Cuckfield. Arrangements for the sale of the Ladycross property, however, fell through and this caused many problems which led to the decision to remain at Seaford.

It is sad to have to record the closure of so long established a Catholic Preparatory School from which a notable number of boys had come to Ampleforth during the years in which it flourished.

EXAMINATION CENTRE

The use of the Hall in St Alban Centre for the first time for the GCE examinations should be recorded.

When the Summer Term was quite far advanced, it was discovered that changes in the Board's regulations and timetable necessitated a big re-think of our customary arrangements. It soon became clear that the best solution would be to make use of our new facilities in St Alban Centre (as indeed originally envisaged in the planning stage). Unfortunately the change of plan involved the cancellation of many bookings of the Hall over a three-week period and an urgent search for the loan of an additional 100 examination tables—a need admirably filled by the resourcefulness of Major Watson, our Steward in the Procurator's Office.

The distance of the examination room from the main building was an obvious disadvantage but in the outcome it hardly mattered in comparison to the immense advantages. It was possible to have both the A level and the O level candidates all in one room which greatly simplified the overall supervision and administration. The Hall at once gave a deep impression of spaciousness and quiet. This enabled the O level candidates sitting at the back of the Hall to finish their shorter examinations and depart without any appreciable disturbance of the A level candidates sitting in the front, and in general provided a much improved 'examination atmosphere' which was much appreciated both by examinees and invigilators.

THE EXHIBITION

PRIZEWINNERS 1977

ALPHA

Ainscough S.N.		'The land use in the parish of Croston, Lancs.'
Alleyn E.S.		'A collection of Poems, 1973/77'
Beck T.D.		Portrait Drawings and work in the Art Room
Brodrick J.E.		'The Nature of Dreams'
Fawcett A.J.		'A study of the works of Sir Christopher Wren'
Franklin C.J.M.		'Napoleon on Elba'
Hamilton-Dalrymple R.G.		Paintings and Graphic Design Work
Hawkswell A.W.		Project of pen and ink drawings of machines
Lochhead I.D.W.		'An urban study of Irvine New Town'
Noel R.J.B.	(1)	'The birth of the New World: a study of the Spanish role in the Americas'
	(2)	'Thesis project on Home'
Nolan R.J.		Folder of Work
Sherley-Dale A.C.		*Carpentry:* Oak Cabinet
Unwin S.J.		Paintings and Drawings
van den Berg N.P.		*Carpentry:* Backgammon Box
Villeneuve N.J.		*Carpentry:* Oak Desk

BETA I

Adams B.J.		'Farming round Longdon Marsh'
Allan A.J.		'The Queen Mary Reservoir'
Allan J.A.		'The Basingstoke Canal'
Allen S.A.W.		*Carpentry:* Blanket Chest
Baxter M.F.W.		'An urban study of Malton and its sphere of influence with particular reference to its role as a central place'
Bean A.J.		'The Song of Roland
Burns C.D.	(1)	'Sherborne'
	(2)	Folder of work: Drawings and Paintings
Channer N.H. de R.		'The American War of Independence'
Charlton E.T.B.		*Carpentry:* An Oak Table
Coreth M.R.		'The Seychelles: a regional study with particular reference to the effect of isolation'
Dembinski I.A.		'The Apollo Story'
Dunbar C.M.		*Carpentry:* High Pedestal Table
Dunbar T.C.		*Carpentry:* A Rocking Chair
Falvey D.P.		'Kuwait'
Fletcher P.M.		'The development of Bridlington'
Franklin C.J.M.		'Heat—a short story'
Fraser J.H.I.		*Carpentry:* Expanding Book Trough, Salt Cellar, etc
Gay N.J.F.		*Carpentry:* Expanding Book Trough
Glaister E.C.		'Helmsley—a survey of its influence'
Hampshire S.J.H.		'English Silver Hallmarks from the 14th to the 19th centuries'
Howard F.		*Carpentry:* A Chest of Drawers
Lennon J.F.		'The manufacturing industries of St Helens'
McDonald R.G.N.		'Antarctica'
Martin M.R.A.		Folder of work: drawings and paintings.
McKibbin P.J.		'Shipbuilding on Wearside'
Mollet P.		'Rembrandt—his life and works'
Morton D.M.A.		'St Wendreda's Church: an account with drawings'
Murray A.H.St.		'Iceland'
Myers S.M.		'South Africa—its History, Peoples, Policies and Politics'
Naylor T.F.E.		*Carpentry:*
Nevile H.S.		'A farm study of the parish of Aubourn, Haddington and South Hykeham, Lincolnshire'
Nicholson O.J.		'To melt the Waterfall—a short story'
O'Connor F.P.A.		'A study of soil profiles on a slope in the Ampleforth Valley
Pearson J.A.		'Early Motor-cycles, 1869—1920'
Petrie A.J.		'A study of Strathardle'
Pender G.J.		'Hadrian's Wall'

Rochford T.N.B.	(1)	'The building of the Suez Canal'
	(2)	*Carpentry:* Jewel Box and Table
Sankey M.X.		'Rotterdam—Europort'
Sewell P.A.		'River Riccal'
Simpson J.B.		'The ideology behind the industrial and erotic themes in D.H. Lawrence's novel "Lady Chatterley's Lover"'
Tarleton T.M.		'An area of Hampshire'
van den Berg P.J.		*Carpentry:* A folding Chess Table
Vis R.J.		*Carpentry:* A Piano Stool
Wise R.E.		'The Vineyards of Suffolk'
Wortley C.J.A.		'Vietnam, 1945—54

BETA II

Allardice G.W.		'Josiah Wedgwood'
Beardmore-Gray T.		'William the Conqueror'
Brown N.A.		'The Bastille'
Chancellor J.H.B.	(1)	'The Kray Twins'
	(2)	'The Industries of Reading'
Cullinan D.G.		Folder of work and designs for posters
Falvey D.P.		'Mutant—a short story'
Fox M.D.		'The Argyll Oilfield'
Hill M.V.		'The Russian Army, 1650—1812'
Horny-Strickland E.T.	(1)	*Carpentry:* Shell Cabinet
	(2)	'The Oil Industry'
Jones M.C.		*Carpentry:* A Crossbow
Judd T.L.		'Helmsley—an analysis of the town's urban zones'
Macdonald R.O.A.		Folder of Work
Moorhead D.P.		'The Constitution of Matter'
Morrissey A.P.		'The Middlesbrough Evening Gazette'
Parsons J.C.R.		'Hungary'
Pearson P.M.		'The Camel'
Porter M.H.N.		'Candle Making'
Reade A.F.		'The Battle of Trafalgar'
Rigby R.C.		'HMS Victory'
Robertson P.J.		'A study of tourism in York'
Russell M.F.		'British Leyland'
Westmore A.J.		'Golf'
Wood T.A.		'The Crimean War'

SPECIAL PRIZES

Scholarship Bowl	St Aidan's & St Oswald's (share)
Headmaster's Prize	T.F. Keyes (St Aidan's)
Herald Trophy (Art)	S.J. Unwin (St Aidan's)
Grossmith Cup (Acting)	P.A.N. Noel (St Thomas's)
Tignarius Trophy	N.J. Villeneuve (St Wilfrid's)
Detre Music Prize	G.H.L. Baxter (St Edward's) P.D.A. Manseur (St Thomas's) J.E. Arrowsmith (St Hugh's) J.C. Doherty (St Oswald's)

THE EXHIBITION PLAY: *THE LARK*
by Jean Anouilh

This was a most pleasing production. The main characters were all clearly in control of their parts, the pace was right, without awkward gaps or pauses, and the technical aspects of stagecraft—scenery, costumes and lighting—were most smoothly and efficiently handled. This last is all the more impressive when we remember that during the performance the boys were able to run the whole thing themselves with scarcely any intervention from the producer: this indicates most careful and efficient preparation and a high degree of confidence which could only have resulted from much hard work.

Peter Phillips in the title role as Joan of Arc was faced with a demanding task which he met extremely well, only occasionally betraying signs of slight uncertainty: his interpretation of Joan created the impression of a vigorous, straightforward, dynamic character, together with touches of humour and shrewd intelligence which came across most successfully. The other two impressive actors were Philip Noel as the Dauphin, and Charles Wright as Bishop Cauchon: both of these were able to identify with their parts completely and portray them with complete conviction. Alastair Burtt was also good as the Inquisitor, though at times he tended to sound merely curt and exasperated, rather than cold and cruel. Beaudricourt the Squire was vigorously and amusingly acted by William Hutchison, who nevertheless did not appear as gross and obviously unintelligent as I suspect Anouilh meant him to be; similarly Edward Troughton as the Earl of Warwick showed plenty of aristocratic languor and refinement, although he might have done more justice to the many touches of humour and satire implicit in the part. The Promoter, played by Guy Salter, emerged as suitably irascible and foolish; the rôle is clearly farcical and was very well handled. The numerous minor characters also deserve congratulations for keeping the play moving smoothly and swiftly, so that there was no temptation to relax attention.

For all this we must thank the producer, Mr Christopher Wilding, together with all his technical helpers behind the scenes, for a most satisfying evening's entertainment.

Cyprian Smith, O.S.B.

The Cast

BEAUCHAMP, Earl of Warwick, Governor of Rouen—Edward Troughton; CAUCHON, President of the Ecclesiastical Court—Charles Wright; JOAN—Peter Phillips; FATHER—David Harrington; MOTHER—Thomas Naylor; BROTHER—Anthony Reade; PROMOTER—Guy Salter; INQUISITOR—Alastair Burtt; BROTHER LADVENU, Joan's advocate—Robert Wakefield; BEAUDRICOURT, Squire of Vaucouleurs—William Hutchison; BOUDOUSSE, a guard—Charles Gaynor; AGNES SOREL, Charles' mistress—William Bruce-Jones; The Young Queen, MARIE OF ANJOU—Jonathan Stobart; CHARLES, the Dauphin, later Charles VII—Philip Noel; QUEEN YOLANDE, mother of the Young Queen—Philip Fitzalan Howard; ARCHBISHOP OF RHEIMS—Danny Villiers; LA TRÉMOUILLE—Stephen Murray; PAGE TO THE DAUPHIN—Peter Eyre; CAPTAIN LA HIRE—Mark Dunhill; EXECUTIONER—Duncan Moir; ENGLISH SOLDIER—Michael Caulfield.

Production

Producer—Christopher Wilding; **Stage Manager**—Stephen Georgiadis, assisted by Guy Henderson, Andrew Morrisey, Mark O'Kelly, Andrew Tweedy; **Set, Poster and Programme Design**—Stephen Unwin; **Set Construction**—Fr Thomas; **Wardrobe**—Alastair Burtt, Peter Griffiths; **Seamstresses**—Mrs Dammann, Mrs Horner, Mrs Wilding; **Make-up**—Hugh Osborne, assisted by Mark Martin, Clare Nelson, Wilfrid Nixon; **Properties**—John Graham, Giles Bates; **Lighting**—Charles Piekthall, assisted by Benjamin Ryan; **Sound**—Justin Collins, Simon Durkin; **House Manager**—Richard Murphy, Peter Hudson.

THE EXHIBITION CONCERT

The Exhibition concert was short (it took less than an hour) but very sweet. Only one work was performed, Mozart's Requiem Mass. The soloists were Honor Sheppard (soprano), Elizabeth Anne Black (contralto), David Johnston (tenor) and Geoffrey Jackson (bass). These and the School choral society which numbered 61 trebles, 22 altos, 15 tenors and 27 basses were accompanied by an orchestra of 26 players. David Bowman was the conductor and the performance took place in the Abbey church on the evening of Saturday 28th May.

I say performance because that is precisely what it was, a very good performance of an important choral work. The work, however, happened to be a Mass and I was in a large church listening to it and I longed to celebrate it liturgically. Instead I had to sit for an hour and pretend that I was in a concert hall, and even then I was not allowed to applaud at the end. So I could not, or at any rate did not, pray very much and I was not allowed to clap my hands or shout alleluia (and it was such a good performance that I needed, and the performers deserved, both) so I was not totally satisfied. Still, the musical bit of me was. The Mass got off to a wonderful start because the orchestra's first half-dozen bars were pure gold; indeed, the orchestra played quite beautifully throughout. Enter Honor Sheppard, all light and clarity in the *Te decet hymnus*, and then a thrilling rhythm from the chorus in the *Kyrie* as they paraded their magical semiquavers on top of a firm, measured beat, and it was evident that this was going to be some performance.

Geoffrey Jackson introduced the quartet with the *Tuba, mirum spargens sonum* and his well-loved bass voice was clear and accurate (though from where I was sitting, in the gallery, one or two bottom notes were inaudible). David Johnston's *Mors stupebit* was confident, even too bright, but his voice later (in the *Recordare* for example) turned out to be so tender and sympathetic. Elizabeth Anne Black's voice was warm and rounded but got off to a rather wobbly start. By the time the *Benedictus* was reached, however, she was superb, an absolute delight to listen to. Together for the first time as they sang *Cum vox justus*, the four soloists were as one. It was as if they had practised together for years. Their *Recordare, Jesu pie*, their part in the Offertory and their work in the *Benedictus* were moving indeed.

The chorus was superb and this concert was the finest ever put on by our choral society. For me, the trebles stole the show. I had dropped in on some of their rehearsals during the winter and had loved their enthusiastic response to Simon Wright's coaching. Watching them sing a chorus by heart one cold day, with their mentor playing fast Mozart on an unsympathetic piano and in woollen gloves (he was conducting as well) will remain one of the musical experiences of my life. Special congratulations, of course, to the maestro of it all, David Bowman, who moulded chorus, soloists and orchestra and gave us an hour of rare beauty.

Cyril Brooks, O.S.B.

THE ART ROOM SUMMER EXHIBITION 1977

In a period when there is little that is new under the sun and genuine innovation a rare achievement, the art room summer exhibition produced three 'firsts'. These were—the much increased size and scale of the pictures hung—five large ones from S. Unwin who was awarded the Herald Trophy, and two large works by R. G. Hamilton-Dalrymple, who has won a place on a Foundation course at Edinburgh College of Art. The next innovation was the selection of portrait head pencil drawings done in the Portrait Society whose energetic secretary was T. Beck. The third, and perhaps the most significant innovation, was the selection of life-drawings produced by a small voluntary group of students. The standard in all these works was satisfactory and revealed considerable ability. It also had an impact on the general standard of the pictures, particularly evident in the large oil-painting 'Self Portrait' by T. Beck. These three—S. Unwin, R. G. Dalrymple and T. Beck—were supported by M. Martin and C. Burns whose work showed promise, anticipating next year. In the selection of drawings the same names predominate, as in the hung pictures, but also the drawings of D. Rodzianko, N. Gruenfeld, R. J. Noel and A. W. Hawkeswell reveal skill and accuracy. In the Fourth Form the works of R. J. Nolan, S. G. Petit, P. Sayers and R. O. A. Macdonald deserved note.

The painting of S. Unwin is large in scale and 'popular' in theme—a Jazz Festival, Blackpool beach, a football match, a public bar—were all themes

chosen from daily life. 'Social Realism' is a convenient label that might provide the linking thread for such a wide spread of interests. The pictures were all life-size or larger and they are powerful and consistent. R. G. Hamilton-Dalrymple's work by contrast, is 'far from the madding crowd'. He is concerned with the lonely, the desolate. The deserted filling station, plate glass, stainless steel, reflecting smooth surfaces, calm seas, empty beaches, blank back block windows or brick walls are backgrounds against which he places stark isolated figures. The figures wait for buses, shelter behind dark glasses, brood silently—only in the glaze-tiled swimming pool is the water ruffled by a bikini-clad Ophelia. S. Unwin seems to have made sound 'visible' and R. G. Dalrymple has made silence 'audible'. Both painters have created distinct worlds definite and credible. It is reassuring that figurative painting, portrait drawing and life drawing—the three elements of the art room—endure when state art schools have abandoned these disciplines.

John Bunting

CARPENTRY

What can one say when presented with a work of complete accomplishment—as in this year's Exhibition? Any gauntlet thrown down by previous reviews, challenging the carpenters to adopt a more modern approach, has been picked up with such alacrity and artistry by their leader, Nicholas Villeneuve, that reviewers have to fall back routed, taking refuge only in the thoughts that no successor could possibly be found as worthy.

Villeneuve's desk and chair really were outstanding. A parent who deals with interior design said that he could go straight into business with that very design. One of the judges compared them to final year work in a degree course. They combined simplicity, freshness and originality with real strength and dependability—the simplicity and lightness were deceptive, there was a great deal of thick wood there. The oak had been fumed to just the right light grey for the design; the proportions were immaculate; the almost invisibly built-in points for a desk-light and calculator were a fine idea.

It was a pleasure to see elm being used, and in an imaginative way. Elm trees are dying all over the country and most of the wood—difficult to use but attractive—is wasted because of the expense of insurance for felling. N. P. van den Berg was not deterred and his backgammon table, sunk into a cross-section of a trunk, was original and very well made. It was a pity he stained it so dark, losing the natural colour of the wood—and also that he decided to burn the dates of the tree into the top surface. His chess table, although slightly marred by the ugly feet at the bass which didn't match the rest of the design, was also carefully made.

A. C. Sherley-Dale's oak cabinet was beautifully made, though with too many panels. There was memorable work by J. H. Fraser—an adjustable book-trough, grinding salt-cellar and especially a fascinating and imaginative 'executive toy'; a very good blanket chest by S. A. W. Allen, slightly marred by scrappy plywood at the back—plywood is a part of the whole and should be taken care with; fine work by the Dunbars; an interesting cross-bow by M. C. Jones and very many others, and of a good standard.

It does seem that a freshness and originality is successfully making ground. Two small final criticisms—some of the brass fittings do not keep pace in design and there is a lack of skill in choosing and fitting materials for coverings.

Matthew Burns, O.S.B.

THE VENTURE SCOUTS

With the coming of the summer the size of the unit swelled, and with the start of the new term three new committee members were elected to join Mark Duthie (Chairman), namely Greg Pender (Treasurer), Peter Miller (Stores and Equipment) and Joe Simpson (Hon Sec).

Climbing this term was good and took place entirely at Peak. There was increased participation in weekly climbs. So much in fact that two groups had to be formed and climbing started on an alternate week system. The weather remained good on climbing days and the rock dry, and thus much enjoyment was gleaned from the rocks during the term. Thanks are due to the more experienced climbers who willingly gave so much help to the less able—especially Charles Morton, Simon Durkin, Simon Allan, Patrick Mann, Mr Simpson and Mr Gilbert.

The Lyke Wake Walk was a success with the whole of the Venture Scout party of 15 succeeding in finishing the walk, despite bad weather. The organisation which was the key to the success was largely the work of Mark Duthie and Mr Simpson.

A sea canoeing expedition to Filey which was a new venture was also a great success. The weather remained good and the sea conditions rendered the canoeing exciting. Two disappointments were the cancellation of a trip to Gaping Gill and the weekend canoeing trip on the River Ure which was abandoned when we arrived to find there was not enough water in the river.

The Mount Grace Walk was a success with a large attendance and invaluable help from Simon Durkin, Mark Duthie and Mr Simpson.

The term was good from the Troop's point of view despite the general lack of interest and unwillingness to help from the main body of the Troop. The Venture award was presented to Simon Allan, Robert Grant, Charles Morton, Wilf Nixon and Philip Quigley.

The term was crowned by the fact that three venture scouts with Mr Gilbert reached the summit of Kolahoi in the Himalayas, namely Patrick Mann, Simon Durkin and Charles Morton.

J. B. Simpson, *Hon Sec*

THE SEA SCOUTS

Despite the continuing frustration of the non-arrival of the new Wineglasses (boats, not utensils) this term proved successful. The Troop room became a hive of activity during the mid-morning break and one result of this was a very successful visual display of the year's activities, prepared for the Exhibition.

Two courses lasted throughout the term, namely an RYA course and assessment, and a Morse course. As a result of the former P. McNamara, N. Channer, R. Kerry and P. Willis gained their Intermediate RYA certificates and N. Brown, S. Halliday, W. Hopkins, T. Kramers, A. Lochhead and B. Ryan gained their Elementary certificates. In connection with these awards it must be recorded that the Lake has this term become a 'recognised centre' for RYA courses, a distinction due in no small measure to the effort and enthusiasm of Fr Richard.

Two separate expeditions took place on the whole holiday weekend. Fr Richard assisted N. Pratt, S. Allen, D. Coreth, B. Ryan, P. Irvine and N. Channer in a traverse of the Three Peaks while Br Basil led a canoe party down the River Ure. Given perfect water conditions the run from Wensley to West Tanfield was both fast and taxing but D. Morton, N. Brown, J. Duthie, R. Peel, J. Greenan, A. Lochhead, C. Payne, R. Kerry and E. Ward all managed to survive the trip.

With D. Morton, J. Vessey and N. Brown helping to instruct the other members of the Troop, interest in canoeing remained high and the new Slaloms were well tested on the Ure and at Howsham Weir. At Exhibition members of the Troop combined with the Venture Scouts to give a demonstration of canoeing skills.

The Silver Jubilee celebrations gave the Troop a rare opportunity to combine with the village in the preparation of a beacon bonfire.

The term ended with the visit of the Matrons to the Lake for tea as a sign of our appreciation of their efforts during the year.

Declan Morton

Postscript

Modesty does not permit the following note to appear under the name of the author of the previous account but it must be recorded that on Saturday 25th June Fr Patrick came to the Lake and after supper presented Declan Morton with the Chief Scouts Award (only the second to be awarded in the Troop's history) and the Canoe Instructor Badge. Both were a fitting recognition for the outstanding role he has played as SPL in making this a remarkable year for the Troop.

G. B. P.

THE ROVERS 1976—77

This has been a mixed year. As with all works of a voluntary nature, popularity goes in phases and the Rovers at present are in a 'down' phase but there are signs that interest is on the increase. Though numbers were less than in previous years, 40—50 per term rather than 80—90, the commitment of those involved was as high as it has ever been. Much work has been done by those involved and this has been greatly appreciated by the people we serve.

At Alne Hall a new extension is being built which will enable all the residents to live on the ground floor and give extra space for the staff upstairs. The foundation stone was laid by the Duke of Norfolk (O 34) in May; and he launched the appeal to pay for it. Perhaps former Rovers may be able to contribute a little towards it—write to the Appeal Director, Alne Hall Cheshire Home, Alne, Easingwold, York—each small gift is important to them. We managed to maintain our link with Christopher Dunbar and Jonathan Conroy working many a weekend in the Home. It is sad to report that Stefan, a friend to many a visitor from Ampleforth, died in early January: his health had been deteriorating for several months. Remember him in your prayers. The bonfire last November and the Fête in June were both successful, earning much money for the Hall.

In York, our painting and decorating projects continue. Much work has been done on Mrs Metcalf's house, brightening her hall and stairway. The gardening projects continue, and not only are they a great help to the overstretched Social Services Department, but also a great support to many lonely people.

A new project with one of the homes for children has been started. The home is run by York Social Services and provides residential care for children in need. Unfortunately there are considerable timing problems yet to be overcome.

At the end of the summer term Br Christian ran a Borstal camp at the lakes. It was a success, the twelve boys being involved in painting and decorating as well as boating and swimming. Particular thanks go to Tim Boulton (B 76) who joined the camp for a second year; as a catering student he transformed the cuisine. This camp was made possible largely by the generous donations of many parents at the Exhibition sherry party and it is appropriate at this stage to express our gratitude to them. The total amounted to £149 of which about half went to provide the sherry.

Much hard work has been undertaken by John Levack in the overall organisation, by Mark Coreth, Simon Allan, Andrew Ryland and Nigel Codrington in the running of various projects. Mention must be made of Alastair Burtt and Charles Seconde-Kynnersley who organised the Cheshire Homes Day with a rare degree of professionalism. It is to be hoped that the hard work that they have done will ensure larger numbers of volunteers in the coming year.

Timothy Wright, O.S.B.

SOCIETIES AND CLUBS

YORK ARTS THEATRE

Our eight outings this term offered a wide variety: opera, dance, mime, science-fiction (of a sort), a thriller, a classic, a modern play and a new play. No one came to everything. What attracted most support turned out to be worst: an embarrassing *Exiliad* (Arts Centre) and an appallingly acted *Night Must Fall* (by Emlyn Williams), one of the worst things I've ever seen at the Theatre Royal. But Elizabeth Kelly's hypochondriac widow was an exception, and the screams of surprise emanating from the chocolate-eating matrons in the stalls when the murderer made his appearance from behind the curtains testified to the dramatic tension she had skilfully built up. By the way, isn't it time we were given that real masterpiece of Emlyn Williams, *The Corn is Green*? The School cold-shouldered Alan Drury's new play *Margaret Clitherow*, sensibly as it turned out, for it was a dull, dreary compilation, which Kate Binchy did her best to bring to life in the title role. Saints and martyrs seldom find eternity on the stage, it seems, though *St Joan*, *The Crucible* and *The Dialogues of the Carmelites* are notable exceptions that spring to mind. Apart from the rather ludicrous ending (can it be brought off on the stage?) I enjoyed Ibsen's *John Gabriel Borkman*. A pity the more than competent acting of the principals had to be spoilt by the same oversized maid we had seen in *Night Must Fall*: a little of her went a long way.

There was more interesting fare at the Arts Centre. Ross McKim, whom we last saw when the London Contemporary Dance Theatre came to York, brought his own small company in a show (*Moving Visions*) which was never uninteresting; but modern dance needs space to move around in, and on this small floor they never took off. The Centre's claustrophobic atmosphere couldn't have suited Amsterdam's Will Spoor Mime Theatre better. Their surrealistic show was both exciting, disturbing and amusing. Come again, please.

The term began, as it ended, with productions for which we had nothing but superlatives: Scottish Opera's magnificent *Turn of the Screw* (Benjamin Britten), and Edward Albee's *Who's Afraid of Virginia Woolf?*, both at the Theatre Royal. Catherine Wilson is happily no stranger to this theatre. She has made the role of the Governess her own, and York (God bless it!) responded by filling the theatre to capacity. Superb orchestral playing, too, and a production that in every way did justice to Britten's imaginative conception of this Henry James ghost story.

What a pity that *Virginia Woolf* arrived just as the School was breaking up for the holidays, but the few who came saw Dilys Hamlett give an electrifying performance as Martha, supported by one of the most professional productions we've seen here for years. This marked the debut of York's new Director, Michael Winter, who takes over after Malcolm Taylor's short reign here. Our good wishes to both of them.

Bernard Vazquez

THE SYMPOSIUM

On 3rd May the Society met in unusually uncomfortable surroundings: Mr Monkmon from Shandy Hall in Coxwold came to give a colour slides lecture and the Science Lecture Room was the most suitable venue. The subject was Laurence Sterne and the lecturer, being the curator of Sterne's house, was well disposed for such a talk. This Coxwold parson, Mr Monkmon argued, was the father of the modern tradition; that is, he precursed Beckett, Pinter, Ionesco and the Theatre of the Absurd by using absurdities such as a fully black page as

a way of surprising and entertaining the reader. Whereas, however, *Endgame* is serious in intent, *Tristram Shandy* and *A Sentimental Journey* are essentially humorous. Moreover Sterne lived in the Seventeenth Century, at a time when such ideas were considered worse than radical. It was an excellent talk, the slides were fascinating, and the discussion afterwards was similarly invigorating.

Two weeks later the Society met in the President's house to hear one of its members. Mr William Hutchison, give a most illuminating and sophisticated lecture on the Imagist Poets of the early Twentieth Century. If any of the members had come to watch one of their colleagues publicly make a fool of himself, he would have been highly disappointed. The speaker spoke at length on the great Imagist group of Pound, Flint, Lowell and the notorious HD, discussing and demonstrating their techniques and methods, emphasising the influence of this movement on the more famous names of Yeats, Joyce, Lawrence and Eliot. This demanding and yet satisfying talk was followed by the most elaborate discussion in which the Secretary remained quiet in awe while the Speaker held his own against the penetrating demands of the President and Mr Davie, a guest for this lecture.

The Secretary would like to thank the President and his wife for their hospitality, the Speakers for their lectures and those faithful members who attended on both occasions.

(*President:* Mr Griffiths)

Stephen Unwin, *Hon Sec*

INTERNATIONAL CLUB

International Club, technically the Modern Languages Society, is a recent revival headed under the enthusiastic leadership of Mr Hawksworth and is the brainchild of Paul Mollet.

Our first meeting on 8th March was a most promising start to what we hope to be a long life. We showed a 130 minute colour film on the life of the eccentric Ludwig II of Bavaria. In German with English subtitles, it proved to be a stimulating film, despite its peculiarity, and was much enjoyed by the large number which attended.

In the summer term we held two meetings: in the first we showed another film, on the life of the great French writer Molière as seen through his works by the French director Jean-Louis Barrault. This impressive and penetrating film, with no English subtitles, was enjoyed by an unusually large audience for such a specialist topic.

We held a soirée in St Alban's Hall. This adventurous 'polyglot' gathering was a unique occasion for the many bilingual members of the School and the vicinity to use their other tongue (or even tongues) and consequently the relaxed and friendly atmosphere was enjoyed to the full by the many who came.

Special thanks go to the President for his enthusiasm; Andrew Plummer, for his tireless operation of the projector; and to Billy Rohan for his generous help in catering for the soirée in St Alban's.

(*President:* Mr Hawksworth)

Peter Griffiths, *Hon Sec*
James Sewell, *Hon Treas*

THE JUNIOR SOCIETY

After a year of silence, the Junior Society started up once again last Easter term. 98 boys from the first year took part in the various organized (and not so organized) activities to start with, with great enthusiasm but as boys lost interest and found what they called better things to do, many of the sporting activities were forced to close down. This was a great shame, since those who wished to play team games, such as basketball, were unable to, because there weren't enough people keen on the sport to make up one team, let alone two or three.

On the whole it was a successful term. The members had use of the Junior Society Room each break-time and evening where coffee and crisps were sold but unfortunately owing to a shortage in funds and large overdue debts we were unable to improve the living conditions and facilities inside the room. This was also a great shame because it would be possible to make the room quite nice if only those in authority would give us a little financial, or at least moral, support.

In the Summer term the Society finally collapsed again after its desperate struggle. Because of examination pressure, sports and other demanding School activities, the committee was unable to devote enough time to the ever increasing battle with authorities and book-keeping. We managed to lay on coffee for parents after High Mass on the Sunday of Exhibition and are most grateful for their generous support. We took £11.50 in profits and hopefully we will be able to start at the beginning of the next school year with a respectable account and new enthusiasm among all those involved in the running of this Society.

Committee Members were: P. Phillips (W), P. Eyre (C), R. Murphy (C), M. Dunhill (D), J. Read (J), M. O'Kelly (C), M. Hattrell (E), J. Tate (W).

We are also indebted to Fr Anselm, Fr Patrick and Fr Andrew for their help and co-operation and also to Mrs Starr and Mr Griffiths for their valuable help over Exhibition.

The Junior Society is designed to enable new-comers into the School to get to know the other boys in their School year and also to give them the opportunity to use the School's many facilities. I only hope the Society will flourish because unless the junior part of the School make good use of their free time it is too easy for them to get bored and become mentally and physically destructive.

P. Phillips

SUB AQUA CLUB

This was the first school year when the new pool could be used throughout both winter terms; this is an important asset for the basic training of new members. Although Fr Julian was away for the end of the spring term and the beginning of the summer term, the biggest deterrent to training was the cold weather during the early part of the summer term; so there was less diving than usual in the lake.

There was no expedition during the summer vacation but more members made their own arrangements at home or abroad.

Owing to the conversion work at the bottom of the theatre, the club has had to vacate its room but it has a better centre higher up, in the commons area. Another improvement is a new scheme for keeping home-made wet suits within the club when members grow out of them. This should make an important contribution to keeping down the costs to new members joining in the years to come. The club is also in a position to make loans of equipment, and it has acquired some adjustable buoyancy life jackets. The main requirement now is a compressor which will give the full working pressure for charging the cylinders. The present Reavell machine is very reliable but will only charge to seventy atmospheres whereas some of the new cylinders will take two hundred atmospheres. We can only hope to find the money required through donations.

(*President:* Fr Julian)

A. N. Parker, *Hon Sec*

COMBINED CADET FORCE

Annual Inspection

We were honoured by being inspected this year by our District Commander, Major-General HG Woods. During the few parades of the Summer Term the Guard of Honour (12 Army, 12 Navy, 6 RAF cadets) were commanded by U/O HN Railing prepared under RSM Baxter. One innovation was to dress the Army cadets in Barrack Green trousers borrowed from Strensall; this certainly improved the smartness of the Guard, and we are most grateful to the Quartermaster of the King's Division Depot for this help. The Guard of Honour was the first item, and after lunch the Inspecting Officer watched training:

RAF Section: Training Aids and equipment. The use of a sextant. Para tepees.

Royal Navy Section: Simulated Jackstay Transfer. (This is a familiar item in a Naval Section without water, but one who had seen it done many times considered that this was one of the best executed he had seen.)

Adventure Training Section: Maps and routes and other information about hikes and camps at weekends throughout the year.

Recruit Training: Cadets who joined in January were being tested in Drill and Weapon Training. CSM G Salter has instructed them in all subjects.

Army Section: Conducting a circus competition for first year cadets. The organisation under U/Os Baxter, Hornung and Railing was as good as always, and some enterprising new tests were included.

Advanced Infantry: A small course of young NCOs firing SMG and 9mm Pistols.

REME: Work on the Landrover.

Royal Artillery Troop: OP, CP, and Gun Drill. Firing the 25 Pounder.

The Signal Section covered the movements of the Inspecting Officer and kept everyone in touch.

We were lucky in having a warm and sunny day for the Inspection; everything went well and General Woods expressed himself to be well pleased with what he had seen.

Royal Navy Section

The Section prepared its Evolution for the Inspection as its main work for the term. 12 cadets were also in the Guard of Honour. We were visited by Captain E Turner, CB, DSO, DSC, who interviewed 8 prospective Naval Officers from the Section. We wish to thank two Under Officers, PAA Rapp and DJK Moir, who have left; both have given the Section excellent service.

We note with pleasure and pride that a former Under Officer, MP Gretton (B 63), has been promoted Commander Royal Navy at the early age of 31. He is to command a Frigate when he has completed his Commanding Officers' courses.

Royal Air Force Section

6 members of the Section were in the Guard of Honour; otherwise normal training and preparation for the Inspection occupied most of the time. At the end of the term U/O M Coreth left after giving excellent service to the Section;

in addition to being the Section Under Officer he was an outstanding model maker; he was awarded the AOC's Commendation—a rare honour. Unfortunately his eyesight did not allow him to enter the RAF, but we wish him success in the Coldstream Guards.

W/O N Carr passed the Selection Board at Biggin Hill for a Flying Scholarship. F/Sgt I Sasse qualified at a Gliding School at RAF Catterick. Flight Lieutenant JB Davies was Camp Commandant at RAF Marham during August.

Nulli Secundus Competition

Lt Col RWE O'Kelly, Royal Irish Rangers, was President of the Board; he was assisted by Major AF Carter, MBE, Royal Signals and Lt REL Hodges, King's Regiment. A very thorough test was devised consisting of Inspection, Interviews, Group Discussions, Orders and Map Reading, and Leadership tests. Last year's winner, U/O DJK Moir, narrowly failed to win again, and was just beaten by U/O HN Railing, who also won the Royal Irish Fusiliers Cup (best cadet in Army Section). U/O M Coreth won the Eden Cup (best cadet in the RAF Section). We are most grateful to Colonel O'Kelly and his assistants for the great care they took in preparing and conducting the competition.

Army Section Camp in Germany

23 cadets under Fr Simon and Fr Edward spent a week after the end of the term with 2nd Bn Royal Irish Rangers at Barrosa Barracks near Iserlohn. Major Derek Bird (0/62) arranged an excellent programme and provided an admirable and extremely capable young NCO, Cpl Dixon, to act as squad instructor. An outline of the programme is as follows:

9 July Map reading and signals exercise with A41 radio sets. Party in Officers' Mess.

10 July (Sunday) Mass in Barrack church. Visit Altena Castle and Menden Shutzenfest.

11 July Live firing of SLR. Introduction to use of compass at night. Night compass ex.

12 July Driving APCs. Watermanship training.

13 July Firing in Miniature Range. Visit to Bundeswehr. Night Patrol ex.

14 July Helicopter flying. Firing in Training Theatre. Visit Iserlohn.

The accommodation was good—4 to a room—and so was the food. Rising early in the morning was a strange experience for some, and there was some surprise and disappointment after the night patrol to find that the Irish Rangers do not consider that this calls for a long sleep. There was a most noticeable improvement in the soldierly bearing of the cadets by the end of the week, and when marching about the camp they obviously took a pride in their appearance.

We are most grateful to the Commanding Officer, Lt Col R McCrum, MVO, who, when saying goodbye pressed us to return again next year; to Major Bird and to Cpl Dixon and to very many others who made the visit so pleasant and successful. The Battalion had only the day before we arrived been on parade at Sennelager for the Queen's Jubilee Parade, and they were in the process of converting to the new 650 Battalion organisation, but no one showed any sign that the arrival of a party of cadets was an extra burden; we were made very welcome and had a good mixture of hard work and fun.

CRICKET

THE FIRST ELEVEN

Played 15 Won 6 Lost 3 Drawn 6 Abandoned 2

School Matches: Played 12 Won 5 Lost 2 Drawn 3 Abandoned 2

It is not easy in cricket to assess a side by its results. An XI can win too easily against weak opposition on a wicket which favours them; equally they can lose when everything runs against them. A draw can be, for the purist, exciting and full of quality while matches can be abandoned through rain when one side has gained a real ascendancy. In school cricket there is, moreover, the fascination of the clash between a 1st XI and an adult side and while it is fair to say that the 1977 XI experienced all the above situations, they will be remembered most for the quality and the character of their play in the matches against MCC and the Saints. In these matches they deservedly won much praise from senior and experienced players. They received much from the superb coaching and wise counsel of Don Wilson and the XI must have felt deeply honoured when his appointment as Head Coach at Lord's indoor cricket school was announced.

Yet it is equally fair to make the point that the XI twice played badly; once the day after a whole holiday, the other at the end of the festival. On both occasions boys admitted that they would never do it again—but only after the event. Perhaps a school cricket side must suffer these little trials particularly in an exam term when there are other pressures and in a year when the weather prevented the use of the nets for almost ¾ of the term. But there were weaknesses in approach, temperament and application in a small minority and these occasionally emerged to prevent this XI from having the outstanding record which James Willis's captaincy deserved.

James Willis will rank with the best captains of the past. He thought only of others, was admired and respected, handled the side with much tactical acumen if not flair, was an outstanding slip fielder by any standards, showed just how good an offspinner he might have become and only disappointed with the bat because he never came to terms with slow low-bounce pitches where technique is everything and the ball must be played late and straight. His success was recognised by his being chosen for the Public Schools Dragon tour of Kenya this winter. His vice-captain William Frewen had had a rough time for a year, struggling to find form, confidence and consistency. Slow pitches did not suit one of his considerable speed. He came through this trial with complete success. Loyal to his captain he never ceased to work hard and ended with 20 wickets in the last 5 matches.

The star performer was Finbar O'Connor. He has the priceless gift of late inswing, a gift which schoolboys find virtually unplayable and which few adults can play with much success. On 6 occasions he took 5 wickets, a feat achieved on a record 11 occasions in a year which, statistically, ranks as one of the best-ever for Ampleforth in the field. Indeed the years 1975—7 have been something of a golden age for the School in the field: it is 30 years since the XI took their wickets so cheaply. In 1975—7 the average partnership against the School attack was under 15 runs (for the years 1945—8 of the Charles Kenny-George Robertson era it was an astonishing 10 runs per wicket). Moreover only 16 half-centuries have been scored in the last three years against the attack, 8 from schoolboys in 34 school matches, and the rest coming interestingly enough, with one exception, from either OACC or men currently playing in the Yorkshire championship XI. These details are mentioned here because we may be at the end of an era. O'Connor's record speaks for itself and is documented below. His 61 wickets did not however break Huskinson's 1961 record of 65 wickets. In two years his analysis reads (and rather tidily): 500 196 960 96 10.00. For almost the entire year he bowled to 3 short legs rarely needing anyone between slip and extracover. On the rare occasions he strayed from line he became aware of the need to develop either the straight one or the outswinger. He became a useful fielder and to his and everyone's delight after making 13 runs from his first 16 innings for the XI averaged 42 for his final 3 innings and even persuaded the Public School selectors to give him a rise in the batting order.

Much of his success was due to the close field catching which was always good and occasionally brilliant. Philip Rapp was outstanding and rarely missed out in the field but it cannot be said that this was an outstanding ground fielding side. Nevertheless on all but two occasions the important catches were held. Rapp, Willis and the keeper Lovegrove themselves accounted for 34 dismissals.

The batting suffered from the conditions but also from a failure in technique. There were the usual times of desperation rather like the Australians at Headingley so Ampleforth is not alone. But the fact is that major technical weaknesses are very apparent and can only be sorted out when young. The only batmen to get in line and play straight were Lovegrove and Hadcock. Nicholas Hadcock, pursuing a lonesome path, never in two years went out to bat without the pressure of failure the other end. He came through loss of form and confidence to apply himself successfully and emerge as the one batsman to whom the XI looked for a large score. Richard Lovegrove had extra demands made upon him. In the first of 4 years in the XI he had to keep wicket and the need to have him as opening batsman took its toll of his concentration but his judgment of length is as uncanny against speed as it is, as yet, uncertain against spin. Andrew Robertson played one lovely innings on a firm pitch, and constantly picked up a few, but one longed to send him and Willis to Tonbridge or Charterhouse where they would surely have scored a stack of runs handsomely.

THE FIRST ELEVEN

Standing left to right: R. LOVEGROVE, P. RAPP, R. MURRAY BROWN, C. BRATHWAITE, J. CHANCELLOR, J. SODEN-BIRD, D. DUNDAS.

Seated left to right: N. J. HADCOCK, W. F. FREWEN, J. E. WILLIS (*Capt.*), T. P. O'CONNOR, A. J. ROBERTSON

THE FIRST ELEVEN

Standing left to right: R. LOVEGROVE, P. RAPP, R. MURRAY BROWN, C. BRAITHWAITE, J. CHANCELLOR, J. SODEN-BIRD, D. DUNDAS.
Seated left to right: N. J. HADCOCK, W. F. FREWEN, J. E. WILLIS (Capt), F. P. O'CONNOR, A. J. ROBERTSON.

Christopher Braithwaite found the gap between 2nd XI and 1st XI a large one to bridge and James Chancellor and Robert Murray-Brown had their opportunities but in their own way were unable to capitalise on them. Jon Soden-Bird revealed as much natural batting talent as anyone but was needed this year for his left arm spin. He had a good year (quite apart from dismissing his coach on three successive occasions) but it was significant that more than half his wickets were against men who were prepared to 'have a go'. He must learn how to bowl out good batsmen who are prepared for a fight. David Dundas improved rapidly in the latter half of the term and must be hoping that conditions will allow for the use of his leg-spin in the years to come.

Dundas (2) and Soden-Bird and Lovegrove (3 each) remain for the following seasons. Watching the younger players around the School there is abundant talent and enthusiasm. But talent needs temperament to go with it, for there comes a moment in cricket when the individual is all alone and must succeed or fail by his own efforts.

DURHAM lost to AMPLEFORTH by 105 runs on 4th May

After one net each, a trial, and with the grounds under water the XI went to Durham where O'Connor had the amazing analysis of 14.12.2.7 to make his two-year stint at Durham 25.18.13.11. No catch was missed on either side and the fielding was good. Most encouraging of all the XI after losing Willis first ball batted in depth, Hadcock, Chancellor and finally Rapp hitting hard and high and revealing a sound temperament under pressure. Soden-Bird started a 4-year stint of left-arm spinners encouragingly.

Scores: Ampleforth 141—7 dec (Hadcock 47, Rapp 36)
Durham 36 (O'Connor 14.12.2.7.)

WORKSOP lost to AMPLEFORTH by 9 wickets on 7th May

17.13.5.7 making a total for the week of 31.25.7.14. Finbar O'Connor has bowled himself into the record books but more than that: this quiet, self-effacing and disciplined cricketer has given an example of that truism to which all bowlers pay lip-service: he has never departed from line and length. But it was not a one man victory. 8 catches were held—several outstanding; all were taken round the bat except No. 11 who swung straight to the only outfielder—coverpoint saving one. 'Dozey'—for that is how they call one who as yet must remain anonymous and one with a long reputation for being unable to field—took a brilliant leg-slip catch. Murray-Brown, in his first bowl for the XI, had a little luck and then bowled with promise and the XI took 40 minutes to win on, for them, a good pitch.

Scores: Ampleforth 45—1

AMPLEFORTH 64—5 v STONYHURST (Match Abandoned)

POCKLINGTON beat AMPLEFORTH by 2 wickets on 15th June

There was some poor and boring cricket enlivened only by a battle between Soden-Bird and the Pocklington leg-spinner's googly and between O'Connor and Pocklington's Halliday. Pocklington won because they were more determined to do so.

Scores: Ampleforth 78 (Soden-Bird 25)
Pocklington 79 for 8 (O'Connor 18.5.22.3
Soden-Bird 16.8.18.3)

BOOTHAM lost to AMPLEFORTH on 18th May

The pitch started firm, deteriorated and took spin. In 95 mins before lunch Bootham scored 50—1; it should have been at least 100. As a result when O'Connor changed ends and got the old ball to life panic swept through the ranks and from 74—2 Bootham went to 94—8. For a time Ampleforth trebled the Bootham scoring rate, Lovegrove taking 10 off the first over and Willis scoring 39 in about 20 minutes. But Bootham's Lawton took the honours in a sustained spell of left-arm-over bowling and it was left to Soden-Bird at 102—9 to pull and drive, not only convincingly but with the best shots of the match, in order to give the XI victory. It was good, exciting cricket. It is as well to make the point that the Bootham spinner who took 7—29 last year bowled 2 overs for 21 this year.

Scores: Bootham 111 (O'Connor 22.4 11 35 6, Soden-Bird 19 6 35 2)
Ampleforth 112—9 (Willis 39)

AMPLEFORTH beat SEDBERGH on 21st May

The pitch was slower than it looked and the ball kept low. But on a windy cloudless day batsmen struggled. Sedbergh were routed by O'Connor, more I think by his reputation than his skill on this particular day, but there is no gainsaying a term's analyses so far of 86 overs, 49 maidens, 93 runs, and 30 wickets. Lovegrove, having kept wicket to O'Connor with much poise, played out that most difficult of all overs: one before lunch. After lunch Daniels and some quite brilliant Sedbergh fielding made certain that the XI were to be made edgy. Willis, now at No. 6, took the XI home with

firm driving against Daniels but it was a near thing, a game as always played in the greatest competitive atmosphere but with a real degree of friendliness.

Scores: Sedbergh 73 (O'Connor 15.9.29.7)
Ampleforth 74—8 (Willis 30 not out)

AMPLEFORTH lost to M.C.C. on 25th May by 3 wickets

The MCC gave nothing away: Don Wilson saw to that. This was his first game since his appointment to be Head Coach at Lord's and a chance for him to make his mark and, hopefully, as a by-product, to show off the boys he has so wonderfully coached. He succeeded. The slow wicket helped no batsman and the highest score from the bat in the match was 22. The boys gave nothing away, batted sensibly, were not frightened by Wilson's aggressive Yorkshire pressure, bowled and fielded themselves back into the game and forced the very best out of their elders and betters who had wiped the board with other schools, taken stick for so doing, tried it again here and found that this year the School XI is made of stern stuff.

Scores: Ampleforth 115 (D. Wilson 17.8.16.3)
M.C.C. 118—7 (O'Connor 3—59)

AMPLEFORTH beat FREE FORESTERS by 3 wickets on 28—29th May

Only the captain Hinchcliffe survived against O'Connor's skill and Willis's teasing flight in the first innings of this traditional two-day fixture played, on the Saturday, in hot sun on a slow, mossy pitch still suffering from the effects of the drought of last year. Hadcock was the architect of the XI's lead of 24, serious and sensible, correct but hard-hitting when opportunity offered. The Foresters sought to leave the XI 120—130 in the last session and in the event set up the match admirably but not without the usual scare against O'Connor who had a match analysis of 43.15.83.11. As in the first innings Lovegrove and Robertson gave a sound start, punctuated by appealing hesitations and fears of running between the wickets; Hadcock again and Willis increased the tempo with a more mature understanding of the situation and it was good to see two youngsters Dundas and Soden-Bird take the XI to victory in the last over. An exciting and good quality match, not the least notable for the outstanding contribution of Lovegrove behind the stumps who gave away 5 byes in the match and always standing up to O'Connor on a wicket which gave him more help than most.

Scores: Free Foresters 124 (Hinchcliffe 51 O'Connor 23.11.32.5)
152 (Fr Felix 53 O'Connor 20.4.51.6)
Ampleforth 156 (Hadcock 60)
130—7

AMPLEFORTH drew with OACC on 5th June

By 12.45 OACC were 120—0; at 3.10 the OACC declared at 193—7. O'Connor was seen off, the spinners kept down the runs and got the wickets. At tea the XI were 20—4; well into the last 20 overs they had recovered to 125—5 and were in with a chance of a wonderful victory. It was not to be. But such is the ebb and flow of cricket. This was not a dull draw—except at the very end: it was excellent cricket and the XI played with growing confidence and were never rattled. Soden-Bird bowled his best yet—and against a good man's batting side which may prove a point. Willis had a successful day bowling his best, taking three catches and steadying the batting. Murray-Brown played faultlessly till run out and Nick Hadcock once again played an innings of good sense and considerable power and one which deservedly brought him colours.

Scores: OACC 193—7 dec. (Gretton 52, Stapleton 49, Soden-Bird 20.4.62.5)
Ampleforth 131—8 (Hadcock 50, Murray-Brown 30, Willis 25)

AMPLEFORTH 104—4 v ST PETER'S YORK (Match Abandoned)

AMPLEFORTH drew with YORKSHIRE GENTLEMEN on 2nd July
AMPLEFORTH drew with SAINTS C.C. on 3rd July

After a week of rain, and on a wicket which, though it had been covered, was both slow and damp, the XI had the best Yorkshire Gentlemen side to appear here in years in all sorts of trouble. Unfortunately but not surprisingly after the long lay-off for exams the XI bowled consistently only 5 good balls an over thus allowing 17 boundaries to be hit by the YG's. Dick O'Kelly prospered from this with his placements to the leg boundary. The School fielding was however first-rate and a joy to watch. Tactically the batting was poor. After Lovegrove had played a gem of an innings, coverdriving off the front foot, the back foot and then pulling to leg—all for 4, the innings went to pieces, few knowing quite what to do. But they survived.

On Sunday the Saints put the XI into bat on what looked like a drying wicket. In fact it was spiteful—the slower the bowling the more it was likely to jump at the face. Off one such ball, slow and on a length which forced Frewen to duck, the umpire smilingly suggested that bouncers were not allowed against non-recognised batsmen! Fortunately the wicket was as slow as it was spiteful. The boys batted 4 hours with more determination and skill than this coach has seen from a boys side

in 20 years of cricket here. Simon Lawson, 2nd year and in his first match, highest score of 8 for the Colts, put in No 3 by his inspired captain, batted 80 minutes for 10 and the remainder followed suit. Lawson will never forget this innings against the wily Bob Platt who lost count of the number of times the ball hit the glove and still managed to drop short of fielders. Willis, Hadcock and especially Rapp and Frewen in an 8th wicket partnership of 43 in 70 minutes forced the Saints to lose all initiative and to pay for putting the XI into bat. The XI even batted after tea and drew odious comparisons with other schools who have done the same but in truth the boys were right (though perhaps they batted two overs too long). The Saints batting was as strong as you could find in a Yorkshire club side and they went out to win. 60 in 9 overs and then the XI struck. Soden-Bird, quietly relishing the prospect, got among the Saints—including his coach for the third successive innings and the match eventually ended quietly. It was a day for the connoisseur and a Yorkshire one at that but it was a tremendous performance by boys to seize the initiative from one of the best clubs both in talent and approach which any school side could wish to play against.

Scores: Yorkshire Gentlemen
Ampleforth
Ampleforth 149—9 dec. in 75 overs (Rapp 26 Frewen 25. Willis 20)
Saints C.C. 126—6 in 27 overs (Soden-Bird 9.2.37.5)

AMPLEFORTH drew with NORTH YORKSHIRE SCHOOLS on 7th July

Against accurate bowling on a slow but firm pitch the XI were hesitant. Hadcock alone gave the innings a sense of direction, cautiously watchful with periodic driving of power and placing. O'Connor, never one to minimise his batting potential despite 'O' runs this year before Sunday, emerged to join Frewen in a last wicket partnership of 48 alternating clever running with peculiarly personal but highly effective driving. The XI had NYS 28—4 but could not separate the 5th pair till the last 15 minutes when Frewen and O'Connor ran through the remainder, only lacking time to complete the job. Paul Watters from the 3rd XI kept wicket again with some skill and revealed himself as an excellent team man. The XI now looks a thoroughly professional and well organised team led with good judgement, and able to fight it out when in trouble. They do not belong to the bright cricket school but are hardy Yorkshire-like in their approach.

Scores: Ampleforth 145 (Hadcock 60)
North Yorkshire Schools 97—8 (W. R. Frewen 5—17, F. O'Connor 3—13)

TOUR AND FESTIVAL

A victory followed by two draws—one a thoroughly good match by all accounts, the other snatched from the XI on the last ball—and a disastrous defeat: touring makes more demands on an XI than they will admit until it is all over.

The victory at Denstone was a good one. On the only truly batting pitch of the season the XI, made merry. Robertson drove with complete conviction. Hadcock this time in the supporting role in a century partnership which took barely an hour. Dundas took the opportunity to play an innings for the future while James Willis hit hard and high for the only 50 of his school career. Learning the lesson of past seasons the XI left Denstone 3 hours 10 minutes for 245 and still needed 3 hours to bowl them out for 146.

By all accounts the match against Oundle was of high quality and a fair draw. But the boys distinguished themselves: Hadcock played one of his best innings and Lovegrove settled in to play a rather longer innings than he had so far managed. O'Connor bowled well and got rid of the dreaded Peter Mills, who captained the Rest v Southern schools, but never in 4 years made runs v Ampleforth.

The Blundells match sent both teams back to the struggling pattern of 1977. Hadcock's 45 was as good—and certainly as responsible—as any he played for the XI. Blundells threatened to make the target look easy at 120—3 but then lost 6 wickets for 8 runs and were only saved—according to the batsman himself—by the umpire off the last ball of the match.

On the Monday the weather had been superb, on Tuesday dull and threatening and on Wednesday we were greeted with heavy rain which prevented play till after lunch. Losing the toss the XI never came to grips with their final match. The less said the better.

One feature of the festival was the presence of 4 of the side for the Rest XI v Southern Schools: O'Connor, Mills and Holliday from Oundle and Agnew from Uppingham. It is good to record that not only did they team up together happily on tour but that all 4 were selected for the Public Schools XI v ESCA.

Fr Denis was present throughout the tour as Fr Felix found himself committed to cricketer cup duty at Ampleforth after watching at Denstone and schola duty at Westminster Abbey before rejoining the tour for the Blundells match. The XI was especially grateful to Fr Denis for giving over some days in his holiday to be with them.

Scores: Ampleforth 245—6 dec (Robertson 86, Hadcock 44, Dundas 44, Willis 52)
Denstone 146 (Frewen 6—69)
Ampleforth 214—9 dec (Hadcock 75, Lovegrove 45)
Oundle 188—7 (O'Connor 4—58)

Ampleforth 164 (Hadcock 45)
Blundells 137—9 (Frewen 4—44, O'Connor 4—51)
Uppingham 187—6 dec (Frewen 4—50)
Ampleforth 61

AVERAGES

Batting

N. J. Hadcock	18	1	495	75	29.11
J. E. Willis	17	2	275	52	18.33
A. J. Robertson	17	1	291	86	18.11
R. Lovegrove	14	0	199	45	14.22
F. P. O'Connor	8	5	42	24	14.00
R. Murray-Brown	9	1	110	30	13.75
W. R. Frewen	14	4	125	30	12.50
P. Rapp	12	3	104	36	11.60
D. Dundas	14	1	135	44	10.48
C. Braithwaite	12	1	93	19	8.46
J. Soden-Bird	12	3	63	25	6.30
J. Chancellor	12	1	65	15	5.90

Bowling

F. P. O'Connor	272—3	11b	546	nil	8.35
J. Soden-Bird	130—2	17	381	25	15.24
W. R. Frewen	167	35	475	29	16.40
J. E. Willis	90—3	22	266	15	17.33

THE SECOND ELEVEN

A record of 1 win, 1 loss, and 4 draws suggests a side fairly strong in batting but rather weak in bowling. This is substantially true. It is also misleading. Because the 1st XI was never absolutely settled, but 12 players fought for the 11 places, one of them played in every 2nd XI match (and occasionally an extra one played to provide an out-of-touch player with a chance to find his form), it turned out that in the six matches 9 innings were played by 7 of these 1st XI players and scored 386 runs: 40 innings were played by regular members of the 2nd XI and these scored 452 runs. So the batting leaned heavily on 1st XI players. Of the regular members of the 2nd XI P. Corkery, R. Wakefield, M. Hattrell, J. Tate, and C. Dunn scored most runs; too many of the others sat with their pads on and did not get an innings. This was a pity, because a team is happier if all members have a chance to contribute, and also because potentially good batsmen did not develop. R. Blanchi, C. Treneman, M. Paviour, M. Gargan were in this category.

The bowling and fielding were never good enough, but here an excuse must be made. For the first four weeks of the term rain prevented outdoor practice. Even after that there were very few days when the sun shone and the ground was hard and fast. P. Corkery, R. Wakefield and P. Howard provided speed, J. Tate was the only spinner, and there was one 1st XI bowler. None of these was really accurate enough, though, if they had had the encouragement of some difficult chances being held, they might easily have looked very good. A. Nicoll's wicket keeping was generally sound but he too missed some chances.

P. Corkery became a thoroughly capable captain, and in a normally dry season, with plenty of opportunities for practice, and none of the matches cancelled through rain, he would probably have led a very good and successful side.

Results

Sir William Turner's School 1st XI 154 for 9 dec. (D. Dundas 3 for 19, C. Braithwaite 3 for 36) Match drawn
Ampleforth 2nd XI 116 for 7 (C. Braithwaite 51, R. Wakefield 35)
Ampleforth 2nd XI 152 for 7 dec. (R. Lovegrove 62, J. Tate 30); Pocklington 2nd XI 64 for 3 Match drawn.
Ampleforth 2nd XI 114 for 6 dec. (A. Robertson 58); Ripon Grammar School 1st XI 67 for 8 (A. Robertson 4 for 14, P. Corkery 3 for 8). Match drawn.
Ampleforth 2nd XI 172 for 4 dec. (N. Hadcock 69, J. Chancellor 29, M. Hattrell 29 not out); St Michael's School 1st XI 91 (J. Chancellor 6 for 14, P. Howard 3 for 31) Won by 81 runs.
Ampleforth 2nd XI 172 for 7 (R. Wakefield 34 not out, P. Corkery 33); Newcastle R.G.S. 1st XI 109 for 8 (J. Tate 4 for 30) Match drawn.
Ampleforth 2nd XI 111 (C. Braithwaite 67); OACC 112 for 4. Lost by 8 wickets.

The match against Durham 2nd XI was cancelled, and that against St Peter's 2nd XI abandoned after 13 overs, when they were 20 for 2, because of rain.

THE THIRD ELEVEN

It has not been a wholly satisfactory season. On paper the Eleven was strong, and in play it proved strong at times; but at the crucial moments both batting and bowling failed to be match-winning. All matches, except the one at Scarborough, were played at home.

In the first match against Sir William Turner's 2nd XI, Ampleforth batted and six quick wickets fell for only 56 runs—but then J. Horsley (55 not out) and K. Evans (42) put on over 120 runs between them (with 8 sixes) to give us a strong score of 178 for 7 declared. P. Howard then took 5 wickets for 37, but Sir William Turner's managed to hang on till the end with 117 for 9. Two bad matches followed. Against Pocklington 3rd XI we had a batting collapse, reaching only 34. Fielding badly, we let them get the winning 35 for a single wicket. Against Bootham 2nd XI, we had to chase their 120, reached partly because of our catch dropping (three vital catches); and all we could muster was a total of 66, some 55 in debt.

Sunny Scarborough saw us achieve our memorable first victory. Thanks to the steady accurate bowling of K. Evans (4 for 17) and S. Watters (3 for 19), we got Scarborough College 2nd XI out for 55. Our batting at once looked good, and at last we procured a resounding victory for the loss of two wickets. So we took ourselves to the promenade for an ice and a paddle to celebrate in the sunlight. But the sun was shortlived, and when St Peter's 3rd XI came to us, we were already deep in mud. Slippery though it was, we fielded well at last and took St Peter's to 41 for 4 when the heavens opened and the pitch became a lake.

The last match against Barnard Castle 2nd XI saw our batting at its best. In a total of 175 for 7 declared S. Ainscough gave much entertainment when with nine lives he scored 66, sharing half-century partnerships with both S. Watters (30) and E. Troughton (24). S. Magrath and R. Guthrie also made valuable contributions. But, despite some admirable slow lob bowling from J. Ward (3 for 17), Barnard Castle ninth wicket pair limped on for half an hour to a draw at 74 for 8: it was surely a moral victory for us.

We should also record a twenty-over match challenge against our own 2nd XI, where we reached 107 for 6 (S. Ainscough 37), but got overtaken in the last over. The following played for us: E. Troughton (Capt.), S. Ainscough, J. Horsley, K. Evans, S. Watters, P. Watters, S. Magrath, C. Healy, R. Guthrie, P. Philips, J. Ward, P. Howard, J. Read, M. Paviour, C. Treneman.

E. T.

UNDER 15 COLTS

This was a good Colts side and its results were good. It was unbeaten in its regular matches, winning four and gaining favourable draws in the other two. It also represented Yorkshire in the national competition for the Lords Taverners' Trophy and lost in the northern semi-final in a close game to Birkenhead. The batting had depth, and only on one occasion (against Sedbergh) was the side actually bowled out. J. P. Barrett, a left-hander, looked to be a batsman of real class and averaged over 40 for the season. M. C. T. Low, T. Beardmore-Gray and A. C. R. Calder-Smith also made a lot of runs and should do well in the future. The bowling was good but lacked variety. S. D. Lawson was perhaps the best of the bowlers and on occasions bowled really well. He has a good action and can move the ball both ways. P. Z. M. Krasinski, A. C. R. Calder-Smith, A. J. Bean and A. R. H. Dunn were all useful seamers. The spin attack was limited to two off-spinners, M. C. T. Low and J. P. Barrett, who looked promising but lacked the accuracy to be really good. The fielding was always of a high standard, the catching close to the wicket being particularly good. The side was outstandingly well led by T. Beardmore-Gray who had a real feel for the game, a knowledge of how to place a field and an ability to get the best out of his players. It was both an enjoyable and a successful season.

Colours were awarded to T. Beardmore-Gray, J. P. Barrett, S. D. Lawson, M. C. T. Low, A. C. R. Calder-Smith, P. Z. M. Krasinski, P. Ainscough, J. P. Webber and P. M. A. Grant. J. G. Waterton, A. J. Bean and A. R. H. Dunn also played regularly in the side.

Results

v. Durham. Won by 106 runs. Ampleforth 150 for 5 dec. (Barrett 81, Low n.o.); Durham 44 (Calder-Smith 5 for 14)

v. Pocklington. Drawn. Ampleforth 134 for 4 dec. (Barrett 51, Calder-Smith 50); Pocklington 89 for 8 (Krasinski 4 for 25, Low 3 for 21)

v. Bootham. Won by 133 runs. Ampleforth 178 for 4 dec. (Beardmore-Gray 81 n.o., Calder-Smith 59)
Bootham 45 (Lawson 5 for 11, Low 3 for 7)

v. Barnard Castle. Drawn. Ampleforth 152 for 8 dec. (Beardmore-Gray 33, Low 29)
Barnard Castle 102 for 8 (Krasinski 6 for 22)

v. Newcastle R.G.S. Won by 151 runs. Ampleforth 175 for 5 dec. (Beardmore-Gray 48, Barrett 37, Low 34 n.o., Calder-Smith 32)
Newcastle 24 (Low 5 for 1, Krasinski 4 for 1)

v. Sedbergh. Won by 70 runs. Ampleforth 120 (Ainscough 27 n.o., Waterton 20)
Sedbergh 50 (Lawson 5 for 8)

Lords Taverners' Trophy Competition. (40 overs): v. Winterton Comprehensive (Humberside). Won by 123 runs. Ampleforth 165 for 6 (Barrett 71); Winterton 42 (Low 5 for 6, Lawson 3 for 12).

v. Birkenhead School (Cheshire). Lost. Ampleforth 144 for 8 (Barrett 68); Birkenhead 146 for 5 (Barrett 3 for 16)

UNDER 14 COLTS

This is not an easy side to assess; nine matches were won easily, but in the other two, when the team was under pressure, cracks appeared; hence we were lucky to get away with a draw against Barnard Castle and were deservedly beaten in the Yorkshire Final of the Lord's Taverners' Cricketer Colts Trophy in a game in which we struggled hard but never established control.

This was the only game in which the batting failed; at other times it looked impressive and twice we scored over 180 runs in 40 overs. The majority of the runs were made by four players: Chancellor was perhaps the most gifted with a wide range of powerful shots, but he needs to develop patience and concentration; O'Kelly was more consistent and played some fine innings, but too often fell to indecisive shots on the leg side; Codrington found his touch in the middle of the season and was capable of handsome strokes; Harrison was an uncertain starter, but, once established, hit the ball with tremendous power. Tate and Hadcock also played well on occasions and Brown swung his bat to some purpose, but the others had little chance to build an innings. Injury deprived us of Fitzherbert after one completed innings, but this was enough to show us that he is an accomplished and mature player.

His presence would also have made a great difference to the bowling, we tried several combinations, but were always short of one accurate bowler, as was painfully evident in the last game. Bingham, with 32 wickets at just over 4 runs each, was easily the most successful bowler; his partner, O'Kelly, improved his technique at the end of the season and should do well. O'Flaherty was the best of the slow bowlers; he was thoughtful, but could not always command the requisite accuracy. Accuracy was also a problem for Codrington and Chancellor, but they got some wickets, as did Cramer with his wholehearted enthusiasm.

The fielding was also uneven. In every match there were moments to remember—fine catches and good throwing; and yet several easy catches were dropped, runs were given away through idleness and the captain's patience was sorely tried by the inability of some of his players to stay in position or to concentrate on the game. But Brown's slipfielding was consistently good; O'Kelly, O'Flaherty and Hadcock also fielded well close to the bat; Day and Bamford showed what can be achieved by energy and alertness. Harrison kept wicket well and his captaincy improved steadily throughout the season.

Although this report contains a number of criticisms, this was a good team. They improved steadily during the season and played entertaining and aggressive cricket. Their shortcomings were mostly due to immaturity—forgiveable in a junior side. When they learn to think more about the game and to play for the team and not for themselves, they should do very well indeed.

Team from: D. S. Harrison (Capt.), F. W. B. Bingham, A. W. B. Chancellor, G.-A. Codrington, D. R. E. O'Kelly, R. J. Bamford, J. M. A. Brown, C. M. Cramer, A. C. D. Day, M. M. Hadcock, A. P. M. O'Flaherty, S. D. A. Tate. Colours were awarded to the first five.

Also played: M. W. Bean, P. B. Fitzherbert, D. A. Stalder, P. D. Vau, A. J. Westmore.

Results

v. Danum (Knock-out). Won by 136 runs. Ampleforth 185 for 6 (innings closed) (Fitzherbert 65, Chancellor 63); Danum 49 for 9 (Bingham 4 for 9).

v. Pocklington. Won by 4 wickets. Pocklington 96 for 8 dec. (Bingham 3 for 18, Fitzherbert 3 for 24); Ampleforth 97 for 6 (O'Kelly 40).

v. St John Fisher (Knock-out). Won by 8 wickets. St John Fisher 23 (Bingham 4 for 3, Codrington 4 for 8); Ampleforth 24 for 2.

v. Ashville. Won by 54 runs. Ampleforth 104 for 8 declared (Tate 36); Ashville 50 (Codrington 5 for 16).

v. St Michael's. Won by 8 wickets. St Michael's 71 (Bingham 6 for 10, Chancellor 3 for 14); Ampleforth 75 for 2 (Tate 21, O'Kelly 29 not out).

v. Oakwood (Knock-out). Won by 6 wickets. Oakwood 68 (O'Flaherty 4 for 15, Chancellor 3 for 5); Ampleforth 71 for 4 (Chancellor 35 not out).

v. Scarborough College. Won by 101 runs. Ampleforth 141 for 4 declared (Harrison 59 not out, Codrington 35 not out); Scarborough 40 (Bingham 4 for 13, O'Flaherty 3 for 0).

v. Barnard Castle. Drawn. Ampleforth 121 for 8 declared (O'Kelly 38, Harrison 37, Codrington 26); Barnard Castle 117 for 6 (Bingham 4 for 22).

v. St Thomas Aquinas (Knock-out). Won by 116 runs. Ampleforth 189 for 5 (innings closed) (O'Kelly 44, Chancellor 88, Harrison 31 not out); St Thomas Aquinas 73 (O'Flaherty 3 for 14).

v. Lawrence Jackson School. Won by 89 runs. Ampleforth 134 (O'Kelly 30, Harrison 23); Lawrence Jackson 45 (O'Flaherty 3 for 11, Cramer 4 for 3).

v. Honley High School (Knock-out). Lost by 3 wickets. Ampleforth 97 (Tate 26); Honley 101 for 7.

THE HOUSE MATCHES

The two first round matches were not exactly exciting games of cricket and were over in one afternoon. St Oswald's were disappointingly all out for 30 and St Aidan's hardly fared much better struggling to 31 for 5. St Hugh's with no recognised cricketers were lambs for the slaughter and St Cuthbert's in the persons of E. Troughton and P. Howard hit the stumps on 8 occasions to have them out for 24. St Cuthbert's achieved this target very quickly for the loss of one wicket.

In the second round played on very wet wickets the scores were again unremarkable. Of the 8 houses involved, only St Edward's reached three figures thanks to a splendid 46 by R. Lovegrove. To the St Edward's total of 142 and against hostile bowling by R. Wakefield, St Thomas's could only muster 82 and most of that came from the elegant bat of J. Willis. St Cuthbert's beat St John's in a tense match, the former only reaching 89 all out but M. May's 5 for 17 being too good for St John's who could only struggle to 74. St Bede's in like vein beat St Wilfrid's by one wicket in a tactical match in which St Wilfrid's staggered to 45 all out: St Bede's very nearly found this beyond them reaching 45 for the loss of 7 wickets and then losing two more wickets with the scores level. St Dunstan's despite losing a wicket first ball recovered against St Aidan's largely through the efforts of R. Bianchi to 92 for 8 after 30 overs, and they skittled St Aidan's for 43 with S. Watters doing most of the damage.

The standard improved in the semi-final round. St Dunstan's were too powerful in the event for St Edward's, the former scoring 111 in 29 overs with P. Watters scoring 55. St Edward's never made a satisfactory start, the bowling of J. Chancellor (5 for 6) being too good for them and they collapsed to 68 all out. The other semi-final was an intriguing affair. St Cuthbert's started slowly against some skilful bowling by F. O'Connor but S. Ainscough and E. Troughton hit out with gusto to get well on top. When an admirable throw by J. Soden-Bird hit Troughton's wicket to run him out St Cuthbert's rapidly declined to 89 for 9 in the allotted overs. St Bede's too started slowly but seemed with D. Dundas and C. Dunn to be coasting to victory. But P. Howard and J. Ward bowled St Cuthbert's back into the match and St Bede's found themselves requiring one run to win off the penultimate ball. A lusty blow by K. Evans saw them home.

St Bede's continued their good work in the final. Sent in to bat they soon made 158 for 6 with R. Murray-Brown (59) and D. Dundas (38) setting the standard. St Dunstan's tried hard and indeed S. Watters bowled for most of the innings and with a fair degree of accuracy taking 4 for 69, but they had not the batsmen to trouble St Bede's. K. Evans having a highly successful match took 4 for 9 in the meagre St Dunstan's total of 58, of which the steadfast R. Bianchi scored 21.

The Junior final was also a one-sided affair, St Cuthbert's, the favourites, having things all their own way. St Thomas's were sent packing by D. O'Kelly (6 for 14) for only 78, and it was also O'Kelly scoring 43 not out who led the attack on the bowling to pass the required target for the loss of one wicket.

ATHLETICS

It was an outstandingly successful season, all matches being won by a comfortable margin, at least in the seniors. Surprisingly few records were broken, the only two being Brown's 11.1 in the 100m and Sykes' and Brown's equal 200m record. But the depth of talent was most unusual. In the sprints it was always difficult to decide between Brown, Sykes, Moody and Danvers: Moody had the misfortune of being able to fill an empty slot in the 800m, and so generously accepted a rather unsatisfactory season there. In the jumps Radwanski, Cobb and Fraser usually won all first two places between them, each effortlessly substituting for another in different jumps on various occasions. In the throws Healy sometimes won all three events; he and Fraser (javelin) were somewhat unpredictable, but were ably seconded by Kenneally in the discus and MacDonald in the shot. In middle distance we appropriated the middle places rather than the front or the back; the good-humoured cross-country trio of Gaynor, Ferguson and Ruane found such short distances a little cramping. Hurdles always provided some excitement: with three hurdlers of the calibre of Beck, Radwanski and Young (the last improving continuously) selection was the difficulty, and we usually managed to run all three.

The depth of talent in the team was perhaps best shown as regards track events by the Midland Public School Relays, this year held at Ampleforth for the first time. 13 schools entered and there were 9 relays, in which we won 6 firsts, one second and one third (one not entered). This year we also branched out for the first time into county athletics, and had the privilege of being host to the North Yorkshire County Schools Championships; we were invited to enter only six athletes as part of the York and District area, but Radwanski, Cobb and Beck won their events, and Brown and Young came second.

The junior teams were less successful. Mention must be made of Burnford, who made an excellent captain and continued to run in spite of considerable pain from a leg injury, and of Schulte who on one occasion won five events. But it augurs well for next year that all but four members of the Under Seventeen team were in fact under sixteen.

Seniors: v. York Youth Harriers Won 82—60; v. Uppingham and QEGS Wakefield Won 111—91 (U)—84 (Q); v. Leeds GS and Pocklington Won 124—84 (P)—75 (L); v. Worksop and Bradford GS Won 113—88 (W)—79 (B); v. Stonyhurst Won 86—52; v. Sedbergh Won 94—42; v. Denstone Won 76—61; v. York University and Army Apprentices School, Harrogate Won 119—86 (H)—71 (Y).

Under 17: v. York Youth Harriers Won 89—53; v. Leeds GS and Pocklington Lost 103 (P)—98 (L)—83; v. Sedbergh Lost 75—62; v. Denstone Lost 69—67.

Under 16: v. Worksop and Bradford GS Lost 109 (B)—86 (W)—81; v. Stonyhurst Won 76—62.

The following represented the School:

Seniors: C. Brown (captain), M. Cobb, A. Fraser, B. Moody, A. Beck, N. Healy, P. Sykes, W. Radwanski (colours), C. Danvers, J. Ferguson, N. Gaynor, S. Kenneally (half-colours), A. MacDonald, E. Ruane, N. Young.

Under 17: R. Burnford, M. Schulte (colours), N. Parker, A. Plummer.

Under 17 and Under 16: G. Baxter, J. Carr-Jones, M. Fox, N. Farrell, E. Gaynor, S. Georgiadis, R. Huston, J. Stobart.

Under 16: S. Gompertz, S. Hare, R. Robinson, P. McGuinness.

TENNIS

With the loss of five members of last year's 1st VI, I was expecting to have a lean year. But, under the captaincy of John Levack, the team not only did themselves proud, but excelled themselves, winning all their matches bar one. There is no doubt that much of the credit for this must go to the Captain who, both during the matches and in the practice sessions led from the front, training hard himself and making the others work as hard as himself. His own determination to do well and to win was infectious, and the other members of the team responded to his leadership.

In the first match against Sir William Turner's their first pair of Ludlow and Francis had it all their own way, but the van den Boogaard brothers, playing at second pair for Ampleforth looked a promising combination, with Antoine a model of steadiness and Paul hitting the ball aggressively and accurately. The second match against Bootham was won comfortably and the third pair, David Webber and Philip Sewell gained tremendously in confidence and began to attack the net aggressively. They did well to come from behind against their opposite pair and went on to win all three rubbers. Against Wakefield the opposition was stiffer but a 2—1 lead after the first round was consolidated by some carefully controlled play. The match against Newcastle was won with ease and the first pair, John Levack and Henry Duckworth played with confident superiority, particularly at the net. The match against Sedbergh was a delight, with much excellent tennis being played by both sides. John Levack and Henry Duckworth won all their three matches without any fireworks but with a minimum of mistakes. Henry Duckworth's return of service from the backhand court was always an attacking shot and John Levack's low volleying was firm and accurate. Both made excellent use of the width of the court and their tactical use of space made them look in a different class. In this match David Webber and Philip Sewell did well to win 2 ½ points and only in the last set against their second pair were they driven back from the net, losing confidence in their overhead shots.

Now came the hard matches against Leeds and Hymers College. Unfortunately the Leeds match had to be abandoned because of rain after the first round. Hymers College had five of last year's team back again and the fate of the match hung in the balance in the first round. John Levack and Henry Duckworth were 5—4 up in the first set against their first pair with John Levack to serve, and they lost 5—7. A vital service game to lose, and winning the second set was no real consolation. Their second pair was nearly as good as their first and they easily beat David Webber and Philip Sewell who were now playing second pair for Ampleforth. The van den Boogaards were 5—3 up in the second set, against their third pair having won the first, and they lost 5—7. What should have been 2—1 up at the end of the first round of matches was now 1—2 down, and the match was lost. On the other hand there was some wonderful tennis to watch in the course of the afternoon and there is no doubt that the team did play well, but when the crunch came, the set was lost. Only more competitive experience can hope to remedy this weakness so that there is an extra reserve to be drawn on in time of need. The final match against Pocklington was an anticlimax and the standard of tennis was far below the norm.

The 2nd VI, under the captaincy of David Barton, had another unbeaten season. The first pair, David Barton and Ben Hooke lost only one rubber all season and played like veterans. Igor Panich and Peter Ritchie combined well at second pair, complementing each other. Igor hit the ball mightily at the net and Peter retrieved from the base line. The third pair, Theodore Hubbard and Michael McSwiney improved rapidly as they gained confidence in their net play and they did not lose a rubber all season.

The Under 15 team were unlucky to lose both their fixtures owing to rain. The match against Pocklington was rearranged. Both sides played some excellent tennis, but the Pocklington side had strength in depth. I. Richardson and G. Forbes, at first pair, hit the ball firmly but made too many

unforced errors to win matches against strong opposition. There was an Under 14 match this year for the first time. The team did well to win in spite of losing five sets 5—6. The first pair, M. de Candamo and S. Parnis England looked a very promising pair.

Colours were awarded to R. S. Duckworth.

Results: 1st VI	v Sir William Turner's	H	Won	5—3;	v Stonyhurst	H	Abandoned	
	v Bootham	H	Won	9—0;	v Wakefield G.S.	H	Won	6—3
	v Newcastle R.G.S.	H	Won	8—0;	v Sedbergh	A	Won	7—2
	v Leeds	H	Abandoned;		v Hymers College	H	Lost	2—6
	v Pocklington	H	Won	5—4;				
2nd VI	v Sir William Turner's	H	Won	9—0;	v Scarborough 1st VI	A	Won	7—1
	v Bootham	H	Won	9—0;	v Wakefield G.S.	H	Won	6—2
	v Newcastle R.G.S.	H	Won	7—2;	v St Peter's 1st VI	A	Abandoned	
	v Pocklington	H	Won	7—2				
Under 15 VI	v Pocklington	H	Lost	1—7				
Under 14 VI	v Pocklington	H	Won	5—4				

Tournaments:	Open Singles	R. S. Duckworth	6—1,	7—5	
	Open Doubles	J. Levack & D. Webber	4—6,	6—4,	6—0
	Junior Singles	P van den Boogaard	6—0,	4—6,	6—1
	Junior Doubles	M. Dunhill & P. Eyre	6—1,	6—4	
	Under 15 Singles	I. Richardson	6—3,	6—4	
	First Year Singles	M. de Candamo	6—2,	6—4	
	House Matches	St Wilfrid's			

SWIMMING

This has not been a good year: we have been short of talent and short of time. However, the Captain, M. J. Morgan, became very good at deploying the available strength in the best way, and in the end we won 3 out of 14 matches, senior and junior. The brothers Millar could be relied on to make result sheets look reasonable, and the Captain had some good races. It was a pity that C. J. Healy allowed his talent to be employed elsewhere. Colours were awarded to P. C. Millar, and Junior colours to R. K. Millar. St Aidan's won the House competition by a very large margin, St Bede's being second and St Cuthbert's third. M. J. Morgan was awarded the cup for the best all-rounder.

WATER POLO

This year it was decided to give polo a captain of its own, and P. E. Hay set a high standard for his successors to follow. It was agreed to develop polo without putting an additional load onto games time or finances: this took us into some problems and freed us from others. In order to learn, we decided to look for competition; for some time the results looked depressing, but we finished the season having won 7 out of 19 matches, which included club 'junior' sides (18 and under) as distant and as good as Halifax or Sunderland. A few matches were under 16. The policy paid off in the end because the team was transformed by its experience. We must also thank our experienced helpers—S. Radwanski (J '74) (Birkenhead & English Universities), and D. Mutton and C. Smith (SACSC)—for their invaluable advice and help. Colours were awarded (with a subtly different tie yet to be delivered by British industry) to M. F. Mostyn, M. J. Morgan, S. G. Williams, A. D. Martens and E. J. Beale, and junior colours to R. K. Millar. There is no doubt that the largest single factor was the combined skill, fitness, enthusiasm and tactical control of the Captain: he also led St Cuthbert's to a deserved win in the House League, carrying off the Simons Cup, newly presented by Simons of York Ltd to commemorate their happy involvement in the building of Saint Alban Centre: St Oswald's led by R. Glaister, won the Under 16 knock-out. And we enjoyed being hosts to (and providing all the officials for) the English Schools Inter-Division match, won by our old friends Newcastle RGS against Bradford GS, who had beaten us in the previous round. But we still have a lot to learn and there is much work to be done, particularly among the Juniors.

GOLF

A great deal of interest in golf has been shown throughout the year by a number of budding golfers, but unfortunately cancellation and bad weather precluded a display of this enthusiasm in combat against other schools.

In the inter-house scratch four-ball-better-ball competition, the Baillieu Trophy, S. Hyde and C. Healy took advantage of the excellent conditions to win for St Bede's with a gross 71, while P. Rigby won the Gilling Open by his long drives and steady green play, beating P. Mckibbin 2 & 1 in the final. Unfortunately the match against Gilling G. C. was lost, but some good play from both sides made the match a very enjoyable one.

As ever we are greatly indebted to Fr Leo and the golfer-workers who, having made new tees and a new green at the fifth, have made the course of the highest of standards. Many thanks to them and also to Mr Booth who took charge of golf during the examination period, giving it a new lease of life. Many thanks also to Peter Thomson, the Ganton professional who has come out every week to give golf lessons. I am sure the combined efforts of all these will be rewarded with some very fine golfers in years to come.

The following played for the team: S. Hyde (Capt.), P. Mckibbin, N. Cathcart, J. Dick, M. Caulfield, D. Harrington, C. Howard, P. Rigby, C. Arnold and R. Wetenhall.

Results:	v. Stonyhurst	rained off
	v. Gilling G.C.	lost 3½—½

S.H.

HOCKEY

In spite of the poor weather conditions at the beginning of the term, the Hockey in the School went well. An exciting six-a-side House competition was won again by St Bede's and in the usual fixture at the end of the term, the School team although losing 3—0, did not disgrace themselves. Their inexperience at this level led to some frantic anxiety during the game but well led by D. Moir, they fought to the end and were perhaps unlucky to lose by so wide a margin. D. Moir was ably seconded in all his efforts by his vice-captain, P. Moore, and our thanks again go to Mr Boulton to whose skilful and patient coaching we owe so much.

SHOOTING

The Bisley Public Schools' Meeting was, most unfortunately, the only occasion when the team had an opportunity for full-bore target match shooting, and this after a minimum of practice on Strensall Ranges. Results, as expected, were poor yet considerably better than the previous year. To be placed eighth in the Marling Competition and thirteenth in the Aggregate were highly praiseworthy. Timothy May and his eight deserve warm congratulations.

Earlier in the term the team had won three of the four competitions in the CCF Skill at Arms Meeting and were runners-up in the Falling-Plates. What a pity such talent was deprived of opportunity for development.

The story of small-bore shooting was a different one. Two good teams were produced and the senior finished high up, seventh, in the *Country Life*.

Veterans

Shooting by the three teams of Old Boys did not live up to normal standards, and the absence of Keith Pugh was a distinct loss. The recent addition to his family coupled with his arduous duties as Adjutant to Lord Swansea, captain of the Great Britain Rifle Team about to tour Canada, were too great a call on his time. This was Keith's sixth appearance and, as it transpired, an excellent one. He was top scorer in the Commonwealth Match when the British beat the Canadians by a large margin of 22 points. Doubtless he kept the team in high spirits as did Michael Pitel as adjutant of the Old Boys, one of whom, Adrian White, was back with us after a break of several years. It was in 1969 that his efforts enabled the Old Boys to win the Veterans' Trophy.

The Ashburton-Veteran Meeting ended at dusk when we reassembled in Guildford to dine and reap the annual 'chaotic' enjoyment. How fortunate the Old Boys to have had John Gainer, Adrian White, and now Michael Pitel to sponsor these important and delightful gatherings. Was this the first time that all three were present and after many years?

THE JUNIOR HOUSE

JUNIOR HOUSE

The Summer Term started on 19th April in damp form. We played some cricket on the 27th but, apart from that, it rained every single day until 14th May. In other words, it rained for the first three weeks of term. This was no joke. We then got german measles in time for Exhibition and then mumps and we never got rid of the beastly things until the end of term. But the weather cheered up all right. The second half of May was lovely and so was the second half of June and the beginning of July, so although we now think we had a wet summer, we didn't really.

BEFORE EXHIBITION

There are one or two eye-catching headlines in the diary worth recording. The Puppy Show took place on 23rd April at Gilling and our beaglers were there in their caps thoroughly enjoying it. The Mount Grace Walk attracted twenty-five entrants from the House on 1st May; their names are recorded with awe at the end of these notes for they went 24 miles. On the holiday on 14th May only nineteen of us were in for lunch, everyone else being out either camping or with their parents. We all went as a party of 118 to the York Theatre Royal to see *Margaret Clitherow* on 19th May. It was sad to see Fr Jonathan retire from the scene, ill, on 22nd May and, alas, he was absent for the rest of the term. On 25th May Fr Patrick came to lunch to announce the happy news that we had won six scholarships so it was on this euphoric note that we came to

THE EXHIBITION

It started on Friday night 27th May with a choral Mass in the Abbey Church followed by a coffee party for parents in the House. Saturday dawned and remained exquisite, easily the best summer day of 1977, heaven-sent for our garden tea party which was attended, it seemed, by some hundreds. In the evening came the Exhibition concert, a performance of Mozart's Requiem Mass with forty-seven of the House singing the treble line with immense enthusiasm and skill. They had rehearsed with Mr Simon Wright for months, knew it by heart and loved it. Next day was cloudy and chilly but all right for a successful prize-giving ceremony in the morning and a parents' cricket match in the afternoon. Amongst the prize-winners were 65 essayists (including 15 who won 'alpha' awards), 15 cabinet-makers, 8 artists. The essays were on display in the House along with the exhibition of carpentry (and a very flattering report on the work of the prize-winners) and the 32 paintings which adorned the walls of the cinema room. There was an exhibition of scout activities as well. For names and details of all this, please turn to the last section of these notes. The Jubilee holiday took place a week later and so is allowed to be mentioned here. We had a first class picnic, an afternoon at Scarborough and an evening barbecue in the garden.

MUSIC-MAKING

The Schola, the Choral Society and the House orchestra got down to work as soon as the term started. First the Schola and the Emerson brass ensemble got together on 8th May for an evening of Britten, Kauffmann, Leighton, Bruckner, Reger and Liszt in the Abbey Church; this was the programme performed in Westminster Abbey at the end of term on 11th July. During the term the Schola also sang at Everingham on 21st May, for the Cheshire Home visitors to Ampleforth on 26th May, at a Jubilee service in York Minster on 5th June and at Gilling Parish Church on 9th June. The Choral Society sang the Mozart Requiem quite superbly at Exhibition and an appreciation of their efforts may be read elsewhere in this Journal. Down at grass-roots level the House musicians gave two concerts of their own. The first, at the Exhibition prize-giving on 29th May in the theatre, featured the House orchestra and the House string quartet. The second, on 20th June, was simply a get-together of House musicians and resulted in the best House concert we have ever had.

SCOUTS

Over 20 third-form members of the troop started the term with our annual night hike over the moors, 38 scouts, including 12 of the first form camping with us for the first time, attended a two-nights camp on the holiday weekend in May. All nine patrols (the troop numbered 86) held weekend camps of their own in the course of the term. Canoeing dominated the weekly Sunday programme at the middle lake and good progress was made. Simon Evans became our first really proficient Eskimo roller. A dozen enjoyed a day on white water at Howsham weir on the day after Exhibition. 25 of the first form were formally invested as scouts at a meeting and camp fire in the garden on 22nd June.

A most memorable summer camp was held by the shores of Lake Bala, Gwynned, from the 7th to the 15th July. Lovely though the camp site was, we spent most of the time on the water or the mountains. 53 scouts climbed Arenig Fawr (2800 ft); 30 climbed Cader Idris (2927 ft); 35 climbed Tryfan followed by Glyder Fach and Glyder Fawr (3279 ft), 10 of whom attacked Tryfan by the demanding North Ridge with Br Basil. 52 reached the summit of Snowdon, 46 of them via the exciting Crib Goch ridge; some then continued with Br Basil and Fr Alban over Y Llywedd to complete the well-known Snowdon horseshoe. Early in the week almost the entire camp paddled, two patrols at a time, the two miles to the foot of Lake Bala and down the top 5 miles of the Dee which included some interesting rapids. Just to make certain we had enough to do, half a dozen of the scouts slipped off to London and back in the middle of the camp to sing in the Schola concert in Westminster Abbey. The Buffalo patrol won the competitions for the highest standard of camping and the best cooking. At the end of the camp the Advanced Scout Standard was awarded to Alexander Fitzalan Howard, Simon Evans, Mark O'Malley, Ian Wauchope, Felix Nelson, Stephen Medlicott, James Wauchope and Martin Morrissey.

SPORT

The 1st XI played plenty of cricket but had a most disappointing season, winning only one of their seven matches. Four of the others were lost and two drawn. The early game with Gilling Castle painted an accurate picture of what was to come: we could get the runs but we could not bowl anyone out. This was so sad because John Beveridge bowled well last season and was, with Alexander Fitzalan Howard, the spearhead of the team's attack. The latter took nine wickets for a cost of 15 runs each but the best bowler turned out to be Philip Evans whose average was 10.5. With indifferent bowling went some very sloppy fielding. We only just managed to beat Howsham Hall on 1st June even though we had plenty of time. We were then murdered by Pocklington on 14th June by 6 wickets, by St Olave's on 16th June by 10 wickets, by Barnard Castle on 22nd June by 92 runs and by Ashville College on 28th June by 7 wickets. We played better in the last game, Philip Evans getting 84 not out as we made 146 against St Martin's on 2nd July. But our opponents never looked like losing many wickets and the game was drawn.

Regular hockey games were taken by Mr Patrick Sandeman during the term. There was a successful tennis squad coached by Mrs Huntington in May; in the championships at the end of term John Shipsey had to struggle to ward off Richard Keatinge's attack and he only won by 6—8, 8—6, 6—3. The swimming sports turned out to be a field day for Patrick Blumer who, in his first year, walked off with the free style, the butterfly, the back stroke and the breast stroke, leaving a lot of very red faces op in St Alban Centre in July. Mr Michael Henry again organized the A.A.A. 5 star award scheme for athletes with much patience and success. Finally our indoor 5-a-side football team finished in 6th position (out of 10) in the league at St Alban Hall with the figures played 26, won 9, lost 12, drawn 5, goals scored 49, goals conceded 74.

FOR THE RECORD

The following were awarded Alpha prizes at Exhibition: JM Barton, APH Blackburn, AM Burns, AR Fitzalan Howard, JG Gutai, JF Shipsey, CGE Jackson, JAH Blackburn, JM Goodman, BJ Richardson, ACB Geoghegan, JWF Knight, DCW Lowe, MA O'Malley, PC Murray.

Beta-one prize-winners were as follows: TWG Fraser, WJ Micklethwait, GP Shepherd, M Young, JB Ainscough, RC Morris, PT Scanlan, GT Worthington, SMA Carvill, CH Cunningham, AJ Lazenby, RJ De Netto, J McNair, KM Lindemann, J Ellwood, RA Gutai, MB Morrissey, RJM Blumer, WHT Salvin.

Beta-two winners: JSM Golding, ALP Heath, FH Nicoll, JG Jamieson, AD Kupusarevic, SA Medlicott, MP Tate, IS Wauchope, MR Codd, PJ Evans, SP Fothergill, RA Graham, AMS Hindmarch, AI Macdonald, JJ Nelson, WJ O'Donovan, CI Robinson, EC Robinson, MB Swindells, RC Weld-Blundell, PNJ Blumer, SJ Gillon, CH Jaroljmek, PFT Jones, D Keenan, SM Stewart, RF Thompson, EJ Hart, MH Wardle, JA Wauchope, SJM Pearce.

Carpentry prizes were awarded to: PAL Beck, SF Evans, AR Fitzalan Howard, CGE Jackson, J McNair, SA Medlicott, PG Moss (all Alpha); PJ Evans, JG Gutai, AMS Hindmarch, RFJ Nelson (beta-one); SC Beck, CLP Kennedy, JP O'Donovan, WJ O'Donovan (beta-two).

Painting prizes to: RP im Thurn, MA O'Malley, EA Craston (all Alpha); PAL Beck, RA Graham, AJ Lazenby, AI Macdonald, WJ Micklethwait (beta-one).

Handwriting prizes to: JM Barton, JG Beveridge, JP Cunningham, RA Graham, FH Nicoll. A special music prize was awarded to JP Cunningham.

The scholarship winners were: MA O'Malley (£400), M Young (£200), PAL Beck (£200), JF Shipsey (£200), SF Evans (£100). RP im Thurn was awarded a music scholarship of £150.

The 25 who went on the sponsored walk were: EC Robinson, J McNair, DF Ryan, PR Morrissey, CLP Kennedy, JD Hunter, ME Fattorini, PJ Evans, BL Bates, GT Worthington, DJ Smith-Dodsworth, PT Scanlan, DHM Porter, RFJ Nelson, SA Medlicott, JG Jamieson, CGE Jackson, JB Ainscough, MA O'Malley, FH Nicoll, RP im Thurn, JG Gutai, SF Evans, APH Blackburn, JM Barton.

The schola trebles: J Aldous, MR Codd, EA Craston, JP Cunningham, RJ De Netto, WJ Dore, SJ Gillon, IL Henderson, AMS Hindmarch, JD Hunter, RP im Thurn, MT James, JP Moore-Smith, PG Moss, LP Ness, MWJ Pike, JA Sparke, MB Swindells.

The above schola trebles were joined by the following to make up the choral society trebles: BL Bates, JAH Blackburn, PNJ Blumer, RJM Blumer, CH Cunningham, NJM Furlow, CP Flynn, TWG Fraser, ACB Geoghegan, JSM Golding, JM Goodman, RA Graham, JG Gutai, RA Gutai, RW Jackson, CH Jaroljmek, RP Keatinge, JWF Knight, AJ Lazenby, AI Macdonald, PR Morrissey, PC Murray, JJ Nelson, JP O'Donovan, DHM Porter, JG Porter, EC Robinson, TW Sasse, RC Weld-Blundell.

The 1st XI: SF Evans (capt), TJ Howard, PG Evans, JG Beveridge, JEF Trainor, MT Kennedy, MB Morrissey, AMS Hindmarch, JF Shipsey, AR Fitzalan Howard, FH Nicoll, SJM Pearce, JA Wauchope, PAL Beck.

The usual 5-a-side football team was: MA O'Malley, MT Kennedy, AMS Hindmarch, PT Scanlan, JEF Trainor.

Sporting prizes were awarded at the end of term to: PJ Evans (best batsman), JF Shipsey (tennis), PNJ Blumer (swimming), JM Barton (shooting), SP Fothergill (cross country), IS Wauchope (point-to-point), SF Evans (athletics).

THE PREPARATORY SCHOOL

The Officials for the term were as follows:
Head Monitor: JGC Jackson.
Monitors: NS Corbally Stourton, CL Macdonald, AS Ellis, JH Johnson-Ferguson.
Captains: DCC Drabble.
Captain of Cricket: CL Macdonald.
Secretaries: PR Horn, JJ Tigar, PE Fawcett, CMG Procter, SB Ambury, JA Howard.
Librarians: EN Gilmartin, SAB Budgen, ME Johnson-Ferguson, WA Morland.
Sacristans: OJJ Wynne, JD Massey, RHG Gilbey, WB Hamilton-Dalrymple.
Ante Room: FR van den Berg.
Dispensarians: RJ Stokes-Rees, MW Bradley, JBW Steel.
Orchestral Managers: RD Twomey, EMG Soden-Bird.
Garden: NRL Duffield, AD Anderson.
Art Room: EW Cunningham, DM Moreland.
Posters: SJR Pickles, MB Barton.
Office Men: RJ Kerr-Smiley, JS Duckworth.
TMD Bingham joined the School in April 1977.

Alterations this term included carpetting for the chapel, DC electricity in the laboratory, new lights and front curtain for the stage and new drainage on the first XV pitch.

The earlier start to the Summer term makes our activities even more varied. They ranged from athletics to indoor football, with time off for tennis, golf and swimming as well as cricket. The highlights of the term were as usual the holidays and outings. For the first time we took part in the College-organised Mount Grace Walk and acquitted ourselves well, there was a night at Redcar Farm for the older boys, whilst the middle of the School visited the Tresco furniture factory. At Exhibition most of us went out at some stage and on the Monday we had an enjoyable day at Scarborough. At Corpus Christi we processed in honour of the Blessed Sacrament and then the older boys went to visit Fountains Abbey, whilst the rest went cubbing. The Sleighholmedale outing was blessed by gorgeous sunshine and fantastic food and the officials' outing to the lakes were also a success. For rainy days we had an astonishing number of free films of high quality. Not that the term was all play. Serious work continued for the end of term examinations, held jointly with the Junior House for the older boys, and earlier in the term we helped with the washing up. As usual the staff performed wonders to keep us healthy and happy, knowing full well the vital importance of food in our scheme of things. Our thanks go to Miss Hyde and all her staff for their dedication and hard work, and to Jack Leng and the garden staff for all the summer produce we continued to enjoy. We welcomed Miss Vaughan as our new nurse and hope she will be with us for a long time.

PRIZE-GIVING

The annual Prize-giving took place on Thursday 7th July. We welcomed Fr Abbot, Fr Patrick, and a large attendance of parents and guests. In his speech Fr Justin reviewed the academic work of the School, explaining how it is now arranged, from the youngest with Mrs Saas in 1B, up to the final year in 5A, or possibly even our new Sixth Form, in which boys progress beyond Common Entrance, may also have two years of Greek, and generally keep pace with the top set at the Junior House. He also reviewed the games, music and other activities, thanking the members of all departments, and also Jonathan Jackson and his fellow captains for all that they had done throughout the year.

Fr Abbot was full of praise for the type of boy Gilling produces, and for the admirable way the School had adapted its organization and facilities to provide so well for the wider age range.

Afterwards all enjoyed a splendid tea provided by Miss Hyde and the staff, on the East Lawn, and, after some sad farewells, another school year came to an end.

PRIZE-WINNERS

Form VI: English—NRL Duffield, WA Morland; Mathematics—JH Johnson-Ferguson, EN Gilmartin; Latin—FR van den Berg, SAB Budgen; Greek—JGC Jackson, SAB Budgen; French—NRL Duffield (Hubert Carter Memorial), ME Johnson-Ferguson; Science—ME Johnson-Ferguson; History—EN Gilmartin; Religious Studies—RHG Gilbey.
Forms V & IV: English—MB Barton, AWG Green, MJ Somerville Roberts; Mathematics—RD Twomey, DCC Drabble, MJ Somerville Roberts; Latin—OJJ Wynne, NS Corbally Stourton, WA Gilbey; French—SJR Pickles, P-G Howard, AC Bean; Science—RD Twomey, DCC Drabble, AK Macdonald; Geography—SJR Pickles, JHA Verlinde; MJ Ainscough; History—OJJ Wynne, AC Bean; Religious Studies—PE Fawcett, JE Bannen; Form Prizes—VB WB Hamilton-Dalrymple, IVA JS Duckworth, IVB PD Johnson-Ferguson.
Forms III & II: English—JPH Young, DKTE West; Mathematics—PS Leonard, N Vasey; Latin—MJ Gladstone, DDS Goodall; French—PG Nicoll, M Dick; Form Prizes—III WF Angelo-Sparling, IIA PG Gosling, IIB LML Charlton, Set R ANH Maxwell Scott.
Form I: English—JM Moreland, RMW Charlton; Mathematics—AHT Fattorini, Hon ETW Gully; Form Prizes—IA CT Spalding, IB JC Piggins.

SPORTS PRIZES

Cricket: Batting—CL Macdonald; Set 1—EMG Soden-Bird, OJJ Wynne, HM Crossley, CP Crossley; Set 2—P-G Howard; Set 3—PS Leonard; Set 4—JC Piggins; Set 5—CT Spalding.
Tennis: Singles—CL Macdonald, EMG Soden-Bird; Doubles—EW Cunningham, OJJ Wynne.

Squash: NS Corbally Stourton.
Golf: JJ Tigar, JH Johnson-Ferguson, PR Horn.
Athletics: Cup—NS Corbally Stourton; Trophies—JJ Tigar, PS Leonard.
Point-to-point: SJR Pickles, PH Corbally Stourton.
Physical Education: Senior—AS Ellis; Middle—JT Hart Dyke; Junior—AR Elliot; Cup—BARNES.
Boxing: Senior Cup—SS Seeiso; Junior Cup—SP O'Connor; Trophies—WF Angelo-Sparling, MP Swainston.
Swimming: Crawl Cup—MB Barton; Back Crawl—AS Ellis; Breast Stroke—EW Cunningham; Dolphin—JJ Tigar.
Shooting: Cup—JH Johnson-Ferguson; Trophies—EN Gilmartin, JA Howard.
Chess: Trophies—CL Macdonald, JA Howard, WA Gilbey, BJ Connolly.

SPECIAL PRIZES

Music: Strings—FR van den Berg; Wind—NS Corbally Stourton; 4th Year—JS Duckworth; 3rd Year—MJ Somerville Roberts; 2nd Year—M Ruzicka; 1st Year—MGO Bridgeman.
Art: Form VI—CL Macdonald; Form V—JD Massey; Form IV—AK Macdonald; Form III—STB Fattorini; Junior—SA Scott.
Handwriting: Forms VI & V—EW Cunningham, WA Morland; Form IV—MJ Ainscough; Form III—PG Nicoll; Form II—JT Hart Dyke; Form I—SA Scott.
Carpentry: Form VI—CL Macdonald; Form V—RD Twomey; Form IV—AK Macdonald.
Fr William Price Memorial Trophy: OJJ Wynne.

PRIZE-GIVING CONCERT

SENIOR ORCHESTRA
National Anthem
Trumpet Tune Purcell
Andrew Ellis—solo trumpet
War March of the Priests Mendelssohn
WOODWIND TRIO
Menuetto Haydn
Matthew Barton-flute; Edward Soden-Bird-oboe; Michael Somerville Roberts-clarinet.
GILLING CHAMBER ORCHESTRA
Ballet Music from Rosamunde Schubert
STRING QUARTET
Strange Adventure Sullivan
Frans van den Berg and Jeremy Wynne-violins; Richard Twomey-viola; Jeremy Duckworth-cello.
BRASS QUARTET
Waltz for Four Art Dedrick
Andrew Ellis-trumpet; Marcel Ruzicka-trumpet; Nicholas Corbally Stourton-horn; Adam Budgen-euphonium.

In spite of a very hot day the concert went with a swing, from the earsplitting clash of the cymbals in the opening 'God Save the Queen' to an impressive (unconducted) Quartet for Brass ('Waltz for Four', Art Dedrick) at its end. The Senior Orchestra played Purcell's 'trumpet Tune', with Andrew Ellis as the soloist, who mastered this difficult instrument with apparent ease. On the whole the brass stole the show, though Haydn's 'Menuetto', played by a woodwind trio, was most creditably rendered. Throughout the concert there was no raggedness, and nearly perfect time was kept by both orchestras (the smaller Gilling Chamber Orchestra played an extract from Schubert's 'Ballet Music from Rosamunde'). Expression was obviously a more difficult problem, and here the Rosamunde Ballet Music was the most successful. Not many groups of musicians of this age could have done as well, and the whole performance gave evidence of the skilful and effective training given by Mrs David Bowman. Some of the crowded audience may have been slightly disappointed to find that Father Justin had deserted his double bass, and turned to brass instead, but his playing had lost nothing of its accustomed energy.

The High Hall, Sir Oscar Morland
Thornton-le-Dale.

ART

Gilling is producing its first group of students for direct entry to the art room of the Upper School. CL Macdonald and JD Massey, who were both awarded prizes, showed pictures of a good standard and give promise of lively ability. AK Macdonald, who also won a prize, remains for a further year at Gilling to continue his brother's tradition. Among those in the exhibition the works of SAB Budgen, SJR Pickles, AD Anderson and EW Cunningham were noteworthy and there is every reason to expect the beneficial impact of their influence on the art room in the coming years. We wish them every success. In Form 3 STB Fattorini was awarded an improvement prize. Lower down the School the work of SA Scott was notable and Mrs Saas's first formers displayed their usual talent in a variety of media.

CARPENTRY

Another good year. Some of the articles on display for prize-giving, Fr Charles who came across to inspect, thought a bit 'too good'. There is still too much desire for quick results which defeats its own purpose, but this is not true of everyone; R Twomey is a good and most painstaking carpenter, who one hopes will do well in the Upper School. The two Macdonalds, Charles and Andrew, produced very impressive work—a bedside cabinet, with drawers and cupboard, and a very well made oak trolley respectively. Others who show promise are D Moreland, M Bradley, M Ainscough and S Seeiso amongst several others. But most boys prepared to give time and effort can do very well.

CRICKET

The 1st XI lost only one match this season, the opening match against Bramcote, a limited over game on a wet afternoon. We then beat St Olave's, E Soden-Bird taking 6 wickets and C Tuke, with Andrew Ellis as the soloist, who mastered this difficult instrument with apparent Crossley scoring 58 runs. We then had a win

against St Martin's and drew against both the Junior House and Malsis.

Aysgarth then came and scored 114 for 7 declared. In reply there was some fine batting by H Crossley, C Crossley, J Schulte and C Macdonald which won us the match with five minutes to spare.

We then drew our next two matches against Bramcote and Aysgarth away and finished a good season having played 8, won 3, drawn 4 and lost 1. Colours were awarded to: E Soden-Bird, H Crossley and J Wynne. The following represented the School: CL Macdonald (Capt), N Corbally Stourton, J Schulte, F van den Berg, D Mitchell, M Bradley, E Gilmartin, J Jackson, J Tigar and E Cunningham.

The School played two 2nd XI matches. The first against a good Bramcote 2nd XI which was lost by 43 runs, and the second against a St Martin's A XI, who were too strong for us and we lost by six wickets. The following represented the 2nd XI. J Jackson (Capt), Bean, Budgen, E Cunningham, Ambury, A Macdonald, Tigar, Fawcett, Angelo-Sparling, F Massey, J Johnson-Ferguson, D Moreland, F van den Berg and J Howard.

The Junior XI lost to St Olave's, won against Malsis, lost to Aysgarth, won against both the Junior House and Bramcote and drew a return match with Aysgarth. A Macdonald made 50 in one match, Bramhill and Elliot were the best bowlers and showed promise as batsmen. The following played in the team: Angelo-Sparling, Bannen, Bean, Bramhill, N Elliot, D Green, Leonard, A Macdonald, O'Brien, Seeiso, West, Evans and Woodhead.

An Under 10 XI, consisting of Evans, Connolly, Bramhill, Bingham, Piggins, Moreton, Nicoll, O'Connor, Vasey, P Gilbey and Hart Dyke, lost to St Olave's.

GOLF

Golf is moving on a little at Gilling. At the beginning of term there seemed no golfers of note, by the end we had several, and many who are keen. Mr Lorrigan kindly came up on some Sunday mornings to give popularly attended golf lessons, together with Fr Matthew.

We very much enjoyed a day at Marton Hall for a Northern Prep. Schools Tournament, sadly poorly attended but very well organised. Gilling did well, coming second out of four schools. Philip Horn and Jeremy Tigar scoring steadily over the pleasant but tricky course, Tigar coming second individually. Four boys from St Olave's came and played; we won two games, halved one, and lost one. Tigar won the knock-out competition of 30 entrants.

TENNIS

The knock-out tournaments attracted the usual vast entry, C Macdonald winning the singles from Tigar and E Cunningham and Wynne securing the doubles. We had a very worthwhile afternoon with the girls of Duncombe Park for which C Macdonald, Ellis, N Corbally Stourton, Wynne, E Cunningham and Soden-Bird were the lucky ones to be selected. We also entered Ellis, C Macdonald, E Cunningham and Wynne for the Prep. Schools Tournament in London, where we did well against players of a higher standard, thoroughly enjoying ourselves and learning a lot.

SWIMMING

The swimming bath was as popular as ever throughout the term and much time was spent in training for the various awards. The Gold Standard for Personal Survival was achieved by D Green, R Stokes-Rees, R Twomey, J Tigar, J Steel and S Pickles. Two boys passed the Silver and five the Bronze. There were nine awards in the Speed Swimming tests, S O'Connor being the only advanced candidate. This makes a total of 22 awards among 17 boys.

The Swimming Competition took place on the 16th June, and Fr Anselm kindly brought two boys with him to help in the Judging, and to demonstrate. After several repeat swims, the Crawl Cup was awarded to M Barton, while E Cunningham was the best Breast Stroke swimmer, A Ellis the best at Back Crawl, and J Tigar the most promising Dolphin swimmer. The afternoon ended with a relay, in which Barnes just managed to beat Etton, aided by deafening encouragement.

At the end of term, the Swimming Championships aroused plenty of interest and enthusiasm. In the Senior age group, the Breast Stroke Record was set by E Cunningham, and then A Ellis improved the Front Crawl, Dolphin, Back Crawk and Individual Medley records. In the younger age groups J Tigar, D Green, and P Childs all broke records.

Finally, Swimming Colours were awarded to A Ellis and E Cunningham, both of whom have worked hard and shown continual enthusiasm for swimming improvement throughout their time here. Swimming badges were awarded to J Steel, R Stokes-Rees, and J Tigar, the three most promising swimmers for the new season.

These notes would not be complete without a record of our real gratitude to Tommy and Trevor, whose careful and patient work has kept the water in perfect condition throughout the term. We are most grateful to them.