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THE AMPLEFORTH JOURNAL, Ampleforth Abbey, York Y06 4EN
Telephone: Ampleforth 225, STD 043 93 225

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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 sons 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, 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

<table>
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<th>Under 20</th>
<th>20—24 yrs</th>
<th>Total</th>
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<tr>
<td>1951</td>
<td>19</td>
<td>12</td>
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<tr>
<td>1951</td>
<td>11</td>
<td>12</td>
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<td>1971</td>
<td>12</td>
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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. But there is evidence of a growing ‘hard core’ of long-term 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 available and suitable training qualifications, and the need of those young people to keep 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 Spain than they are in Britain. The extreme comparison is between ourselves and Italy than they are in Britain. The extreme comparison is between ourselves and Italy. All the 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 young people in Scotland stay unemployed three times as long as in the south east of England. More recent surveys are showing that in the London area has become the most unemployed region in Scotland. In less prosperous areas, a report insists, ‘efforts 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 disadventaged regions.‘

That is the scale 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 cycling of voluntary unemployment—self-styled ‘supplemental sabbatical’! Savings supplement the dole (though in fact the cost of being unemployed, in real terms, has remained unaffected), sacrifices the leisure. Unemployment gives the young a sharper taste for economic 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 cyclical 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 group (25 to 40) primary workers. Thought the graph of cyclical 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.

As argued—though not neglected—cause of young unemployment is structural imbalance. The steady upward trend of unemployment since 1960, despite 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 1962-6 and 1967—72, which are corresponding phases of the trade cycle, points to a definite worsening of the situation.‘

The number of vacancies available has failed to rise sufficiently to restore former levels and vacancies do not appear to be purely cyclical in end part there may be a more permanent change in the demand for young people.‘ Since 1974, the evidence has abashed more conclusive. Comparing 1976 figures with those of 1972 (the depth of the worst and most prolonged recession since the War thus far), 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.‘

Why this structural imbalance? One reason is that too little notice has been taken of population trends comparable with the continuous rise in the demand for young people, to the Government ‘Think Tank’ thinks. If population projections were properly used they could provide better services for the retraining of given resources (including labour), and thereby incidentally save up to £1,000 million of public expenditure by 1980. The three main projections of the CPRS all suggest a steady fall in future UK population—admittedly with a fluctuation upwards in the 1980s—but 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 expected-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, but in the meantime 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 on health and social services, and increase the call for sheltered housing—all this without greatly adding to the job availability.

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 reduction in the place that customarily employ above average numbers of young people. Industries that customarily employ above average numbers of young people are expected to make considerable cuts—where teacher/pupil ratios will have become more favourable unless available jobs are made to shrink instead. Probably both will happen, but in the meantime 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 on health and social services, and increase the call for sheltered housing—all this without greatly adding to the job availability.

4 The above Report gives these figures:
age group 75—84 in 1975: 2.2 million, in 1990: 3.8 million 
age group 85 plus in 1975: 0.5 million, in 1990: 1.1 million.
5 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—51 = 6.3 million, in 1960—1 = 7.4 million, in 1970—1 = 8.4 million, in 1975—6 = 9.1 million. In January 1976 there were 40 six form colleges with 2,000 students and expenditure on pupils of all ages at maintained (including nursery and special) schools, at constant 1976 prices, was this— 1960 = £2250 million, 1976 = £5150 million.
offsetting the other. The prognosis is that economic growth and youth unemployment are being released to skilled, market-structured training? What is lost in such investment is regained.

Since it is a lot for the State to keep a worker unemployed, why is there no long-term intensive job creation aside? Or why not more investment in skilled, market-structured training? What is lost in such investment is regained.

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 industry and colleges of education have been cut severely by rationalisation and reduction.'

The answer is, surprisingly, quite a lot. Yet employers complain that every scheme so far introduced has been on such a temporary basis that industry and colleges of education have been cut severely 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. Even among the highly qualified, especially teachers and nurses, jobs have become hard to find, such is the state of the market.

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 alarming many as the current recession.

A new opportunity structure must be developed, atoned to future reality, to the possibilities of the labour market viewed on a broad and long-strategic basis.
YOUTHFUL OPPORTUNITY

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.

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 a 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.

JOURNAL, Spring, 1976, p.32)

CHRISTIAN YOUTH IN ACTION

The interdenominational Order of Christian Unity 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.

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JOURNAL, Spring, 1976, p.32)
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 ‘Solzhenitsyn’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 Savile 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 basic 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.

**CLIVE WEBSTER**

`Langrishe Cottage, Langrishe, Petersfield.`
TWO QUEENS OF ENGLAND

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 English', of the tenth century Monastic Revival Movement to which so many of our early monastic historical 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.

Alas! In this case such is not the case with 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 furnished 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 religious house, 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: Ethelred, who survived his father by only fifteen days, and Eadric, who was drowned in 933. From this time onwards Eadgifu's children, the asthelings 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 bishops. As concubina regis she held 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 witnessed 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 Ælfric of Winchester, Einhard of Worcester, and Oda of Ramsbury had each independently received abbeys, they were his wife; and so, 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. Ælfric, 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 930, on King Athelstan's orders, he himself tonsured Dunstan and Eadgifu 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 Ethelred 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 re-foundation of Abingdon is well recorded. Both in the earliest Life of Ethelred 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 asthelingas 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 Ælfge, whom subsequently he married. Later the area of disagreement widened, and led to events that were to shake the foundations of the Old English monastic body.

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 church by disbanding her influential group of highly placed persons, both laity 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 Cyneige, bishop of Lichfield, 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 in a position to resign his ecclesiastical ordination; he accepted the togs at Glastonbury. But Eadwig had to pay a heavy price for his victory. He 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 as a sort of lever exerting 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, and Archbishop Oda’s nephew Oswald to Worcester. Edgar’s grandmother Queen Eadgifu was restored to the possession of all her estates. Winchester, and Archbishop Oda’s nephew Oswald to Worcester. Edgar’s grandmother Queen Eadgifu was restored to the possession of all her estates. Winchester, and Archbishop Oda’s nephew Oswald to Worcester. Edgar’s grandmother Queen Eadgifu was restored to the possession of all her estates.

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 first part of her estate 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 ephedrable. Presumably this happened at about the time of her dispossession, before Edgar revolted and creado the Thames; it could well be that Eadgifu gave him the rest of the estate to be safe keeping on the same occasion. So no sooner had Eadwig confiscated Meon, than he gave most of the estate by charter to the then Eadric, one of his favourites and a brother of Ealdorman Ethelfrith 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, after his had been confiscated. After Edgar died, the estate must have been willed back to Edgar, for in 967 we find him granting part of it to the noble lady Winfrith, his maternal grandmother. Nevertheless Ealdorman Ethelfrith managed to get another part of the estate (Froxfield) back into his family’s possession, for he left it in his will to his grandson Ethelman.

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 954 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 Etheldreda in 961 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 seccus 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 to Éthelwine Dei Amicus (very cheaply) to St Ethelreda for the endowment of Ely. Furthermore, we find that Eadgifu purchased the estate at Holland on the Essex coast which she willed to Ethelfrith, the wife of King Edgar, who gave it to Ely.

We are faced now with the most controversial of these transactions, a charter dated 958 by which King Eadred and his mother Eadgifu granted to the
church of Ely fifteen hides at Stapleford in Cambridgeshire; Wulfstan of Dallaston 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 971 the pope, when an offer of Ely to his 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 976.

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 second wife of King Edgar, and the second subject of my essay. Elfthryth appears to have inherited Eadgifu's interest in the endowment 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 about 910. 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 Ethelweard; Ethelweard died in 962; he had inherited the ealdormhood 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 stimulated. 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 Ordre 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 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 Ordre 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.

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 Ordre 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.

Elfthryth's position and that of her predecessor Ethelflaed was no mere technical matter. For the reformed church under Dunstan, sanctity rather than crowning was the essential component of sovereignty, and there are even 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 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 has already been considered. Queen Elfthryth's concern for the nunneries is evidenced in many surviving records. She obtained from Bishop Ethelwold an Old English copy of the Rule of St Benedict, written for the use of the nuns, to be used 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 his will. Elfthryth, the sister of Ealdorman Ethelwold.

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 Hereford in Herefordshire and at Thetford in Norfolk (another property which had descended to her in her own right from Queen Eadgifu). Towards the end of her life she left an estate at Woodham in Essex, by Elfthryth the widow of Ealdorman Brithnoth, for the endowment of the nunneries 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 reformation. 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 removal 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 King Edgar 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 thirteenth-century writer, who appears to be reliable on this matter, states that Elfthryth was the sister of Ealdorman Ethelwold of the Western Shires who left her a necklace and an armlet of gold weighing together 150 mancopes, and a drinking cup. Ealdorman Ethelm of Wessex also will her an estate, without any 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 own.

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', 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 his elder brother Ethelred.

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)
It has frequently been the lot of Christians to assert unchanging moral values in a world of changing social values, and... or into outright opposition to the changes proposed, often in the teeth of great hostility from society at large.

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 set no measure of social reform has in recent times aroused such concern... so far, for instance, over three hundred MPs have attended every debate on the issue.

This Bill seeks to establish in law that abortions are illegal after twelve weeks; with those 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 those exceptions. That if the child will, if born, be seriously handicapped physically or mentally, an abortion is to be granted up to a further three months. The two recommending doctors must not be in any way connected, and one must have been registered for at least five years. Whose nor requires the patient to make the mother's posture and notify her GP (on penalty of $500). The 1978 conception objection clause is widened so that medical staff need not declare their reason for refusal to participate. All pregnancy testing agencies, abortion clinics and abortion drugs which change are to be licensed under existing rules (penalty for acting unlicensed $1000 and $100 for each day continuing after conviction). There are regulations relating to premises and to anonymity of accessors; and other technical details.

The Benyon Bill seems to reflect the attitude of 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... any proposition concerning moral of human values to be accepted, and it must be rejected by the application of logic that Cartesian principles of uncertainty must lead to the same findings as must be reached by the application of logic. In Aristotle's point of view represents the conscience of a different method at least. In the Greek society was no protoPluralistic like our own. The oath attributed to Hippocrates explicitly forbids the procuring of abortions. 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 Al-Karim on abortion techniques became available in Latin at this time. Meanwhile the Cathars regarded all procreation, and indeed all material things, as inherently good; and the rejection of them as evil. St Augustine's views were incorporated in the Sentences of Peter Lombard, and were elaborated in a definitive fashion in the sixteenth century. We find, however, 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 enucleation accurately, and the prohibition on abortion at all times remained absolute, even though Aristotle went on to state that 'of 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. It is to be noted that 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. 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, but it is a matter of history that 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, in the sixteenth century, St Jerome and St Augustine, while acknowledging the sinfulness of 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 he accepted the possibility of abortion, he rejected it after the 'sensation of life' developed in the foetus. Aristotle's point of view represents the conscience of a different method at least. Ancient Greek society was in may ways ethically pluralistic like our own. The oath attributed to hippocrates explicitly forbids...
when it was not murder. However, there was applicable in this context his opposition to orthodox teaching, which was largely factual, uncontroversial and unexceptionable. They entered more conclusively 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 1960s, 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, which is interesting today because curability of the cure 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 (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 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 uncontroversial and unexceptionable. The usual 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 this 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 the twentieth 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 to humanise 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 humanisation as being synonymous with socialisation'. The provenance of this argument is difficult to establish. Ashley Montagu is quoted as writing in 1967 that the organism from conception must be considered human because it possesses all the potentials for humanity in its genes, but that he nevertheless supported the legalisation 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 his earlier assertion that...
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 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 little 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 their position 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’s
testimony, 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. In Great Britain it is that is encouraged by 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; when she ignores or makes little of the economic and social circumstances associated with unwanted pregnancy. The time has surely come for the Church, if she is to air publicly her 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 example of Dom Raphael Appleby and Dom Philip Jebb of Downside which reaffirmed orthodox Catholic teaching on the subject. 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 many Catholics. They appear to spring, at least in part, from a misunderstanding of the nature of free will. If free will is truly free, it includes the freedom to sin, but this does not mean that the 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.

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 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. The Offences Against the Person Act of 1961 allowed abortion only when the life of the mother was in danger. The Infant Life (Preservation) Act of 1929 amended the law so that 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 the number 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.

The current legal position in Great Britain is that established by the Infant Life (Preservation) Act of 1861 which permitted abortion to save the life of the mother only. The present law, which was the exemplary letter from Dom Raphael Appleby and Dom Philip Jebb of Downside which reaffirmed orthodox Catholic teaching on the subject. The times of change in abortion laws in some foreign countries have been so regarded had the Church authorities really grasped the extent to which their position had to be seen against the background of the essentially indivisible nature of fundamental morality.

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refused sick pay by her local education authority unless she had an abortion or put her child up for adoption. Some of the logical inconsistencies 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 trouble finding approval of the Department of Health and Social Security for their equipment to resuscitate foetuses. One of the major areas of unintended consequences has to do with the wording 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 force a doctor to resign from the practice. All in all, it became clear that the intended consequences of the Abortion Act were not fact in carried out was approximately twice the number quoted in the national statistics. 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 separate causal effects from confounding influences associated with the Act. For example, the publication of a book 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, 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 thoroughly 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 members had to get their grips with the problems arising from 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 this act was the major reason why doctors have used the Act to declare their conscience clause. 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 professionals.
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 empty doctors with conscientious objections to the termination of pregnancies. 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. Discrimination was noted in other specialties also, such as anaesthesiology.

Inevitably, in this climate, doctors who were opposed to abortion found themselves in an ever-decreasing minority in their own profession. Ronald Butt 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. The General Medical Services Committee of the BMA, representing 24,000 GPs, voted overwhelmingly in 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. 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 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 interviewers seemed to be selectively referring to the cases of abortion that 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 intentions, maintained a low profile, which was considered to be tactically reasonable by the most effective course of action. In this event, the 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 militate against some of the implications of the ecclesiastical authorities from whom I sought guidance and whose roles were relevant to the matter.

The Select Committee on Abortion, to which the Abortion Bill was referred as a result of a House of Commons decision, was in no doubt as to the reality of discrimination, and called for amendment of the Act in order 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 abortion was not an activity that could be tightly defined and called for tightening up in other directions, such as increasing penalties 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 of some value in understanding 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. 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 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. The pro-life organization 'Laissez-les Vivre' vigorously opposed the change, with the full backing of the Church. Statements from the head of the Church that abortion were signed by 10,381 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. Immediately after the law...
come 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'. The French law in certain respects 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 had 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 fetus of about twenty weeks gestation. 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 French public would have accepted it in 1938. We have tended in our social legislation to follow Scandinavian trends. As Ronald Butt has said: 'As a result of the famous 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 convention opposition against 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 good idea to have made abortion a commonplace about a diminution of the value attached to human life, then we have to look at the implications for our civilisation of the cheapening of human life. Malcolm Muggeridge summed it up succinctly: 'This is what the abortion controversy is all about. It is 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 1937 the General Synod of the Church of England expressed the view that the Abortion Act had gone badly wrong, having heard Dr Eric Trescy, the Bishop of Coventry, say: 'It is a very small step from abortion to euthanasia and to the liquidation of those who are a social burden. How odd it is that a country that has abolished capital punishment should legalize the destroying of a young life in its mother's womb'.

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 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 enmophily 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 possessing human rights, it has to be conceded that the foetus may be so, for, using a Popperian form of argument, 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 then we have a moral asymmetry here, for in the former case the foetus is 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 a decision 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, 'It is a very small step from abortion to euthanasia and to the liquidation of those who are a social burden. How odd it is that a country that has abolished capital punishment should legalize the destroying of a young life in its mother's womb'.

In this century, we have seen the consequences of disregarding human life backed up by legislative action. The gas chambers of Auschwitz were precisely
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. 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 resi-
dents, 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, 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 U.K. resi-
dents, while the number of foreign residents leapt by 40%, from 5,815 to 8,182,
largely due to increased numbers from Spain and Italy.

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
ever held in Italy, the Holy Father again attacked the advocates of liber-
ated abortion. He denounced the ‘masculinized statistics, the hasty biologi-
cal affirmations and the disastrous repercussions on the physiological and psycho-
logical level’. He reaffirmed the principle of unconditional respect for human
life from its beginning. He reiterated the Church’s view of abortion as an
abolishable crime. ‘Every Christian must draw inferences from this and must
not let himself be blinded by alleged political and social necessities.’

FOCOLARE IN FOCUS

CHIARA LUBICH RECEIVES THE 1977 TEMPLETON AWARD

A number of Ampleforth monks, notably Fr Macarius 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 (Mariopolis 1976, JOURNAL 1976, 3:6). Now the Movement
has once more come into line with the award of the Templeton Prize to its founder, the formidable
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 Augustine of Hippo, one of the greatest man 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:

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 bring into unity of the great
spiritual traditions of mankind had already achieved this by 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 you the paternal condolences and blessings of the
Supreme Pontiff, who knowing well the noble ideals and feelings which are the inspiration of your work, reveals 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.

Cardinal Villot, Secretary of State.

Cordial congratulations and blessings of the resurrected Lord.

Demetrios I, Patriarch of Constantinople.

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.

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 the 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 catching 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 logical 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 Christian history. 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 dissolved, but it is also a school of living and growing, and one does not stay in it 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 celebration of the local Church, gathered around its president for the celebration of the Lord's Supper, presents itself in intact 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
community, the koinonia the Christian group or cell; and the secret of true 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 at first, enough for its members to know one another very well, and for another, to bear with one another's weaknesses and rejoice in one another's victories. 

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 strength, 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 examples 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, and at its intimate and particular heart the 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 devotion' (whatever it is that has destroyed our communions) 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 means to the Fathers of the Church, what their meditation on it can contribute to its fruitfulness in 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. An example is the Focolare Foundation 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, 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 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 common and shared faith is not 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 expressing 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.

Focolare in Focus

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, while 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, 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 re-inspiring 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 form in which it followed 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 nera. 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, 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
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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 Maragopoulos 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 in the middle of the forest in a remote region of the Cameroon among the Baro 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: “Are you 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 1945, 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 was in mind. 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. 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 stayed and looked 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 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. 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 stayed and looked 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 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. 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. They traverse the whole 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 Paolo 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 us. All things are as one would expect. Before the approvals were granted it may be said that both the movement as a whole and each individual member, of which there are many thousands, God was present he them. (Matthew 18.20). But when God is present you allow God to act, things are not difficult at all. Then among the less things the phrase if however the grain dies it produces much fruit (Jn 12.24) is the first phrase to be understood.
exceptional results. The 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 unity of all peoples and unity between generations. By the witness of their 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 revaluation of the rules, and new members. Penetrating many religious congregations and orders of men and women. The adoptions... the New Families were born. Around the volunteers, 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 Congo, which I mentioned at the beginning. A hospital, schools, small industries, an electric generator have been built. They succeeded! 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 they are doing for 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 Abuja and Lafia in Nigeria, at Ribeirao Preto and Ribeirao Preto in Brazil, at Loppiano, Italy, and Ottomaring, 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. We had no plan. Three German Lutheran pastors were present at a small speech I gave, in a convent of the Catholic women, 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. And we share with them our 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 Shintosists. 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 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: 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

1 Dr Roger Schultz, 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.

I cannot conclude this talk without offering my deep 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 upon and more fully from difficulties, like light fades that day and tears give way to light, then often I find you, Lord.

Re-entering the temple of my soul, or the moments when circumstances permit me to be alone, I meet you. You impose the gentle but firmly, into year divine presence. Then you show again both within 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, a love which the world does not know. The soul is immersed in this delicious nectar and the heart seems to become the ... in which certainty of salvation is absolute, moments in which, although we are on earth, we seem to be living in heaven.

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 Chant Lubich
Jerusalem and its Temple area, and with it the whole Jewish way of life as the Gospels reveal it. Matthew, Mark and Luke (and John too) before the cataclysmic destruction of the Temple, saw Jerusalem as the focus of the unfolding drama of God's redemptive purpose. 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 creeds and theology. From his book Bernard Lamy observed (Method and Society, 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 these reasons, questions of date and authenticity, which might be thought secondary in this biblical theology, will be thought fundamental'.

Having said this, Robinson is well aware of the complexities of the synoptic problem. He considers, for example, the dating of the Synoptics, and in particular the relationship of the 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. His book is a work of scholarship, and one which should be read with care.

The fact that the synoptic material of St John's Gospel is of such importance is due to the fact that John was writing after the destruction of Jerusalem in 70 A.D. This is a time when the Jewish community was in turmoil, and the synoptic material of St John's Gospel is the result of the Jewish community's struggle to come to terms with the destruction.

Finally, Robinson comes to the Pauline Epistles, placing the Pauline Epistles during the cataclysmic destruction of Jerusalem and its Temple area, and with it the whole Jewish way of life as the Gospels reveal it. 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. 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. 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.
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 time of Jeremias and is one that amazes the historians of classical antiquity like A. N. Sherwin-White, who finds 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 watertight case for the early date of any of 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, if not more, than the arguments for an early date for the Gospels. 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, if not more, than the arguments for an early date for the Gospels.

It is the more astonishing therefore to find that the argument from order is made the foundation of the new hypothesis in the name of the New Griesbach Hypothesis espoused by himself and Professor W. R. Farmer (who however completely disagreed with him on 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 against each of the arguments for viewing the Synoptic Gospels as coming first, second or third. I am bound to admit that Fr Orchard has not persuaded me that he has succeeded in making the case for the priority of Mark by his continued adherence to a Markan priority theory. But all this points for me to the conclusion strongly supported by the careful reader — and he needs to be (especially with the charts not in colour as in the present edition) — that Luke is not using our Matthew.

The problem of the relationships of the Gospels for which he supposed it was a great strength of the New Griesbach Hypothesis espoused by himself and Farmer 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. I am bound to admit that Fr Orchard has not persuaded me that he has succeeded in making the case for the priority of Mark by his continued adherence to a Markan priority theory.

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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 for which he supposed it was a great strength of the New Griesbach Hypothesis espoused by himself and Farmer 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. I am bound to admit that Fr Orchard has not persuaded me that he has succeeded in making the case for the priority of Mark by his continued adherence to a Markan priority theory.

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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 at any time—between any two people, but this in no way reflects the 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, so 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 transferred, there was also a need to assure 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 would find ourselves on different sides, but always in charity. It 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 chose 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 for my removal, but this in no way detracts from the true nature of our relationship as two men who love the Church. The Bishop was...'

The Bishop, in reply, 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 chose this particular time to move me from the Centre... the timing has caused unfounded rumours.'

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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 wings to the right of the altar was the little community of Car-
melites, to whom Bishop Wheeler brought the host and the cup at Communion.
At a later eucharistic service the Anglican Bishop of Pontefract, giving the
address movingly mourned the fact that 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
His supper’, proved words of irony. Powerfully did the Archbishop of Canter-
bury’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! Here 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 was given to speeches in the chapel again, followed by an
eccumenical service, and tea for all. The Cardinal spoke shortly and amusing-
ly, as a new southerner come north. The Archbishop of York spoke warmly of
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.

I then had to look around for the right man to direct it and I believe 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 Sac-
ed Theology, he was appointed assistant at the Church of Christ the King,
Bramley, and subsequently at St Patrick’s, Leeds. It was then that I found
him and instantly recognised in him a person of great pastoral gifts and con-
siderable compassion. He knew a good deal about administration because he
had been trained as an architect and had had a good knowledge of fin-
ances. 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 Cardinal
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 Caeli.

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
formation of the students. 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
comfort 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
captured the atmosphere of prayer and grown in God’s grace through their
presence. I always refer to our Carmelites as ‘The First Ladies of the Occasion’.

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
have made their home here in a special way. Thousands of pounds were contribu-
ted by the Friends of Wood Hall and others for the different projects which
show the Caring Church today.

Then there was the eccumenical aspect. We decided to build this eccumenical
chapel of the Good Shepherd to which the Carmel is now attached, where An-
glicans and Methodists and others could come and hold their own services,
and where we could grow in a mutual understanding of one another. This
was also Mr Buckley took up the Pease 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 he expressed some disappointment 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 Spellman, our Chaplain at Trinity and All Saints Training College in Horsforth. Father Spellman 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 His Church was considered by many as an administrative organisation and we were 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.

Today I re-dedicate myself to my priestly life and work with 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 worrying 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 out of the Gospel by prayer and poverty of spirit.
2) Christian unity by working and praying together as if we were already one.

I know it is an act of great temerity and presumption on my part to stand here 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 Dryden was describing the infinite variety of Chaucer's Canterbury Tales he for all the friends who have been associated with the place' for the past decade. His presence, a sense sublime —call it what you will, it is something very special, elusive quality that grips and captures all who come here— an atmosphere, a decade.

exclaimed 'Here is God's Plenty'. Now that phrase to my mind aptly describes something evocative which most of us have experienced. When the poet Church; and the Church means the People of God. They have come here what Wood Hall is all about. Here indeed is God's Plenty, not so much ma-

Renewal and Unity are key words where Wood Hall and its mission and 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 so much 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 their 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 involve-

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Response by Sister Josephine Tyrnan, 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 the friends who have been associated with the place for the past decade.

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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 debate? The pity is we haven't a Jefferson. I. NATIONAL & INTERNATIONAL ORDER

A late review has the advantage of witnessing the impact of this brilliant lecture by a scholar not only named in the Law but one whose sepulchral epigram is well recognised and whose human experience is vast. Scarman's voice has been echoed. Hailsham is the Parliamentarian and the power of the Trade Unions which he calls the Industrial Challenge. By our reception into the European Economic Community, the potential Constitutional difficulties to be faced from the concentration 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 trade unionism, 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 abridge. He contests 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.

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.
as a priest, without considering their possible political effect, would be acting very dangerously both for the Church and for the world.

Indeed, so unworhly was Pius X that when war broke out in 1914, he died within three weeks, and certainly, not considering that men could be changed by the Church doing nothing, this is the first principle of the Archbishop Cardinal's book, Political and Diplomatic Activity, he says, is essential if the Church is to have a purpose. He then goes on to explain how our power over men's minds, and hence power over their material lives, and therefore to any political, economic or social system. It the Vatican believes that a change in the world has been impossible and that the Church is bound to act, and does not believe that the Church is bound to act, and therefore, to any 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 religion is more important than this apostolic activity, it will support a Socialistic 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 by a Concordat with the Soviets, it would conclude one immediately.

This sounds cynical, but it is also logical. The assumption is that 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 so allow them, it would soon face no longer an atheist state. Moreover, in people's being as much as committed to Christian propaganda (I use the word in its original sense, as well as its own Communist propaganda, that is to say, if one's moral values are those which the Church and therefore the State have decided on, and the Church wishes to promote by any means)

The author's words, 'The author's aim is to demonstrate that in making use of the Church, as a world institution such as diplomacy, the Church is not inspired by a Machiavellian sense of success, victory, and therefore free being'.

It may be argued whether this is original or not, but his interpretation of the Passion story through with fresh insights and couched in a compelling and contemporary style, sharpened by his considerable use of anecdotes, demands a hearing.

From this stems his political theology (VIII), the cross being 'the only truly political point in the story'. He keeps reminding us of the God of the cross as the exercise for the poor but a devastating one for the rich and self-righteous.' But he continues to paint on a broad canvas and though his arguments lead him that 'in our present social systems, we have not even begun to deal with the crucified Christ, to whom we owe the task of bringing peace to the whole of the world'.

He begins to work on the problem of the Calvarian 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 not have convinced me, but I have been helped to clarify my thinking. I have been helped to clarify my thinking by looking back at the crucified One through whom I have been helped to see things in a new light.

This is why the book is so important and why it is so well worth reading. It is a book which is well worth reading for its clear thinking and its powerful and convincing arguments. It is a book which is well worth reading for its clear thinking and its powerful and convincing arguments. It is a book which is well worth reading for its clear thinking and its powerful and convincing arguments.
Hans Kung is on being a Christian translated by Edward Quinn Collins 1977 730p £7.55

There are many figures to appeal to in Hans Kung's latest work: he situates Christianity in the world of today, the range of research with which he backs up his argument, his vigorous and straightforward style, his belief that faith is for all men, and — perhaps most of all — his treatment of the historical Jesus. In a compelling way Kung presents the sermon on the mount. Jesus' teaching on God, the ultimate 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 Ming repeatedly reveals.

The first example concerns the whole relationship of historical research to the life of Christian faith. Kung stresses that scholarly research can never provide reasons for faith nor destroy faith. But, as a matter of fact, much research often seems to have weakened and destroyed people's faith. Kung meets this difficulty by speaking of 'sincere, false criticism', as opposed to 'genuine, objective criticism' (p. 16). The response exemplifies a persistent feature of his writing, adjectives carefully chosen to express approval or disapproval. But what criteria do we have for distinguishing between genuine, objective historical criticism and the other sort?

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Almost thirty years ago a nun laid aside her black and white habit to assume the local lay dress of the society she was in—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 turtle races built against the walls of her own Loreto convent.

With little training or equipment, with five puppets in her pocket and nowhere to stay, she began her journey to 'our people'. The result of this venture is to be recommended for the town of crust that sparkles through those pages and for his valiant service to the search for unity and reconciliation. This book is still a milestone, another 'small step for man', not 'the giant leap for mankind' towards the unity of Christians and the reunion of the banished Church. This goal will be reached, as the Bridegroom has suggested, by a purified moral (and religious) leadership by leaders spiritual and temporal.

Robert Campbell FROM BELIEF TO UNDERSTANDING: A STUDY OF ANSELM'S PROSLOGION. Cambridge University Press, 16S pp. £2

This monograph gives a brilliant analysis of Anselm's much controverted argument. Recent exponents of the argument have made much of the alleged differences between the arguments advanced in Proslogion II and III—e.g. Hartshorne, Malcolm, Plantings—such that the former has been dismissed as defective and the latter accepted as valid. On the grounds that Proslogion III turns up contradictory modalities of existence, whereas Proslogion 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 independent 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'. 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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 going up and down steps. He was physically anxious to take what part he could in the life of the place, and while he was still able to do so, 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. From quite early in his school life he had shown an interest in church fittings and ceremonies so that this 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 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.

An important part of his life was his association with the Lourdes Pilgrimage which began in 1953, and from that date he never doubted about his vocation. 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 which had 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, entitled 'Can discipline and freedom exist side by side in our schools?'. The Headmaster tackled the problem in a parable journey front 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 Bernard Gresham O. This year Fr Fabian has been Chairman of the University Chaplains' Conference, organising their meeting at York, where Fr Michael Mortland 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.
CARDINAL BASIL HUME's sermon in Notre Dame cathedral, Paris has been reduced to a pamphlet on prayer, which is proving popular. Bodder & Stough- ton 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 mattins occasions: perseverances, simple professions, solemn professions, priesthood, and so forth. The book is to be entitled, Searching for God—the coming to discern and experience the living presence of Almighty God.

BR. PETER JAMES and BR. CYPRIAN SMITH were solemnly professed during an evening Conventional Mass on Easter Friday, 15th April.

FR. CHARLES FORBES arranged a five-day mission in his parish at Loundock Hall, six monk missionaries 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 highlighted 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 parishes, 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 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 interests. The BBC sent a team to see him for two days, filming some forty minutes of his children playing at schools in Castleford, Garforth and Mirfield. They film still shots from his large photo and slide collection made over twenty years of interest. In the event Nationwide ( BBC1) 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 (ohm Br. Alexander) and four of the boys out to Lourdes for ten days over Holy Week. They lived and moved 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. They collected 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 that of the monks. They have been most kindly given the use, by an Old Gregorian Mr Whitlock Bundell, 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.
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 one man, the rest being from the Indian sub-continent. The cox was black and toothless, with filthy habits. The engine was arrested while at Dakar, for debts unpaid last time! When they reached Lagos, they found whips 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 first form school leavers, it was a success. Their role consisted mainly in running discussion groups and other related activities, and by the end of the week the group earned their keep by painting the interior of the Staff house at St Thomas'. The next retreat for young people is on 26th-30th August, while the older retreat will start after that and last until 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, and ends with the solemn Liturgy on Holy Saturday, the Easter Vigil being provided. Each Easter Day is marked by the mid-morning Mass and the evening Vespers and Benediction. In the intersession, Fr Maurice Couve de Murville, OSB, pointed out the important role of prayer in the life of the Friars, and the personal hour of private prayer. Fr Martin Bumley also pointed out the importance of prayer in the life of the Church and especially of parishes, which encourages the sharing of the personal gifts of faith, prayer, healing and the other gifts of the Spirit. Some useful questions brought out the nature of shared prayer and prayer groups.

The other Teach-In's, 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 Andrew Beck chose to examine the new Anglican/Roman Catholic Agreed Statement (the Venetian Statement) on Authority, showing in what respects theological breakthroughs seem to have been made despite the controversial historical background to this doctrinal subject. The remaining problems, concerning especially 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 on what Philip Vickers (below) provided a good basis for the discussion. On each of the two occasions of delivery some forty to fifty retreatants were present and lively discussions followed the talks.

The other Teach-In's, 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.

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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, OSB, 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 remaining problems, concerning especially the papacy and the different reactions from sectors of Anglicanism, were discussed after the main talk.

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situation of the Church in Czechoslovakia and in Hungary, and the relatively
amongst Catholics in Britain and raised thoughts on how Old Amplefordians
could most help. Detente, and the 'unfashionableness' of public discussion of
ate the atheistic persecution of the Church, were two possible reasons for the
hitherto lack of notice given to the persecutors and the
persecuted, followed by right information and almsgiving. In reply to one ques-
tion, 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
ful In Communist countries. It was pointed out that the work of ACN was sup-
ported 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 Cas-
sidy, who has received much publicity after her miserable experiences in Chile
and who recently contributed to the BBC Lenten broadcasts on 'The bare
Lessentials' with her effective little sermon, 'Love is very long', spoke on the im-
pact of her political imprisonment as a religious experience enlightening and re-
ferred 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
I read those words, the terrible despair at the fact that two thou-
sand 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 Commu-
nion 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 des-
pised and rejected of men: who are familiar with grief. Are they not pierced through for our faults of greed and apathy and
dissatisfaction and cruelties of our sins?

At the Easter Vigil 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.

As I poured out like water and all my bones are disjointed? Is not the
cry of the man who has been beaten till he can no longer stand? Sitting in the
chair and listening to these anguished words I felt closer than ever to those
that had left behind in the small bare cells of the Santiago prisons. The concept of
the custodianship of Christ, so strong to me when I myself was imprisoned,
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
their 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 it was I was not 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:

From person to person this holy night dispels all evil, washes guilt away, restores
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 recre-
tions 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 suf-
ferring 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
Christian Council organised an ecumenical conference for teachers, largely in- 
spired 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 RGC group has been joined in making the arrangements 
by the Ripon PND—the ecumenical group which started from Ampleforth and 
campaign 'People Next Door'—and which for many years attended the Ample- 
forth 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 dis-
cussions and which led up to the final 'Any Questions?' forum. Mr Edward 
Holmes M.A., B.D. is the Director of the Religious Studies Project at the Far-
mington 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 Holmes 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 hu-
mour 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 Holmes' 
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 interested in morality and metaphysics, but in general these questions are ignored. Mr Holmes then devoted the main part of his talk to 
commemorating 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 astonish-
ment, 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 had 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 some-
times to be taken as reasonable and right if they accord with reality are in such 

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 brother 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 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 1 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 be best to 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 wrong-doing, 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, followed by a longish silence, and ending with another hymn, a prayer (the Grail prayer recited by a girl), and blessing.

Resume 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 religious commitment on the other. For the purpose of the analysis several specifications 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 men'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 1977 by British Humanist Association.)

Questions and comments:

(a) How far back do we have to go to find 'former times'?
2. 'The R.E. specialist poses and invites questions about the meaning of human 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 30pp. 43)

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 Birull, 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, Dinsendlaw, 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; how this unhappy branch 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 consecrated Mass in the newly-consecrated church. The chief consecrating is Cardinal Basil Hume, and the other consecrators 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.S. Navigator, 22 thousand tons, taking her first cruise after refitting and refurbishing already launched. 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 to 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 (now Istanbul in a Greek ship), Patmos, Rhodes and Lindos, Crete, Santorini; and finally Athens again where the bucaneering 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 to detail those who imprudently sit next to Father James in the Calefactory. Most seem to avoid this. But a few memories come to mind. 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—A Bird in a Crystal Cage by Abbot Justin McCann's edition of St Benedict's Rule, written in the same room as those scribbled reflections. And, standing beside Captain Gourgourakis on the Bridge as we sailed from the Golden Horn, he saw away the domes and minarets of that sad holy city, the New Rome, silhouetted against the sunset. Golden memories. Some monks are born lucky.

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May 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 found 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.

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 cassette sets (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.

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 Dom Laurence (Ampleforth). And all is done to enhance the Divine Office throughout the year.

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 faculties and 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 such long courses, the primary purpose being to counter 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 time spent on 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 singing—'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 3); 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' (Litty 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 Haring 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 where no Jew ever has to beg and the impious Galikans 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 Tongelre (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.

Sr 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.

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 strategy of taking on board, and seeking 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 Westminister 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 lay-woman, a medical doctor and an expression of concern sent 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 she was taken to a detention camp near Santiago. It is estimated that between five and thirty thousand have lost their lives since the coup. Free speech, free access and Union activity all were suppressed. Harassment and torture (up to 20,000 in incarcerating 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 propose the free legal aid (some 30,000 cases) and provide for the imprisoned with such as bread in bakeries, calling upon the help of Catholic Action, the 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 ‘consciencisation’.

Nuns went out of their convents to live in the shanties as friends of the poor, ‘hiding under broken hearts’, hiding those who were on the run. Priests denounced injustice, deplored 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 bitter and 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 handycapped 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 there 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 acutely 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 cigarette ends, or consuming 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 before being tried for harbouring a terrorist. Found not guilty, she was at once imprisoned in 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 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.

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, else, 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 responded to, but got no further until she entered a monastery in Chile; and there found new 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 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 her 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 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 guidance 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 steady influx of requests to Our Lady, drawing some of the stiff 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.
centrality. The point is good: it requires a very careful answer—and the resolution of the issue needs to be widely broadcast.

The national 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 Airdrie, and another in the wind in Nottingham. In Canterbury a new branch opened on the Feast of the Purification with 20 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, discussion and action. The prayer and worship has ranged from simple spontaneous prayer to solemn liturgies, and this in itself has been an important. The Society has an impressive record in ecumenical dialogue in regard to the Virgin Mary and has surely done more valuable work in this regard 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 present, 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 the world to which I belonged. Our lives, our choices, our recorded lives as lives among that always necessarily small group in any generation concerned with the understanding of the Virgin Mary, I believe that Father D’Arcy had given me my first communion, as a Catholic convert; and every thinking, feeling person 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 once) 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 a year or two ago, and I asked him to read one of Yeats’s Supernatural Songs; although Eliot had been more congenial to him than Yeats’s bard, Cardinal Baum, who looks forward to further involvement in the Society’s work, for awhile it

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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 causes external to us, Robert Speaight’s advocacy of the tradition of ‘Christian the ‘image of god’, the responsibility for the good and evil we create and do. He 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, for him, was something the ‘image of god’ 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 open-hearted towards life and towards people of any man I have known. He enjoyed food (I remember his enjoying a 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 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.

In some ways he must have felt his career to be less than the success he had hoped for; he never played Hamlet or Lear at Stratford or at the Aldwich; and although as a reader of poetry he was unsurpassed his gifts went beyond that, and he never played 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 contemporary literary scene. But as his life took form it came out at the Savoy and then The Prince of Wales’; it came out at the Aldwych.

Richard Austin wrote of it: ‘I know no book on Shakespeare that presents the available material and critical judgment 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.’ (The Month, p.12-7. [Ed.])

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 The Property Basket: or the Flight of Happiness. This book was the result of his researches into 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 ability 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. It is I believe a master of his craft and a biographer of Shakespeare that he will be remembered by future generations who will read it with admiration and interest and want another man who wrote the books. In Nature in Shakespeare Tragedy, Shakespeare on the Stage and above all in his last book (completed before his death and now published) Shakespeare, the King and His Achievement, he revised and expanded his earlier work in the light of his new knowledge of the stage and of the stage of the world he had known. As a writer he had both acted and produced plays; for many years the drama critic of the Shakespeare Quarterly, attending every production at Stratford-on-Avon. He knew his Shakespeare as an actor, producer, man of letters, and he brought to bear on his subject a knowledge and understanding 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.

His work on his own life was an indication 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 Christian Christendom. But what underlies that remarkably wide understanding of Shakespeare’s characters and their motives, the predilection 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. He had 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 do not know him otherwise than as our lives crossed from time to time. But we went our shadows, or, in that peculiar light, by merely being; not only when we met are we in one another’s Shakespeare and as an extension of the time. If from time to time we cast out 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 absence, some principle of our shared humanity; or maintaining, as it were, some sector of the field of the Great War and the British Commonwealth which are reassuring by the knowledge that there are those others with us. For me, with David Jones, Antonia White, Alfred Marman, 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.

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.’ (The Month, p.12-7. [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. Those 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 1867, 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 1935 shortly before he died. May we pray God for another Jubilee in 2002.
February 1977

A priest writes from Rhodesia

"Kindly convey my deepest thanks to our good friend and benefactor who has renewed our gift subscription for another year.

"It is consoling and inspiring to read by candlelight in the evening time your newspaper.

"Please get as many as possible to pray for us, especially our defenceless flock, that good may come from this war."

Please send this coupon to the Circulation Director, The Catholic Herald, 63 Charterhouse Street, London EC 1 M 6 LA.

Please let me light one of your candles.
I enclose £9.50 for a year's subscription/£4.75 for six months' subscription (delete as appropriate) for a missionary.

Name (blocks) .........................................................
Address (blocks) ....................................................

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—9 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 Pitts at Bramley 346.

20 November. London: Amplesforth Sunday. A Day of Recollection led by Fr Abbot, at the Digby Stuart College of Education, Roehampton Lane SW15. Please contact David Tate 581-9811.


OBITUARY

Prayers are asked for the following who have died: —Richard Leeming (C 5 1); Bill Roach (1923) on 5th February; Francis Hime (0 3 0) on 27th January; and Jim Fitzgerald (1920).

MARK LISTER (W 7 2)

In the graveyard of St Benedict's church in Amplesforth 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 dashingly 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, consistently and increasingly preoccupied him. 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 (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 unexpectedly 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, however, probably misleading, as it implies a considered rejection of an alternative. Mark did not ‘choose’ 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. 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, i.e. that of someone of gentle and tolerant temperament. In optin, bravely but without much rational underpinning, for an experience-oriented 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 efforts to apotheosize it as a way of desening pain. If anything, he became under pressure even more hypersensitive, and discovered, like others before him, that there comes a point where
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 was, after all, Gerard Manley Hopkins who wrote: 'the mind, mind has mountains; cliffs of fall. May he rest in the peace which he longed for...'

May be 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 Chamber (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 Jane Meryl Leyland.
Richard Potez (H 71) to Rachel Faire.
Roderick Pratt (O 73) to Patricia Boju.
Pual Ritchie (H 65) to Madeline Faldrouz.
Larry Robertson (C 65) to Alexandra Elizabeth Cantacuzene-Speransky.
Patrick Rooney (H 68) to Fenella Kenderline.
Andrew Ryan (W 71) to Jennifer Thompson.

BIRTHS

Maree and Henry Guly (T 69), a son, Dominio Joseph.
Colette and Robin Lorimer (W 58), a daughter, Mary Heloise.
Thema 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 acting as 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 Gardner, who suggested that a friendly non-Catholic peer should be asked to introduce a private Bill in the Lords. Lord Hallam, 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 superpower, 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 has, so far, no 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 policies of military buildup 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 renunciation 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, but an external 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 in 32 pairs who went on to produce a fourth-round final—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 procedat gloria mundi.

PIERS PAUL READ (W 58) continues to write. He has contributed to My Cambridge, edited 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 lifetime of 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'.

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obliged—but so quietly that not even so Catholic a champion of such rights as Patrick O'Donovan noticed.
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 77) 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. He has written several other books on the subject.

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 (E65) 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 Ulster 11(19-0), Scotland (5-4) and in the final against 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.

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 78) 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 Magdalen'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 versus Lancashire B fixture. T. E. LINTIN (A 71) is currently playing for Bradford, and has had trials for Yorkshire. J. F. PICKIN (O 75) played for St Luke'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. D. 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. MACALAY (O 74) 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 an 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 £500 to over £6,000 but this was due to a higher subscription rate. There had been a decline in membership. After consulting the treasurers, the Treasurer had transferred £922 received in voluntary donations for the years 1975-7 from the capital fund to the revenue account. 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 £450. 7 years later John Reid had so refined the art of organising Ampleforth fundraising dinners 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 Chairmanship 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 former annual dinner with a summer party in June; Richard Dunn organised a day Retreat for the Birmingham Area; Tony Brennan continued to organise too 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 number of non-payers of the past ten years has now dropped by almost a third in 20 years.

Nevertheless there is 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 anonymously 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 £25 and I am assured that this would be comparable for a new print 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 finance, for the first time at Ampleforth of a list of names and addresses of Old Boys, a list which would be an important revenue stream to the Society.

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 addresses 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 much to report—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 weekend. 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.

Societies must change—or die and the Ampleforth Society should adapt itself to being a sort of Association. We should 'grasp the nettle', 'alter the constitution 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 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 from the Community and the Society need to think of what it wants but I believe today 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 educational 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

Captain of Rugby: J. H. Macauley
Captain of Swimming: M. J. Morgan
Captain of Cross Country: N. J. Capier
Captain of Squash: J. W. Leavack
Captain of Boxing: P. A. Day
Captain of Shooting: T. M. May
Master of Hounds: A. H. Fraser
Captain of Hockey: C. H. Lambert


Bookroom: E. T. A. Troughton, E. S. Faber, M. C. O’Key, C. E. Perry, D. A. Piggott.

The following boys joined the School in January 1977:
STL Agbim (A), CAD Buchan (D), SN Cain (All), AWB Chancellor (D), SM Clucas (HI), WI Coulson (D). PP Crayton (A). CG Dewey (C), AI Dick (D), MCP Hemming (HI), JM Henshall (W), WB Hopkins (E), EA Kennedy (D). FTL Lowe (EL), IPH McKeever (A), HI Macmillan (W), JIM Peel (E), SHJ Parnis England (AL), SG Petit (W), RM Ra (A), JB Rae-Smithe (HI), DM Seisoo (W), PA Sellers (D). DA Stalder (T). RI Templest (C), EGK Trewine (W), SP Vis (Hi).

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 Raymond Beadnall 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, country and community.

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

SCHOOL OFFICIALS

Head Monitor: C. J. Hewly
Love, 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. Keys, 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 J. Macaulay, and their Coach John Wilcox, who achieved remarkable success at the Roslyn Park Sevens in March by winning both the Festival and the Open Tournament, the first time ever to achieve this astonishing feat. Mr Wilcox, nicely described (as a spectator) in the Guardian as “solemn in face, long in coat, massive wellingtons for footwear (sic)”, wrote:

The extraordinary success of the Sevens Team at the National Schoolboys’ Sevens at Roslyn 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 Roslyn 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 impaired 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 evidenced 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.

In the last few months we 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 our expedition members for the summer term and another weekend’s rock climbing in North Wales should leave us adequately prepared for Kolahoi.

The performances defy description: Fr Martin sang, girls danced, Br Cyprian mimed 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 and the guests of New Hall in Essex, where they performed three concerts to raise money to take sick pilgrims 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.

Our three members of the National Youth Orchestra of Great Britain, Charles Hattrell (double-bass), James Doherty (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 Théâtre des Champs-Élysées 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, Bartók’s Music for Percussion, Strings and Celesta and the Violin Concerto by Berg. The soloist was Itzhak Perlman, and the Conductor Pierre Boulez.

The Motet Group, under the direction of David Bowman, gave two concerts 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 £250 for Aine 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 Albans. The playing of the pianist 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 guests of New Hall in Essex, where they performed three concerts to raise money to take sick pilgrims 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.

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THE HIMALAYAN EXPEDITION

It will be of profound relief to us all when we board the plane to Delhi at Heathrow on 8th July.

In the last few months we 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 our expedition members for the summer term and another weekend’s rock climbing in North Wales should leave us adequately prepared for Kolahoi.

The performances defy description: Fr Martin sang, girls danced, Br Cyprian mimed 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 and the guests of New Hall in Essex, where they performed three concerts to raise money to take sick pilgrims 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.

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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 Roslyn Park Sevens in March by winning both the Festival and the Open Tournament, the first time ever to achieve this astonishing feat. Mr Wilcox, nicely described (as a spectator) in the Guardian as “solemn in face, long in coat, massive wellingtons for footwear (sic)”, wrote:

The extraordinary success of the Sevens Team at the National Schoolboys’ Sevens at Roslyn 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 Roslyn 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 impaired both the team and the replacement underlined that these three reserves were an integral part of the team.

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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 down 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 Loch an Eilean. This was serious winter climbing and it all went tremendously 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
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 the ICT at Bingley. Here ten boys are attached for the day each to a young graduate and see him doing his job, with plenty of opportunity to hear 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 performance of the LSO, a concert and the instrument works of Beale 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 were invited into one day a tour of Lloyd’s, Barclays’ Head Office, Barclays’ International and a Discount House, being kindly entertained by partners at each, Mr Pitte, 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 Walker Art Gallery and a visit to a local Comprehensive School in Twiddle 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 criteria 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 as the ability 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 cavalier 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 Grinling. The end result is that they are not sufficiently informed about their career opportunities. 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. Broton of UMIST. His department has done consultancy work on the bridges over the Firth of Forth, the Severn and the Humber and his job, with plenty of opportunity to hear 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 performance of the LSO, a concert and the instrument works of Beale 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 were invited into one day a tour of Lloyd’s, Barclays’ Head Office, Barclays’ International and a Discount House, being kindly entertained by partners at each, Mr Pitte, 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 Walker Art Gallery and a visit to a local Comprehensive School in Twiddle 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.

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.

**MUSIC**

23rd January JANUSZ STECHLEY

In Schumann’s Carnival Janusz Stechley’s pianism and poetry came into life after the Preambule 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 definitively 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.

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?

Shostakovich’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 Shostakovich. Perhaps this Smetana work is one that only older men can bring off really convincingly, but it may also have 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 of the performance. The players responded to this with great determination and energy, and all are to be congratulated on their efforts.

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 wood-wind players coped exceedingly well with it, apart from occasional fluctuations in pitch and slight inaccuracies in ensemble-playing. It is an elegant and charming piece, and was received by the majority of the audience with delight.

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.

Edward Moreton

SCHOOL NOTES

The same 16th century atmosphere was transformed 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 programme. The conductor was outstandingly successful in his handling of the large forces, but 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.F.S.

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 Procesional ‘Flag 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 hymn which interspersed 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 Dupre’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 Lakes 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 Dollywagon through fresh snow and then traversed the Helvellyn ridge to Raise; meanwhile a larger group climbed Fairfield.

The Lake District weekend was a part of the Mountaineering Course which Br Boutil 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 Hawesmoor moors, a trip to the Helmsley Wensley Pit, a Redcar weekend and an Igloo building expedition. On Feb. 20th a small party descended Crackpot in Swaledale and despite the 'kneewrecker 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 start 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 Pikes. In all the summit of 16 different fells was reached and many boys climbed a total of over 22,000 feet covering ... it was a memorable camp because all those who were present were determined to pull their weight and make it a success.

At the beginning of the term two new committee members were elected to join S. Durkin and M. Page. These were M. Duthie ... the Long Chimney and Fluted Columns were climbed. In fact the weather caused many activities to be cancelled this term.

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.

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. Pendle. 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 Columns 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 Hawkesworth, 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.
SOCITIES AND CLlUBS

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, 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.

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 Stuart-Monarch 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 President's bench of the Debating Chamber. The Society's two elected Mace speakers, 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 benches and floor speakers, Mr. Smith was historically 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. Sailer, 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 to us by our 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. Albéric, who chaired all the Society's meetings and astounded everyone by the cool manner with which he controlled the House.

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.'
(A. 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 (0) 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.

C. M. LAMBERT, Secretary
G. PENDER, Treasurer

SOCIETIES AND CLUBS
THE COUNTRY HOUSE SET

Another Ellington, 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 sunshine, 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 sadleries behind for us to see. Sir Richard Haldorf 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 Gothic, charmingly fronted.

The pièce de résistance of the visit appeared on the Sunday, Deane Park (home of Edmund and Marian Brudenell), onetime seat of Cardigan of choice rarity, a collection of recusant books that has remained intact in the lines inspired by Versailles Palace itself and built by the first Duke of Montagu, ambassador to France—a chateau style... a house with 7 courtyards. 12 entrances, 52 chimney stacks. 365 windows (one for every day) and 1½ acres of tile roofing.

The daughter married the first Earl of Cardigan. Much has been done since the War daughter became Duchess of Buccleuch and Queensberry, inheriting the Montagu estates. That takes us to our Sunday... the sun always obliging. The following year... 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 to those who loved the cold, but The Disquiet Dead 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).

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 success-oriented educational systems; the part politics has played in education, and modern educational ideas and trends, were all explained and discussed in great detail. 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 around it, to Tresham's other mystical symbolic building, Lyveden New Bield. Owned now by the National Trust, it is set in a field apart, designed in chaste style, and never roofed over. Its medallions or rondels above window level are all of the motif of the Passion. Our judgement: a bit too much country and not enough house; adjacent were canals surrounding a 'secret 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 Rotheringhay, where Mary Queen of Scots had been beheaded. In a culture-packed weekend, we had begun grandly indoors and ended obliviously of doors, the sun always obliging. The following were in the party, besides the two signatories: Philip and Edward Noel, Simon Jamison, Dominic Dobson, Edmund Glaister, Guy Salters, 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 As Faunes, As Faunes (Renais) 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, world-skimming lives of the drug addicts. Ragnam'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 to those who loved the cold, but The Disquiet Dead 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)

THE FORUM

Philip Noel, Hon. Sec.

THE COUNTRY HOUSE SET

Another Ellington, 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 sunshine, 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 sadleries behind for us to see. Sir Richard Haldorf 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 Gothic, charmingly fronted.

The pièce de résistance of the visit appeared on the Sunday, Deane Park (home of Edmund and Marian Brudenell), onetime seat of Cardigan of choice rarity, a collection of recusant books that has remained intact in the lines inspired by Versailles Palace itself and built by the first Duke of Montagu, ambassador to France—a chateau style... a house with 7 courtyards. 12 entrances, 52 chimney stacks. 365 windows (one for every day) and 1½ acres of tile roofing.

The daughter married the first Earl of Cardigan. Much has been done since the War daughter became Duchess of Buccleuch and Queensberry, inheriting the Montagu estates. That takes us to our Sunday... the sun always obliging. The following year... 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 to those who loved the cold, but The Disquiet Dead 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)

THE FORUM

Philip Noel, Hon. Sec.

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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 Buratti 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)

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 Hassan, 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 by 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)

JOHN O’CONNELL, 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 weary. 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 ‘A’ level Geographers. 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 ear-hangers for the rest of the film. Portecorvo’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)

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)

BERNARD VAZQUEZ

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 our 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 extraordinarily famous Belgian poet with interesting insights into the influence of hashish and other hallucinogenic 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 hallucinogenic drugs.

The second meeting occurred exactly a month later when Fr Davidson very kindly, and at extremely short notice, gave a highly interesting lecture on one of John Powley’s short stories entitled ‘Poor Koko’. Having described the story of a motiveless destruction of all the author’s research for his new book, Fr Davidson proceeded to expand on the subtext of his latest work, ‘The Threat of Literature’. The destruction of the work was an act of defiance against the threat of literature’s imminent end and the modern world. This was soon followed by a discussion, questioning both the value of education and also of such subcultures as football supporting and Hells Angels.

(Societies and Clubs)

The term began with two shows which came to us from last year’s ‘fringe’ at Edinburgh. David Powell’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 mezzo-soprano. Also, the Entertainment Machine’s spoof account of ‘Macbeth’, now (incredibly!) touring the continent, was as bad as the amateur performance it attempted to satirise. 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 at 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 ‘Mini Bar Band’/Rhythm Roadshow—about as far from the style of Godspell as one can get, though in sheer futility present-day radio shows easily surpass it. The show was amusingly 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 spelt the delicate balance of this lovely masterpiece, which I never tire of seeing.

The next week, we had the rare opportunity 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 disbanded. Their programme contained a real masterpiece (or should I say ‘masterpiece’) in Prokovsky’s ‘Soft Blue Shadows’. Played and danced superbly, especially by Katherine Thulborn (cello) and Margie 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 Elster’s magnificent choral music, which can transform this rather naive play into a moving experience (as we have seen by York University under David Blake). The production was rather too full of vague 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 need for Rod’s magnificent choral music, which can transform this rather naive play into a moving experience (as we have seen by York University under David Blake). The production was rather too full of vague 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 need for Brecht’s doubt at all that the audience was immensely impressed. More Brecht is promised at the Arts Centre, promoting ‘The Fears and Miseries of the Third Reich’ and ‘Arturo Ui’ at the Theatre Royal.

All in all, the best term I think that this Society has ever had at the theatre.
RUGBY FOOTBALL

v. HEADINLEY COLTS (at Ampleforth 5th February)
The 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 grey and heavy, and the match never became a spectacle. It was a hard forward struggle for most of the first half with Headinley against the strong wind to frustrate their greater possession and territory. Indeed the School led after five minutes through a penalty kicked by Dunn who was making an impressive debut. But soon usually chief to be credited with another, a few minutes later which appeared to go over. — 1 hardly rated enough at half time and indeed Headinley were some level scoring a simple penalty themselves. This seemed to jolt the School into more confident action and a superb opening try by Cookery to thrust for the line and give Webber the scoring pass. It was in the heat 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 number of occasions led to some line penetrations which they could not quite profit in the face of some determined Pocklington tackling. Dundas kicked a penalty and N. Healy who exploited the side with superb speed scored a try after a movement in which several forwards combined and put the School defence under some pressure. Their great credit the XV reacted magnificently and it was not long before Dundas equalised from a similar position. Although Hull was a try behind behind them, had the better of the game territorially the School didn't allow any more and the game was won. Indeed Newcastle attacked very strongly at the resumption of play and it continued in the second half and Pocklington were put on the rack until the confidence of the XV grew. A remarkable try by Lovegrove was the climax 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 more encouraging performance. Other tries were scored by Moody (2) back at his best, Beck, Corkery and Webber who won, C. Healy was in the run 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 nulling the School defence under some pressure. To their great credit the XV reacted magnificently and it was not long before Dundas equalised from a similar position. Although Hull was a try behind behind them, had the better of the game territorially the School didn't allow any more and the game was won. Indeed Newcastle attacked very strongly at the resumption of play and it continued in the second half and Pocklington were put on the rack until the confidence of the XV grew. A remarkable try by Lovegrove was the climax 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 more encouraging performance. Other tries were scored by Moody (2) back at his best, Beck, Corkery and Webber who won, C. Healy was in the run of every Ampleforth attack.
Won 7-4.

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 start surviving no fewer than 4 penalty kicks as goal and several errors on their line. But they gradually found their rhythm and made their way into Newcastle territory through a series of rucks and a powerful 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 which should have been 10, but a penalty was awarded and it was not worrying that the team had to play it the slope in the second half. Indeed Newcastle attacked very strongly at the post but were not used and won their try from a North defence 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 he was off the other field. But Beck extended the lead after a well refereed try which Beck did the rest. This was a courageous and convincing display by the School.
Won 10-0.

v. MIDDLEBROOK COLTS (at Ampleforth 19th February)
A well started to fall on an already saturated pitch two hours before the start and continued for me entire game making conditions extremely difficult. Two easy penalties by Dundas to ease by
Middlesbrough went into the final of the competition with a confident and well-prepared team. Despite the fact that they were playing in a group which included Q.E.G.S. Wakefield, Ernest Bailey, and Ashville, the Mount St Mary's Seven showed their strength and determination from the start. The School's first game was against an Ashville side who knew good rugby, and they were able to win 20-0. Their second game was against Leeds who attempted to deny the School a win, but they were successful enough to limit the School to only one goal, allowing them to win 12-10. The School then went on to beat Newcastle in the final. Leeds went on to beat Newcastle in the final. D.E.G.S. Wakefield won 14-0; Ernest Bailey's G.S. won 12-10; Leeds G.S. lost 12-16. The three England squad members from the previous week put in a hard struggle, developing a good defensive line and making sure they were comfortable against any challenge. The School's final struggling against Newcastle was a result of the team's ability to adapt and respond to the challenges of the game. The School's impressive performance in the final earned them the title of best Seven of the tournament. The final was an absorbing contest: the gifted Pollock led the game, and the team were able to give Macaulay and Beck enough of the ball to make sure of good struggle. 1-2 to 0. Their second game was against Leeds who attempted to deny the School a win, but they were successful enough to limit the School to only one goal, allowing them to win 12-10.
CROSS-COUNTRY

The Senior House Seven were won by St Bede's, for whom the Healy brothers and Keating won. It was a well-earned victory for the Army Apprentices' College, the first two runners had been well in the preliminary Wilfrid's side was first to put in a fine run with good, skillful running. It was different in the Junior competition. The races were as follows:

Senior: 1st St Cuthbert's 146, 2nd St Bede's 137, 3rd St John's 141.

ATHLETICS

The competition was not affected by the best of weather, it being cold and snowy for most of the afternoon. St John's won the Senior Cross-Country run with 46 points, closely followed by St Bede's with 51 points. The Junior competition was won by St John's with 44 points, closely followed by St Bede's with 47 points. The Senior team was led by R. O. C. Lovegrove (E), who was the first to push in the middle distance, and J. P. Ferguson (W), who was the second to push in the middle distance. The Junior team was led by J. P. Ferguson (W), who was the first to push in the middle distance, and J. P. Ferguson (W), who was the second to push in the middle distance.
THE AMPLEFORTH JOURNAL

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 not able to match more of our weight divisions, by reason of age disparity, so doubt they would have given a good account of themselves.

It is fair to say that one was not surprised at the results. The strengths were: GSM Adam C, GSM Qualkey F, CSM Harrison M, C/Sgs Danvers C, Gram R, Troughton E, Sgt Cathcart N, Cpl Arnold C, Baxter T, Buchanan I, Hornung C, Huston R, Howard P, Jones M, Salvin C, Wakefield M, Ward J.

SQUASH RACKETS

The School squash continues to go from strength to strength as we begin to map the benefits of our new facilities. The first match between the U15's and U16's on two occasions by way of offering some 'friendly competitive experience' was won with whom we fared very encouragingly.

In addition to the U16's Widerland Racket Competition (not completed at the time of printing) there arose an inter-school competition for the new facilities. The U15's versus the U16's was a hard fought game, with the U16's emerging victorious. The remarkable performance was borne out of the many praiseworthy performances against old and new rivals.

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 Qualkey F, CSM Harrison M, C/Sgs Danvers C, Gram R, Troughton E, Sgt Cathcart N, Cpl Arnold C, Baxter T, Buchanan I, Hornung C, Huston R, Howard P, Jones M, Salvin C, Wakefield M, Ward J.

Training

The training followed the usual pattern in 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 where assessed the test, passed them all and awarded the leaders a Pass with Credit. They were: Cde 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, Cde's 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). The attacking force surprised the world successfully at the last moment and the Field Marshal was eventually succeeds in surrendering the Field Marshal and deducting 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 them. On the weekend of 13/14 November a party of 10 cadets under Fr Simon them. On the weekend of 13/14 November a party of 10 cadets under Fr Simon them. On the weekend of 13/14 November a party of 10 cadets under Fr Simon them. On the weekend of 13/14 November a party of 10 cadets under Fr Simon them. On the weekend of 13/14 November a party of 10 cadets under Fr Simon them. On the weekend of 13/14 November a party of 10 cadets under Fr Simon them. On the weekend of 13/14 November a party of 10 cadets under Fr Simon them. On the weekend of 13/14 November a party of 10 cadets under Fr Simon them. On the weekend of 13/14 November a party of 10 cadets under Fr Simon them. On the weekend of 13/14 November a party of 10 cadets under Fr Simon them. On the weekend of 13/14 November a party of 10 cadets under Fr Simon them. On the weekend of 13/14 November a party of 10 cadets under Fr Simon them. On the weekend of 13/14 November a party of 10 cadets under Fr Simon them. On the weekend of 13/14 November a party of 10 cadets under Fr Simon them. On the weekend of 13/14 November a party of 10 cadets under Fr Simon them. On the weekend of 13/14 November a party of 10 cadets under Fr Simon them. On the weekend of 13/14 November a party of 10 cadets under Fr Simon them. On the weekend of 13/14 November a party of 10 cadets under Fr Simon them. On the weekend of 13/14 November a party of 10 cadets under Fr Simon them. On the weekend of 13/14 November a party of 10 cadets under Fr Simon them. On the weekend of 13/14 November a party of 10 cadets under Fr Simon them. On the weekend of 13/14 November a party of 10 cadets under Fr Simon them. On the weekend of 13/14 November a party of 10 cadets under Fr Simon them. On the weekend of 13/14 November a party of 10 cadets under Fr Simon them. On the weekend of 13/14 November a party of 10 cadets under Fr Simon them. On the weekend of 13/14 November a party of 10 cadets under Fr Simon them. On the weekend
Parachuting
6 cadets took part in the ROYAL NAVY SECTION REME Section: Visits Specialist Training
The Signals Section: Fr Stephen has taken over the direction of the Section. He started the year with CSM Oguley, CSM Harrison, and Cpl Salvin 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 graded 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.

HMS Norfolk, Field Day Weekend
Captain E Turner, CB, DSO, DSC, Royal Navy, spoke to the Section on the role of the Royal Navy and interviewed potential Naval Officers.

COMBINED CADET FORCE

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. The Section has had two matches during the term.

Seniors
A large number have taken their bronze awards, some have passed the silver, and some are now getting ready for gold awards. Foil and Sabre have had our match weapons, but we are now setting them aside.

Juniors
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/Carr, Sgt Rattrie and Cpl Sewell.

On the Field Day the Section spent an interesting day at RAF Leeming.

ROYAL AIR FORCE SECTION
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, DNC, Royal Navy, spoke to the Section on the role of the Royal Navy and interviewed potential Naval Officers.
THE JUNIOR HOUSE

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Spring terms are nothing to write home about at this time of the year, especially in our case, for the weather was unusually severe and our attendance was correspondingly low. However, we emerged as a hardy group with Martin Morrissey and Simon Evans to make up for it. Miss Barker was as usual through her trio very competently and she emerged at the end with a selection of tea and biscuits. In the meantime, various Junior House boys got up to, and aided everyone, particularly Simon Evans and Peter Short, whose efforts were successfully kept going with endless energy and have subsequently revealed two terms of service to the staff. Finally, a word of thanks here to Giles Baster from the Upper School who has been our regular Sunday evening chapel teacher.

SHAPE OF THE TERM

THE JUNIOR HOUSE

We started on 11th Jan. in snow and frost, a scene aptly decorated by the crutches of Simon Evans and Martin Morrissey who had found themselves agreeably occupied in the holidays. 11th Jan. saw the first of Mr John Ollon's Scottish country dances evening, a series of them ending with a dance at Oswaldfirth on 12th March. There was a struggle to get us to play a rugby match with Nunthorpe School on 22nd Jan. New Year saw an excellent piano recital by Janes Swedell in St Alban's Hall but there was a band leader who interrupted it and I thought the life of the band leader to be at an end. In the country coming season started on 29th Jan. 'Hogmanay' was the least of St Alban's Roe and our House Poten and for the first time we celebrated the winter solstice in style; we had our House punch on that occasion. The celebration was most appropriately concluded by a Mass presided over by Fr Anthony.

Indoor shooting for the third form started at the beginning of February. On the 5th the first of the term's holidays occurred and was spent shopping and looking around town. On the last day of January it started with a Pontifical high Mass at 9.30 a.m. in the House chapel, concelebrating with the Abbot were Fr. Patrick, Fr Benedict, Fr Oliver, Fr Cyril, Fr Justinus and Fr Athan who was also Master of Ceremonies. Joining us were Fr. John Davies, Fr. Ottobald, Fr. Grunfeldt and Mr. David Bowman. A programme of cartoons rounded off the punch after a really excellent meal.

On 12th Feb. most of the third form scouts were away for a weekend of activities which they had found extremely enjoyable. On 20th Feb. 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.

MUSICIANS, CARPENTERS AND PAINTERS

The sport team managed a successful and interesting season of competitions which were won by the Abbot and the School's main concert was performed in the Abbey on 22nd March. The cross country runners had two teams competing at York on 8th March. We beat Ashville College and St Olaves in the junior race and Ashville being third and fourth. We then took on Haywood Hall on 11th March and got marched 21 points against 64. In the 2nd March School Gardener was won by St Alban's Roe and we only lost 3-0. There were seventeen cross country runners and we got second to St Olaves in the junior race.

FILMS, LECTURES AND CONCERTS

As usual Fr. Geoffrey spent much time running a 16 mm cinema program. Of the twelve films screened the most popular were: "The Helvets" by John Simpson. "Thief" by Peter Wimperis and "Living Among the Aborigines" by Peter Wimperis. The second programme of Haydn, Shostakovich and Smetana. On 20th March the Ampleforth Symphony Orchestra played a Gordon Jacob Fanfare. Some of the highlights of the term were: the Welsh folk music concert in which Bach's Musical Offering was performed by the Abbot and the School's main concert was performed in the Abbey Church on 22nd March. The cross country runners had two teams competing at York on 8th March. We beat Ashville College and St Olaves in the junior race and Ashville being third and fourth. We then took on Haywood Hall on 11th March and got marched 21 points against 64. In the 2nd March School Gardener was won by St Alban's Roe and we only lost 3-0. There were seventeen cross country runners and we got second to St Olaves in the junior race.

SPORT

The 1st XV completed their season but did not get through to the final. There was an absence of Simon Evans who made a big difference to the team. The Yorkshire Sinionia on the 6th March and at Pocklington on 6th March. Professor Eric Birky's lecture on Vindolanda was very popular on the 19th to raise money for charity. A school inspector spent the day with us on 14th March. The Schola performed Stainer's 'The Crucifixion' in the Abbey Church on 22nd March. The cross country runners had two teams competing at York on 8th March. We beat Ashville College and St Olaves in the junior race and Ashville being third and fourth. We then took on Haywood Hall on 11th March and got marched 21 points against 64. In the 2nd March School Gardener was won by St Alban's Roe and we only lost 3-0. There were seventeen cross country runners and we got second to St Olaves in the junior race.

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.

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THE PREPARATORY SCHOOL

The Officers for the term were as follows:

Head Master: E.C. Jackson.


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: P1. E. Ellwood and G. B. Greatrex.


Captains: D. C. Drabble.


The inner man was also well catered for. We indulge passionately in Music and Drama, and the first part of every term is devoted to an introductory study of Greek. music was its usual fare, with an outstanding performance of the Choral Symphony at the Christmas Concert.

At half term these plays were produced by Fr. Becl and Mr. Tait. There were several cast changes. The second play was a giant success. Mrs. Hogarth provided some very imaginative costumes and the cast were all in excellent voice. Of course it was all played out by the girls. Mr. Tait's masterpiece followed from a very

captain's stool.

The actors played superbly in the first play. Toffy, as P. Toffy, played a very obnoxious part, and Kerr-Smithe acted a difficult part in Doctor Stock's Doubt with great success. The poems of the poet's trailer was played by Jon, who also played the part of the Bishop Of Middle-Wales, played by Duffield, despite a few futilities with the sound effects. This play was well received.

But the play which the audience best liked was The Man in the Brown Hat at a Terrific Eating Affair. While the Hero and Heroines, played by N. Corbally-Stourton and M. Johnson, embraced the Virgin Villain (M. Gilmartin), it was a thorough success: Tho. After having a near the main London Stations it will out (g). It is impossible in the short space given to cover everything. But those who deserve more, lift up on 3. A genuine Dykes playing a hymn tune on his trumpet, and to finish it off we had a Duet from The Water Music by the whole group, which was so good it was even better than a couple of weeks ago.

Indoors a lot of practising went on, much of music and plays, and the fruits of which are enumerated below. In the second of the plays, Birds of a Feather, the sound effects this play too went down well. The team was well led by Nicholas Corbally Stourton as captain. The three-quarters were very good indeed, but the forwards were too young and light to win any games of the seven played. Tho. It is with great sadness that we have to report that our nurse, Mrs. O'Riordan, has decided to return to Ireland. She has nurse us all devotedly for seven years and leaves many friends and well-wishers behind her.

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Stourton and S. Akester entered the Hunt Point — Point. P. C. C. 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. K. H. Spence and M. Swainston also won prizes. Thirty-six boys took part, and Mr. Callaghan showed his usual skill in coaching and pairing them admirably.

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Patrick Blumer, Michael Wardle, Christian Jarohmek, 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 Frere, James Wauschop and Andrew Spence.

The eight shooting finalists with their scores: Mark Barton (94), John Ainscough (88), Paul Moss (86), Michael Tait (84), John Beveridge (82), Tom Howard (81), Felix Swainston (77), John Gutai (67).


The senior cross country team: Mark O'Malley (capt), Felix Nelson, Alexander Fitzalan Howard, Stephen Medlicott, John Gutai, Ian Wauschop and Shaun Petherhill.

The junior cross country team: Matthew Pike (capt), Michael Codd, Philip Evans, Arthur Hindmarsch, Andrew Wardle, Mark Swindells, Mark Holman, Patrick Blumer.

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